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The Broad Phylactery.

ONLY once are phylacteries mentioned in the Bible. They were not commanded by God, but from the first century of our era they have been in general use. Pharisees were rebuked by the Lord Jesus, not for wearing phylacteries, but for their ostentatious use of them, and for the motive which prompted them to wear big ones so that men might mark and applaud the holy possessors. "All their works they do to be seen of men," said Jesus; "they make broad their phylacteries."

The word "phylactery" (meaning "safe-guard") indicates the belief that the wearer was protected against evil influences, such as demons; so that it was equivalent to being a charm or amulet. The Jews called the phylacteries "tephillin" (the plural of the word for prayer).

The phylacteries consisted of two little cubical leather cases ("two finger-breadth," says the Talmud), one of which was worn on the forehead and the other on the left upper arm. That worn on the forehead (the "head-tephillah") was divided into four compartments, in each of which was a narrow strip of parchment on which was inscribed a passage from the Scriptures; while the phylactery worn on the arm had one strip of parchment in it containing all the four passages of the law which were supposed by the Jews to prescribe the wearing of the phylacteries. These four passages were Exodus 13: 1-10; 13: 11-16; Deut. 6: 4-9; 11: 13-21. All these Scriptures inculcate a constant remembrance of and a careful regard for the law of God. As it were, it was ever to be before the eyes of the people and to be on their heart—they were to have it in mind, to love God and his revealed will, and to do all that he commanded. God's word was to be precious unto them.

Lord Macaulay, in a famous passage, too sweeping and severe, condemned George Fox and the early Puritans. He wrote of Fox: "Passages, which had been, in the apprehension of all the readers of the Gospels during sixteen centuries, figurative, he construed literally. Passages, which no

human being before him had ever understood in any other than a literal sense, he construed figuratively." Jewish interpreters seem to have been similarly inclined. To us it is grotesque to suggest that the words "bind them for a sign upon thine hand," or "they shall be for frontlets between thine eyes," were intended to be kept literally.

It was the phylactery worn on the forehead which was enlarged and made conspicuous by the scribes and Pharisees who were condemned by Jesus. Christ said nothing against the tephillin; he did not discuss sizes; he said nothing about the crass literalism of the Jews; but he did most definitely and severely condemn the motive which prompted the Pharisees. He called them play-actors, hypocrites, and held them up as a solemn warning to his disciples.

A religion which is worn as a cloak and designed to impress men with the superior holiness or godliness of the wearer is a detestable thing. How our Lord hated the mere playing at religion! Things which we hardly call sins he seems to have

counted more heinous than the vulgar and flagrant offences which we reprobate so constantly. The formalism and hypocrisy of religious leaders were denounced by him in stronger terms than those he employed when calling "publicans and sinners" to repentance. The latter at least did not vaunt themselves or make pretence.

It is easy to condemn the Pharisees, but easy too to have the essence of their sin. To wear special clothes to advertise our religious profession is doubtless not the besetting sin of many of us. But in a host of ways there comes a temptation to display. We may wish our monetary gifts to religious and philanthropic work to be advertised; we may want people to know the extent of our sacrifice for the cause; we may demand an appreciation of our talents; we may be willing to sing or speak or serve in other ways just so long as a sufficient number of people appreciate and applaud us. There is nothing in that. We should do our best, cheerfully work, serve Christ and his church, because we deem it a privilege as well as a duty to do so.

There is need for Christian people to remember our Lord's injunctions regarding secret prayer and almsgiving, and his warnings against seeking chief seats in synagogues, praying at street corners, and wearing broad phylacteries to be seen of men.

The Master taught his disciples that they could not get a double reward. If they made religious profession in order to impress men and so received the applause of their fellows—that was their reward; they need expect nothing from God. The reward of God is for those who serve him from a pure heart and seek a course of conduct which will approve itself to him.

There is a legitimate way to impress men. There is no contradiction between the warning of Christ against love of display and his exhortation in the Sermon on the Mount: "So let your light shine before men, that they may see your good works, and glorify your Father which is in heaven." To see the good works, not you; to glorify not you, but the Father.

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"Too Late"?

THE following story of D. L. Moody, said to be told by Prince Bernadotte, of Sweden, has been going the rounds of the religious press:

"As Mr. Moody was hastening to catch a train a man came up to him and said, 'Please, Mr. Moody, stay and tell me what I must do to be saved.' The answer was: 'You are too late, sir.' 'Oh, but can't you wait just a few minutes and tell me?' 'Too late,' Mr. Moody replied again. 'It was all done for you 2000 years ago.'"

It will readily be conceded that Mr. Moody's intention was good. Doubtless he had it in mind to direct attention to what we call the "finished work of Christ," and to emphasise that our Lord made propitiation for the sin of the world. It is well that people be reminded that there is nothing meritorious that we can do; we are not saved by our works. "Salvation is of the Lord" and not of ourselves; it is by grace, and not by works of law. With Moody we would stress such evangelical truths.

But yet we cannot agree that the reported word of the famous evangelist was wholly good. No apostle or New Testament preacher is reported as answering questioners as he did. When the people on Pentecost asked, "What shall we do?" Peter did not say they were too late. When the jailer at Philippi exclaimed, "What must I do to be saved?" Paul neither said, "Doing is a deadly thing," nor yet "You are a few years too late."

The fact is that while in Christ's sacrificial death is our only hope, and while he provides a free salvation for all, we have to appropriate that salvation. We take what he offers. All we are asked to do falls to the side of an acceptance of his gift. Yet we are to "do" that. Our faith and obedience do not discount the free gift of grace. Christ saves us—yet the Apostle Peter exhorted hearers to "save yourselves."

Jesus and the Father.

IT was in one of our own papers that we found an approving quotation of the words of Albert E. Bailey: "If Jesus in his mature ministry called God Father, it must have been because he had long since recognised in Joseph the very trait of loving fatherhood that he now felt in the Infinite."

"It must have been!" Why "must"? We would not say one word in depreciation of the beauty and piety of the humble home at Nazareth, or of the strong yet tender character of Joseph. But how could Mr. Bailey's statement be supported by the Scriptures? The sacred writings tell us that Jesus came to reveal the Father, with whom he had a glory before the world was created. The Father who sent him loved him always. Jesus called God his Father because he was "the only begotten Son" of God, and not because he

saw in Joseph the traits of loving fatherhood. At the age of twelve Jesus put aside the word of Mary, "Thy father and I sought thee sorrowing," and indicated that God alone was his Father. We regret that Christians should speak or write things which derogate from the glory of the Son of God, who said: "No one knoweth the Son but the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him." No mortal man enlightened the Son for the giving of this revelation.

Misunderstood Texts.

NOT "Prevented" (1 Thess. 4: 15, 17).—"We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." So the common version translates Paul's words of comfort to Thessalonian Christians, who, believing that the Lord would return with-

in their lifetime, were distressed when some of their loved ones died. They thought the departed saints suffered loss. Hence the apostle reassured them. The word "prevent" does not mean "hinder"; when the common version was translated its meaning was "come before," "precede," "anticipate." The R.V. translates "shall not precede." Some readers spoil the sense of the passage further by supposing that Paul's words "the dead in Christ shall rise first" were intended to indicate the order of two resurrections. Whether or not other Scriptures give warrant for various resurrections, the present passage gives no indication. It merely says that living saints will not have an advantage over departed ones when the Lord comes. The dead shall rise, then the living ones will together with these be caught up in the clouds, to meet the Lord in the air. So there was no need for Thessalonian Christians to repine as if their loved ones were to be placed at a disadvantage. Loved ones gone before suffer no loss.

Christ and the Lost.

IT is astonishing to notice how often Jesus had to defend himself for saving men and women! When he won and rescued Zacchæus—the tax gatherer, he had almost to justify himself with that famous sentence which is the shortest and fullest statement of his mission: "The Son of man is come to seek and to save that which was lost." It is worth noticing how that sentence was called forth. The people in his company, especially the Pharisees, looked askance at him for having any dealings at all with a man like Zacchæus—they would have drawn in their garments lest they should touch such an outcast, who was loathed for his low calling and perhaps even for his fraud! And so, when Jesus not only spoke lovingly to the man, but actually went to eat a meal in his house, the respectable Jews held up their hands in a kind of social and religious horror. "He is gone," they said, "to be guest with a man that is a sinner." That seemed the last straw.

Jesus took this dramatic moment to state two things. First, he defined what made a man a true "son of Abraham," namely, such full and saving faith as made Abraham what he was. And, whatever Zacchæus had or had not, he at least had faith of that boundless order. Second, he took this chance of stating unforgettably what his own mission was: it was both a personal defence and a positive statement of his commission, "The Son of man is come to seek and to save that which was lost."

The puzzle to us is that he needed to state this to people who presumably knew something of God and his holy will. The truth is that these people didn't think that they themselves were, in any sense, "lost." I suppose that there are degrees of "lost-

ness"; and yet anyone who knows God at all must also know that he is "lost" in Christ's sense, i.e., "wandered" from his true line, his true development and his true home. The tragedy is that those who are only a little lost don't think themselves lost. Why, bless your heart! Are we not decent and respectable people? We do our duties to man and the State, and we live as sober, honest and upright a life as anyone can expect! And so, strangely enough, those who are only a little lost never think themselves lost at all.

Our Lord's statement of his commission implies two things. The first is—that all men need saving. It is this statement that has offended all types of human dignity and vanity. But Jesus knew that all of us, even the best of us, have "wandered," and we need recalling. He does not deny native good in the human soul: for he knew that men and women, in all ages and creeds, have been groping after God, if haply they might find him. But none of us, of ourselves, can find him; and so he constantly thought of himself as the good Shepherd, ready to bring back the foolish, wandered souls. The second implication is—that he alone in the world has such a commission and such a power, to bring all men back to God, their true home. We know that he has this power: millions can testify to it. What we must pray and work for to-day is that men and women everywhere, realising their lostness, may give Christ his chance to bring them back. Back to what? Back to peace, power, life and personal victory which are some of the fruits of a real communion with God. "The Son of man is come to seek and to save all wandered souls." And, of a truth, this is a wandered world.—Dr. James Black in "Christian World" (London).

The Power of Habit.

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

DO you play the piano, or use a typewriter, or write shorthand? Do you knit, or crochet, or sew with ease and facility? How easy it is to do any or all these things, for those who have learned how, and kept up their practice! But you remember how difficult it was in the beginning. When the young musician first began his lessons at the piano, or the young typist first sat at her machine, how slowly and haltingly the fingering was done. You are able to sit at the piano now and follow the music and produce sweet harmony without the painful concentration that once was necessary. Indeed, it is possible that you may sometimes play on while you are day dreaming—your thoughts wandering off in another sphere altogether. Now how has that come about? How is it that what was once so difficult has become so strangely simple and easy? You young stenographers—how is it that you can take down what is dictated while your conscious thought is pursuing some course of its own?

The answer is to be found in a study of the strange mechanism which our bodies all possess known as the nervous system. The centre of this system, the brain and spinal cord, has nerves connected with every part of the body which bring in messages from the outside world and carry appropriate messages out again. The nerves of the eye, for instance, bring in to the brain the information that a friend is holding towards you a box of chocolates, inviting you to take one. The brain immediately sends a message along the nerves to the hand, saying, take one, and place it in your mouth. It is all done very easily and quickly now, but there was a time in your early existence when that simple process of seeing and taking a lolly was quite difficult. As time went on you saw something nice to eat, and reached out and took it, so often that it became a very simple process indeed, and now you haven't got to think about how to do it at all. The stimulus—the sight of something nice to eat—and the response—the taking and eating—have happened so often together that a kind of track has been made in your nervous system, so to speak, along which the impulse always runs very easily. So easily, that when you sometimes see a tempting morsel and you realise that it is not yours to take you have to make quite a conscious effort to prevent the usual result from taking place. The same kind of thing happened when you were learning music. At first the sight of a dot on the music book which meant Middle C, and the finding and striking the note Middle C on the piano, required quite an effort of the brain. But now the eye sees the note and the finger strikes the corresponding

note on the instrument without the brain having any part in it at all. A track has been formed in the nervous system along which the stimulus runs to its natural response. We can perhaps illustrate it in this way. You want to talk to a friend in a distant town. You ring the telephone exchange and give your number and the telephonist puts you through. Quite a bit of effort is required to make the connection and get the track cleared. But once you are connected up the telephonist need not trouble about you any more—the messages just run to and fro between you and your friend. Well, your brain is the telephonist,

Thankful For All Things.

I TRIED to count my blessings,
And found an endless store
Of treasures—priceless, precious—
All clustered at my door:
There was, indeed, a legion,
Unrecognised before.

