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What Christ Expects of His Church.

WHILST the Christian may never be indifferent to the sincere criticism of the world, the world is not, and never can be, the final judge of the church. The world's expectations for the church, its programme for the church to fulfil, are not the rules for her daily guidance.

The Master who so loved her that he gave himself for her that he might present her before his Father spotless: the Lord Christ who is the head of the church—he alone is the director of her work and witness.

The vital question, therefore, is "What does Christ expect of his church?"

I.

In the first place he expects the church to be entirely loyal to him. He says, "If ye love me, ye will keep my commandments." He makes this loyalty the test of love. He expects that the church, corporately and through her individual members' lives, shall present a dramatic presentation to the world of his will, his ideals, his judgment of values and his reactions to all those conditions which stand between men and women and God.

This divine expectation challenges the Christian in his personal capacity just as strongly as it does the church as a corporate body.

When Paul, in inspired metaphor, speaks of the church as the body of Christ, he explicitly makes this point. The function of a body is to execute the commands of the head; and where one limb functions wrongly, or functions apart from the direction of the head, the whole body is affected and its efficiency is impaired.

This is similarly true of the church. She has ever suffered as a result of the ritual sickness of her members, and the touching disregard of the directions of her head.

II.

Christ expects that his church will continue his ministry in the world.

In an article in a magazine not long ago with the title, "If Christ had lived another

year," and the writer sought to show that had the crucifixion been delayed, the whole course of history would have been changed. It is not given to us to understand the times and seasons of God's good pleasure; but Christ knew a good deal about human nature, and he knew—one writes reverently—that he must call to his aid human endeavor if the world was to be won for himself. And so he left a lot to do . . . and he left his church to do it . . . to take up the task of world redemption at the point at which he laid it down and to carry it to that further point, which is not yet, when the knowledge of the Lord should cover the earth as the waters cover the sea.

It is only as the church functions as a team in co-operation with Christ that she fulfils her destiny and becomes worthy to bear his name.

It is, then, self-evident that Jesus expects the church to be a hard-working body of Christ-inspired men and women, with eyes ever open to see the needs of the world, and hands ever eagerly stretched out to help.

III.

Christ expects that his church shall be an evangelical community. His final injunction to his disciples was, "Go into all the world and preach the Gospel . . ."

He expects other things of the church, too: he expects her to wield a mighty influence for righteousness and peace; to give the cup of cold water in his name; to visit the widows and fatherless in their affliction . . . but the church's first and vital function is to break the Bread of Life to hungry souls.

She is in the world, as her Master was, to serve. "Modern life and its problems, its highly developed social activities, has led to an enormous extension of the church's activities in service," as a recent writer puts it. But there is danger lest in the multitude of these demands upon her, these avenues of service beckoning her, she should fail in her primary function, which is to preach Jesus and him crucified; to keep ever before the eyes of a race that is dead in trespasses and sins, the cross which is God's power unto salvation.

IV.

And that same word of our Lord, ". . . into all the world . . .", sets the seal of catholicity upon the church. The church of her Master's vision knows no bounds or frontiers; no difference in tongue or color. It is a church in which there is only one test of citizenship, complete, unquestioning loyalty to him and to her.

Christ never thought in terms of a Church of England, or a Church of Scotland, or even a United Church of Canada; he did look down the years and see a splendid vision of his church in England and Scotland and Canada, witnessing for him, perhaps with varying emphasis to meet the challenge of local conditions, but all the time and everywhere preaching the one Lord, the one baptism, the one God and Father. There is but one flock . . . one Shepherd.

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V.

A catholic church cannot be a divided church: her great Lord and head expects of his church that she shall be united.

There is a deal of talk about unity these later days, and men are becoming a little ashamed of the whole business of sectarianism and division; and so they set about the devising of compromises which will afford the maximum of economic co-operation with the minimum of disturbance of denominational prejudices. But Christ prayed that we might be *one* even as he and his Father are one. That is a relationship which cannot possibly rest on compromise, or even a sacrifice of one's own prejudices in a valiant attempt to meet the other man's.

This oneness is a mystical relationship built on common love, common loyalty, common purpose . . . only within that triangle is there room for individual points of view.

Jesus expects the church to be the most wonderful and most perfect communion in the world in which all our individual gifts of brawn and brain, of spiritual vision and prophetic zeal, all our capacities for love and sacrifice, shall be "pooled" in this sublime fellowship under the urge of the Holy Spirit of God.

That's what Christ expects of his church.—"The Christian Advocate."

Revival of Paganism.

THE church of to-day faces a difficult situation. None will doubt that the task of the modern preacher is very much harder than that confronted by the preachers of past generations. Addressing the Methodist Conference in Melbourne last week, the Moderator-General of the Presbyterian Church of Australia (Dr. John MacKenzie) said that the church was faced with a rising tide of scepticism and revolt against the principles of Christianity. "We are seeing," he added, "a revival of paganism, of pagan ideas, and the type of teaching and opinion that we thought the world had outgrown."

Two of our prominent preachers in U.S.A. recently told us that America is becoming pagan. A similar witness is being borne in other lands, and a moderator now says it of Australia.

Clearly Christians have a call to better living, more faithful witness, and more earnest propaganda. If all Christians are faithful, the trouble can be met. We think of three equally difficult situations faced before—when the church began its work; at the close of the middle ages; in England at the beginning of the eighteenth century. There is no need to despair—if Christians be true.

The situation becomes much worse when people within the church begin to conform to lower world standards, to compromise with error, to adjust themselves to a course of living involving surrender of their Christian principles.

An Anglican Lament.

ANGLICAN bishops have been discussing the church's attitude to divorce and divorced persons. Bishops have ranged themselves on different sides. Dr. Heywood, Bishop of Ely, is reported as saying in a message to his diocese: "Too often the church is willing to run with the hare and hunt with the hounds. It frowns on birth control, but it allows it. It forbids the remarriage of divorced persons, but it adds that they may belong to the very inner circle of her fellowship. I fear that the church which has not a clear mind of its own is not likely to win the more serious and more thoughtful members of the community. I know that the Anglican communion is the communion in which I must live and die, but I foresee that my loyalty may be strained almost to breaking point." Without accepting all of his views; many will sympathise with Dr. Heywood. With altering standards this is indeed a time of strained loyalties to those who lament the lapses.

"Howler" or Truth?

IT was given with other "screamers" as an instance of a "schoolboy howler," but is it not rather the expression of an important truth? What the boy is supposed to have said was:—

"False doctrines means giving people the wrong medicine."

The English is not impeccable, but the youth (apocryphal or real) has a proper regard for the relation of doctrine to practice and particularly for the evil results of erroneous teaching. The connection between correct teaching and good living is not so widely recognised as it should be. What is instilled into the minds of children and youth works itself out in their subsequent conduct. The apostles of Christ urged a constant instruction in the truths of the Gospel in order that believers might maintain good works. Paul in his pastoral epistles frequently spoke of the necessity of "sound doctrine," that is the teaching which is wholesome, healthy, health-giving. We lament the apparent lapse into paganism of the world of to-day. What lies behind that lapse? Neglect of the teaching of Christ, and the acceptance of false doctrines. There is according to our Lord, a healing sanctifying influence in truth; and he added that God's word is truth.

A Generous Benefactor.

THE Methodist Church in Victoria laments the death of one of its esteemed members, Mr. A. M. Nicholas. In announcing his decease to the conference on Friday last, Mr. C. Irving Benson referred to him as "a man of simple Christian character and princely generosity," with "a high sense of the stewardship of wealth." The two Nicholas brothers (Messrs. A. M. and G. R. Nicholas) have given over half a million pounds to education, charity and the Methodist church. Their outstanding gift was that of £200,000 for the remodelling of the main building of Wesley College, Melbourne, and the building of four new blocks. The official opening of the new buildings, which was to have taken place on March 1st, has in view of the death of Mr. Nicholas been postponed.

We have had in recent years some splendid benefactions from rich men. Lord Nuffield's gifts are fresh in our minds. We do not forget the sacrificial giving of numbers of people in humbler circumstances. But it is cheering also to note a sense of stewardship and responsibility on the part of those, more richly endowed, who have (to use Mr. Benson's fine phrase) "endured the ordeal of success."

Cricket.

DOUBTLESS there are more important subjects than cricket, though recent observers of Empire interests might wonder. The thoughts of millions of our fellows have been centred on a patch of turf on which a number of men are playing with a ball. In the newspapers all other matters are relegated to a comparatively subordinate position. A most striking illustration of the public's interest in the test match is found in the newspaper report of the finding of the missing Stimson air liner. Almost the first questions asked by the survivors of their discoverer were these: "Who won the toss? How are the scores?" Or we may consider the request that was made to alter the hours of the Methodist Conference now being held to allow members to see more of the match. Conference continued on its way! With this decision we might expect all who have a sense of proportion and right to agree. It is pleasing to note that the present series of test matches has been free from the unfortunate incidents and even bitter feeling which attended some former matches, marred the relationships of the teams and countries represented, and threatened to depose one of the finest of games from its honored position. For this better spirit every lover of clean and happy sport can be thankful.

Preachers and Preachers.

Alan Price, B.A.

A PREACHER likes to know how his effort has been appreciated. He cannot always judge his own address. At one time he may think he is doing well, when he is not; at another time he may be picking his way through a confused mass of thought and imagine he is making a miserable failure whereas the general impression may be a good one. It is well sometimes to express your appreciation if you can conscientiously do so—it helps. A father was returning from a meeting bemoaning to his son the wretched exhibition he had made on the platform. "But, father," said the son, "you never spoke louder." "That," said the father, "was because I had nothing to say."

I have read of a preacher, although I do not vouch for the story, who spoke against society lies. "Better," said he, "tell the candid truth at all costs." Subsequently he enquired of one of the congregation how she liked the sermon. "It was fine," she commenced, but remembering the subject, she corrected herself and said it was a very poor affair. A little of such candor is good, but it goes a long way. Even preachers are sensitive to praise or blame.

As one who has occupied the platform very frequently in the past, and as frequently have occupied the pew, I may be forgiven the following remarks.

The Preachers Defined.

A preacher is a man who proclaims the Word, with or without remuneration. We have acquired a bad habit of attaching to the idea of preacher, evangelist and pastor, payment for services, which is really a side issue, although voluntary service of the kind is dying out fast.

Recollections.

I remember in the old British days a preaching postman whose voluntary efforts necessitated a profusion of elaborate expressions incomprehensible to the average intelligence. His speech would be somewhat like the above few lines. He was better at delivering messages by hand than by word of mouth. I knew another preacher in the tailoring business who, over the three score and ten years, was still an earnest soul-winner, a tower of strength to the churches.

I have known a preacher who considered he should make a great noise. He would, as it were, push out the knee swells on his organ of speech and shout his remarks, to the distress of his audience. Then, for the few minutes of his peroration, he would drop his voice and

appeal "pianissimo." The contrast was marvellous, and it served to emphasise the foolishness of the previous deafening harangue. I have heard a preacher, well up in Johnsonian English, of considerable education and talents, who pursued his way above the clouds and left his audience down below, some, I fear, with open mouths and closed eyes.

Big Men.

On the other hand, if I could do so without making invidious comparisons, I might name among our successful men one who cannot be excelled anywhere in simplicity and power of speech, under whom I could sit for hours without wearying. I could instance another, no longer a young man, who by his commanding presence and deep spiritual talks, secures attention both inside and outside our churches.

Some preachers are born to be listened to—others to be read. Who has not read with pleasure the writings of Doreham—a most unsuitable name for one who never bores? I have heard him speak, but I prefer to read him.

Political Giants.

Take a political speaker like the late Sir George Reid. He was listened to and he was read with pleasure. His words were wonderfully balanced, simple, every one of them, and carrying weight, slowly delivered, so that there was no difficulty in following him.

In England I heard Goschen, a man of weight in the counsels of his time. The silver-toned eloquence of Gladstone, combined with his sincerity, captivated the people.

Professor Goddard, the Queensland lecturer on world politics, is a treat to hear. His thoughts are clear and he puts them in simple language.

Causes of Failure.

Some preachers fail to interest because they are too profound, too profuse, and or too professional. When a preacher sits in his study with his elbows on the table, and in front of him shelves of the writings of great men, he should remember that he and not his Sunday audience possesses that library of reference. He may dig as deep as he likes into the profoundest of ideas, but he must bring up to the surface what he wants his audience to share. What he studies he concentrates for his own benefit, but he must dilute it again to make it digestible by the congregation.

Language a Means not an End.

Language is intended to express, not to obscure, thought. The simpler the language, within reason, the easier it is to discern the thought contained. It is as the envelope that carries the message. If the envelope is weighty it leaves so much less room for the message.

Grandiloquence.

The man that gets lost in the idea of his own grandiloquence makes a fool of himself.

