

# The AUSTRALIAN CHRISTIAN

A Journal Representing



Churches of Christ

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

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

## The Worst Kind of Divorce.

IT is as possible to separate religion and ethics as it is to make the flower a separate growth from the seed." A Jewish rabbi is reputed to be the author of this fine saying, which is worthy of the attention of many Christian people who apparently forget the relation between faith and character.

Christianity has to do both with creed and conduct, doctrine and life. Divorce between these is of man's making and is contrary to the divine plan and order. We have grievous ills when one or other is rejected.

Often it is faith which is repudiated, the ethics of Christianity—say, the teaching of the Sermon on the Mount—being extolled, while the New Testament doctrine of Christ, the divine Teacher, is ignored. The highest morality which the world has known comes from the teaching of Jesus Christ. There is no book on ethics comparable to the New Testament. Christianity is a way of life. But to say that is to leave much unsaid. It is not a change in external behaviour alone which is needed, but a changed heart, renewed will, a new life energised by the Spirit of God. Had lofty moral teaching sufficed, the Son of God need not have stooped to earth or endured the cross of shame. The first requirement of sinful man is a Saviour. He needs to be brought again into right relationship with God, so that he may make a fresh start. To urge men to reform, to inculcate high principles, is not enough. If conduct is "three-fourths of life," as Matthew Arnold said, yet that conduct must be based on right thinking. As the apostle taught, men still need to preach, constantly and insistently, the kindness of God our Saviour, his work of grace for sinful humanity, in order that they which believe God may be careful to maintain good works. We have no belief that the Christian ethic can reasonably be expected to live on while the Christian faith is wholly rejected. That were to seek to have the flower without the root.

It is at least as important to be sure that we are not forgetting the implications

of our faith. When a person's profession of faith is not followed by decent, honest living, of service for God and humanity, it is clear that he still needs conversion, for it is the "new life" which counts. Religion has to do with every-day living, and is the most practical thing in the world. Instead, there are still those who would limit it to matters of creed and ritual, church attendance and ostensible worship.

How great the divorce between religion and life can be to-day is illustrated in a quotation from a recent number of "The Christian Evangelist" (U.S.A.). Floyd Faust had an interesting article on life in the mountains of eastern Tennessee, Kentucky, Virginia and West Virginia. He told the following story, which of course is not to be taken as typical of all religious life in the district, but which was narrated as sober fact and not as joke:

"What about religion up here?" I asked. "Don't you have any churches, and don't they help toward lifting the people out of these conditions?"

"Oh, yes, we have churches," I was told, "but religion is part of the mountain problem rather than any measure of help toward its solution." I was almost stunned by that statement, coming

as it did from an active church leader whom I knew to be well balanced and to have a good grasp of the situation. Then they told me about the preacher serving in that community now. He wandered in there some months ago and soon demonstrated himself to be the "roughest" and most popular speaker they ever had. He never failed to draw an overflow crowd. But he had been around only a couple of weeks until they caught him stealing. A little later he was found guilty of adultery, and finally "he jist got so down-right bad we had to lock him in jail." But they let him out every Sunday to preach.

Probably we shall never meet just such a preacher or such a congregation. But, alas! we do meet both churches and preachers with apparently very little conception of the responsibilities of discipleship, and at least tolerating evil. Occasionally a preacher by unworthy living spoils the effect of his message and brings disgrace upon the church of God. More frequently nominal Christians (for there are many more such than there are preachers) discount the value of the preacher's witness and hinder the effectiveness of the Gospel.

No Christian perfectly exemplifies in his own life the union of faith and conduct. Those who divorce them are not all equally guilty. To-day as in New Testament times there are men of evil life, modern Nicolaitans and antinomians, who profess in word to honor God, but who turn the grace of our Lord Jesus into lasciviousness. But there can also be an unconscious error of separating what God has joined. Particularly, men can be blinded by ignorance and prejudice, or led away by the spirit of the age. Our present abhorrence of slavery, our detestation of "the tipping parson," our horror of such exploitation of child labor as disgraced the world a few generations ago, may be cited in illustration. These things were always wrong, but we would not regard those who defended them generations ago as equally guilty with a nominal Christian who practised or defended them now.

It may be that in a hundred years' time folk will look back to our day and marvel that there was ever a time when professed Christians were guilty of tolerating the

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VOLUME XL, No. 6.  
THURSDAY, FEBRUARY 11, 1937.

"economic paganism," the idolatry of wealth, the ills which breed war, and a host of other things which now exist even in so-called Christian lands.

The times of ignorance may be overlooked, but let us all at least see that in the matters of which we have knowledge we shall so act that there is no divorce between our faith and our practice.

### Industrial Repatriation of Youth.

IT is good to note the general approval of the efforts being made for the relief of unemployment among youths and the willingness of all classes to co-operate. The survey now being made shows the tremendous need. There are hosts of youths and young men who have not had a proper chance in life. The conference of Federal and State Ministers held last week is making a proposal, which will receive the Federal Ministry's considerations, that a Youth Employment Committee be appointed, comprising representatives of the Commonwealth and all the States, whose duty it will be to prepare a plan for the vocational training of youths and their absorption into employment. A Federal grant will be sought for the financing of the plan. The Minister for Customs said that what was needed was the industrial repatriation of youth. The work could be done. It had been done for large numbers of returned soldiers who lost the opportunity of learning skilled trades during the war, and all that was needed was financial help from the Governments and co-operation between the Governments, employers and trades unions. It could be done without dislocating present employment.

The sum of £2,000,000 has been suggested as the amount which the Commonwealth might advance for the scheme. Many millions are spent to worse purpose.

### "The On-Going Church."

THIS is the simple yet arresting title of the London Missionary Society's report written by Mr. Cecil Northcote. The very name has something of help in it.

There is no church of Christ but which should merit the description. Yet how often there is defeat instead of victory, loss instead of gain, stagnation or retrogression instead of progress and advance!

There are churches with a membership dwindling year by year, with decreasing attendances, few conversions, dry baptisteries.

Conference reports will soon be due. In how many cases will removals of names by revision of roll exceed the numbers added? Will as many churches this year report practically no baptisms as did last year? Shall we be content to talk about losses

without making any very strenuous attempt to prevent them?

Reader, do you belong to an "on-going church"? Do you endeavor to make it go?

### The Least, the Last, and the Lost.

A SERMON may be enshrined in a sentence. One, with orthodox three divisions, was suggested as our eye caught the following sentence:

"Jesus was deeply concerned over three classes of people—the least, the last and the lost."

That concern is clearly revealed in the Gospel record. Jesus transforms our notions of little and great. His willingness to call "the least" his brethren and regard good done to them as service to himself has inspired many a helpful deed. The Lord also altered our notions of first and last. "The last shall be first," he said on one memorable occasion. It was his seeking love for the lost which brought him into the world. The stories of the shepherd's tender care for the lost sheep, and the Father's love for the lost boy, are amongst the choicest portions of scripture.

The least, the last, the lost—these are the people for whom Christ has special concern—what about Christ's church? It should be willing to follow the Master in his compassion and his helpfulness.

### THE WITNESS.

For years I wandered  
And often fell;  
Man's ways are dark  
And hard to spell.  
But a friend came by  
Who spoke one day,  
And I heard God's voice:  
"I am the Way."

For years I doubted  
And could not see;  
What some called truth  
Was not for me.  
But a friend came by  
Whose age was youth,  
And I heard God say:  
"I am the Truth."

For years I struggled  
And found no peace;  
I thought that battle  
Would never cease.  
But a friend came by  
Who'd conquered strife;  
And again God spoke:  
"I am the Life."

Now time is changed  
To eternity;  
And one friend more  
In the world set free:  
The Way, the Truth,  
The Life to show  
That man may find  
God here below.

—P. J. Earl  
in "British Weekly."

## The Triumph of Trust.

A RECENT writer opens his book with the story of a woman and her husband who stood raking in the ashes of their home. Fire had destroyed it the day before. They were shocked, stunned and lost in bewilderment. "Everything gone," said the man. "Yes, everything," added the woman. A friend who came over to them said: "You have everything you had yesterday except a house. You still have each other, still have your children, your friends, your health, your energy. You still have faith, courage, love. Fire cannot destroy these qualities unless you permit them to do so."

Words we use usually have a history behind them. Take Paul's expression in his letter to the Philippians: "Rejoice in the Lord always, and again I say rejoice." The moral grandeur of these words is not apparent till we realise they were spoken from a Roman prison. The psalmist had experienced loss, disillusionment, limitation, unanswered prayer. He was afraid. Though tired and weary of his lot, he could say, "But I will trust in thee." He rose to a better way. We are all liable to such experiences. The immediate remedy for fear is trust. Faith is as much a faculty in our personality as reason. David's attitude was

that of Jesus. He never tried to argue people out of their fears. Jesus did not appeal to their reason but to their loyalty. It was a proposal for belief in the love of a heavenly Father; a watchful and directing providence in their lives.

Have you been compelled to estimate your losses and assets? Every one of us is solvent, or can be! Life has never been dependent upon booms, inflated values, extravagance, or speed. Even though we seem helpless, there is much we can do. We can control the effect of these things upon our inner selves. No matter what happens, we need not let depression get inside of us. There is need of vision and courage, and a new recognition of the power of love to sustain and sweeten life. Make the venture: presume on God, prefer romance to tragedy, victory to defeat, success to failure. Do not lose faith in God because you have lost it in man, or in your circumstances. Where we live or how we live is of little consequence. The important thing is to live—grandly, nobly, by conquering fear. Cultivate right thinking. Give up greed and care. These never advance you or the race. To be courageous, energetic, unselfish, trustful in God, is to bless ourselves and others.—Dr. A. T. Fowler.

## Back to the Bible.

Ethelbert Davis.

"BACK to the Bible" is a call that was familiar to our fathers. In their thinking it was a call to the recognition of the authority of the Word of God in the faith and practice of the church, as against the authority of human creeds and human standards. The Book of books was read, but its dispensations were not understood; its word was not rightly divided; its messages were confused, and its teachings were made of non-effect by the traditions of men.

But "Back to the Bible" in our thinking is a call to the recognition of the Bible as the fully inspired Word of God. The rationalistic view of the Bible so largely accepted to-day has cut the nerve out of its inspiration and infallibility.

It is the neglect of the Bible that is so largely responsible for the present condition of spiritual decline. Martin Lloyd-Jones, a one-time Harley-st. doctor, was recently reported to have said, "There is a growing concern among Christian leaders because of the thinness of so many congregations and the general unsatisfactory spiritual condition of the churches. What is the cause of it all? To me the real cause of the present state of the church of God on earth is to be found in the church's voluntary departure from a belief in the Bible as the fully inspired Word of God, and from stressing and emphasising real evangelical truth."

The Bible, while it is still the best seller, lost its real hold on the consciences and lives of men when the idea gained currency that the Bible is only the history of the quest of man after God, and is not a revelation of God himself, and the only revelation of the way of salvation. The Bible lost further ground when in study and in pulpit philosophy was exalted above revelation. At the same time many of the churches threw overboard the great evangelical doctrines, and put in their place a belief in the physical and moral and spiritual evolution of mankind, which resulted in the preaching of a social gospel rather than a gospel of personal salvation, of a humanitarian gospel rather than a gospel of divine grace.

The call for a return to the Bible is not to the acceptance of interpretations which are the outcome of human reasoning and philosophising, but to the unquestioned recognition of the Old and New Testament scriptures as an inspired and infallible revelation and progressive interpretation of the nature and will of God. The Bible does not set up to teach scientific truth, or philosophic truth, or mathematical truth. It purports to be a revelation of God given for the salvation of mankind. That being so, no other book on the face of the earth

can be put on a level with the Bible. It is exclusively the divine revelation, and cannot divide dominion with any other book. God cannot share his glory with any idol or god conceived by human imagination, neither can the Bible share its glory with any other so-called revelation.

It is not only a revelation, but an infallible revelation. And a return to the Bible implies a recognition of its infallibility in the matters with which it deals. That position can now be assumed with increasing confidence; not that there was ever any ground for doubt. But a generation ago much was heard about the contradictions between science and the Bible. The present generation has found that there was no such contradiction. The contradiction was between a hasty interpretation of the findings of science and the false interpretations of the teachings of the Holy Scriptures. Modern scientific research confirms the inspiration of the Scriptures. "Science," says a recent writer, "is rendering no small service in destroying old prejudices against religion and vindicating the truth of narratives which have been suspected."

Archaeological discoveries are also confirming the infallibility of the Book with evidence that is literally overwhelming.

The sum total of Biblical criticism of later years has vindicated the Christian revelation and restored to it greater authority than ever. It may be remarked in passing that criticism and tests to which the Scriptures have been subjected in the end react in their favor. "It is of the nature of truth that the more it is tested the more sure it becomes under trial. These attacks of opponents are among the means whereby fresh evidences of the certitude of the Gospels are called out."

The Bible needs to be restored to its rightful place of authority because it contains the only satisfactory solution to the grave problems which perplex us. "Christianity is an experimental science, and the best answer to the one who questions if it be true is, 'Try it.'" Similarly, the Bible is God's revelation, and the best way to prove it is, "Let it work." The Book was intended to be out and about to do its perfect work. "Our Bible," says President Faunce, "was not intended primarily to be intoned in cathedral service or languidly perused in ladies' boudoir. It was meant to grapple with the conscience of the world, to have dominion over the earth and subdue it. It has tamed the ferocity of Goth and Vandal, has softened the hard hatreds of Viking and Norman, has rebuked the secret vices of the Latins, has seared and shamed the languorous indulgence of the Orient. It has aroused the

Germans to defy the chief powers of the hierarchy, and the English to belief that resistance to tyrants is the service of God. To do this it has needed more than a spray of rosewater. It has needed a rugged vocabulary, a rhetoric that can stab and burn, an imagery that can 'harrow up the soul' with terror, and a prophetic power that can descend as a veritable 'hammer of God' upon the head of hypocrite and usurper and simoniac."

