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Capturing the Spirit of Primitive Christianity

WE have heard much—but rather too little than too much—of the doctrine, worship, ordinance and polity of the church of the apostolic age. We have spoken of the model church, and of the New Testament as being our guide, or as giving us a norm, so that we may be sure that in our church life we are carrying out the will of Christ. In these days of union movements there is great need of emphasising such things.

For the present, however, we wish to emphasise the desirability of capturing, or recapturing, the spirit of the church of the first century, and the truth that a restoration plea includes this as surely as the other matters to which reference has been made.

The early Christians lived, as we do, in difficult days. They experienced the ills which come to conquered peoples who were the victims of tyrannical rulers. They were familiar with wars and rumors of war. The economic position was bad. Food shortage and famine affected the Christian and non-Christian community. To other ills were added the horrors of persecution. Freedom of conscience and toleration were less appreciated than now. Yet the Christians were able patiently to endure, to go steadily on their way, to spread abroad the principles of the Kingdom of God and the Gospel of Jesus Christ, and to do their Master's will.

Buoyancy and Cheer.

It seems to us that the spirit of buoyancy and cheerfulness which characterised the church of the first century is one of the chief things which we should recapture or reproduce. Christians were not then despairing! they were cheerful and glad. The "Man of sorrows" whom they called Master and Lord was also a man of joy. His disciples, before they were fully instructed and before they received the indwelling Spirit the fruit of which is joy, were fearful and despairing. His word to them was, "Be of good cheer be not afraid." Ere he parted from them he spoke to them that his joy might be in them and that their joy

might be fulfilled. Read the apostolic letters—Paul's, whose life might seem to us one of constant difficulty, hardship and persecution: "Rejoice in the Lord alway; again I will say, Rejoice." These words did not come from the pen of one who never felt the burden or knew the ills of life. They are not the vaporings of a dreamy idealist. They were written by a sufferer in prison. They are the message of a practical and experienced Christian man, and one who, sharing the spirit of his Master, was raised above the black clouds of despair and gloom which enveloped those dwelling on the lower levels of worldly life and thought.

Confidence and Serenity.

Christians of the New Testament days had such a faith in Christ as gave them serenity. They were more than hopeful; they were confident. If world cares and problems pressed upon them, and worldly opposition were made to their work, they were assured of this, that greater was he who was for them than the strongest foe against them. "This is the victory that overcometh the world, even our faith." God reigns, and therefore wrong will not in

the long run triumph over right. Truth and good and right will finally be vindicated. It was this settled conviction which made the Christians cheerful and happy. With a well settled assurance that God was Sustainer as well as Creator, that his purpose cannot eternally be thwarted, the Christians triumphed over difficulties and opposition. But for this steadfast and well grounded faith an attempt at joy and rejoicing would be as foolish and out of place as Nero's fiddling while Rome was burning. "Have faith in God" is surely Christ's message to his people to-day, some of whom are sorely burdened by fears and tempted to despair.

Abiding Peace.

In more peaceful days we were wont to quote the Saviour's words, "My peace I give unto you," and to declare that we believed in this peace which the world could neither give nor take away. Perhaps the words were easy to say then. They are still true. Peace is a fruit of the Holy Spirit. It is not dependent upon any external force or condition. It belongs to the heart. The word of Christ has been tested in religion's sorest trials. The promise of this peace will be fulfilled even in a world at war. It is not dependent on will or act of war-lord, tyrant or dictator. Despite the fears to-day, we can say that a Hitler cannot give it nor a Mussolini take it away.

Corroding anxiety and worry are in the hearts of many. These mortal foes to peace and security may assail Christian hearts. Let us not forget that behind all the turmoil of the world stands God, omnipotent and ever loving too, and our Lord Jesus, the same to-day as ever before, speaking his word of cheer and promise of peace. Hear him speak: "Be not anxious for the morrow." Remember that very wise saying: "To-day is the to-morrow you worried about yesterday." The Helper of past days is our Helper still.

There is no suggestion here that Christians can or should be uninterested in or unconcerned by world conditions. What is emphasised is simply that we should and

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may rise to that height of confident trust which says that *nothing* can separate us from the love of Christ. Come tribulation, famine, persecution, peril, or sword—*whatsoever befalls*, "we are more than conquerors through him that loved us." Not only does the Scripture set this ideal before us. It has been realised in the experience of the children of God in all the ages past. It can be realised in our experience.

"I Do Not Pray."

IN a magazine article we recently read these simple words, casually slipped into the narrative: "I don't happen to go to church or to pray." We do not think it was a boast. Nor was it intended to be a confession—least of all a confession of weakness. Evidently it was simply a statement of fact.

In so-called Christian lands thousands upon thousands could make the same statement. Even professed Christians could truthfully say it—in their case it would be a confession of failure and faithlessness. The man out of Christ is ignorant of the benefit of church fellowship and of the help of prayer. Sometimes the deliberate choice of a recognised wrong course of conduct makes a person shun the church, and keeps him from a form of prayer which, while he hugs his sin, would be a mockery. But for the professed Christian there should be no excuses. He should not profess to be wiser than his Lord. The Saviour found strength in communion with his Father. The Lord Jesus established a church in whose fellowship and worship we might both give and receive good. We cannot neglect the things of his appointment and make the progress in living which we ought to be making.

Dr. and Rev.

PROBABLY the source of it—the American "Christian Evangelist"—is the most remarkable thing about an editorial note entitled "Dr. and Rev." We quote a few sentences:

"During the past several months we have observed an extraordinary increase, among our pastors, of gentlemen who accept gracefully the accolade of 'Dr.' We have been aware for some years that many of our ministers cherish the distinguishing denotation, 'Rev.' But we did not have, until quite recently, so many Drs. Apparently all our clergy by this time are now either Revs. or Drs.—or both.

"One of our ministers kindly explained, when we voiced a personal bias against Rev., that it was perfectly all right for clergymen to wear a distinguishing title. How would they be denoted, otherwise, in the telephone directories? As to that we could not say. But we do know what we think of Rev. Just what reverend quality is assumed when a man becomes a minister passes our understanding. We confess freely to a sharp prejudice against the suggestion that any such quality is assumed.

"We stand with Alexander Campbell. Down with Rev. Down with unearned titles of Dr."

This editorial note evokes a more sympathetic feeling in our mind than a great many of the "Evangelist" editorial articles do. The chief difference between its attitude and ours is that we should be inclined to go further. For instance, we should not, as it does, refer to our preachers as clergy. Even the phrase "becomes a minister" is not beyond the reach of the criticism of a stickler for the employment of New Testament terms with a New Testament content.

But so far as it goes, the quoted editorial has a value. Our wonder is that it appears in the "Evangelist," where we read so much that suggests the adoption of a denominational attitude on the part of "the Disciples." When that attitude is assumed, "clergy" and "Revs." may be expected.

Misunderstood Texts.

A ROOT OF EVIL (1 Timothy 6: 10). —Many are the misrepresentations of the Apostle Paul's statement in 1 Tim. 6: 10. It is quite common to find people who think he wrote that "money is the root of all evil," a remark which would be absurdly incorrect. Worse, we have some feeble jokes, even from Christians, about a wish to have a few roots. Neither common version nor revised suggests that money is the root of anything. Paul refers to "the love of money." "Love of money" is the translation of one Greek noun, found only here in the New Testament; the corresponding adjective appears in Luke 16: 14 and 2 Tim. 3: 2, and is translated "covetous" in A.V. and "lovers of money" in R.V.

The apostle did not even say that "the love of money is the root of all evil." The common version so puts it, but it is wrong. This is one of the very numerous places where the revised version greatly improves the sense. It translates: "The love of money is a root of all kinds of evil." We may say that Rotherham gives both the exact order and a literal rendering of Paul's words: "A root of all the vices is the love of money." Weymouth well expresses the sense: "From love of money all sorts of evil arise."

As the New Testament often reveals, much money brings peculiar temptations to its possessor. But a man may have little and yet be a lover of money; so the apostolic warning reaches us all. For proof of the statement that "the love of money is a root of all kinds of evil" we need only look around. Other roots of mischief there undoubtedly are, but what kind of evil has not arisen from love of money? Think of the evils of drink, gambling, lust, sweating, theft, embezzlement, war-mongering, grinding down the poor, shutting up of compassion, hardening of the heart, and a host of other terrible evils.

The Church.

H. G. Harward.

THIS is an age of organisation. Societies multiply so quickly that it is not easy to tabulate them. But the church is the one peerless institution to meet the needs of this perilous age. It has qualities not found in any other body or institution. It is first of all

A Divine Institution.

Jesus declared, "I will build my church." Of no other body can that be claimed. The church is the revelation of the thought and purpose of our Lord. It is his body. In it he dwells. Through it he serves. As Jesus lived in a human form and expressed himself on earth through the members of his body, even so he now lives in the church and manifests himself through the members of this divine body. Denominations are not of divine origin. They are the creation of the divisions which separate the followers of Christ into sects and parties. What an honor to be a member of the church which Jesus built, and of which he is the only and all sufficient head.

The Church is Universal.

It knows no distinctions of race, rank or sex. The educated and the illiterate; the rich and the poor; the young and the old; the master and the servant; parents and children are all welcome to its fellowship. What other society can make the same claim to universality? "Father goes to his lodge but leaves mother at home. Mother goes to her society while father stays home with the children (sometimes). Boys and young men go to their organisations, but the girls are excluded. What a joy to know that every member of the family can be a member of the church and join together in the worship and service of God. What inspiration there is in the fact that in every land and among every race people are coming into fellowship with Christ and his church.

The Church is Enduring.

"Our little systems have their day; They have their day, and cease to be."

It is not so with the church. Jesus declared, "The gates of Hades shall not prevail against it."

The church is just the family of God. And we never lose our membership in the family. Paul writes of the "whole family, in heaven and on earth." We think of loved folks who no longer fellowship with us in the flesh, but they are still members of the family, having been transferred to the eternal courts of glory. No other body can continue its life and service after death. But the church lasts on, until that day our Lord will present it to himself a glorious church, without spot or wrinkle or any such thing.

Notable or Notorious?

A. B. Withers.

ANDRONICUS and Junias, whom Paul bade the Romans salute, and whom he said were his kinsmen and fellow-prisoners, were of note among the apostles and in Christ before Paul. When Jesus was in the hands of the chief priests and elders there was a notable prisoner called Barabbas. Andronicus and Junias were "of note among the apostles." Barabbas was "a notable prisoner." Each was notable. There is, however, a difference. Barabbas was notable, but it was not quite what being of note among the apostles was. Andronicus and Junias were notable. Barabbas was notorious.

Better to be Notable.

Of note is better than notoriety. The notorious man is known for evil, the notable for good. Barabbas was in prison for insurrection in the city and for murder. He was bound with them that had made insurrection, "men who in the insurrection had committed murder." This was what made him "notable," in his case, notorious. John says of him, "Now Barabbas was a robber." Rebellion, murder, robbery! So he is called "a notable prisoner." What notability! There was nothing excellent in the things that made him notable. His distinction was in the violence, he used. He had made insurrection and in it committed murder.

No man should be ambitious for such notoriety, and though it be much less evil than this, notoriety is not desirable. Better, we say, to be of note. Andronicus and Junias were the notable ones of a kind that men should be. "Of note among the apostles" was of note indeed, though these were not of the twelve. Paul was an apostle of the Gentiles, and magnified his office; but Andronicus and Junias were of note, at least among men like Barnabas who, with Paul, is called an apostle. Of those set in the church, the first were apostles, and Andronicus and Junias were "of note among the apostles." Since the least in the kingdom of God is great, to be notable with men of note among the apostles is better than to be notorious.

But to some, are not the notorious the really notable ones? Notability and notoriety are confused. Barabbas, and Andronicus and Junias are all notable, and it is not taken into account as much as it should be, that Barabbas is notable for evil-doing; and that he is notorious rather than notable. Barabbas cannot be admired. He can be understood. He may be helped, and if possible he should be; but he cannot be admired. If insurrection were justified murder was a horrible and forbidden ad-

dition, and it was as much forbidden to steal as it was to kill.

Neither Notable nor Notorious.

It is better to be notable than notorious; by so much as a dinner of herbs where love is, is better than a stalled ox and hatred therewith; or a little with righteousness than great revenues with injustice. But if we are not notorious neither may we be notable. We may avoid being notorious but may not become notable.

Notability itself is not to be sought. Jeremiah's advice to Baruch was not to seek great things for himself. "And seekest thou great things for thyself? seek them not." It was useless to seek great things when God was to bring evil upon all flesh, and the one sure thing was that a man's life would be given unto him for a prey in all places whither he went; and as this man was advised not to seek great things, we are well advised not to seek to be notable.

We had better seek it than notoriety, but not as the disciples asking to be right and left of the Master in his kingdom. They knew not what they asked. Men of note are to be honored, but not mere seekers of notability.