For, 'mong these countless blessings
Were many in disguise;
They changed from joys to sunshine,
Before my very eyes:
All tinged were they, with glory
That reached beyond the skies.

And so, I pray: "Kind Father,
Help me, through faith, to see
That 'all things work together
For good,' when I love thee.
Oh, may my heart be thankful
For all thou sendest me!"

—E. C. Baird.

and has to go to a bit of trouble at first to get things into proper working order. But once the circuit has been formed impulses run to and fro along a definite track.

Now this is what is meant by habit. Habit has been defined as "that which enables us to do easily, readily and with growing certainty that which we do often." Every act we perform leaves in the structure of the body and mind a tendency to repeat itself. "There is a 'set' of the mind and a 'set' of the tissues of the body which make it easier for us to act in certain ways, and harder to act in certain other ways."

We are constantly forming habits. We have been thinking of good habits. But habits may be bad, or they may be just useless. Even if we make no attempt to do worth-while things and go along from hour to hour and day to day in the most aimless sort of way, we still form habits, some of which may be good, some bad, and many just useless. You know how well the streets of Melbourne are set out. Those who had in hand the work of laying out our city decided to have them so, and our beautiful, well-laid-out streets are the re-

sult. I remember some towns in old England where the streets are winding and narrow. They just happened to be so. Probably some wandering cow walking aimlessly over a pasture made a track which other cows, and then men, followed, and by-and-bye the village streets were built along the track. So the habits we form may be the result of deliberate choice and effort or they may be the results of chance happenings which make our lives aimless, or even mischievous.

Good habits are great friends. Bad habits are deadly enemies. There are men who got the habit of swearing in their youth, who find it very difficult to break away from the habit. They want to break away, but the old habit persists at times with very humiliating results. On the other hand, one may get into the habit of speaking the truth so persistently that it would require a mighty effort of the will to tell a lie. It is well, then, for us to form such habits that the thing we ought to do will be done spontaneously. You can write with the left hand or form the letters backward, but the usual way is the quicker and easier, and occasions less fatigue. The usual way is the better, too. Our Lord Jesus had habits. One of his habits was to go into the synagogue on the sabbath day. Many of his disciples have formed a similar one. They never fail to be in the Lord's house on the Lord's day. The habit has been so well formed and is so completely in control that its possessor finds it very hard to submit to any circumstances which prevent him from attending the house of God when Sunday comes round. There are others who know where duty calls them, but they have formed other habits, and the difficulty for them is to get to church at all.

In Iowa, U.S.A., in the winter time, we were often struck by the way travellers on the roads kept in the ruts. The roads there were not macadamised or made with bitumen as our roads are, and they were easily cut up. Just before a frost a deep rut might be made, and when the road was frozen this was the only place where the wheels could run smoothly. If the driver disliked the restraint and determined to pull out, he found the frozen road presented an obstacle which tried the strength of his team and the temper of his vehicle almost to the breaking point. When he got out travelling was most uncomfortable for the road was very rough. There was easy progression only in the ruts. We all get into ruts. It may not sound nice but it is true. Our uniform good behaviour becomes a rut, thank God, and it becomes through habit the only place where travelling is easy.

Habit, then, is one of the first things we need to consider in character formation. Let us form habits of reverence, of respect for the Lord's day, of Bible reading, of brotherly service, of honesty, of truth-

(Continued on page 95.)

The Church For Which Christ Died.

Cyril B. Nance-Kivell, B.S.Litt., B.D.

Christ also loved the church, and gave himself for it.—Eph. 5: 25.

NO doubt some regard the church as necessary; others do not. People of the same opinion as the crowd who listen to Dr. Soper on Tower Hill, London, denounce not only a certain branch of the church, but all churches. They are useless, i.e., of no value at all. Well, I believe in Christ and the church—his church.

"The church is the only society which exists for the sublime purpose of winning men out of sin unto salvation." Conscious of her manifold weaknesses as recorded in history and her mistakes to-day still I believe in the church. While she is made up of human beings living in a world so complex and fraught with temptations, we must expect her to be short of the ideal pattern. On the whole, though, she is worthy of our confidence and highest commendation. Let me state a real conviction, and pardon the personal note. In all my travels during the last ten years or the organisations with which I am associated none stood by me or helped me as did the church. Other associations were good, but followers of the Lord Jesus received me and treated me as a brother. I cannot forget the hearty handshake and invitation home to dinner of a Christian minister when visiting Denver amongst the American Rockies. The day was raw, a biting blizzard raged through the canyons and snow lay on the ground six inches deep. Mind you, this was a greeting from a complete stranger—but a Christian. Another instance of the desire of the church to serve: At David Stowe, in Cornwall, in the Parish church I recently read this notice: "Wayfarers—for men on the road. Home of St. Francis Bedean. Visitors. The Bishop and Committee. This home has been purchased by the committee and is shortly to be opened as a training home for the unemployed. Gifts of disused furniture, crockery, kitchen utensils, bedding, clothes, etc., will be gratefully welcome." One could enumerate the splendid works of the church. Evidence abounds always bearing testimony to the value of the Christian church, but I am thinking more of the work of the church in the Bible, the New Testament church. What the church did then we must do now. Her faith is our faith. The early Christians worshipped God whom we love, acknowledged Christ their Saviour as we do. Their needs and ours are exactly the same. Conditions have changed; we live in a new world, but our source of eternal peace and joy is in the Person—Christ Jesus. As then, so now.

The New Testament Church Honored Christ as Head.

A president of the Methodist church once said at conference: "Brethren, I'm not the head of the church, but just president; Christ is our Head." Very true. In the New Testament local assemblies were called churches of Christ. The church of God is also applied to the New Testament church. Men and women who made up the church were called disciples, brethren, Christians, saints—just small congregations looked to him. All eyes turned Christward and his authority—the authority of heaven and earth—was acknowledged. No decree was above or equal with what he said. Likewise he was acknowledged as the Saviour. Acts 4: 12: "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." Not necessarily Christ's

teaching, but Christ. The messenger as well as the message—the giver as well as the gift. Again, he was accepted as the way to God in prayer. "No man cometh unto the Father but by me" (John 14: 6). He was honored in and by their conduct. He was their ideal—their shining example. They were, though somewhat marred, portraits of his life. If I understand the New Testament at all conviction forces me to declare that in everything Christ was pre-eminent. That does not mean his followers were perfect—perhaps their love for him was, but their lives were not. Should not the Master be the same to us to-day? As a bride takes the name of her husband should not the church, the bride of Christ, wear his name?

The New Testament Church was a Praying Church.

Christ told them to pray, and gave them a model prayer. "After this manner therefore pray ye, Our Father," etc. They not only believed in prayer but they prayed—yes, and they not only prayed but they prayed their prayers. There is great truth in the couplet: "We often say our prayers, but do we ever pray?" They did not argue about prayer—they prayed. Prayer, generally speaking, is not a problem to people who pray. Prayerless people find it a problem. People argue when they cannot pray. Prayer was enjoined upon them and they enjoyed it. When one considers the subject of their prayers it appears that they prayed about everything. Salvation, restoration, physical healing, to overcome temptation, guidance and other matters. What about the prayer life of the church to-day? Is there not a drought of prayer? As members, do we pray in church—do we enjoy intercession at home? Do we believe God hears and really answers prayer? A great man—principal of a college—when nearing the end of this life, said, "Oh, that I had worked less and prayed more." I beseech you pray. If you have given it up, start again. Many are the ways of prayer; none can be wrong that is sincere and brings power to the church, to the troubled soul the balm it needs.

The New Testament Church was a Sacramental Church.

The New Testament not only commands, but gives us an example of the sacraments in operation. There is the Lord's table. "The Lord Jesus the same night in which he was betrayed took the bread, and when he had given thanks he brake it and said, Take eat; this is my body which is broken for you, this do in remembrance of me. After the same manner also he took the cup when he had supped saying, This cup is the New Testament in my blood, this do ye as oft as ye drink it in remembrance of me." Note, after the bread and cup he says, "This do ye." When he says, "Do it," he means that we are to observe it. But did they meet and partake of it, and how often? Did they obey or disobey? By comparing Acts 20: 7 and 1 Cor. 16: 1 and 2, we discover that when the disciples met it was to partake of the Lord's supper, and it was their custom to meet every Lord's day. For the first 700 years the ordinance was observed weekly. The Lord's table is a sacrament. So is baptism. Did Jesus teach baptism? "He that believeth and is baptised shall be saved, but he that believeth not shall be damned." In his commission we read: "Go ye therefore and teach all nations, baptising them in the name of the Father, Son

and Holy Ghost." The early church baptised believers. So do we!

The New Testament Church was a Serving Church.

It was not all faith and no works, neither all works and no faith, but faith and works. This church served mankind. People were cared for in more ways than giving them food and clothes. She served her race—I mean, by challenging people to pure and holy living, the regeneration of society, personal purity and family loyalty. The great dramatists of that day and other writers allude casually and without shame to excesses and habitual vices whose very name is lost to modern ears. Seneca said, "So public has iniquity become, so mighty does it flame up in all hearts, that innocence is no longer rare—it has ceased to exist."

The early church set itself like a wall against the tide of impurity. How the ideals of purity developed, and how legislation in the Roman Empire was affected by the influence of Christianity. Note that Christianity set itself like a wall against the tide of impurity. No compromise here—no half measures then. So the church served, and likewise she must stand and serve to-day. All for Christ and mankind, and Christ for all. Its ministry of mercy shines forth in pristine glory in the New Testament. Social service was not neglected, neither are these things shirked to-day by the church.

The Church was a Missionary Church.

The two arms of missionary enterprise received due consideration—home and overseas missions. We read in the Bible that believers went everywhere preaching the Word. They were persecuted, scattered, but their lips were not sealed. Anywhere and everywhere, anybody and everybody, talked of Jesus their Saviour and King. Sinners were saved and saints sanctified. This great, God-fearing, Christ-centred, living, loving church is in the world now. Church bells call us to heavenly worship and delight. As a minister of Christ and servant of the church, it is my duty and privilege to plead with you after the style of Peter and Paul, to give yourselves unreservedly to Jesus Christ. Sinners must die! In Christ we live, and live for ever. If in Christ, by repentance, confession and baptism, then you are a member of the church for which he died. And I wish to add, it is a divine honor and magnificent privilege to be a living, active member of Christ's church.

Dr. C. Rollis at the last Katoomba Convention asked, "Have we bowed before him and yielded our lives?" Then he told this story: Socrates set aside a day at the close of the school year for the receiving of gifts from his students. They had, on the occasion in mind, filed in to offer him their tokens of esteem. One student had held aloof, and when the others had departed, he approached the philosopher and bowing on one knee, said, "My master, I am too poor to bring thee a present. I have nothing to give so I give thee myself." Socrates remarked that this was the greatest gift he had received that day. Let us give ourselves.

Do you love Christ? If not, why not? He loved you. There is no joy in the world like knowing Jesus as your personal Saviour—that he buried your sins in the depths of the ocean; that they are forgiven, forgotten. Will you come now to him and receive eternal life? If you have drifted from Christ and the church, do come, and returning you come home.

The Church and the Sesqui-Centenary.

David G. Hammer.

"Except the Lord build the house . . ."

THERE is something fascinating about being upon a housetop, even apart from the Solomonic possibility of the brawling woman below, and when one ascends to the housetop to see the great procession variously styled by the newspapers "The Pageant of Progress" or "Australia's March to Nationhood," the fascination is correspondingly heightened. Consider further that the house in this instance is none other than that historic house of God which stands in quiet dignity in Sydney's busiest street—St. Andrew's Cathedral—and you begin to appreciate the emotions that cause me to write this article.

Do not ask me how I came to be on the slate roof of the cathedral. There was no official party, and if there had been, it would not have been directed there. The usual instinct to find a better vantage point than that possessed by one's fellows leads one to seek, and the consequent groping in inky darkness up the spiral stone stairway led into the wall, the climbing over steep gables and the walking along parapets were only indications of the truth of the injunction, "Seek and ye shall find." The cathedral is a fine old building of medieval architecture that gives one the impression that "it is built to last. 150 years of sacrificial service these walls have seen. It sometimes meant death. If we would only let us read afresh the story of brave deeds of explorer and settler; let us look afresh at such a picture as that of "The Pioneers." They secured to us such as we enjoy to-day. And these things and all associated with them are ours.

Thanksgiving.

Let us give thanks to God for a wonderful heritage and for those who made all possible to us to-day. Give thanks for the hardihood and courage of these splendid God-fearing men and women. They laid a foundation in civic and religious life and character which to-day we are partakers of. There is a material side and there is a spiritual side to life, and none can tell where the one ends and the other begins. The two are blended together, and of necessity it must be so. And all things are yours. So Paul desired the Corinthians to see that instead of wrangling about the relative merits of men and a basking in the glory of the man, they should rather think of their own wonderful privileges and position as possessors of all. They should give thanks unto God.