"Back to the Bible, oh, turn back to-day.  
Back to the Truth, to the Life, and the Way,  
Millions are perishing! do not delay;  
Turn back to the Bible to-day."

## PRAYER CORNER.

Conducted by G. J. Andrews.

"I WILL PRAY THE FATHER."

THE good church member perpetually practices the presence of God.

"A good member is a praying member. First, in the secret place where God alone sees and hears; and then, publicly where his prayer may lift souls less experienced in the divine heavenward."

"The church has never had time nor place nor association that meant more than the prayer meeting. The church which gives up its prayer meeting is committing a sin against its young members."

"It is an education of the soul to be led in prayer by one who knows how to approach the throne of grace."—B. A. Ablott.

©  
"O Christ, who here  
Hast taught us of thy passion to partake,  
And giv'st thy body in the bread we break,  
In this dear family on earth begun  
Thou too art one."  
©

## DIRECTNESS.

Dr. James Hamilton, a Scottish preacher, tells the story of a woman who besought her husband to pray that the life of their sick little babe might be spared. True to his old instincts, the good man kneeled down devoutly, and went out on the well-worn track, as he was wont to do in the prayer meetings at the kirk. Through and through the routine petitions he wandered, until he reached at last the honored quotation: "Lord, remember thine ancient people, and turn again the captivity of Zion!" The mother's heart could hold its patience no longer. "Eh, mon!" she broke forth impetuously, "you are aye drawn out for the Jews, but it's our bairn that's a-deein." Then clasping her hands she cried, "Oh! help us, Lord, and give our darling back to us, if it be thy holy will; but if he is to be taken away from us, make us know that thou wilt have him to thyself."—L. A. Banks.

# The Oxford Group Movement.

T. H. Scambler, B.A., Dip. Ed.

No. 3.

THE Oxford Group Movement is criticised. That is not surprising, of course. Nor is it surprising that it is criticised by many who should rejoice in its work. Our Lord was severely criticised by many of the best people of his day. Christianity itself was objectionable to many from the very beginning. Many who are working with the Group to-day were severe critics at first. Professor Emil Brunner, the world renowned theologian and associate of Karl Barth, said, "There are few people working with the Group to-day who were not at first annoyed by it. I am not one of the few. Even after I had publicly identified myself with the Group, I could not refrain from pointing out all kinds of inherent dangers. I am sorry to have written them."

The movement, of course, is a proper subject of criticism. It is human. It has made mistakes, and will make more. In these respects it is akin to the church of the living God. It is a pity, nevertheless, if men who find themselves disturbed by the direct spiritual challenge of the Group take refuge in cheap criticism. There is no questioning one fact—the Group has turned thousands of people to Christ, and set them to work recruiting others in his service. The Group has found a way of making Christianity vital in the lives of men and women. It has been so busy doing its work that it has found little time to reply to criticisms. Moody once said that he preferred his imperfect way of doing something to his critics' faultless way of doing nothing. That great evangelist found no time to conduct debates or argue his positions. Probably it is a mistake for me even to pause to think about what the critics say. Perhaps I find it easier to answer critics than to live up to the standards of those who have staked all in the service of Christ, and are confidently carrying on their programme of life-changing.

I am moved to write a word or two concerning objections to the Oxford Group Movement because I know that people who have listened to criticisms have been prevented from entering upon an enriching experience which might readily be theirs.

The plain fact is that the Word of God has very little place indeed in its literature. It is possible to find a stray allusion to the Bible here and there, but we grieve to say very little emphasis is laid on the scriptures. Thus writes one objector. It ought to be sufficient reply to say that the Group demands that those who espouse its principles spend a quiet time each day, in the morning preferably, in the reading of the Word and in prayer. For months a little paper published by some members of the Group fellowship has contained a daily calendar with a scripture reading for each day. Personally I may say that my association with the Group has led me to an increased devotional reading of the Word day by day.

"New birth by auto-suggestion runs through the literature of the movement. We read: 'How simply can a man be born again! One act of honesty. Reality! . . . So according to the Group theology, man is his own saviour. It is his honesty, his turning round, and lo! the miracle occurs, and the man is born again.' Thus our objector continues. Nothing could be farther from the truth. Of course the Group does demand honesty. But if we are to condemn a movement by extracting a statement from its context, we do not need to pass Christianity in its beginnings, for the apostle

Peter said, "Save yourselves from this untoward generation." There man is his own saviour with a vengeance. But no one is unjust enough to interpret the apostle so.

One of the commonest criticisms of the movement is that it rejects the Atonement. It is a strange prejudice. A recent publication, "A Survey of the Oxford Group Movement," by Dr. W. L. Carrington, contains the following: "After restitution has been made we must confess our sins to God and ask his forgiveness, and we believe that if we really do repent and confess we can regard the slate as wiped clean through the death of Christ on the cross for our redemption. The blood of Jesus Christ cleanseth us from sin." Many similar statements could be quoted from the exponents of the Group Movement. It is rather difficult to understand why such charges are levelled at the Movement, unless they arise from maliciousness or ignorance.

The criticisms that I have heard or read reach their climax in the following quotation. "Further, there is always the possibility of this strong influence being Satanic. We have the warning in scripture of 'false apostles, deceitful workers, transforming themselves into the apostles of Christ,' of Satan being transformed into an angel of light. Scripture speaks of the attempt that will be made in the last days, when 'if it were possible, they shall deceive the very elect.' It therefore behoves us to enquire very closely into this Movement." Probably the best answer to such a criticism is to be found in the words of Christ, when similar things were said about him. "By the prince of the devils he casts out devils," they said. And our Lord answered,

"If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? But the whole passage should be read—Matt. 12: 24-37.

That mistakes have been made in the Movement there is no doubt. No movement that mightily moves the hearts of men could avoid them. I am not trying to insist that all that has been said and done by those who are in the Movement is perfect. Many very foolish things have been said I know. Some rubbish has been published on the sub-real rubbish has been published on the subject of guidance, for instance. Still, guidance did not begin with the Oxford Group Movement. It is an age-long fact of Christian experience. Some harmful work was done in the earlier days of the Movement by morbid and detailed confessions of sin in public gatherings. That sort of thing is discouraged to-day, though it is still recognised that it may be a very helpful thing for us to confess our sins to one another. But with all its faults, the Movement has been a means of untold blessing to countless thousands of people in many parts of the world, and it calls for such a wholehearted surrender to our Lord Jesus Christ that it must bring blessing wherever its power is felt.

It is well to remember that it was the message of Christ and him crucified that won Frank Buchman to the new life in Christ, and that when he felt impelled to make restitution and apology to the trustees of the church to which he had ministered, and against whom he had cherished resentment, he wrote at the top of each letter—

"When I survey the wondrous cross  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride."

THE size of every man depends upon the height of his ideals, the depth of his convictions, and the breadth of his sympathies and interests.—G. K. Chesterton.

## Sunday School Developments on the Continent.

DR. JAMES KELLY, General Secretary of the World's Sunday School Association British Committee, returned to England recently after a busy and important tour on the Continent, where he visited France, Germany and Poland.

In France he had meetings with the French Sunday School Association in relation to the organisation and development of Sunday school work in the North African unit of the W.S.S.A., which has been organised within the last few months, and is now affiliated with the British Committee. It is proposed to produce literature for the teachers in French-speaking churches and schools, and also for the teachers of Moslem children. Dr. Kelly also had a most important conference in the Russian Orthodox Church Theological Seminary, with the elders of the Theological Faculty, concerning the whole field of religious education within the Russian Orthodox Church. The Russian Orthodox Church, of course, hardly functions at all in Russia, but round the Baltic, in Poland, and the Balkans, as well as in France, where there is a considerable number of Russian refugees, the Russian Orthodox Church is at work. The whole object of this new development is to create a Christian Youth Movement within the Russian Orthodox Church, a movement that shall be comprehensive in its influence and include not only children, but also young men and women.

The hope is that if the day comes when things change within the Russian Republic,

there will be a great company of men and women, and in particular, young men and women, with such a comprehensive hold of the Christian religion that they will be able to build up a new church that shall be a new and vitalising influence within the State.

Dr. Kelly has been asked to help in the same way to organise a conference for the Greek Orthodox countries, in relation to the Christian teaching of youth.

In Warsaw he met the Polish National Committee concerning the appointment of a full-time Sunday school worker who will serve not only the interests of the Polish National Sunday School Committee, but also help in the work among Ukrainians. The man who has been called to the task is Emil Jeleniek, a Doctor of Theology, who has received his education in Poland and Czecho-Slovakia, at present engaged as Instructor of Religion in the public schools of the Reformed Church. He is a descendant of an old Czech-Polish family, and a man of literary ability; two years ago he published a book on John Calvin; he has had experience of Sunday school work in Czecho-Slovakia, in the Czech Brethren Church, in whose theological college, as well as the Prague University, he received part of his education. A linguist of no mean order, he speaks five or six languages, and he will begin his work in the beginning of January. This is being made possible through grants from the World's Sunday School Association British Committee.—"The New Chronicle."

# The Fire on the Altar.

A. M. Ludbrook.

THE first seven chapters of Leviticus set forth the various sacrifices that pertained to the Mosaic institution. In the passage from which I have taken my subject the Lord is giving directions about one of the chief of these, namely, the "whole burnt-offering," and one of his instructions is—"The fire shall ever be burning upon the altar, it shall never go out."

It may be well for us first to discuss the reasons for this instruction. Why was this fire never to be allowed to go out? Well, for one thing the very frequency of the sacrifices on this altar would make it a necessity. From Exodus 29 we learn that on this altar a sacrifice was to be offered every morning and evening. It was to be "a continual burnt-offering," so the fire was to be continual, never to be allowed to go out. Throughout the night considerable care would be necessary to keep it alive. And not for one night only, but every night and every day, year in and year out, through all the wanderings in the wilderness the fire was to be kept burning. While the Tabernacle was at Shiloh, and all the time the Temple stood at Jerusalem, the fire would be maintained on the altar. The sacrifice was to be a continual burnt-offering, and so the fire was always to be kept alive.

Further, that fire in the first instance came from heaven. We read in the last verse of Leviticus 9 that "there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat; which when all the people saw they shouted and fell on their faces." Immediately following that we read that Nadab and Abihu—in spite of God's command that only this fire from the altar was to be used in all the services of the Tabernacle—introduced "strange fire" into the Holy Place, and fire came out from before the Lord and slew them. Yes, the fire on the altar was sacred fire, divine fire, so it was to be kept always burning.

Now what is the meaning, the spiritual significance of this? The lamb of the burnt-offering undoubtedly typified the Lamb of God, whose sacrifice atoned for human guilt, and whose blood is continually cleansing his people from all sin. And the fire on the altar, the fire that came from heaven—which fact suggests a typical significance—that consumed the offering is surely a symbol of the divine love, the love that prompted the Son of God to offer himself a sacrifice for sin.

"Oh, 'twas love, 'twas wondrous love,  
The love of God to me.  
It brought my Saviour from above  
To die on Calvary."

And so in return, as the apostle says in Romans 12: 1, we, too, are to present ourselves on the altar of love to God, "a living sacrifice." And this is to be, not only at our baptism, but frequently during the Christian life. It is to be a continual offering, and the fire of love is to be always kept burning. We are "not our own," we have been "bought with a price." Hence we should ever be living in the spirit of the lines, "Take my life and let it be consecrated, Lord, to thee," and of that other beautiful hymn:

"My spirit, soul and body  
Jesus I give to thee,  
A consecrated offering  
Thine evermore to be.  
My all is on the altar,  
Lord, I am all thine own,  
Oh, may my faith ne'er falter,  
Lord, make me thine alone."

The fact that the fire was always to be kept burning, strikingly sets forth the necessity of continually maintaining the flame of devotion on the altar of our heart. The fire of love towards God, kindled within our hearts by the Gospel—the Gospel of his love—is ever to be kept burning; it must never go out.

Now how is the fire to be kept alive? During our nights of trial, and all through our wilderness journey, how is the sacred flame, to be maintained?

In the first place, we must keep near the sun—we must be basking continually in the rays of the Sun of Righteousness, which has arisen, says a prophet, "with healing in his wings," or rays. The sun in the physical world is the great source of heat and energy, as well as of light. Without it there would be very little light, and no warmth, no life. So if we would maintain the warmth of our affections Godwards we must keep near the Sun, the great luminary of the moral and spiritual world, namely Christ. And especially must we keep near the Cross of Christ, whence the warm rays of Divine love most strongly and intensely radiate.

In the second place we must keep close to those on the altar of whose hearts the fire of Christ's love is also burning, our fellow Christians. Beware of worldly society! I don't wonder at some Christians growing cold churchwards and Christ-wards. If you take a red-hot cinder out of the fire and put it on the hearth, what happens? It soon gets cold. That is like the Christian who stands off from his fellow-disciples. He gets lukewarm with reference to Divine things. That coal was hot enough when it was along with the others, but it soon gets cold by itself. Fire is contagious. So is love. To be much in the company of warm-hearted Christians will make us warm-

hearted Christians, and help to keep us such. The church was intended of God to be a mutual benefit society. Let us not only keep close to Christ, the Sun of Righteousness, but also near to his people, in whose hearts the rays of divine love also burn. "Friendship with the world is enmity with God," but friendship with the people of God will help to keep us in the love of God.

Further, it is important that a fire be fed with suitable fuel, or it will go out. "Is not my word as a fire? saith the Lord." Yes, echoes the hymn-writer, it "displays his love, and kindles ours." How many Christians there are (or they were Christians), whose love seems to have dwindled away—the fire seems to have died down into dull, dead ashes! The psalmist says: "Whilst I was musing the fire burned." And so, meditating much upon the Divine Word, and especially upon that Divine love of which it speaks, our love will be kindled afresh, and be fanned into a bright flame upon the altar of our hearts.