Have you ever read the revised edition of "The House that Jack Built"? It begins something like this:

"This is the house which John erected."
"This is the agricultural product which was deposited in the edifice," etc.

The revised version is very much longer than the original one; if you told it to a child he would think you were mad.

Pity the Audience.

Let the profuse speaker beware. The audience may have travelled miles at considerable inconvenience—give it something worth listening to, for not more than half an hour; many an address is spoilt by the extra ten minutes. Don't mistake quiet resignation for attention. If you were an Alexander Campbell you could go a little longer; he would run on for two hours without being considered wearisome.

Beware of the long sentence, its nicely adjusted adjectives, its parentheses and sub-clauses. It is full of side tracks for yourself and the audience. Having gone that way before in your study, you may succeed again, but you may leave the people behind you in a maze of confusion and end up, yourself, against a stone wall, your sentence unfinished.

Let us remember, too, the standard of education in Australia is high. The young people know more than the average adult. It is safer to be simple and brief than to venture along the risky ways of high-flown oratory.

Beware of professionalism—speak for Christ, because you love him, and also the sinner he died to save. Let that idea fill your mind and remuneration, although generally necessary, will be a secondary consideration.

A Board of Management.

I have long urged that the remuneration and direction of the preacher should be a matter for an outside or central committee. Why should the destiny of a preacher be in the hands of a church whom he may or may not please? Right or wrong, if he does not please, he must go. Why should a church, if it wants a change, wait and wait till it is impoverished and the preacher in a state of

(Continued on page 143.)

The Worst That Befalls a Church.

"But Ye Have Made It . . ."

G. J. Andrews.

WHILE in Brisbane, recently, we read the following account in the "Telegraph":—

EXCURSIONISTS WREAK HAVOC IN N.Z. CHURCH.

Auckland (N.Z.),
January 12.

Excursionists on Sunday rifled the collection boxes, broke the altar rail, desecrated the reading desks and Bibles, littered the church with cigarette butts, lunch papers, lolly wrappers, match boxes, and sticks in the Anglican Church at Russell. They created a terrific din and the flags in the church were paraded round and all the seats were removed.

Disgusted as we must be at the thought of such conduct, we might well pause to ask whether this is the worst sort of ravage or the most tragic devastation of a church. Indeed, there are yet more serious ways of soiling, insulting and maltreating the church of Jesus Christ—that "building of living souls."

I.

In the course of experience one comes to recognise certain types of

Devastating Characters;

men and women, both in the days of the New Testament and to-day, who make havoc of churches and injure the souls of others. There are some like Saul—an enemy on the outside. "As for Saul, he made havoc of the church" (Acts 8: 3). We acknowledge of course that real Christianity has often been blessed by persecution. However, when Saul later became "the transformed enemy of Jesus," his early work of devastation became his chief regret. Others resemble Diotrophes—an enemy on the inside (3 John), the church officer whose authority went to his head. Instead of endeavoring to be a true leader and colleague he became a boss.

One day a young fellow said suddenly to Henry Drummond, "Look there, you see that elderly gentleman? He is the founder of our infidel club!" "But," said Drummond, "he is a leading elder of the church!" "I know he is; but he founded our infidel club. Every man in the village knows what a humbug he is, and so will have nothing to do with religion."

Sometimes we meet with "that woman Jezebel" (Rev. 2: 20-23), and it seems to be one of the saddest things when the destructive agent in a church happens to be a woman, for from the days of Christ women have been possibly the most consistent and abundant helpers of the Lord. But, as the proverb goes, "Lilies that fester smell worse than weeds."

II.

If our love for the church in any way resembles our Lord's great love for her, we will constantly be on guard against the many

Dangerous Tendencies

which invade and make havoc of churches.

For instance the tendency for contention and disquietedness creeps into churches as it did at Corinth in Paul's day (1 Cor. 1: 10-17). Folk get narrow in their sympathies and appreciations. In regard to their leaders they say, "Not Paul but Apollos!" "Not Apollos but Peter!" "Not Peter but Paul!" Whereas God would

have them truly appreciate all three with their diversities of gifts and influences. We are liable to set one against the other in our hearts, things which God would have us combine. As we learn to appreciate the entertainer and the educator, the inspirer and the heart searcher, the comforter and the challenger, we will do something to prevent the growth of party spirit and the development of cliques. In church-life, the presence of cliques and factions is a sure sign that folk are losing sight of the supreme things—our Christ and his cross. When preferences developed into parties at Corinth, Paul asked, "Was your favorite leader crucified for you?" "Were you baptised into the name of your favorite preacher?" He confessed that his own dread was lest, by any mere self-display or indiscretion, he should make the cross of Christ of none effect.

Nor are the days past when a tendency for insincerity and deceit manifests itself in some churches. That awful story of Ananias and Sapphira, in Acts 5, shows that this tendency threatened the church very early in its history. Here was a couple feigning that they were "all out for Christ and the church" when really they were keeping quite a good deal "up their sleeves!" Their sudden and successive deaths upon being "found out" caused such a sensation that for a time folk shrank from joining the church. Nevertheless a new and rich reality entered into the Christian experience of the members—"believers were the more added to the Lord." No more, make-believe to the preacher or to their brethren, and a deliverance from wretched self-deception in regard to attendance, daily witness and giving.

"Till Christ Be Formed In You."

Gal. 4: 19.

C. K. Milne.

IN the natural world the germ of life is nourished by the mother with her own life until the new creature takes a definite form and is able to appropriate for itself the natural elements to sustain and develop its life. So Paul sought to nourish and sustain those germs of Christ life with his own spiritual life until apart from his life and influence they would be able to take for themselves the life-giving elements contained in the word of truth—until the Christ character or likeness be definitely formed in them. This is the only reasonable sense in which Paul could bear these Christians. In no other sense could Christ be formed in them.

Paul sought to develop in every child of God that definite individual Christian life—a life not dependent upon any other Christian for its source of nourishment. Everyone must draw from the divine storehouse that food which develops and enriches. The Christ life of everyone should be definitely formed, that if the brother or sister whose spiritual life first nourished ours fall away (Heb. 6: 4-6 shows it is not impossible) we would still continue in the Christ growth, being able to appropriate for ourselves the divine truth.

III.

But what shall we say is

The Worst that Befalls a Church?

Do we not get our clue in the words of Jesus when he said, "Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves" (Mark 11: 17). Here was a place where religion was irreverent and formal; a place where it was hard to pray, for other emotions were uppermost: a place where the soul's spontaneous cries and praises were stifled. "Ye have made it a den of thieves!" An irreverent church becomes a den of the worst kind of thieves, for it actually robs the souls of men and women; moreover it robs God!

It is easy to see how the tragic condition of things had developed at Jerusalem. Animals and birds were necessary for the sacrifices, foreign pilgrims needed to change their coins. But these incidentals to their worship had come more into prominence than the supreme thing—their communion with God. With merchants and money-changers crowding the courts, their bargaining and din made anything but an irreverent and formal act of worship impossible. God is robbed when devout souls are hindered from drawing near to him, and the souls of his people are plundered instead of enriched.

Mark adds that, when Jesus had driven out the traffickers from the temple courts, "he would not suffer that any man should carry any vessel through the temple." So seriously does he regard anything that really distracts and hinders his people in that most beneficial of all human acts, the act of worship.

Our week in Brisbane, viewing a new city for the first time, proved quite hectic. With special heart yearnings and a deep sense of need we went to our church, the assembly of fellow-believers, on the Lord's day. It proved a true place of enrichment, verily "the house of prayer" and no "den of thieves." Let us be on guard lest the preciousness of true worship be silted from the local church.

Persecutions and imprisonments did not dishearten Paul or lessen his zeal for the preaching of the gospel. He was not cast down because of these trials, but he was distressed because of the failure of some converts. He wept over the conduct of others. Paul's great anxiety was for the development of the Christ life. Sceldom did he chide, but always sought to teach by precept and example the great truths that would nourish and enlarge the Christian life. He pointed to the great rewards and joys that would be merited by the Christy life.

One of the greatest weaknesses of the church is the inadequate care bestowed upon and the unsuitable nourishment given to our young converts. We are insistent on a vigorous evangelism, but what of the numbers won for Christ? Do we bestow upon them adequate care? Do we feed them with easily assimilated truths? Do we give them love and sympathetic encouragement?

Every convert should have simple tuition in all the precious truths, and all the tender care and love of the brethren, and the sheltering guidance until faith and hope and love grow strong and inspiring—until Christ be formed in each.

An Apostle's Confidence.

Geo. D. Verco.

"For we know that all things work together for good to them that love God, to them who are called according to his purpose."—Rom. 8: 28.

ONE of the things at which I marvel in the apostles is their assurance, their perfect confidence. There was no doubt in their minds to disquiet them, no peradventure, but absolute faith and trust that left them calm and serene amid the storms and conflicts of life. "We know that we have passed from death unto life," says the Apostle John. Again he says, "We know that when he shall appear we shall be like him." The same sublime confidence was in the mind of Peter when he wrote, "Whom having not seen ye love. In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." The Apostle Paul shared this confidence when he said, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day," and reaches dizzy heights of faith when he says, "We know that all things work together for good to them that love God, to them that are the called according to his purpose."

That same assurance may be ours. Herein lies the wonder of our religion, and the thing which brings such comfort that we know with absolute certainty some things about which we know absolutely nothing. That may sound paradoxical, but it is true. Let me draw your attention again to what it is the apostle says: "We know that all things work together for good to them that love God." You see the apostle limits those for whom all things are working for good, to those that love God. That is the condition. Fulfill that condition of love, and there will be no doubt of the blessing. But someone may be saying or thinking, The clouds

are so thick and black about my path. Life is such a riddle, such a maze, a tangle, that one cannot see that things are working together at all, let alone working together for good. Ah, my friend, that is because you see only one side of the pattern. You are looking at it from this earth side. You women who have done tapestry work know that viewed from one side there seems no design, no beauty, but when you turn it over to the right side there is revealed a design of surpassing beauty. Our lives are very like that. Paul knew that our lives are not left to be worked out haphazard, but that the infinite, omnipotent, omniscient God has a plan, a most daring plan for every life, that it shall be conformed to the image of His Son, and that a Father of infinite wisdom and love is working out that plan, and uses every experience that thrills our hearts with unspeakable happiness, together with those other experiences which make us weep, and almost crush us, as the warp and woof that he is working into the perfect likeness of his Son. Yes! that bitter disappointment; that frustrated plan; that great loss; that long illness; that heart-breaking bereavement, all have their place in the scheme of our lives, and if you love him are working together for your good. Even now, there are some of you who, looking back to some experience, which at the time, seemed like the valley of the shadow of death, thank God for it, for already you see that it was best.

"Not now, but in the coming years—

It may be in the better land—

We'll read the meaning of our tears.

And there, some time, we'll understand.

"Then trust in God through all thy days;

Fear not! for he doth hold thy hand:

Though dark thy way, still sing and praise:

Some time, some time, we'll understand."

Why Not Follow Him!

AS one among the thousands, I watched from the outside of a great cathedral a group of high ecclesiastical dignitaries and clergy march into the church to assist at and watch the elevation of one of their number to a very high office.

My eyes, with the eyes of many others, viewed the rich raiment of silver and mitred gold, fine lace, beautiful robes and gorgeous headpieces that cost a king's ransom. It seemed that the procession of clergy would never cease.

As the well-fed, magnificently robed men marched in, another scene was enacted in the street before our very eyes. A beggar struggled through the crowd, mumbling to himself; a cripple, dirty, unkempt and in rags; his stump of what was once a leg dragging on the ground. He was cursing that church as he passed by!

He stopped on the outer edge of the crowd and questioned a clergyman: "What are you doing here? Who are you?" The answer came, "We are followers of Jesus Christ." Balanced on his one good leg, the dirty beggar replied, and his reply struck like a sudden clap of thunder; a sharp gust of wind before a typhoon. As if John the Baptist were again calling the world to repent, he cried—a cry that should ring throughout the Christian world—"You claim to be followers of Jesus Christ? Then why don't you follow him?"

It sounded as the Voice in the day of judgment. There was a terrible stillness; the clergyman, with head bowed, turned and slowly walked away. Then there was an awakening, and the righteous continued their march into the cathedral.

Something had gone amiss. Christ came nineteen hundred years ago; his life was a perfect example for us, and then the church, his church was established. Christ gave us our marching orders. Either it was never intended for the world to be brought to the feet of Jesus until his second coming, or throughout the ages, including the present time, we as Christians are shiftless, lazy, irresponsible followers and richly deserve the rebuke of the lowly beggar.

We have had time to take the joyful news to the world a hundred times over since the coming of our Lord and Saviour. In this day and age we could take the message to this sin-ridden world within one year, and give every man, every woman, and every child an opportunity to accept Christ as his personal Saviour, if we were serious and true followers of the Man of Galilee. . . .