Responsibility.

"I must look to the sunrise whence comes a new generation." All things will be theirs, but what things? The welfare of the nation, of the race, of the church, is in my hands. How do I regard this solemn responsibility that is mine? What kind of heritage will I bequeath to my children and to other people's children? We are "stewards of the mysteries of God." Here, moreover, it is required in stewards that a man be found faithful. That which we received both material and spiritual was secured by toil and tears and sacrifice. May we accept the responsibility of a God-given task and pass on to others a possession, a heritage worthy of Christ and God. Remember that all things are yours, but others will soon enter in to that heritage.

TOPIC FOR FEBRUARY 23.—ATTEMPTS TO PROMOTE CHRISTIAN UNION.—1 Cor. 1: 10-17.

settlement, then the voyages of discovery, the land exploration, the beginnings of agriculture, the dawn of industry. And we are being brought through the passing years. We are shown early methods of transport, the first architecture, the earliest banking facilities, until we come to the contrasting floats representing the city of speed, of business and of commerce that is the modern Sydney. And as the pageant of the passing years moves slowly along the street below, I lean against one of the massive buttresses of the cathedral and think, "Except the Lord build the house they labor in vain that build it." And I find that I am no longer thinking of the cathedral; I am looking from the church upon a changing world.

A Changing World.

Progress is a word that means something when it is applied to Australia. Her tremendous growth from small beginnings stands as a memorial to the noble army of pioneers, both men and women, who blazed the trails, crossed the mountains and erected the bulwarks of empire with those rude slab houses on their selections. Yes, time marches on. Within our own memory we see the skylines of the cities changing. Those old buildings whose familiar outlines we knew so well are gradually giving place to austere piles of polished granite and glass. Time marches on! Every newspaper board shouts it, every news-theatre throws the fact at us from its boardings, every wireless blares it into the seclusion of suburban houses, every shrieking train and tram and church spire overhead tells us in an

(a) Catch Your Leaders. We are living in a youth organisations are numbers. Young men and young women, who, as is easily seen, show signs of a greater sense of responsibility and more initiative than their fellows. The leader will do well to watch them, to be interested in their hobbies, to establish close personal friendship with them, and encourage them to look forward to leadership. This is a continuous task, and every year more should be ripening, as it were, into responsibility.

(b) Let them Learn to Lead by Leading. In Sunday school or young people's societies there are always some parts of the service which may be delegated to promising members, and step by step the latter can be guided and given more to do until they can take full charge.

How simple the above two rules are, but what a difference it would make if they were only put into practice in every church.

Then, of course, there are various means by which we can help all who are qualifying as Sunday school teachers and leaders of youth.

Helps to Leadership.

Teacher training courses in the local school should be encouraged. Leader training groups could be planned. Good books are available



Teachers and Scholars, Roma (Qld.) Bible School.

honestly trying to raise our country upon high ideals.

But what about God? In this rush and bustle and boasted "progress" are we ignoring him?

A Challenge to the Church.

And that is where the church comes into the story. Her steady insistence on the things for which she stands constitutes a tower of strength to nationhood. But she does not simply stand aloof and let the world of men pass by. She has a message that must be heard. She preaches a Christ who cannot be ignored, an arresting figure in any march to progress. And all this pagan swagger that seems inseparably linked with a display of growth and development comes as a stinging challenge to the church to greater effort for the kingdom of God. A growing country becomes a growing field of opportunity—a land which the church must go in and possess.

But it needs a strong church, a church united upon a scriptural basis, a church with undivided loyalty to the Lord Jesus, a church able to present an unbroken front line in the attack; in short, it needs a church following the New Testament ideals of its founder. To build this church is our divine task. That task is not completed until we have a united church, able to accept the challenge of "progress." Perhaps we could take those words which William Blake refers to England, and apply them to our task in Australia—

"Bring me my bow . . . ARCHERS.

Bring me my sword
Bring me my faith in God and his Word,
Bring me my love for Jesus Christ and young people.

1. A manifest loyalty to the church.
2. A character consistent with the teaching given.
3. Being on friendly terms with young people—a pleasing personality.
4. A student—seeking to be approved unto God.
5. Seeking constantly the best methods for the most efficient service.
6. Having a definite aim always—to win every scholar for Christ, the church and Christian character.

Be Prepared. Be Prayerful. Be Punctual.

SCHOOLS' CHRISTIAN FELLOWSHIP.

BISHOP J. TAYLOR SMITH, K.C.B., C.V.O., D.D., is visiting Victoria. To afford young people an opportunity of hearing him, a combined schools' rally is to be held under the auspices of the Crusader Union of Victoria and the Schools' Christian Fellowship in the Central Hall, Little Collins-st., Melbourne, on Saturday, Feb. 19, at 8 p.m. Bishop Taylor Smith has behind him a lifetime of service for God, especially amongst young people. In addition, he held during the Great War the

position of Chaplain General to His Majesty's Expeditionary Forces. School boys and girls, young people, youth workers and parents are especially urged to be present at this unique and inspiring meeting, which is one of the two evening gatherings at which the bishop is to speak during his stay in Melbourne.

The Home Circle.

Conducted by J. C. F. Pittman.

AFTERWARDS.

ONE man gave lavishly of gold,
And builded tower and town;
Then smiled content to think his deeds
Should win him great renown.

Another, poor in worldly gain,
Gave all within his ken
Of strength and tenderness and truth
To help his fellow-men.

The record of the rich man's gifts
Lie on a dusty shelf;
The poor man lives in countless hearts,
Because he gave—himself.

—Selected.

THE TREACHEROUS KISS.

Judas, betrayest thou the Son of Man with a kiss? (Luke 22: 48).

I like using a sacramental cup to poison a friend. The very worst form of devilry is that which gorges itself in the robes of an angel of light. Evil which wears its own clothes is sufficiently repulsive, but it is not nearly so repulsive as when it counterfeits goodness, and decks itself in adornments stolen from the wardrobe of virtue. If betrayal comes with a curse and a frown, we know how to interpret its approach, but when it comes with smiles and kisses it can deceive the very elect. This kiss of Judas wounded the Lord far more from a complete betrayal than the nails which fastened him from a complete death. Can we do our evil better? Another instance of the devil's plan mis-Parish church I recently read this "Wayfarers—for men on the road. Home of St. Francis Bodrean, Visitors. The Bishop and Committee. This home has been purchased by the committee and is shortly to be opened as a training home for the unemployed. Gifts of disused furniture, crockery, kitchen utensils, bedding, clothes, etc., will be gratefully welcome." One could enumerate the splendid works of the church. Evidence abounds always bearing testimony to the value of the Christian church, but I am thinking more of the work of the church in the Bible, the New Testament church. What the church did then we must do now. Her faith is our faith. The early Christians worshipped God whom we love, acknowledged Christ their Saviour as we do. Their needs and ours are exactly the same. Conditions have changed; we live in a new world, but our source of eternal peace and joy is in the Person—Christ Jesus. As then, so now.

The New Testament Church Honored Christ as Head.

A president of the Methodist church once said at conference: "Brethren, I'm not the head of the church, but just president; Christ is our Head." Very true. In the New Testament local assemblies were called churches of Christ. The church of God is also applied to the New Testament church. Men and women who made up the church were called disciples, brethren, Christians, saints—just small congregations looked to him. All eyes turned Christward and his authority—the authority of heaven and earth—was acknowledged. No decree was above or equal with what he said. Likewise he was acknowledged as the Saviour. Acts 4: 12: "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." Not necessarily Christ's

the devout Scot, "I dinna think that I can come; for ye see that I am sae tired at night that I can hardly stir aff my chair!" Gentle reader, "If the cap fits, —!"

FOUR PRINCIPLES OF ARCHITECTURE.

A FEW years ago a great architect said in a published article that the elements determining the quality of a piece of architecture are four: Design, materials, construction and decoration. It happens that these are also the elements that determine quality in the building of a life. For we are all architects of careers and destinies.

The first is design. Any successful piece of building begins as a dream. It exists on blue prints before the first stone of the foundation is laid. It exists in a man's mind even before it is traced on blue prints. Without an adequate plan a piece of construction is haphazard, and only by occasional chance can a haphazard piece of work succeed. The most practical man, after all, is the dreamer. He first conceives his plan, then builds.

The second is materials. A life has to be constructed of them, just as a building does, though the materials differ in nature. The endurance of anything depends upon that of which it is made. This is one of the laws of life, temporal and eternal. A life lasts as long as the stuff of which it is made. When we know whether one is building for the temporary values or the permanent ones, we can prolong his life may be other matters. What

is the prayer life of the church to-day? Is there not a drought of prayer? As members, do we pray in church—do we enjoy intercession at home? Do we believe God hears and really answers prayer? A great man—principal of a college—when nearing the end of this life, said, "Oh, that I had worked less and prayed more." I beseech you pray. If you have given it up, start again. Many are the ways of prayer; none can be wrong that is sincere and brings power to the church, to the troubled soul the balm it needs.

The New Testament Church was a Sacramental Church.

The New Testament not only commands, but gives us an example of the sacraments in operation. There is the Lord's table. "The Lord Jesus the same night in which he was betrayed took the bread, and when he had given thanks he brake it and said, 'Take eat; this is my body which is broken for you, this do in remembrance of me. After the same manner also he took the cup when he had supped saying, 'This cup is the New Testament in my blood, this do ye as oft as ye drink it in remembrance of me.'" Note, after the bread and cup he says, "This do ye." When he says, "Do it," he means that we are to observe it. But did they meet and partake of it, and how often? Did they obey or disobey? By comparing Acts 20: 7 and 1 Cor. 16: 1 and 2, we discover that when the disciples met it was to partake of the Lord's supper, and it was their custom to meet every Lord's day. For the first 700 years the ordinance was observed weekly. The Lord's table is a sacrament. So is baptism. Did Jesus teach baptism? "He that believeth and is baptised shall be saved, but he that believeth not shall be damned." In his commission we read: "Go ye therefore and teach all nations, baptising them in the name of the Father, Son

The Family Altar.

J.C.F.P.

TOPIC.—"MY FATHER WORKETH, AND I WORK."

Monday, February 14.

WE must work the works of him that sent me, while it is day; the night cometh, when no man can work.—John 9: 4. "As to the duration of his earthly works, Jesus classifies himself with his disciples, for his humanity, like ours, had its season of activity, or day, which was practically terminated by the night of death. After his resurrection, Jesus performed no miracles of healing." Reading—John 9: 1-11.

Tuesday, February 15.

I glorified thee on the earth, having accomplished the work which thou hast given me to do.—John 17: 4.

The hour having arrived when Christ's work on earth should come to an end, Jesus speaks of that work as being accomplished. He was the Word made flesh, who dwelt amongst men, having emptied himself of his heavenly glory that he might reveal the glory of God to a godless world. That work was finished. Reading—John 17: 1-10.

Wednesday, February 16.

And there are diversities of workings, but the same God, who worketh all things in all.—1 Cor. 12: 6.

Both in nature and grace there are "diversities of workings," but they are produced by the same God.

Church was a Missionary Church.

The two arms of missionary enterprise received due consideration—home and overseas missions. We read in the Bible that believers went everywhere preaching the Word. They were persecuted, scattered, but their lips were not sealed. Anywhere and everywhere, anybody and everybody, talked of Jesus their Saviour and King. Sinners were saved and saints sanctified. This great, God-fearing, Christ-centred, living, loving church is in the world now. Church bells call us to heavenly worship and delight. As a minister of Christ and servant of the church, it is my duty and privilege to plead with you after the style of Peter and Paul, to give yourselves unreservedly to Jesus Christ. Sinners must die! In Christ we live, and live for ever. If in Christ, by repentance, confession and baptism, then you are a member of the church for which he died. And I wish to add, it is a divine honor and magnificent privilege to be a living, active member of Christ's church.

Dr. C. Rolls at the last Katoomba Convention asked, "Have we bowed before him and yielded our lives?" Then he told this story: Socrates set aside a day at the close of the school year for the receiving of gifts from his students. They had, on the occasion in mind, filed in to offer him their tokens of esteem. One student had held aloof, and when the others had departed, he approached the philosopher and bowing on one knee, said, "My master, I am too poor to bring thee a present. I have nothing to give so I give thee myself." Socrates remarked that this was the greatest gift he had received that day. Let us give ourselves.

Do you love Christ? If not, why not? He loved you. There is no joy in the world like knowing Jesus as your personal Saviour—that he buried your sins in the depths of the ocean; that they are forgiven, forgotten. Will you come now to him and receive eternal life? If you have drifted from Christ and the church, do come, and returning you come home.