And then, once more, a fire not only needs feeding, it needs stirring. In the spiritual sphere, as in the physical, exercise means warmth. Activity in Christ's service fans the spark of love for Christ into a flame. Dear reader, are you working for him? doing what you can for his church? Don't wait to be asked.

"There's a work for me and a work for you,  
Something for each of us now to do."  
God help us to do it.

Let us endeavor by all these means—by keeping close to Christ, the Sun of Righteousness, by keeping close to our fellow-disciples, by feeding our love upon the inspired Word, and by "exercising ourselves unto Godliness," to maintain and increase our love to God! So we shall be helping also to keep alive the sacred fire in other hearts, and also to kindle the flame on other altars. Remember, it is easier to keep warm than—once we allow ourselves to grow cold—to get warm again. May the fire of love God-wards be ever kept burning upon the altar of our hearts, and never go out!

## South Australia Welcomes W. L. Ewers.

ON Wednesday, Feb. 3, the South Australian home missionary committee arranged a public welcome to Bro. W. L. Ewers, who has come to take up the work as "State Evangelist and Field Organizer." Women of the sisters' auxiliary, under Mrs. H. Charlick, superintendent of home missions, prepared, free of cost, a splendid tea at 6.30 p.m., which was attended by 130 men, representing the churches principally of the metropolitan area. Several brethren of the country districts were also present. Bro. T. Edwards (president of conference) presided, and three-minute speeches of welcome were given by the presidents of all departments of the conference. Mrs. Edwards, as president of the sisters' conference, also spoke words of welcome. General male quartette party favored with a couple of well-rendered items. Sister Ewers, who was also present, received a very hearty welcome back to the State. Bro. Ewers presented a masterly message to the men who were present. He spoke of our home mission work as "the Lord's business," in which the committee might be looked upon as the directors, but all disciples were shareholders and spiritual investors. He appealed to the men, as leaders in the churches, to exalt the Lord's business above all else. The very practical address of our brother made a distinctly favorable impression upon the minds of the men who were present.

At 8 p.m. in the Grote-st. chapel, the public

meeting of welcome was held. There was a splendid congregation. Grote-st. choir rendered anthems and Mrs. Crowe a solo very effectively. Bro. Harry Manning led a heartfelt song service. Bro. Edwards expressed a public welcome to Bro. Ewers, assuring him of the whole-hearted support of the brotherhood in his work. Messages of greeting were read from the Southern and Northern Conferences of the State. Bro. Ewers thanked the brotherhood through the meeting for the confidence placed in him in calling him to such an important task. He had not come to in any way be critical, but to build upon the splendid foundations which had been laid in the past. He sought the hearty and spiritual co-operation of all the members of the churches.

His message at this meeting was "Facing the Task," and in it he made a powerful appeal for a rekindling of the fires of evangelism. Such phrases as the following gripped the meeting. The task is ahead of us. God is with us. We have the spiritual resources. Christ has commissioned us. Our trouble is within, not so much without. We are suffering from heart disease. Prayer is shipwrecked. The tide is turning. Let us catch it at the full. The consensus of opinion expressed on all sides is that the right man has been secured, and he is tackling the task in the right way.—J. E. Shipway.

## The Home Circle.

Conducted by J. C. F. PITTMAN.

### TO MOTHER.

YOU painted no Madonnas  
On chapel walls in Rome,  
But with a touch diviner  
You lived one in your home.

You wrote no lofty poems  
That critics counted art,  
But with a nobler vision  
You lived them in your heart.

You carved no shapeless marble  
To some high soul design,  
But with a finer sculpture  
You shaped this soul of mine.

You built no great cathedrals  
That centuries applaud,  
But with a grace exquisite  
Your life cathedraled God.

Had I the gift of Raphael,  
Or Michaelangelo,  
Oh! what a rare Madonna  
My mother's life would show.

—Thomas W. Fessenden.

### ON MAKING FRIENDS.

FRIENDSHIP is the one thing we all need in this world—wherever we go, whatever we do; we come into it alone, and we go out alone, but in all else and in every changing scene and circumstance of life, we cannot live alone. In all our lives there must be things that God and we alone can know, and in which he alone can help and comfort us. It may come to us that the love of a dear friend will fail us, but it certainly comes to everyone to know that the love of a friend is the dearest thing in all the world. In success or triumph, in failure or despair, the approbation or comfort of a friend is the common need of all. And so we may talk together about friendship and our choice of friends.

At the outset we must remember a friend is chosen for all our life, and that as we would not lightly trust our few possessions to any chance acquaintances, so we would not lightly give to one unworthy those thoughts which we must each exchange if we are ever to enter into the full heritage of friendship. "Its essence is its entireness, a total magnanimity and trust," and so I urge with all sincerity that we do not give too lightly the place in our hearts which the true friend must take. Do we always stop to ask ourselves if he or she is travelling the same way as we? Do we feel when in someone's company that somehow we always want to rise to something higher? Does he make us feel that nothing paltry or mean is even worth while talking of; that to be persuaded to drop some habit by his quiet leading is quite the easiest thing? Do we feel that our hopes and ambitions are fired to rise to greater things; that in his company we must be sincere? If so, we have found someone worthy of being called our friend. To have a friend, we must be a friend; and the question, "Will he help me?" must also be, "Shall I help him?"

Be careful of the one who, while his company is bright, never seems to have much on hand. We have no time to waste, and the seeds of evil are so easily sown, and from the tiny seed of slackness may grow the ruin of a life. Many a fellow looking back on life with bitterness and regret, can trace the beginning of his folly to the thoughtless talk of someone whom he had too easily made a friend. Robert Burns

as a boy had the purest of minds, his sensitive nature was often shocked at the coarse talk of older men; he was moved with the deepest of pity for the nest of mice that his ploughshare turned up when ploughing the fields at his home. But he made a friend of a boy who had roamed the world as a sailor lad, who revelled in freedom and independence. Burns spent much time in the company of this youth, whose fine spirit and chivalry seemed very attractive, but he found, too late, that the wild, irregular life of a sailor more often developed into licence, and that it was not the life for him. How dearly he paid for that friendship we can gather in a letter that the poet has left behind, in which he says, "His friendship did me a mischief." It marked the first step in his downward career, and was in after years undoubtedly the cause of his ruin. In the end he found pleasure in things that once had given him pain. The friendship that ever allows us to forget our better selves is the last company we should keep. The company that indulges in unguarded conversation is not the company that any healthy fellow can enjoy. Picture in your minds the lovely world at this season of the year, when the mantle of autumn lies o'er the fields which the spring rains make green. When we can walk and talk of these glories which God has given us, will we sully our lips with talk of slander or the faults of others?

So I leave it with you—the world everywhere needs friendship; hundreds are starving for the friendly love which you and I can give. The troubles even of nations can be solved with the spirit of friendship, for "each would feel a brother's sigh, and with him bear a part."—L. Holding.

### A BOY'S TRIBUTE.

ONE of the visitors at the homes established by the late Dr. T. J. Barnardo tells of a pathetic testimony of one of the boys. He was a poor little fellow who was lying ill in the sick ward, and she sat by his bed listening to his praise of the good doctor. She says: "At that very moment the ward door opened and in came the doctor himself, for he had promised to be with his little friends for part of the evening. At sight of the good man, the little lad grew quite excited, and nearly leaped out of bed: 'That's 'im,' he almost shouted, as he administered a most emphatic push to the lady's arm. 'That's 'im! Don't be look 'appy?' Then, in a sort of stage whisper, bending near the lady, and giving her yet another reminder of the importance of what he was saying: 'He seems as if he was always looking for a 'ed to pat.'" The tears came into the lady's eyes as she listened to this impromptu tribute.

### JIM'S GOOD TURN.

Tramp (to editor, who is hurrying past): "Sir, couldn't you help me a little, please? I gave you a helping hand once."

Editor: "What do you mean? I don't know you."

Tramp: "Don't you remember that burglary by Jim Crackitt and his pals some years ago?"

Editor: "Yes."

Editor: "And how your reports of it just set the 'Howler's' circulation a-boomin'?"

Editor: "Yes."

Tramp: "Well, I'm Jim!"

## The Family Altar.

J.C.F.P.

### TOPIC.—MINISTERING ANGELS.

Monday, February 15.

THE angel of the Lord encampeth round about them that fear him, and delivereth him.—Psa. 34: 7.

Our attention is thus directed to the ministry of angels, who, as the bodyguard of royalty, encamp around all who fear God, protecting them from the power of evil spirits, and ministering to their needs. In times of doubt, perplexity, persecution, sorrow, it is well to remember that "there are angels hovering round."  
Reading—Psalms 34.

Tuesday, February 16.

Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel.—Dan. 3: 28.

A noble testimony from heathen lips, acknowledging Omnipotent intervention through the ministry of an angel. Heathen gods could not save their devotees from being burnt to death when placed in a furnace of fire. Only the God of Israel could deliver such, without whose aid even angels would be impotent.  
Reading—Daniel 3: 13-30.

Wednesday, February 17.

Behold, angels came and ministered unto him.—Matt. 4: 11.

During the temptation of Jesus no angels came to his help, for he "trod the winepress alone," and there was "none to help." But afterwards, angels came and ministered to him. Even so, when Satan shall finally leave us, the angels will come to our help (Luke 16: 22). And even now they are around us, protecting us from harm.  
Reading—Matthew 4: 1-11.

Thursday, February 18.

Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels?—Matt. 26: 53.

"Had it accorded with the divine purpose that Jesus should resist this arrest, angels and not men would have been his proper and infinitely more effective rescuers. But, on the contrary, it was God's purpose that he should be arrested, as the scriptures had foretold."  
Reading—Matthew 26: 47-56.

Friday, February 19.

For there stood by me this night an angel.—Acts 27: 23.

Thus, in the presence of a heathen crew, Paul openly confessed his faith in God, who would deliver them all from death, for he had sent to him in the night an angel with the comforting message that there was no need to fear and the assurance that he would yet stand before Caesar, and all who were aboard would be spared.  
Reading—Acts 27: 20-26.

Saturday, February 20.

Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?—Heb. 1: 14.

Angels do not rule. They are servants, who "stand and wait." They must not be worshipped, for God alone is the Author of our salvation. Yet we must give them their rightful place as agents and ministers of God.  
Reading—Hebrews 1.

Sunday, February 21.

But an angel of the Lord by night opened the prison doors, and brought them out.—Acts 5: 19.

For the encouragement of the apostles, and to convince the Jewish rulers of their guilt and the people of the divine authority of the message delivered, this miracle was wrought.  
Readings—Isaiah 55; Acts 5: 17-42.

## Hosea Finds a God of Love.

Hosea 11.

Prayer Meeting Topic for February 17.

H. J. Patterson, M.A.

HOSEA was like Amos in that he belonged to the 8th century B.C., but he was unlike in that while Amos was the champion of justice he was the preacher of God's love.

### A Day of Doom.

Amos saw the day of judgment coming, but Hosea saw its dawn. Israel had not any self-reliance, and knew not what to do. Like a silly dove she flutters between Egypt on the one hand and Assyria on the other. There is no hope, for Israel must experience a fatal crisis. The nation sways and reels as king succeeds king in rapid and dreadful succession. Amos the prophet of law saw no escape. Hosea's name, "salvation," is another form for Joshua and Jesus, and enshrined within it the larger hope. There was still a possibility of safety. The people were not unaware of God's love, for he had delivered them from Egypt and brought them into a land of promise, but they had abused their privileges and despised God's law. Could God still love? It might seem impossible, but it was for Hosea to discover it in a day of trouble.

### A Parable.

Hosea found in his own domestic experience a picture of the love of God. In early life he married one who afterwards proved unfaithful. She deserted him, but he still retained his love for her, and hoping to cause a change in her heart's affections redeemed her from the slavery into which she had drifted. He attempted to bring her back by kind counsel and treatment. In Gomer's unfaithfulness he saw the unfaithfulness of Israel to God. Israel had gone after other gods after she had pledged herself to Jehovah.

### God's Love.

The tender love of God is the keynote of the whole book. What ever Israel had done God's love remains unconquerable. They might die in their sins, but God still loves them.

Hosea in chapter eleven makes a pathetic appeal. He takes the hearers back to Egypt; when crushed under the heel of the oppressor God released them. He brought his child out of Egypt. "I took them in my arms; and they knew not that I healed them." He behaved towards Israel as a father teaching his little child to walk. As a kind and patient driver he helped the tired animal up the hill and lifted the yoke to avoid pain and chafing of the beast. How shall I give thee up? is the question God asks.

We ought to learn a lesson from Hosea's message. Love is inseparable from pain. "The love of God is a terrible thing." If there is no response, no repentance, "my God will cast them away." It has been said that "the lives of men are never the same after they have loved; if they are not better they must be worse." "Be afraid of the love that loves you: it is either your heaven or your hell." We learn that love is inseparable from pain where Hosea learned it—at home. The greatest of all pain is that which comes after pouring out one's love into a careless nature from which there is no response. In spite of all the love of God, the nation or individual that flouts that love must perish. There is then no power to redeem or make holy. In the judgment that follows the despiser of God's love will find, like Gomer and Israel, that love abused is love lost, and love lost means Hell.

TOPIC FOR FEBRUARY 24.—THE TEMPTATION OF JESUS.—Matthew 4: 1-11.

## Our Young People.

Conducted by KEITH A. JONES.

### YOUTH AT WORSHIP.

IT is not difficult to defend the claim that adolescents are interested in worship, and that they need worship. In the following discussion no attempt is made to present the several items as proofs, but rather as indications of the truth of the statement.

1. Replies from young people in eighty-six churches in fifty-two communities show that in answer to the question, "What part of the church service helps you most?" the devotional part received by far the greatest stress. These indicate, although they do not prove, that youth is interested in worship, and is greatly helped by it.

