

The AUSTRALIAN CHRISTIAN

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"THE ENTRANCE OF THY WORD
GIVETH LIGHT."

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Methodism's Great Day.

NOT only Methodists, but all Christian people, might well recall that great day, May 24, 1738, when the heart of John Wesley was "strangely warmed." Throughout the world the nine millions or so of Methodists will shortly commemorate the bicentenary of that day, which is often described as that on which Wesley was "converted" and "Methodism was born."

Famous "Journal" Record.

What happened on that day can best be told in John Wesley's own words, recorded in his "Journal," which is one of the great religious classics.

"I think it was about five this morning that I opened my Testament on those words: 'There are given unto us exceeding great and precious promises, even that ye should be partakers of the divine nature' (2 Pet. 1: 4). Just as I went out, I opened it again on those words: 'Thou art not far from the Kingdom of God.' In the afternoon I was asked to go to St. Paul's. The anthem was, 'Out of the deep have I called unto thee, O Lord; Lord, hear my voice. O let thine ears consider well the voice of my complaint. If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it? But there is mercy with thee; therefore thou shalt be feared. O Israel, trust in the Lord; for with the Lord there is mercy, and with him is plenteous redemption; and he shall redeem Israel from all his sins.'"

Wesley continues: "I went very unwillingly to a society in Aldersgate-st., where one (a Moravian elder) was reading Luther's Preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death."

It is interesting to note that on May 24, 1938, at a quarter before nine o'clock in England, in America, Canada, Australia, India, South Africa, New Zealand, Ceylon, West Indies, Germany, Sweden and elsewhere, the extract from the journal relating to the heart-warming experience will be read.

Converted?

The accuracy of the statement that this was the day of Wesley's conversion has

been doubted. In his Journal, after his preaching in America, he wrote: "I who went to America to convert others was never myself converted to God." But, as Dr. Fitchett has emphasised, in later years Wesley, in brackets and italics, added to this sentence the words, "I am not so sure of this." His followers often seem surer than he. Partly the difference relates to the precise sense in which the words "conversion" and "Christian" are used. A year after the May 24 entry, quoted above, was written, John Wesley wrote a letter to his elder brother Samuel, who was unsympathetic with Wesley's revival methods (Dr. Fitchett remarks that "unfortunately, in his case, no thaw ever came to the benumbing frost of High Church theology which lay upon him"), in which he said: "By a Christian I mean one who so believes in Christ as that sin has no more dominion over him; and in this obvious sense of the word I was not a Christian till May the 24th last past." We leave it at that.

When we think of the state of religion in England during the eighteenth century

and what the Wesleys and their helpers were able to do in the calling of a nation back to God, we are ready to join with others in returning thanks for the wonderful work. The Methodist movement was not a doctrinal reformation; it was a spiritual revival which quickened the life of the nation. "Wesley restored Christianity as a living force in the personal creed of men and in the life of the nation." We are all his heirs. Many writers agree with Lecky's statement that the Methodist revival was one of the chief things which "conspired to save England from the contagion of the revolutionary spirit in France."

Time's Revenges.

The early Methodist preachers were refused admission to the churches, and so had to find their audiences elsewhere. Field preaching, with its remarkable audiences of up to 15,000, its hundreds of conversions and its far-reaching influence, was a result. Dr. Fitchett writes that by the end of 1738 John Wesley "was little better than an ecclesiastical outcaste." When, 46 years later, Wesley asked the Bishop of London to ordain helpers for work in America, he was met with a refusal. The repulse led to the ordination by John Wesley himself of a superintendent (or bishop) and presbyters.

Almost to the close of his life Wesley protested that he was a member of the Church of England and that he had no intention of leaving it. In 1787 he dared to write: "When the Methodists leave the Church of England, God will leave them." Anglicans have often quoted these words, and some have tried to claim for their church the glory of the Methodist revival as well as John Wesley and his followers. Appeals for reunion are not infrequently based on the words we have quoted. In reply, it has been frequently pointed out by Methodist writers that Wesley did not as much leave the Anglican Church as that he was forced out of it. Further, the logical result of his act of ordination was separation.

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THURSDAY, MAY 12, 1938.

We see time's revenges. The glory of Wesley's work is everywhere acclaimed. Anglicans unite with their fellow believers in extolling him and his spiritual influence. It is announced that the conversion of John Wesley will be commemorated by special services in both the great metropolitan cathedrals of England. On May 24 the Archbishop of York (Dr. Temple) will preach at York Minster, and on May 25, the Archbishop of Canterbury (Dr. Lang) is to preach at St. Paul's Cathedral, London. Elsewhere similar recognition will be given. The Methodist "Spectator" states that Dr. Head, Anglican Archbishop, has invited Methodists to attend St. Paul's Cathedral, Melbourne, at evensong on May 24, when Methodist hymns will be sung and a Methodist preacher will occupy the cathedral pulpit. There is a better spirit in churches today than there was 200 years ago. For that all Christians may well give thanks to God.

Odd Opinions.

We do not endorse all John Wesley's views. He had many odd opinions—a belief in ghosts, witches, future life for animals, etc. He had the most comical argument against the use of that dangerous beverage, tea. He was almost ridiculous in his love affairs; to call him foolish or a ninny in these is to use very mild terms. He believed in the casting of lots, writing words on pieces of paper and taking the drawn one as "guidance." In a search for divine direction he dealt perversely with the Scriptures, haphazardly seeking the text which might be regarded as expressing God's will for him.

But we have no wish to dwell on such matters now. We recall the worthier things. W. Bardsley Brash has succinctly summarised what these are: "This 'brand plucked from the burning' broke up the frost of the eighteenth century by the glow of his flaming message. He formed a society which has become a world-wide church; he brought inspiration to all the churches, and his message still rings down the years—'The best of all is God is with us.'"

Youth Training.

YOUTH Week reminds us of the superlative value of training the men and women of the future. Whether in church or State, the children of to-day constitute our hope. It is heartening, as delightful, to see increased attention being given to the care of children and the training of adolescents. Many new training homes and farms have been established in recent years. Fairbridge Farm School, with its extensions or imitators in various parts, has done a wonderful work, repaying over

and over in living assets the cost of establishment and maintenance.

At the Anglican Diocesan Synod of Gippsland last week there was announced a magnificent gift by Mrs. Frank Stuart of a splendid homestead in East Gippsland, including a house of over twenty spacious rooms, surrounded by two hundred acres of land. This will be subdivided and improved with the aim of making it suitable for a boys' training home.

The great necessity of such homes and training may be gathered from a reading of the daily press, with its tales of youthful delinquency and crime. Housebreaking, theft, assault, misdemeanors and crimes of many kinds and degrees, are common, and a dreadful proportion of the offenders consists of boys and young men. A youth of 19 was found guilty of murder in one of our courts last week. It is all dreadfully sad.

Peace and War.

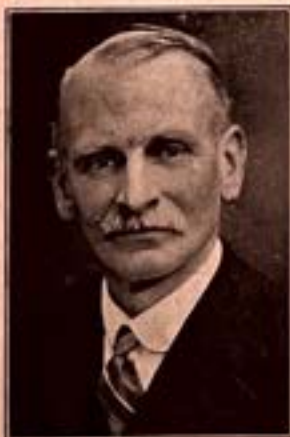
WORLD attention during the past week has been focussed on Italy and the meeting of the dictators. Extraordinary preparations were made for the conference between the Fuhrer and the Duce. Both Hitler and Mussolini have in recent months sought each to impress the other with the armed might of the people over which he rules.

It will not be forgotten that Herr Hitler in his May Day address declared: "No more war—that is my slogan. That is why I want to make Germany strong and solid and place her on her own feet. I want to make her so strong that nothing will threaten her from the outside. It is necessary to wipe out for ever internal war. The slogan must be no more war—but also no more civil war and domestic strife and wrangling." Would that he and all other leaders might from the heart "seek peace and ensue it."

Signor Mussolini says he also desires peace. He states that all that Italy and Germany ask for is that they be allowed to live and work and defend themselves in peace. We are glad to note the signs of a better spirit of understanding between Great Britain and Italy, and trust that the new agreement will usher in a better day for international goodwill and peace. But a dreadful piece of news has just come from Italy! A cabled message reads:

"Immediately following the appearance of 52,000 young Balillas—boys under 10 years, representing the armies of the future—before Herr Hitler on May 4, there comes a decree making pre-military training compulsory for all males between the ages of eight and 21. Between eight and fourteen the training aims at rousing enthusiasm for military life by contact with the armed forces, and exalting the glories of these forces and their war-like traditions."

May God save the world from such madness and sin.



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



E. L. Williams, M.A.

IMPENDING CHANGES AT THE COLLEGE.

Mr. T. H. Scambler, B.A., Dip. Ed., who has been a member of the Faculty of the College of the Bible since September, 1921, has been appointed to succeed Mr. A. B. Main, M.A., as Principal when he retires at the end of this year. Mr. E. L. Williams, M.A., has accepted an invitation to join the staff at the beginning of 1939. Mr. Williams had an excellent record as a student at the College. He stood at the head of his class in each year of the Bible Course, gaining the Old Boys' Scholarship in 1926, the Morton Noble Memorial Scholarship in 1927, and the F. G. Dunn Memorial Scholarship in 1928. In each of the next three years—1929 to 1931—he received one of the Mr. and Mrs. T. E. Rofe Scholarships for University students. Mr. Williams graduated in Arts at Melbourne University.

Out of Weakness Made Strong

Les. E. Snow.

THE story of Samson is too well known to need any retelling in detail here. There are two verses in the story as told in Judges 16th chapter that call for our special attention. The former tells of the defeat of a man who thought he was powerful; the latter of the triumph of a man who knew he was weak.

Strength Lost, but not Missed.

"He wist not that the Lord was departed from him" (Judges 16: 9). Samson's strength was gone and he did not know it. The old warrior was as confident as ever he had been. With a false sense of security he went out to meet his enemies, and walked right into his own destruction. The hero of so many adventures had lost his power, and the tragedy was, he didn't know it. "He wist not" that his strength was gone.

The prophet Hosea, writing concerning the northern kingdom of Israel and the tribe of Ephraim, said: "Grey hairs are here and there upon him, yet he knoweth it not" (Hosea 7: 9). The kingdom had promised well. Prophet after prophet had inspired it, and its possibilities seemed boundless; but when Hosea wrote the dream was dying; energy and life had gone; opportunities had been lost. Israel was decaying and heading for disaster, and the tragedy was Israel didn't know it. "Grey hairs are here and there upon him, yet he knoweth it not."

There are some things we can lose without knowing that we are losing them. Some losses reveal themselves at once, because they leave a blank desolation behind them. We can see by the gap in the pine avenue that a tree has been uprooted. But many of our losses are not so noticeable. We can have loss, but no sense of loss. The salt which had lost its savour looked as white, and perhaps weighed as much, as when it had been good. In the meantime something vital had gone out, and now it was valueless. Jesus said, "Ye are the salt of the earth."

Why?

In the rush of busy lives we can be losing power without noticing it. A soldier in the rush of battle may be wounded and hardly feel it. In the battle that we are fighting against the powers of evil we can be so busy as to let our wounds go uncared for. It was a loving invitation of our Master, "Come ye yourselves apart and rest awhile." If we accept the invitation he will show us where we are losing.

We slip back at times without noticing it because we gain even while we lose. The prodigal did not miss his father and home so much while he had liberty, pleas-

ure, wine, dice and dancing. Lot did not miss Abraham so much while he enjoyed the pleasures of Sodom. At times our habits and sins are so sweet or satisfying that we fail to see the harm they do.

We sometimes lose our power and spirituality and know it not because of the slow way in which it disappears. It seems that Samson lost his strength suddenly; that does not often happen. Some people have gone grey in a night; but that does not often happen, and when it does it is soon noticed. Grey hairs were here and there on Israel, but he knew it not because they had come silently, surely and slowly. Some of our sins carry immediate penalties. We know them, and avoid them; but other penalties come slowly through the years, and so it happens that what is best we lose and know it not.

When Samson faced the Philistines he realised his loss, but that was too late. The crisis tells the story. It was not until midnight that the foolish virgins discovered that their lamps had gone out, and then it was too late. "Let him that thinketh he standeth take heed lest he fall." A crisis will reveal many weaknesses, and hitherto unnoticed losses of strength and power.

A New Power.

The closing verses of the sixteenth chapter of Judges tell us how Samson prayed to God for a return of his strength, and God granted his request. We are reminded of the verse, "They that wait upon the Lord shall renew their strength," or the other words of Isaiah, "He giveth power to the faint," or the words of Paul, "When we were without strength Christ died for us," and "My strength is made perfect in weakness."

These are wonderful promises, and are a source of blessing to those who, like Samson, have failed. But there are even more glorious promises still. One is contained in Peter's second letter. After urging us to cultivate faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and love, Peter says, "If ye do these things, ye shall never fall"; but "an entrance shall be ministered unto you abundantly to the everlasting kingdom of our Lord and Saviour Jesus Christ." It is wonderful to know that the fallen can be restored; it is more wonderful to know that we need never fall.

A New Confidence.