We love our brethren in the ministry. But they should cry out to us with the beggar: "If you claim to be followers of Jesus, then why don't you follow him? Every Christian to his post! We are to advance! I am not the ser-

vant of a few members! I am your leader under Christ! Follow me to victory!"

The clergy are still marching into the great cathedral; it seems as if the tramp of those marching feet would never cease. Finally, however, the last man enters and two robed men step up, grasp the great heavy oaken doors and slowly close them. Inside we have the clergy; outside, the type of people with whom Christ associated—the lowly, the meek, the humble—all sinners, very much like those whom he chose for his apostles. The door is shut and they turn away.

No harsh feeling entered my heart at these scenes as I witnessed them. To a greater or lesser degree, I knew we were all guilty of this sin of indifference to the welfare of our brethren. Rather I stood in awe. I was deeply hurt. I was dazed. It seemed as if I saw a vision. The lowly Nazarene was in our midst. Those nail-pierced hands were again placed on the heads of the little children. He was as one in deep sorrow. The Saviour of the world passed by, and then it appeared as if the heavens were on fire and with a sky ablaze, these fiery words appeared—

"You church members claim to be followers of mine. Then why don't you follow me?"

—L. T. Eaton in "Christian Evangelist."

PRAYER CORNER.

Conducted by G. J. Andrews.

"I WILL PRAY THE FATHER!"

O CHRIST of the quiet, disciplined heart, thou who didst stand poised and unruffled amidst the grossest insults and provocations, give to me that loving, disciplined spirit that I may go through life with healing good-will. In thy name. Amen.—Stanley Jones.

ON GUARD!

"Principalities and powers,
Mustering their unseen array,
Wait for thy unguarded hours:
Watch and pray.

"Gird thy heavenly armor on,
Watch thy ever, night and day;
Ambushed lives the Evil One:
Watch and pray."

WATCH AND PRAY.

Along the street goes an ice-cream vendor. We can hear the clanging of his bell. He goes the round fairly regularly, and a bunch of eager juniors will persuade you any day as to the quality of what he sells. During the holidays, when a host of people are out of town, the vendor's incessant ringing suggests that he is calling the more loudly for someone to come and help him dispose of his ware. Ah! over yonder such aid is offering, for a man is waving and whistling and shouting, "Ice cream!" But for all these efforts to attract notice, the ice-cream cart rattles on to the accompaniment of the clanging bell. Doubtless as we go our daily round, crying sometimes very certainly and even loudly for the aid of heaven, there is yet about us a strange sort of stupidity and we pass right by the very help, for which we pray. Hence the very necessary counsel to "watch and pray!"

The Home Circle.

Conducted by J. C. F. PITTMAN.

AN ARMFUL OF JOY.

CARE is a feather and grief is a bubble—
 Armful o' joy in a world full o' trouble!
 Bright as if skies
 Made the blue of his eyes
 With red lips that know not the meaning of
 sighs.
 He heeds not the future—he knows not the
 past.
 Yet he knows there are loving arms holding
 him fast;
 His pillow of rest
 Is a mother's dear breast.
 And that's the sweet pillow he's loving the best!
 Blue skies and balmy blossoms above him—
 Roses for playmates and lilies to love him!
 Walk, little feet,
 In Life's rosiest street,
 Till with roses of heaven these earth roses
 meet!

—Selected.

GIVING GOD OUR BEST.

NIETZSCHE'S sister tells the story how that
 when the great thinker was a boy, he and
 she one day decided to give to certain Moravian
 sisters a toy in support of their missionary
 enterprise. Following out their decision, they
 carefully chose them, and duly carried them to
 the sisters. But when they returned, Nietzsche
 was very unhappy. His sister asked him what
 ailed him. "I have done a very wicked thing,"
 the boy answered. "My fine box of cavalry is
 my favorite toy and my best; I should have
 taken that!" "But do you think," his sister
 asked, "God always wants our best?" "Yes,"
 replied the young philosopher, "always, always!"
 What a true instinct that was of the future
 German philosopher! And G. P. Watts sec-
 onded it, when he coined the maxim: "The
 utmost for the Highest." Of all that we have,
 let us ever reserve the best for God.

"God wants our best. He in the far-off ages
 Once claimed the firstling of the flock, the
 finest wheat;

And still he asks his own, with gentlest plead-
 ing.

To lay their highest hopes and brightest talents
 at his feet.

He'll not forget the feeblest service, humblest
 love;

He only asks that of our store we give to him
 the best we have.

"Christ gives the best. He takes the hearts
 we offer,
 And fills them with his glorious beauty, joy
 and peace.

And in his service as we're growing stronger
 The calls to grand achievement still increase.
 The richest gifts for us on earth or heaven
 above

Are hid in Christ. In Jesus we receive the
 best we have.

"And is our best too much? O friends, let us
 remember

How once our Lord poured out his soul for us,
 And, in the pride of his mysterious manhood,
 Gave up his precious life upon the cross.

The Lord of lords, by whom the worlds were
 made,
 Through bitter grief and tears, gave us the
 best."

A BREWERS' EXHIBITION.

A WOMAN said in the East End of London
 the other day, "What is the good of belong-
 ing to an Empire on which the sun never sets,
 if you live in a slum on which it never rises?"
 Well, I have a great deal of sympathy with
 her. What should we be like if we lived in
 slums? We should be like the people who
 live in slums now; and one of the most tena-
 cious influences in creating the slum is drink.

I remember some few years ago going to a
 Brewers' Exhibition in the Agricultural or Hor-
 ticultural Hall, in North London.

A friend sent me a couple of tickets, and I
 took a ministerial friend with me. I was not
 quite sure what would happen when I got
 there. I did not know what a Brewers' Exhi-
 bition was like, but do you know every gentle-
 man who belonged to the Brewers' Exhibition
 looked as if he had stepped out of a band-box,
 and every lady was dressed in the latest Paris-
 ian style (whatever that may be), and a gen-
 tleman said to me, "Will you step inside and
 taste my latest wines?" I said, "No thank you."
 Another gentleman wanted to do business with
 me, sell me a public house or something, and
 said, "Are you in the public line?" I said, "Yes,
 I am, but thank God not in your public line."

After spending about half-an-hour there, I
 said to my friend, "We have been done." He
 said, "What do you mean?" I said, "We have
 been done. It is not a Brewers' Exhibition."
 "But," he said, "of course it is." I said, "It
 is not a Brewers' Exhibition." "Well," he said,
 "What is it?" "Well," I said, "Where is the
 procession of lunatics and paupers? Where is
 the miniature gaol, and the miniature work-
 house, and the miniature slum? Where is the
 room set apart in the Exhibition for widows
 and orphans, the fruit of this traffic? It is
 not a Brewers' Exhibition; let us go home."

I saw it the following Sunday afternoon as
 I was walking through a notorious street in the
 East End of London. I saw the public house
 belching forth its victims with bloodshot eyes.
 This is your Brewers' Exhibition, responsible
 for such great destruction of child life and
 beauty.—Thos. Nightingale.

NOT SOLD AT THE CHEMIST'S.

A DOCTOR with an extensive practice is tel-
 ling this story: A woman of the poorer class
 brought her child to the surgery one day for
 treatment, and the advice given included spon-
 ging with tepid water. The mother went away,
 but returned an hour or two later bringing
 with her a bottle. "I want to see the doctor,"
 she said to the maid, "he told me to use tepid
 water for my baby, and I can't get any no-
 where. Can he sell me two penn'orth?"

NOT FAIR.

Poet—"I propose to publish my poems under
 the name of John Smith."

Candid Friend—"Well, I don't think that's
 playing the game."

Poet—"Why not?"

Candid Friend—"Just think of the thousands
 of innocent men who will be suspected."

BLACKMAIL.

"What did you ring the bell for, my lad?
 You haven't sung any carols." "No, but I will
 if yer don't give me a tanner."

The Family Altar.

J.C.F.P.

TOPIC—DIVINE DELIVERANCE.

Monday, March 8.

THOU art my help and my deliverer.—Psa.
 40: 17.

In great distress the psalmist commits his
 case to him who alone is able to help. "Thou
 art my help and my deliverer," he declares.
 "Seeing that my miserable state occupies thy
 heart, it will soon employ thy hand."

Reading—Psalm 40.

Tuesday, March 9.

He preserveth the souls of his saints; he de-
 livereth them out of the hand of the wicked.—
 Psa. 97: 10.

Though saints be encompassed by innumera-
 ble foes, they need not be afraid, for if God
 be with them who can successfully oppose
 them? Deliverance from the power of sin,
 apostasy, despair, and every trial is assured
 those who put their trust in him, whilst they
 may rest assured that in death as in life they
 are still preserved, for "precious in the sight of
 the Lord is the death of his saints."

Reading—Psalm 97.

Wednesday, March 10.

He delivereth and rescueth.—Dan. 6: 27.
 Fresh proof of God's power to deliver had
 been given in the preservation of the three
 God-fearing men amid the furnace, and Daniel's
 protection in the lions' den. "Those who serve
 God continually he will continually preserve,
 and will bear them out in his service."

Reading—Daniel 6: 25-28.

Thursday, March 11.

But now we have been discharged from the
 law, having died to that wherein we were held.
 —Rom. 7: 6.

They were once held in bondage by the law,
 as slaves by their masters, but under grace
 they were discharged from law; consequently
 it had no more dominion over them. Now they
 were under the law of Christ, whom they should
 serve "in newness of spirit, and not in the old-
 ness of the letter."

Reading—Romans 7: 1-6.

Friday, March 12.

Who delivered us out of so great a death,
 and will deliver; on whom we have set our
 hope that he will deliver us.—2 Cor. 1: 10.

Such violent tribulations had been experi-
 enced by the apostle that apart from divine
 intervention escape from death was impossible.
 Yet God had delivered him, a sure guarantee
 that whatever happened in the future, God
 would still deliver and support.

Reading—2 Corinthians 1: 1-11.

Saturday, March 13.

Even Jesus, who delivereth us from wrath to
 come.—1 Thes. 1: 10.

Possibly the apostle had in mind the destruc-
 tion awaiting impenitent Jews, but more prob-
 ably the reference is to "the wrath to come"
 upon all who continue in their sins. From such
 judgment Christ has delivered us by "taking
 our place, and dying in our stead."

Reading—1 Thessalonians 1.

Sunday, March 14.

Him hath God sent to be both a ruler and
 a deliverer.—Acts 7: 35.

Stephen follows this statement by saying that
 it was "with the hand of the angel that ap-
 peared to him in the bush." Whenever, in the
 Scriptures, an angel is represented as giving
 a message from God, the words used are the
 words of God. In this instance God chose the
 very man whom their fathers rejected to be "a
 ruler and a deliverer," just as he now has ex-
 alted him whom they crucified to be a Prince
 and a Saviour.

Readings—Exodus 3: 1-14; Acts 7: 17-43.

"Poor In Spirit."

Matthew 5: 1-12.

Prayer Meeting Topic for March 10.

H. J. Patterson, M.A.

HERE we are concerned with the first of that wonderful series of beatitudes, "Blessed are the poor in spirit." Luke in his record gives, "Blessed are ye poor." What did Jesus mean?

Interpretation.

One commentator gives the following: "(1) The poor in spirit are those who feel themselves spiritually poor, and in need of all things, and so approach God as penitents and suppliants, beseeching him to supply their needs, clothe their nakedness and enrich their poverty. Poverty of spirit is the opposite of pride, selfrighteousness and self-conceit; the spirit of the publican rather than of the Pharisee. These are willing to become as little children in order to enter the kingdom of heaven.

"(2) Others following Luke's version understand our Lord to mean that a Christian, whether rich or poor, must have the spirit of poverty, i.e., he must possess his wealth as though he possessed it not, and be willing to resign it any moment without regret. This interpretation makes a spirit of detachment from the world and all its allurements, of which wealth is for most men the chief, the first condition of the blessed life." The interpretation is important because to the poor in spirit is the kingdom of heaven. Perhaps a combination of both ideas is not out of order. The two views are not incompatible.

Teaching Necessary.

The disciples needed such a lesson, as we know from subsequent events. They desired the best places in the kingdom, but needed to know that such came only to those who were prepared. Even the kingdom itself could only be entered by those prepared to be as little children. No arrogant assumption of place and power would gain them the kingdom. Through humble service and dependence on God would they gain place.

Jesus himself was the great example. As Moffatt renders Philipians 2: 6-8, "Though he was divine by nature, he did not set store upon equality with God, but emptied himself by taking the nature of a servant; born in human guise, and appearing in human form, he humbly stooped in his obedience even to die, and to die upon a cross." That is the spirit we need.