2. The hopeful, idealistic nature of youth calls for that ideal companionship and fellowship that will satisfy their fundamental aspirations for goodness, beauty, and truth. Youth needs both to express itself to the Father, and to hear the "still small voice" of the divine. Unless natural tendencies are diverted, youth spontaneously responds to what is good and beautiful and true wherever and whenever it finds these things. Youth needs to find the consummation of all goodness, beauty and truth in the Christian God, and needs to be so trained in private and group worship that response to the divine fellowship will be spontaneous and habitual.

3. Deep in the heart of youth is a longing for direct utterance, a yearning for self-expression. Youth has no personal need so great, perhaps, as that of a sympathetic, loving confidante. To lead youth in communion with the Father through private and group devotions, is to provide youth with an all-perfect and all-sufficient confidante.

4. A study of psychology leads us to believe that the most fundamental of all human tendencies is continuously to construct and reconstruct life. In other words, the most deepest tendency of human life is to change. This tendency is never stronger than during adolescence. Normal adolescent life is in never ceasing flux. The direction in which these changes go depends upon the nature of the ideal which youth erects for itself. Most times this ideal is found in a person. The ideal of the Christian religion is its Christlike God, and the genius of the Christian religion is its experience of intimate and personal fellowship with Christ. Youth needs to be brought into this fellowship through worship, to the end that the life of youth may be perfect even as the Father is perfect.

5. Throughout the ages adolescence has been a period of stress and strain, hurry and confusion, conflicting emotions and purposes. These characteristics are but intensified in this modern day. The life of the world has never been in such a chaotic and confused condition. Ideals of age long standing are being discarded overnight; customs, traditions and conventions which have the sanction of generations are being tossed aside. In industry the emphasis is upon the speeded-up production. In many phases of education, also, the emphasis tends in the direction of speed and quantity of training, rather than quality. The everyday life of this modern world offers no place for evaluating and re-interpreting life. Even the home, the one-time stronghold of Christian virtues and training, is fast becoming

ing disorganized as an agency of religious education in this modern commercialized world.

Youth needs time for meditation and reflection; youth needs a steady experience in the midst of a chaotic, confused world; youth needs an opportunity to evaluate its own life and the life of society around it in terms of higher ideals. Unless the Christian church, and all other agencies which bear the message of Christ, undertake to train youth in the art of private and group worship, these needs of youth will never be met.

6. Youth needs to have its natural affections given a divine setting. Falling in love is not a peculiar and isolated aspect of adolescent life. Rather it is a symbol of the whole life of youth. Youth simply must give itself to something or somebody. Youth must love. If it cannot find something or someone to love it must needs fall in love with itself. As leaders of youth, our primary concern is to get them to respond to the emotional attractiveness of Jesus Christ and his way of life. This love must be more than admiration or respect. It must be a love which finds its basis and power in experiences of divine fellowship and communion. It is true that all love is in the realm of feeling, but feeling itself is located on many levels. That love which is most powerful and lasting has its occasional mountain-top experiences of emotion which bridge over the many wan and weary days in the valley. Worship helps to provide these mountain-top experiences necessary to sustain the lives of youth; that is to say, through worship the affections of youth are expanded and strengthened.

7. The aim of all our endeavors is that in whatsoever we do or think it shall be done in the spirit and with the mind of Jesus. We ask for a deep, abiding consciousness of God's presence in all our activities and relationships. Far too many of the activities in which we engage in our several programmes are but busy enterprises. Far too many of them are entered into with a sense of stifling duty, or because of monotonous habit. Far too many of the young people enter into the activities of our programmes without seeing anything beyond the immediate, tangible elements of the activity. Youth needs a God-consciousness in all its study, service and play activities. As Erwin L. Shaver says, "It is easy therefore to see that worship is a type of experience which is truly religious and vitally necessary when its need is found in the setting of a project in which work and study and play and worship all have a common unity."

### KEEPING ON.

"Keep on keeping on."  
E'en when sinks the sun,  
And the road grows rough and dreary,  
While thy heart is faint and weary,  
With no friend to help or cheer thee,  
"Keep on keeping on."  
"Keep on keeping on,"  
Till heaven's crown be won;  
For the man who onward pressing  
Fights against all ills depressing  
Shall be crowned with God's own blessing,  
And his words "Well done!"

—Fairlie Thornton.

## Here and There.

MANY of our Victorian preachers are spending a few days this week in fellowship at Lorne.

Bro. D. Wakeley, our N.S.W. conference president, is planning to visit country churches from Feb. 16 to March 16.

Notices of motion for Victorian Women's Conference must be in hands of secretary not later than February 17.

Bro. W. J. Crossman, our Federal conference secretary, spent last week in camp as chaplain with the 2nd Division Signallers.

At the recent annual meeting of the Launceston Ministers' Association Bro. Ira A. Pateroster, preacher of Margaret-st. church, was appointed president.

The Victorian General Deacons sisters will hold their meeting on Wednesday next, Feb. 17, in Swanston-st. lecture hall, from 10.30 a.m. till 4 p.m. All sisters will be welcome.

Bro. John Turner commenced his ministry with the church at East Kew, Vic., last Sunday. There was a splendid meeting. A new rail and curtain on platform greatly improve appearance of interior of chapel.

On Sunday next Bro. Reg. Enniss will conclude his work at Lygon-st. He will be tendered a complimentary social on Wednesday, Feb. 17. Bro. S. Russell Baker is due to begin his ministry with the church on the first Sunday in March.

Members of Melbourne and metropolitan churches are reminded of the College public inaugural meeting on Monday, Feb. 22, at Lygon-st. chapel, when a full attendance is desired to ensure a successful beginning for the thirty-first College year.

Our New South Wales preachers are now enjoying their "Fellowship Week." The Christian Messenger states that Bro. T. E. Rofe (Federal Conference President) and Mrs. Rofe have invited the preachers to be their guests at Port Hacking from Feb. 8 to 11.

Easter is only six weeks away. This is the time when Churches of Christ meet in conference to hear reports and to make plans. It is also a time of reunions and fellowships. Members are urged to spend this season in conference. Much helpful inspiration is lost by those who go away for Easter.

At North Richmond, Vic., on Jan. 31, a young man took his stand for Christ. 50 attended C.E. commemoration service on Feb. 2. On Feb. 7, "home from holiday" services were held; 96 broke bread, and Bro. Earle dedicated chapel carpets presented by sunshine circle. A men's fellowship was inaugurated with a tea meeting, 26 present. At gospel meeting three young men were baptised. Following Bro. Earle's address on "The Happiest Moment in a Minister's Life," a married man made the good confession.

The Victorian conference organising secretary writes:—"The conference year closes on Feb. 28, and each church in Victoria is asked to have all home mission money remitted to the office before that date. Easter is early this year, and secretaries will need to be wide awake with their statistical returns. Last year, though Easter was late, fifteen churches failed to send in their statistics, and had to be entered up the same as in 1935. Each secretary is urged not to let his church down by failing to send in a return. The whole conference, and especially your church, will be greatly disappointed if there is an asterisk in front of your church on the statistical schedule."

Bro. K. Price addressed the church at Horsham, Vic., on Jan. 24. There was a good attendance at a social in Temperance Hall on Jan. 27. On 28th a farewell was tendered to Bro. and Sister Helmore prior to their leaving for Melbourne. We regret to report the death of Sister (Nurse) Geyer by motor accident. Bro. J. Methven conducted services at church and graveside on Jan. 29.

Sydney churches are joining in a public welcome to Mr. and Mrs. Thos. Hagger to be tendered them at City Temple next Monday evening, Feb. 15. The committees will entertain our brother and sister at tea prior to the public meeting. Bro. Hagger is due to begin his new work at Gardiner, Vic., on Feb. 21. A public welcome will be extended in Gardiner chapel on Wednesday, Feb. 24, to which all friends are invited.

Bren. E. C. Hinrichsen and V. Morris arrived in Victoria on Feb. 4. That evening the missioner met with the home mission committee, and plans for a series of missions were discussed. As will be seen from a church report in this issue, they commenced a tent mission at Geelong on Sunday last, there being a very large attendance. A telegram received on Tuesday from Bro. D. Stewart, preacher of Geelong church, tells of "well attended, enthusiastic and impressive services." Many are praying that much blessing and success will be experienced in this the first mission of Bro. Hinrichsen's renewed service in Australia.

At Brighton, Vic., Feb. 7 commenced with a combined Christian Endeavor graduation service at which 83 Endeavorers were present. At the communion service 151 were present, and Bro. Forbes spoke on "Why Christians should Not Worry." In the afternoon a young men's Christian fellowship was commenced with a nucleus of 18. Prayer meeting at 8.30 p.m. was followed by the gospel service, at which 140 people were present. Bro. Forbes' subject was "Baptism." One young woman was immersed. Some 48 young people then journeyed to a nearby chapel, and formed the major part of a meeting together for praise and testimony.

W. H. Clay writes: "The sixth dinner and discussion under the auspices of the Victorian Social Service Department will take place on Monday, March 1, in the Victoria Palace, Melbourne. Mr. Ambrose Pratt, author and journalist, and an outstanding authority on international questions, will be the speaker. His subject will be 'Is Christianity Doomed?' At a recent meeting of the Protestant churches, Mr. Pratt gave a remarkable address showing the spiritual significance of world problems. Thinking men of our churches are urged to be present on March 1. Dinner will take place at 6.15 p.m., and the discussion will follow immediately. 2/6 covers all costs. Seats may be reserved with social service office."

Hindmarsh, S.A., on Jan. 31 had fair attendances. Bro. W. W. Saunders addressed church on "Service and Reward." Sister Mrs. Moore was received by faith and obedience and Bro. Keith Neighbour by transfer from Goolwa. In the evening Bro. Saunders' message was "What wouldst thou have me to do?" Sister Mrs. Forbes, wife of the preacher at Brighton, Vic., was a visitor. Bro. Head, from Palmyra, W.A., and Bro. Lionel Swansbury, isolated member of Moorook, were also present. The Bible school picnic was held on Feb. 1 at National Park, Blair, Hindmarsh and Croydon schools combining in a special train. On Feb. 7 Bro. Saunders gave a good address on "The Perfect Guide." In

the evening his message—"Witness Sufficient"—was well received. The choir provided an anthem, and Mrs. Seguit and Miss L. Goodall sang a duet. In the Bible school an increase campaign has commenced and Feb. 7 showed 12 new scholars (5 boys and 7 girls). Each new scholar represents 1000 miles in an "aeroplane race" from Gloomy Valley to Mt. Victory. Attendance at young worshippers' league keeps up well, a number of young people receiving badges for regular attendance for three months.

On Australia Day, Feb. 1, Dr. and Mrs. Hinrichsen, with W. Gale and H. J. Patterson, left Melbourne at 11.30 a.m. and motored to Wedderburn to speak at the Midlands District Conference. The chapel was filled with delegates, and a time of helpful fellowship was enjoyed at the meetings and around the tea table. After the evening service the party returned home, and at 2 a.m. another 300 miles were registered. Last Sunday, Feb. 7, the Victorian H.M. party addressed the church at Emerald East, returning to Emerald in time to address the church there at the close of the worship service. At 3 p.m. the party attended the service at The Patch. The evening saw the party at Geelong helping in the first gospel service in connection with the Hinrichsen-Morris tent mission.

An enthusiastic public welcome was tendered to Bro. and Sister C. J. Robinson at Middle Park, Vic., on Jan. 28. The meeting was presided over by the circuit president, Bro. J. E. Brooke, of South Melbourne. Bro. R. Morris spoke on behalf of Advisory Board and C.M.A., Dr. Hinrichsen extended a welcome as conference president, and Bro. Clay on behalf of the Social Service and C.F.A. Bro. Morgan brought greetings from South Melbourne, and Bro. Pippard from St. Kilda. Mrs. Robinson was graciously welcomed by Mrs. Kruse on behalf of the sisters, and Mrs. Hinrichsen, for women's conference executive. Bro. Robinson feelingly responded. The church secretary expressed appreciation of the work of Bro. W. Andrews, of Gardenvale, who had assisted the church by addressing midweek prayer meeting for ten months, and a small token of esteem was presented to him.

### COMING EVENTS.

FEBRUARY 22.—College Public Inaugural Session, Lygon-st. chapel, 8 p.m. Interesting programme. W. F. Nankivell, B.A., B.D., will deliver an address, and music will be contributed by the combined choirs of Swanston-st. and Lygon-st. churches. Offering for Library Fund.

FEBRUARY 28.—South Yarra Church of Christ home-coming services. Warm-hearted welcome to past members and friends. Notify A. G. Searle, 134 High-st., Malvern, S.E.3, if accommodation desired. Meals provided. Great inspirational gatherings.

FEBRUARY 28.—Newmarket Church of Christ 53rd anniversary, Sunday, Feb. 28. 11 a.m., Dr. W. A. Kemp; 7 p.m., Dr. W. H. Hinrichsen. A hearty welcome extended to all past members and friends. Hospitality provided. Notify secretary, E. Crossfield, 16 Flemington-st., Flemington, by Feb. 22.

### GARDINER— MALVERN ROAD.

Bro. Thomas Hagger  
begins his ministry, Feb. 21.

PUBLIC WELCOME,  
Wednesday, Feb. 24, 8 p.m.

Interested friends cordially invited.

Consult the Austral Co. before placing your next order for church or Bible school printing requirements.



## News of the Churches.

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

#### Seaside Services.

MUCH more effort is being made to reach with the gospel the tens of thousands who flock at this season of the year to our main beaches. The Archbishop of Sydney—Dr. Mowll—has given a fine lead in this work, and earnest representatives of several communions render splendid service. The Baptist young people held a fine camp at Dee Why and conducted a Bible study school and evangelistic services. Our small cause at Manly sought to attract the large influx of visitors during January by arranging for services to be conducted by some of our leading preachers. Manly presents a magnificent opportunity for the presentation of our plea, but a neat chapel on a suitable site with an acceptable preacher is imperative. The other communions have well equipped buildings and good preachers. However, there is a large settled population apart from thousands of visitors, so the field is worthy of the closest attention by our home mission committee.