The return of Samson's strength brought a new confidence, not now based on a false sense of security, but a confidence based on a real knowledge of his own

weakness and of the strength of his God. He knew his strength was gone, and he pleaded with God for fresh power. When the next crisis arose he met it bravely and triumphantly, even though it cost him his life.

It is a splendid thing to know our weakness, and it is splendid to know that we have a God who can "enable" us. Nehemiah strengthened his workers by saying, "Our God will fight for us." The psalmist said, "The Lord is the strength of my life: of whom shall I be afraid?"

Such confidence as these men possessed will enable us to do mighty things for God.

We have been fascinated with the story of David's mighty men of valor. Once while David was in a cave, driven out from his home, his three brave men heard him say, "Oh, that someone would give me to drink of the water of the well of Bethlehem!" Facing personal danger, they broke through the lines of the enemy, and drew water out of the well of Bethlehem; and, again at great risk, they took it back to their leader. David was so impressed with their service that he poured the water out unto the Lord. The personal devotion and loyalty to their leader gave these men the strength they needed. We believe that a personal devotion and loyalty to our great Leader will give us all the strength we need for our task. David was not the only one to ask for a drink. On the cross Jesus cried, "I thirst," and a drink was given him.

"I thirst, I thirst for the precious souls
Of the dying sons of men.
The tears that I shed on Olivet's brow
I am shedding again and again;
My heart is the same loving heart as of
yore,

When I called but they would not come,
Although I have shown them my matchless
love
In dying to bring them home.

"I thirst, I thirst for the precious souls
Away in the haunts of vice;
Whose hearts are hardened by wickedness,
And cold as the crystal ice.

"My power is the same mighty power as of
yore
When I stilled the raging sea,
And gave to the blind his long-looked-for
sight,
And set the demoniac free.

"Arouse, arouse from this sleep of death,
And list to the Master's cry,
I thirst, I thirst for the souls of men;
Is there none to satisfy?"

"Oh, blessing of blessings, unspeakable joy,
To break through the powers of hell—
And lay at his feet many precious souls
Like water from Bethlehem's well."

Such is our task, and we can do all things through Christ who strengthens us. Whether, like Samson, we have failed, or not, I pray that, like Samson in his dying hour, we may realise our own weakness and pray to God, depending on him for strength. We, too, out of weakness can be made strong.

The Gospel That Changes Lives

Ethebert Davis.

THERE is only one message that the church was ever commissioned to proclaim, and that is the redemptive gospel of Christ. The passing centuries have brought no change in Paul's affirmation that the gospel is the power of God unto salvation to every one that believes it. The church, which is the divinely appointed custodian of the gospel, has never heard of any alteration in the facts to be proclaimed as summarised in the words: "For I have delivered unto you first of all that which I received, how that Christ died for our sins according to the scriptures; and that he was buried; and that he rose again the third day according to the scriptures." Neither has the church heard of any alteration to the commands and conditions of the gospel given by Jesus in his Olivet commission.

I have been a student of the scriptures for over thirty years, and claim to have some knowledge of their truths, and likewise claim to have some knowledge both in the realm of theoretical and of practical science, but I have yet to learn that any other than the gospel of a crucified, risen, glorified and returning Lord has ever changed human hearts or transformed human lives.

Men have urged the church to preach an educational gospel; men have urged the church to preach a social gospel; men have urged the church to preach a national gospel. And men have urged the church to put on the soft pedal when preaching the blood-atonement gospel.

Men have sought to institutionalise the church, and to change her preachers into denominational advocates and her prophets into business managers. Men have sought to turn the church from her mission of witness into a kind of royal commission to investigate world problems. The church has been expected to deal with every problem but the fundamental problems of sin and redemption therefrom.

The foregoing does not insinuate that the gospel has not its educational, and its social, and its national implications; it has all these. But the primary message of the Christian church is Christ and him crucified. It is the gospel of a Person, not of a creed, not of an ethical code, not of a philosophical system. There is need to emphasise that primary and elementary truth because of the modern tendency to put the emphasis not so much upon the person of Christ as upon his teaching. There has been, and there still is, the tendency to exalt the ethical at the expense of the evangelical, to appeal for the acceptance of Christ the teacher while losing sight of Christ the Saviour.

The gospel is the message of a personal Saviour who deals with the personal sin of the personal life. Men are not born collectively but individually. Men do not die collectively but individually. And Christ did not die for men collectively, but for men individually. Therefore the gospel that changes and saves is that gospel which powerfully affects the individual, transforming his personality and re-adjusting his relations to everything with which he contacts.

In the history of the gospel as recorded for us by the sacred writers, we learn that it is the manner in which a man relates himself to the Christ who comes seeking his life, that determines the happiness or unhappiness of his existence, that brings contentment in whatever lot, and that answers his complex questions. A story is told, whether true or not I do not know, of a boy who was causing his father annoyance in his study. In desperation the father took a paper map of the world from the desk, and tearing it to pieces, flung the pieces on the floor, saying as he did so, "Here is a puzzle for you. Put that map of the world

together." In a surprisingly short time the boy came back with the map complete. The father said, "You have a greater knowledge of geography than I thought." "Oh," replied the boy, "it was quite easy. There was the picture of a man on the other side, and I found when I got the man right the world came right."

With the jig-saw puzzle of our lives we find that when we get the man Christ Jesus right in our hearts everything else in life comes right. And we find, too, that when we get the cross of Christ at the centre of the gospel the gospel comes right. Though I have never believed otherwise, the varied experiences I have had through the years as a preacher of the gospel have completely confirmed my belief that the message of the atoning, the vicarious sacrifice of Christ, in other words, the message of the cross, is the only message which can effectively and lastingly transform the life, and finally save the soul. To that I hold with grim tenacity and deadly earnestness.

Men have asked me if I believe that the presentation of the moral ideals of Jesus would be sufficient to produce transformations in men's lives? Here we face something that is vital and fundamental. How are we to attain to those moral ideals? The attempt to realise the moral ideals of the old law resulted in dismal and abject failure. The law was a scourge and a torment because its demands could not be met. But the moral ideals of Christ are infinitely greater than the moral ideals of the law, and because they are so much greater, the more impossible are they of attainment. One writer has aptly said, "If Christ's only contribution to this world of ours is the elevation of the moral ideal, he has added, not to its happiness, but its misery and despair. For it means just this, that Christ makes still greater demands of men who were already miserable because they could not satisfy the lesser demands of the Mosaic law."

To hold these ideals before the sin-burdened, sin-bound man is to mock him. But tell him that in the incarnation Christ became partaker of his nature, and that in the sacrifice of the cross he died to take away sin, tell him that Christ delivers men from the power of sin and gives to every man help to be what he wants to be, and you inspire him. Men have asked me, "Do you believe in an educational gospel?" Sensing what they have in mind, I confess that I do; but have to qualify it by saying that education without Christ produces nothing but cultured paganism.

Men ask me if I believe in a social gospel, a gospel that seeks to better human conditions, I confess that I do. And again I am compelled to qualify it by saying that experience has proved that the transference of the rogue from the hovel to the palace does not make him any less a rogue. The rake in his motor car is no less a rake than when he walked in rags. And I am compelled to ask in turn, how the economic application of social principles can affect the hate, and jealousy, and fear, and sin that dwells in the human heart.

Men ask me if I believe in an international gospel. Sensing what they have in mind, I confess that I do. But again I am compelled to qualify it by saying that internationalism that is not shot through and through with the spirit of Christ, and that is not based upon his moral and spiritual standards, is a menace to civilisation, and a danger to the world.

Men ask me if I believe in an ethical gospel. Once more I reply that I do; once more I have to qualify it by saying that any system of ethics which is not reinforced in its application by the imparted power of Christ fails when put to the test of practice.

Similarly, I am asked, with regard to the sciences: "Do you believe that the sciences have a message for mankind?" I admit that I do, and am again thrown back upon that qualifying "But."

Of what are they thinking? Biology? Well, when biology has spoken its first and its final word, it says, that in the human life-germ becomes a child, and the child a youth, and the youth a man, and the man drops into the grave, but what life is remains to be discovered. It says that, given perfect pre-natal conditions and perfect post-natal conditions or environments, there will be a perfect physical life. But biology knows nothing about that birth which lifts the imperfect man out of his imperfections and failures and makes him over again a new creature, a partaker of the divine nature.

Are they thinking of geology? Geology can tell the age of the rocks, but knows nothing of the "Rock of Ages" on which a man may stand secure, when his foundations are gone and all his moral supports have been swept away.

Are they thinking of astronomy? Astronomy may be able to measure the planets and explain the marvels of the "Milky Way," but it has not a word to say about the "Way of life." It reminds us that the firmament declareth God's handiwork, but says never a word about the cross which declareth God's heart-work.

Are they thinking of chemistry? Chemistry may provide remedies for human ills, but knows no remedy for the diseases of the soul. It may provide means for cleansing the body, but has discovered no means of cleansing the heart from sin. In its laboratory it can prepare elements for the destruction of human life, but with all its progress it knows nothing about saving the soul unto life eternal.

Are they thinking of psychology? Psychology is one of the most popular sciences of our day, and may be able to elucidate all the mental processes, investigate the inter-relation of experiences, and suggest a basis for all our conduct, but it does not concern itself with the "will of God" and with the "mind of Christ."

The foregoing does not ignore or leave out of consideration the fact that "science is the handmaid of religion." It simply insists that while each may speak in its respective sphere, neither one alone nor all together can speak a message potent enough to change the human heart. And it does not leave out of consideration a danger foreseen by the noted scientist, Sir James Jeans, when he expressed the view that the progress in the moral and spiritual nature in man was not keeping pace with the progress of science, so that he was likely to use his increased scientific knowledge to wrong ends.

So, for a gospel that is inclusive, that advocates and cultures, that better human conditions, that sanctifies national and international relations, that enables men to realise the moral ideals of Jesus, that develops the moral and spiritual, enabling man to use aright the knowledge he gains, that changes human lives, we are thrown back upon the gospel of redemption; the gospel of the cross. We are thrown back upon our first affirmation that the only message which has dynamic enough to cleanse a man's heart from sin and transform his life is the message of a Saviour who came to seek and save that which was lost.

The efficacy of that gospel has been affirmed by Jesus himself; it has been confirmed by apostolic testimony; and it has been ratified by centuries of experience. Through the course of the centuries from many climes and from all nations come witnesses bearing testimony to the power of the gospel of the cross, bearing testimony that the mighty transforming current of Calvary has coursed through them, making them more than conquerors, bearing testimony that the power of Christ has vitalised every factor of their personality, changing and transfiguring their lives.

The Home Circle.

Conducted by J. C. F. Pittman.

AN EARTHLY ANGEL.

SHE walks unnoticed in the street;
The casual eye
Sees nothing in her, fair or sweet;
The world goes by.
Unconscious that an angel's feet
Are passing nigh.
She does a thousand kindly things
That no one knows;
A loving woman's heart she brings
To human woes;
And to her face the sunlight clings
Where'er she goes.
And so she walks her quiet ways
With that content
That only comes to sinless days
And innocent;
A life devoid of fame or praise,
Yet nobly spent.

—Selected.

TWO BEAUTIFUL PICTURES.

AN artist once sought to represent the Christian life. When his picture was completed it represented a rock in the midst of an angry sea. Upon the rock was set a cross, and clinging with both arms about the cross, a woman, dressed in white, with uplifted face upon which was shining a great peace. Beneath the picture was written the words: "Simply to thy cross I cling."

But Johannes Eitel, the Swiss artist preacher, made an improvement upon that picture. He represented the same angry sea, the same rock, the same cross, and the same woman; but now with one arm she grasped the cross, while with the other she encircled the form of a sister, whom she was drawing up from "many waters" to a place of safety and peace by her own side. This picture might be called "Saved to Save."

Every Christian needs to learn the lesson that to save one's own life he must be intent on saving some other's life.

HYPOCRITES.

IN the pursuit of pastoral duty," said Mr. C. H. Spurgeon, "I stood a little while ago in a cheese-monger's shop, and being in a sly humor, and having a stick in my hand, I did what most Englishmen are sure to do. I was not content with seeing, but must touch as well. My stick came gently upon a fine cheese in the window, and to my surprise a most metallic sound emanated from it. The sound was rather hollow, or one might have surmised that all the taste-holes had been filled up with sovereigns, and thus the cheese had been greatly enriched, and the merchant had been his own banker. There was, however, a sort of crockery jingle in the sound like the ring of a huge bread or milk pan, such as our country friends use so abundantly, and I came to the very correct conclusion that I had found a very well-got up hypocrite in the shop window.

Mark, from this time when I pass by, I mentally whisper, "Pottery," and the shams may be even exchanged for realities, but I shall be long in believing it. In my mind the large stock is dissolved into pots and pans, and the fine show in the window only suggests the potter's vessel. The homely illustration is simply introduced because we find people of this sort in our churches, looking very much like what they should be, yet having no substance in them, so that if accidentally one

happens to tap them somewhere or other with sudden temptation or stern duty, the baked earth gives forth its own ring, and the pretender is esteemed no longer."

IT WAS HIS CUSTOM.