"All Things Are Yours"

1 Corinthians 1: 18-2: 8.

Prayer Meeting Topic for February 16.

H. J. Patterson, M.A.

THE Corinthians had been choosing leaders. For some it was a grand thing to be linked with Peter. Others thought it a glorious thing to be associated with the name of Apollos. Paul writes first to show that divisions are wrong, then to indicate that there is something far better in the dignity and calling of the Christian than in being associated with a man. In effect he says, do not think of being possessed of any one, for you are possessors. "The whole world order and all that falls within it belongs to the Christian. All things are yours to make a contribution to your welfare." And all that belongs to Christ, and Christ belongs to God. Leaders among men and things of whatever kind—all are yours. What a heritage!

Reflection.

We have recently been contemplating and congratulating ourselves on the wonderful progress of our country. From a small and insignificant beginning 150 years ago we have achieved much. But whose is it? Cities with their tall buildings, ships with their goods, university and schools, libraries for the enlightenment of the mind, parks and gardens, art galleries and museums, churches and cathedrals: all these are mine. They have all been secured to me at a cost. We cannot estimate the worth of our land as some tried to do in terms of blankets and knives and looking-glasses. Monetary values fail, for by reason of sacrificial service these were secured to us. It sometimes meant death. If we would know, let us read afresh the story of brave deeds of explorer and settler; let us look afresh at such a picture as that of "The Pioneers." They secured to us such as we enjoy to-day. And these things and all associated with them are ours.

Thanksgiving.

Let us give thanks to God for a wonderful heritage and for those who made all possible to us to-day. Give thanks for the hardihood and courage of these splendid God-fearing men and women. They laid a foundation in civic and religious life and character which to-day we are partakers of. There is a material side and there is a spiritual side to life, and none can tell where the one ends and the other begins. The two are blended together, and of necessity it must be so. And all things are yours. So Paul desired the Corinthians to see that instead of wrangling about the relative merits of men and a basking in the glory of the man, they should rather think of their own wonderful privileges and position as possessors of all. They should give thanks unto God.

Responsibility.

"I must look to the sunrise whence comes a new generation." All things will be theirs, but what things? The welfare of the nation, of the race, of the church, is in my hands. How do I regard this solemn responsibility that is mine? What kind of heritage will I bequeath to my children and to other people's children? We are "stewards of the mysteries of God." "Here, moreover, it is required in stewards that a man be found faithful. That which we received both material and spiritual was secured by toil and tears and sacrifice. May we accept the responsibility of a God-given task and pass on to others a possession, a heritage worthy of Christ and God. Remember that all things are yours, but others will soon enter in to that heritage.

TOPIC FOR FEBRUARY 23.—ATTEMPTS TO PROMOTE CHRISTIAN UNION.—1 Cor. 1: 10-17.

Our Young People.

Conducted by Keith A. Jones.

GROW YOUR OWN LEADERS.

"WE have a fairly good Bible school, but we can't find a suitable superintendent to lead us."

"There's a very fine group of young lads associated with our school, and we want to start a club for them, but we haven't a boys' leader in our church."

All too frequently we hear this lament. And whilst we wait for someone "to turn up" to take the work in hand, precious years pass and opportunities are lost. The golden grain falls to the ground unharvested.

The Church's Task.

The church must develop its own leadership. In conferences and officers' meetings much time is taken up in discussing matters of less importance. How seldom do we hear of church officers getting down to the real business of maturing and training young people for wise, healthy leadership in the various departments of the church. The knowledge that someone—despite the lack of qualifications for the task—is carrying on the work of the school, C.E. society or young people's club is sufficient. Is it not time, those in responsible positions in the church focussed their minds on the quality of leadership in the various departments?

Two Fundamentals.

At the recent All-Australian Youth Leaders' Convention, one speaker said that there were two fundamental things which should guide those who wish to provide leaders for the church by training them:

(a) *Catch Your Leaders.* Growing up in our youth organisations are numbers of young men and young women, who, as is easily seen, show signs of a greater sense of responsibility and more initiative than their fellows. The leader will do well to watch them, to be interested in their hobbies, to establish close personal friendship with them, and encourage them to look forward to leadership. This is a continuous task, and every year more should be ripening, as it were, into responsibility.

(b) *Let them Learn to Lead by Leading.* In Sunday school or young people's societies there are always some parts of the service which may be delegated to promising members, and step by step the latter can be guided and given more to do until they can take full charge.

How simple the above two rules are, but what a difference it would make if they were only put into practice in every church.

Then, of course, there are various means by which we can help all who are qualifying as Sunday school teachers and leaders of youth.

Helps to Leadership.

Teacher training courses in the local school should be encouraged. Leader training groups could be planned. Good books are available

from your State departments to guide leaders and trainees. Visitation to acknowledged youth groups and successful schools is worth while. Camps and conferences are education for leadership and at the same time provide great inspiration for Christian work. Let's get busy in training for leadership.

S.A. NOTES.

Infantile Paralysis.

IN keeping with the request of the health authorities, most of our schools closed down since Christmas. The State school holidays have been extended a month, and will not open till March 1. Many of the schools have kept in constant touch with the scholars.

Y.P. Training Camp.

Date for same, April 14-18.

The objective is the training of our young people for richer living and holier service for Christ and the churches. Entries, limited to 100, received not later than March 7. We would like all our churches to be represented.

Standards for Teachers.

Recently the Bible School Department was asked to prepare a basis of recognition for our Bible school teachers. The following was unanimously adopted by the department, a copy of which has been sent to every teacher and worker in all our schools throughout the State.

STANDARDS AND AIMS FOR BIBLE SCHOOL TEACHERS.

1. Unquestioned faith in God and His Word.
2. A fervent love for Jesus Christ and young people.
3. A manifest loyalty to the church.
4. A character consistent with the teaching given.
5. Being on friendly terms with young people—a pleasing personality.
6. A student—seeking to be approved unto God.
7. Seeking constantly the best methods for the most efficient service.
8. Having a definite aim always—to win every scholar for Christ, the church and Christian character.

Be Prepared, Be Prayerful, Be Punctual.

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position of Chaplain General to His Majesty's Expeditionary Forces. School boys and girls, young people, youth workers and parents are especially urged to be present at this unique and inspiring meeting, which is one of the two evening gatherings at which the bishop is to speak during his stay in Melbourne.



Teachers and Scholars, Roma (Qld.) Bible School.

Here and There.

BRO. A. L. READ, Federal F.M. chairman, after attending the special celebrations in Sydney, spent a few days in Melbourne before returning to Adelaide.

Our N.S.W. conference will be held from April 10 to 17. Bro. D. Wakeley will preach the conference sermon, which will be broadcast from station 2CH.

The Victorian home mission committee and the Ormond church have invited Bro. C. L. Lang to take up the work there. He will begin his ministry in March.

Our Victorian preachers are meeting at Lorne for a few days this week for purposes of conference and fellowship. This annual gathering is found both enjoyable and helpful.

The Victorian General Deacons meeting will be held on Wednesday next, Feb. 16, in Swanston-st. lecture hall, from 10.30 a.m. till 4 p.m. All sisters are welcome to attend.

As conference accounts in most of the States close on February 28, all who have money for brotherhood purposes are urged to remit to reach treasurers by that date for inclusion in totals for the year.

To co-operate with the central church at Ballarat in the mission now in progress, Peel-st. brethren have postponed their special celebrations. Announcement of the new dates appears in our advertising columns.

Bro. W. H. Clay writes: "The Victorian Social Service Committee is desirous of finding a suitable name for the Christian Guest Home, and invites members everywhere to assist. Several Bible names have already been offered."

Bro. W. J. Crossman writes:—"The Federal Executive has been advised that the Hinrichsen-Morris mission will commence at Albury, N.S.W., on March 13. An appeal is made to churches to forward contributions for this Federal campaign to R. A. Fox, Federal treasurer, 242 Pitt-st., Sydney."

The annual offering in Victorian churches to assist the work of the Church Extension, Properties, Trusts and Bequests Committee will be taken on Sunday, March 6. Circulars and envelopes are being prepared and will be despatched to the churches in time for distribution on Feb. 26. All are urged to have a part in this worthy offering.

At Carnegie, Vic., Bro. Storey, recently returned missionary from Amazonia, brought a gripping message to the church on Jan. 23. On 30th eight young men and four young women from Bible class made the surrender of their lives to Christ in baptism. It was a service long to be remembered for rich blessing and uplift. With deep sorrow the church records the loss of the property steward, Bro. James Chiffey, who received the home-call on Jan. 26.

The work at Williamstown, S.A., is stronger than for some time. All departments are in good heart. The result of mission held by Bro. Ewers was nine confessions; all who decided joined the church. Bro. Ewers' discourses were listened to with rapt attention. Since the mission there have been three confessions under the ministry of Bro. Lawrie. Members and friends are sorry to lose Bro. and Sister Lawrie. Bro. and Sister Fitch are to be the new preacher and wife.

Among visitors at Lygon-st., Carlton, Vic., on Feb. 6 were Miss Leeson, from Tas., and Mr. Walter Brown, from Perth, W.A. Mr. Reg. Ennis gave the exhortation in the morning and Mr. S. R. Baker spoke in the evening on "The Way of Rejoicing." Both meetings were well attended; over 170 broke bread during the day. Bible school is improving in attendance, and New Century Bible Class had 141 present. Mr. S. R. Baker spoke on "Fires of

Devotion," the first of a series on "Smouldering Fires: Fires to be Fanned and Fires to be Quenched."

Bro. J. Wiltshire writes: "The tent mission at Ballarat, Vic., entered upon its third week on Feb. 6. The interest, which is city-wide, was evidenced by the presence of nearly 1000 people crowded in and around the marquee on Sunday night. The teachings of the Lord Jesus and his apostles are being discussed by people everywhere in the city and district, and the prospects of a great victory for God are very bright. Sin and sectarianism are deeply entrenched, and they make it hard for men and women to break through. Bro. Hinrichsen and Morris are unwavering in their loyalty to the Word which they are speaking and singing with an irresistible passion and love. Ten have confessed faith in Christ. Will the brotherhood pray for us and with us?"

Last week F. T. Saunders received the following cheering letter from a sister in N.S. Wales:—"When I learned through the 'Christian' the suggestion of one thousand members donating £1 each to reduce the College debt, I thought it an excellent idea, so set myself the task of collecting a few pounds to that end, and enclose a cheque for £30, the result of my solicitations. I do not like begging—it isn't the most pleasant business; but my interest in the College was greater than my dislike for the task." We are sure that all who responded to our sister's appeals would be stirred as much by her interest as by the College need. The College Board is very grateful for this effort, and also gratified at the enthusiasm being shown for the thousand special gifts suggestion, by brethren generally.

The January number of "The Tasmanian Evangelist" contains the following announcement:—"We have great pleasure in intimating that in co-operation with the officers of the Invermay church, the services of Bro. Jas. E. Thomas have been secured for a three months' ministry there. Bro. Thomas will begin at Invermay on Sunday, February 6. It is anticipated that he will begin his efforts with a short mission. Bro. Thomas will be present at the annual conference at Easter in Launceston, and will add greatly to the benefits to be derived and the inspiration to be gained from these gatherings." The same number contains appreciative references to the visit of Bro. T. H. Scambler and to the opening services of Bro. T. W. Bate and G. R. van Eerde, who recently commenced their work in the State.

Bro. T. R. Morris writes concerning the building of a home for Reservoir church, Vic.:—"About 15 to 20 men did a great day's work on Saturday last. Catching cricket balls in child's play to punching 60 odd stump holes in Reservoir's sun-baked sods, but the stumps are all in, and the bearers holding them down, and next Saturday, Feb. 12, the brotherhood wants the superstructure erected for these homeless folk. There is a whole lot of good preaching can be done with hammers and saws with the right spirited men behind them. Quite a number of men have promised to be there, but this is a personal appeal to you brethren of Melbourne to join in a great day and do something worthwhile for God. The site is 200 yards through the railway gates on the Epping-rd, Ring X 2343 and say you are coming. Come on, brethren."

At Unley, S.A., half-yearly business meeting on Jan. 26 J. W. Cosh presided. Reports of activities gave occasion for thankfulness. Endeavor societies comprise 78 members. Bible school will remain in abeyance till March on account of infantile paralysis epidemic. Average attendance at Lord's table for six months, 177. General fund shows balance in hand (to

date) of about £10. It was resolved to hold a tent mission from May 1 to 22, with W. L. Ewers as missionary; also decided to invite contributions (after home mission offering) for fund to provide a light motor-car for use of H. R. Taylor, preacher. G. T. Walden, F. Garnett, J. W. Cosh and R. Burns re-elected elders for three years, and E. V. Lawton, F. A. Messent and J. H. Smith deacons. At officers' meeting on Jan. 29, Bro. Lawton was re-elected secretary, Bro. F. A. Messent accepted treasurer-ship and J. H. Smith was re-elected assistant-secretary. A committee was appointed to arrange for tent mission. Prior to morning service on Jan. 30 a young student from Blyth was baptised.