#### Labors Abundant.

The conference president—D. Wakeley—is indefatigable in service of all the churches. He is planning to spend a month before conference in visiting all the country centres. If he can arouse a conscience in our brotherhood respecting the needs of the country, he will have deserved well of his brethren. A closer linking of the isolated brethren may result in the setting up of the Lord's table in many outposts. Marrickville church frees its preacher without stint in a noble fashion.

#### Welcome Home.

It was a great pleasure to welcome Mr. and Mrs. W. F. Nankivell and the boys, from Oregon, U.S.A. Our brother is the preacher-elect of Surrey Hills, Victoria. He has the B.A., B.D. degrees, and has kept himself abreast of modern thought. His rich experience abroad should increase his efficiency in the homeland. Such reunions prove how precious is the common bond which unites former students of Glen Iris.

H. G. Clark, the virile, forward-looking preacher from Box Hill, Victoria, has been on a visit to his home folk, and we have enjoyed his fellowship.

#### Broadcasting.

The Council of Churches has decided to carefully watch the position regarding the broadcast of services by the Australian Broadcasting Commission. Should the commission effect any further reduction of services, the churches will move in the matter. The present proportion of religious broadcasts—3.3 per cent. of the whole—is out of proportion to the number of people interested in religion, who pay wireless fees.

Referring to broadcasting, we are glad to welcome to Sydney Mr. T. Spencer—the genial efficient manager of station 2CH. He was formerly secretary of Balwyn church, Victoria. With his wife and family he is now happily associated with the church at Chatswood.

#### A Gracious Invitation.

The Federal president—Mr. T. E. Rofe—and Mrs. Rofe have invited our N.S.W. preachers to their beautiful home at Port Hacking for the annual retreat, from February 8 to 11. The

kind offer has been gratefully accepted, and a happy and profitable time is assured.

#### Mission Work.

The Methodist Board of Overseas Missions, with headquarters in Sydney, reports an increase in income, largely due to legacies, which enabled them to decrease their accumulated deficit by £5000. Despite financial difficulties their budget committee will consider the restoration of missionary salaries. The timely action in this matter of our own Federal Board is highly commendable.

#### Katoomba Convention.

The annual convention at Khandala, Katoomba, for the deepening of spiritual life, was largely attended. The addresses were generally of a high order. This movement, based on Keswick lines, leads to deeper consecration on the part of many. It is a healthy fountain of spiritual inspiration in these materialistic days.

### NEW SOUTH WALES.

Marrickville.—Good meetings at morning and evening services, Bro. Wakeley being speaker. Visitors included Sister Haines and her two daughters from Lygon-st., Melbourne. There was a fine attendance of members of young worshippers' league.

Wagga Wagga.—Attendances were less during Christmas vacation, many members being on holiday. Bro. A. Brown conducted services while Bro. and Sister Acland were on annual leave. Y.P.S.C.E. have commenced meetings for new year. North-eastern and Riverina conference is to be held at Wagga on March 3.

Gilgandra.—An address by Bro. Jack Burrell on "Praise" was much appreciated on Jan. 24. Bro. A. R. Burrell preached in the evening. On Jan. 31, Bro. R. Morris gave morning discourse. Mr. and Mrs. Ferguson, who were previously baptised, received the right hand of fellowship. Open-air meetings continue under the leadership of Quayle brothers.

Hamilton.—The sudden homecall of Bro. Walter Brown on Jan. 28 was a shock to all. The church expresses sympathy with the bereaved. Australia Day week-end was marked by a visit from Burwood Christian Endeavorers. At a special young people's service on Jan. 31, three of the Burwood visitors assisted, and Bro. Wilson preached to a large and appreciative congregation on "The State of the Unsaved."

Kingsford.—During past month there were added attendances both morning and evening. Two young men were welcomed into fellowship by faith and obedience. All auxiliaries have resumed normal meetings. Bro. C. Flood's messages have been much appreciated. Mrs. Lovell has returned from hospital, and Bro. Lovell is progressing favorably. Sympathy is extended to Mr. Johnson and family in the loss of his wife.

Moama.—"God's Strongest Argument" was G. E. Burns' morning subject on Jan. 31; at night he commenced a youth series with "The World's Challenge to Modern Youth." Miss Burns being soloist. On Feb. 1 an enjoyable fellowship excursion was held on the harbor. On 7th T. Spencer exhorted on "Identified with Christ"; Bro. Burns' evening message, powerfully given, was on "The Challenge of Youth to the Modern World." Mrs. Owen had fellowship after being laid aside.

### TASMANIA.

Devonport.—On Jan. 31 Bro. Crowden exhorted on "Blessed are they that hunger and

thirst after righteousness," and at night his subject was "The Great Decision." His messages are appreciated. Sisters L. Taylor and A. Nothrop were soloists. On Jan. 24 Sister L. Taylor was welcomed by transfer from Ararat. Bro. Crowden has taken over the leadership of Bible school from Sister A. Nothrop who resigned. Picnic on Jan. 30 at the Bluff was very successful. The church rejoices to meet again with Sister Harvey, sen., who has been ill so long. Bro. Cooke is also home from hospital. C.E. recently held a "practical evening" for the mission box, when sewing was done. Bro. Don. Price has joined his family on the mainland. On behalf of the church Bro. Crowden presented him with a fountain pen and pencil prior to his departure.

### QUEENSLAND.

Townsville.—The first of bi-monthly fellowship society was inaugurated by the deacons on Jan. 10. Wm. Gribble, State C.E. secretary, addressed N.Q.C.E. Union on Jan. 18. Sister Jas. Plant was again in fellowship on Jan. 31. Bro. N. G. Noble's morning message was "Foundation Day," particularly that of the church.

Albion.—Services both morning and evening are again well-attended. Mrs. Stirling has returned from New Zealand. Bro. Stirling has recently conducted a mission at Zillmere. Annual meeting at Albion was most successful; splendid spirit. Deacons were authorised to purchase manse. Present property trust was cancelled and all property transferred to conference. A recent visitor was Bro. Henry Simpson, of Melbourne and Christchurch.

Sunnybank.—At annual meeting on Jan. 22, reports, especially junior and senior Endeavor, all showed improvement. Finances were encouraging, almost £100 being raised from all sources. Officers elected were: Secretary, Sister Harlen; treasurer, Bro. Caine; deacons: Bro. C. Woff, J. Harlen, J. Streeter and L. Reidel. Bro. Woff resigned from superintendency of Bible school which he has held for 24 years. Bro. C. Caine was elected to fill the vacancy. A block of land adjoining church property has been purchased from the government. Bro. Marler is doing a fine work, and his help is appreciated. He has accepted another year's engagement.

### WESTERN AUSTRALIA.

Kalgoorlie.—The preacher, Bro. Geo. E. C. Hughes, has returned after having spent an enjoyable and profitable holiday at the preachers' retreat held at the coast. On Jan. 28 a farewell in the form of a spiritual meeting terminating with a social cup of tea was tendered Bro. Ivan Nixon, who is leaving to take up studies at the College of the Bible, Glen Iris. Bro. Nixon has been one of the leaders in the church at Kalgoorlie during the last two years, and will be greatly missed. On Jan. 31 good meetings were held. In the morning Bro. Roy Richards gave an inspiring address. The evening service was in the hands of Bro. Nixon. One young man from the Bible class made the good confession.

Fremantle.—Meetings in general, over the holiday season, have been very well maintained. Visitors have included Mrs. E. Leach, of Burwood, N.S.W. On Jan. 16 a surprise party was held at the home of Mrs. Foster, when, on behalf of the Dorcas and church aid society, tokens of appreciation were presented by Mrs. Mitchell (vice-president) to Mrs. Fieldax (president), and Mrs. Cooper (secretary), for services rendered during 1936. Friends will learn with regret that Mrs. H. Cole, who has been lying seriously ill in Fremantle Hospital for ten weeks, shows no sign of improvement. In the same hospital Mrs. Keith Stenhouse, who recently had a serious operation, is making rapid progress to recovery. Bible school secretary is now R. G. Stenhouse. The school held its

(Continued on page 92.)

## Foreign Missions.

Conducted by A. Anderson,  
241 Magill Rd., Tramere, S.A.

### HINDUISM AS SEEN FROM WITHIN.

DELEGATES numbering 500 from among the Untouchables, and an audience of 15,000 Hindus, Mussulmen and Christians, listened to an address by V. R. Chandra, B.A. Mr. Chandra is one of Dr. Ambedkar's men, and is inclined to Christianity. He said in part:

"Socially, religiously, politically, economically we, the people of India, have been the slaves and helots of Hindu society, and consequently of other societies as well, for ages, and are even to-day being crushed down in spite of the British Government. We have found out that the remedy for these wrongs lies in our hands and not in others." Dr. Ambedkar, than whom there can be no better, nobler, worthier leader for us, has suggested a very easy remedy, and it is for us to carry out that suggestion into execution. Ever since the great doctor made his announcement that emancipation of the Untouchables lies in the desertion of the Hindu fold and embracing any other religion according to equality and brotherhood, there is a stir in the religious, social and political atmosphere unparalleled in this country, or for that matter in any other country, ever before. All other religions and societies are agitated over the situation, except Hinduism and Hindu society. The Moslems, the Christians, the Sikhs and others have begun to think furiously and seriously about the situation created.

#### Hinduism Intolerance.

"On the other hand, what do I find in the Hindu society? The Hindus are sleeping and snoring soundly. They are indifferent. They are immovable. They are believers in 'Karma' or 'Kismet' (or Fate); they think that what should happen will happen and so why bother! On the other hand their religious leaders, the Sankaracharis and the Brahmin Pandits, are advising the Untouchables to join any other religion which is a branch of Hinduism, or to start a new religion of their own. This is unsolicited and unwanted advice to the Untouchables, who know by now what to do and what not to do. Having crushed us too long and too much, and incapable of eradicating the darkest blot on humanity in the name of God and religion, it is not for them to advise us now when we have already decided upon giving up Hinduism and all its paraphernalia.

#### Sins of Hindus.

"Now, what are our sins that merit this great curse? We have been of great service to Hindu society from time of yore. We are washing your latrines, we are sweeping your roads, we are ploughing your fields, we are stitching your shoes—in short, we are a band of very useful servants of human society, being also hewers of wood and drawers of water, working like bells during day and night. The wages that we get are nothing to the hard and the dirty work that we perform.

"To such useful servants of society what is the treatment accorded? It is worse than the treatment meted out to dogs and pigs and donkeys! We are called 'Untouchables'; we are excluded from society and are made to dwell in dirty and insanitary slums both in towns and villages. Why? Is it because we eat beef? Do not some Moslems eat beef? Don't you touch them? Then why not touch us? We alone are untouchable. Why? They say we are unclean. They say we do dirty work. If we are unclean, thanks to the nature of our

work, it is for society to allow us sufficient water convenience and sufficient wages to keep us fit and neat to be respectable members of society. You do not allow us even drinking water. You do not allow us to draw water from public wells and get into public tanks to wash off our dirt or to wash our clothes.

#### History of the Untouchables.

"Yes, my brothers, there is no use of laughing over the statement. That only shows you have forgotten the history of your forefathers and that the Sanathanist has not, for what is the historical background for this? You must remember when the barbarous Aryans, in search of food for themselves and for their cattle, entered this country there was a civilised race, the aboriginal race, an agriculturist race, called the Dravidians, living in this country. Overpowered by numbers, and overpowered by bows and arrows of the Aryans (who lived by hunting), the Dravidians had to submit to the barbarous Aryan brute force. Those of the Dravidians who meekly submitted to the Aryan yoke were given superior ranks; those who stood strong and long and fought sternly and firmly were reduced to eternal slavery and dubbed 'Untouchables.'

#### Superstitions of Hinduism.

"Apart from the social and religious inferiority and superiority complex nursed and nurtured by Hinduism, economically also it is a big waste and drains the hard-earned resources of rich and poor alike. Besides, it breeds and encourages all foolish ideas, inhumanities, superstitions and impossible beliefs. Ever since I went through Miss Mayo's 'Mother India' I desired to go through North India to see things for myself. Since the last four months I am going around. I spent a month in Calcutta; naturally the first place I visited there was the Kalighat. The moment I set foot into the precincts of the temple I felt the atmosphere so deadly and nasty-smelling that I had to close my nostrils as if I had entered some fishmarket or beef market. I approached the sanctum sanctorum and I saw the huge figure of 'Goddess' Kali with huge head, a garland of human heads round her neck, a tongue a yard long hanging out, four hands, one with a raised blood-stained sword, another holding a chopped off human head, a third with a vessel to hold the dripping blood. This figure is addressed by the crowding devotees as the Loka Matha or the Great Mother of the Universe! Daily sacrifices of goats and buffaloes are made to appease her

thirst. Even human sacrifices were made in pre-British days. It is indeed a glowing tribute to the British flag that Kali has lost taste for human blood now! Among her devotees may be counted Bengalis of light and leading such as Arolindo, Ghose, Dr. Tagore, etc. Still, 'what Bengal thinks to-day the rest of India thinks to-morrow,' boasts the Bengali. The more I looked at the figure the more I disliked it.

"One day I was bathing in one of the ghats near the Howrah Bridge. I saw two people emptying two big vessels of milk into the Ganges, costing at least Rs. 10/-. I could not bear the sight, and asked them why they did it. They said that Ganga Matha liked such offerings, and that they only carried out a former promise to her.

"Another day I witnessed in one of the bazaars two Hindus feeding cows and bulls with gur from two big baskets. Just then about four or five beggars, including two children—all skin and bones—dressed in tatters, stood stretching their bony hands begging for a piece of gur. The two Hindus would not give them anything, but only scolded them, stretching their hands and legs and heads to beat them and asking them to run away from the place. This was appalling to me. I argued with them and pointed out to them their unreasonable and unsympathetic attitude towards their own kind, while being so over solicitous and over charitable to non-human beings. They said in reply that the beggars and the sufferers in this world were condemned by God as a result of their 'Karma.'