A CLERK and his country father entered a restaurant Saturday evening and took a seat where sat a telegraph operator and a reporter. The old man bowed his head and was about to say grace, when a waiter flew up, singing, "I have beefsteak, cod-fish balls and bullheads." Father and son gave their orders, and the former again bowed his head. The young man turned the color of a blood-red beet, and touching his arm, exclaimed in a low nervous tone: "Father, it isn't customary to do that in restaurants!" "It's customary for me to return thanks to God wherever I am," said the old man. For the third time he bowed his head, and the son bowed his head, and the telegraph operator paused in the act of carving his beefsteak and bowed his head, and the journalist put back his fish-ball and bowed his head, and there wasn't a man who heard the short and simple prayer that didn't feel a profounder respect for the old farmer than if he had been the President of the United States.—Selected.

SUNSET THOUGHTS.

ONE step more, and the race is ended,
One word more, and the lesson's done,
One toll more, and a long rest follows
At set of sun.

Who would fail, for one step withholden?
Who would fail, for one word unsaid?
Who would fail, for a pause too early?
Sound sleep the dead.

One step more, and the goal receives us,
One word more, and life's task is done,
One toll more, and the cross is carried
And sets the sun. —Christina Rossetti.

GOT HIM AGAIN!

A touring motorist who was pulled up for speeding, became angry and called the policeman an ass. After he had paid his fine at a small country court, the magistrate reproved him for what he had said. "Then I must not call a policeman an ass?" he said. "Certainly not," said the magistrate. "You must not insult the police." "But you would not mind if I called an ass a policeman, would you?" "Why, no, if it gives you any satisfaction," answered his worship with a smile. The motorist turned to the man who had arrested him. "Good day, policeman," he said, as he left the court.

NOT YET.

"I've asked for money, begged for money, cried for money," said the tramp in an agonized voice.

"That's all very well," answered the lady of the house; "but have you ever thought of working for it?"

"Oh, no; not yet, mum! I'm going through the alphabet, and I ain't got to 'w' yet!"

DIFFERENCE.

Teacher.—"How do you get down off an elephant?"

Pupil.—"You don't get down off an elephant. You get it off a goose."

The Family Altar.

J.C.F.P.

TOPIC.—OUR LORD'S HAND.

Monday, May 16.

REMEMBER . . . that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm.—Deut. 5: 15.

Power and grace are suggested by the expressions, "a mighty hand," and "a stretched out arm," the first effecting their deliverance, the second ensuring their preservation. Even so, under grace, we are rescued by God's hand from the thralldom of Satan, whilst "underneath are the everlasting arms," sustaining us as we tread along the wilderness of life.

Reading—Deuteronomy 5: 1-20.

Tuesday, May 17.

Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand.—Psa. 37: 24.

A devoted disciple may be overtaken in a fault, yet is not utterly cast down, for he delighteth in God's way, and penitently returns thereto. "The root shall be kept alive, though the leaf wither; and there will come a spring after the winter."

Reading—Psalm 37: 21-33.

Wednesday, May 18.

In the hand of the Lord there is a cup.—Psa. 75: 8.

The cup which is in the hand of the Lord and which he puts into the hand of men, is a cup of many ingredients, containing a mixture of mercy and grace for the godly, and the dregs of which are as wine mingled with myrrh to the ungodly. The taste is sweet at first, but the dregs are unbearably bitter.

Reading—Psalm 75.

Thursday, May 19.

Behold, the Lord's hand is not shortened, that it cannot save.—Isa. 59: 1.

To those who complained that they had not experienced the deliverances they had desired or prayed for, Isaiah declares that the Lord's hand is not shortened, so that it was not his fault. "Whether we consider the extent of his power or the efficacy of it, God can reach as far as ever and with as strong a hand as ever."

Reading—Isaiah 59.

Friday, May 20.

And the hand of the Lord was with them.—Acts 11: 21.

He who is able and willing to save to the uttermost all who draw near to him evidenced his power in Antioch, for "a great number that believed turned unto the Lord." Towards all who turn to him the Lord extends a welcome hand, for he has promised that "him that cometh to me I will in no wise cast out."

Reading—Acts 11: 19-24.

Saturday, May 21.

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.—1 Pet. 5: 6.

God's hand is always outstretched for men to clasp, lest it be lifted in judgment against them. Pride lifts its hand against omnipotence, only to find itself humbled and cast down by a stronger hand. Humility recognises its dependence upon God, and he who humbles himself under the mighty hand of God will in due time be exalted.

Reading—1 Peter 5.

Sunday, May 22.

No one is able to snatch them out of the Father's hand.—John 10: 29.

The meaning is that if against our will no power on earth or in hell can snatch us from the hand of God. Of course, "we can not be protected against ourselves in spite of ourselves. If that were so, no one would be lost."

Readings—Isaiah 43: 1-12; John 10: 22-42.

Our Young People.

Conducted by Keith A. Jones.

Easter Camp—Gawler, S.A.

FOUR wonderful days! In camp with 100 of our sterling young people was a rare treat. They came to Gawler Oval, a spot now made sacred by this, the fourth camp held there. The first one mustered 43, the second 78, the third 99, and this year, despite the fact that a number chose to go to the World's C.E. Convention (we are glad to say), just reached the 100 mark. They came from 24 centres, as far north as Kadina and south from Victor Harbour and Mundalla; yet the friendliness and fellowship were never better. They were a happy bunch of folk. Of course, many new friendships were formed, for some did not know any of the others before they came; but now are sympathetically interested in one another's centres, service and problems. Our lecturing staff included Bren. W. L. Ewers, "Home Evangelisation"; A. Anderson, "World Evangelisation"; C. Schwab and F. Hollams, "Bible Study"; while addresses on devotional and leadership lines were given by Bren. W. W. Saunders, M. G. Norris, H. R. Fitch, Mrs. Beller and the camp director. The morning watch leaders were Bren. Ed. Fisher, Geoff. Whiting, H. R. Fitch and D. R. Beller.

The camp motto this year, "Following Christ," was splendidly worked out in the varied aspects of life considered, such as our devotional life, our relationship to missions, our youth problems and the practical way of life. The motto gave point to every phase of camp and personal life. The camp song, "O Lord of Life," and the camp chorus, "He Satisfies me So," gripped us all. Indeed, the music of the camp, in the capable hands of Uncle Alf. Mauger and Alby Glastonbury, was simply glorious. There certainly was no monotony. Special items by campers at nearly all sessions were delightfully pleasing and helpful to the high spiritual tone of the camp.

The Easter Sunday services will hold a happy memory for some time to come, despite the inclemency of the weather, which did not dampen our spirits. Bro. Frank Fisher gave a fine message to the junior C.E., led that morning by Miss Viola Mann, Miss Gwenda Beller rendering a solo. The communion service for the first time was held at the camp, the local church members co-operating; 130 broke bread. The service was taken entirely by campers, Alby Glastonbury ably presiding and Alf. Mercer giving a very thoughtful message on "The Triumphant Life." The witness session in the afternoon, at which 15 of the campers told of "The Joy and Worth of Following Christ," and at which the director challenged all to "Follow Christ unto Taking Men

Alive," proved a veritable highlight of spiritual experience. Gawler chapel was crowded at night with eager listeners. Campers assisted with special music, reading and presiding. Jas. Luff gave a nice children's talk, and the director preached on "The Security of the Resurrection."

Wonderful meals excellently cooked by our kitchen trio (Mesdames Collins, Headon and Thorpe) were eagerly and appreciatively partaken of, as also were the extras in the shape of Easter eggs, nuts, apples, watermelons, grapes and iced drinks, etc.; and the good humor (otherwise called "jokes") at the meal time was greatly enjoyed.

The sports programme relating to tennis and cricket, though interfered with by the fact that it did rain, was superceded by indoor cricket, bowls, table tennis and really helped to enable all to get closer together. Squad leaders Misses Mildred Whiting, Gladys Richards, Kath Taylor and Olive White found no difficulty in planning the duties for the day, each camper willingly and cheerfully doing his or her day on. The young men seemed eager to be at the washing up tub. Group leaders for the group circles, Bren. Cliff Manning, Frank Fisher, Ralph Knight and Alf. Mercer, and Mrs. Stacy, did a fine job each day, and the findings of their groups on the important issues considered proved most illuminating and encouraging and showed that the heart of our young people is beating true to the vital issues of the Christ and his church and Christian citizenship.

The prayer room, an innovation, proved a helpful corner for those seeking times of quiet and special devotion.

The sincerest thanks is expressed to all who in any way helped to make this camp so humanly helpful and so spiritually sane, and especially to Uncle Bob Hilford and Miss Laura Jones, who acted as assistants to the director and camp mother.

For all his wonderful blessings upon the whole camp our heartfelt praise ascends to our heavenly Father.—Will Beller, director.

A CERTAIN Sunday school superintendent, according to the "Lookout," was also the owner of the village drygoods store. Not long ago he was telling the story of the prodigal son, and as he closed he said: "Now if any little boy or girl wants to ask a question, I'll try to answer it." Little Marguerite quickly raised her hand. "Mr. Brown," she asked eagerly, "how much are those pink parasols in your store window?"

The Church Which Is His Body.

1 Corinthians 12: 12-31.

Prayer Meeting Topic for May 18.

H. J. Patterson, M.A.

"NOW ye are the body of Christ and severally members thereof" (1 Cor. 12: 27). The church is much criticised to-day, and sometimes by those who are supposedly members of it. Many are not clear in their idea of it. What is it?

Not once was it used to describe a building. It is only in modern days that we have transferred the idea to brick or wood. Fundamentally the word means an assembly, and was originally used of a civil gathering of people. The root meaning is "to call out." Thus we may discover the idea of our Lord in using the term concerning those who are called out from the world to discipleship and service. Even where the meaning is purely Christian it does not always apply in exactly the same way. We have reference to the church in the house of Prisca and Aquila (Rom. 16: 3-5), and in the house of Philemon. We have also record of the church in Jerusalem (Acts 8: 1). Reference is also made to the churches of Galatia (Gal. 1: 2) and the churches of Judea (Acts 9: 31). The term is used of the sum total of individuals and churches, for Jesus tells of "my church," and Paul tells how Christ loved the church and gave himself for it.

His Body.

Paul tells us the body is one, and we have been baptised into one body, and are members one of another. It would ill become any of the members to disparage other members or the work they do. It would be a splendid thing to-day if all members would recognise that it were better to be helpful and so aid the body in its difficult work than to be critical and injurious. The church is the kingdom of God in the souls of those redeemed by the precious blood of Christ. It is made up of individual members. What is wrong with the church? may be resolved into "What is wrong with the members?" As goes the individual so goes the church—so suffers the church. But Christ is the Head, and if members cause suffering it is nowhere felt more than by the Head.

Emerging Considerations.

In the body there should be harmony. If in the natural body there is a want of harmony and a want of correlation of the parts, there is trouble and possibly death. In the church you depend on me and I depend on you. The preacher depends on the members of the congregation, and the members depend on him.

There ought to be no friction. Therefore we must learn to forgive as we hope to be forgiven. The harsh, critical, unforgiving spirit among members of any family will soon mean the breaking down of the home life.

The same spiritual life's blood courses through all, and as in the natural body if there is a blockage in the arterial system, the consequences are extremely serious and may mean death. Are we channels of blessing or causes of death?

Some members may appear more necessary and more valuable than others, but all are needed for the fullest type of life. We are members one of another. Suffering or rejoicing on the part of members affects the whole body. We should be more sympathetic and more considerate each for the other, recognising that the discomfort of the members means the discomfort of the whole body and of the Head. "Ye are the body of Christ."

TOPIC FOR MAY 25.—THE WORK OF ALEXANDER CAMPBELL.—Psalm 119: 1-8.



Most of the Campers—Y.P. Training Camp, Gawler, S.A., Easter, 1938.
100 present in camp.

Women's Conference,

Tasmania.

THE 27th annual conference of the Tasmanian Women's Executive was held at Margaret-st., Launceston, on April 16. Mrs. M. A. Cole (president) occupied the chair. Mrs. Duff led devotions, speaking on "Praise or Try Thanksgiving."

The president welcomed Mrs. Lowe and Miss Neilson to Tasmania. Both suitably responded, and Mrs. Lowe tendered greetings from the women's conference in New Zealand.

The executive's objective to raise £50 during the year for home missions was exceeded. A cheque for £60 was presented by our president to the home missions committee at the rally at the general conference.

The president gave a splendid address, subject being "A New Life in Christ." Vocal items were rendered by Misses Tippett and Boshal (duet), and solos by Sisters Alderton, Bowes and Bro. Clifford. Sister Stevens rendered a pianoforte solo.

Regret was expressed that Miss Bradley (on-ship of the vice-presidents) was unable to be present owing to sickness. It was decided that a letter be sent to her. It was also decided to forward a letter of appreciation of the services rendered by our Sister Mrs. Scott-Browne, who has now left the State. Sister Scott-Browne was also one of our vice-presidents.

It was resolved—"That we endeavor to suppress the publication of all literature of a well obscene and offensive nature"; also, "That I left the coming year with God's help we will endeavor to live a simple, sincere and active Christian life, that we will make a prayerful examination into the condition of our lives to cultivating cheerfulness and love in appropriate service; we endeavor to spend some time in Bible study and prayer each day, and make a personal effort this year to draw others near to Christ; that the church and the nation may be led by the Spirit of God to care for and guard our Lord's day."