Open Forum For "Christian" Readers.

CALLING AND PLACING PREACHERS.

WE would like to place before the readers of this column a phase of our brotherhood organisation which is provoking much thought and concern among some of the young people of our churches.

In the interest of our present preachers and the young men who will be our future preachers, and of all the churches of our brotherhood, is there not a more satisfactory system of calling and placing our preachers in their spheres of labor than at present exists?

We ask this question of our seniors in the hope that a system may be suggested whereby the recurring changeovers from one church to another may be accomplished pleasantly and with dignity to both churches and preachers, also one in which all of our preachers who have given their life to the work of the Lord may be included.

This is an opportune time to freely discuss the question in view of the coming Federal conference.—"S.A. Youth."

ADDRESSES.

W. R. C. Bell (secretary Forestville church, S.A.)—82 South-rd., Clarence Park.

Ray Draney (secretary Toowoomba church, Qld.)—26 Rose-st., Toowoomba.

WANTED.

Home offered to elderly Christian woman in return for companionship, light duties. Apply No. 9 Vauxhall-st., East Northcote.

TENDER FOR PAINTING.

Footscray church is calling tenders for the painting of church inside. Tender forms from A. J. Tomkins, 125 Essex-st., West Footscray, W.12.

MR. B. WENDORFF,
REGISTERED TEACHER OF PIANO AND HARMONY.

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News of the Churches.

TASMANIA.

Hobart (Collins st.).—During January fellowship was enjoyed with Bro. Abercrombie and Scambler, of Victoria, whose messages were much appreciated. Fellowship was also enjoyed with Bro. Bate, who commenced his ministry at West Hobart. Service on evening of Feb. 6 was broadcast, Bro. L. A. Bowes being the preacher. At the close a woman made the good confession. Bro. Bowes has been released by the church to conduct a mission at Kelleve.

Devonport.—On Jan. 30 Bro. van Eerde's exhortation was on "The Holy Spirit." At night he gave a searching message on "Restoring the Wasted Years." Sisters Harman and Harvey rendered a duet. On Jan. 31 Bro. Jack Barnes and Norm, Buttingham journeyed from Burnie and assisted Bro. van Eerde and Crowden to kalsomine the interior of church building. Several sisters provided refreshments and scrubbed the floor. On Feb. 1 a meeting was held to meet Mr. and Mrs. Scambler, of Melbourne, and Mrs. Coventry, of India. Mrs. Coventry spoke briefly of the work in India and Bro. Scambler challenged his listeners with a message from "Consecration, Communion and Co-operation." Sisters Taylor and Nothrop sang. Sympathy is extended to Sister Thorne, whose husband is very sick.

Launceston (Margaret-st.).—Despite holiday season meetings have been of very fine character, and attendances and interest splendid. Bro. Bate completed a short ministry of five weeks with the church on Jan. 9; his services were highly appreciated. On Jan. 16 Bro. T. H. Scambler, who with Mrs. Scambler has been visiting the State, was the speaker, and he occupied the platform on Jan. 23 and 30. His messages were of a high order, and much help and blessing came to the church. Other visitors during January included Bro. and Sister Barnett (North Sydney), Sister Mrs. Oakes (Merbein) and Sister Mrs. Roy Coventry (India). C.E. society resumed meetings on Jan. 18, Bro. Scambler delivering an appreciated message. The church was pleased to again have fellowship with Bro. P. C. Prichard after a lengthy absence through sickness. Sister Miss E. Leeson has left Launceston to reside on the mainland.

QUEENSLAND.

Sunnybank.—The church has enjoyed fellowship with Bro. Will Berthelsen. On Jan. 25 members gathered to say farewell to Bro. Berthelsen, who is entering the College of the Bible. Farewell messages were given by Bro. Cane (Bible school), Bro. Wolf (church) and Bro. Ash (H.M. and executive).

Albion.—At the annual meeting held on Jan. 26 a very successful year was reported, and indications point to a prosperous year ahead. Preparations are being made for school anniversary and opening of additions to property. Extended buildings were almost filled for both services on Feb. 6. Bro. W. J. Trudgian gave a fine message in the morning and Bro. D. H. Stirling a stirring address at night. Soloist, Bro. Les. Encheleser. Visitors, Bro. N. Cooke, of Roma, and Lin. Hare, of Melbourne.

Kedron.—All auxiliaries have entered a new year of service. Bro. Payne's health shows improvement, although he has had to relinquish other brotherhood activities. On Jan. 14 he exhorted the church on "The Darkness and the Dawn." Bro. Lovelock preached at night. Visitors during January included Bro. and Sister E. P. Aderman, of N.Z. Bro. E. P. Aderman, B.A., exhorted the church on Jan. 23, and Bro. Jos. Aderman, of Bundaberg, presided. C.E. Sunday was celebrated on Feb. 6 with special services morning and evening. Endeavorers taking part. Bro. Payne spoke in morning

on "Jesus and the Young"; evening, chart address on "The C.E. Hand." Good attendances. Bro. Larsen assisted at Moorooka, owing to departure south of Bro. T. V. Weir.

SOUTH AUSTRALIA.

Queenstown.—On Feb. 6 Bro. G. Cox gave the message to the church. At night Bro. Brooker's gospel message was inspiring and helpful. Aged Bro. Davies is able to meet with the church again after illness in hospital.

Port Pirie.—Owing to infantile paralysis restrictions the Sunday school has been closed for a time, but scholars are being visited, and typewritten lessons are sent to each scholar every week. A preparation for service class has been commenced under Bro. Ritchie, and is well attended.

Hindmarsh.—On Feb. 6 Bro. W. W. Saunders spoke at both services. Morning topic, "Facing the Odds"; evening, "What Stephen Saw." Intermediate C.E. society has resumed meetings on Sunday mornings. Re-opening of the Bible school has been postponed, but plans are in hand to forward lessons to scholars through visitation.

Adelaide (Grote-st.).—Bro. Schwab spoke at both services on Feb. 6 to fair gatherings. Morning subject, "What God Wants and We Need." At night he preached a powerful address on "Christ is Health." One young man was received into fellowship who was baptised the previous Wednesday. Bible schools expect to re-open in March.

Cottontown.—Good addresses have been given by the preacher, Mr. E. A. Hollans, including one on "Can We Follow Jesus To-day?" Two confessions were taken last month, and a visit was paid by Mr. W. L. Ewers, who spoke as home mission representative. Intermediate and Y.P. Endeavor societies are having good meetings, but juniors and Sunday school are closed on account of paralysis. A farewell social was arranged for Feb. 9 to Mr. Bruce Coventry prior to his departure for Glen Iris.

Nailsworth.—Meetings for new year have been well attended, and fine messages given. A number of members are still absent on holidays. Bro. Shipway has commenced a series of helpful and interesting studies for midweek services on Dr. Stanley Jones' book "Christ and Human Suffering." Bible school has commenced a class for scholars of 14 and over. The church is enjoying fellowship with Bro. and Sister Long, late of Balaklava. On Jan. 30 brethren and sisters held service with Bro. Morphett, who is still very ill.

Forestville.—The work under leadership of Bro. Train has been steadily maintained, and meetings have kept up well. Owing to paralysis epidemic Bible school and junior C.E. are in recess. All other auxiliaries are active. The church has been saddened by the tragic death of Bro. Sarah Lonnen, one of the young members. A service of remembrance was conducted by Bro. Train on evening of Feb. 6, at which the chapel was crowded, and the confession of Garth's mother and father was taken. An Endeavor service was held in the morning, all helpers and readers being Endeavorers. Bro. H. G. Rasmussen was a visitor on Jan. 30 and delivered a fine exhortation.

York.—Good meetings were held last month. Addresses have been given by Bro. E. J. Harding, of York, and Bro. Les. Partington, of Queenstown. The church regrets the passing of Bro. T. Watson. At annual church business meeting Bro. Hillford accepted an invitation to remain another two years. The church has purchased a manse. On Jan. 27, after the S.S. teachers' annual tea, the business meeting was held. Bro. Glastonbury, superintendent for four years, has resigned through pressure of

business. Bro. Aird has been asked to undertake the work. There being no Bible school, the teachers have undertaken to distribute lessons from Sunday to Sunday. Senior Endeavorers spent an enjoyable social evening.

Berri.—Berri and Winkle Endeavorers held a helpful meeting of witness on the shores of Lake Bonney on Jan. 20. The services of Bro. H. V. Clark to the Bible school were acknowledged by the teachers on Jan. 24, when a surprise evening was held at his home. A presentation of a Bible was made by the superintendent on behalf of school. A farewell social to Bro. and Sister Bartlett and family was held in Berri chapel on Jan. 25. Many expressed good wishes and Godspeed. A presentation of a cheque was made by Bro. L. A. Chapple on behalf of church and auxiliaries. The opening meeting of Winkle section of C.E. society for the year was held on Jan. 27. Bro. Bartlett was presented with a gold C.E. pin. On Jan. 30 Bro. Bartlett delivered farewell messages, at Berri, 11 a.m., on "My Prayer"; at Winkle, 7 p.m., on "A Great Decision."

Kadina.—Bro. N. Bartle, who received an injury to his eye on the tennis courts, is progressing satisfactorily, and will not lose his sight. There are many sick folk. On Jan. 30 there were record attendances in Bro. Dyster's ministry. He spoke in morning on "Introducing Jesus," and at night on "The Church that Jesus Built"; 192 present. Northern District Conference executive met at Balaklava on Jan. 18 and appointed Bro. Dyster secretary. District conference executive met on Feb. 5 at Wallaroo, and appointed officers for the Willamulka Sunday school—Bro. E. A. Read, superintendent; Bro. K. Magor, secretary and treasurer; Sister D. Thoday, kinder superintendent. The work at this school is keeping up well. Wednesday evening prayer meetings have re-commenced with pleasing attendances. Tennis club is gaining new members, and is a great help to the church. Building fund collections (one penny per day) have reached £29/1/11 for four months. Good attendances on Feb. 6, when Bro. Dyster spoke on "A Self-Condemned King" and "If Jesus Came To-day." Bible school is improving, infantile paralysis precautions having eased a little.

VICTORIA.

Yarrawonga.—The church grounds have been greatly improved. The tennis court was opened on Feb. 5. Bro. and Sister Sherwin have been welcomed into fellowship, and two sisters from Colbran were baptised on Feb. 6.

Dandenong.—Bro. J. W. Lewis' messages for Feb. 6 were entitled "The Woman of Jacob's Well" and "Christ or an Idol?" At evening service a young lad confessed Christ. Sunday school has resumed for Bible school scholars.

Melbourne (Swanston-st.).—Attendances improved on Feb. 6. Bro. Scambler's sermons morning and evening were helpful and interesting. Amongst visitors were Sister Mrs. Morrison, from Brisbane, and Miss Tolman, from Hobart.

Branzwick.—On Jan. 30 Bro. B. Austin exhorted on "We that are strong ought to bear the infirmities of the weak." On Feb. 6 Bro. A. J. Fisher commenced a series of studies on the Holy Spirit. Gospel services were conducted by Christian Endeavor; speaker, Bro. E. Fletcher; theme, "If God were Your Father."

Gardiner.—A young lady confessed Christ at gospel service conducted by Bro. F. T. Saunders on Jan. 30. Returned from holidays, Bro. Hagger spoke morning and evening on Feb. 6 to large congregations. An interesting illustrated lantern lecture on "The Jewish Position in Palestine" was given by Mr. N. H. Rosenthal, B.A., at an open night of the men's fraternal on Feb. 1. A Y.P.S.C.E. is being formed with Bro. A. Ferguson president and Sister A. Ross secretary.

(Continued on page 92.)

Foreign Missions.

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

FEDERAL FINANCES.

RECEIPTS for December-January period show an advance over last year of about £30. Included in these figures, however, are some substantial amounts for the Dr. Michael steriliser appeal. For the special appeal the Federal Board have received to date:

Victoria	£19 8 0
South Australia	46 3 0
Western Australia	84 15 0
Queensland	£1 0 0
	<hr/>
	£151 6 0

These figures are not complete, as some amounts are yet to be forwarded, and some States have only launched their appeal. It will be seen that the small increase for the two months does not nearly compensate the extra amounts given to the special appeal. This year we are laboring under a severe disadvantage due to the epidemic. Sunday schools in Victoria and South Australia have been closed, thus preventing in many cases the Children's Day exercises being carried out. The loss is likely to be heavy.