Yet Paul could write, "But desire earnestly the greater gifts." There was "a still more excellent way," but it was proper to desire earnestly the greater gifts. "Follow after love, yet desire earnestly spiritual gifts, but rather that ye may prophesy." Timothy also was to give diligence to present himself approved unto God, "a workman that needeth not to be ashamed." We should be able to render a good account of our stewardship. All this can be done without being of note. Some, though, in doing such things are of note. A workman not needing to be ashamed may have to do a great work and manifest great gifts. Others are not of note. John the Baptist, himself "a burning and a shining light," said, "A man can receive nothing except it have been given him from heaven." One can only do what is his to do; but denied as he is by this, he can have the fulness of joy of being the friend of the bridegroom, whose, after all, is the bride.

But notability is not only in gifts. It is also in what is done without the greater gifts. "Of note among the apostles" need not mean more than that Andronicus and Junias, with their capacity to be among the apostles, were men who took heed to themselves and to their teaching. Men can be notable for their goodness and faithfulness. Certainly these were of long stand-

ing and fellowship. So it is in order to say that it is better to be notable than notorious, though it may be that we are neither notable nor notorious.

Andronicus and Junias were of note. They had the mark of greatness. "Of note among the apostles." Barabbas was notable. He also had his mark. "A notable prisoner," a notorious man. If we cannot be notable let us not be notorious; but with some capacity granted to us, why should not we also be faithful and full of good works?

Notable but not Notorious.

The church does not breed the notorious. It is when there is no connection with the church that men become notorious. "Among the apostles" is the atmosphere in which men can be of note. In the church the humble and the weak have opportunity of being of note. But for the church, and that is, but for Christ, there would be many who would never distinguish themselves, whose capacity would not be known; but men can be "of note among the apostles." Of what note may we not become by doing as those who continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers?

It is not denied that opportunity is also given apart from the church. In a democracy the lesser privileged ones have opportunity of attaining notability. The church offers other opportunity, and its greatness is that it is to the humble and the weak. "Not many wise after the flesh, not many mighty, not many noble are called: but God chose the foolish things of the world that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose." And though we are both saved from things in which a Barabbas becomes notorious, and have opportunity of being of note, Christ, in whom we are of God, is made unto us "wisdom from God, and righteousness and sanctification, and redemption"; and if we glory it must be in the Lord.

LITTLE THINGS.

A LITTLE word in kindness spoken,
A motion, or a tear,
Has often healed the heart that's broken
And made a friend sincere.

A word, a look, has crushed to earth
Full many a budding flower,
Which, had a smile but owned its birth,
Would bless life's darkest hour.

Then, deem it not an idle thing
A pleasant word to speak;
The face you wear, the thought you bring,
A heart may heal or break.

—J. G. Whittier.

The Ultimate Triumph of the Restoration Movement.

R. O. Sutton.

THAT the Lord's prayer for the unity of his people will ultimately be answered has been the confident hope of many, and had the pioneers and subsequent leaders of the Restoration Movement been more diligent in the study of prophetic scriptures there is little doubt that the plea to restore the church of the New Testament would have gathered together a number of movements now working in opposition one to the other, and added millions to the number of those working in the interests of Christian unity.

"Despise not the prophetic word" may be taken as one interpretation of 1 Thessalonians 5: 20. If we as a movement have not been guilty of despising the prophetic word, we must at least confess that we have in large measure neglected it.

Christ's Prayer for Unity.

1. Christ prayed for those whom the Father had given him—not that they should be taken out of the world but that they should be kept from evil (John 17: 9, 15).

2. He prayed that his people might be one in him and in the Father, that the world might believe that God had sent him forth (John 17: 21).

3. He prayed that his people might be with him where he is that they might behold his glory (John 17: 24).

The first and the third of these statements appear to contain a direct contradiction. He wants his people in the world, and he wants them out of the world; but the contradiction is not real. Christ has gone to prepare a place for his people (John 14: 2). Meanwhile he wants his people to win out of the world a people for his name (Acts 15: 14), to bring these people to a unity of the faith (Eph. 4: 11-14), and when this work is accomplished he will come again and receive them to himself, that where he is there they may be also (John 14: 3).

One in Us.

Before a service the worshippers are outside the building; they come into the building, and then they are in the building. The unbeliever is out of Christ; he fulfils certain requirements whereby he comes into Christ, and now he is in Christ.

Greek prepositions are sometimes of far greater significance than the English translation of them represents them to be, and perhaps the word *eis*, whose primary meaning is *into*, is a word that is badly treated in this respect. The Lord's prayer for unity contains the petition that his people might be one in us, and as he is addressing the Father the very least meaning that we may give to the petition is that his people might be one in Christ and in God. As the natural man is outside of God and of Christ, it is essential that we understand what one must do to make him in Christ and in God.

In a number of passages in which the English translation uses the preposition *in*, the Greek word is *eis* (*into*). From these we conclude that a person is in Christ because he has believed into him; John 1: 12, Believe into his name; John 3: 15, 16, Who-soever believeth into him; John 3: 36, He that believeth into the Son.

Taking these passages by themselves, one may feel justified in claiming that one is saved by faith alone, but there are other passages which could just as well be used to support the doctrine of baptismal regeneration and claim that we are saved by baptism alone. Rom. 6: 3, Baptised into Jesus Christ; Rom. 6: 3, Baptised into his death; Gal. 3: 27, Baptised into Christ.

Those who accept the doctrine of baptismal regeneration will not readily accept the former group of texts and agree with the view that we are saved by faith alone, while those who preach the doctrine of salvation by faith alone would be horrified at the suggestion that one could be saved by baptism alone. The fact of the matter is that there is only one safe attitude to take, and that is clearly shown in Acts 19: 4, 5, where those who believed into Christ were baptised into his name, for baptism into the name is synonymous with baptism into the person of the deity, as the following line of argument will show.

The Great Commission.

In view of the terms of the great commission (Matt 28: 19, 20), it is difficult to understand the attitude of men like Arno C. Gae-

Into the Name.

Baptism in the great commission is into the name of the Father, and of the Son, and of the Holy Spirit. Baptism into the name of Christ (Matt. 28: 19) is baptism into Christ, and into his death (Rom. 6: 3), and the believer is in Christ through faith and baptism.

Baptism is also into the name of the Father, and the logical conclusion is that the believer is in God as well as in Christ through faith and baptism. The church of the Thessalonians was in God the Father, and in the Lord Jesus Christ (1 Thess. 1: 1; 2 Thess. 1: 1). Has anyone any suggestion concerning the method of obtaining this standing apart from faith and baptism?

Clearly, then, the Lord's prayer for unity (John 17: 21) involves faith and baptism.

Since baptism into the name of Christ is baptism into Christ, and there can be no doubt that baptism into the name of God is baptism into God, it would be strange if the Bible had no corresponding passage relating to the Holy Spirit.

Misinterpretation of 1 Cor. 12: 13 has been common with those who seek to avoid Christian baptism, for some who try to refuse baptism a place in the divine plan of salvation, and for those who make Spirit baptism and "speaking in tongues" a test of discipleship. The writer has to admit that he has never been satisfied with any interpretation of this passage until he pursued his argument to its logical conclusion and found that there is an alternative rendering in the Greek text making the verse read "into one Spirit" or "in one Spirit."

There is no sound reason for the English translation of James I. Version, "by one Spirit," apart from the fact that the translators did not see all that their translation involved, even to the extent of sanctioning two baptisms (water baptism and Spirit baptism) when the scripture expressly states that there is one baptism (Eph. 4: 5), and as the great commission requires man to administer baptism, it must be water baptism, for Christ alone can baptise with the Holy Spirit (Matt. 3: 11; John 1: 33).

Keeping close to the Greek limits us to one of two translations of 1 Cor. 12: 13:—

1. "Into (*eis*) one Spirit, we are all baptised into one body." When we are baptised into the name of the Holy Spirit we are baptised into the one Spirit, the Holy Spirit. At the same time we are baptised into God, and into Christ, and this passage goes further and states that we are baptised into one body, which clearly is the church.

2. "In (*en*) one Spirit, we are all baptised into one body." In Eph. 4: 4-6 there is one Lord (Jesus Christ), one Spirit, and one God. Since faith and baptism make us in Christ and in God, there is not the slightest reason to doubt that baptism into the name of the Spirit is baptism into the Spirit also, so that if we are in one Spirit it is the result of faith and baptism, so that whether we take the more direct preposition *eis* (*into*) or the less direct one *en* (*in*) the conclusion is the same, we are baptised into the Father, into the Son, into the Holy Spirit, and also into the one body, the church; and indeed, it would be strange if we were baptised into Christ (the head) if at the same time we were not baptised into the church which is his body.

The Seven Essentials of Christian Unity.

Just how far the church has departed from the divine ideal of unity may be seen by referring to Eph. 4: 4-6.

SO LITTLE, SO GREAT.



THE lowly briar brings forth the sweetest flower.

The fleeting second makes the joyous hour.

And wisest thoughts in simple words are spoken:

The greatest deed—the promise kept unbroken.

As highest hopes in little prayers outpoured,

So shall the simplest faith in thee, O Lord,

Awake the soul asleep in its despair.

Ripening the seed of love in keeping there.

—Beatrix Jeffs

in "Christian World."

belein (Plymouth Brethren) and some Baptists who hold the view that for the Jew baptism is an essential part of God's plan of salvation, but for the Gentile believer faith alone will save. If a person cleans a room, sweeping it, sweeping is a part of the cleaning process, and if one is to make disciples, baptising them, baptism is part of the process of making disciples. The person who goes to Matt. 28: 19, 20 for his authority to preach must of necessity accept the responsibility of seeing that the word is faithfully preached, and the examples given us in the book of Acts show that baptism was enjoined whether the hearers were Jews or Gentiles. Philip's preaching of Christ (Acts 8: 5) resulted in the baptism of the Samaritans (Acts 8: 12), and his preaching of Jesus to the Ethiopian led to the baptism of the latter (Acts 8: 35, 39). When Peter preached the things commanded of God, Cornelius and his household were baptised. After Paul and Silas preached the word of God in the goal at Philippi, the gaoler and his household were baptised.

The claim that baptism is essential for the Jew but not for the Gentile is entirely without any scriptural authority, and is a clear departure from the great commission, which embraces in its scope peoples of all nations, races and colors, without distinction as to Jew or Gentile.

Wanted: A New Spiritual Optic.

W. Remfrey Hunt.

1. **One Body.** The church is here referred to, and it is claimed that mystically there is one body; but call an Anglican a Baptist, a Methodist a Roman Catholic, or a Presbyterian a Seventh-Day Adventist, and you will soon find the mystical unity counts for very little.

2. **One Spirit—the Holy Spirit.** So far as the writer knows, this calls for no comment, as unity already exists.

3. **One Hope.** The outstanding hope of the church is the second coming of Christ. The doctrine of the Lord's return is receiving greater attention than hitherto, but it should be featured more than it is.

4. **One Lord.** This calls for no comment except to emphasize the deity of Christ, which in our day seems to be questioned by those who ought to know better.

5. **One Faith.** Clearly this was the faith once for all delivered to the saints. Infant baptism, sprinkling or pouring, confirmation, denominational names and clerical titles are man-made innovations and must be discarded if we are to return to that "faith for which we are earnestly to contend" (Jude 3).

6. **One Baptism.** Infant baptism and sprinkling or pouring are departures from the faith. Those who place the emphasis upon Spirit baptism should read the great commission of Matt. 28: 19, 20, and ask themselves if they have power to fulfil this commission if the one baptism is Spirit baptism, seeing that there is only one who can baptize with the Holy Spirit; that is Christ Jesus (Matt. 3: 11; John 1: 33).

7. **One God and Father.** This calls for no comment as unity already exists.

Restoration of Essential Unity.

That the restoration of unity on matters essential to that unity is assured may be derived from two great facts:—

1. Christ prayed for that unity with special reference to those things that make people one in him and in the Father. Clearly faith and baptism at least are involved. We may feel confident that what the Son asked was in accord with the Father's will, and that it would be answered at least substantially in due course.

2. Christ gave apostles, prophets, evangelists, pastors and teachers . . . till we all come in the unity of the faith. As the Lord's supper will continue to be observed till he come, so the preaching of the Word must continue till the unity of the faith is restored.

Someone may say that this unity will be attained only in the hereafter. Read Eph. 4: 14—"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." This is emphatically a picture of what occurs on earth, and has no relation to things in heaven.

May We Expect World Conversions?

Had the church remained united there can be little doubt that it would have swept through the world victoriously and very speedily the number of "living stones" required to complete the "holy temple" (1 Peter 1: 5) would have been gathered out and nothing would remain but for the Lord to return and gather his own people to himself. As it is we may expect to see a great ingathering of souls into the kingdom of Christ when the unity of the faith is restored, but it is my belief that long before world conversion is accomplished the building of the church will be completed and the Lord will come for his body, his bride, the church, leaving the unbelieving world to go on into the great tribulation period.

In the new and creative era which dawned upon the early Christian church the disciples learned there was something that transcended the mere plus and minor verdicts of life. The secret was prayer. It outdistanced mathematics and outran the exact knowledge men call science.

Crises are Creative.