Officers were elected for the ensuing year as follows: President, Mrs. M. A. Cole; vice-presidents, Mrs. L. A. Bowes and Mrs. E. Duff; treasurer, Mrs. G. Woolley; minute secretary, Mrs. G. Dixon; secretary, Mrs. E. Boshal; Superintendents appointed were: Home Missions, Mrs. Taylor; Overseas, Mrs. Sulzberger; Temperance, Mrs. Warmbrunn; Dorcas, Mrs. Libby; Isolated, Mrs. Clifford; Isolated (assistant), Mrs. Pitt; Obituary, Mrs. N. A. Cooper; Mrs. Libby graciously introduced the new officers.

New South Wales News-letter.

J. Whelan, M.A.

A New Era.

THE fifty-third conference has passed into history, but its impressions and implications will abide. It was one of the happiest and most forward-looking conferences the writer has attended. There was a note of joy that had been baptised during the year and that the churches showed a net increase of 341 members. The success of the Hinrichsen missions was a major factor. E. C. Hinrichsen gave two stirring addresses on Good Friday, and conference unanimously and enthusiastically endorsed the offer to our brother to become director of evangelism in N.S.W. for a period of three years from a date to be arranged by the H.M. committee. Mr. Hinrichsen has accepted this offer, and the phenomenal offering of between two and three thousand pounds revealed how keen the brethren are for this special campaign. Another forward move is the suggested appointment of an itinerant evangelist to visit isolated members and to help weaker

churches. This work is most vital in this vast State with its scattered membership. This class of work would easily become self-supporting. A great evangelistic advance seems imminent in this State.

"Ashwood House."

The beautiful home at Pendle Hill which Miss F. M. Ashwood has erected for aged ladies in memory of her dear mother, has already been described and its story told in the "Australian Christian." Suffice to say that the opening function proved a fitting climax to an inspiring conference. This fine institution and the boys' home adjoining are standing monuments of Christian philanthropy and social service.

A Brotherhood Man.

The home-call of our highly-esteemed Bro. L. E. Rossell has bereft the church of a great leader. He was keenly interested in all de-

partment. Sister Miss Pollock was received a letter from Milang. Alterations costing £50 rear of chapel are nearing completion. Much of the work has been done voluntarily. Meetings on May 8 were well attended, with several visitors. Bro. Thomson preached good messages, reference being made to Mother's Day. Young men of the church assisted at gospel meeting. The church sympathises with Sister Miss Pollock in the loss of her father.

Kadina.—On May 1 (Youth Day) Bro. Dyster spoke in morning on "The Magical Charms of Youth." At night a youth service was enjoyed, Bro. Dyster's subject being "Youth to the Fore." Choir rendered two anthems, and Miss Valma Hawk recited 1 Cor. 13. At consecrated meeting of Y.P.S.C.E., Bro. A. P. Bussack spoke on "Measuring Our Lives." On May 8 Bro. Dyster spoke on "The Heart of a Mother," night a mothers' service had 120 present. Bro. Dyster spoke on "Come Home." Miss Cousins recited, choir rendered a selection. Sisters Trenwith and F. Wilton sang a duet, male quartette rendered two pieces, and Bro. Dyster a solo. One young lady confessed Christ.

Hindmarsh.—On May 1 special "Youth" services were held, commencing with a prayer meeting at 9.30 a.m., followed by Y.W.L. J.C.E. and L.C.E. meeting at which Bro. J. Shipway, of Nallsforth, was speaker. Bro. Shipway also addressed the church. Bible school session was followed by a teachers' conference and basket tea. Gospel meeting was youth service; Y.W.L. sang choruses. The monthly roll call of auxiliaries was inaugurated for winter months. Bro. W. W. Saunders preached a splendid sermon on "You're Only Young Once." On May 8, to a good attendance in the morning, Bro. W. W. Saunders spoke on "A Portrait of Mother." At gospel service the choir provided an anthem and Mr. Merrifield sang a solo. Bro. Saunders delivered a fine message on "Mothers and Children." On May 5 the Bible school tendered a social evening to the scholars. About 20 children have entered for scripture examinations.

QUEENSLAND.

Brisbane (Ann-nt.).—The work progressed satisfactorily. Recent additions include three by letter, one by statement, one by faith and baptism; also one other confession of faith reported. All of the stained glass windows have been placed in position and are very effective. Additions to the building for Bible school accommodation are contemplated.

Moorooka.—Sunday school anniversary proved a great success. On April 24 there was a record gathering at Lord's table. Bro. L. Larsen of Rosewood, gave a very uplifting message. In the afternoon Bro. Payne, of Kedron, gave a helpful message to the children, and distributed prizes. At night the largest gathering since Bro. J. Larsen's ministry began filled the chapel. Children's concert on April 28 was excellent, chapel being crowded. Sunday school picnic on May 2 was very successful and enjoyable.

conference took a leap forward in spiritual power and purpose. The president, Bro. A. G. Saunders, insisted on spiritual and business-like sessions.

Our Heritage and Mission.

It was a bold decision to weave into conference sessions a restatement of the position of Churches of Christ, but one which is now justified. The messages were interspersed through business sessions and evening inspirational gatherings. They certainly made the sessions sturdy, and gave them teaching value inasmuch that many delegates confessed that they were helped to an intelligent understanding of the movement with which they found themselves identified. The following subjects will indicate that the programme-makers intended a thorough survey—(1) The Restoration Movement and this Conference; (2) Its origin and history; (3) Its teachings and principles; (4) A survey of its achievements; (5) Its relation to present-day problems; (6) Its outlook overseas.

Some Decisions and Resolutions.

Wanganui is the location of conference, 1939; Bro. W. T. Wilson, of Dunedin, was elected president, and Bro. E. R. Vickery, B.A., preacher of conference/sermon. Principal A. L. Haddon, M.A., was elected editor of the "New Zealand Christian." Important resolutions were thoroughly drafted and strongly supported on issues touching unity, social disintegration, racial bitterness, abolition of the liquor traffic, secularisation of the Lord's day, devotional exercises in primary schools, and a comprehensive resolution regarding the prevalence of criminal abortion in New Zealand.

Presentation of a Gavel.

A gavel was presented to conference by Bro. Milton Vickery, who stated that the gavel was a gift to him by Bro. S. S. Lappin whilst in U.S.A. It was made from the wood of Cane Ridge chapel, Kentucky, U.S.A. The gavel is being suitably mounted and engraved. A box of Southland beech to enclose the gavel was presented by Bro. and Sister Geo. Wright, of Wellington. Sister Wright's father was baptised by Alexander Campbell on his tour of Scotland.

Preachers' Retreat.

Geographical difficulties make it impossible for preachers to gather for a retreat other than the time of general conference. A very successful retreat was held at Nelson for three days at the close of conference sessions. Bro. J. K. Robinson and V. Stafford acted as a committee of management. Principal Haddon gave the addresses at discussion periods. One evening was used to support a mission at Spring Grove, 12 miles distant. Preachers' retreats are of recent origin for New Zealand, but calculated to prove a vital unit in our New Zealand work.

Easter and Youth.

265 young men and women were encamped at Easter under the auspices of the young people's department. 65 gathered in a district camp at Auckland under the leadership of Bro. E. L. Williams, and 200 in a Dominion camp at Nelson, the conference centre, under the direction of the writer. Both camps followed a similar camp programme and engaged in devotional sessions and group studies on the theme, "The Fight is on for this Generation." The magnitude of the effort may be realised from the fact that in four days over 4000 meals had to be provided. The leaders were supported by 30 sub-leaders. Youth came to the respective camps from all corners of the Dominion, some travelling on bicycles, in private cars, service cars, three specially chartered motor buses, boat, train and plane. Those who know the camps from first-hand experience know them to be a spiritual pilgrimage and achievement destined to make youth more Christ-conscious and brotherhood-minded.

Here and There.

PRO. W. J. CROSSMAN, writer of N.S.W. conference report, regrets that the name of Bro. Stuart Stevens, of Enmore, was omitted as one of the devotional leaders.

Victorian General Doreas Sisters will hold their usual meeting on Wednesday next, May 18, in Swanston-st. lecture hall, from 10.30 a.m. until 4 p.m. All sisters are welcome.

Bro. Jas. E. Thomas, who is due to commence a mission at West Hobart next Sunday, Apr. 15, sends a special request that brethren pray for the effort. Bro. T. W. Bate is preacher of the church at West Hobart.

Many readers will remember the ministry of Bro. W. B. Blakemore in Australia. He is residing at 4521 McPherson-ave., St. Louis, Missouri, U.S.A. We hope from time to time to print letters on our American work sent by our brother. The first of these appears in this issue.

The following cheering telegram from Albury, N.S.W., reached us on Tuesday morning:—"Had great day Sunday; 30 welcomed; 11 decisions, total 90; total offering, £273.—Hinrichsen." Next Lord's day Bren, Hinrichsen and Morris are due to commence a mission with the church at Wangaratta, Vic.

Mother's Day was observed in the churches on May 8. In most cases junior Endeavorers or other groups of young people presented white flowers to those who attended. Addresses suitable to the occasion were delivered. This general mention may lead news reporters to pardon the omission from individual reports.

The gospel crusade, led by Bro. Jas. E. Webb at North Richmond, Vic., has continued to be greatly blessed. Night after night large audiences have listened with appreciation to the forth-right addresses of the crusade leader. Many visitors from sister churches have assisted. There have been 18 decisions.

"The Clarion Call" for May 2 announces that at the recent conference of the Victorian Local Option Alliance, Dr. A. Law was unanimously elected as president; Mr. H. R. Francis, J.P., was re-elected as treasurer. Mrs. Clarence Weber, M.L.A., Bishop Baker, Councillor S. Dennis and Mr. B. Ennis were elected as vice-presidents. Mr. T. Rowland Morris will be one of the honorary vice-presidents during his year of office as president of the conference of Churches of Christ in Victoria.

From the American "Christian Standard" we learn that recently Paul L. Mishkoff, of Sofia, Bulgaria, superintendent of the Bulgarian Gospel Mission, passed away suddenly while in the midst of a revival. The "Standard" says that Mr. Mishkoff's mission is supported by the voluntary gifts of God's people, and associated with him were over three hundred immersed believers, among whom the Lord's table is spread every Lord's day. They stand for the restoration of New Testament Christianity.

At West Preston, Vic., a public welcome was tendered Bro. and Sister W. A. Wigney on May 7. Bro. J. D. Lang presided over a large attendance. Bro. C. Watson extended a welcome on behalf of the church. Sister Box, on behalf of ladies, presented Mrs. Wigney with a beautiful bouquet. Representatives of Northcote, Preston, Moreland, Coburg and Reservoir churches spoke. An address was given by Cr. H. Swain, preacher of Coburg church. Bro. and Sister Wigney both responded. Bro. Wigney commenced his ministry on May 8, meetings being large and enthusiastic. 103 broke bread in the morning. Two were received into fellowship. In the afternoon the quarterly Y.P. tea and rally was held. At night 133 were present. Bro. Wigney's theme was "Mother." A young lady made the confession.

Our New South Wales churches have suffered a great loss in the death of Bro. L. Russell. He was loved by his brethren and trusted and most highly esteemed in the business world. Bro. Russell was a splendid Christian, wise in counsel and kindly in disposition. He was a preachers' friend, and was chairman of our Preachers' Provident Fund Committee. He filled many positions faithfully and well. One of the best has gone from us.

At Swanston-st., Melbourne, there were good meetings on May 8, which was observed as Family Day as well as Mother's Day and Youth Sunday. Bro. Keith Jones, youth organiser, gave an appropriate and appreciated address.

Amongst visitors were Bro. and Sister Berry, of Easter eggs, nuts, apples, watermelons, grapes and iced drinks, etc.; and the good humor (otherwise called "jokes") at the meal time was greatly enjoyed.

The sports programme relating to tennis and ricket, though interfered with by the fact that it did rain, was superceded by indoor ricket, bowls, table tennis and really helped to enable all to get closer together. Squad leaders Misses Mildred Whiting, Gladys Richards, Kath Taylor and Olive White found so difficulty in planning the duties for the day, each camper willingly and cheerfully doing his or her day on. The young men seemed eager to be at the washing up tub. Group leaders for the group circles, Bren, Cliff Manning, Frank Fisher, Ralph Knight and Alf Mercer, and Mrs. Stacy, did a fine job each day, and the findings of their groups on the important issues considered proved most illuminating and encouraging and showed that the heart of our young people is beating true to the vital issues of the Christ and his church and Christian citizenship.

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For all his wonderful blessings upon the whole camp our heartfelt praise ascends to our heavenly Father.—Will Beller, director.

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ng Camp, Gawler, S.A., Easter, 1938.
t in camp.

men re-dedicated their lives to Christ. The church has received a wonderful uplift. A thankoffering amounted to £5/6/-. A presentation was made to Bro. Trezise in appreciation of his work.

On morning of May 8, an isolated members' service was held at Warragul, Vic, the chapel being filled. Bro. Wm. Gale presided, and Bro. J. McG. Abercrombie gave an address on the early days of the restoration movement. Isolated members were present from surrounding towns, some travelling 37 miles to be present.