On Feb. 1 over £1000 was sent to India, representing the ordinary budget amounts for December-January, the balance due on the Mary Thompson lungalow and Dhond hospital amounts. Such heavy withdrawals need a large average monthly income to enable us to carry on. Over £500 will be required in February for India and New Hebrides and the quarterly subsidy to China.

Please help to offset our losses due to many schools not being able to hold C.D. exercises, and forward a gift toward the Dr. Michael appeal. Nearly thirty baptisms reported in India and New Hebrides during December and January should encourage and hearten those at home to spend more freely on behalf of our overseas work.

DR. MICHAEL.

IN a letter written on the "Strathaird" and posted at Colombo, Dr. and Mrs. Michael send greetings to the Australian brotherhood. They appreciate all messages of encouragement sent. They have been very much cheered by the way people received them ere leaving Australia. Dr. Michael says: "Folk have been wonderfully good to us in all quarters, and we believe if we are faithful the remembrance of a great many will continue. So far the trip has been a delightful one; no sign of seasickness—at any rate, not after the first day or so, when we might have felt a little queer."

HIGH-CASTE WOMAN BELIEVES.

FOUR a week or two before Christmas we had a cold snap, so I sent a quilt each to three old women who are depending on others for the bit of food they have. It seemed a pity to keep the things for Christmas when the poor things were suffering with cold. On Friday before Christmas I sent a quilt to Radhabai, a high-caste woman though poor. When we returned to Diksal two years ago we found Radhabai had then been very ill for two years. Her daughter had died, and in sorrow she had bowed down on the ground for so long that she became very weak. Since then she could neither sit or lie down; always bent forward in a crouching position she suffered much. Radhabai was visited regularly, and the gospel story was sweet to her. When she received the

quilt she was so thankful, and as always, listened well while the message of God's love was again told to her. She tried to join in singing the hymn and said, "The story you tell is true. 'King Jesus' is the true Saviour," and clasping her hands in Indian fashion, in beseeching prayer, "Lord Jesus, take me quickly." On Sunday afternoon another high-caste woman who also attends our meetings visited Radhabai, and when she asked the sick woman, "How are you?" she replied, "My desire is that the Lord Jesus will take me." "But, Radhabai, why do you say that?" asked her friend. "Moushi (Auntie) and Seheb have done so much and are so kind to me; look at this quilt, how warm it is for me; but I know he will take me." That night, about 9 o'clock, Radhabai passed away calling on the true God, all suffering passed. The name of Jesus was sweet to her, as it is to many of these dear women.—Flora Escott.

DHOND SUNDAY SCHOOL.

ONE of the nine recently baptised was a Sunday school lad. Such times act as a tonic on us out here, and I know it does on the good folk at home. Yesterday we had the two Sunday schools meet together for a special service—the first time we have been able to manage it. There was a record attendance of scholars of both schools, totalling 106 scholars and ten teachers. During the question period the Hindu and Mohammedan children were quicker than the children of Christian homes with their answers. This seed-sowing must bear fruit in the years to come.—L. Foreman.

MORE INDIAN BAPTISMS.

FOLLOWING our report of nine baptisms at Dhond, it is with praise and gratitude to God that we report six baptisms from Shrigonda district and three from Mrs. Escott's Bible class at Diksal.

Shrigonda.

Last Sunday, Jan. 2, six men from Pargaon were baptised. We know you will rejoice with us. About two years ago Kissen Alart of that village was baptised, then Pandav, both young men about twenty years of age. Of the six who were baptised last Sunday, two who are leaders of their people (one aged 45 years and the other 35 years) used to persecute Kissen and Pandav, and now they have become Christians. On the Monday when they returned to Pargaon it was thought that there would be

some commotion when it was known that the six had become Christian, but the eldest took the matter into his own hands and went throughout his village "salazming" Maruaris, Brahmins and Maharatras with the word "Salaam." They were wonderstruck, and asked why he should "salaam" them, for the Mahars should salute with the word "Johar" to show their inferior rank to the above castes. When asked the reason he told them that he was informing them that he was now a Christian. Three were received into fellowship this morning; they were on duty at Belvandi sugar factory, about nine miles from here, till 4 a.m. this morning, and came straight on here in time for the 9 a.m. service. They had not even waited for a meal. The first two lads who accepted Christ have remained steadfast, and their examples have no doubt resulted in these additions. There are now eight Christian men in that village. I have told them it is their duty before God to lead their wives to Christ, but we, too, must give them the helpful uplifting contact of our own Christian women.—F. Cameron.

Diksal.

Our new baptistry is built in the open adjoining the church, with dressing rooms close in front of the steps leading in and out of the baptistry, so that those baptised have not far to go after coming out of the baptistry. The baptistry is connected by a two-inch pipe from the new well, which greatly facilitates the filling of it. We have fenced it in with wire netting and planted trees within this fence to beautify the surroundings. On the Sunday of Miss Vawser's visit we had the joy of baptising three adults in it, which I trust is a forerunner of greater things. We have another enquirer from a village about five miles from here who says he is ready to be baptised any day I say the word. He comes to our church service, and was here to-day; we are waiting to give him more teaching, and would like to see his wife come in with him.—T. Escott.

CRAWLED 300 MILES AND DIED.

A PILGRIM who crawled on hands and knees 300 miles from Mandsa (Sirmoor State) to Hardwar died on his return home of gangrene. In fulfilment of a vow to undertake the pilgrimage as thanksgiving for the recovery from illness of his two sons, this man set out in August, accompanied by his sons, to crawl five miles every day until they reached Hardwar. On the way the two sons both died of nervous exhaustion, but the father kept on resolutely on swollen hands and knees, arriving at his destination in October. On his return to Mandsa gangrene set in in his knees and proved fatal. His grief-stricken wife is reported to have committed "suttee" on her husband's funeral pyre.

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HABITS OF CHILDHOOD.

Let us make our responsibility for the formation of good habits in the children, "a matter of prayer" and discretion. Professor James has said: "The great thing in all education is to make our nervous system our ally instead of our enemy. It is to fund and capitalise our acquisitions, and live at ease upon the interest of the fund. For this we must make automatic and habitual, as early as possible, as many useful actions as we can, and guard against the growing into ways that are likely to be disadvantageous to us, as we should guard against the plague." The proverb says: "Train up a child in the way he should go: and when he is old he will not depart from it." (22: 6.)

A CHILD AT PRAYER.

It is difficult to say when a child is first able to pray; this probably varies in individual cases; until the time comes it is better to pray for the child than to force him to pray. "If you do not mind I should like best to be quite alone with God," said Dean Inge's little girl in the last weeks of her life, asking to discontinue her childish practice of saying her prayers aloud in presence of her mother or nurse.—Dorothy Wilson.

Midlands District Conference,

Victoria.

THE 24th half-yearly meeting of conference was held at Maryborough on Jan. 31. Each of the five churches affiliated (St. Arnaud, Wedderburn, Dunolly, Bet Bet and Maryborough) was represented by a delegation. Preachers of the churches present were Bro. Pratt, St. Arnaud; Bro. Bird, Wedderburn; Bro. Gibson, Dunolly; Bro. Searle, Maryborough. Four sessions were held, commencing at 10.30 a.m. and concluding about 9 p.m.

Bro. W. H. Clay, of Social Service Department, was present at all sessions. Several appreciated greetings were received. Bro. Searle, of Maryborough, the conference president, presided at all sessions.

The business was conducted in a manner that maintained interest, and was interspersed with inspiring messages. Bro. Searle, of Maryborough, spoke at morning session on "The Success of Service." In the afternoon Bro. Pratt spoke on "Manhood Crowned in Jesus." Bro. W. H. Clay at this session spoke of the Christian Fellowship, and numbers of members linked up with the association. Bro. Bird at evening service based his address on "The Prodigal Son."

Reports of the work showed that members

had been added by faith and obedience. A mission had been conducted at Wedderburn church, with Bro. Searle missionary; conference finances such missions. A good work is being done, and there is an optimistic outlook generally. With the exception of Wedderburn, all Sunday schools have been closed owing to paralysis epidemic; some have re-opened. The churches have suffered in average attendances generally owing to the periods of isolation of the juniors.

The ladies of Maryborough church had conference dinner catered for at a cafe, and provided tea for all delegates at the chapel. Mrs. Shepherd, of Maryborough, officiated at the organ for morning and evening sessions; Sister Mrs. Gilmour, of Wedderburn, at afternoon session.

Wedderburn church, with 52 members on the roll, reports that 52 are members of the C.F.A., an achievement brought about mainly by the preacher, Bro. Bird, and C.F.A. agent, Bro. Andrew Gilmour.

During the day Bro. W. H. Clay sang a solo. Bro. Twiddy and Searle a duet, and two special anthems were rendered by Maryborough choir. Bro. Searle carried out his duties as president capably and cheerfully. All spent a most enjoyable day, and were enriched and uplifted. Secretarial duties were carried out by Bro. I. Living, of Amphitheatre.—I.L.

S.A. Sisters' Auxiliary.

THE first meeting of the year was held at Grote-st. on Feb. 3. Mrs. McLean led devotions and delivered an appropriate new year message. A solo was rendered by Miss McLean. The president (Mrs. Shipway) presided over business session. 72 sisters were present, 44 of whom were delegates. Collection amounted to £1/1/1. A letter was received from Mrs. Palmer (nee Miss J. Whitfield), of Ireland, who retains her interest in the work of the auxiliary.

Treasurer's Statement.—Received on Dec. 2 for home missions, £2/14/2; overseas missions, £2/19/6; catering fund (hire of cutlery), 7/6. Collection, £1/1/1.

Home Missions.—During December and January £23/6/1 was received from churches.

Overseas Missions.—Greetings were received from Miss E. Caldwell and Miss G. Lambori, of India. Total receipts from churches, £10/12/-. The missionary prayer was offered by Mrs. P. Verco.

Hospital Committee.—175 visits were made to sick and aged during November and December. Comforts were distributed, and 169 magazines. Croydon and Nailsworth sisters provided additional dainties, etc., for Northfield Hospital.

Temperance.—A report of W.C.T.U. activities and aims was given by the superintendent.

Obituary.—Mrs. House reported that the following had received the home-call since last meeting: Mrs. Symonds (Unley), Mrs. Smith (Glenelg), Mrs. Hushleigh (Col. Light Gardens). Prayer for the bereaved was offered by Mrs. Cornelius.

Executive members were reminded of a meeting to be held at Grote-st. on March 10 at 2 p.m. Next meeting of auxiliary will be held on March 3. Mrs. Charlack (superintendent of H.M. committee) will lead devotions.—H. R. Allan, assistant secretary.

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As we have opportunity!
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Rare events;
For Life is brief and dreamlike
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Then all is vain
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News of the Churches.

(Continued from page 89.)

VICTORIA.

Warragul.—Meetings were well attended on Jan. 23, Bro. Snow being speaker. At conclusion of gospel service three young women were baptised. Morning meeting on Jan. 30 was well attended, several visitors being present. Bro. Snow spoke both morning and evening.

Bentleigh.—Bro. White has been away on holidays in Queensland, and during his absence the church has been addressed by visiting brethren, whose help is greatly appreciated. Miss Elsie Corrigan was married to Mr. Richardson on Jan. 29. Sunday school has been greatly handicapped by the epidemic.

Middle Park.—At midweek Christian Endeavor meeting on Jan. 26, Mr. Lawson, of Baptist church, delivered an interesting lantern lecture on South America. The young people held an enjoyable picnic at Warrandyte on Jan. 31. Attendance at Bible school is increasing after being badly affected by paralysis epidemic.

Northcote East.—On Jan. 30 Bro. Ward preached to a good audience in absence of Bro. Payne. On morning of Feb. 6 an earnest message was given by Bro. Abbey, of Preston. Bro. Payne preached to a large and attentive audience at night. On Foundation Day the church and Bible school had an enjoyable picnic at Hurstbridge.

Parkdale.—There were bright and helpful meetings with good messages by Bro. Beaumont and Bro. P. J. Bryce on Jan. 30. Tennis club held a tournament on Feb. 2 and raised approximately £3/3/- for "paralysis after-care" fund of Mayoress of City of Mordialloc. One-penny-per-week fund paid £3/10/- off church building account for January.

South Richmond.—During past three weeks meetings have been encouraging. Bro. Coles' messages are very helpful. On Jan. 23 a brother who recently made his decision was baptised at close of service. Y.P.S.C.E. have re-commenced meetings. On Jan. 27 a social was held to honor the marriage of Mrs. Jackson, formerly Miss Alma Halligan.

Castlemaine.—The school re-opened on Feb. 6 following a picnic in the gardens on the Saturday. Ladies' help assembly are doing valuable work. Northern district conference was held successfully on Jan. 31. Services are well attended, and Bro. Baker is continuing with a good work. Two young ladies confessed Christ at conclusion of a fine exposition of God's Word.