In these days of international crises one could well wish that the unutilized faith of our fathers was with us still. Abraham was honored by being called the "friend of God." But he lived, yet how amply, in the twilight age of the seers. He believed God; and discovered a new dimension. He lived in a tent of rags. God changed it for a magnificent dome. He moved from "low visibility" to vision. The lesson is obvious.

Altar Fires Burn Low.

Even in a casual survey of our fine brotherhood in its history, development and an advancing power among the denominations, it is easily discernible that all is not well with us as a church. Our evangelisation is too often appraised numerically. We are greater in exegetical diagnosis that we are in spiritual mindedness. In the pivotal balance of our splendid achievements we are short-circuited in the broken connection we sustain with the "upper room" and the "bended knee." When the mid-week prayer meeting bends low to a mere social church supper, it is then true to its exact ratio that the fire on the altar burns low. So it is that the prayerless life becomes a powerless life. It is short-circuited; and the trouble is on our end of the line.

Wave-Lengths of Prayer.

In the mechanical science of the speaking films there is a delicate and fine apparatus in the visual-sound field which records and manifests the motion of sound waves. Contact and accord unite. That produces an invariable law of action. So it is with prayer and faith: it is a working agreement. It will change the cold modernistic pulpit from an oratorical exhibit into a power-house of creative and redeeming life.

Now, how can these things be? Note this. It has four simple, clear, radical and unchangeable items in it.

First item: the prayer must be in the name of Jesus. Second item: the prayer must be by a soul in the true partnership basis and touch with God. Third item: it must be true to the old school book on prayer and offered with thanksgiving, and faith, if it would turn to flight the armies of aliens. Fourth item: it must be prayer without ceasing that the name of our Lord Jesus Christ may be glorified in you, and ye in him according to the wondrous grace of God.

Who could tell, then, what mighty answers to a million prayers in the "circle of the upper room" would mean in giving a new spiritual vision to our splendid brotherhood. Then we should be able to witness with a new endowment of love, and a fresh endowment of energised power the great and divine facts, commands and promises of the great commission to the vast unevangelised millions of paginated Asia, who have become bewildered in their discovery that Christendom is not Christian. Nor can we expect to see them optimistic with a misty optic.

Spiritual Vision Ignores Distance.

The thoughtful student of history cannot but be impressed with the fact that most of the giant spiritual leaders of the church have been and are men and women of prayer. One ever associates the hallowed names of George Muller of Bristol, and Hudson Taylor of China, and Dr. Paton of the New Hebrides, as men of the "upper room." They moved nations. In a recent visit to the dear old homeland we kneeled in prayer in Westminster Abbey. The thought urged up in our minds that if only the great and dignified Houses of Parliament could set up a Supreme Court of Wisdom and a League of Humanity, what meagre appraisal value need be attached, then, to an international race in armaments. The materialistic mind counts this stupid. But think a minute, and "listen in" on what Jesus said: "If ye shall ask anything in my name"; and prayer gets things done.

In sum: prayer is unique in that it defies the law of gravitation. It ignores distance. It travels faster than light. Its cylinders are "accord," "in my Name," "fellowship," "faith"; lose one and its light and heat and power is short-circuited. This is its central, and its all-expository idea.

Power for Service.

"He giveth power to the faint, and to them that have no might, he increaseth strength."
—Isa. 40: 29.

POWER for service, Lord, I need,
Without this my work is vain;
Thou must fructify the seed
Ere it yield the precious grain.
Breathe thy living power, O Lord,
Into all I do for thee,
Then I shall not speak one word
Which shall quite resultless be.

Lifeless, words can never fall,
If thou breathe thy quickening breath;
Death to life thy power can call;
Life without thee is but death,
And the weakest thou dost use
That the power be all thine own,
Not the mighty dost thou choose,
Nor in them thy strength is shown.

Christ, I come to thee for power;
Of thee I pray, thou givest such.
Help me in the trying hour,
Oh, I need thy strength so much!
Give me power to shine for thee
In a world so dark with sin,
I shall all-victorious be,
If thou dwell, O Christ, within.

Let me feel my weakness, Lord,
Then the mountain I shall move,
If I but believe thy Word,
And thy faithful promise prove.
Strong in strength which thou dost give,
Filled with all thy power divine,
Not in vain my life I live;
Not one wasted hour is mine.
—Fairlie Thornton in Golden Grain Almanac.

The Home Circle.

Conducted by J. C. F. Pittman.

THE LORD WILL COME AGAIN!

I go to prepare a place for you. And if I go
I will come again.—John 14: 2, 3.

SURELY the Lord will come again!
Said he not so that day
When, to the Father's home he showed
Himself the living "Way"?

Oh, let us trust his single word—
The very "Truth" is he;
And in the fulness of the time
We all his face shall see.

His thoughts to us are tender love;
And tokens of his grace,
Suited to each and all shall fill
That long prepared place.

O that our hearts each day to him
Were yet more closely knit—
More loosened from the bonds of earth—
More for his presence fit!

O that his perfect will might be
More truly, fully ours;
That naught he cannot bless should mar
The swiftly passing hours!

Then should we all with joy serene
Await his signal-call;
Then rise, through grace all unashamed,
Before his feet to fall.

—E. C. Sandwith.

COULDN'T SPARE HIM.

A CERTAIN well-known preacher was once
fiercely opposed during one of his charges
by an infidel in the town, who was a leader in
all opposition to religion, and took too much
satisfaction in discovering inconsistencies in the
lives of church members, and in publishing them
through the neighborhood.

For some reason he decided to remove to
another part of the country. Meeting the
infidel one day, he said: "Well, I suppose you
know I am going to leave town, and I suppose
you will be glad of it?"

"Glad of it? Why, no," replied the minister.
"I shall be very sorry to lose you. You are so
useful to me in my work that I can hardly
spare you."

The man was taken much aback, and asked,
"How is that?"

"Why," rejoined the minister, "every time a
sheep gets its foot out of my fold you bark
from one end of the town to the other. You
are the most useful watch-dog that I ever
knew."—Selected.

HIS BOUNDLESS LOVE.

AN old soldier walked up and down the streets
of Vienna playing a violin to earn his
daily bread. After a time his hand became
feeble and tremulous, and he could no more
make music. One day the old man sat on the
kerb weeping. A man came along and said:

"My friend, you are too feeble to play; give
me your violin."

He took the instrument and began to dis-
course most exquisite music. People who were
passing stopped. A crowd gathered. While
the stranger played the violin the old man held
his hat, and into it fell the coins which the en-
raptured townspeople willingly gave. When the
hat was full the stranger said:

"Now put that coin in your pocket and hold
your hat again."

Then the man played more sweetly than he
had before, and the tears ran down the faces

of the people who listened. When the hat was
filled the second time, the violinist dropped the
instrument, and passed on.

"Who can it be?" the people exclaimed.
"Why," said a man in the crowd, "it is
Bucher, the greatest of violinists."

And so it was. He just took the old soldier's
place, and assumed his poverty, and shouldered
his burden, and played his instrument and
earned for him the coin he needed so much.

That is precisely what Jesus did for us. He
found us in poverty and distress, and across
the broken strings of his own broken heart
he struck a strain of infinite music which called
forth the psalms of earth and heaven. He
stood in our place. He assumed our poverty.
He carried our burden.—Selected.

LOVE'S GREATEST GIFT.

THAT was a touching story of sick-room
ministration which Mr. Gladstone gave
in Parliament, when announcing the death of
the Princess Alice. Her little boy was ill with
diphtheria, and the mother had been cautioned
not to inhale the poisoned breath. The child
was tossing in the delirium of fever. The
Princess stood beside him and laid her hand
on his brow to caress him. The touch cooled
the fevered brain, and brought back the wan-
dering soul from its wild delirium. He nestled
a moment in his mother's lap; then, throwing
his arms around her neck, he whispered,
"Mamma, kiss me." The instinct of mother-
love was stronger than all the injunctions of
physicians, and she pressed her lips to the
child's. The result was death.

You say she was foolish. Yet where is
the mother who would not have done the
same? There may be peril in the sick-room
for those who minister there for Christ; but
love stops all no peril, no sacrifice. There was
peril in Christ's own mission to this world.
In his marvellous love for us he put his life
to the poison of our sin—and died.—Selected.

QUESTIONABLE COMPLIMENT.

Most preachers could probably tell some
stories of amusing compliments paid them by
the blunder members of their flock.

One such was paid by a colored woman to
the cultured and affable American minister,
Bishop Galloway. She said:

"Brother Galloway always do preach a power-
ful good text."

Of the same sort was the story told by the
late Dr. Dashiell. Preaching on one occasion
at his old home, an elderly colored man who
had taken care of him when he was a child
was delighted with the sermon.

At the close of the service he shook the
doctor warmly by the hand, and said:

"Larry, you's a good preacher, you's a good
preacher. I tell you, you's a soundin' brass
and tinklin' cymbal!"

BEFORE OR AFTER?

The bore was relating his experience in the
clubroom. "There I stood, gentlemen," the
long-winded narrator was saying, after droning
on for an hour regarding his trip in Switzer-
land, "there I stood, with the abyss yawning in
front of me."

"Excuse me," interjected one of the un-
fortunate men who had been obliged to listen
to the story, "but, was that abyss yawning
before you got there?"

The Family Altar.

J.C.F.P.

TOPIC.—"NEVER MAN SO SPAKE."

Monday, March 28.

BUT I say unto you.—Matt. 5: 20.

Seven times in this chapter are these words
repeated. Well might we heed them, for they
contain infinitely higher laws than Moses
gave. Christianity, for example, "revolution-
izes the order of the virtues," placing in the
highest rank such qualities as humility, purity
of heart, love. Such teaching was unique, and
with the lapse of time cannot be outgrown, for
it inculcates principles which will abide even
when time shall be no more.

Reading—Matthew 5: 1-20.

Tuesday, March 29.

These are the words which I spake unto you,
while I was yet with you, that all things must
needs be fulfilled.—Luke 24: 44.

Jesus had foretold his sufferings and death,
yet his disciples failed to understand. He
had shown that these experiences were in ac-
cordance with Old Testament prophecies, yet
they did not believe. They still remained in
the kindergarten of Christ's school; hence the
Saviour, by the reiteration of truths before
declared, says that he was born that he
might die; and dying, rise again as conqueror
of death.

Reading—Luke 24: 38-55.

Wednesday, March 30.

Verily, verily, I say unto you, We speak that
which we know, and bear witness of that
which we have seen.—John 3: 11.

Nicodemus, a teacher of Israel, was unac-
quainted with the first principles of Christian-
ity; hence he must be taught. No greater
teacher than Jesus could instruct him, whose
doctrine was not founded upon human specu-
lation or reason, but consisted of the unmis-
takable testimony of an eye-witness, for Jesus
said that he bore witness of what he had seen.

Reading—John 3: 1-14.

Thursday, March 31.

Jesus said, I that speak unto thee am he.
—John 4: 26.

Such a stupendous claim had never before
been made, and no man save Jesus dare make
it. "This woman's idea of the Messiah was
probably very crude, but it was in part an im-
provement on the general Jewish conception,
for it regarded Jesus as a teacher rather than
a world-conquering earthly prince."

Reading—John 4: 1-30.

Friday, April 1.

As the Father taught me, I speak these
things.—John 8: 28.

The teaching of Jesus was heaven-born, yet
for all earth's inhabitants. Being taught of
God, Jesus spake as one that had authority,
and not as the scribes. Never alone, the
Father communicated his will to him in order
that he might reveal it to a godless world.

Reading—John 8: 21-30.

Saturday, April 2.

The words that I say unto you I speak not
from myself, but the Father abiding in me
doeth the works.—John 14: 10.

Again Jesus emphatically asserts absolute
unity with the Father, unity of essence and
purpose. All theology which in any way dis-
sociates Jesus from God is heretical, for he
and the Father are one.

Reading—John 14: 1-12.

Sunday, April 3.

Never man so spake.—John 7: 46.
These words are as true now as when they
were spoken, for the world has never produced
any whose teaching can be compared with that
of Jesus.

Readings—Micah 5: John 7: 25-53.

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Basis of Christian Union

Ephesians 4: 1-7.

Prayer Meeting Topic for March 30.
H. J. Patterson, M.A.

I TRUST that all are agreed that Christian union is desirable. Let us all pray earnestly for that most desirable objective. In this we follow the example of Christ. Another very necessary thing is the surrendered will. In too many of us there is much of self, individually and sometimes denominationally. Tradition and prejudice must stand aside for the sake of the unity of the body of Christ. A third and most necessary thing is the cultivation of a fraternal spirit among all Christians. We shall never secure Christian union if we treat all but our own as foreigners.

A Basis.

All the above but prepares the way, for we must have a basis upon which to unite. That basis we believe is to be found in the word of God. We shall never come together as one unless upon some common basis acceptable to all. All Christians turn or should turn to the Bible. This contains a divine revelation of God to man.

While some creedal statements are good, we do not think a creedal basis sufficient or necessary. A written creed may contain too little or too much, and if it is the same as the word of God—it is unnecessary. The writing of a creed has sometimes excluded more Christians than it has included. Creedal statements have often tended to division rather than to union. We would make the rule of faith and the basis of union to be found in the scripture. The word of God should be final. If there is no standard and no final authority, how shall we determine the basis? The opinions of men differ so.