Visitors from Melbourne suburban churches also attended. The president of the women's conference (Mrs. McCann), the convener of isolated members' committee (Mrs. Jeffery), and Bro. Hibbert, of N.Z., were welcome visitors. Lunch was served in an adjoining hall and a happy time spent. After lunch Mrs. McCann and Mrs. Jeffery discussed women's work with the sisters. The men

held a meeting and discussed the possibility of advancing the work in Gippsland, with its large and prosperous towns, hundreds of isolated members of the Church of Christ, and Chino church beyond Warragul. Bro. W. R. Hibbert gave a much appreciated talk to the Sunday school. At the gospel service, Bro. Gale gave a splendid address. It was a day of great profit. Bro. Snow continues to serve the church well, and is held in high esteem.

ANOTHER VICTORY FOR THE GOSPEL.

AN urgent S.O.S. from our H.M.C. to the church at Preston to release me to assist in the closing week-end of the great effort at Albury found us making hurried preparations to drop everything at Preston and go to Albury. We arrived at our destination by 10.20 p.m. Saturday evening.

The Sunday morning, 11 a.m., we were presiding over a magnificent meeting, charged with the power of the Holy Spirit. To see more than twenty people welcomed into the church is truly inspiring.

The evening meeting in the tent, when eleven more souls accepted Christ, was a fitting finish to a series of great meetings. What of the future? We are here for three weeks to help conserve the results of the mission. Here is a church nigh one hundred strong, waiting to be led out into a larger place. Albury is calling for a full-time preacher. The need is great, the opportunity wonderful. The hour for action is on us, the gate of opportunity is open wide.—C. Young.

BIRTH.

CURTIS.—On April 28, at Yarrowonga, to Mr. and Mrs. C. E. Curtis—a son (Colin Kingsley).

IN MEMORIAM.

WILLIAMS.—In memory of our dear son and brother, Richard, who was called from his busy preparation for service here on May 18, 1934. "Jesus, looking on him, loved him."—Mr. and Mrs. R. M. Williams and family.

JUST OUT!

PROVING GOD IN AUSTRALIA.

By E. W. Bralwood.

An account, by an ex-Sydney Bank Clerk of his conversion and call to full-time service as an evangelist. Records of journeys in the Gospel Van, answers to prayer and remarkable supply of needs. A stimulating book, 71 pages.

Price, 1/4 (posted 1/7).

KESWICK BOOK DEPOT,
315-17 COLLINS STREET, MELBOURNE.

News of the Churches.

TASMANIA.

Invermay.—Splendid meetings were held on Mother's Day. Three were welcomed at morning service—two after baptism and one by letter. There was a record school since epidemic, and a fine evening attendance with one confession. Jas. E. Thomas spoke at both services, and Endeavorers helped at night.

Hobart (Collins-st.).—On May 3 Miss Edna Vawser delighted a large gathering with pictures of work in India. A surprise party to Bro. and Sister L. A. Bowers was arranged at the home of Bro. and Sister J. Park. Bro. Bowers was presented with some books as a token of esteem from the members on his entering the fourth year of his ministry with the brethren. At splendid meetings on May 8, Bro. Bowers gave morning exhortation. Sister Miss Vawser gave the evening address. The church during past few weeks has enjoyed fellowship with Sister Mrs. Harris and daughters, from W.A.

SOUTH AUSTRALIA.

Owen.—A youth service was held on evening of May 1, young people taking part. Bro. McDowell's message, "Building for God," was appreciated. Messages in keeping with Mother's Day were spoken by Bro. McDowell on May 8. Sister Mrs. M. Richards has left hospital, and is progressing well after operation.

Adelaide (Grote-st.).—Bible school anniversary was celebrated on May 8. Bro. J. E. Shipway in the morning gave a dedication address to teachers. In the afternoon Miss Jones spoke to the children on "The Promises of God." Kinders and primary gave musical items. At night, to a good congregation, Bro. Schwab gave a stirring address on "Leadership." One has been received by letter.

Dulwich.—Five were welcomed into fellowship on May 8—two by letter, one by statement, one by faith and baptism, and one by reconsecration. The additions to the roll are Bro. and Sister Wilkins (from Mile End), Sister Mrs. Solomon, Sister Miss D. Solomon, and Sister Miss Davics. The evangelist, Bro. Norris, continues to exhort and preach with power and acceptability. He has given a series of fine addresses on the Shepherd's Psalm. Attendances on May 8 were large, night topic being "Behold thy Mother." Further efforts are being made to strengthen the choir.

Prospect.—Helpful and encouraging meetings have been held during past few weeks. Bro. Baker has delivered splendid addresses. Bro. Beiler addressed morning service on April 24. On May 2 the Phi Betas gave a social in honor of "mother." Clubs are doing a fine work. Preparations are being made for silver jubilee of P.B.P. Prospect chapters gave a splendid exhibition at annual sports on Anzac day. K.S.P. won the shield and Phi Betas gained second place. Special services were held on May 8. Mr. Baker addressed a crowded congregation. At gospel service three young men took their stand for Christ. Sympathy is extended to relatives of Bro. Ray Pettman.

Wamboony.—Work continues happily, and is well maintained. Bible school anniversary services were well attended, and interest in school work is splendid. Bro. Russell was speaker at both services. On April 15 the S.S. picnic was held, and at evening service following Bro. A. L. Read, conference president, gave a greeting. Individual items were given by scholars and friends, and Bro. Russell gave an appropriate message. A fine band of young people have formed a Y.P.S.C.E. with Bro. Reg. Dinning president. On May 10 a splendid Mother's Day service was held. Work is in excellent heart, and preparations are in hand for the jubilee.

Semaphore.—Mother's Day services were well attended. A ladies' choir sang two numbers. Misses I. Bray (conductor) and V. Barrat sang a duet; Miss V. Tirrell a solo. Ladies' guild held a successful Mother's Day afternoon on May 3. Sister Mrs. A. L. Read gave a fine address. Sister Loader, 96, gave an appropriate recitation. Over 40 ladies were present. Bro. Don. Allan, who has been in Melbourne for some time, was present on May 8. He sails for England on 21st. The work is showing good interest.

Murray Bridge.—Since Bible school resumed all meetings have improved. Anzac services were held on April 24. Bro. Thomson, preaching. Bro. Mathews, of Maylands, paid a visit and spoke in interests of young people's department. Sister Miss Pollock was received by letter from Milang. Alterations costing £90 to rear of chapel are nearing completion. Much of the work has been done voluntarily. Meetings on May 8 were well attended, with several visitors. Bro. Thomson preached good messages, reference being made to Mother's Day. Young men of the church assisted at gospel meeting. The church sympathizes with Sister Miss Pollock in the loss of her father.

Kadina.—On May 1 (Youth Day) Bro. K. Dyster spoke in morning on "The Magical Charm of Youth." At night a youth service was enjoyed, Bro. Dyster's subject being "Youth to the Fore." Choir rendered two anthems, and Miss Valma Hawk recited 1 Cor. 13. At consecration meeting of Y.P.S.C.E., Bro. A. P. Russack spoke on "Measuring Our Lives." On May 8 Bro. Dyster spoke on "The Heart of a Mother." At night a mothers' service had 120 present. Bro. Dyster spoke on "Come Home." Miss L. Gossons recited, choir rendered a selection. Sisters Trenwith and F. Wilton sang a duet, male quartette rendered two pieces, and Bro. Dyster a solo. One young lady confessed Christ.

Hindmarsh.—On May 1 special "Youth" services were held, commencing with a prayer meeting at 9.30 a.m., followed by "Combined J.C.E. and L.C.E. meeting at which Bro. J. E. Shipway, of Nallsforth, was speaker. Bro. Shipway also addressed the church. Bible school session was followed by a teachers' conference and basket tea. Gospel meeting was a youth service; Y.W.I. sang choruses. The monthly roll call of auxiliaries was inaugurated for winter months. Bro. W. W. Saunders preached a splendid sermon on "You're Only Young Once." On May 8, to a good attendance in the morning, Bro. W. W. Saunders spoke on "A Portrait of Mother." At gospel service the choir provided an anthem and Mr. Merrifield sang a solo. Bro. Saunders delivered a fine message on "Mothers and Children." On May 5 the Bible school tendered a social evening to the scholars. About 20 children have entered for scripture examinations.

QUEENSLAND.

Brisbane (Ann-st.).—The work progresses satisfactorily. Regent additions include three by letter, one by statement, one by faith and baptism; also one other confession of faith is reported. All of the stained glass windows have been placed in position and are very effective. Additions to the building for Bible school accommodation are contemplated.

Moorooka.—Sunday school anniversary proved a great success. On April 24 there was a record gathering at Lord's table. Bro. L. Larsen, of Rosewood, gave a very uplifting message. In the afternoon Bro. Payne, of Kedron, gave a helpful message to the children, and distributed prizes. At night the largest gathering since Bro. J. Larsen's ministry began filled the chapel. Children's concert on April 28 was excellent, chapel being crowded. Sunday school picnic on May 2 was very successful and enjoyable.

Albion.—Church and school picnic held at Kalings Park on May 2 was very successful. Our boys won district interdenominational relay race. Mrs. Stirling entertained 35 mothers in her home on May 8. Mr. Stirling is conducting a class of instruction in first principles. Building was crowded out at both services on May 8. Bro. H. G. Payne spoke in the morning and Bro. Stirling at night.

Mt. Walker.—One confession resulted through Bro. Larsen's special gospel services held at Rosewood. On April 17 there was a good attendance. Bro. Miller, of Brisbane, exhorting. Anniversary picnic on Easter Monday was a marked success. On April 23 Bro. L. J. Sanders, of Brisbane, conducted the service, and exhorted the brethren to "Expand the Fields of Service." A working bee, under the supervision of Bro. James Dick, of Brassall, recently painted the chapel. Newly-appointed church officers are Bro. W. A. Sellars (chairman); T. G. Bailla, treasurer; Alf. E. Hinrichsen (secretary) and six other deacons.

Mackay.—Meetings continue well attended. On April 24 Bro. Clark addressed a full house at gospel service. A duet was rendered by Mrs. R. Smith and Mrs. E. Cunningham. On May 1 Bro. Clark spoke on "The Beauty of Jesus." Sisters' fellowship held a social on April 22, and have now liquidated cost of porch recently added to building. Bro. Clark addressed the junior demonstration of Central District C.E. Convention, speaking on "God's Gift to the Children." A working bee on April 23 did good work around the chapel. The sympathy of the church goes out to Bro. and Sister Edmunds in the loss of their daughter in a burning accident recently.

VICTORIA.

Brunswick.—On May 8 (Mother's Day) Bro. Gibbs exhorted the church, and at night Bro. W. Hart preached on "A Family Concern."

Hampton.—Bro. Candy, of South Yarra, spoke to a good audience on morning of May 8, emphasizing youth work. Mother's Day was observed. At night Bro. R. T. Pittman spoke on "The Two Paths."

Croydon.—On April 17 Bro. R. E. Burns commenced his ministry with the church. Services have been of a bright nature, and interest is keen. The church secretary, Bro. Lacey, has been ill for past few weeks.

Gardenvale.—Bro. L. Brooker gave a splendid address on morning of May 8. Evening meeting was conducted by the young people of the church. Bro. Andrew was the speaker, and his message was appreciated.

Hartwell.—Good attendances on May 8. Bro. Mudge, from Oakleigh, gave a fine address at morning meeting on "Youth." Bro. Buckingham conducted gospel service and spoke on a theme suitable to Mothers' Day.

Bentleigh.—On May 1 a fellowship tea was held in kindergarten hall, followed by an every-member-present service. Evening service on May 8 took the form of a testimony night, three brethren speaking to an attentive congregation.

Wangaratta.—On May 8 a Bible school rally was commenced. Meetings have had increased attendances. The church is enthusiastically preparing for the mission, to commence on May 15, with Bro. E. C. Hinrichsen and V. Morris as missionaries.

Carlton (Lygon-st.).—On May 8 there were good meetings. In the morning Bro. J. Turner, of East Kew, began the special effort in interests of youth with an inspiring address on "Road Building." The New Century Bible Class was well attended, and Mr. S. R. Baker spoke on "Peter, the Man who Loved Jesus." His gospel address was entitled "A Great Woman." The mother of one of the Bible class workers made the confession. A baptismal service followed, at which four young people were immersed.

(Continued on page 300.)

Foreign Missions.

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

DHOND.

THE new Mary Thompson Memorial Bungalow, which was started six months ago, is nearing completion, and looks a nice building. Someone who saw it said it reminded them of the Shrine of Remembrance in Melbourne. I do not think they meant that as an insult to the shrine, but as a compliment to the bungalow. We have had one of our busy times, the busiest for the past two years. There have been twenty patients and two babies in the wards at one time, and that while one of the staff was on holiday. The rush of work, coupled with the hot sultry weather, leaves one rather limp at the close of day.