Wedderburn.—Average attendances at worship services during past few weeks have been good. 18 members attended the conference at Maryborough, when secretary reported eight confessions during half-year. Bro. Bird is faithfully preaching the gospel. Services were small on Feb. 6, and Bible school closed on account of two cases of infantile paralysis in the town.

Fitzroy (Gore-st.).—Good meetings were held on Jan. 30. Bro. Shaw, of Thornbury church, spoke at both services owing to the absence of Bro. Rough through the death of his father. On Jan. 31 the Bible school held a successful picnic to Seaford. Bro. McKenzie (of Bet Bet church) spoke at Y.P. on Feb. 2. On Feb. 6 Bro. Shaw again spoke enjoyably at both services.

Caufield (Bambra-rd.).—The church mourns the passing of Bro. Murray, sen. A memorial service was held on Jan. 23. Bro. Webb, of Prahran, brought a message on Jan. 30, "Inspiration of the Bible." Sister Henderson was welcomed on return from N.Z. Bro. Arthur Shannon has been transferred by Education Department to Mena Park. His services as secretary of choir and as Bible school teacher will be greatly missed. All sympathise with the Johnson family in the sudden death of their father.

Northcote.—Appreciation is expressed to brethren who assisted in the services during Bro. W. T. Atkin's vacation. Bro. Atkin, refreshed from his holiday, gave fine messages to well attended meetings on Feb. 5. Young worshippers' attendance diplomas were distributed. Churches of Christ hymnbooks are now being used at all services. School attendances are steadily improving.

Sutton Grange.—A very encouraging meeting was held at 3 p.m. on Feb. 6 at the home of Mrs. Broad, when the Lord's table was spread. Mr. R. M. Streader, from Bendigo church, gave the address upon "Mountain-top Experiences," and a young lady made the good confession. The work at Sutton Grange is to be carried on. This was the first meeting since the death of Bro. Broad.

Thorbury.—At morning service on Feb. 6 Bro. Jackel commenced a series of eight addresses on the epistle to the Romans. Two Endeavor services were held over the week-end in which assistance of Bren, Clay and Brooker was greatly appreciated. Singing and addresses of the young people were a feature of Sunday night service. A special series of evangelistic sermons has been planned.

Prahran.—On Jan. 30 Bro. Clipstone (Bambra-rd.) gave the church an enjoyable exhortation. Bro. Webb spoke at gospel service. On Feb. 6 Bro. Webb gave instructive and interesting addresses on "The Qualifications and Duties of Elders and Deacons," and "Why were we Born?" A tennis club has been formed in connection with the church with about twenty members. All auxiliaries are in fine shape for the year's work.

Berwick.—The annual Sunday school picnic was held at local cricket ground on Jan. 27. A social was held on Jan. 31 for the tennis club, when items were rendered by members of recently formed young men's club. Endeavor consecration meeting of Feb. 2 was well attended, Mr. Wilson taking the consecration theme. On Feb. 6 Mr. Wilson spoke at both services, morning theme being "Drinking of the Water of Life."

Echuca.—On Jan. 30 Bro. Kelly, of Nathalia, gave a nice address on "Psalms 23" at morning service, and Bro. Thurrowgood delivered a gospel message on "John." Y.P.S.C.E. held first annual meeting on Feb. 3. The society is showing favorable progress. On Feb. 6 Bro. Thurrowgood gave a good address on "Living Waters." He spoke impressively at night on "Have Time for God," and also rendered a message in song.

St. Kilda.—On morning of Jan. 30 Bro. Brooke, from South Melbourne church, was speaker. In the evening Sister Mrs. Collings, who has been in hospital, was welcomed back. On morning of Feb. 6 Bro. Hughes spoke on "Homes of the Bible." In the evening there was a fine gathering of young people, a large number of whom were members of J.C.E. and Y.P.S.C.E. Bro. R. Booth conducted the song service. Meetings are well attended.

Moreland.—Group visitation scheme was inaugurated with enthusiasm on Feb. 1. On Feb. 6, 186 broke bread during the day. At morning service Bro. Mathieson delivered a helpful address based on John 4: 1-26. Sister Mrs. Townsend was received into fellowship following her baptism. Bro. Bell, of Kennedy's Creek, was a visitor. K.S.P. conducted gospel service; 196 were present; one young man was baptised; Mr. Bryant rendered a solo.

Ormond.—At prayer meeting on Feb. 3 Bro. Macnaughtan gave a good study from Acts 1. At worship service on Feb. 6 he gave an uplifting message on "Best Wishes for Future Happiness." At night his stirring address was on "What are you Waiting for Now?" Three young men made the good confession, and after the service five young men were baptised. There were good meetings morning and evening. Bro. Macnaughtan concludes his ministry with the church on Feb. 12.

Preston.—Bro. David Gray, from Cheltenham, was welcomed into fellowship by transfer on Jan. 30. A young girl was baptised at night and welcomed on Feb. 6. The first meeting of newly-formed youth council was well attended. Bro. Keith Jones giving an appropriate message. The young men have commenced after-church open-air meetings in the main street, the first meeting creating a great interest. Attendance at Bible school last Sunday was best since present epidemic.

Box Hill.—Bro. H. A. G. Clark, M.A., has resumed after his holidays. The church expresses appreciation to Bren, Earl, Kemp, Haines, Hinrichsen, Morris, Sandells and Sparks for assistance during Bro. Clark's absence. Miss Gill, one of the foundation members of the church, was a welcome visitor on Sunday after an absence of two years in which she has travelled the world extensively. A working bee of a dozen men spent Saturday afternoon improving chapel and surroundings.

Dunolly.—Evening meetings keep up to average. Bible school has resumed and increases each Sunday. The services of the church secretary (Bro. M. Beasy) are greatly missed, he having gone to Mildura temporarily. On Jan. 31 a small delegation journeyed to Maryborough to the Midland District Conference. S.C.E. are endeavoring to help in C.F.A. work. Sister D. Birkett to act as agent. The church extends welcome to Bro. and Sister Perkins and family, who have come to reside in Dunolly.

South Yarra.—The gospel meeting on Jan. 23 took the form of a flower service. Bro. Candy giving an appropriate address; attendance was particularly good. A baptismal service was held on Jan. 30; at the close of the meeting a Bible school scholar made the good confession. A.N.A. Day was celebrated by two picnics, J.C.E. and Tefco, enjoyable times being spent. Endeavorers occupied platform at worship meeting on Feb. 6. Many had tea together and listened-in to the State president's address and took part in gospel meeting. Bible school attendances are improving.

Chelsea.—Visiting members are still attending services. Bro. Albert Clarke, from Camberwell, gave an interesting talk prior to early departure for England to prepare for foreign mission service in Africa. Bro. H. Watson wished him Godspeed on behalf of Chelsea church. Bro. Wm. Gale has also been a welcome visitor. C.E. had charge of gospel service on Feb. 6. Sister Miss Myle presided; Bren F. Gourlay and A. Augustine gave brief addresses; the society rendered choruses; Bro. Watson closed with a gospel appeal. Ladies' guild resumed for a year of service on Feb. 3.

Drumcondra.—Splendid attendances have prevailed for past few weeks, and two new members have been received by letters of transfer. On Jan. 30 Bro. Jackel's subjects were "The Influence that is Immortal" and "Christ, the Light of the World." During Bro. Jackel's absence from the pulpit (preaching at Latrobe-ter.), Bro. Tippett gave an appreciated address. Delegations are supporting the Hinrichsen-Morris mission at Ballarat, also district conference at same city on Foundation Day. Recently the church paid £50 off building debt principal. This amount was the first paid for that purpose since erection of building.

Geelong.—Good attendances on Jan. 30. At night Bro. and Sister Stewart rendered a duet. About 40 members and friends from Drumcondra and Latrobe-ter. churches attended the South-western District Conference and the tent mission at Ballarat on Jan. 31. Women's mission land held first meeting for new year on Feb. 3 with good attendance. Splendid meetings on Feb. 6. Many visitors were welcomed in morning, and two were received by letter of transfer from Ballarat. Bro. Stewart's evening theme was "Look Both Ways Before Crossing." A solo was rendered by Sister Miss I. Phillips. One young lady made the good confession.

West Preston.—Intermediate C.E. held a successful rally on Feb. 5, when A. A. Hughes gave the address. Feb. 6 marked the ninth anniversary of the church, and thanksgiving services were held. In the morning Bro. Abercrombie gave an appropriate message. The roll was called and each member responded with a verse of scripture. 97 were present. A Y.P. fellowship tea was held in the afternoon. At gospel meeting Bro. C. W. Hart led the service and Bro. K. Jones (youth organiser) preached on "My Road Leads me Forth." 105 were present.

Stawell.—At annual business meeting on Jan. 31 the following were elected: Elder, Bro. L. Smith; secretary, Bro. Jackson; deacons, Bro. King, Collett, Shuttleworth, Cunningham, Bolwell and Jackson; deaconesses, Sisters Miss Jones, Mrs. Cunningham and Mrs. Bolwell; treasurer, Sister Mrs. Cunningham; organist, Mrs. Wilson; assistant, Sister Lea; Sunday school superintendent, Sister Jones; auditor, Bro. L. Smith. Y.P.S.C.E. held an enjoyable picnic at the Grampians on Jan. 31, and on Feb. 1, at their annual business meeting, new officers were elected. P.B.P. club is active again, and L.A. society has also resumed. Good attendances on Jan. 30. Bro. Holland spoke at night on "The Mind of Christ with Regard to His Death." On Feb. 6 his theme was "All Things Work Together for Good." A married woman made the good confession.

Kaniva.—Meetings of past month were very good. On evening of Jan. 30 the subject was "Disciples of All Nations." Music composed by authors of many nations was used, and two solos were rendered. Our aged Sister Sherriff passed away on Jan. 31, after many years of suffering. Her life has been a great testimony of patience and faith. A farewell evening was tendered Bro. Claude Cunningham prior to his departure to College of the Bible on Feb. 2. After musical and eloquent programme many brethren voiced the feelings of the church, and Bro. Withers made the presentation of a loose-leaf notebook to Bro. Cunningham, who suitably responded. Good meetings on Feb. 6, when Bro. Withers commenced his sixth year of ministry with the church. Visitors were present from W.A. and Gardiner, Vic., two of whom assisted the evening meeting with a duet. Gospel meetings of late have all been brightened by the singing of various sisters and brethren.

NEW SOUTH WALES.

Merewether.—The annual Sunday school picnic, held on Jan. 26 at Redhead, had 202 people present, and was a wonderful success. Some Mayfield members were present.

North Sydney.—On Feb. 6 three were welcomed by faith and obedience. Gospel service took the form of question night, when Bro. Paternoster gave instructive message in his replies. Three candidates were baptised.

Paddington.—There was a good attendance on morning of Feb. 6. Mrs. Rigg and Miss C. Lowe were welcomed back after illness. Bro. Greenhalgh addressed the church. Bro. Greenhalgh has received several cheering letters concerning the recent broadcast. Sisters' memory guild held the opening meeting for the year on Feb. 5.

City Temple (Sydney).—On Feb. 6 helpful addresses were given by Bro. Nance-Kivell. The Temple Fellowship met in the afternoon, when a fascinating talk was delivered by Bro. Greenhalgh, of Paddington, who traced the wonders of science in relation to Biblical history. The choir is co-operating with the 5000-voice choir formed in Sydney to provide two sessions of music during the sesqui-centenary celebrations.

Dumbleton.—Saturday, Feb. 5, was the occasion of a cordial welcome to Bro. and Sister O'Connor by the church. The congregation was well representative, and visitors attended from North Bexley, Hurstville, Penshurst and Mortdale. Bro. D. Saunders conducted the service

and welcomed the new preacher and wife. Bro. Leghorn, Burns, Miller and Everett also gave addresses of greeting and congratulations. Supper was provided in the school hall by the elders and sisters. Bro. O'Connor preached his first sermon on Sunday night, Feb. 6.

Marrickville.—On Feb. 6 there was a splendid morning meeting, the largest for six months. Three lads from the Bible school were received into fellowship. In the afternoon the officers of the church attended promotion day service in the school. This was followed by a time of happy fellowship at the monthly Bible class tea. Mr. Hyde, from Concord Methodist church, gave an inspirational address in the evening. Fine singing by the choir was appreciated.