The selfrighteous attitude will never bring us the joy of the kingdom of God. We ought to recognise our poverty in the things that make life. "It is lack of love and faith, wisdom and holiness, vision and hope. It is a poverty that is manifested not in a ragged coat or a pinched face, but in selfishness and blindness and moral weakness and spiritual deadness." He who knows this should be humble and willing to be taught. Such a one is more likely to gain the kingdom.

Dependent or Independent.

The independent, whether selfrighteous or possessed of the goods of this world, are often independent of God. What we need is more of a dependence upon God. Not so much intellectual training or reputation or wealth but dependence on God and his Holy Spirit. Blessed are the poor in spirit. Those recognising their poverty and the ability of God to give will be enriched as no one who has the wealth of this world or pride can ever be.

TOPIC FOR MARCH 17.—MICAH'S FIERY INDIGNATION.—Micah 3.

Our Young People.**Christian Endeavor Interests and Activities.**

Conducted by W. W. Saunders.

MORE "ECHOES OF UPWEY."

PREVIOUSLY we mentioned campers' impressions of the house-party and the convention meetings. Now follow impressions of other phases of the Upwey experience.

Fellowship in Recreation.

"Many of the hours were spent in trekking into the beautiful hills around Upwey and Belgrave. Bus trips, cricket and tennis (both indoor and out) and informal chats helped to fill in many other hours very profitably."

Fellowship in the Spirit.

"But though many hours were spent in this happy way, our happiest times and most joyous were those spent round our own table with the Lord Jesus, our Friend. After breakfast each morning and again after dinner in the evenings devotional meetings were held, chorus singing, prayer and a brief message filling the session. The Lord's table was set up on the Lord's day. That little service, held in our dining-room, will be long remembered. It seemed as if we were in the 'upper room' with Jesus. On New Year's eve just before the watch-night service Endeavorers from other house-parties gathered at our house for the purpose of discussing God's plan of salvation. This enabled us to tell some things which were not told from the convention platform. The watch-night service that followed was alone worth our visit to Upwey. As the new year dawned 70 Endeavorers bowed their heads and with the Holy Spirit brooding over them re-consecrated themselves to Christ."

Finally.

"Upwey is a haven of rest for the weary disciple, an altar of surrender for the doubting disciple, a place of deeper consecration for the faithful disciple, and a place where salvation is offered to the lost. It is no wonder that it was a 'mountain-top experience'; it is no wonder we were loath to leave. But from it we return to the 'valley' of everyday life and toil stronger in humble faith and determination to live daily for Christ and the church."

CENTENARY PROCESSION OF WITNESS, S.A.

A C.E. procession of witness on the evening of February 2 served the double purpose of providing the South Australian C.E. Union's contribution to the centenary celebrations of the State and fittingly celebrating the 56th birthday of C.E.

To see 1,500 young people marching as a witness to their faith in Christ and his principles, marching not as mercenaries but as free and loyal-hearted soldiers of the cross, was a thrilling spectacle indeed. The groups of marching Endeavorers were interspersed with eight or nine decorated floats. These depicted the birth, growth and universal spread of C.E., its various grades, its meetings and its practical activities carried on through its various committees. After the main streets of Adelaide had been traversed the march ended at the Exhibition building, where a spiritual rally was conducted. During the course of this meeting a tableau entitled "The C.E. Torch Bearers" was presented and the national deputy president, Mr.

S. E. Dorman, gave an address. He called upon all to do their utmost to purge the land of the evils that prevail in order that the younger generation and generations to come might have an environment tending not to unrighteousness and paganism as at present, but to righteousness and faith in God.

VICTORIAN NOTES.**Cumerogunga.**

This is the name of an aboriginal station about 20 miles from Echuca, where Bro. W. B. Payne, of our Echuca church, carries on a splendid gospel work among our dark brethren. Each year our Victorian Endeavorers, under leadership of Miss R. Roberts, sunshine convener of the C.E. Committee, give a Christmas tree to the Cumerogunga-ites. Last Christmas the sum of £5/18/6 was contributed for this purpose as well as 35/- worth of toys. The money was spent on useful gifts and these, with the toys, were distributed amongst the natives and their children, each individual receiving a gift. It may encourage our Victorian Endeavorers to know that their service in this direction is deeply appreciated, so for their benefit we quote a few lines from a letter written by Bro. Payne to Miss Roberts. He says: "Our Christmas tree last Christmas was most successful. I think the best yet. We are deeply indebted to you and the Endeavorers for the help and gifts. I would like to be able to let them know how we appreciate it."

Burwood Boys' Home.

Some little time ago another Saturday afternoon visit was paid to this home for the purpose of bringing a little variation and sunshine to the lives of the inmates. Miss Milligan, secretary of the C.E. committee, attended to all arrangements, and is to be congratulated upon and thanked for the success of the visit, which proved to be the best yet. About 100 Endeavorers accompanied Miss Milligan. The afternoon was spent in competitive sports with the boys. "High tea" provided by the Endeavorers followed, two sittings being necessary. The evening was devoted to games and a programme of solos, duets, quartettes and recitations given by the visitors for the entertainment of the inmates of the home. A splendidly appropriate address was delivered by Dr. Trevor Turner.

Jas. H. McKean Memorial.

Our late brother, Mr. J. H. McKean, so splendidly served the C.E. committee as secretary for 15 years, and did so much to further the cause of Christian Endeavor in our churches in Victoria, that it was felt that Endeavorers would wish in some way to perpetuate his memory. To this end the C.E. Committee decided to establish a fund to be known as the "J. H. McKean Memorial Fund." It is proposed that this fund be used to furnish a room, to be called the "J. H. Memorial Room," in the Home for our Aged which our Victorian Social Service Department intends to found. We commend this proposal to brethren in Victoria and to any in other States who, knowing our late brother, would care to have a share in his memorial. Gifts to the fund may be sent to the secretary, Miss M. Milligan, 274 Faraday-st., Carlton, N.J.

Here and There.

VICTORIAN church secretaries are reminded to forward the names of delegates to Women's Conference to the State secretary, Miss Rometch, 11 Florence-ave., Kew, as soon as possible.

We received the following telegram from Geelong, Vic.:—"Hinrichsen-Morris mission growing in interest; marquee Sunday crowded out before started; taking Plaza Theatre next Sunday; urgent prayers.—Stewart."

Bro. S. H. Goldsworthy, of Milang, S.A., has acted as secretary of the church for the past forty-one years. Appreciation of his faithful services was recently made by the church. The question has been asked as to the record for a continuous term of service as secretary of the church in our Australian churches. We should be glad to hear of longer terms, if there are such.

The Victorian Christian Endeavor Union has planned to hold its annual convention at Geelong from March 13 to 15 with Yarra-st. Methodist Church as convention headquarters. The theme for the convention will be "The Master of Life." The programme will include the welcome tea, meetings for praise and testimony, junior rally, consecration and communion services. Amongst the speakers will be Messrs. Reginald Kirby, Norman Kemp, A. E. Milligan, Ridley Kitchen, and A. V. Whiting.

One of the great meetings of the year is the annual public demonstration of the British and Foreign Bible Society, arranged for Tuesday evening, March 9, in the Collins-st. Baptist Church, Melbourne.—Mr. R. Wilson Macaulay, B.A., will preside, and the speakers will be Mr. G. W. Sheppard, who has been secretary of the society's China agency for the last 14 years, and Mr. W. J. Williams, chairman of the Commonwealth Council of the British and Foreign Bible Society. Miss Nance Osborne will sing. A collection will be taken for the society's funds.

An article in the "A.C. World" by E. Duesbury tells of the meeting of D. L. Moody and Ira D. Sankey as follows:—"It is recorded that Moody and Ira D. Sankey first met at a 6 o'clock prayer meeting. No one seemed to be in charge of the singing that morning, so Mr. Sankey started right in with 'There is a fountain filled with blood.' When the meeting was over, on being introduced to the song leader, Mr. Moody inquired 'Where do you come from?' 'Pennsylvania,' replied Mr. Sankey. 'Why! you are the man I have been looking for for the last eight years—you'll have to come with me.' With that decisiveness, so characteristic of him, Moody chose his man, and a union was consummated which was to open a new era in the lives of countless thousands."

Bro. J. E. Webb's mission at Warragul, Vic., which commenced on Feb. 21, is to continue until March 4. There have been good attendances throughout the week. Bro. Webb's splendid addresses are creating much interest and are appreciated by all. On evening of Feb. 28 the building was well filled. Bro. Webb's subject was on "Church Union." A married lady made the good confession. On Feb. 22 Sisters Brough, McCann, Waterman and Clark, of the women's mission band committee, visited the newly formed mission band at Warragul. A splendid afternoon was spent together in a well attended meeting. Ladies guild continues to give generous support, having contributed during last twelve months over £80. Prospects have not been brighter for many years.

The secretary of the circuit committee of Ipswich, Qld., writes as follows:—"At the meeting of the circuit committee on Feb. 8, Bro. I. J. Chivell tendered his resignation as preacher in the circuit. The committee accepted the resignation with regret, Bro. Chivell's stay only being of short duration. The matter of his resignation emanated from himself entirely. Bro. Chivell terminates his engagement on March 6 and returns to Gilgandra, N.S.W. for a further engagement of three years with the church at Gilgandra."

After some days, and when hope had generally been abandoned, two survivors of the Stinson air liner have been found. The plane crashed hundreds of miles north of the place intensively searched by a large group of aeroplanes. Four occupants apparently met with an immediate death. The death of one who with minor injuries from the crash met his death by falling over a cliff when proceeding for help is particularly sad. With alarming frequency similar tragedies have reminded us that man's conquest of the air is far from complete.

Under the auspices of the National Missionary Council of Australia, an Australian Missionary Conference will be held in the Chapter House, St. Andrew's Cathedral, Sydney, from April 5 to 9. Representatives from the various missionary societies throughout Australia will attend to consider different aspects of their work. On Monday, April 5, the home base will receive consideration. Three sessions on Tuesday, 6th, will be devoted to the Australian aborigines; while on Wednesday, 7th, the work in the Pacific will be discussed. The gallery, it is announced, will be open to the public at all services.

The Victorian conference books closed on Feb. 28. The annual Home Mission offering totalled £1260/17/-, of which £47/11/3 has not yet come to hand. Thus far, seven churches have not shared in this offering. Conference returns are coming in rapidly, but every church secretary is requested to send on without delay, as there is little time between the closing of the books and Easter. The executive is anxious to have large and inspiring attendances during the conference. Emphasis is being placed on the first meeting of general conference. This is the President's Reception, and will be held at 7.45 on Thursday night, March 25, in Lygon-st. chapel. Seventeen past presidents who are still in Victoria are expected on the platform. The singing by the conference choir, supported by well-known artists, will help to make this meeting an inspiring commencement.

President James A. Garfield was an honored member of the church of Christ in U.S.A. It is said that when he was a young man a printed slip was given him by an aged friend, which he carefully cherished to the end of his life. It read: "Make few promises. Always speak the truth. Never speak ill of anyone. Drink no intoxicating liquors. Good character is above everything else. Keep your own secrets, if you have any. Do not marry until you are able to support a wife. Keep yourself honest if you would be happy. When you speak to a person look into his eyes. Make no haste to be rich if you would prosper. Spend less than you earn. Save to invest the balance. Live within your income. Save when you are young to spend when you are old. Never run into debt unless you see a way out again. Good company and good conversation are the sinews of virtue. Your character cannot be essentially injured except by your own acts.

If anyone speaks evil of you, let your life be so that no one will believe him. When you retire at night think over what you have been doing during the day. Never be idle, if your hands cannot be employed usefully attend to the cultivation of your mind."

COMING EVENTS.

MARCH 7.—Essendon church celebrate their 22nd anniversary. All past members and friends are cordially invited to be present. 11 a.m., Dr. W. A. Kemp; 7 p.m., Bro. A. E. Illingworth, special young people's service.

MARCH 7.—North Richmond Bible School Anniversary, 11 a.m., Mr. Keith Jones; 3 p.m., Mr. Keith Jones; 7 p.m., Mr. H. Earle; March 14, 11 a.m., Mr. H. A. G. Clark; 3 p.m., Mr. Mitchell; 7 p.m., Mr. H. Earle; March 16, Grand Concert.

MARCH 14.—Annual offering for Victorian Church Extension, Properties, Trusts and Bequests Department.

MARCH 14, 21 and 24.—East Kew Bible school anniversary. A hearty invitation extended to the brotherhood. Past members invited to come back for these celebrations. If unable to come, please send a greeting. March 14, 3 p.m., Major Sandells; 7 p.m., Mr. W. E. Jackel. March 21, 3 p.m., Mr. H. J. Book; 7 p.m., Mr. John Turner, B.A. Song service commences 6.40 p.m. each evening. March 24, grand concert. Hospitality will gladly be arranged. Please advise F. H. Elliott, 9 Weir-st., East Kew, E.A.