One high-caste woman we have in at present keeps a heavy iron poker under her pillow. She says it is the custom of their caste after child birth to keep a poker under the pillow for twelve days to keep away the evil spirits. If the poker is there the spirits will not come, and they have no fear, but if the poker is absent they are afraid, especially at night. I am sending you a copy of a calendar issued by a caste Hindu of Dhond. It has a picture of the crucifixion on it. I met the man yesterday and asked why he printed such a calendar, and he said a number of his customers were Christian and he had it printed for them. He had other pictures on the calendars for Hindus, but only ordinary pictures. I asked whether he had ever read or heard the story of Christ and he said he had not. I gave him a Gospel and he promised to read it. This morning he had the Gospel in his pocket and said he had been reading it. Light may come to this man through this written word.—L. M. Foreman.

CHILD WELFARE WORK.

YOU asked about the child welfare work. It goes ahead slowly. Next week we will have Kamala Bai Galkwad back from Wai Hospital where she went for a three months' Dal's course in midwifery; this only gives her the outlines of the work, but makes her more useful for any midwifery cases we have come to us. Last week one of our Indian Christian women had a dear little baby girl born in our centre, and now she is being nursed in the room we have connected with the centre. This room we have especially fixed up to nurse such cases. This is our first case since fixing everything up for it. Everybody thinks we have made things most comfortable for them. I hope more of our Indian Christian women will now be willing to come to the centre rather than stay in their homes, without convenience, cleanliness or trained help.—E. Caldwell.

FINANCE IN RELATION TO INDIA.

DR. OLDFIELD, who is acting treasurer for the Indian field, makes mention of receiving the Board's cable concerning reduction in Indian budget. He says, "When your cable arrived Mr. Bolduan sent me a copy immediately, and I then circulated each member of the committee and others in charge of departments, asking how much they would voluntarily cut on their budgets. I received replies which cut the excess in half, leaving about Rs. 600 on the budget. The amounts for the school grants have not yet been published, but Miss Vawser in her last budget proposals estimated the grants rather lower than she thinks they may be, and under the circumstances I think it is better to wait until these amounts are known before making any other reductions.

I have also stated that all departments will have to be worked as economically as possible, so that there may be some balances at the end of the year. If this is done, I do not really think that it is necessary to call a special meeting of the committee of management at the present time to make any changes. I thoroughly sympathise with your order to keep the budget within the £4500, and we shall do everything possible this end to see that this is carried out. We sincerely hope that finances will improve in the near future. The opportunities were never greater than the present, and it is very disappointing to all of us when we have to curtail work instead of expanding our work. I know that all of you on the Board are included in the 'us.'"

It is a disappointment both to the field and the Board that less money can be sent, and we sincerely trust that such cuts necessitating curtailment in the work will only be temporary. During March, £442 was received, and April promises well—to date, approximately £373 has been received. Of this sum, however, the Victorian women's mission band contributed £206. The Board are extremely grateful to the sisters for this splendid contribution.

Brethren and sisters, the call should be to advance. Opportunities are ready to be grasped with both hands, and we have to mark time. This should not really be in days of opportunity and returning prosperity. Many have responded to our call; we sincerely thank you and pray that others will heed the call so that our workers will be encouraged.

AN EXPLANATION.

IT has been suggested in some quarters that the extension of furlough granted to Bro. and Sister Coventry has some relation to finance. The Federal Board wish to state that the valuable services of Bro. and Sister Coventry would not have been withheld from India for this reason. Actually the passage of Bro. Coventry had been booked for his return to India in May. Let us assure the brotherhood that Bro. Coventry's non-return to India at present is because of family reasons—the two elder girls are too old to return to India and Sister Coventry's health is not yet all that could be desired. We are sure that all will pray that God will show light and guidance to the very personal problems of Bro. and Sister Coventry, and that Sister Coventry will soon be restored to health.

ENDOWMENT.

A WORTHY brother has, for an objective, £200 for endowment. A short time ago another £10 was paid in, leaving only £10 to complete the full sum. Endowment is not the only fund to which this brother has contributed. Over the years he has paid in several hundred pounds. None of these gifts were large gifts, just consistent giving over a period of years.

He lives to serve Christ and his church. This brother says, "The endowment will serve to bring in a little income when I am no longer here to send my gifts."

Endowment is a way in which your money can go on serving when you are no longer able to give. Our endowment fund is nearly up to the £3000 mark. Each year something is added. We would like to see other worthy brotherhood names added to the list.

INDIAN POLITICS, EDUCATION AND IDOLATRY.

AMONG the keen observers of India's present-day tendencies, we give a high place to "The Indian Messenger," which is the weekly organ of the Sadharan Brahma Samaj of Calcutta. In a recent issue its editor was diagnosing India to-day. With political and educational advance all over the land he sees a revival of idolatry. "The country seems to be awakened to a political consciousness, and all minority communities are trying their level best to unite and gather strength for fighting for their own interests." But "have idolatry and other superstitious practices gone out of this great country? Is the worship of one true God in spirit and truth established in this land? Alas—the answer must be an emphatic 'No.' Image worship is again raising its head, even among the so-called educated and cultured people of this land. Gurus of both sexes are appearing in numbers, and thousands are flocking to them for dikshas (initiations) into the mysteries of image worship and other idolatrous practices. All sorts of immoralities are being practised in pictures and literature in the name of art."

Coming from such a pen, which rarely if ever indulges in exaggeration, these words bring a new challenge to all the forces working for spiritual religion in India, upon whom they impose a new and searching responsibility. For the conditions referred to in the foregoing quotation mean that neither politics nor education are going to extirpate idolatry from India's life: Nothing will do this but a new baptism of the Spirit of God to purify all India's political and educational developments.

"Sahib," said a poor convert in India to the missionary, "teach me geography so that I may know better for what to pray."

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"MINISTERS" AND "LAYMEN."

TO recognise what is a fact, that there are men who devote their whole lives to the ministry of the Word, and that there are others who do not, and to call these two groups respectively "ministers" and "laymen," does not in itself constitute "clericalism." The term "laity" does not apply only to religion. It applies equally to those who have not specialised in the study and practice of Medicine or Law. In our church organisation we have a similar situation; therefore the College and the provision for special training.

It may be there are better terms to use denoting these facts; but so far no one seems to have discovered them. What word would Bro. Macindoe suggest for use in official documents, marriage certificates, etc.? The use of "preacher," "pastor," "evangelist" are subject to the same criticism of "separate class," if it is to be made a criticism of "minister." But these terms are not inclusive enough to be descriptive of the office.

It is a dangerous practice to substitute a word with its synonym or its translation and try to make sense. You cannot make immersion mean baptism; baptism is much more than immersion. I have been immersed many times, but I have been baptised only once. So even if it is a stock argument it is not a sound one. Nor is it sound to try to make "minister" with all that it denotes by reason of usage mean "servant." Sometimes it does mean servant; in fact, there are times when you could almost substitute "menial." But it means much more than this; in fact, it means one who is pastor, preacher, teacher, evangelist and many other things beside, whether rightly or wrongly, but of sheer necessity.

Theoretically it is true that the ministry of the church is as wide as membership. Most "ministers" wish it were true in fact.—Andrew A. Hughes.

○

A COSTLY JOKE.

THE Victorian Social Service Committee presented three resolutions to conference. Two referring to the liquor traffic were passed unanimously. The other, referring to gambling, was discussed in such a way that the daily press gave it large headlines—"Churches of Christ Divided on Broadcasting of Races." The part of the resolution which surprisingly gave rise to opposition, read: "Conference deeply deplores the increasing use of radio from A class stations, in particular, to broadcast racing, give tips, and declare the odds and totalisator dividends."

One brother confessed to listening-in to race descriptions on wet Saturday afternoons and enjoying it. Of course, he was joking, for he is a "local" preacher of some standing, but the papers seized upon his joke to tell that the church was not certain of her attitude toward gambling. Another brother could not distinguish between the merits of a cricket match broadcast, where no betting is mentioned, and a horse race. He, too, was reported. Not one statement in support of the resolution, and there were many, was reported, except to say that the resolution was carried. Our own church paper does not refer to a discussion having taken place, and it might be taken that it regarded the discussion, and may be the resolution itself, as unimportant.

An inquiry from an isolated brother, arising from jibes he has received as a result of press statements, goes to show that, under certain circumstances, it is unsafe to bring resolutions on public morals before conference. We still believe that our people are opposed to increas-

ing facilities being given to discuss gambling over the air. The A.B.C. now advises its selections for racing all over the Commonwealth, and combines with racing clubs everywhere in this gambling enterprise. The A class stations are our own, and are expected to respect all shades of opinion. Even races, provided they are important, must be broadcast. Who will say that country races are important, as broadcasting events, apart from the gambling associated with them? Yet these are not neglected, and a sporting commentator is sent at no little expense to detail the events. The betting odds are given and repeated many times. An evening session is devoted, at times, almost entirely to a review of the events, and the gambling side of them is that which counts. However, the resolution was passed, but we are left wondering whether it has done us credit or discredit.—W. H. Clay.

[Regarding the reference in the above to the report in "The Australian Christian," we may remark that "might be taken" does not necessarily agree with what ought to be taken. The simple fact is that our conference report was long enough as it was, and we could not report details of the discussion.—Ed.]

American Letter.

W. B. Blakemore, B.A.

Dr. George A. Campbell.

CHANGE of leadership of Union Avenue Christian Church took place February first, this year. Geo. A. Campbell closed his ministry of twenty years, January 30. Hampton Adams was in the pulpit the following Sunday. Dr. Campbell has had a notable ministry in these two decades in which he saw the church double its membership and rise to a place of first rank among the leading congregations of our American brotherhood. Union Avenue has also taken a place of first rank in the church life of this metropolis of a million and a quarter souls.

The congregation was deeply moved when the retiring pastor presented his young successor with the symbolic key, "the key to the door of the sanctuary, to the door of the office, to the door of the school rooms, to the door of the pastor's study, the key to every door of this building, and the key to the homes and the hearts of this people." Dr. Campbell has been made pastor-emeritus of the church he loved and served. All wish for him many useful and happy years to come.

Institute of Judaism.

The third annual Institute of Judaism "for Clergy and Religious Educators" was held at Temple Israel, St. Louis, in February. The Brotherhood of Temple Israel sponsors these Institutes. All ministers of the city, both Protestant and Catholic, are invited. Protestant ministers respond in large numbers; there is usually one Roman Catholic representative present. A luncheon to which the Brotherhood is host makes a refreshing break between the morning and afternoon sessions.

The Institute speaker this year was Rabbi Abba Hillel Silver, D.D., Litt.D., of Cleveland, Ohio. His subjects were, "The Concept of Messiah in Judaism" and "The Democratic Theme in Judaism." Rabbi Silver is among the ablest of the leaders of modern Judaism in this country. He is the author of several books, of which the most widely read, perhaps, is "Religion in a Changing World." He brings scholarship, zeal and eloquence to the presentation of his subject.

These Liberal Jews quote freely from the New Testament, often using the "words of Jesus" or Paul to illustrate or to strengthen a point. In speaking of God and the individual, individual responsibility as against the irres-

possibility of the crowd, Rabbi Silver said, "The Bible story begins with a man and closes with a man who saw God face to face." Rabbi Julian Miller, in a recent radio sermon, in speaking on democracy, said that the Bible emphasises human freedom and the sovereign rights of the individual. "This is clearly set forth in the Old Testament and re-echoed in the New Testament." When we hear these scholarly Jews quoting New Testament scriptures and paying tribute to Jesus as the greatest of the prophets, as they frequently do, we have a feeling that they are not very far from the kingdom.

Dr. Carl Agee is dean of the College of the Bible of Missouri, which is at Columbia and affiliated with the State University. Every spring Dean Agee arranges a series of seminars and lectures for preachers of all communions in central Missouri at which important and timely topics are presented. In connection with these seminars, lectures by University professors are arranged. At the March seminar Hampton Adams, pastor of Union Avenue Christian Church, St. Louis, was the guest speaker. It was my pleasure to be one of a party of four, including Mr. Adams, who drove to Columbia to attend this seminar. The other two were Abbott Book, Director of Religious Education at Union Avenue Church, and Edgar D. Lee, now retired from presidency of Christian College, one of our fine junior colleges for women. The fellowship of that three-hours' drive over a trunk line concrete highway, was a delightful experience. Adams knows the Kingsburys well, and speaks very complementarily of their ministry at Lancaster, Kentucky, where they have been for some years. About sixty preachers were present, among them Australian W. G. Alcorn, pastor of the church at near-by Fulton for nigh on twenty years.

Hampton Adams tells me that, as a boy, he remembers Ira Paternoster, sen., a visitor in his grandfather's home. That was when Bro. Paternoster was a student at Lexington and preaching for Kentucky churches. Mr. Adams also knows Ira Paternoster, jun., who is carrying on the family tradition and is now preaching with favor for the church at Carrollton, Kentucky, where he resides with his Kentucky bride.

AUSTIN POPE, Pupil of Dr. Floyd of St. Paul's Cathedral.

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News of the Churches.

(Continued from page 297.)

Northcote.—An inspiring consecration testimony meeting was led by Bro. C. J. Robinson, of Middle Park, at Y.P.S.C.E. on May 5. On May 8 Bro. Sparks, of Box Hill, and Atkin addressed well attended meetings. Bro. Claude Vincent is in hospital as result of recent road accident.