"While crossing the Ganges bridge near Benares, my nap was slightly disturbed by sounds as if several stones were thrown on the carriage. Just then I saw the one sitting by my side throwing something into the water. I asked him what. He said that he threw a rupee into the Ganges as promised. I remonstrated with him that while he had not the mind to give a piece to the old and blind beggar, yet he was so liberal with the Ganges which could have no use for it, and from which it could never be returned. He assured me that in return for the one rupee that he gave Ganga Matha was going to bless him with a Lakh (100,000 rupees) next year. What a fine investment!

"So long as the designing and unscrupulous Brahmin priest and politician is occupying the present strong position that he does to-day, and the other misguided Hindus follow his lead, only one course is open to us Untouchables, viz., to give up the Hindu fold completely, with all the paraphernalia of Hindu ceremony and worship, the so-called sacred books and beliefs, superstitions and pilgrimages to the so-called holy places and Thirthas—all which were invented to drain our poor resources—and embrace any other religion practising as well as promising equality, brotherhood and salvation, not only after death, but in life as well."

### 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 Brenchu - 371 Agency.

Head Office, Elizabeth St., Melbourne.

Asst. Cash, General Manager.

# The Last First and the First Last.

Matt. 19: 30; 20: 16.

A. N. Hinrichsen.

THE former text forms the basis of a discourse (the difficult parable of the laborers in the vineyard, peculiar to Matthew) by our Lord, and the latter text is the conclusion in the form of a repetition. The uninspired chapter division is most faulty and unwarranted here. Isolated from the context the paradox in these texts is an enigma. The parable can only be understood in the light of what precedes it in chapter 19, where Peter's question (v. 27) provokes the Master's reminder, "But many that are first shall be last; and the last first." The section, according to subject matter, is 19: 23-20: 16, the parable being illustrative of the text quoted above, the whole discourse growing out of the incident relating to the rich young ruler (19: 16-22).

Stephen, one of the seven (Acts 6), was outside of the apostolic band, and yet was the first Christian to obtain a martyr's crown. James the Just, the Lord's brother, and Barnabas were not of the twelve, and yet are of greater importance in fame and service than most of the twelve apostles. Paul, "as one born out of due time" (1 Cor. 15: 8, see Moffatt's translation) could say in defence of his special apostleship, "I labored more abundantly than they all" (1 Cor. 15: 10). His mission and labors were unique. "Inasmuch then as I am an apostle of Gentiles, I glorify my ministry" (Rom. 11: 13). What record in missionary annals can be compared with 2 Cor. 11: 23-28? A number of apostolic names mean little to us, e.g., James the son of Alphaeus, Thaddeus or Judas the brother of James, Simon the Cananean or Zealot, and Matthias. They but add to the student's difficulties. As contrasted with these obscure apostles, we have the names of mighty post-apostolic men, e.g., Augustine, Origen, Jerome, Athanasius, etc., who have mightily affected the thought of the church. Faithfulness and intensity count.

In the church to-day many live on the merits and reputation of their ancestors and their own past as "old members," but mere extent or years of church affiliation is often shamed by those disparagingly spoken of as "new members" or youthful ones characterised by diligence. This unchristian and unjustifiable distinction often persists for years after an evangelistic effort, but in Christ we are all one and equals, and this parable gives a salutary lesson to such as unduly stress the above unwarranted distinction. It affords no security for aged indolence nor a refuge for retrospective self-satisfaction.

"Life's more than breath and the quick round of blood:

It is a great spirit and a busy heart.  
We live in deeds, not years; in thoughts, not breaths;

In feelings, not in figures on a dial.  
We should count time by heart-throbs. He most lives

Who thinks most, feels the noblest, acts the best."

Precedence in privilege and opportunity is not always availed of (Luke 13: 30), the Jews being continually warned that while all were invited, few of them chose to respond. On the other hand, many Gentiles would choose to accept eternal life, "for many are called, but few chosen" (Matt. 22: 14; Acts 13: 46; 18: 6), and even the worst of sinners who were last in expectation were first to appropriate the new life opportunity were first to appropriate the new life (Matt. 21: 31, 32). May it be said of us that we are "called and chosen and faithful" (Rev.

17: 14). We are "called to be Jesus Christ's" (Rom. 1: 6), and that is neither arbitrary nor unconditional (John 6: 44, 45; Isa. 54: 13). Dr. F. W. Farrar, in "The Life and Work of Paul" (p. 211) thus paraphrases Acts 13: 48, where Paul uses a military term ("tasso," translated "ordain," meaning to arrange, put in order, to draw up in line, array), "All who, by the grace of God, decided to arrange themselves in the ranks of those who desired eternal life accepted the faith." Those who are called first and labor longest can safely leave the recompense with God (Heb. 6: 10). God calls, and it is our human will that determines whether we are chosen. By the exercise of our free will, God ordains us to eternal life. In the meantime let us be enthusiastic and whole-hearted in our service.

## New Zealand News-letter.

W. R. Hibbard.

### Heaven or New Zealand.

IT is rumored that a Collins-st. specialist recently advised a patient that his health made it imperative that he should take an extended holiday in New Zealand. The patient having knowledge that our weather was misbehaving, disclosed that he was unwilling. Whereupon the specialist replied, "It's heaven or New Zealand." "Well, doctor," said the patient, "I'll go to New Zealand." Our Christmas, New Year and January weather has been disappointing for holiday-makers.

### Scientists Meet Scientists.

On January 12 Auckland City welcomed the most distinguished group of men ever gathered at one time within its boundaries. They were the delegates, Australian, New Zealand and American, to the 1937 Congress of the Australian and New Zealand Association for the Advancement of Science. The Australian delegation comprised 250 men and women all eminent in various walks of life. Sir Douglas Mawson introduced his successor, Sir David Rivett, who then delivered his presidential address on "The Scientific Estate." Though it was a general survey it did not by any means deal in generalities.

### Horizons Widen.

When scientist meets scientist horizons widen. The congress in presenting to the public the accumulated result of their research work in the past two years revealed the growing influence which science is exercising in the social, economic and industrial affairs of the Dominion and Commonwealth. The congress was not without its religious significance. Let two statements suffice:—

"Personally I am convinced that quiet, repose, harmonious, well ordered surroundings, good art and vital religion must be added to our lives if our whole civilisation is not to topple into absolute chaos."—Mr. R. A. Lippincott, of Auckland, to the engineering and architecture section.

"A more intensive study was needed of the human aspects of science. The central problem is the impact of science on society."—Hon. Sullivan, N.Z. Minister of Scientific and Industrial Research.

### Surgeons Meet Surgeons.

For a second time in January distinguished visitors gathered in Auckland. On Jan. 19 the Governor-General, Viscount Galway, welcomed

120 surgeons, from various parts of Australia and New Zealand, to the tenth annual meeting of the Royal College of Surgeons.

### "It's a Way We Have in New Zealand."

New Zealand brethren seek occasions to greet visiting brethren, as may be judged by these happenings since last letter. A fleet of cars paraded Bro. and Sister Hagger to Auckland's show places with afternoon tea on the fringe of heaven, for such is the significance of the name Titirangi, where the party refreshed themselves.

A mid-day luncheon was arranged to do honor to Bro. F. S. Steer, of N.S.W. A friendly meeting was afforded Bro. and Sister W. F. Nankivell en route from America. Bro. Nankivell shared in a preachers' retreat day at the home of Bro. H. Urquhart, M.A. The hand of friendship was also extended to Bro. Theo. Fisher and Bro. Les. Kingsbury, en route to U.S.A. A welcome home luncheon was extended to Bro. and Sister M. Vickery, Bro. and Sister W. Page and Bro. and Sister Harold Perkins, all of whom had returned from extended tours abroad.

Love sent Miss L. J. Carnaby across the Tasman to wed our young Australian preacher G. Stirling; love set to work the hands, hearts and hands of the Lower Hutt brethren to prepare a magnificent wedding breakfast and entertain 130 guests.

### Faith Moves Out of Doors.

The Nelson church, led by their preacher, J. K. Robinson, has arranged to conduct a number of Sunday evening gospel services out-of-doors on the lawn adjoining the church situated on main highway. The lawn at the manse is being used one night each week as the rendezvous of young people's summer school.

### The Pen and the Radio.

Oftentimes our preachers are found exerting an influence beyond their congregation. Recently one of our large daily papers published a two-column article by Principal A. L. Haddon, M.A., touching the salient features in the beginning of our movement. The article was a study of the life and times of Alexander Campbell, and proved him to be a representative man with a great life programme.

During December Bro. E. L. Williams, M.A., broadcast six times. I have not a list of the radio appointments of our men for January, but have chanced to hear the following conducting a church service or a morning devotion over one or other of our national stations:—Brea, Geo. Saunders, B.A.; W. D. More and R. Blampied.

It so happens that this letter must end abruptly, as I am due at I.Y.A. for the morning devotional service.

### WHY THE VICAR APOLOGISED.

THE vicar of Leyton apologised during a British Legion service at the Parish Church recently, it is reported. Here is the reason:—A large poster announcing the service read, "Preacher, the Vicar of Egham, Rev. A. C. Tranter." Immediately underneath was, "The Dagenham Girl Pipers will play a lament." The vicar made his apology and the girl pipers played. Immediately afterwards the vicar of Egham gave out his text: "Rid me and deliver me from the hand of strange children."

WHAT if mothers should go "on strike" for shorter hours, higher wages, and pay for discharged members? The wisdom of God in their hearts tells them the job must be done, regardless of hours, pay or social victor.

## News of the Churches.

### WESTERN AUSTRALIA.

(Continued from page 89.)

annual picnic at Point Walter on Feb. 1. J.C.E. superintendent is now Norman Jefferies. Prior to leaving for India on Feb. 1, Bro. J. E. Thomas preached a farewell sermon in W.A. at Fremantle to a very large audience. Bro. Raymond's Sunday evening messages of recent days have been exceptionally fine. Following recent election of officers for the ensuing three years, the following appointments have been made: Church secretary, S. G. Taylor; assistant secretary, W. Potter; treasurer, E. Gracie; secretary Palmyra, A. E. Howe; elders, O. Fieldus and S. G. Taylor. A month's mission is proposed at Palmyra in the home mission tent during May.

### SOUTH AUSTRALIA.

**Berri.**—Attendances at services have been fair. Mr. B. P. Neville, of Morialta Protestant Children's Homes, spoke about the work of the homes at Berri on Jan. 26 and at Winkle on Jan. 28. Endeavorers handed him their collection, amounting to £12/6.

**Queenstown.**—On Jan. 31, at morning service, Bro. Coia, from Mount Gambier, gave a helpful address. In the evening Bro. Ewers preached, his address being much appreciated. On Feb. 7 Bro. Brooker gave the morning address. At 7 p.m. his subject was "What is Truth?"

**Nailsworth.**—The Sunday school picnic was held happily at Golden Grove. Endeavor meetings have again commenced, and Endeavorers held a social on Feb. 6 to inaugurate the year of work. Meetings are back to normal after holidays. Bro. Shipway's sermons are much appreciated. Sister Manuel is home from hospital after very serious operation. Bro. Morphet is still away on holidays after a bad illness.

**Semaphore.**—Meetings on Feb. 7 were good, 70 breaking bread. The preacher is taking the New Testament lessons for morning addresses. Auxiliaries are getting back to normal after holidays. Mrs. Oram's health is still giving her friends concern. She has now been laid aside for more than a month. Bro. and Sister Lewis, from Mile End church, with their family have been meeting with the church for several Sundays. There is evidence of a spirit of evangelism being created in the church.

**Balaklava.**—On Jan. 24 a young man from the Bible school confessed Christ, and was baptised the following week and received into fellowship last Sunday. Meetings are back to normal after holidays. On Feb. 7 Bro. W. L. Ewers conducted the evening service, Bro. Ingham being away preaching at Avon. A large congregation assembled to hear Bro. Ewers and renew old fellowships. Junior Endeavor resumed meetings last Sunday morning with 20 present. They aim to increase to 40 by April.

**Mile End.**—Holidays still interfere with attendances. Bro. Earl Caldwell is acting as secretary while Bro. F. Lewis is away for several weeks. Sister W. L. Ewers and family are meeting with the church while Bro. Ewers is away on home mission work. The afternoon of Feb. 7 was promotion day in the Bible school. About 100 junior and intermediate scholars with a number of visitors and some new teachers enjoyed this happy service under leadership of Bro. W. Green, school superintendent. Bro. H. P. Manning has been the speaker at all services since his return from holidays.

**Victor Harbour.**—The church has suffered still more removals from the district. Bro. and Sister Swiggs and Dulce have gone into business at Hindmarsh; Sister Mrs. Vincent and family have removed to Unley, and Sister Pascoe has gone to live at Wayville. January has been a record month for attendance. On Jan. 17

every seat in the hall was taken at evening service. A lad and a girl have recently made the good confession. Bro. Doug Swincer has offered for missionary service, and will leave shortly for training at Melbourne Bible Institute.

**Kadina.**—At breaking of bread on Jan. 31, Bro. A. E. Brown spoke on "Diligence and Growth." At night his subject was "Building on the Right Foundation." About 20 Y.P.S.C.E. members journeyed to Moonta to attend Northern York Peninsula C.E. rally on Feb. 3. Kadina W.C.T.U. held a drawing-room afternoon in the kinder hall. Sister Melva Parker, from Hindmarsh, and Sister Barton, from Paskerville, broke bread with the church on Jan. 31. "Seeking the Worthwhile" was Bro. A. E. Brown's message to the church on Feb. 7. In the evening he spoke on "A Refreshing Invitation." The choir rendered an anthem, and a quartette was sung by Y.P.S.C.E. quartette party (Sisters L. Wilton, R. Trenwith and Bren. R. Hauber and A. P. Russack). Bro. Elliot A. Arnold will commence work with the church on Feb. 28. Bro. A. E. Brown concludes his ministry on Feb. 21.