MARCH 20, 21, 22 and 23.—Fairfield Church of Christ jubilee celebrations (1887-1937). Saturday, March 20, 8 p.m., social evening. Sunday, March 21, special services, 10 a.m., 11 a.m., 3 p.m., 7 p.m. Monday, March 22, 8 p.m., meeting, "retrospective." Tuesday, March 23, 8 p.m., meeting, "prospective." Special speakers at all services. A summary of church history 1887-1937. A cordial invitation extended to all-comers. Old scholars and officers specially invited Sunday, 3 p.m. Send greetings, etc., to F. E. Smith, 14 Kennedy-st., Alphington, N.20.

MARCH 23.—Oxford Group House-Party at Swanston-st., after church Easter Sunday evening, at 8.15. All interested friends invited. T. H. Scambler will preach at 7 p.m. on "The Challenge of the Group."

YOUTH WORKERS' TEA AND CONFERENCE

will be held in

Lygon St. Lecture Hall,

On MONDAY, MARCH 8, at 6.15 p.m.

All youth workers, particularly C.E. leaders, club leaders, supts. and secs. of schools, and teachers in senior grades are invited.

The committee appointed at the last tea-table conference will make its report.

Every church should be represented. Send a delegate.

Tea, 1/- R.S.V.P. by Mar. 4, for tea,
—Keith Jones, Sec.

CHURCH EXTENSION COMMITTEE CHURCHES OF CHRIST IN VICTORIA.

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

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

JUST OUT.

"PEACE, THE GIFT OF LOVE."

By Fairella Thornton.

1/-, postage 1d.

Companion booklet to "Friendship's Gift" and "Daily Comfort," same price.

This is the third of a series of devotional readings for one month, suitable for Easter or all the year. "They throw new light on problems" ("A.C. World"). The three sent post free for 3/3. A helpful gift to friends.

News of the Churches.

Victorian News-letter.
A. W. Connor.

Mine Disaster.

ALL Australia has heard of the disaster on our Wonthaggi State coal mine. Full enquiry is promised into the cause of the accident, and as to what can be done to make this work safer for the miner. It is dangerous work, and like the "caller herring" of the song, coal too may be called "lives of men." Two things stand out: the uniform bravery of the miners in facing the danger of rescue, and the ready response of the public for the families of the victims. It is expected that £20,000 will be available, and a strong representative committee has been selected to administer it.

Current papers are carrying a claim that such an event need never happen again, because modern science has made it possible for the "air to be brought to the men" to be tested on the surface, not "the men to be taken to the air" to test it. Let us hope it is so, and that no question of expense will stand in the way of its adoption. But the exhibition of human bravery, and the spirit of kindness in such conspicuous degree, is a heartening thing. It proclaims a latent humanity that is inspiring.

Welcomes to Preachers.

Churches, all in our Eastern suburban group, have welcomed preachers from outside the State: J. Turner at East Kew from South Australia; W. Nankivell from U.S.A. at Surrey Hills, and Thos. Hagger from "everywhere" at Gardiner. These are all populous and growing districts. May the new men bring a new spirit of advancement. That same "eastern suburban" group of ten churches has a quarterly meeting of officers which is growing in popularity. Over 50 men gathered last week seriously to discuss one of our major problems. The verdict of all is that from an educational and fellowship point of view they are well worth while.

Scottish Preachers.

There is money in a "Turnbull Trust Fund" that brings visiting preachers, "mainly Scotch," to our central Presbyterian pulpit. The latest is Dr. Donald Davidson, of Edinburgh. The papers report his first message as on "Civilisation without God." It was a strong plea for the supremacy of the spiritual, and a warning against the attempt to settle our problems, internal or international, apart from Jesus Christ. Judging by press reports, these visiting preachers have been mostly sanely and strongly evangelical, and have uttered a strong virile note in a pulpit that has great influence.

Another Kind of Preacher.

All Australia knows that Victoria imported a high police chief to report on her police affairs, and that the chosen man—Mr. Alexander Duncan—is now Police Commissioner. He is a confessed Christian man and an elder in a Presbyterian church. He has already appeared in the pulpit, and has had certain publicity. Reports say that he has won the confidence of the men under him. There is room for a strong man, and stronger law enforcement would be welcome in certain quarters.

Conferences to Come.

As I write the Methodist Conference has just opened. There is the promise of some strong discussions on social and other questions. We, like most of you, will be preparing for our own conferences this month. The long week-end holiday will elude many, and for those who

get no "annual leave," and who are "docked" a week's pay if they take a week off, other than on public holidays, my judgment is very kind. Yet those lose much who miss these gatherings, and many more could well give a greater portion of time to these gatherings. May they be seasons of refreshing.

State Schools and Religions.

These have resumed. Next week religious instruction begins its nine months' curriculum. The United committee has put much work into a programme. One of our preachers who faces a large senior class in a Sunday school avows it is the best half-hour of the week. I have often felt the same. May all our preachers put their best into it. A few facts of the work in 1936 will keep for another time, and may interest other States.

VICTORIA.

Ascut Vale.—The assistant secretary, W. G. D. Brown, was welcomed back after absence of many weeks owing to his having undergone an operation.

Surrey Hills.—There were good services on Feb. 28, Bro. Nankivell giving splendid addresses. Among the visitors were Bro. and Sister Nankivell, of Tumby Bay, S.A.

Blackburn.—The annual meeting of the church was held on Feb. 18. Reports were very encouraging. The church wishes to extend to Mrs. Freeman and family their deepest sympathy in their sad loss of Mr. Freeman, who was accidentally killed.

Boort.—On Feb. 14 Bro. Stocks spoke in the morning, and Bro. F. Burt at night. On Feb. 21 Bro. Hargreaves spoke in the morning on "The Inevitable Word," and at night on "When Jesus Passed By." On Feb. 28 Bro. E. Streader gave the gospel message. The sisters are preparing a box of clothing to send to Bro. Dow.

North Richmond.—Harvest festival services were held on Feb. 28. Messages by Bro. Earle at 11 and 7 were enjoyed. Singing of junior choir at morning service was a feature. Gifts were distributed by ladies at close of gospel meeting. A young lady was baptised. The Adastral club held a mystery social on Feb. 27.

St. Arnaud.—On Feb. 9 a welcome social was tendered Bro. Fletcher. The attendances at Lord's day meetings are showing great improvement. On Feb. 19 the annual church meeting was held. On Feb. 25 a "street stall" realised £2/2/-, this being paid into C.M. fund. On Feb. 28 a young lady accepted Christ.

Doncaster.—The young peoples' club held a social evening in preparation for the ensuing session. Harvest thanksgiving services were held on Feb. 28. A nice collection of goods was arrayed on the platform. A special anthem was rendered by the choir; Bro. Don. Petty sang a solo. An offering was taken for the Wonthaggi Relief Fund.

Melbourne (Swanston-st.).—At morning service Feb. 28, Bro. C. C. Dawson presided. Amongst visitors were Bro. and Sister Bennett, of Lake-st., Perth; Sister Mrs. Riley, of Launceston; Bro. Seddon (en route from South Africa to Tasmania); also Bro. Day of Vivian-st., Wellington, N.Z. Bro. Scambler preached at both services.

Boronia.—Church and S.S. combined in a happy picnic at Seaford on Feb. 20. Bro. T. W. Bate has returned from a holiday in New Zealand. The annual business meeting on Feb. 25 disclosed a reduction of five in membership, to 79. This is offset by increased average attendances and increased membership of S.S., P.B.P., and K.S.P. clubs.

Echuca.—The Sunday school held their annual picnic at the river on Feb. 20. Good attendances at harvest thanksgiving services on Feb. 28. In the morning Bro. Wigney spoke on "Practical Thanksgiving" and at night on "The Parable of the Sower." A duet was rendered by Bro. and Sister Head. Sympathy is extended to Sister Mrs. Fyfe in the death of her sister.

South Yarra.—At the home-coming services on Feb. 28, Bro. Patterson of Balwyn, was the morning speaker. One sister was welcomed by transfer. At the Bible school reunion in the afternoon, Bro. T. Hagger spoke; Mrs. R. J. Walters rendered a solo. At the gospel address, Miss Milly Scarce was the soloist, and Bro. Mathieson spoke on "The Great Homecoming."

Hamilton.—Harvest thanksgiving services were held on Feb. 28. At morning service, Bro. K. Jones, youth leader, presided; 60 members broke bread. Bro. A. Hughes of Carnegie, gave the address. At evening service Bro. Anderson of Maylands, gave an inspiring message. 90 were present. A message in song was rendered by Bro. H. Newell of Minyip, and Bro. A. Hughes.

Brighton.—In absence of Bro. Forbes on Feb. 28, Bro. J. McG. Abercrombie and T. R. Morris were the speakers. Bro. Abercrombie spoke at communion service on "O that I Had the Wings of a Dove"; and Bro. Morris preached on "What is Sin? What is the Remedy?" During the afternoon the officers organised a special drive for the building fund, when the sum of £251 was promised.

Stawell.—Bro. F. T. Saunders of the College of the Bible spoke to the Y.P.S.C.E. on Feb. 16. They were also well represented at Ararat at the Union Rally on Feb. 20. Ladies' aid held a sewing afternoon on Feb. 17. Attendance at mid-week prayer meetings were fair. Rainbow club held their annual banquet on Feb. 18. Harvest thanksgiving services were held on Feb. 21. Bro. Holland delivered impressive messages.

Castlemaine.—Attendances have suffered somewhat owing to some being absent on holidays. We had a visit from Bro. and Sister Clipstone, when our brother addressed the week-night meeting. Bro. Pratt lodged a protest against an organised Sunday sports gathering in the district. Sister Mrs. Allen was received by letter from Bendigo church. Misses Vera and Dorothy Read have completed ten years' unbroken attendance at Bible school.

East Kew.—At the close of Bro. Turner's evening address on Feb. 28 a young man and a girl confessed Christ. The church has raised sufficient money to pay interest and insurance; £50 raised by the sisters will help to pay off principal account. Sympathy is extended to Bro. and Sister Holmes in the death of their son Percy, also to Bro. and Sister Haslem in the death of their infant son. Bro. Haslem is in hospital as the result of an accident.

Ballarat (Dawson-st.).—Bible school picnic was held at Lake Burrumbeet on Feb. 20. About 250 people attended. A very impressive service was conducted on Feb. 28 by Bro. Gullock, when the recently elected deacons were appointed to their office. In the evening members were responsible for the gospel services at Ararat, Maryborough, Peel-st., and Mount Clear. Bro. Wilkie is now leader of the senior Bible class, and Bro. A. Ferguson secretary of the church.

Gardiner.—A very fine series of welcomes is being accorded Bro. and Sister Hagger, each auxiliary in turn expressing its own welcome. On Feb. 24 the chapel was filled at a public welcome when Dr. and Mrs. Hinrichsen cordially spoke for the Victorian churches, and Mrs. Main and Bro. J. Adams for Gardiner. Bro. and Sister Hagger have already made a very favorable impression and the church is anticipating an evangelistic revival. 185 broke bread on Feb. 28. Bro. Hagger at both services spoke with power. The younger daughter of the late Bro. Will. Waterman made the good confession.

(Continued on page 140.)

Foreign Missions.

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

PREPARING FOR ANNUAL OFFERING.

THE annual offering for overseas work is only three months ahead. Already the Federal Board and State Committees are planning an Australian-wide educational campaign, and it is anticipated that a special man will be in each State during the month of June. We earnestly desire the co-operation of preachers, secretaries, and all departmental leaders so that early and frequent mention might be made. During the past two years our aim has been £5,000. The aim was never reached, but had the aim been reached many of the financial problems would have been solved.

Just as forcibly as words can convey our meaning we state, less than an offering of £5,000 this year will cause serious difficulties both at home and on all our fields. We seek your co-operation and your prayers.

BARAMATI'S FAREWELL TO MR. and MRS. H. R. COVENTRY.

MR. and MRS. COVENTRY have worked so hard in connection with our school, and raised its standard so splendidly, that our band of teachers wanted to give them special honors before they left us.