We believe the scriptures. The New Testament reveals the mind of Christ, who declared God's will to man. "Nothing ought to be inculcated upon Christians as articles of faith, nor required of them as terms of communion, but what is expressly taught and enjoined upon them in the word of God." "Nothing ought to be received into the faith or worship of the church or made a term of communion among Christians that is not as old as the New Testament."

A Difficulty.

When we say let us return to the faith and practice of the church as founded and perfected by the apostles and our Lord, we think we have solid rock. But the getting to the rock is not so easy. We are not all always agreed on our interpretation of scripture. Are we all at liberty to interpret the scriptures as we please? If so, we shall never obtain Christian union. There is what Alexander Campbell declared a "consensus of scholarship." If we were all ready to accept what is the considered judgment of those who in each sphere are best prepared to know, we should be a long way on toward solving the problem. This does not mean an appeal to a general church council, but to the reverent common mind, or to scholars who are best qualified to give a judgment on any given scripture. For example, concerning the question of the action of Christian baptism. Let the best of the Greek scholars say what it is. Let the true exegetes or interpreters of scripture say.

There are few really fundamental and vital matters which should concern us as a basis for Christian union. In our judgment the basis should be in a loyal confession of faith in Jesus as Lord and Son of God, and those repentant confessors of their faith who are baptised should be received into the church.

TOPIC FOR APRIL 6.—"THIS LIBERTY OF YOURS."—1 Corinthians 8.

Our Young People.

Conducted by Keith A. Jones.

Doings In Victorian Youth Fields.

PREPARATIONS are well in hand for celebrating Youth Week among the churches and youth groups throughout the State. The splendid success attending the special features of Youth Week in the past two years inspires confidence for a great rallying of our youth forces. There will be a number of united activities of an inspirational nature—and there will be much active planning and campaigning in the local centres to advance and strengthen our work. May 8-15 is the selected period for Youth Week.

All workers are delighted that the severity of the paralysis epidemic seems to be at an end. Many schools have been closed, or partially closed, for months. Some leaders were very fearful that attendances at school would be disastrous after so long a break. But we have been much cheered by reports in the last week or two. Since re-opening the attendances have exceeded our highest hopes. Apart from the kindergarten section, many schools are almost back to their normal numbers. During the epidemic the department issued lesson-letters to schools each week. These were vital factors in keeping scholars contacted. Teachers have done splendid work in keeping their classes together through correspondence and visitation. A State-wide increase and attendance campaign will be launched simultaneously with Youth Week.

In the field of sport associated with the churches we are informed that the Cricket Association has had the best season for many years. Four new teams entered the competition this year. The final matches for the premiership are now being played. The Youth Department has organised for commencing a Tennis Association in connection with the youth organisation in the Northern Suburban Group. Keen interest has been displayed amongst intending players. The tournament will commence in April. In the same district steps are being taken to form a Basketball Association for the junior girls. We want to cater for girls from 13-16 years, associated with our schools and supporting auxiliaries.

For some time efforts have been made to establish Youth Fellowships or Bible Classes to meet on Sunday afternoon as a part of the Bible school programme. We have sought to secure a separate programme and service from that of the lower sections of the Bible school. We have been forced to face the fact that many young people in the early adolescent period dislike the "Sunday school" affiliation. But they have no objection to joining in a class or fellowship which really meets their needs and appeals to their rapidly developing lives. Happily there has been an extension of these groups. Some meet at 2.15 p.m., and are dismissed before the other classes assemble. In quite a number of centres the Youth Fellowship meets for tea once a month, and enjoys the company and message of a visiting speaker.

The Explorers' Club movement is finding acceptance among leaders of boys. The department has built up a club system to appeal to, and meet the needs of, junior boys from 10 to 15 years. Generally speaking, this group

has been uncatered for in our youth work. We believe that the programme submitted is both interesting and workable. Several clubs have been formed, and others will commence now that the health restrictions have been lifted. It is our hope that this movement, working together with the Bible school, will prevent the lamentable "drift" which is so evident in the top part of the school.

A CLUB'S APPRECIATION.

MR. A. BAKER, preacher of the Prospect Church of Christ, S.A., has held the office of chaplain of the K.S.P. for the past three years. During that period he has raised the club from a state of mere existence to its present position as one of the largest, most efficient and active clubs in the State. Much of the success of the recent silver jubilee celebrations is attributed to his keenness and enterprise, and the way he has tackled the problems of the club has earned him the admiration and gratitude of its members. The club can rest assured of continued prosperity as long as it has the support of Bro. Baker, its spiritual leader.—G. Bonney.

EACH DAY.

SOMEWHERE, somehow, sometime each day,
I try to turn aside and pray
That God will make my life a way
For strength and goodness to my friends.
And then
Somewhere, somehow, sometime each day,
A kindly, helpful word I say in hope:
That it might lift the gloom away
From some discouraged soul.

—Forrest H. Kirkpatrick,
Bethany College, U.S.A.

Y.W.L. STAMPS.

Date.	Scripture.	Golden Text.
Apr. 3—Luke	23: 1-25	Luke 23: 22
" 10—Mark	16: 1-11	Mark 16: 6
" 17—Matt.	28: 16-20	Matt. 28: 19, 20
" 24—Acts	2: 1-40	Acts 2: 38
May 1—Acts	3: 1-19	Acts 3: 6
" 8—Acts	4: 31-37	Acts 4: 32
" 15—Acts	13: 13-52	Acts 13: 47
" 22—Acts	16: 7-13	Acts 16: 9
" 29—Chinese	Street.	
June 5—Chinese	Home.	
" 12—Chinese	Harvest.	
" 19—Translating	the Bible	
" 26—		Matt. 1: 21



Members of the Y.P.S.C.E., Rockhampton, Q.

Here and There.

INTEREST in the Hinrichsen-Morris tent mission at Albury, N.S.W., is working up. There were three confessions on Sunday night.

The church hall at Reservoir, Vic., is making progress. A special call is made to carpenters and other tradesmen to assist for the next two Saturdays.

Occasionally we are requested to insert notices of "engagements." For several reasons we have not made it a practice to put in such announcements, and we should like our readers to know of our custom.

Mrs. C. L. McGregor, president of the Victorian women's conference, has arranged a social afternoon for country and interstate visitors at Swanston-st. lecture hall on Thursday, April 14, at 2.30 p.m.

On Tuesday morning we received the following telegram from Queensland: "Macnaughtan commenced mission Sunnybank March 13; splendid attendance; two decisions Thursday, eight Sunday; great prospects.—Chalmers."

Bro. Jas. E. Thomas, who is having encouraging meetings at Invermay, Tas., will be the special speaker at the forthcoming Easter Conference in Tasmania. He is to deliver the conference sermon and speak at home and foreign missionary rallies.

We are informed that Bro. L. G. Riches, of Bordertown church, who is an isolated member living at Port Augusta, has been re-elected to the South Australian parliament unopposed. Bro. Riches is Mayor of Port Augusta, and was the youngest member in the last parliament.

Bro. P. C. D. Alcorn, preacher of Lane Cove church, N.S.W., has successfully completed a course of study at Sydney University and qualified for the degree of Bachelor of Arts. Bro. Alcorn also did excellent work as a student of the College of the Bible, of which he is a graduate.

After over three years' ministry at Parkdale, I. R. H. Beaumont, B.A., has accepted a call to the church at Richmond, Auckland, N.Z., and will commence his work there on May 1. He will sail on the "Wanganella" on April 6 for Wellington, and will spend a few days at Wanganui with his people before proceeding to Auckland.

Bro. J. Barnacle, of Camberwell church, Vic., a faithful and veteran disciple, was recently obliged, by reason of ill health, to retire from active city life. We are glad to report that he is still able to attend to his less onerous duties. He was able to audit the Home Mission Committee's books this year as usual. Bro. and Sister Barnacle celebrate the fifty-fifth anniversary of their wedding on March 22.

"The New Zealand Christian" is temporarily in charge of Bro. E. L. Williams, M.A., preacher of Ponsonby-rd. church, Auckland. Bro. F. W. Greenwood recently retired because of ill health. He has received many letters of appreciation for his faithful work as editor. The March 11 issue is a special College number, in view of the offering on March 27, £500 is the aim. Our New Zealand brethren are holding their conference at Easter. The location this year is "sunny Nelson."

At Sunnybank on March 13, the State evangelist, Bro. Macnaughtan, commenced his first Queensland mission. This suburb of Brisbane has a scattered population. A storm burst prior to commencing the service yet 44 people, including a few non-members, listened to the message on "The Atoning Blood." Bro. Ern. Collins led the singing and rendered a solo. Bro. Macnaughtan's subject in the morning was "Taking the 'Miss' out of Mission." The church asks for the prayers of the brotherhood.

F. T. Saunders advises that the special fund to help cancel the debt of the College of the Bible by one thousand gifts of £1 each has now grown to £89/10/-. The value of the fund is that it reduces the annual interest charges—and the money already contributed will save the Board £4 per year. Brethren in other States can make contributions through the secretaries of the College committees, and Bro. B. L. Leane will be happy to receive from Victorian brethren during the absence of Bro. Saunders.

At a meeting of church leaders and the Bible Society held recently in Melbourne, for the purpose of formulating plans for the suitable commemoration of the fourth centenary of the placing of the Bible in the churches in England, it was unanimously decided to adopt Sunday, June 19, in common with other parts of the British Empire, as the day for the observance, and the British and Foreign Bible Society was entrusted with the preparations for its celebration. The Melbourne Town Hall has been secured for a great thanksgiving service on Tuesday evening, June 21.

The trustees of the estate of the late Mrs. R. Hindle, of Enmore church, N.S.W., have advised the secretary of the College of the Bible that under her will a bequest of £250 was left to the College, and it is asked specially that this sum be used to reduce the overdraft of the College. This gift is in keeping with the warm interest Mrs. Hindle took in the College during her life. It will be remembered that at one Federal Conference (1916) at Adelaide Bro. Hindle led in a special effort to clear the debt then existing on the College, Mrs. Hindle being actively associated in that effort. The College Board appreciates deeply this expression of the good will of our sister.

Reports presented at the quarterly meeting of Northern Suburbs Circuit, Qld., showed mutual advantage to the co-operating churches, which are working harmoniously. The work all round is encouraging. At Zillmere the annual meeting of the church, on re-appointing Bro. J. Bruce church secretary and Bible school superintendent, passed a resolution congratulating him on the faithful work extending over many years which he has put into these offices. Felicitations were extended by resolution to Bro. and Sister Stabe, who will celebrate a birthday on March 30. Bro. Stabe will be 86, and Sister Stabe 78 on that day. Zillmere Bible school picnic was held on March 5.

The Ewers-Train tent mission at Naracoorte, S.A., has entered upon its third week. Interest has been well maintained throughout. On April 16 the Bordertown-Kaniva-Naracoorte conference was held in the local institute with splendid meetings throughout the day. Twenty-six car-loads were present from Bordertown and Kaniva circuits, bringing 126 visitors. The evening meeting was held in the tent, about 250 being present. The tent was packed to capacity. Last Sunday evening, after an inspiring message by Bro. Ewers on "The Work of the Holy Spirit in Conversion," three made their decision for Christ. At the close a very inspiring baptismal service was held in the chapel. Prospects are bright.

Under the heading "Shadow of War Over Youth," Saturday's "Herald" reprinted the following sympathetic words recently spoken by Dr. Temple, Anglican Archbishop of York:—"Many young people in Britain are wondering if they are going to be thrown willy-nilly into the maelstrom of another war. There is a fundamental anxiety among young people about the world and what is going to happen to it. Schoolmasters are agreed that boys to-day are

apt to take the view that nothing is really worth much trouble, because of the uncertainty as to whether they will be allowed to do the things in the world which they are being prepared to do. It is not only the war that is overshadowing our young people. Economic uncertainty saps the spirit of adventure. There is need for a great deal of sympathy towards a young people to-day. They can go through a great deal of life very lightheartedly, but I am convinced that behind the lighthearted surface of their lives there is very often profound unhappiness, due to the fact that they have not found anything that may securely guide them towards the fulfilment of their own destinies."

With very deep regret we report the death of Bro. J. G. Hare, of Balwyn, Vic., who suddenly passed away at his home on Monday night. Bro. Hare had heart attacks in the morning and in the early afternoon, and at 10.30 p.m. he died quietly and without warning. Our brother was esteemed and loved by a very wide circle of friends. He was well known and held in esteem in Melbourne business and Victorian churches, and especially Balwyn church, of which he was a faithful member and officer, have suffered a great loss. Bro. Hare was a great helper of our Brotherhood work. He was for years a valued member of our Victorian Social Service Committee, and also of the Church Extension, Properties, Trusts and Bequests Committee. The College of the Bible received much of his attention and help, he having served for many years as a member of the Board of Management. He was also a member of the Executive of the Eastern Suburbs Officers' Association. Our brother will be greatly missed and sadly mourned. The sincere sympathy of the brotherhood will go out to Mrs. Hare and family in their time of sorrow. The funeral service was arranged to be held at Fawcner Crematorium yesterday afternoon.