### VICTORIA.

**Red Cliffs.**—A very happy day was spent at the Sunday school picnic, held at Echo Point. The school has resumed after short recess. Bren. L. Cameron (of Mildura) and Lloyd Brown were speakers on Feb. 7.

**Melbourne (Swanston-st.).**—On Feb. 7 Bro. T. H. Scambler spoke at both services. The choir assembled at evening service after vacation and sang special hymn and anthem. Several visitors were present at evening meeting.

**Merbein.**—The Bible school picnic was held enjoyably on the Murray River on Feb. 1. Bro. Martin spoke at both meetings on Feb. 7 to very good attendances, especially at evening meeting, a number of visitors being present.

**Baywater.**—Services are keeping up well. H.M. offering was more than double that of last year. During the absence of Bro. H. Edwards Bro. Braden very acceptably conducted all services at Christmas time. Bro. Edwards has now returned.

**Northcote East.**—Since last report fine messages have been received from Bren. Barclay, Ward, Hallgren and C. Watson. On Feb. 1 annual Bible school picnic at Hurstbridge was very enjoyable. There was a record attendance at Bible school on Feb. 7.

**Newmarket.**—Attendances are increasing since holidays. On Feb. 7, Sister Jean East was received by transfer from Kyneton. At gospel meeting visitors included Mr. and Mrs. T. White, from City Temple, Sydney. Bro. Goodwin continues to preach faithfully.

**Dandenong.**—At Sunday school annual picnic held at Mordialloc on Feb. 6, approximately 175 attended. On evening of Feb. 7, one young man who recently went forward was baptised. All meetings are well attended. Bro. Lewis continues to give very helpful addresses.

**Boroona.**—Since Dec. 27 appreciated messages have been received from the following visiting speakers: Bren. W. H. Clay, A. J. Fisher, R. K. Whately, W. Quirk, R. F. Geyer and L. E. Baker. An improvement has been shown in attendances, averaging 54 morning and 55 evening.

**Carlton (Lygon-st.).**—Meetings improved in attendance on Feb. 6. Bro. Reg. Ennis was speaker. In the morning his subject was "The Story of a Runaway Slave"; evening, "A Soul at the Crossroads." At a special service after Bible school Nurse Lambie was baptised.

**Pradhan.**—Attendances at services have greatly improved the last few Sundays. Bro. Webb at morning services is giving addresses based on the New Testament readings. Messages on Jan. 31, "Conversion"; Feb. 7, "A Notable Case of Non-conversion," were greatly enjoyed. Bible school picnic was held at Ricketts Point on Feb. 1. Men of the church have done excellent repair work on the chapel.

**Chelsea.**—(On Jan. 27 Bro. H. Watson gave an excellent illustrated lecture on India. There was a good attendance, and musical and vocal items by visiting and local artists. On Feb. 1 the Bible school annual picnic, held at Mordialloc, was a success. The time of Sunday evening services has been altered to 7:30.

**Hamilton.**—Attendances are much better, due to members returning from vacation. Bro. Garland spoke at both meetings on Feb. 7; subjects, morning, "All Things Common"; evening, "The Conversion of a Cabinet Minister." Ladies of mission band held their first meeting for this year on Feb. 4. Mrs. Garland presiding.

**Newport.**—The Bible school picnic was held at Williamstown Beach on Jan. 30; scholars in large number enjoyed a pleasant outing. A pleasing feature was the number of parents present. Since the holidays three new scholars joined the school. On Jan. 31 Sister Edwards and family, from Drouin, had fellowship with the church.

**Hampton.**—The senior girls' club opened its year with a lantern lecture by Mr. K. Jones on Feb. 3. Services on 7th were addressed by Mr. Stephenson. At night he and Mrs. Stephenson sang a duet. The young people's fellowship tea was held, prior to which Mr. S. Wilson gave an interesting talk on "Quest of the Unusual."

**Mildura.**—At annual meeting on Jan. 27, retiring officers, with exception of Bro. E. Squires, were re-elected. Bren. Gower and P. Chislett were nominated to fill vacancies. At the Sunday school picnic on Feb. 1, there was a large and happy gathering. Fellowship with visitors recently has been enjoyed. Bro. Waters preaches faithfully and forcefully.

**Northcote.**—Many strangers attend meetings. Searching and stimulating messages are given by Bro. W. T. Atkin. On Jan. 31 Sister Mrs. K. Thomas (by transfer) was welcomed into fellowship. At gospel meeting a lad from Bible school made the good confession. On Feb. 1 an enjoyable picnic was held by the Bible class at Warrandyte.

**Gardiner.**—It was a delight to the church to have messages on two Sunday mornings from C. C. Dawson. Bren. A. B. Main and K. Jones were the evening preachers. The church kitchen has been remodelled by Bro. Lee Archer and a gas stove and linoleum—gifts of Bro. and Sister King—have been installed. All auxiliaries have resumed operations for 1937.

**St. Kilda.**—Bro. E. Brooke, of South Melbourne, on Jan. 31 spoke in the morning on "The Church Four-square." Good service in evening, Bro. Hughes speaking. Sister M. Tippet rendered a solo. Bible school picnic at Eltham on Feb. 1 was successful. Y.P.S.C.E. conducted evening service on Feb. 7. Renovations have begun on the church building.

**Echuca.**—On Jan. 31 Bro. H. Head spoke in the morning on "The Resurrection." Bro. Wigney gave an appreciated gospel message. Three carloads journeyed to C.N.D. conference at Bendigo on Feb. 1. At worship on Feb. 7, Bro. Wigney commenced a series of addresses on "The Things Most Surely Believed." Bro. J. White delivered the gospel message, and Bro. Roberts favored with a solo.

**Oakleigh.**—Splendid meetings were maintained on Jan. 31, Bro. Mudge speaking at both services. The Bible school picnic was a great success at the beach. The wedding of Bro. W. Wheat was celebrated on Feb. 6. Very nice meetings on Feb. 7, Bro. Mudge speaking. Ladies' snowball tea and also mission band have commenced work for the new year. Special meetings are being planned for the month of March.

**Preston.**—Christian Endeavor Sunday was observed on Feb. 7. Sister Violet, of social service department, addressed intermediate Endeavorers. Bro. Young at morning service gave an appropriate message. A Junior Endeavorer rendered a message in song. At gospel service

a member of the intermediate society gave a testimony. The church sympathises with Sister A. Ferris in the death of her mother.

**North Essendon.**—All auxiliaries have begun a new year of work. On Feb. 1 a church picnic was held at Williamstown. Special services were held on Feb. 7 to mark the anniversary of the opening of the chapel. Mr. Mathieson, of South Yarra, the first preacher, gave the morning address. Owing to an accident during the week, Mr. Westwood was indisposed, and could not attend. Mr. Illingworth, of Essendon, took his place at evening service.

**Swan Hill.**—Meetings keep up a good average. Through the holidays many visitors attended. Mr. Peter White has visited the church, representing Local Option Alliance. Young people from Woorinen and Swan Hill combined and held an enjoyable picnic at Lake Lutchewoop on Feb. 1. On Feb. 3 a tea party was given by the teachers to Sunday school scholars; about 40 children present; an enjoyable time was spent. On Feb. 7 Bro. Bischoff gave appreciated messages.

**Fairfield Park.**—On Jan. 30, Bro. W. Gale exhorted the church. Bro. A. G. E. Smith preached at night. On Feb. 1 the Bible school picnic at Plenty Gorge was enjoyable. During the week our aged Sister F. Phillips received the home-call. A short service was held in the chapel and then the cortege proceeded to Heidelberg cemetery, the service being conducted by Bro. A. G. Smith, assisted by Bro. A. Connor and Tully, of Doncaster. On Feb. 7 Bro. W. Clay exhorted, and Bro. A. G. E. Smith preached at night.

**Middle Park.**—Good attendances on Jan. 31, when Bro. C. J. Robinson commenced his ministry with the church. His messages were much appreciated. At close of his gospel address on Feb. 7, a young girl made the good confession. A quartette by Sisters M. Fisher, C. Collis and Bren. Brooker and Robinson was enjoyed. Bible school held a successful picnic at Montrose on Feb. 1. A young men's club under leadership of Bro. Robinson has been organised. Bro. W. Morris has returned to hospital for further operation.

**Warragul.**—The Bible school, which has been in recess over Christmas and new year holidays, re-opened on Jan. 31 with a splendid attendance. Good meetings on Feb. 7, Bro. Snow delivering the address in the morning. The church enjoyed the fellowship of Dr. and Mrs. Kemp and Bro. and Sister Mitchell. Bro. Kemp delivered a very helpful address at evening service on "The Abundant Life." Two sisters who had confessed Christ were baptised. Bro. J. E. Webb is to conduct a fortnight's mission in the chapel commencing Feb. 21.

**Ringwood.**—On Jan. 18 a farewell social was tendered to Miss Laura Kennedy, who is leaving to be married to Bro. Les. Burgin, a former preacher, now of Hollywood, W.A. As tokens of appreciation, Mrs. Cochaud, president of ladies' class, presented our sister with a parcel of linen, and Bro. Rasmussen presented her with a case of cutlery. Sister Laura very nicely responded. An enjoyable social in aid of kindergarten hall fund was recently held at Sister Fowler's home. Bro. Rasmussen is giving helpful messages to good audiences.

**Camberwell.**—Several members were received by transfer during past month. Bro. and Sister Rankins are in active service in Bible school and choir. During Bro. Williams' vacation, appreciated addresses were given by Bro. Ryall, Holloway, Sparks and Dr. Kemp. Visitors during January included Dr. and Mrs. H. Enniss, from Wonthaggi, and Mr. and Mrs. C. Byrne, from Unley, S.A. Sister Mrs. Swain is making good progress after operation. On Jan. 31 Bro. R. L. Williams began his third year of ministry with the church; his service is much appreciated.

**Shepparton.**—On Feb. 7 the new church hymn book was used for the first time at morning

and evening services. A general use of the book was made possible by a further donation of 18 by the Endeavor society, who in all have presented to the church over 60 copies. This day corresponded also with the anniversary of the choir, which marked the occasion by singing an anthem at morning service and giving a recital at night. Bro. Baker spoke in the morning on "Our Church Hymnal," and at night of "Famous Hymns Based on Great Texts."

**Carnegie.**—During the absence of Bro. Hughes on holiday the platform was well supplied by Bro. Keith Jones and W. McDowall. At picnic at Aspendale on Feb. 1, there was a splendid attendance of scholars and friends. Women's mission band and three C.E. societies have commenced work for the year. On Feb. 7 there was a special evening service in which Endeavorers took part. After this service the combined C.E. societies of the district conducted a typical C.E. meeting.

**Parkdale.**—Mr. Trimham (Mentone) gave a challenging message on Jan. 25 to Y.P.S.C.E.; a sunrise prayer and consecration service was held on Jan. 31. 56 attended the picnic at Dromana on Feb. 1. Helpful messages have been given by Bro. F. Townsend, at worship service on Jan. 31, and Bro. Beaumont at gospel service and both services on Feb. 7. Bro. P. J. Bryce, A. Rigg and H. Surriss have given messages at recent midweek prayer meetings. P.B.P. club spent a pleasant time at Upwey during Australia Day week-end. Many visitors present during last two weeks.

**Branzwick.**—The church held a well-attended picnic at Fern Tree Gully on Feb. 1. On Feb. 3 a special church business meeting was held. The four unregistered trustees, appointed some months ago, were cancelled, and it was resolved to vest the property in conference trustees. Feb. 7, good attendance at worship; many visitors present. Sister Mrs. Adams was present after illness. Bro. A. B. Austin delivered his first message; theme, "The Message of Youth to its Elders." At night the Y.P.S.C.E. observed Endeavor day, members of the society conducting. Sister Miss Ethel Kinnear sang a solo. Bro. R. Fisher (son of evangelist) preached on "The Poor Rich Man" to a fine audience.

**Geelong.**—All sessions in connection with the south-western district conference were fairly well attended. Bro. Combridge, of Colac, and Bro. Wiltshire, of Ballarat, being the speakers. The last combined prayer meeting was held on Feb. 4 at Drumcondra. These meetings have proved a spiritual uplift. Feb. 7 was the opening day of the campaign. There was a splendid attendance of members and visitors at breaking of bread. Bro. Hinrichsen spoke on "The Wise Man." At evening meeting the tent was full. Bro. Dr. Hinrichsen and Gale introduced missionary and the song-leader, Bro. Vic. Morris, who rendered a message in song. Bro. E. C. Hinrichsen delivered a powerful address on "Why We Believe the Word of God."

**Malvern-Caulfield.**—Attendances have greatly improved during past few Sundays, and all auxiliaries are in working order after holiday recess. K.S.P. has been reorganised and now meets on Tuesday night, the P.B.P. club having agreed to change their night of meeting for three months. The church had the pleasure of an address from Bro. A. W. Stephenson, of Hampton, on Jan. 10. Bible school picnic at Keast's Park on Feb. 1 was most successful. Five new members have been added to Phi Beta Pi and four to the Kappas. Last Sunday was a day of fine audiences, morning and evening. Bro. McCallum recognised the anniversary of Christian Endeavor by speaking in the evening on "The Training of Timothy."

**Wangaratta.**—The work of church and auxiliaries has improved with ending of holidays. On Feb. 7 a young man confessed Christ after Bro. Banks' gospel address on "Popular Hymns;

their Authors and Origin." Bible school reports 115 on roll, new scholars each Sunday for several weeks. Jan. 31, one new scholar, 89 present. Feb. 7, three new scholars, 98 present. Sister Miss Pauline Hartwig, who is removing to Melbourne, was farewelled at morning meeting and Bible school, and presented with a book from the school. Y.P.S.C.E. took part in north-eastern district rally on Australia Day. Bro. Banks was elected president of this union. He was one of the speakers for the day. Women's guild and mission band held annual meeting and election of officers on Feb. 3. Reports showed a successful year's work. Bro. Banks has gone to preachers' retreat and for annual holidays. Sisters Mrs. Hartwig and Lola Hartwig are out of hospital.