The church gave the usual big public farewell, and on both occasions it was interesting to notice how the speakers spoke in a praiseworthy manner of Mr. Coventry's organizing and disciplining ability. We smiled when one speaker called Mr. Coventry "The Chapel Builder"; this name he certainly has earned, seeing Mr. Coventry has seen to the building of all the chapel buildings in our Baramati district, and two of them have been put up in this his last term of service. It was a pleasure to attend the public farewell given to Mr. Coventry by the depressed class people of Baramati village. The outcaste people are usually spoken of as the depressed class these days. This meeting was held in front of the school for these depressed class children. Mr. Coventry having been a member of the Baramati Municipal Council nearly ever since he has been a missionary in Baramati, except when home on furlough, naturally has done a lot to help in many ways these backward class people. Through his efforts they have a fine day school run under Government rules and regulations, as all the other schools are in this big village. At this farewell meeting some very interesting and praiseworthy things were said, not only by leaders and teachers of the depressed classes, but by Brahmins and other caste men who were there. The Brahmin gentleman who spoke was the secretary of the Municipal Council, and he has known Mr. Coventry as a fellow-councillor for the past 18 years. He spoke in very high terms of Mr. Coventry's impartial ever-ready help for all castes and classes of men; also of his splendid work in the council all those years.

Personally having known of the intolerance of these Brahmin and other high-caste peoples here in Baramati in the years past, I could not but feel how different is their attitude towards us in these days; and what a different India it is to-day when caste men will go along to gatherings of low-caste people as they used to be called, and will even sit next to them and rise to make speeches in praise of some of them. Missionaries have often the opportunity of helping to bring the heaven of Christianity among these people, as well as the gospel of love and salvation.—E. M. Caldwell.

WHO ARE THE UNTOUCHABLES?

WHO are the depressed classes, otherwise known as Untouchables, Outcastes, Panchamas, Exterior Castes, Scheduled Castes, Adi (i.e., Original) Hindus, and now referred to by Mr. Gandhi as Harijans (Offspring of God)? They are the bottom layers in that stratification of the social order created by the caste system, in which each group maintains its distinctness from other groups by prohibiting interdining and intermarriage. The bottom layers inevitably bear the weight of all those above them. Of their many names, "The Untouchables" is the most expressive. Think of the dead weight on our self-respect if we had been taught from early childhood that physical contact with us was defiling for any respectful person. The untouchables may not live in the ordinary village, but in special quarters, well away from the houses of their caste superiors. Few have land, scarcely any can read and write, hunger is a common experience, they do most of the dirty work and get minimum of pay.

In some districts the untouchables may not walk on the public roads. They cannot draw water from the same wells as the people of respectable castes, and while shortage of water is one of the commonest hardships of all villages, it presses far more heavily upon the untouchables than upon anyone else. It is not uncommon for them to have to walk long distances to get a few pots of water. For many, the only supply is from stagnant pools, unprotected canals or rivers, or holes dug in the dry beds of streams. The writer once stood at evening beside a stagnant pool of muddy water, and watched while at one end of it a man washed clothes, into the middle a large snake crawled and swam away, and at the other end a woman filled her pot to cook the evening meal. By the law of the land, every school supported or aided by public funds is open to all classes of children, but in simple fact the vast majority of village schools are inaccessible to them. Illiteracy is the rule, and to meet an untouchable who can read or write is a pleasant surprise.

Missionaries are suspected of exaggeration when they speak of the suffering of these people, but here are Mr. Gandhi's words:—"Untouchability of a healthy kind . . . is a rule of sanitation . . . but untouchability such as we are observing in India to-day is a hideous thing . . . It has degraded both the untouchables and the touchables. It has stunted the growth of nearly forty million human beings.

They are denied even the ordinary amenities of life . . . An untouchable is outside the pale of respectable society. He is hardly treated as human being but is an outcaste, hurled into an abyss by his fellow beings occupying the same platform. This great Hindu religion itself will perish in spite of its so-called millions of followers, if its votaries persist in harbouring the evil of untouchability.

—Extracts from "The Untouchables' Quest," Livingstone Press.

MR. and MRS. DUDLEY ON AOBA.

WE commenced school on January 4. Our chief reason for starting so soon was that we could not get any help with the house. I would have preferred to have had more of a look around, but there were things which needed immediate attention, thus school provided the solution. We have a school from 8 o'clock until 10.30 a.m., after which the scholars come across to assist us at the house. Mrs. Dudley has thirty-six women and girls on her roll, whilst I have thirty-eight men and boys on my roll.

I have to report that I have given 31 injections for yaws since last report, have extracted five teeth, and attended to numerous dressings and other cases. A week ago I was requested to visit a Melanesian village to attend to some sick folk who could not come to see me. I went to the place which is well up in the bush at the rear of the mission house. It took an hour and a half to walk there. On arriving I found some dreadful cases of yaws. I gave eight of the people injections, and set out for home. On arriving Mrs. Dudley informed me of another case to which I had to go almost immediately. This meant another walk of over two miles. At night I lay on my bed exhausted. The previous Monday I was called to a case at Loni, which is five miles from here. It took almost all the morning to walk there and back. I am afraid that I will not be able to keep this up, as I am feeling very tired in body already. But one feels duty bound to answer a call for help. Do you think it would be possible to provide me with a horse? The roads are good, and the natives have volunteered to remove any obstructions which at present are in the way. I think that one could be landed here from Vila or a nearby-island for £10. There would be the additional cost of a saddle and a bridle. The services of a horse would mean the saving of time and energy. It would also enable me to cover a wider field. I trust that this matter will receive your earnest consideration.

The sea went mad during last week when we had our first sample of hurricane weather. We had a fine time shifting the launch on to higher ground. The sea came almost up to Mr. Purdy's store at times.—Lionel E. Dudley.

TAKE PROMPT ACTION

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

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

STATE SAVINGS BANK OF VICTORIA

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

OPEN FORUM

For "Christian" Readers.

AND AFTER.

VERY rarely does your enthusiastic chorister stop to listen to the singing of others while he has the opportunity to join. But I have just left a service during which was sung a hymn to which I listened throughout. "Listened," because of the way in which the hymn was sung, sung and felt. The hymn was Whittier's "Dear Lord and Father of mankind."

Some six years ago that hymn was learned by the Bible school for its anniversary services. It was not, at the time, favored by either teachers or scholars. It lacked popularity because the tune was "so quiet for an anniversary hymn," and because rehearsal included the practice of dividing the words into thoughtful phrases. Whereas, as everyone knows, anniversary hymns are often sung in a way calculated to raise the echoes, and so that only the physical necessity for taking breath separates the words into "phrases."

An examination of the words of the hymn will suggest that it may have been a little "above the heads" of the scholars, though the tune used (Maker's "Rest") would play its part in interpreting the spirit of the words to the scholars. But let us look on.

Six years have passed. The junior members of that Bible school now attend the church meetings, the seniors are church members (indeed a couple are now officers). Dare one expect that Bible school training six years old will favor their worship life? Why not in musical habit as in doctrine and in religious habit?

I listened with delight. And now, having written these words, I am starting to look for a hymn of quiet devotion, which will be used at our next anniversary—and six years after.—David Plummer.

HOTEL PERMITS.

IN view of the continued abuse, and weakness, of the "permit system" of South Australia, which allows hotel proprietors to sell alcoholic beverages after hours, I beg for space for another word in your valuable columns. The Ministers' Fraternal of Port Pirie is very much perturbed with the growing practice of the "system." The whole thing has become a farce. We might as well have the "late closing" of the hotel bars. Drinking would be done, at least openly across the counter. On Monday, February 15, the following statistics were published in the columns of the local press:—"Five hotel permits were granted in Pirie on Saturday, bringing the total number granted for seven days to 23. On Feb. 6 and last Thursday justices heard applications in open court. On the other occasions the hearings were in private." Further, the act is so illogically and indefinitely worded that even the justices in Pirie have differed as to whether the application should be heard in "private" or "public." Most hearings at the present time are heard in "private." Of the 23 permits granted from Feb. 6 to 13 twelve were heard in "private." The system is a "counter attack" on the early closing, and, as far as the hotel proprietor is concerned, it is proving a very profitable piece of legislation. A meeting of the ministers and representatives of the Free Churches of Pirie was held on Tuesday, Feb. 16, to discuss the position in view of the many liquor permits that have been applied for and granted in Pirie. The following resolution was

unanimously adopted:—"That this meeting representative of the Free Churches enters an emphatic protest against the permit system for hotels. In view of the excessive number of permits and the administration of the act in the courts of Pirie, we earnestly urge the government to enquire into the position here. Believing that the system is extensively abused, and that the meaning of the act is constantly being evaded, we also urge the government to reconsider the measure with a view to its repeal." A copy of this resolution will be forwarded to Mr. S. W. Jeffries, the Attorney General for the State.—Denzil G. Ritchie.

Youth, the World, and the Future.

MR. H. T. McKEAN, vice-president of Melbourne Y.M.C.A., and Mr. I. M. Nichol, honorary secretary of the Australian Y.M.C.A. Tournament Trust, have returned to Melbourne after attending the World Conference of Y.M.C.A.'s held in Mysore last month. It was a fresh adventure because this was the first of the long series of Conferences to be held in Asia.

Mysore is a beautiful garden city laid out with spacious roads and parks with electric light and traffic control, yet full of the romantic atmosphere which travellers associate with the East. In Mysore the best of the East and West seem to be combined both in the Maharaja and his Diwan (Prime Minister), Sir Mirza M. Ismail, K.C.I.E., O.B.E., as well as in the city where in the last sixty years a hideous bundle of slums and hovels disseminating plague has been swept away.

The conference meetings were held in the grand-stand of the Maharaja's private race-course outside the city. The delegates were housed in small bungalows, each consisting of one room and a bathroom, built around the racecourse, and specially equipped tents. The Maharaja, devoted Hindu, provided this race-course and accommodation free. In the course of his address of welcome to the delegates his Highness said:—"It is to youth, the age of idealism, that we must look for new ideals of life, of religion and of dedication of self to the good of others."

After the reception by the Maharaja the delegates returned to the grandstand to receive an address of welcome from the Diwan. Dr. John R. Mott made reply briefly on behalf of the World's Committee and Dr. S. K. Datta on behalf of the Y.M.C.A. Movement of India.

Thus inaugurated, these hundreds of delegates from the world over, settled down to the task of the conference which was to try and discover what is "The will of God in relation to youth face to face with a world in upheaval." Some of the problems were national relationships, the relationship between the different races and members of different religious faiths, the situation facing youth confronting the increasing claims of the nation, the need for building a new social order, the whole purpose of the church, and the ever-present challenge of the personal life.

For a whole day, the conference considered the ways in which the Y.M.C.A. could meet the needs of boyhood. The most striking feature of the discussions is the variety in the different situations, from India where the helpless child changes rapidly into a pariah in the work of the family, with no intermediate stage of youth, to England, where for many years the boy is cared for and trained by the family and the state; from the Philippines, where the young men are more familiar with the heroes of America than those of their own history, to the

new Germany, where youth is mobilised in the service of the nation-state. In some countries, boyhood has been seen to be the time when ideals are the most easily expressed, and a striking example was given of an international camp where Japanese and Chinese boys, who came with hostile attitudes towards each other, learnt to overcome the national barriers in the common life—sharing tents with each other and reaching a sturdy comradeship.

A keenly debated report on International Relations was referred to a special committee, which succeeded admirably in drawing up a synthesis of the different points of view. In this period of tension, the final draft read, we must fall back on the grace of God, knowing that through Christ his will can be released with revolutionary power in the life of man. Youth was called to grapple with the injustices, inequalities and forced arrangements which are root causes of war, and to study underlying causes such as economic rivalry, pressure of population on resources and distribution of raw materials.

College Notes.

THE opening of the college sessions took place on Wednesday, Feb. 17. A number of visitors was present. Twenty-six students were enrolled.

The Lygon-st. officers and sisters entertained the members of the Board of Management and their wives, the faculty and the students, at tea on Monday evening, Feb. 22. This annual function at the Lygon-st. chapel, which has now been held 27 years of succession, is much appreciated by the members of the college.

The inauguration service followed the tea. The chairman of the Board of Management presided. Anthems were rendered by the combined Lygon-st. and Swanston-st. choirs, under the leadership of Mr. E. Tippett. The address was delivered by Mr. W. F. Nankivell, B.A., B.D.

Since the College Demonstration in November last, when eight students received diplomas, two other exit men, Messrs. T. O. Fisher and K. Dyster, have secured necessary university passes, and qualified for the diplomas. They were presented in absentia, Mr. Fisher being in America and Mr. Dyster in South Australia.

The following scholarships were presented by Principal A. R. Main: The Old Boys' Scholarship to Mr. C. G. Taylor, of Western Australia; the Morton Noble Scholarship to Mr. T. W. Bate, New Zealand; the F. G. Dunn Memorial Scholarship, to Mr. D. G. Hammer, of New South Wales; the F.M. Ludbrook Memorial Scholarship, to Mr. A. B. Clark, of Queensland; the Eliza F. Winter Scholarship, to Mr. C. Cole, of Queensland; the Emma C. Hovey Scholarship, to Miss E. M. Bentley, of Victoria; the College of the Bible Girls' Association Prize, to Miss M. Cedergreen, of Queensland; the Mr. and Mrs. T. E. Rose Scholarship, to Mr. P. C. D. Alcorn, now studying in Sydney University. The William Grindrod Memorial Scholarship was divided between Mr. C. G. Taylor, of Western Australia, and Mr. F. T. Morgan, of New South Wales.—T.H.S.