Mosman.—G. E. Burns exhorted the church on Jan. 30, when Mrs. and Miss Arnold were received to fellowship from Granville church; visitors were Mr. A. L. Read, president S.A. conference, and Mrs. Read. At night Bro. Burns conducted a special service in connection with St. John's Ambulance parade; subject, "A Bible Ambulance Brigade." Mr. Peterson was soloist. On Feb. 6 H. G. Harward's message on "How to Reach, How to Win, and How to Hold" proved very helpful. The preacher's evening subject, "Why Go to Church," was in reply to a personal problem question. J.C.E. competition cup for best story was won by Ian Burns. Plans are proceeding for a two-weeks' mission to be conducted in the tabernacle by C. G. Flood, of Kingsford, commencing March 20.

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COMING EVENTS.

FEBRUARY 20.—Golden Jubilee, Church of Christ, Williamstown. 11, Bro. A. E. Hingworth; 3, Bro. T. Hagger; 7, Bro. Reg. Enniss. Past members and friends invited to renew old friendships. Tuesday, 7 p.m., tea and reunion.

FEBRUARY 20 to 27 (except Friday and Saturday).—Special series of addresses looking to soul-culture. Theme: "Christ in the Bible." Gardiner chapel, Cr. Malvern-rd. and Scott-grove.

FEBRUARY 27.—Newmarket Church of Christ 54th anniversary will be held in the church on Feb. 27. Speakers: 11 a.m., Bro. T. Hagger; 7 p.m., Bro. J. McG. Abercrombie. Old members and friends welcome.

MARCH 5 and 6.—75th anniversary celebrations, Yaree, N.S.W. Saturday, March 5, 6 p.m., the fellowship tea (past members are kindly asked to send a greeting). Sunday, March 6, special services. Preacher, Mr. R. L. Arnold, of Barwood.

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Preacher, Dr. Hinrichsen.

Special singing. All welcome.

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—D. McIntosh, secretary.

MONDAY, FEBRUARY 21.

PUBLIC INAUGURAL SESSION OF THE COLLEGE OF THE BIBLE.

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Choral programme by combined choirs of Swanston-st. and Lygon-st. churches. Address, "A Layman's Ideal for the Ministry," C. H. Book, Esq., K.C., President Baptist Union, Victoria.

PEEL STREET, BALLARAT

Anniversary Celebrations.

ALTERATION OF DATE.

From February 27-March 8 to

March 19 to 21 inclusive.

Bro. Geo. Mathieson, Speaker.

Will secretaries of churches kindly note alteration of date and announce to congregations?

Past members intending to participate please communicate with secretary, Arnold Sheppard, 162 Barkly-st., Mt. Pleasant, Ballarat. Phone 1621.

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SUNDAY, MARCH 6, 1938.

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Members of { R. Enniss, Secretary.
Committee. { J. E. Austin.
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BIRTH.

COMERFORD (nee Roberts).—On Jan. 17, to Mr. and Mrs. Cyril Comerford, of 47 Powell-st., Yarraville—a son (Thomas Cyril).

Bro. W. Ward, of Northcote East church, has been given as credential a letter from conference secretary, W. Gale, to act as official visitor to members of Churches of Christ who are inmates in any of the public hospitals in the metropolitan area. Members knowing of any from country districts who are undergoing treatment in above hospitals should communicate with W. Ward, 10 Murphy-gve., East Preston, N10.

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New South Wales News-letter.

J. Whelan, M.A.

A Sesqui-Centenary Thanksgiving.

SYDNEY, the second city of the Empire, gave a fine lead to the Commonwealth in preparing for our great national anniversary. We Australians have great reason to thank God for past achievements and to look forward with courage to the future. Amidst all the glory of material advance depicted in "Australia's March to Nationhood" one is not unmindful of the development of Christianity in this continent. A simple but striking monument stands at the junction of Bligh and Hunter-sts. It marks the site of the first church built in Australia. But the first service was held under a great tree on February 3, 1788, by Richard Johnson, Chaplain of the First Fleet, his text being Psalm 116: 12, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord." The Bible which he used on that occasion has been preserved. Using the same Bible and preaching from the same text, Archbishop Mowll conducted a united commemorative service in the Domain on Sunday. About 40,000 people attended, including a large Vice-regal group. The foundation work of men like Samuel Marsden and Bishop Broughton, Dr. Lang, the Presbyterian leader, and Samuel Leigh, first Methodist minister, is acknowledged. It is marvellous to think that the small company of 1000 souls in 1788 has grown to a great Commonwealth of 7,000,000 people. In 1793 there was one small church, now stately cathedrals rear their spires and thousands of churches bear their witness. Australia has become partner in a world-wide missionary enterprise. The restoration witness is in its ninth decade, and we cannot be too thankful for the work of the pioneers of our movement.

The Federal President Honored.

The "Herald" personal column announced that Councillor T. E. Rofe, deputy president of Hornsby Council, had received from Lord Wakehurst the insignia of officer of the Order of St. John of Jerusalem bestowed on him by His Majesty the King.

E. J. Hilder Retires.

The whole brotherhood will regret the retirement from active service of our esteemed Bro. E. J. Hilder. Acting on medical advice he has resigned from his various offices and has made his home at Goulburn. For 40 years he has made a splendid contribution to the work in this State. He was the honored and efficient secretary of Enmore church for 35 years. Latterly he served as chairman of Marrickville officers. E. J. Hilder was a man of wide vision and broad sympathy, interested in all the brotherhood enterprises. He had served on both Federal and State executives, declining nomination as State president. In 1936 he was elected Federal treasurer. As secretary of the N.S.W. Advisory Board he retained the high regard of churches and preachers.

The well-attended valedictory service at Marrickville church was a splendid tribute. D. Wakeley presided. Representatives of the local church, Federal and State committees, bore testimony of Mr. Hilder's sterling worth and valuable service. Suitable presentations were made. Mr. Hilder's reply revealed afresh his humility and singleness of purpose. Our brother has collected valuable historical data of the churches, and possibly he will be able to review his researches in his retirement. We wish for him renewed health and spiritual refreshing.

New Preacher at Enmore.

Dr. Meldrum closed his ministry at Enmore on January 16. A farewell social and presentation

was tendered on January 17, when several appreciative speeches were made. A welcome was extended to Mr. and Mrs. Stuart Stevens and family, from Christchurch, N.Z. Dr. E. A. Bardsley extended a welcome on behalf of the church. Mr. Stevens faces his task with optimism. The very large Bible school at Enmore and teeming thousands surrounding the tabernacle provide ample opportunity for reviving the work. There is a splendid equipment free of debt.

C.E. Movement.

This is not only the year of the World's Convention to be held in Melbourne in August, but it is also the jubilee year of the movement in New South Wales. Special plans have been made for conventions to be held on February 12 and 14. D. Wakeley is the enthusiastic State president.

A Gospel Route March.

The Open Air Campaigners planned a successful gospel route march from Nowra to Sydney during the holiday season. A fine band of young men preached in the open air and in chapels where invited and visited the homes with religious literature. Much good resulted.

Obituary.

James Philip Chiffey.

"WELL done, thou good and faithful servant." No verse is more appropriate to describe the late James Philip Chiffey, who served the church at Carnegie, Vic. for thirteen years. In the capacity of property steward he was always there when wanted, faithful and conscientious in all his responsibilities. He and his wife united with the church during the ministry of Bro. P. A. Dickson at the Baker tent mission in 1925. For some years past his health was not good, and at the comparatively early age of 51 years he fell asleep on Jan. 26. As a painter, a thorough tradesman, he assisted in a number of volunteer church efforts, "a workman that needed not to be ashamed." He is mourned by a wide circle of friends both within and without the church, and he will be sadly missed. He was laid to rest at Burwood on Jan. 28.—A.A.H.

Mrs. C. Sherriff.

A VERY aged member of the church at Kaniva, Vic., Mrs. Catherine Sherriff, passed away on January 31. Mrs. Sherriff was 89 years of age, and this month would have been 90. Born in Glasgow, Mrs. Sherriff came to Australia as a child. After a time in South Australia, she came to Victoria, where she lived for 58 years. It is many years since our sister has been able to attend meetings, being kept constantly to her room because of age and weakness. In earlier days she was known for her hospitality, and she maintained a humble faith in her Lord and Saviour. A daughter, Mrs. Webb, who has for the last ten years cared for her mother, is a member at Kaniva, and a son, Bro. P. Sherriff, is an active member of the Horsham church. Grandchildren of Mrs. Sherriff are also members of the church, two being isolated members, Mrs. Brealey, Ora Banda, W.A., and Mrs. Power, Sale, Vic. We gratefully remember Mrs. Sherriff, and rejoice with her dear ones in the hope of everlasting life.—A.W.

"Freely ye have received,
As freely give.
Grudge naught
Thy brother's needs to satisfy.
Nor fear
Thy cruse of happiness shall fail,
For everlasting streams
Shall it supply."

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

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

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

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The Power of Habit.

(Continued from page 83.)

fulness and fair dealing. Form the habits and these things then become part of our natural spontaneous selves and are accomplished without effort or struggle. Form bad habits and the life of good character then becomes a struggle against odds.

Let us remember, too, that habits are best formed in "the fateful days of youth." In our young days the nervous system is very delicate, and is affected by every contact it receives. Now is the time to secure your future by capturing the plastic organism of the nervous system for the formation of good, useful, permanent habits.

In forming the habits of life remember there is great value in repetition. Keep on doing the thing that you want to make permanent in your life until it becomes the only natural and easy thing to do. At first definite acts of the will may be required, just as they were when you first began to learn music. Always seek the help of the divine will to aid and supplement your own. And if bad habits have already been formed and you wish to cultivate those that are worthy, summon your will in a great effort to re-direct your life; launch your new habits by a public pledge of service to Christ, never allow a single slip into the old habits to take place, and at every turn on the basis of your new resolutions, until soon the new habits will become securely rooted in your life and you will be happy in the sense of achievement by the aid of God's good grace.

Central Northern District Conference, Victoria.

THE half-yearly conference, under presidency of Bro. W. V. McKenzie, was held at Castlemaine on Australia Day with splendid attendances from the associated churches.

The following office-bearers were elected:—President, Bro. E. H. Duus (Bendigo); vice-presidents, Bro. A. N. Hinrichsen (Bendigo), and Bro. L. E. Baker (Castlemaine); treasurer, Bro. A. E. Streader (Bendigo); secretary, Bro. R. W. Goudie (Kyneton); auditors, Bro. R. McPherson and G. Griggs (Bendigo).

A period of silence was observed in memory of the late secretary, Bro. A. T. Lucy (Bendigo) and Bro. A. A. Broad (Sutton Grange).

Solos were rendered feelingly during the day by Sister Miss Pulford (Rochester), Bro. A. C. Thurrowgood, song-leader for the conference (Echuca), Bro. L. E. Baker, and Bro. B. J. Streader.

Bro. H. Hargreaves, of Boort, in the morning session gave a searching and encouraging address on "A Neglected Avenue of Service," urging more personal witness. In the afternoon Bro. C. Young, of Preston, gave a thrilling address on "The Challenge of the Difficult." Bro. Young, speaking again at night, gave a powerful address on "The Church Victorious."—Rowland W. Goudie.

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REVERENCE AND RESPECT.

Holy, Holy, Holy is the Lord God, the Al-
mighty.—Rev. 5: 8.

A CAPUCHIN monk once said: "The English
respected God so much that they did not love
him; and the Romans loved him so much that
they forgot to respect him." Lavish terms of
endearing affection, effusive eulogies and other
forms of unbecoming familiarity with the God-
head, must be very offensive to him who is
worthy of high respect and true homage. It
cheapens worship to imitate a radio announcer
who is crooning love or ballyhooing a brand of
soap. Veneration, awe, reverence, respect and
adoration are cultivated virtues. Unlike Topsy,
they don't "just grow" somehow.—Dr. J. J.
Phelan.

THOUGHT FOR THE WEEK.

A TRUE friend is like ivy:
the greater the ruin, the
closer he clings.

—D. L. Moody.

ENGLISH church statistics are not inspiring,
if not definitely discouraging. According
to the "Daily Mail Year Book" for 1938, edited
by the well-known Free Church journalist, Mr.
David Williamson, the steady decreases of the
last twenty years continue. The Church of
England reports a loss of 38,586 qualified
electors and 59,686 Easter communicants, as well
as 150,000 Sunday scholars. Congregationalists
lost 3543 members, 1515 teachers and 14,225
scholars. The Baptist loss of members is
given at 4644 and of Sunday scholars at 19,090.
The English Presbyterians dropped 1295 in mem-
bership. British Methodism added 10,470 to
its membership, but lost 82,600 Sunday scholars.
The Roman Catholic figures do not sustain the
claim that Roman Catholicism is growing in
England and Wales. They show an increase of
46 churches and 186 priests, but baptisms are
fewer by 44, conversions by 558, and the chil-
dren in Roman Catholic elementary and second-
ary schools by 11,045.

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