#### ADDRESSES.

B. J. Combridge (preacher Colac church, Vic.).  
—106 Manners Sutton-st., Colac.  
C. P. Hughes (preacher St. Kilda church, Vic.).  
—6 Alma-place, East St. Kilda.  
C. J. Robinson (preacher Middle Park church, Vic.).  
—172 Kerford-rd., Albert Park, S.C.B.  
L. Selwood (secretary Colac church, Vic.).  
—Gravesend-st., Colac.

#### KESWICK BOOK DEPOT.

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Loans are invited from members of churches throughout Victoria for the Property Fund authorised by last conference to provide for churches needing help for their buildings. Interest will be paid half yearly. Particulars of rates will be given on application.

—Robert Lyall, Treasurer, 39 Leveson-st., North Melbourne.

#### BIRTH.

MORFFEW.—On Feb. 3, at "St. Aidan's" private hospital, Thornbury, to Mr. and Mrs. L. Morffew, 261 Tyler-st., Preston—a daughter (Linda Alma). Both well.

#### WEDDING THANKS.

CLYDESDALE-McINTYRE.—Mr. and Mrs. John Clydesdale, "Ramsay," Phelp-st., Canley Vale, acknowledge with very sincere thanks congratulations and kind wishes received from friends, members of churches and church organisations, on the occasion of their Golden Wedding anniversary, December 31, 1936.

#### IN MEMORIAM.

PRATT.—In loving memory of my dear husband and our dear father, called home to God on Feb. 3, 1934.

Beautiful memories of one so dear  
We cherish still with love sincere,  
—Inserted by his loving wife and children,  
Athol, Jean and Valma.

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## Obituary.

**COX.**—Bro. Thomas Cox, a member of the church at Serviceton, Vic., passed away on Jan. 26 at the very great age of 96 years. Until quite recently Bro. Cox attended meetings, his health except for a short period allowing him to do so. Keenly interested in reading, our brother did not neglect the Word of God, which he also liked to discuss. Bro. Cox became a member of the church in Geelong, where he lived for a time after his retirement from Serviceton district. Amongst members at Serviceton are the wife, daughter and granddaughter of Bro. Cox, while in Bordertown and Adelaide are daughters who are members of the church. Bro. Russell, of Bordertown, and Bro. Withers, of Kaniva, conducted the funeral service at Bordertown cemetery. To all the dear ones we extend sympathy, and especially to Mrs. Cox, though both she and her husband were prepared for this parting.

**KINNEAR.**—The church at Brunswick, Vic., has suffered loss through the death of Sister Mrs. Alice L. Kinnear, who fell asleep on Jan. 18 at the age of 71 years. Our sister was a faithful member of the church at Brunswick for 19 years. Her place was never vacant at the Lord's table when she was well enough to attend. She met at the Lord's table on Jan. 17, and passed away on the 18th. Her gentle and kindly disposition will be missed. She leaves a husband, a son and daughter, and four grandchildren to mourn their loss. Her body was interred in Melbourne General Cemetery on Jan. 19, Bro. A. J. Fisher—conducting services at the house and graveside. She was loved by all who knew her.—A.M.

**MALOED.**—On December 23, at Port Pirie Hospital, Sister Mrs. F. C. Maloed, of the church at Pirie, S.A., passed on to her great reward. Our sister joined the church about twenty-five years ago, when Bro. Griffiths was holding a tent mission in Pirie. During the last quarter of a century she has faithfully served the church. For many years she held office as deaconess of the church, and regularly attended the meetings. Eight years ago Bro. F. C. Maloed died, and Kenneth, her son, four years ago, passed away. Since this time she declined in health. On December 24 our sister was laid to rest in Port Pirie cemetery, the preacher of the church officiating at the service in the home and at the graveside.—D. C. Hitchie.

**PENNY.**—On December 30, Sister Mrs. E. T. Penny, aged 82, entered into the rest that remaineth to the people of God. An accident, resulting in a broken hip, caused her to be bedridden for a year; this protracted illness was borne with great fortitude and patience. For 50 years Sister Penny was an honored member of Cheltenham (Vic.) church, where she rendered service for Christ in many activities, especially during the lifetime of her husband, the late Bro. E. T. Penny. In recent years she has lived in partial retirement, though a constant attendant at the Lord's day services. Many friends assembled at the Cheltenham Cemetery (old) to honor a faithful member of the church and an esteemed citizen of the district. The writer conducted services at the home and at the graveside. The church extends Christian sympathy to her only son, Leslie, and her many relatives.—J.E.A.

"OUT of sight and out of reach they go,—  
These close, familiar friends, who loved us  
so;  
And, sitting in the shadow they have left,  
Alone with loneliness, and sore bereft,  
We think with vain regret of some fond word  
That once we might have said and they have  
heard."

## AN UNPUBLISHED POEM BY ROBERT BURNS.

"THE SCOTTISH AUSTRALIAN" contains a hitherto unpublished poem by Robert Burns. It has been given to the press by Mrs. Moffatt, of St. Andrew's, who received it from her grandfather, Edward Sanderson. It again reminds us that "a man's a man." The lines are prefaced by the following words:—

"Composed by Robert Burns and presented to the noblemen addressed upon being called up from the servants' hall (where he had been sent to dine along with them) to add to the entertainment of his company, and along with which company he had been asked to go on an excursion to the Bass Rock. On presenting which he put on his hat, turned on his heel, and retired."

"My Lord, I would not fill your chair,  
Tho' ye be preodest noble's heir,  
I came this night to join your feast  
An equal to the best at least.  
'Tis true that cash with me is scant,  
And titles trifles that I want.  
The King has never made me kneel  
To stamp my manhood with his seal.  
But what of that? The King on high,  
Who took less pains with you than I,  
Has filled my bosom and my mind  
With something better than its kind,  
Than your broad acres; something which  
I cannot well translate in speech.  
But by its impulse I can know  
'Tis deeds not birth, that make men low.  
Your rank, my lord, is but a loan!  
But mine, thank heaven, 'tis all my own!  
A peasant, 'tis my pride to be,  
Look round and round your hall and see  
Who boasts a higher pedigree!  
I was not fit, it seems, to dine  
With these fox-hunting heroes fine,  
But only come to handy jests  
Among your Lordship's hopeful guests.  
There must be here some sad mistake:  
I would not play for such a stake,  
Be a buffoon for drink and meat,  
And a poor Earl's tax-paid seat?  
No, die, my heart, ere such a-shame  
Descends on Robert Burns's name."

## TASMANIAN WOMEN'S EXECUTIVE.

THE Tasmanian Women's Conference executive held its first meeting for the new year on Feb. 1, when 19 sisters were present. Mrs. Cole, president, led, her subject being "Ambassadors for Christ."

Reports (foreign missions, treasurer's, sick and obituary) were received. Welcomes were extended to sisters from West Hobart and Kingston Beach.

A resolution for the new year having been passed at a previous meeting that Tasmanian sisters aim to raise £50 for home missions during 1937, a sale of goods was held as a beginning, realising about £1/10/-. Several sisters have signified their willingness to convene socials in their homes as a further effort. Geveston sisters are preparing an afternoon at the home of Mrs. McKibbin, and it is hoped that other centres will do their part.

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Representative in Victoria: W. Gale, T. & G. Building, 145 Collins St., Melbourne, C.I.

Representative in South Australia: General S. Price Weir, 2nd Avenue, East Adelaide.

Representative in Western Australia: D. M. Wilson, 1 Nanson-st., Wembley.

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1st. To assist financially Aged and Infirm and Retired Preachers.

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

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## Central Northern District Conference, Vic.

THE second half-yearly meeting of the above conference was held in the Short-st. chapel, Bendigo, on Feb. 1. Mr. A. E. Streader, president, was in the chair. Mr. W. McKenzie, preacher of Kyneton church, led the singing. Mr. H. Hargreaves, of Boort, read the scripture lesson (John 17), at the morning session, and Mr. A. N. Hinrichsen led a devotional study based on John 17: 17. The adoption of the new constitution was the main item of business.

Following the president's welcome to the delegates, responses and church reports were given by the various representatives. Castle-maine sent 24 representatives, Echuca 15, Harcourt 9, Boort 7, Drummond 5, Rochester 5, Sutton Grange 5, Kyneton 4, Bendigo 38.

It was resolved that the next conference be held at Echuca in June.

The election of officers resulted as follows:—President, Mr. W. A. Wigney (Echuca); vice-president, Messrs. G. Woolnough (Echuca) and W. McKenzie (Kyneton); secretary, Mr. L. E. Stevens, B.Met.E., Dip.Ed. (Kyabram); treasurer, Mr. A. E. Streader (Bendigo); auditors, Messrs. V. L. Skentlebury and R. McPherson (Bendigo); committee (one representative from each of the affiliated churches), Messrs. A. T. Lacy (Bendigo), J. Miller (Echuca), A. C. Mudford (Rochester), W. Harris (Harcourt), D. Gilmore (Drummond), A. A. Broad (Sutton Grange), D. Ross (Kyneton), A. H. Pratt (Castle-maine), and H. Hargreaves (Boort).

During the afternoon and evening Mr. and Mrs. Head, of Halway, rendered delightful deeds, and in the evening Mr. Cyril Adams rendered two solos.

The conference resolved to commence an evangelistic fund for the purpose of assisting weaker churches. It was resolved to invite the Bible School and Young People's Department to hold an annual summer camp conference at Bendigo at a later date. The executive was also asked to commence a monthly district paper if practicable.

The evening session was particularly well attended. Mr. Walmsley (Drummond) read the scripture portion (Matt. 16), after which the incoming president (Mr. W. A. Wigney) spoke on "The Privilege and Cost of Discipleship." Mr. A. H. Pratt also gave an address on "Christian Citizenship" (Phil. 1: 27). Altogether a most enjoyable and profitable time was experienced, and the new conference year is entered with confidence that much good will be accomplished in the service of Christ.

Mr. A. N. Hinrichsen moved a vote of thanks to the many helpers who had contributed to the success of the conference.—A. T. Lacy, retiring secretary.

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MAKE CHRIST ALL.

DR. JOHN DUNCAN, of Edinburgh, it is said, was a great saint, a great scholar, and a little child in the family of God. He has left this testimony: "I am getting old and can't rack my brain perpetually over knotty questions. But there are two scores from old age I often think of. The Arch-duchess of Hungary told me once of a theological professor at Pesth who in his dotage was oblivious of everything. But troops of children used to follow him and laying his hands on their heads, all he could say was, 'Jesus Christ, Jesus Christ, Jesus Christ.' The other story is of the old man who was dying and his memory quite gone. His own name was mentioned: 'Don't know that man.' His grandchildren's names: he shook his head. The Saviour's name: then leaping up with energy he cried, 'Ah, Jesus Christ! my Saviour, my God!' Were I so old as to be in my dotage," said John Duncanson, "I should like to have the spirit of these men."

To these men Christ was all. As we journey into this new year, 1937, it will be well if we are possessed of their spirit. The way is all unknown. It may lead into the darkness of sin and doubt and defeat and death. But if the "Light of the world" is all to us we may

THOUGHT FOR THE WEEK.

HE who does a good deed is instantly ennobled. He who does a mean deed is by the action itself contracted.

—Emerson.

be assured that the darkness will not endure. Rather shall light be shed abroad in the darkness by him who is able to make the blackest night gloriously bright to those who love him. "He that followeth me shall not walk in darkness, but shall have the light of life." Hearing our Lord's promise we can go on knowing that in the providence of God the way—if it be Jesus' way—leads not toward gloom and the night, but toward the dawn and the light. To this end may Christ be "all and in all" in 1937. —W. W. Saunders.

**Australian Christian**  
Published Weekly by  
**Austral Printing & Publishing Co. Ltd.**  
52h, 530 Elizabeth St., Melbourne,  
Victoria, Australia.  
Phone, F2524.  
Editor: A. R. MAIN, M.A.  
All Communications to Above Address.

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The College of the Bible

THE Board of Management desires to acknowledge, with thanks, the receipt of the following contributions during the month of January:—

- Churches.**
- Victoria.—Chelsea, 18/-; Wedderburn, 6/-; Maryborough, £1/4/6; Lygon-st., D.E., 5/-; Carnegie, £5/18/-; Emerald East, £1/10/-; The Patch, £1.
  - New South Wales.—Burwood, D.E., 19/9; Carley Vale, 4/4; Grafton, 12/-; Mosman, add., 6/-; Kingsford, 10/6; Burwood, D.E., £2/3/10.
  - South Australia.—Port Pirie, 6/-.
  - Western Australia.—Leonora, £2.
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  - Queensland.—Bundaberg, £2/6/3; Sunnybank, 5/-.

- Young People's Organisations.**
- West. Aust.—Subiaco Girls' Club, 17/8; Miss Joy McDiarmid's Class, Kalgoorlie, 10/-.
  - Qld.—Sunnybank J.C.E., 5/-.

**Leslie C. McCallum Memorial.**  
Moonta, S.A., 15/-.

- Individual Contributions.**
- Victoria.—Miss V. R. Blake, 10/-; L. H. Jenkin, 5/-; W. G. King, 5/-; J. Burge, £1; J. E. Hodgson, 2/6; "B.J.L.," 5/-.
  - N.S. Wales.—Mrs. A. A. Thomson, £1; Miss M. A. Cox, 5/-.
  - Sth. Aust.—A. McGlasson, £2; R. W. Curtis, 5/-.

R. L. Leane, Hon. Treasurer.  
Fred. T. Saunders, Sec. & Org.

Further contributions are invited. There is urgent need at the beginning of the year for funds, and friends of the College are asked to remember its needs.

REMEMBER the Inaugural Session at Lygon-st. Chapel on FEBRUARY 22, at 8 o'clock. An occasion of good will for all.