PRAYER.

LET me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market place or tranquil room;
Let me but find it in my heart to say,
When vanguard wishes beckon me astray,
"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way."

Amen.

News of the Churches.

(Continued from page 137.)

VICTORIA.

Beauleigh.—On morning of Feb. 21 the church was addressed by Bro. Hemsley, of Brighton, and on Feb. 28 by Bro. Hore. The school has been practising for its anniversary.

Newmarket.—On Feb. 28 there were good meetings at 53rd anniversary services. Dr. W. A. Kemp addressed morning service, and Dr. W. H. Hinrichsen gave a fine gospel address to over 100 people. Choir rendered an anthem and Bro. A. Haskell, of Williamstown, gave a fine solo.

Maryborough.—On Feb. 28 good meetings all day. Bro. T. A. Maxwell, of Ballarat, in the morning spoke on "The Promise of the Holy Spirit," and in the evening on "The Gospel Feast." A duet was rendered by Miss Scantlebury and Miss A. Taylor. One young lady made the good confession.

North Essendon.—For past few weeks, Mr. Westwood has been unable to attend church meetings. Monthly socials are being held to aid church funds. Harvest festival meetings were held last Sunday. Mr. Halsbeck gave the morning address, and Sister Violet spoke in the evening. George Sell, a Sunday school scholar, was seriously injured last week-end.

Carlton (Lygon-st.).—The church is without the services of a regular preacher until Bro. Russell Banks begins his ministry on Mar. 7. On Feb. 28 Dr. Killmister addressed the morning service. Gospel address was taken by Bro. Robt. Geyer of Prahran. Mr. and Mrs. Smith, of Wonthaggi, Miss Rodda, of Adelaide, and Miss Bagley, were among the visitors.

Moreland.—On Feb. 14 Sister Archer from Toowoomba, Q., had fellowship. Bro. Arnold spoke morning and evening, gospel subject being "If Christ Came to Moreland." Miss Downing sang a delightful solo. On Feb. 16 the church half-yearly social was well attended. Y.P.S.C.E. on Feb. 17 visited the home of Mr. and Mrs. Cranston, and provided a pleasant evening of music. Bro. Arnold presented the messages on Feb. 21, his evening subject being "Wanted—A Decision!"

Brunswick.—On Feb. 21 there was one confession at gospel meeting. On Feb. 23 Bro. A. J. Fisher spoke on the "Millennium." On Feb. 24, the women's mission band held a "mystery" afternoon. At night, the Y.W. league held a "picture" night at the chapel. The junior C.E. held a sale night on Feb. 26. Bro. A. J. Fisher spoke to the young members on "What are Isolated Members?" and to the older members on "A Picture of the Early Church at Work." The gospel theme was "The Place of the Cross."

Footscray.—Splendid meetings have been held during the month. A few days ago the ladies' aid and mission band spent an enjoyable outing in Footscray Gardens. Reports presented at half-yearly business meeting held on Feb. 24 were of an encouraging nature. There have been twenty additions by faith and baptism during year. There are prospects of further decisions. The church deeply sympathises with Bro. A. J. Tomkins in the loss of his wife. Sister Tomkins was a patient sufferer for many years.

Ringwood.—On Feb. 18 a "welcome back" was given to Bro. Taylor, who has been on holidays in W.A., also a farewell was given to Mr. and Mrs. Rasmussen and family. Bro. Holloway on behalf of the church made a presentation to Bro. Rasmussen in recognition of his helpful services during Bro. Taylor's absence. S.S. annual picnic was held at Frankston on Feb. 23. Iain compelled a return to the chapel for community singing and tea. At gospel meeting on Feb. 21 a member of the Bible class confessed Christ. Attendances at all meetings and S.S. are maintaining a good average.

Northcote.—On Feb. 28 Bro. E. Arnold was welcomed into fellowship. After school staff monthly business meeting, Bro. R. P. Morris (president of Bible school and Y.P. dept.), and helpers, brought an informative illustrated lecture on present position, need, and opportunity of Bible school work, and later in fellowship and discussion at staff tea. Forty young people are canvassing district inviting folk to special services.

Ormond.—On Feb. 11 the J.C.E. held a happy social. On morning of Feb. 21 Bro. J. H. Tinkler gave a very good message. At gospel service Bro. K. A. Macnaughtan gave a stirring address on "The Wonthaggi Mine Disaster." An offering taken for the B. and F. Bible Society. The choir sang under the baton of Bro. Tinkler. Some members are still absent through sickness, but services have been attended fairly well. A K.S.P. club has been formed, the initiation ceremony being performed by Kappas from the Gardiner club. The deaconesses attended the monthly officers' meeting on Feb. 22. Fair meeting on Feb. 28. Sister Mrs. Singleton attended for first time since her illness, also Sister Mrs. Macnaughtan. "The Penitent Robber" was the subject of evening address.

QUEENSLAND.

Wynnum—Hawthorne Circuit.—The work is going along steadily in both churches. Hawthorne S.S. teachers have had annual meeting with election of officers and teachers. Kindergarten department is being brought up-to-date. Wynnum young men have formed a cricket club to play winter matches.

Charters Towers.—Two further decisions for Christ are reported. Sister Ruby Wherry passed away on Jan. 22. Recently Y.P.S.C.E. held a successful social, proceeds going to support orphan in India. Bro. Geizendanner gave an appreciative message to the church on Feb. 7. Prayer meetings have greatly improved.

Maryborough.—Meetings continue to be well attended. 42 attended the Lord's table on Feb. 21, and there was a good attendance at gospel meeting, when Bro. Mason's subject was "Hearing and Doing." Sister L. N. Payne, of Toowoomba, was a visitor on Feb. 14. Sister Molly Price left on Feb. 22 to attend the training college at Brisbane.

Roma.—Increased interest is manifested in the gospel services. Many strangers attend and show interest in Bro. Street's addresses. Bro. Street has commenced a series of addresses on "The Dispensations." Bible school work is very encouraging, attendance being back to normal after holidays period. The school is practising for anniversary.

Gympie.—On Feb. 14 a married lady made the good confession at the close of Bro. Vanham's address on "The Certain Road to Heaven." The Bible school reports four new scholars. The sisters' guild has laid new lines on both platforms in the chapel. Twenty-three were present at the Y.P.S. on Feb. 17. Impromptu conversations proved popular. Bro. Vanham preached at Moonland at 10 a.m. and on Feb. 14 he conducted a well attended service at Goomboorian.

Annerley.—All auxiliaries are again active. Endeavor Sunday was held on Feb. 21, when Bro. F. Collins gave the message, Junior C.E. taking part. At night Bro. Davis spoke to a large audience on "Young Peoples' Problems." At annual rally on Feb. 23 there was a good attendance. Reports show societies to be in excellent condition. Membership has been increased, church helped financially. Indian orphan supported, and needy of district helped with groceries, clothing, and money. Mr. S. J. Southgate gave a searching address on "The Task of the Church." Newly elected officers were inducted to their positions by Bro. Davis. An offering was taken for City Mission.

Bundaberg.—Attendances are good. The church has had to say farewell to Bro. F. Prestwood and son Will. At a social given to them, when farewells were spoken, each was presented with a book from the church. Bro. F. Prestwood has been an elder for a number of years, and will be missed. On Feb. 14 Bro. Verco's subject, "Christian Union, Why?" was broadcasted. At breaking of bread on Feb. 21 a sister and brother were received into fellowship. At night, after Bro. Verco's address "Coming to Christ," four senior girls from Thabebon S.S. made the confession, and a sister was received into fellowship at evening breaking of bread. B.F. offering has reached £161/1/2.

WESTERN AUSTRALIA.

Victoria Park.—For January many families were absent and attendances were somewhat below average. During the preacher's absence on holiday, Bro. Jeff Gordon and Geo. Payne ably conducted meetings on Jan. 17 and 24. Prior to sailing for India Bro. J. E. Thomas gave a farewell address. On Jan. 28 all church auxiliaries are once more on upward grade. Feb. 7 S.S. teachers of Carlisle and Harper-st. met for tea. Carlisle S. school and friends held a successful picnic at Como riverside on Feb. 8. Y.P.S.C.E. on Feb. 9 commenced the year with 35 present.

Fremantle.—At church business meeting on Feb. 17 Bro. S. Thomson was unanimously elected deacon emeritus. For year ending Dec. 31, 1936, there have been 39 additions to the church, five by transfer and 34 by faith and obedience. Losses include eight by transfer, five by death and 29 by revision of roll. The roll now stands at 283. A tent mission has been arranged for May at Palmyra, with Bro. R. Raymond as missionary. On Feb. 11, the church gave a kitchen evening to Miss Edna Anderson, who was married to Mr. S. Bullard on Feb. 13. On Feb. 14 Bro. Banks passed away. Sister Mrs. H. Cole still lies extremely ill in hospital.

TASMANIA.

Invermay.—Meetings are well maintained. Local brethren from Margaret-st. church, continue to uphold the work faithfully. Four Bible school scholars and one gentleman have been added by faith and baptism. Sister Jenkins and Bro. Rod. Pitt are meeting with the church again. Our aged Sister Higgs also meets when possible. Mrs. Dawkins is still confined to her home.

Hobart (Collins-st.).—The 65th anniversary of the church was celebrated on Feb. 14. The conference president, Bro. I. A. Paternoster, was speaker at both services. A social evening was held on Feb. 15. Morning topic on Feb. 21 was "The Irrepressible Church." In the evening a young people's service was held—parade of Y.P. guild, cricket and tennis clubs, also Rover Scouts. Bro. Bowes spoke on "Life at Its Best."

SOUTH AUSTRALIA.

Glenelg.—A well attended half-yearly business meeting was held on Feb. 24. The net gain in numbers was only one, but the seed has been faithfully sown. The members have unanimously decided to continue the engagement of the preacher, Dr. Jas. Johnston. Miss Joy Coombe was recently received into fellowship after confession of faith.

Balaklava.—A social gathering was held on Feb. 24 to bid farewell to Bro. and Sister W. Long, and Dulcie. On behalf of the church Bro. Ingham presented a case of cutlery to Bro. and Sister Long, and a pair of pieces of crystal ware to Dulcie. Bro. M. Roberts presented Bro. Long with a clock from the choir, of which he has been conductor for a number of years. On Feb. 28 there was one confession at the close of Bro. Ingham's gospel sermon—a senior scholar of the Bible school.

Mile End.—Bro. W. W. Saunders gave the message on Feb. 21 at 11 a.m. Special messages are being given in the interests of home missions. Fair attendances. Annual church business meeting Feb. 24. Three young people confessed their faith in Christ at evening service on Feb. 28.

Berri.—Interest is maintained in all departments. Average communicants for the month, 57. The ladies will recommence their guild meetings on Thursday next. The Berri Y.P. held their last meeting, "A Night by the Lake," on the shore of Lake Bonney, Barmera. The Winkle Y.P. held a social evening on Feb. 25, 27 present. Bro. Alan Clark conducted the gospel service at Winkle last Sunday.

Milang.—On Feb. 21 the 79th church anniversary was held. Bro. Wm. L. Ewers conducted services, his addresses being much appreciated. On Feb. 23 a tea and public meeting were held. A pleasing feature was a presentation, H. V. Morton's "In the Steps of St. Paul," and a New Testament with Psalms, to Bro. Goldsworthy, as a recognition of forty-one years service as secretary to the church. The church appreciates our brother's long and faithful service.

Dulwich.—The preacher, Bro. Norris, and wife, have returned from holidays at Port Elliot. Church received an inspiring message from Bro. Ewers, H.M. organiser. On another Lord's day, Bro. George Black, preacher at Warracknabeal, Vic., was speaker. Bible school picnic at Morialta was successful. Church tendered kitchen evening to Mr. Robert Russell and Miss Mavis Brune before their marriage. Dr. Trevor Turner was welcomed when he spoke at the Lord's table.

Hindmarsh.—At harvest thanksgiving services on Feb. 28 Bro. W. W. Saunders' morning address was on "True Thanksgiving." At the gospel service Bro. W. W. Saunders preached on "The Sureness of God's Promises." The choir contributed special anthems. The gifts of fruit and groceries, etc., were distributed between various institutions. At the evening service an extra table was displayed of gifts from the kindergarten department. On Monday last the Port Line Mens' Group rally was held at Hindmarsh, when Bro. Saunders addressed the meeting.