Bro. Win. Gale writes: "A surprise visit was paid to the Albury tent mission on Tuesday, March 15, by H. J. Patterson, our Victorian conference president, Dr. W. H. Hinrichsen, past president, and W. Gale, secretary. The party motored up in the afternoon, and after calling in at Wangaratta, took with them Mr. and Mrs. Geo. Jackel and Mrs. Banks. The tent is pitched in Dean-st., not far from the Memorial Tower. Despite the local centenary celebrations, there was a very fair audience. The church membership is small, and large audiences can not be expected at the beginning of the mission. We have confidence the mission will gather in interest and power as the days pass. Mr. Cowper and family, of Yarrowonga, spent a week in Albury in order to help the mission. The gesture is much appreciated. A large truck-load of Wangaratta friends visited the mission on Monday night—we understand they are going to try and make it an every Monday night visit. This is capital. One brother came all the way from Stawell, in Victoria, over 200 miles away, to be at the mission one night—600 miles for one meeting! That was cheering to all. A Victorian brother and sister came to Albury for the celebrations, and were due to attend a lodge function at night, but, hearing that Bro. Hinrichsen was in town, came to the tent instead. We lingered for quite a while in conference with the missionaries, and in conversation with those who had come from near and far. Returning, after the meeting, we set down our friends at Wangaratta where we had 'supper' with them in the early hours of the morning. Owing to continued rain and fog we did not arrive home until 5 a.m. We believe our visit, though brief, cheered both missionaries and church. We hear of others who contemplate a visit—they will be amply repaid. The Wangaratta church has made its preacher, B. A. Banks, available to the mission for a week to help Bro. Hinrichsen as he deems best."

News of the Churches.

SOUTH AUSTRALIA.

Semaphore.—There were good meetings on March 20—improvement in attendance and interest. Bro. J. C. Stanley gave the morning address. Visitors were present from Central Australia, and several from suburban churches. The choir made a fine contribution to evening service. Several new members have been added.

Goodwa.—Sunday evening meetings have improved wonderfully of late. Harvest thanksgiving services were very successful on Mar. 6. Bro. Rowland Butler addressed a very fine meeting in the morning, and the chapel was almost full at night. At close of Bro. Manning's message Miss Marion Newell accepted Christ. The work is in good heart. The church greatly appreciated a visit from Bro. and Sister Leslie Verco and family, of Bordertown.

Balaklava.—There were very good attendances at harvest thanksgiving services on Feb. 27. Home mission offering on March 6 amounted to £21. Mr. Woolcott, social service director for combined churches in S.A., spoke at evening service. Bible school and other auxiliaries have re-commenced work. The choir assisted at Long Plains anniversary on March 14. Northern Conference meetings were held at Balaklava on March 15 and 16.

Adelaide (Grove-st.).—On March 13 Bro. Schwab spoke at both services to good congregations. It was harvest festival Sunday, and the chapel was nicely decorated by the ladies. The choir rendered special music. Bro. Schwab spoke at both services on March 20 to good congregations. The evening service was one of remembrance for Sister Mrs. T. Johnson, and Bro. Rankine assisted. Bro. Schwab, from the text, "I know in whom I have believed," gave a soul-stirring address. Bible school and young worshippers' league have re-started work.

Victor Harbour.—Bro. Rowland Butler, of China, addressed an audience of nearly 200 in local town hall recently. Harvest thanksgiving services were the largest held here, as extra seating had to be brought in at night. There are many visitors in the town, and services are well attended. The opening meeting of Dorcas was addressed by Mrs. Rowland Butler. Much interest is shown in proposed new building, and gifts are coming in almost weekly. The prayer life is intense and encouraging. Bro. Manning hopes to hold a short mission at Moota at end of May.

Windmarah.—On March 20 Bro. W. W. Saunders commenced a special teaching campaign—"What Saith the Scripture?" A syllabus covering a period of three months is being distributed to every church home. At morning worship the topic was "The New Testament Idea of God." At the gospel meeting Bro. Saunders spoke on "The Heavenly Father." Bible school re-opened, after three months in recess owing to epidemic, with a very good attendance of 125. Bro. Alf. Harris is seriously ill in hospital. Home mission offering has now reached £21.

Kadina.—On March 7 a young men's training class was formed. Lectures to be used are those prepared by S.A. central training class. On March 13 Bro. Dyster's subjects were "The Bible in State Schools" and "The Need of the Hour." Sisters visited from Fullarton and Ierethen from Forestville. Bible school attendance is suffering through paralysis epidemic. A baptismal service was held at close of gospel service. On March 20 Bro. Dyster commenced a series of pre-Easter messages on "What the Lord's Supper Means" and "The Institution of the Lord's Supper." One young lady was received into fellowship by faith and baptism.

Nailsworth.—The ladies' guild, under Sister Shipway, resumed on March 8 with a very good attendance. In Bro. Shipway's absence on the West Coast, the church was grateful to Bro. Rehbeck, a church elder, and Bro. Graham, for fine messages given to the church. At a meeting of members held at close of morning service on March 13, Bro. Shipway was unanimously requested to continue as preacher. At Bro. Shipway's request the engagement was made for an indefinite period. Members and friends are thankful for the very fine work of Bro. and Sister Shipway in all auxiliaries of the church. Bible school re-opened with fair attendances on March 20.

Brooklyn Park.—The chapel was filled on March 9, when the young people provided the programme at the quarterly church social and presented an excellent original dialogue. Services have been fair during recent weeks. All were glad at the re-commencement of youth work on March 20, when the Bible school re-opened with every teacher and 70 per cent. of the scholars present. At night there was a good congregation, when a youth service was held. Ladies' guild have begun work for this year under presidency of Mrs. Beller, with Mrs. Lewis as secretary. The church has unanimously requested Bro. Beller to continue his part-time ministry for a further twelve months.

Murray Bridge.—Meetings maintain a fair average. Since last report three scholars from Bible school have been received by faith and obedience. Bible school re-commenced last Sunday. Harvest thanksgiving services were held with a splendid display of produce, etc., and good attendances. Bro. Bridgman and family are being transferred to Adelaide; the church regrets their early departure. At close of Bro. Thomson's address last Lord's day evening two scholars from Bible school made the good confession. Bro. Clem. Grubel is in local hospital with a broken leg, and progressing favorably. Bro. and Sister Wilson were visitors from Strathalbyn. Home mission offering amounted to £7.

VICTORIA.

Ararat.—On March 13, services were well attended. At night one young man confessed Christ. On March 20, harvest thanksgiving services were held with a good response. Some visitors were welcomed.

Braunswick.—Bible school has commenced preparations for its postponed anniversary. Several new scholars were enrolled. Mission band has contributed £1 towards the linen fund for Christian Guest Home.

Hampton.—Bro. Stephenson delivered helpful addresses on March 20. At night Bro. J. H. Tinkler began as song-leader. The young people of the shuttle tennis club provided a suitable music-stand for his use.

South Richmond.—On March 5 a monthly men's fellowship club was formed successfully. Mr. Hagger gave a very helpful talk. A junior boys' club has been started. On March 20 a man and wife made the great decision.

Fitzroy (Gore-st.).—On March 20, Bro. Chislett spoke in morning on "Let not your heart be troubled," and at night on "What does Jesus Mean to You?" Sister Mrs. Mildren has been ill. Bro. Andrews is also indisposed. A. Salmon has been appointed church secretary.

Waggarata.—Harvest thanksgiving services were held on March 20, when a large quantity of produce was displayed. Attendances for the day were larger. Bible school is returning to normal; 78 present. The church has released Bro. Banks for a week to assist Bro. Hinrichsen and Morris at Albury. The Christian Endeavor recently paid a sunshine visit to the home of Bro. and Sister Paterson at King Valley.

Doncaster.—Bro. Connor being away on holiday, Bro. Fosston, of North Essendon, was present all day on March 13 and conducted services. A complimentary social was tendered to Sister Amy Crouch, who was married on Mar. 19. A presentation was made on behalf of the ladies of the church.

St. Kilda.—At morning service on March 13 the speaker was Bro. Robinson, from Middle Park church. On March 14 the young people's social fellowship club visited Elizabeth Fry Retreat. Bro. Holman, from Camberwell Baptist church, presided on March 20. Bro. Hughes spoke both morning and evening.

Echuca.—Bro. Thurrowgood addressed good meetings on March 13. Bro. Skelleybery was among visitors for the day. "The Person who is Accepted" was gospel message. Members have had a profitable time in studies of the Book of Daniel with Bro. Thurrowgood at mid-week prayer meetings.

Caulfield (Bambra-rd.).—Harvest festival services were held on March 20; distribution and sale of gifts on March 21. Bible school reports record attendance since re-opening. Bro. Arthur Shannon was presented with a travelling-rag from choir and leather bag from Bible school, on occasion of his transfer to Mena Park.

Parkdale.—Splendid messages were given to large congregations on March 20 by Bro. L. Beaumont and Dr. S. MacColl. About 80 remained after gospel service for a testimony meeting under the leadership of Dr. MacColl. Mrs. Hollingworth, who underwent an operation in Queen Victoria Hospital, is progressing favorably.

Mitcham.—Well-attended meetings were conducted on March 20. Bro. Berthelsen, of the College, helped in the services. On March 19 an enjoyable social was held in the home of Mrs. Tudor; about 30 attended; proceeds in aid of building fund. The church is in a healthy condition and responding to the earnest efforts of Bro. H. Walmsley.

Mildura.—Bible school re-opened on Mar. 20 with very fair attendance. Christian Endeavor meetings are well attended. Sisters of the mission band are doing excellent work, and recently had the church Bible rebound. Attendances at morning services have been specially good, with many visitors having fellowship. Sister Mrs. Fowler is still confined to her bed.

Dandenong.—Endeavorers paid a visit to Berwick and conducted the service, after which Berwick folk provided supper. On March 16 Bro. Bardeu gave an interesting lantern lecture on work among aborigines. Tennis club held an enjoyable social at home of Mrs. Downey on March 19. On March 20 Bro. J. W. Lewis's interesting subjects were "The Bread of Life" and "The Outcome of a Lie."

Carlton (Lygon-st.).—At morning service on March 20, Mr. Baker gave an appreciated address on "Daily Exhortation." Four people were received into membership. New Century Bible Class was well attended, and the address of Mr. Baker on "Fires to be Quenched" was interesting. In the evening Mr. Baker spoke on "The Resurrection Life." A young lady made the confession, and a husband and wife were immersed.

Black Rock.—There were splendid meetings on the last three Sundays. Bro. Fitzgerald, Stephenson and Allan gave encouraging morning messages. Bro. Schürmann continues faithfully to declare the gospel at night. Interest is maintained and attendances are encouraging. Senior and junior Endeavor, young men's fellowship and mid-week prayer meetings are in good heart. The church mourns the loss of Sister Sercombe, sen., after a short illness, and extends sympathy to Bro. and Sister Sercombe and all the bereaved. Her beautiful and unassuming life was an inspiration. Kindergarten re-opened on Sunday with fair attendance.

(Continued on page 188.)

Foreign Missions.

Conducted by

A. Anderson, 261 Magill Rd., Tramere, S.A.

INDIAN BUDGET REDUCED.

DURING the current financial year the going forward of Dr. and Mrs. Michael and the China subsidy increased the liabilities of the Board by over £500. The financial situation at present is viewed with grave concern by the Federal Board, as the general response by the brotherhood has come below expectations. Income is running parallel with last year, but expenditure is far in excess. Unfortunately the new government in India has brought about several changes in policy, and already cuts have been made in settlement grants, and it is forecast that cuts will also be made in school grants. The Indian field made very modest requests in their new budget, almost the minimum, especially when less income will be found in India. With great reluctance the Board have cabled India that the proposed budget must be reduced, and if the situation does not improve other reductions must take place, even the reduction of missionaries' salaries.

The present reduction to the budget will mean a curtailment of our India work, but work must be curtailed or overdrafts must increase. Immediate relief can be given by sending special gifts to our State treasurers. The large increase anticipated for the Christmas appeal did not eventuate because some States were not able to participate, and the liberal giving of the States who did give was offset by the epidemic. Little response has come from the brotherhood re gifts towards the China subsidy, but a week ago the amount due had to be found. Meanwhile February amount due India has not been forwarded owing to lack of funds. It is still three months to the July offering, and, we therefore urge that there will be liberal giving between now and July. If income does not increase, the Board will have no alternative but to determine where further cuts can be made. Brethren, we face a serious crisis, and we seek your co-operation.

INDIAN CHRISTIANITY AND ITS INFLUENCE.