Hamilton.—At gospel service on May 1, Bro. Garland's subject was "Two Thirsty Kings." On Mother's Day Bro. Garland gave appropriate addresses at each service. Prayer meetings before gospel service are well attended. A successful Sunday school social evening was recently held.

Dandenong.—A party visited Cheltenham mission on May 5. Bro. Roy Coventry gave the church a much appreciated Mother's Day address on May 8. In the evening, to well attended family service, Bro. Lewis spoke on "My Home." Sunday school has commenced State rally; also anniversary practice.

Minyip.—On May 1 Bro. Black gave a good address. C.E. held a good social on May 2. On May 8 Bro. L. A. Trezise, of Taree, N.S.W., delighted a large congregation with his address. Bro. C. Rogers, Brim, presided. Young people conducted evening meeting on May 8. Bro. Black giving a fine Mother's Day address.

Chelsea.—On May 1 a sister was received by transfer. On morning of May 8 Bro. F. A. Fitzgerald, of Collingwood, was speaker. Annual church business meeting was concluded on May 4. Bro. Gale and Holloway were present. Seven officers were elected. Miss Darvell has resigned her position of church organist.

Box Hill.—Church anniversary services were held on May 1. Bro. W. Nankivell, of Surrey Hills, was the morning speaker. Bro. H. A. G. Clark, M.A., preached at night, when extra seating had to be provided. As a mark of appreciation for services rendered for 13 years as treasurer, the church made presentations to Bro. and Sister J. H. Kestle at a social evening on May 4.

Ballarat (Peel-st.).—On May 8 Bro. Randall spoke at both services to very good congregations. All services during past few weeks have been encouraging. Ladies' aid held a musicale on May 3 in aid of carpet fund, realising over £6. During past year they raised over £50 for church purposes. Bro. Randall commences full-time ministry with the church in July.

Ararat.—On May 1 Bro. Wigney conducted his farewell services, which were well attended. Prior to the departure of Bro. and Sister Wigney, the ladies' aid gave Mrs. Wigney a farewell afternoon and a small presentation. Bro. Bryant and Stent were received into fellowship on May 1. Bro. and Sister Wigney will be greatly missed. Bro. Ramage, of Ballarat, gave helpful messages on May 8.

Montrose.—Meetings keep up fairly well. For past two Sundays Bro. and Sister Stephenson and family, from Hampton, have been present. On May 1 Bro. Stephenson addressed morning meeting. On May 8 Bro. Morgan was speaker. Bro. and Sister Hughes, sen., from Brighton, have been added to the membership. The loss of 10 scholars of the Sunday school, who have moved out of the district, is regretted.

Swan Hill.—Bro. Bischoff has accepted the invitation of the district executive committee to remain with the churches of the district (Swan Hill, Woorinen and Ultima) for another two years. Bro. D. Hearne has returned to S.A.; he has given valuable service as local speaker and presiding brother. On May 8 the Sunday school began successfully its first morning meeting by breaking a twelve-month record in attendance. Both meetings on May 8 were well attended. Bro. Bischoff being speaker; his evening theme was "The Macedonian Call." The church was looking forward to the mission to begin on May 11.

Thorbury.—There have been good attendances during past month. Two young men were baptised. Young people from Preston and Northcote joined in Y.P. fellowship tea on May 8; Bro. Keith Jones delivered an address. On Mother's Day Bro. Jackel spoke to Y.W.L. about mother. His gospel messages continue to draw a large number of strangers.

Ormond.—On May 2 a number of members went to the mission at Cheltenham. On morning of May 8, Bro. Lang gave a good message on "Christ in the Home." Night service was also well attended. Bro. Lang gave a splendid message on "Mother." A lad from the Bible school made the good confession and was baptised. Bro. Whittaker's brother passed away during the week, after a short illness.

Black Rock.—At half-yearly business meeting all reports showed progress. The Bible school has not lost one scholar through the epidemic. An increase campaign has been taken up with enthusiasm. On Mother's Day Bro. Haydn McCallum gave a fine morning message. Officers of church conducted evening meeting. Bro. Sercombe giving an impressive and telling address. A young lady confessed her Saviour.

Fitzroy.—At J.C.E. anniversary concert on May 3 there was a packed building. On Mother's Day Bro. Streater gave a beautiful sermon on "Motherhood" to a large congregation. Bro. Sheppard gave a solo; a quartette by members of Bible class was also enjoyed. Bro. Streater spoke in the morning on "Faith and Works." Mrs. Mildern is to undergo an operation this week, and Mrs. Rough is also ill.

Moreland.—Cricket club presented trophies at a successful social evening on April 30. Bible school teachers conducted a house-to-house campaign on May 7. 196 broke bread on May 8. Bro. Mathieson's Mother's Day messages were highly appreciated. Visitors included Sister Hibbert, of N.Z., and Bro. Hillier, of W.A. P.B.P. entertained mothers at tea. Sister Smyth rendered a solo at gospel service; Bro. Cleaves is ill in Melbourne Hospital.

Essendon.—Successful Bible school anniversary services were held on May 1 and 8, with good attendances at all sessions. Bro. Westwood and Brooke gave special talks to the children in the afternoons, when prizes were distributed, and Bro. Illingworth held their attention in the evening. Bro. Butler introduced youth week with a fine address on morning service on May 8. A working bee to renovate the school hall was launched on Saturday last.

Preston.—At request of H.M. Committee Bro. Young is assisting the church at Albury for three weeks. On morning of May 8 Bro. W. T. Atkin, of Northcote, addressed the church. One young woman was welcomed into fellowship by faith and obedience, and one by transfer. Bro. H. R. Coventry conducted gospel service and baptised three Bible school scholars who had previously made the confession. Splendid congregations were present at both services.

Castlemaine.—On May 5 ladies' help assembly celebrated its anniversary. Mr. L. Baker gave an address on "Lydia." An enjoyable afternoon was spent. In the evening a social was held in honor of Sister Marjorie Beaton, who is about to be married. A presentation of an eight-day clock was made. Opportunity was taken to say farewell to Mrs. Johnston and Gladys, who are leaving for Melbourne. On Mother's Day there were good attendances and helpful messages, Bro. Baker's subjects being "Christian Assurance" and "Mother." Sister Baker rendered a solo.

Kaniva.—Miram South Sunday school held a successful social evening on April 27, when prizes were presented. Yearlings school anniversary was held on May 1, with encouraging meetings. Speakers were Mr. Withers and Mr. H. Potts. A happy social was held the following evening. There was a large attendance at annual meeting of women's mission band on May 5. Mrs. Withers is this year's president. Kaniva school anniversary was celebrated on May 8. Bro. Withers addressed both services

effectively, the scholars' singing, with orchestral accompaniment, was much enjoyed.

Ringwood.—Bro. L. G. Read, from Boronia, was visiting speaker on May 8. Attendance was good, with some visitors. Bro. Smith, one of the oldest members, who has been unable to attend for several months, was specially welcomed. Bible school attendance keeps up. Kinders celebrated Mother's Day by bringing mothers to S.S. A delightful talk was given by Sister Beaumont, whose return to the teaching staff is specially pleasing. In connection with youth week it is planned to start a competition to increase interest and gain new scholars.

Bendigo.—On May 1 two challenging messages were delivered by Bro. A. N. Hinrichsen on "The Christian is a Marked Man" and "Ashamed of Jesus." Miss F. Vercoe rendered a solo. I.C.E. visited Baptist I.C.E. society and led the meeting. On Mother's Day there were good attendances at both services. Splendid addresses were given by Bro. Hinrichsen—in the morning on "Ruth's Choice," and at night on "Women's Work." Mrs. Briggs sang a solo. Bro. Hinrichsen's three years' engagement as full-time evangelist concludes in June next. He has declined the offer of a further term.

Ballarat (Dawson-st.).—At Anzac Day service Bro. T. Hagger gave two very helpful messages touching the high priestly intercession and regal merits of our Lord. Bro. Randall spoke on our Lord's great sacrifice. Bro. Wilkie addressed church on May 1. At night Mr. Crshaw, of Mission to Lepers, preached, and a married woman responded. More than 100 members enjoyed church fellowship dinner on May 4. Prominence was given to mother. There was an excellent attendance, and one baptism. Bible school has made a complete recovery since passing of paralysis epidemic. Bro. Maxwell took the confession of a senior Bible school scholar at Mt. Clear on May 8.

Middle Park.—On May 1 C.E. society celebrated its first anniversary and had charge of gospel service. Sister Robinson, with her two boys, left by "Mooltan" on May 3 to join her parents in Scotland. On May 7 a kitchen tea was tendered to Sister Williamson and Bro. Galsford, on the occasion of their approaching marriage. On May 8 Bro. P. Foster, of North Fitzroy, delivered an inspiring address. Sister Morse was received into membership by letter from Camberwell. On Mother's Day, at a well-attended gospel service, Bro. Whittington, of Gardiner, rendered a solo, and an appropriate address by Bro. Robinson was enjoyed. Bro. R. Thompson and Bro. Candy, sen., are laid aside in Prince Henry Hospital.

Footscray.—The 60th jubilee celebrations of the church were carried out under ideal conditions on Sunday last. Bro. A. R. Main was morning speaker, and Bro. Mitchell, from Fairfield, presided. A large congregation of former members now residing in other centres, were present. In the afternoon Bro. Robt. Lyall gave a wonderful talk of the growth of the work in the 60 years. Evening service was packed, Bro. Hinrichsen being the speaker. Truly a wonderful day was spent. 45 visitors accepted the invitation to remain to tea in the school-room. Bro. Wakelield read greetings from many former preachers of the church and from absent members. Celebrations are being continued during this week and until next Lord's day.

Malvern-Caulfield.—After gospel service on April 24, an excellent lantern lecture was given by Mr. R. Storey on the work in South America. On April 30 kinders were given prizes at a meeting to which mothers were invited. Older Bible school scholars received prizes on evening of May 1, when Bro. R. P. Clark spoke on "The Greatest Story in the World." The choir has been rendering excellent service. On evening of Mother's Day some mothers took part, and Bro. McCallum spoke on "The Mission of the Mother." 149 communicants for the day. Bro. R. P. Morris gave an interest-

ing morning talk on youth movement. A working bee repaired damage done in recent storm. Mrs. Wheyett has recovered from illness; Bro. Stewart and Margaret Gerrand, though still laid aside, are improving.

Gardiner.—The church began youth week with a happy series of meetings, Bro. Hagger being preacher. In the evening the chapel was crowded; all available seats and chairs were brought in. Several young people helped in the service, and the Fisherman's Quartette sang. Sing-leader being Bro. E. R. Berry, of Perth. It broke bread during the day. Mary Brough was received to fellowship following her baptism. On evening on May 7 the chapel was crowded, and large numbers could not get admission, the occasion being the marriage of Miss G. K. Strongman to Mr. W. J. Davidson. On Monday, May 2, the P.B. club and women of the church held a kitchen tea in the bride's honor. Many gifts were made and good wishes expressed, to which Miss Strongman, who has been an active worker in club and C.E. society, gave a happy response.

NEW SOUTH WALES.

Bangalow.—During Bro. Weir's absence at conference Bro. C. Lane conducted service on April 17. On April 26 Bro. P. Saunders gave an interesting lantern lecture concerning the College of the Bible.

Gilgandra.—On April 3 Bro. Chivell spoke on "The Church that Jesus Built." Bible school and kindergarten anniversary service was held on April 17. For children's address Bro. Chivell's theme was "The Great Magnet." The school song also at evening service. The P.B.P. club held a social on April 29.

Rockdale.—On April 24 Bro. Thomas, of Belmore, ably exhorted, and at night Bro. Priestley spoke. J.C.E. anniversary was held on Apr. 26, a good programme being rendered by the juniors. Bro. Arnold, of Burwood, gave an interesting talk. On May 1 Bro. Priestley spoke morning and night to good congregations.

Kingsford.—Mother's Day services were well attended. Afternoon meeting was addressed by Mrs. Nance-Kivell, and special singing was given by children. Bro. Flood conducted gospel service; soloist, Mrs. McWilliams. A Bible school boy made confession. Mid-week prayer meeting has been commenced and progresses favorably.

Bankstown.—The building was crowded on Sunday night for a Mother's Day service. J.C.E. gave several items, and a solo was rendered by Miss N. Budgen. Open-air meetings, well supported by members, attract good interest. Bible school has completed a rally with 13 new scholars. Splendid attendances at almost all services during month.

Lidcombe.—Mother's Day services were held on May 8. Bro. E. R. Childs, of Ashfield, addressed the church. At afternoon and evening services Bro. W. J. Crossman was speaker. Two boys from the Bible school were baptised before the gospel address. Plans are ready, and it is expected that the new building will shortly be erected at Carramar, where Bro. E. A. Stevenson is doing efficient work as superintendent.

Paddington.—Splendid attendances at 40th anniversary services. Bro. and Sister Deane, two nephews and a daughter, were welcomed into fellowship. Bro. T. Mouton addressed the church and gave a talk to J.C.E. At gospel service Bro. Greenhalgh's theme was "For me to live is Christ." Good attendance of former members and friends. The church has made definite progress during the year, and is now wholly self-supporting.