Kadina.—On Feb. 28 Bro. E. Arnold commenced his labors at the harvest thanksgiving services. 71 at breaking of bread service. The choir rendered an anthem. Bro. Arnold spoke on "White Robes." At the afternoon service, 112 being present, the subject was "The New and the Old." The choir rendered two anthems, and the male choir sang, "Lord, is it I?" At night 140 were present, when Bro. Arnold spoke on "Unplucked Fruit." The choir and others assisted with items. Sister Mrs. Wilton, sen. was able to attend the service after a long illness.

Prospect.—On Feb. 14 Mr. David Unison of the Aborigines Mission addressed the church. Bro. Baker preached the sermon at night to a good congregation. On Feb. 15 Miss Harvey, recently returned from abroad, gave an interesting account of her travels in Egypt. On Feb. 21 Bro. A. Anderson, Federal Foreign Mission secretary, spoke at the morning meeting, and in the afternoon gave an address on the depressed classes of India. A large congregation was present at night when Bro. Baker conducted a memorial service for the late Sister Miss Bradshaw, who passed away during the previous week. Miss Bradshaw was a faithful teacher in the kindergarten and a church worker for many years. Mrs. Buckley also passed away at the age of 86 years. The sympathy of the members goes out to the sorrowing friends. On Feb. 23 the K.S.P. society held a successful concert to raise funds for their silver jubilee celebration. The half-yearly business meeting of the church was held on Feb. 24.

The pastor reported 13 baptisms for the six months; reports from the Bible school and other auxiliaries were satisfactory.

NEW SOUTH WALES.

Marrickville.—On Feb. 28 Bro. Fred Button, from Mosman, gave a good message at morning meeting, and Bro. Caldecott, from Lane Cove, preached an inspiring sermon on "When I am Weak, then am I Strong." There was a good attendance. Mrs. Wakeley's solo was enjoyed. There was a fine attendance of young worshippers' league.

Canley Vale.—On Feb. 21 Bible schools day was held. The whole school attended evening service which was a splendid meeting. A young lady was baptised. Bro. James Seir Sainy entered into rest on Feb. 24 at age of 85. He was an elder of Canley Vale church for many years, and for 50 years was in membership with churches of Christ. Bro. Myers, correspondent to the "Christian," is ill.

Lismore.—Speakers at recent services have included Mr. A. Harrison, State Sup. of District Unions, in connection with N.S.W. C.E. Union, and Mr. J. Bates, District C.E. President. Special C.E. meeting was held recently when other societies were present and the newly elected officers inducted by the district president. Some elderly folk are passing through trying times of illness. Bro. D. Wakeley, Conference President, spoke on "Witnessing" to a well attended gathering of the church on Feb. 24.

Taree.—A Bible school outing on Feb. 27 was very successful. On Feb. 28 the conference president (Bro. D. Wakeley) visited J.C.E. society at 9 o'clock, and gave a deeply spiritual message at the communion service which commenced at 9:30 a.m. Bro. Wakeley then addressed Wingham church at morning worship, and conducted the gospel service at Comboyne (35 miles distant) in the afternoon. The closing message was given at Taree in the evening, and the president left for Sydney by the Brisbane Limited that night. The church has been encouraged and strengthened by the ministry of the day.

Broken Hill.—On morning of Feb. 21 a good meeting listened to Bro. E. G. Warren's exhortation on "Building God's House." At 7 p.m. he preached on "What the Bible Says About Baptism." At the close Bro. Arthur Tregloan was baptised, and received into fellowship at after service. Senior C.E. society had a campfire meeting at Stephen's Creek on Feb. 22 led by Miss Joyce Button. Four car-loads of Endeavourers went out. Letters were read from the churches at Wallaroo, Gawler, Victor Harbour. It was a home mission meeting. Junior society took part in the service on Feb. 14 and also at rally in Baptist church. On Feb. 17 there was a house-to-house canvass for increase of scholars in Bible schools throughout Broken Hill and suburbs. All Protestant churches assisted.

Reckdale.—On Feb. 27 an anniversary tea and public meeting was arranged by the women's fellowship to celebrate the 14th anniversary of the opening of the chapel. About 60 sat down to tea, while at the public meeting the chapel was well filled. Splendid messages were delivered by Bren. P. G. D. Alcorn and C. Nance-Kivell. Elocutionary and musical items were also enjoyed. Proceeds were for kitchen extension fund. At annual business meeting on Feb. 24 officers were elected for coming year. Reports from all auxiliaries were very gratifying. Sister Hampton's son has been in hospital as result of accident but is recovering. Sympathy is expressed with Bro. Sainy in the loss of his father. On Feb. 28 Bro. Pricely gave a stirring morning message, and at night to a large congregation spoke on "A Happy Funeral." A young lady confessed Christ.

ADDRESSES.

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Thomas Hagger (preacher Gardiner church. Vic.).—7 Nepean-st., Glen Iris, S.E.6.

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DEATHS.

CARNABY.—On the 19th Feb., 1937, passed away at the residence of his son (Mr. Hector Carnaby), 30 Locksley-rd., Ivanhoe, William, beloved husband of Ellen, loving father of Roland, Arthur, Victor (deceased), Hector, Irene (deceased), grandpa of Wesley, Betty, Bill, Phyllis, Joan, and Nan. Aged 80 years.

TOMKINS.—On Feb. 17th at Austin Hospital, Heidelberg, Annie Victoria, beloved wife of A. J. Tomkins, loved eldest daughter of Mr. and Mrs. G. R. Coxhead, of 125 Essex-st., West Footscray, sister of Ivan (deceased), Eric, Ted, Allan, Rodger, Ron (deceased), Lou, and Mrs. White (Amy). A patient sufferer at rest.

We rejoice that she is with Christ which is far better.

—Inserted by the family and Grace and Mavis.

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Speaker.—

Mr. G. W. Sheppard, the Society's Secretary for China, and
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SOCIAL WELCOME, Thursday, March 11.

Social Service Notes and Comments.

Conducted by W. H. Clay.

1937 Conference.

THE Victorian Social Service Department has arranged for four ten-minute addresses on Tuesday evening, March 23, on various phases of social service activities. Bren. A. L. Gibson, A. J. Fisher and Will H. Clay and Sister Violet will take the following subjects: "The Christian Fellowship Association—A Prophecy." "The C.F.A.: How it Works—its Relation to Social Service." "Homes for Our Aged." "Social Service as Practised by our Department." Gardiner and Balwyn chors, and Box Hill male quartette, will render musical items.

Employment.

In spite of the stated recovery from the depression, which is so often referred to, there are still many fine men seeking remunerative employment. The survey being made by the Boys' Employment Movement, with the approval of the Government, has already revealed that there are nearly 4,000 young men between the ages of 18 and 25 years waiting for an opportunity. A host of men beyond these years are in even a more hopeless position. What message has the church for them? The problem is real; what is the solution? Is it Christ? If so, let us present him. A young man, apparently of a decent type, broke a city shop window in Melbourne last week, and waited for the caretaker to arrest him, and later for a constable to lock him up. His reason for the offence was hunger and homelessness. This is not an isolated case.

State Wide No-Licence Poll in Victoria.

Probably early next year, the second No-Licence Poll will take place. Already the rival forces are preparing themselves for battle, and what a battle it is going to be! If we are going to win, we must pray as though all depended upon God, and work as though all depended upon us. At the 1930 poll we voted 418,955 against 252,286, a 43.14% vote for no liquor bars, 8 electorates, 48 divisions, and over 300 cities and towns had "Yes" majority; 4 divisions had a 3/5 majority. We can better these figures in 1938 if we will to do it. Let not Christian people repeat the parrot phrase, "Prohibition failed in U.S.A." Prohibition did not fail in U.S.A. The government failed. It is a foregone conclusion that, when we win in Victoria, we too will have to contend with an army of law-breakers, and handicaps of interstate trade, but nevertheless we must try to win.

Aborigines Appeal.

The secretary of the Australian Aborigines League has made a pathetic and startling appeal through the Melbourne press on behalf of his fellows for equality of opportunity and responsibility. As a lad, he states, he can remember 500 men of his own tribe gathered on one occasion. Now his family is the only relic of the tribe. There is surely some justice in his claim. It is high time that the church answered the cry of this people. William Cooper, the secretary referred to, is a fine type of man, highly intelligent, and well fitted to take his place amongst his fellows, and he represents the better class of aborigine which merits legislative treatment and social consideration differing from that meted out to the wild nomadic type. Since our committee withdrew from Cameroonganga, the miserable conditions under which the people were housed and fed remain almost the same. Wood and iron for the construction of more houses of the slum type are

on the ground, but it takes years for the government to act where the poor aborigine is concerned. Nothing short of a Royal Commission on the question will bring about the remedy.

Christian Fellowship Association.

The Victorian Social Service Committee is delighted to record for the forthcoming Conference over 1,500 membership in the C.F.A. for just over one year. The record of achievement from the viewpoint of relief is remarkable. For obvious reasons we cannot speak specifically. We are confident, however, that among those who have shared in the benefits of the movement there are some who cannot remain silent. What the future holds for C.F.A. will be told on the night of the Social Service Demonstration in Lygon-st. on Tuesday, March 23.

MY WISH!

Let me be a little kinder,
Let me be a little blinder
To the faults of those about me,
Let me praise a little more;
Let me be when I am weary
Just a little bit more cheery,
Let me serve a little better
Those that I am striving for.
Let me be a little braver
When temptation bids me waver;
Let me strive a little harder
To be all that I should be.
Let me be a little meeker
With the brother that is weaker.
Let me think more of my neighbour
And a little less of me.

(From one in H.M. Gaol.)

Obituary.

LAWRENCE.—Bro. Sydney Lawrence, secretary of the church at Black Rock, Vic., has passed to his great reward. Throughout the vicissitudes of the work of building a house of worship, Sydney Lawrence took an energetic part. Our brother suffered for years with failing health, but the work of the Master inspired him to efforts which at times were beyond his strength. His cheerful personality is sadly missed. Sympathy is extended to Sister Lawrence and her two sons.—T. Rowland Morris.

LEMKE.—On Feb. 13 Bro. Ernest Lemke fell asleep in Christ at the age of 33 years. His decease is a distinct loss to the church at Newport, Vic. He was an officer of the church and an active participant in Sunday morning services. He first confessed Christ as Saviour at a mission conducted by Mr. Walter Betts, of the Methodist Church. Under the ministry of Bro. G. Everett, he was baptised about three years ago. A large number of friends followed his earthly remains for interment in the Williamstown Cemetery, a tribute to his blameless life. The circumstances have made the blow keener. A scratch at work led to blood poison which speedily proved fatal. He leaves a wife and son. To these and to his father and mother, who are loyal members with us, and other relatives, the church extends sincerest sympathy.—L. Johnston.

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PREACHERS AND PREACHERS.

(Continued from page 131.)

dejection that would mar any prospects of success?

A great deal of misunderstanding would be avoided if such changes were quietly made, in good time, and the average standard of preaching would be improved.

The Flying Years.

I once thought I could preach a good sermon, and if you will not repeat it, I might say, I imagine I can still; but when the bloom of youth is gone and one smiles with more difficulty than of yore, it is hard to "get away with" a second-rate address.

This problem comes home sooner or later to every preacher, added to the fact that advancing years bring with them less keenness of thought and more of that endless monotony that may beset an ageing man. It is better to give a few lightning touches and let youth fill in the gaps in the argument.

The Tyro Preacher.

With regard to the other extreme—the young men just leaving college. Some are first rate, others moderately good, others, again, will never succeed. The last of these should not be allowed to go into the work. Hundreds of pounds will be spent on them by indigent churches only to face disappointment and loss.

The moderately good may be helped along. It is a weakness, I think, in our system of training that a young preacher may be sent out into the world with little or no opportunity of getting the friendly criticism of those who know.

Oratory is the art of influencing an audience without letting them know it. Simplicity, combined with forcefulness of expression and spirituality, are of more importance than the acquiring of that mannerism which comes from training under even the best of teachers. Professional university men, going out into the world, have much to unlearn before the real education becomes effective. A young preacher, too, has much to unlearn, much to learn, in the world of active service.

Be Natural.

The keynote of successful preaching is "B" natural, but it must be in harmony with the supernatural, in living touch with the Author of all things; otherwise the music of the preacher's voice is as a sounding brass or a tinkling cymbal.

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Employment.

In spite of the stated recovery from depression, which is so often referred to, are still many fine men seeking re-employment. The survey being made by the Boys' Employment Movement, with the aid of the Government, has already revealed there are nearly 4,000 young men between the ages of 18 and 25 years waiting for employment. A host of men beyond their prime in even a more hopeless position. What is the church for them? Is the solution real; what is the solution? If so, let us present him. A young man of a decent type, but unemployed in Melbourne, the caretaker of a house, constable to look after an offence was not an isolated case at Lara and Geelong.

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THOUGHT FOR THE WEEK.

○

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God in common things,
and showing God in common
tasks.

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