ONE of the most competent statisticians in India's present-day Christian movement says the Indian Christian church is increasing at the rate of 200,000 every year. This means an increase of two millions in ten years. The present writer has entered on his thirtieth year in India, and never during those three decades has India been so responsive to the Christian message as it is to-day. Never was Indian Christianity so profoundly respected for its character; witness the effects on caste people of Christlike outcasts. Never was Indian Christianity so generous and open-handed; for there is far more money raised in India itself for the Christian work in India than all the money added together that comes to India from other lands. Never was Indian Christianity so intelligent as it is to-day, and never have there been so many readers of books and the daily newspaper as now. Never before have there been won for Christ, in a single decade, so many of India's caste people as during the past ten years when more than thirty thousand of these were won, the reason nearly always given by the caste people themselves for becoming Christians being that they had noticed the transformation in the life of the depressed classes through becoming disciples of Jesus Christ. The next main cause is the earnest daily witness for Christ of these depressed classes even to those who for generations have been their persecutors. Christian witness backed up by Christlike character is bringing about in

India one of the biggest revolutions in history, the willing descent of the Brahmin from his position of dominance, and the resultant spread of truly Christian democracy.

DIMINISHED MISSIONARY PERSONNEL.

THESE are only a few of the astonishing results of missionary work in India, and the Christian people of other lands dare not turn lightly away from the cry for help that comes from India's awakening millions. Yet the diminished funds coming to India from western mission boards show the equally astonishing fact that just when the opportunity for Jesus Christ all over India is a unique one, the mission boards were never so crippled for money and workers. India to-day has only nine missionaries at work for every million of India's vast population, while Africa has fifty missionaries for every million people. Since 1933 there has been a drop of no less than 28 per cent. in the missionary staff for India, from 6213 missionaries to 4467.

INTENSE EVANGELISM.

MISS LAMBERT has spent about four months in visiting outlying villages. She was fortunate to have the company and advice of Miss Gould during the concluding weeks. Miss Lambert gives a summary of the last few weeks, and her impressions on the value of this type of work.

Miss Gould and I would leave with our three Bible-women each morning for a village, and after we reached our destination would divide up or on some occasions would all stay together. It would depend on how many people were about the village or how many were in the houses. We generally tried to get one big group meeting in the centre of the village, if not more. Then, if it was not a large place, or if the women remained in the houses, we would divide into groups and go about from house to house. We would leave the village round about 10.30 or 11 and start for camp. On some occasions where we felt there were still good opportunities, we would stay on till later. After that, we felt we could with greater benefit to the work always divide up. There were more villages and wasties in my territory here than in the Phallan State. We were also camped in a very central position, as there were two villages not a quarter of a mile apart on our side of the river and also one on Miss Gould's side. Sangoi is a fair-sized village of about sixteen hundred inhabitants. On several

occasions we had good meetings there. Last Thursday we inquired about a village eight miles away, and were told that the roads were too bad to go there, so asked then if there were any other villages which we had not visited, and were told Malegaon. This is a village that is workable from Baramati, but as there are quite often two villages of the same name in close proximity, I did not think of it as our Malegaon. We set off at 7.30 for this place, and were told it was only six miles. It seemed such a distance away that, in the end, both Miss Gould and I almost gave up the idea of going to it. However, we sighted the village at last, so we were satisfied.

We went into the part where appeared to be a large number of people about. Two or three hymns were sung and messages given, then we went on to gather a big crowd in the centre of the village. People listened in large numbers wherever we went, and altogether we sold one dozen Gospels and could have sold more had we had them with us. I think we gave away almost every tract, and sold every Gospel, so as we came away we felt glad that the Lord had led us to go to Malegaon, and we ask for your prayers for that village. It is not a British territory; it is a small Indian State ruled by a raja.

You asked me some time ago to give you my impressions of the work when the itinerary was finished. The work has come to a close now. I had thought I might be able to go out again in February, but we have to send the bullock to the veterinary doctor every day for a week or more, so that will stop us from going for at least a week. Then it is getting very hot, and as we have put in over three months at the work, I feel it has been a pretty good start; so perhaps next year, if there are more workers and more equipment, itinerating will be easier perhaps and maybe we can stay out longer.—G. Lambert.

DR. AND MRS. MICHAEL SETTLING DOWN.

WE are greatly enjoying having Dr. and Mrs. Michael staying here at Baramati for these few weeks before they go up to Mahabaleswar for language study. Last Tuesday our Indian Christian women took the opportunity of getting to know Mrs. Michael by meeting together in a social afternoon. A nice number of women gathered together. After our visitor was introduced, she kindly gave us a very interesting talk of the work our Australian sisters are doing. This was translated for Mrs. Michael, and all present enjoyed hearing the news. Dr. Michael is making himself popular with all of our Indian Christians, and others of the classes held regularly here in Baramati. He has been very busy taking photos, of the work of each missionary, and he has promised to show these photos, later to our people. They think he is delightful, and are most happy to have their photos taken.—E. M. Caldicott.

LAST WEEK, AND NEXT WEEK

Temptation to spend money on things that, strictly speaking, are unnecessary, comes often to us all. Looking back on last week: did you have a chance to save? (And did you take it?)

Make a weekly bank deposit, even if it takes an effort. It is the only way to progress.

STATE SAVINGS BANK OF VICTORIA

J. Thomson Jones, General Manager.

Prayer Corner.

Conducted by G. J. Andrews.

"EVERY THING BY PRAYER."

THE habit of prayer communicates a penetrating sweetness to the glance, the voice, the smile, the tears—to all one says, or does, or writes.—Joseph Roux.

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OUT-WIT YOUR ADVERSARY!

How practical are the promptings of Jesus. Out-wit your adversary! Never fail your friend! Keep yourself humble! In regard to enemies of course, let us beware of mistaken identities. Poor Ahab said, "O mine enemy" to the very man God would have made his truest friend. But there is all the thrill of adventure in loving enemies for Christ's sake—"heaping coals of fire upon their heads." Moreover, if we have the wit to pray, there is no real adversary that our Lord will not enable us to meet and to thwart in the finest and divinest way.

"And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." (Luke 18: 1-8.)

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"I do not know, and I cannot tell you, the name of that widow's adversary in that city. But if you do not know I will tell you the name of the universal adversary of all God's elect in this city. It is sin."—Alexander Whyte.

Queensland News-letter.

H. G. Payne.

State Elections

will be on Saturday, May 2, and an unusual contest it will be. The entry into the field of the new Protestant Labor Party has introduced to the government a very embarrassing factor which threatens its existence. The Temperance League's campaign is highly organised and efficient, and politicians are freely signing their pledge; the lessons of last election have not been lost on many who ignored the pledge then. The minister in charge of liquor law administration, Mr. E. M. Hanlon, is being strongly attacked in his electorate by both Protestant and temperance parties. For years politicians of all colors with few exceptions have despised Protestants and temperance people; now they are compelled to recognise their power and influence.

The Temperance League is asking candidates to give a written pledge for effective liquor law enforcement, retention of eight o'clock closing of liquor bars, and the restoration to the people of the right to decide by popular vote for or against liquor licences in their own districts. Electors are asked to pledge themselves not to support a candidate who will not support the league's policy.

Who Can Beat this Record?

Mrs. Caroline Swan, who is 84 years of age, was a Sunday school worker for 60 years. In

her honor the Methodist conference passed this resolution, which is to be suitably inscribed and presented to her: "This conference places on record its high appreciation of the loving and faithful services rendered in connection with Sunday school activities in Queensland by Mrs. Caroline Swan, who had an unbroken record of 60 years as a Sunday school worker, 50 years of which had been given to the Sunday school associated with the Plainby church, in the Crow's Nest circuit."

Methodist Teaching Order.

Protestant denominational schools are at a disadvantage against Roman Catholic schools because the former have to pay award rate salaries to teachers while the latter are exempt because their teachers are members of teaching orders. The council of the Presbyterian and Methodist Schools' Association presented a proposal for the consideration of the Methodist conference for the forming of a teaching order within the church.

It is suggested that members of the order should be qualified as teachers and members of the church, that the order be recognised and sanctioned by the church, each member to be formally appointed and commissioned, and that while it was desirable that active membership in the order should be part of a life's vocation, tenure of membership should be determined by the period of employment in the Methodist and Presbyterian schools.

The secondary education committee is to complete draft proposals, and submit them to the coming Australasian General Conference.

Golden Casket Epidemic.

Reports by the manager of the Golden Casket Art Union indicate that in eight months 657,914 tickets had been sold outside Queensland of a value of £269,317. These went world-wide, including countries where their sale is illegal. There are 473 Golden Casket agents in Queensland. It is remarkable how even Christians are caught, by the clever advertising and plausible pleas of the Casket, especially "It's for a good cause." Well has it been said, "He who does evil that good may come pays a toll to the devil to let him into heaven."

Curfew Advocated.

Mr. Justice Brennan made some scathing statements from the bench in a case at Rockhampton where a young man was charged with an offence against a girl. He said there should be a curfew for children under a certain age. In any country it was ridiculous to allow young girls to stay out until midnight. They should be in bed by 8 o'clock. "Parents bring a lot of trouble on themselves. It is wrong to permit a girl of 12 years to go to dances. Parents encourage immorality when they allow young daughters to go to dances. Then if something happens they run to the police."

New Zealand News-letter.

W. R. Hibburt.

Dominion Conference.

THERE is much activity at present amongst the churches and committees preparing for the Dominion conference. The location is the picturesque city of Nelson in the South Island. Bro. J. K. Robinson ministers in this city and Bro. B. Vickery, B.A., and E. Light in the surrounding districts. The work in this city and rural area constitutes our strongest piece of countryside work. Bro. A. Geo. Saunders, B.A., is conference president. The executive committee, under the chairmanship of M. Vickery, has made very thorough preparation. The programme reveals a unity. The addresses should prove a refresher course in our historical, doctrinal position, and spiritual mis-

sion. Nelson is also the rendezvous for the young people's tenth Dominion camp. The Y.P. Department is making preparation for an enrolment of over 200.

College Opening.

Glen Leith Bible College, Dunedin, opened on Feb. 16. Fifteen students enrolled for 1938. The Assembly Hall was filled with visitors. Miss Hunter, of Chatswood, Sydney, was present. W. King, chairman of the Board, presided; Principal A. L. Haddon welcomed the students, and the writer delivered the commencement address.

District Conferences.

District conferences are held at various centres throughout the year. These conferences serve to unify the work of the churches in a given area and supplement the work of general conference. The Otago district conference was held at Oamaru during February. Many brethren travelled from Dunedin by private cars and a special bus a distance of eighty miles. There is a willingness of brethren in this land to travel long distances and over difficult roads to have fellowship with their brethren.

A Servant of Humanity.

New Zealand mourns the loss by death of one of its great men—Sir Frederick Truby King. Of great men, great in the widest and most positive sense of having made an original and lasting contribution to the total of the world's knowledge, New Zealand can, like any other young country, claim only a few. One of these, Lord Rutherford, gained an international reputation in the realm of science. The importance of his work may be estimated, and its benefit intelligently understood, only by a limited circle of specialists. But the value of Sir Truby King can be comprehended by any layman. Mothers of families, whether their station be high or low, are those who will most gratefully acknowledge his life work. It was to the problems of motherhood that he devoted the attention of a brilliant mind, and whole generations of parents, and of children who are now become parents in their turn, have cause to honor his name.

Commemorations.

The Methodist church of N.Z. has been busy celebrating the bicentenary of the evangelical conversion of John Wesley. Though the exact date is March 24, the major celebrations in this land were made to coincide with the Methodist conference in February. The Wellington town hall meeting was attended by the Governor-General, Prime Minister and representatives of the religious bodies. The celebrations of the centenary of the foundation of the Roman Catholic church in New Zealand commenced Feb. 27 and continue well into March. As is usual the spectacular plays a prominent part. The newspapers are being used extensively to feature the celebrations. Bold propaganda is being used. The host is for the first time to be adored in the city streets. A well-known English priest, a convert they call him, will broadcast the reason why he became Roman Catholic.

"The Plain Points of Protestantism," a booklet of 64 pages, prepared by Dr. J. J. North, Principal of the Baptist College, is being circulated freely throughout the Dominion. A well-wisher has made it possible for a free copy to be sent to all ministers.

A Gift of £10,000.

The sum of £10,000, as a fund, the income of which is to be devoted to the betterment of poor boys in Wellington and Christchurch, has been given by Mr. J. R. McKenzie for administration by the Rotary Clubs of the two cities. Mr. McKenzie was born at Yarrowalla, Victoria. He commenced his business career with Jacobs, Hart and Co., Melbourne, in 1890.

News of the Churches.

(Continued from page 185.)

Victoria.

Melbourne (Swanston-st.).—On March 13 special services were held in connection with "Thanksgiving Day." The platform was beautifully decorated with flowers and fruits. Bro. Scambler delivered appropriate messages to good audiences morning and evening. On March 20 Bro. A. H. Main was morning speaker in absence of Bro. Scambler at Boronia, where he conducted anniversary services.

Gardenvale.—On March 17 Bro. Robert Story gave a lantern lecture on his work amongst the redskins of the Amazon Valley. On morning of March 20 Bro. Holloway, from Malvern-Caulfield church, and in the evening Bro. Price, from Fairfield church, gave appreciated messages. Prospects in Sunday school have been much brighter during past few weeks. Scholars are gradually returning, and several new ones have been enrolled.