Sydney (City Temple).—A splendid message was given by Bro. Nance-Kivell on morning of May 8. A visitor was Bro. Barrett, of Ipswich. For Mother's Day, evening service was arranged and conducted by women's mission band. Sister Nance-Kivell ably presided, and an in-

spirational address was delivered by Mrs. J. R. Leach. Ladies' choir sang two pieces, and Miss Linda Jeffrey a solo. A young woman was immersed by the preacher.

Marrickville.—On morning of May 8 there was a record attendance for year. Sister Harrison was received into fellowship. Bible class held monthly fellowship tea in the afternoon. Back portion of the building has been renovated to cope with growing numbers of class, which now has enrolment of 25. Bro. Wakeley gave a splendid address to a large gathering in the evening; the members of girls' club formed the choir. Mrs. Wakeley was soloist.

North Sydney.—Morning address by Bro. P. C. Akorn on May 8 was greatly appreciated. Fellowship was enjoyed with Sister Leeson, matron-elect for Victorian Christian Guest Home; also with Sister Skirving, matron of Lancaster hospital. At gospel service Endeavourers took part in honor of mother. C.E. members made a gift of hymn-books to the church. Bro. Paternoster's address was well received, and many visitors were present.

Wagga.—On Mother's Day there were splendid meetings all day. In the morning the chapel was crowded. At night Bro. Acland spoke to a good meeting on "Honor thy Father and thy Mother." Church auxiliaries are all healthy. Y.P.S.C.E. are planning an exchange meeting with Nailsworth Y.P.S.C.E. Endeavourers were to entertain the mothers on May 18. Sunshine club entertained them on May 6. Bro. Hilton Benison was received into fellowship after baptism.

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COMING EVENTS.

MAY 22 and 25.—Dandenong School Anniversary. Sunday, May 22, 3 p.m., Mr. S. Neighbour; 7 p.m., Mr. R. Coventry. Wednesday, 25th, 8 p.m., distribution of prizes. Special singing. All welcome.

MAY 24.—Kitchen tea for Guest Home. To help equip the home a kitchen tea will be held in the Lygon-st. hall on Tuesday, May 24. Those who desire to attend should apply for a free invitation ticket giving full information, from the Social Service Dept., 241 Flinders-lane, C.1 (MX 3083).

MAY 29 and JUNE 5.—Brunswick Bible School Anniversary Services. May 29, 11 a.m., Mr. C. Watson; 3 p.m., Mr. C. W. Hart; 7 p.m., Mr. A. Carter. June 5, 11 a.m., Mr. A. J. Fisher; 3 p.m., Mr. K. A. Jones; 7 p.m., Mr. Stan. Clough. Bright singing by scholars. Tea provided for visitors. A cordial invitation and hearty welcome to all.

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18th ANNIVERSARY. MAY 15, 16 and 17.

Sunday, May 15, 11 a.m., Dr. W. A. Kemp. 7 p.m., Dr. W. H. Hinrichsen.

Monday, May 16, 6.30 p.m., Tea; 8 p.m., Public Meeting. Speaker, Mr. T. R. Morris, conference president. Musical items; soloists, Miss M. Wermer and Mr. Val. Woff.

Tuesday, 17th, 8 p.m., Youth Rally; speaker, Mr. Keith A. Jones, Youth Organizer. Items from young people's auxiliaries. Collection.

Past members cordially invited.

MR. THOMAS HAGGER will conduct a GOSPEL MISSION

SUNSHINE CHURCH OF CHRIST, from Monday, May 16, to Monday, May 30 (Inclusive). Song-leader, Mr. Grenville Hing. The attendance of members of sister churches will be greatly appreciated.

SILVER ANNIVERSARY SERVICES, CARNEGIE.

Tues., May 17, 7.45, Bible School Concert. Wed., May 18, 7.45, Women's District Rally. Speaker, Miss Edna Vawser. Thur., May 19, 7.45, Men's Meeting and Banquet. Speaker, Dr. W. A. Kemp. Sunday, May 22, Home-coming Day. 11 a.m., T. H. Scambler, B.A., Dip. Ed. 7 p.m., A. A. Hughes. Wed., May 25, 8 p.m., Twenty-fifth Anniversary Public Meeting. All former members and friends cordially welcomed.

HIGH STREET, PRAHRAN. BIBLE SCHOOL ANNIVERSARY.

Sunday, May 22— 11 a.m., C. J. Robinson. 3 p.m., H. A. G. Clark, M.A. 7 p.m., S. R. Baker. Sunday, May 29— 11 a.m., K. A. Jones. 3 p.m., L. E. Brooker. 7 p.m., Jas. E. Webb. Anniversary Concert, Memorial Hall, High St., Prahran, Monday, May 30, 7.45 p.m. Past members and visitors welcome.

MAY 29. HOME-COMING DAY.

MALVERN-CAULFIELD CHURCH OF CHRIST. 11 a.m.—Bro. A. E. Hingworth. 7 p.m.—Bro. P. D. McCallum. All former members and friends cordially invited.

ADDRESS.

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Obituary.

Miss J. Gaskin.

EARLY on Monday morning, April 25, our young Sister Joyce Gaskin fell asleep in Jesus. Joyce was only 17 years of age, and was associated with the church at Nailsworth, S.A., and several of the young people's auxiliaries. About three weeks prior to her death she contracted meningitis, and after a period of intense suffering lapsed into unconsciousness and passed to be with her Lord. Her last words spoken to her father, while conscious, were, "I am in God's hands." The sympathy of the whole church goes out to her loved ones in their sorrow, and we commend them to the God of all comfort.—J. E. Shipway.

Mrs. A. Lacombe.

THE church at Lidcombe, N.S.W., was saddened by the passing of Mrs. A. Lacombe on April 9. Our sister was baptised 58 years ago by the late Wm. Stimson in the baptismal pool at Fairfield. She held unbroken fellowship with the church of which she was a foundation member. Mrs. Lacombe was for many years a teacher in the Bible school and an active member of the G.E. society. She took a keen interest in conference work of former years. During the past few months she was confined to her room. She loved the things of the kingdom, and was intensely loyal to the church. Services at church and graveside were largely attended, Bro. W. J. Crossman officiating. To the relatives the loving sympathy of a large circle of friends is extended.—W.J.C.

Mr. L. Russell.

THE churches of Christ in N.S. Wales are the poorer to-day because our beloved Bro. Leonard Russell has gone from us. Very quietly the home-call came. Even as he slept his spirit passed into the eternal. For many months he had to exercise great care of himself, though able to attend to many duties of his business life. Our Sydney paper has given prominence to his part in the flour milling industry of the State, and to the value of his counsel in times of need. We are thinking of him in his devotion to Christ and to the enterprises of the kingdom of God. In early life he became obedient to the gospel, and attached himself to the restoration movement of the churches of Christ. While associated with churches in the other States, the greater part of his life and service were given to N.S. Wales. He was in fellowship with the Petersham congregation. Later served on the disconate of the Sydney church, and from the inception of the work at Burwood occupied a position of leadership in making that congregation one of the strongest in our brotherhood. For years he has been an honored elder of that congregation. He was an acceptable speaker, and for many years visited among the churches. His interests were as varied as our brotherhood activities. He served as conference president. For many years he was a member of the home mission committee and served acceptably as chairman. From the beginning of the Preacher Provident Fund he has served on that board, and for some years has been its chairman. For some time he has served as chairman of the board in charge of the boys' home, and was keenly interested in the welfare of youth. He was a man of intelligent conviction. He loved the church. He was most generous in his gifts to the work of the Lord, and never making any display in his giving. His last official act two weeks ago was to set the commemorative stone in the preacher's residence at Burwood. Many of us were personally enriched by his fellowship, and all would say of Bro. Russell, "He was a good man, full of the Holy Spirit and of faith." On April 28 Bro. Arnold and the writer were privileged to bring comfort to the family, in the quiet service in the home and at the graveside.—H. G. Harward.

The Holy Spirit.

Study No. 5.—The Power of the Spirit.

Introduction.—The Christian life is a miracle of grace. Redeemed, transformed, enriched, glorified. How does this take place? Zech. 4: 6.

I. Power is Associated with the Holy Spirit.

1. Demonstrated by Christ, Luke 4: 14; Acts 10: 38; Rom. 1: 4.
2. Promised to Disciples, John 14: 16; Luke 24: 49; Acts 1: 5-8.
3. Bestowed by God, Acts 2: 1; 2 Tim. 1: 7.
4. Received by Believers, Acts 20: 8; Rom. 5: 5; 8: 9.

II. Power is Manifest by the Holy Spirit.

1. In conviction, Acts 6: 10; 1 Cor. 12: 3.
2. In conversion, Acts 2: 4; 8: 29; 11: 12; 1 Thess. 1: 5; Titus 3: 5.
3. In conquest, Rom. 8: 26.
4. In consecration, Rom. 15: 16; 1 Cor. 2: 13; Eph. 3: 16.

III. Power is Received from the Holy Spirit.

1. How do we receive it?
 - (a) By recognition of our need, Luke 11: 13; Rom. 8: 26.
 - (b) By our knowledge of the Word, John 14: 26.
 - (c) By our obedience of faith, Acts 5: 32.
2. What do we receive?
 - Adoption, Rom. 8: 15.
 - Hope, Rom. 15: 13.
 - Love, Rom. 5: 5.
 - Wisdom, Eph. 1: 17.
 - Liberty, Rom. 8: 2.
 - Life, Rom. 8: 13.
3. Powerful Christians are Spirit-filled Christians, Eph. 5: 18.

Conclusion.—The greatest miraculous work of the Spirit not endowment with power to work miracles but sanctification through the regenerating and renewing of the Holy Spirit. 2 Thess. 2: 13; Heb. 2: 4.

Miracles are limited, special and temporary. Sanctification is for—

ALL believers, circumstances, times.

—A. J. Fisher.

Victorian News-letter.

A. W. Connor.

A Church S.O.S.

An instructive sidelight in church life and problems is thrown by an incident that has received a good deal of publicity here. A large, and at one time prosperous Anglican church on the southern rim of the city, and with a dense and growing population at its doors, announced that it was drifting so seriously financially that unless help comes it would have to close. The building is of a beautiful and imposing design; the position and plant are of the very best; the officers number many leading citizens. The chief reason given for the state of affairs is the constant growth of flat life all around. The S.O.S. has found a response, but much more will be needed than cash to get them out of the doldrums.

We have to meet the same conditions, and we have had an occasional failure; but on the whole we seem to be able to change our methods, and the message we have helps us mostly to win out. As I read of it, I felt it a call to renewed evangelism that is life-blood to a church, and to the creation of a fellowship of service that would genuinely attract men and women. Without any feeling of self-righteousness or minimising our own difficulties I thought of a church in the same locality with

a property worth only a fraction of the one referred to, but in which there is the hum of busy young life at service for Jesus. A hearty co-operation with our youth department in its great work will help us solve such problems. Youth Week and youth work are now challenging us all. The new conditions may call for new methods.

Unemployment.

The cry of unemployed youth is still heard in our State, and party interest seems to be making it hard for some who "missed the bus" in the depression to find a way to get into industry. The Premier of our State is receiving the stick for not reducing or abolishing the unemployment tax. Others say that the need is still there. Whether he is right or wrong, most Christians will agree with him when he says that the day is past when the community can refuse to recognise the unemployed man or woman as their responsibility. They are a legitimate charge on those in employment, Surely in a land like ours useful and productive work can be found that will meet the need without pampering men and women with a "dole." Yet it has its difficulties. That "in-dole" is not being "crushed" is manifest in many ways. One great concern has figured in all our States as having made a profit of over a million in the last year.

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"Prayer is innocence's friend, and willingly fleeth incessant 'twixt the earth and the sky, the carrier-pigeon of heaven."—Longfellow.

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**MUST RELIGION BE
UNATTRACTIVE?**

THE Advanced Quarterly of the "Graded Sun-
day School Teacher," in a brief pointed
article on the above subject, asks two or three
pertinent questions thus: Is it really essential
that weeds, long grass and broken fences
should disfigure the grounds that adjoin Sun-
day schools and churches? Is there some good
reason to justify the fact that a great majority
of Sunday schools have on their walls pic-
tures that are meaningless for children, or
dingy, or fixed too high to be seen, or hung
askew? Is grubbiness of windows, curtains
and inside woodwork somehow desirable in a
Sunday school, even though we should want to
apologise for it in our homes? "While color,
neatness and dignity," it continues, "are con-
stantly being used by the organized opponents
of religion, it seems rather amazing that so
many churches and Sunday schools should ap-
parently be content to go on their usual, slip-

THOUGHT FOR THE WEEK.

☉
"HOPE the best,
Do the best,
Speak the best."
—R. L. Stevenson.

shod way, hoping vaguely that carelessness may
be mistaken for sanctity, and regarded as clear
proof that their thoughts are on higher
things."

"I WALKED a mile with Pleasure—
She chattered all the way,
But left me none the wiser
For all she had to say.

"I walked a mile with Sorrow—
And ne'er a word said she;
But, Oh, the things I learned from her
When Sorrow walked with-me."

Australian Christian

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