North Richmond.—On March 5 the men's fellowship of the church successfully celebrated its first anniversary with a banquet, followed by an interesting address by Mr. C. C. Dawson. Anniversary services conducted by the men were continued on Sunday. Harvest thanksgiving services were held on March 13, both meetings being excellently attended. Church members are preparing for a special evangelistic effort in April.

St. Arnaud.—On Feb. 26 Sister Vera Adams and Mr. J. Thomson were married in the chapel, Bro. A. H. Pratt officiating. At harvest festival on March 12, Bro. Pratt gave splendid addresses; proceeds from sale of goods donated to district hospital. The church has been saddened by the home-call of Sister S. J. Stringer, sen., after years of patient suffering. Bro. Pratt conducted the funeral services. The church extends sympathy to relatives.

Frankston.—Well-attended meetings are experienced. Members are enjoying times of blessing from the stirring messages of Bro. R. Amos. Bible school has re-opened for service. Visiting brethren have enjoyed fellowship, including Bro. J. E. Allan, preacher of Cheltenham church. As from April 3 the evening service will revert to 7 p.m. Subjects for March 20 were, morning, "The Fullness of Life"; evening, "One Tragic Word."

Ormond.—On March 15 the junior Christian Endeavorers had a social to aid funds for foreign mission link. On March 20 Bro. and Sister C. L. Lang, Jess and Ron, were received into membership, also Sister Miss Andrews, from Box Hill. Bro. C. L. Lang commenced his ministry with the church. He gave very good messages both at worship and gospel services. There were good meetings. Visitors from Sydney, Balwyn, Bambra-rd. and North Brighton were present.

Hawthorn.—Harvest thanksgiving services on March 13 were well attended, and addresses by Bro. Neighbour and special singing by choir were enjoyed. At annual business meeting on March 16 the following were elected to office:—Deacons, Bren. A. Allison, T. Barlinger, Cowen, F. Kemp, W. Laws, Lees, L. Smith and A. Tucker; secretary, R. Johnston; treasurer, H. Tucker; trustees, Bren. H. Tucker, F. Kemp and J. Hunter. An enjoyable social sponsored by tennis club was held on March 19.

Preston.—Subjects in preparation for Easter are being dealt with at week-night prayer meetings. Solos have been rendered by Bro. F. J. Lang and Sister Linda Garth. A youth council has been formed. Open-air meetings are conducted by young people following gospel services. On March 20 Bro. A. E. Wood, of West Preston, presided at communion service, when two young women were welcomed into fellowship by faith and obedience. Bro. Young's subject at gospel service was "How to be

Saved," and a Bible school scholar made the good confession. Attendances at all services have improved considerably.

Montrose.—Since departure of Bro. Read, Bro. Nixon, of the College, has taken up the work, and his fine addresses are keeping the interest both at morning and evening services. On March 20 Sister Violet, of social service department, gave a fine address on the work of the department. All members present linked up with the work. Visiting brethren have been welcomed of late. The coming of Bro. and Sister Hughes (parents of Bro. A. A. Hughes) makes a very acceptable addition to the membership.

Blackburn.—Last month two young people, sister and brother, gave their lives to Christ. On March 5 Sister Mrs. King fell asleep after a long illness. Sympathy of the church is extended to Mr. King and family. At close of Bro. Hunting's address on March 13, a young lady confessed Christ. At morning meeting on March 20 she was baptised and welcomed into fellowship. Reports from auxiliaries at annual business meeting were very encouraging. Attendance at morning worship is improving.

Boronia.—Anniversary services were well attended on March 20. Bro. H. Lyall, of Swanston-st. church, presided at morning meeting and Bro. T. H. Scambler gave the address. An offering toward reduction of building debt reached £21. At afternoon service 145 enjoyed the message of Bro. T. H. Scambler. Bro. L. G. Read preached at night to a large audience. Sunday school scholars sang well under the able leadership of Bro. R. Batterham. Anniversary offerings amounting to £5/10/- will be donated to local hospital auxiliaries.

Ballarat (Dawson-st.).—The church business meeting on March 16 was combined with a welcome social to new members. Reports were most heartening. Bren. J. J. Black, F. Collings, E. Davey and W. Wigley were elected to the office of deacon, the last-named for the first time. Attendance was excellent and the spirit exceedingly happy. Meetings on March 20 were very good. At 10.30 six believers were baptised, and at 11 they with one other previously immersed were welcomed to fellowship. At evening service a man and a young woman confessed Christ. Bible school is recovering its former strength and is preparing for long-postponed anniversary.

Stawell.—The P.B.P. club held a successful cookery night at the home of the chaplain, Sister Pritchard. No. 1 team of tennis club has reached tennis final. Bro. A. Arnel has been made secretary of Bible school. Attendance is gradually increasing. Bro. Smith delivers helpful addresses. Topics for March 13: morning, "Messengers of the Master"; evening, "An Unpopular Sermon." March 20, "The Church that Jesus Built," and "The Gospel of Christ." A number of young people paid a surprise visit to the home of Bro. Smith on the occasion of his birthday. J.C.E. society has re-commenced after a long period of inactivity. Sister Miss Jones is now superintendent.

Middle Park.—At morning service on March 13 an address by Bro. Hughes, of St. Kilda, was appreciated. Bro. Robinson is delivering a series of interesting gospel addresses on "Crimes of the Bible." A solo by Sister G. Annear was enjoyed. On March 17 the church tendered a kitchen tea to Bro. G. Dowell and Sister M. Fisher, who were married in the chapel on March 15, Bro. Robinson officiating. Tokens of esteem from Bible school and church officers were presented. Meetings on March 20 were well attended. At gospel service a trio by Bro. Robinson and Bro. and Sister Daniels, of St. Arnaud, was enjoyed. Sympathy of the church was extended to Sister Mrs. Morris in the loss of her mother, and to the loved ones of Sister Mrs. Cochand, a foundation member, who passed to higher service on March 14.

Burnley.—There were good meetings during last month and splendid attendances on Mar. 20, 80 being present at gospel service, when newly formed mouth organ band, under leadership of Mr. Len Cunningham, contributed items. Bible school has re-commenced under Bro. McIlbagger after having been closed owing to epidemic. All auxiliaries are functioning well. The "Explorers' Club" for boys has begun enthusiastically, and good meetings are enjoyed under leadership of Bro. D. Grant, with Bro. D. Klimas assisting. At annual business meeting on March 9 many attended. Bren. J. Conry and C. Newham were re-elected secretary and treasurer respectively. Deacons elected were Bren. A. Newham, W. Munday, D. Klimas, F. Barnett.

Geelong.—Bro. D. Stewart addressed both meetings on March 13 with splendid attendances. At annual business meeting on March 17, good reports were received from all auxiliaries, and financial position was shown to be healthy. All meetings were well attended on March 20 for Bible school anniversary. In the morning Bro. R. Watt gave a helpful exhortation. At afternoon session individual items were given by scholars of different grades. Bro. T. Pope gave an illustrated talk on "Bridge Building," four prizes being offered for best essays on same. The annual distribution of prizes followed. Bro. W. Jackel, of Thornbury, gave an inspiring address at night. Master George Clark and Sister Miss L. Phillips were soloists.

Gardiner.—Bro. R. L. Williams helpfully exhorted on March 13. At gospel service Bro. Hagger told the origin of the hymns sung, and preached on "The Ministry of Song" to an attendance of 234. Six young people were baptised, and three youths confessed Christ. On March 20 Bro. L. O. Collyer addressed morning meeting, when seven new members were received into fellowship. At a youth service at night, the young people's auxiliaries paraded. Bro. Hagger preached convincingly on "Young Australia's Greatest Need" to an audience of 230. Three youths were baptised. The sympathy of the church is extended to Bro. and Sister T. Skyrme, who have been advised that their sister in England has passed away.

Box Hill.—March 20 was family day. Large congregations attended both services. Special music at evening meeting was followed by an address from Bro. Clark on "Choosing a Family." Two single and two married ladies (mothers of young people in the school) made their confession. P.B.P. club has resumed with 14 new members. At the home of Bro. and Sister Clark 40 young people were entertained at a Bible class social. Bro. T. Haines was elected president of the Bible class. Sister Mrs. McFarlane, secretary for a number of years of the ladies' guild, was elected president at the annual meeting, and Mrs. G. McCredon secretary. As a mark of appreciation of services rendered to the church for past four years, members of the church board tendered to Bro. Clark a dinner on the evening of March 21. Dr. W. A. Kemp spoke of the pleasure the board felt at the happy relationship existing. There also took place a discussion of church problems, reminiscences, etc.

WESTERN AUSTRALIA.

Perth (Lake-st.).—Meetings on March 13 were inspiring. Bro. Allen Brooke exhorted the church, his message being much appreciated. Several members are very sick. Sister Freda Harris has been called home after long illness. David Ewers' operation has been a wonderful success.

Carlisle-Victoria Park.—Bro. S. E. Riches in February completed two years of service. During that period much good work has been done with the two churches in this district and excellent services have been tendered to the brotherhood of the State by assisting H.M. committee and as chairman and business manager of "Western Christian." He has now entered upon his third year of ministry. All

auxiliaries are in good working order and growing in grace. The services of Bro. Jeff Gordon in conducting gospel meetings at Carlisle have been much appreciated. Four recently baptised were received into fellowship, two at Carlisle and two at Victoria Park. At harvest thanksgiving services at Victoria Park on March 13, inspiring addresses were given by Bro. R. Raymond in morning and Bro. Riches at night. The goods, which made a fine display, were afterwards distributed to district poor and needy.

TASMANIA.

Cavaside.—Meetings were well attended on March 13, when Bro. G. R. van Erde conducted the meetings and also the evening gospel service at Mole Creek. Sunday school reopened on March 6. Recent visitors included Bro. and Sister H. Evans and Bro. F. Broussard, Balwyn, Vic. Miss Dorothy Bott has returned to the mainland.

Invermay.—The church is enjoying a great spiritual feast with Bro. J. E. Thomas preaching powerfully to good attendances; many strangers are interested. At conclusion of gospel service on March 13, a young woman accepted Christ. The church sympathises with Mr. and Mrs. Comer and family, whose son Geoffrey died suddenly at Queenstown last week. Jas. E. Thomas has accepted the invitation of the H.M. committee to remain at least till the end of July.

Launceston (Margaret-st.).—On March 16 a large and representative gathering met to welcome Bro. and Sister W. S. Lowe. Bro. N. J. Warmbrunn occupied the chair. Messages of welcome were delivered by Mr. R. G. Hunt (Launceston Ministers' Fraternal and District C.E. Union), Bro. J. E. Thomas (Australian brethren and College of the Bible), W. Duff (Launceston church), E. A. Stevens (Invermay church), W. Gillam (Sandhill church), H. V. Stevens (Tasmanian conference). Greetings were read from conference of Churches of Christ in New Zealand, Bro. I. A. Paternoster and N. G. Noble (former preachers) and Bro. L. A. Bowes (Hobart). Sister E. M. Duff presented greetings on behalf of the women's auxiliaries. The choir and several brethren and sisters presented a splendid musical programme. Bro. and Sister Lowe responded. Large gatherings were present on March 20. 115 broke bread for the day. Bro. Lowe's morning topic was "The Ministry of the Kingdom," and in the evening he gave a splendid address on "Is Christianity Out of Date?" Two stepped forward to make the good confession, and one for restoration. Our aged Bro. Libby is in hospital undergoing an operation. Bro. K. Bradford is still very sick.

NEW SOUTH WALES.

Bangalow Circuit.—The church at Bangalow recently enjoyed fellowship with Dr. Verec, who gave many interesting facts concerning the coming conference. At conclusion of Bro. T. V. Weir's address at Tyalgum on March 8, one young lady made the good confession and was baptised. The sisters of Bangalow Dorcas society are working diligently to help social service activities.

Paddington.—On March 20 there were good attendances at both services. In the morning there were three received into fellowship, two scholars from school and one sister by transfer. Visitors included Misses Sharp and Smith, late of China. Bro. Burns, of Mosman, spoke on "Prayer," substituting for Bro. Greenhalgh who is conducting a mission at Mosman. Bro. Burns's topic at gospel service was "The Man whom Jesus would not Receive."

Marrickville.—On March 20 Bro. H. R. Coventry spoke at morning service on the work in India. Bro. Nutt, recently baptised, was received into fellowship. Bro. Coventry addressed Bible school, at which there was another record attendance, eight new scholars being enrolled. Bro. Wakeley gave a fine message in the even-

ing on "Christianity and World Peace." Many visitors and strangers were present during day.

Horseshy.—On March 6 Bro. Uren from Adelaide, spoke morning and evening, his messages being inspiring and helpful. Meetings lately have been good. Bible school is on the upgrade. Bro. Wilson has been concentrating in a successful effort to get more scholars. New scholars are continually being enrolled. Bro. Pond has started an adult Bible class. The church regrets the removal from the district of Bro. and Sister Howles and Miss Norma Howles.

Hamilton.—Through the generosity of Rockdale church, Bro. H. Priestley exercised a profitable ministry during January and February. Bro. W. J. Crossman, conference secretary, gave helpful messages on March 13, and Bro. S. Laney, of Burwood, spoke to appreciative gatherings on March 20. At annual business meeting on March 16, Bro. A. Fraser and G. Ongley were elected deacons, Sister Joyce Teukesbury organist, and Sister Evelyn Fraser assistant church secretary. 42 sisters attended a special gathering on March 16, when Mrs. Rush, of Sydney, gave a travel talk.

Dumbarton.—Anniversary services of the church started on March 19, with a largely attended fellowship tea. A devotional meeting followed. Bro. Walsham gave a stirring address on Mark 13: 24. On morning of Mar. 20 Bro. D. Saunders spoke on "The Rest for the People of God." At night Bro. O'Connor preached on "The Purchase Price of the Church." Special singing was rendered by Misses Walton and Cook. Since last report one brother decided to serve Christ. Y.P.S.C.E. and J.C.E. societies are in good working order again. Midweek prayer meetings are well attended.

Mosman.—J. Little edified the church on Psa. 23 on March 6; Bro. E. Button, of Broken Hill, was a visitor. The preacher's evening gospel subject was "Life's Sycamore Trees." In preparation for the mission a canvass of the district was conducted on March 12. Bro. Burns exhorted on "Prayer" on 13th and "What is Wrong with Sin?" was his evening subject. Reports received at annual business meeting on 14th are encouraging. The following were elected as deacons: Bro. Dale (sec.), W. K. Hunter (treasurer), Webster, Donaldson, Walker and Stimson. On March 17 several preaching brethren made a house-to-house visitation. On 20th Bro. Greenhalgh inaugurated the Bible Crusade in exhorting the church from Ezekiel 37; at night he delivered a powerful message, "Is the Bible Necessary?" to a fair audience. Mr. Petersen was soloist. The mission will continue for two weeks.

Albury Mission, N.S.W.

THE missionaries left Sydney when celebrations were commencing, similarly with Ballarat. But at Albury the first week clashed with the Carnival Week. It was unfortunate. Delegations have come from Shepparton, Wangaratta and Yarrawonga. A flying visit was made from Melbourne by Bro. Patterson, W. Gale and Dr. Hinrichsen.

Last Sunday night there was a distinct improvement in the attendance, and there were three confessions.

The church hasn't any roll, but if it had there would be something over 20 on it. The missionaries and Bro. Pittman have decided to spend the next week or two in trying to get the members on speaking terms. Very much sincere prayer is needed in that respect.—E. C. Hinrichsen.

SILVER WEDDING.

Mr. and Mrs. A. G. C. Tewksbury, of 23 Dumaresq-st., Hamilton, Newcastle, have pleasure in announcing the 25th anniversary of their wedding, which was celebrated at Wangaratta, Victoria, on March 22, 1913.

ADDRESSES.

A. E. Illingworth (preacher Essendon church, Vic.),—45 Buckley-st., Essendon, W.5.
H. J. Jackel (secretary Emerald church, Vic.),—Cockatoo.
A. Salmon (secretary Gore-st., Fitzroy, church),—610 Smith-st., Clifton Hill.
R. L. Williams (preacher Camberwell church, Vic.),—51 Radnor-st., Camberwell, E.8.

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DEATH.

MORRIS.—Passed peacefully away on Mar. 20, 1938, at 2 Waterloo-rd., Northcote, George Colville, loving father of Ben, Howard, Jessie, Roy and Mary. Aged 79 years. Mother and father re-united.

Life's labor done, a crown well won.
—Inserted by his loving family.

Members of the Social Service Committee and of the Christian Fellowship board desire to express their deep sense of loss in the transition to the higher life of their late fellow-member of the board and past president—Bro. J. G. Hare—a man of rare qualities, and a brother indeed.

COMING EVENTS.

MARCH 30 and APRIL 3.—Parkdale. Farewell social to Mr. L. R. H. Beaumont, B.A., on March 30. Farewell services on Sunday, April 3. All cordially invited.

APRIL 3.—Harvest thanksgiving service will be held in the Newmarket church on Sunday, April 3, 7 p.m. Special singing. Mr. Ben Moy Ling soloist, and ladies' sextette. All welcome.

APRIL 3, 10 and 12.—Church of Christ school hall, Coppin-st., North Richmond. Bible school anniversary. April 3, 11 a.m., Mr. W. F. Nankivell, B.A., B.D.; 3 p.m., Mr. T. H. Morris; 7 p.m., Mr. H. Earle. April 10, 11 a.m., Mr. P. P. Morris; 3 p.m., Mr. Reg. Clark; 7 p.m., Mr. H. Earle. Special singing by teachers and scholars. Tuesday, April 12, at 8 p.m., grand concert. Programme by teachers and scholars. Tickets 5d.; children half price. For school funds.—H. Addicott, hon. sec.

EAST KEW BIBLE SCHOOL ANNIVERSARY.

MARCH 27, APRIL 3 AND 6.

March 27.—11 a.m., Mr. R. Morris; 3 p.m., Mr. Bennett; 6.40 p.m., Song Service; 7 p.m., Mr. John Turner, B.A.

April 3.—11 a.m., Mr. John Turner, B.A.; 3 p.m., Mr. F. W. Krohn; 6.40 p.m., Song Service; 7 p.m., Dr. W. H. Hinrichsen.

April 6, 8 p.m., Demonstration.

A warm invitation extended to the brotherhood, past members and friends; come and join us.

If unable to attend, please send greeting. Hospitality provided. Write F. H. Elliott, 22 Belford-ave., East Kew, E.8.

FIFTY-FIFTH ANNIVERSARY.

Mr. and Mrs. J. Barnacle desire to announce with great pleasure the fifty-fifth anniversary of their wedding, which was celebrated at Ballarat on March 26, 1883. Present address, 12 Peppin-st., Camberwell, E.8. At home during afternoon.

Our Book Table.

A GOSPEL HARMONY.

SOME of our readers may be familiar with Mr. J. H. Sexton's book, "The Classic of the Soul: An Anthology of the Bible," which was reviewed in our columns some time ago. They will be interested to learn of a new publication by the same author. Mr. Sexton, who formerly was State Secretary in South Australia of the British and Foreign Bible Society, is a devout believer in the scriptures and possesses an ardent desire that people will read the Word of God. He has now issued what we may call a harmony of the Gospels, not in the style of the usual harmonies, but with "the four Gospels harmonised and woven into one complete story of the doings and teachings of Jesus from the beginning to the ascension, arranged in the proper order of events and printed in the language of Holy Scripture." The alternative title is "The One Gospel." Avoiding the duplications of the text, our editor gives a continuous narrative in the words of the Common Version. It will be remembered that our earliest Harmony of the Gospels, the famous Diatessaron of Tatian, who lived in the second century, was constructed in this manner. Mr. Sexton's harmony begins with Luke's preface, then goes on to give Mark's heading and John's prologue, and goes on to the ascension story of the Gospels and Acts. Each section has an appropriate title with Scripture references. Under each sectional heading is an unbroken paragraph, not divided into verses, with the line running across the page. This makes the book very readable. The little volume may be very heartily commended. A running narrative is easily read, and the attempt to set forth events in their chronological order is helpful. Mr. Sexton does not profess originality, nor would he declare that we can always be sure of the exact order of events—harmonists vary very much—but differences which may occur to the reader will not lessen the value of this little book, which is admirably arranged for daily reading. Some, perhaps, would like a book produced in more expensive style, but the author specially desired that it be issued at a price which would enable all to purchase it.

Interested readers can procure the book either from our Churches of Christ Book Room, Grote-st., Adelaide, or from the Austral Printing and Publishing Co., Melbourne: price: cloth 3/6, posted 3/3; leather 4/6, posted 4/3.

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THE CHRISTIAN WAY.

"THE Christian Way in the Modern World" is the title of a new booklet issued by the Australian Student Christian Movement Co-operation, Melbourne, and prepared by Mr. L. C. Parkin, M.A., B.D., of Adelaide, in co-operation with the executive of the A.S.C.M. As former books, this study was prepared for use at a conference of the Movement, but with a view to more extended study in University and other study circles. It contains very suggestive material for five studies, with references for further reading. The subjects of the studies are Love the Law of Life, The Christian View of the State, The Christian View of Private Property, The Christian View of Sex and Marriage, and The Truth and the Life. The importance of these themes will be acknowledged by all. There is much in the treatment to help and to provoke thought and discussion. Questions for discussion are appended to each chapter. In a commendatory introduction, Professor A. Boyce Gibson well remarks that "as the personal appeal of the Master really comes home to us, our first response will be to try to practise it ourselves. The sense of 'The Living Christ' leads us to 'The Christian Way

of Living.'" This indicates the spirit in which the book is written. The booklet may be secured for ninepence.

Obituary.

Mrs. J. B. Spence.

ON the morning of Sunday, Feb. 20, the home-call came to our aged sister, Mrs. J. B. Spence. For almost all of her life Mrs. Spence was associated with our churches. With her late husband and family she transferred many years ago to Lygon-st. from North Melbourne church. Of somewhat retiring disposition, she avoided public work in the church, but was always deeply interested. Her generous nature led her to render considerable financial help to all good work, and to the doing of many quiet acts of hospitality and charity. For more than a year failing health had prevented church attendance, but had not dimmed her interest in spiritual things. Our sister has left behind her two daughters and a host of friends who will cherish her memory, and will look forward to a glad reunion with those who enjoy the rest remaining for the people of God.—R.E.

Miss M. Harris.

ON Feb. 9 Sister Miss Margaret Emma Harris fell asleep in Jesus. She confessed Christ about 60 years ago at Balaklava, S.A., where she taught the infant class in the Sunday school soon after the erection of the old chapel. Since leaving there she had membership at Grote-st., Unley, Mile End and Blackwood. She came to Blackwood with her two sisters 17 years ago, and has proved a faithful and earnest Christian. For some considerable time she did not enjoy good health, but she bore her illness and sufferings with great patience. Her remains were laid to rest in Mitcham cemetery, where Bro. H. B. Taylor conducted the burial service in the presence of relatives and friends. We commend her sister, Miss Edith Harris, and her brother, Walter Harris, and all the bereaved ones to God and the Word of his grace.—C.M.V.

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S.A. Sisters' Auxiliary.

THE monthly meeting was held on March 3. Devotions were led by Mrs. Charlick (H.M. superintendent). A solo was rendered by Miss Thorpe. The president (Mrs. Shipway) presided over business session. 72 sisters were present, 46 of whom were delegates. Mr. J. E. Shipway delivered a stirring address in interests of home missions. The collection, £3/9/-, was donated to home mission funds.

Treasurer's statement.—Received on Feb. 3 for home missions, £24/1/1; for overseas missions, £29/8/8; collection, £1/1/1.

Home missions.—A meeting was held at Semaphore on Feb. 22. Mrs. Shipway was speaker. A splendid meeting was reported. Total receipts from churches during the month, £6/9/11.

Overseas missions.—£21/11/8 was received from various churches. The missionary prayer was offered by Mrs. T. B. Fischer.

Temperance committee.—The superintendent urged sisters to give serious consideration to the forthcoming elections, and to support candidates who are prepared without fear or favor to legislate for the highest good of the community as a whole.

Prayer meeting committee.—A meeting was held with an invalid sister at Glenelg.

The secretary was asked to write to several sisters who are laid aside by sickness.

Obituary.—Since previous meeting Mrs. Burgen (Nth. Adelaide), Miss Harris (Blackwood) and Mrs. Mason, sen. (Cowardilla) received the home-call. Mrs. Harding led in prayer for the sick and bereaved.

The next meeting will be held on April 7. Mrs. Bead to lead devotions and deliver an Easter message.—H. R. Allan, assistant sec.

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Dr. Dinsdale T. Young.

IN "The British Weekly" for Jan. 27 a fitting
tribute is paid to the life and work of Dr.
Dinsdale T. Young, the great Methodist minister,
who died on January 21. It was Dr. Dinsdale's
faith in the Lord Jesus Christ, as only Saviour,
and his conviction as to Bible truth and the
Gospel as God's power unto salvation to the
believer, which made his ministry so effective.

A Methodist minister asks the question, "What
was the attraction?" and answers: "The mag-
nificent man, massive in figure, in logic, in the
sweep of his thought and particularly in his
sympathy and affection. He lived on the
heights, for to him things were wonderful and
glorious, especially the 'glorious' gospel."

Mr. J. T. Wardle Stafford, who enjoyed an
unbroken friendship of fifty-five years with
Dr. Young, paid the following exceedingly high
tribute: "His natural gifts have rarely been
equalled, never excelled. He had the archi-
tecture of a born preacher. His presence, his
manner, his voice, his command of mellifluous
English, his consistent and uncompromising ad-

THOUGHT FOR THE WEEK.

I HAVE so ruled my life
that when death came I
might face it without fear.

—Henry Naselock.

herence to the fundamentals of the Christian
faith, secured for him the attention and good
will of all who heard him. Grace crowned the
achievements made possible by nature and in-
dustry. Those who knew him best will sus-
tain me in the contention that he was a saint.
He lived the life and he never fell below the
level of his preaching."

IT is not by turning over libraries, but by re-
peatedly perusing and intently contemplating
a few great models, that the mind is best
disciplined.—Macaulay.

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