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The AUSTRALIAN CHRISTIAN

A Journal Representing



Churches of Christ

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

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

Moral, Spiritual and Christian Rearmament.

ONE of the most interesting of studies has to do with the fashions of words and phrases. One, happily coined for a special occasion, meets with public approval and passes into general circulation. But it is sadly true that many of the most expressive words are overworked. Used in season and out of season, they become worse than hackneyed.

"Moral rearmament" seems to be the phrase of the day. As a title of books, sermons and articles, it is enjoying almost a world popularity. The fear of war and the feverish rush to increase armaments to meet the threatened menace gives point and cogency to the appeal for a rearmament of a different kind which may prove to be more effective and beneficial to humanity.

Earl Baldwin's Appeal.

It will be remembered that in the "Times" for September 10, 1938, Earl Baldwin of Bewley and sixteen of his friends had a letter, in the course of which they wrote: "The real need of the day is moral and spiritual rearmament . . . God's living Spirit calls each nation, like each individual, to its highest destiny, and breaks down the barriers of fear and greed, of suspicion and hatred. This same Spirit can transcend conflicting political systems, can reconcile order and freedom, can rekindle true patriotism, can unite all citizens in the service of the nation and all nations in the service of mankind."

That letter called forth a remarkable response in many places. Seventeen labor leaders of Britain declared that given moral rearmament among themselves and their followers "they can build bridges over national barriers and play a decisive part in the reconciliation of nations . . . and God's great plan for mankind will be revealed and find expression."

The Chancellor of London University with six other distinguished men called this "the battle for peace," which "must

be fought in the heart of the individual, and thus throughout the community, if it is to be won in the world. . . . Moral Rearmament must be the foundation of national life, as it must be of any world settlement. The miracle of God's living Spirit can break the power of pride and selfishness, of lust and fear and hatred; for spiritual power is the greatest force in the world."

Mr. H. W. Austin, greatly impressed by Lord Baldwin's letter, has compiled a small book, "Moral Rearmament—The Battle for Peace," containing many of the most important letters and pronouncements from all parts of the world. The first impression was of 250,000 copies.

"Coeval with Christianity."

"The Age" of February 25 had an excellent leading article under the heading, "Moral Rearmament." We quote its closing paragraph:

"Moral rearmament is a new piece of phraseology; the thing itself is coeval with Christianity. It is a summons to every individual

and nation to the practice of self-discipline, self-sacrifice and an all-embracing charity. If the summons were to any extent obeyed, it is confidently predicted that the world would be astounded by the pleasing results. The old paths have been tried often enough and they have only led, and always led, to the edge of a terrifying abyss. In more modern fashion the moral rearmament movement is merely re-echoing St. Paul's proud claim: 'Show I unto you a more excellent way.' That way requires that individuals and nations shall turn their aspirations in new directions, and that their supreme desire shall be to deal with life's workaday or world-unsettling problems in a spirit of absolute honesty, purity and unselfishness. That is not any 'penitent form' sanctity; it has been proved to be the acme of common sense. When these things are consistently and sincerely done, but not until they are done, can there be any hope that the countless and complex troubles by which the world is distressed will disappear. There is, of course, nothing novel in it at all. The truth that is being proclaimed at this passing hour was heard in ancient days, but he who proclaimed it was largely unheeded."

Spiritual.

Earl Baldwin's letter did not plead for moral rearmament alone; it stressed "spiritual rearmament," and perhaps the chief need of our day and country is indicated by this phrase. The New South Wales Council of Churches in January projected a "Spiritual Rearmament Campaign." The motivating cause of this campaign is the expressed conviction that the ultimate source of the world's trouble is the "world's spiritual alienation from God." Of old through his prophet God said: "Your iniquities have separated between you and your God, and your sins have hid his face from you. . . . The way of peace they knew not; and there is no justice in their goings; they have made them crooked paths; whosoever goeth therein doth not know peace." We must get back to God. In a letter to Col. Frank Bell, president of the Council of Churches in New South Wales, Dr. Boreham wished the campaign well and wrote: "I am specially pleased at the emphasis you propose to place on the thought of God. I am sure you are on right lines, for, after all, the preaching of

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VOLUME XLII, No. 10.
WEDNESDAY, MARCH 8, 1939.

God is an integral, almost a primary, part of our commission, is it not? If I had my ministry over again, I would talk about God. Not about his works or his ways, his power or his bounty. But about his very, very self—his omnipresence, his omniscience; his omnipotence; his unutterable goodness, his ineffable holiness, his splendour, his glory, his love. If a new sense of God—his goodness, his justice, his holiness—breaks upon us all, we shall be eager to bring our lives into harmony with his divine character; and as a result, we ourselves shall become good and just and holy too."

Christian.

We have included in our title the phrase "Christian Rearmament." We need, our country and the world need, the principles and ideals of Jesus Christ. There are those who might desire moral and spiritual improvement and who yet would not give Christ and his word the place they should have in individual and national life. There are even some who recognise God but do not know the divine Son who alone can show us the way to the Father. A return to Christ and his gospel, to the incarnate and also the written word, is our great desideratum. There are Christian people who are negligent of the New Testament and the authority of the inspired apostles of Jesus Christ.

An editorial in "The Christian Standard" on "Time for Christian Rearmament" closes with these words: "It is a time for Christian rearmament. The sword of the Spirit is the Word of God. Steps need to be taken to replace the soft, dull, ineffective armament of a mere emotional attachment to Christian ideals with the strong, virile, sharp, two-edged sword of God's own teaching to create a conviction that means certainty." This emphasises a much neglected aspect of the case for spiritual rearmament.

"Freak" Weather.

OUR weather bureau has taken trouble to explain that its recent notable error in prediction, and its inability to forecast a State-wide drought-breaking rain, are not to be set down to its discredit; for it was "freak" weather and the advent of the rain was unpredictable. Mr. Norman McCance, in his "Notes for Boys and Girls" in the "Junior Argus" suggests that this is an excellent time for inquiring into the forecasting of the breaking of the drought by ants, frogs, crickets, etc. He writes: "Not for very many years may we have such a marvellous opportunity of fixing now, while our memory is good, identification of the prophets and harbingers of bushland upon whose word we can rely in future. Here was a remarkable occasion

on which every scientific forecast of a highly organised meteorological weather bureau was contradicted and discounted. As many as a thousand points of rain said in effect that we knew nothing whatever about forecasting weather, and at the same time probably some humble, obscure creature up a tree or down a hole kept telling us for days that torrential downpours were coming, and we hadn't enough sense to listen to it."

There are those who find an explanation of the baffling of the scientists of the weather bureau in this, that God answered the prayers of his people. The alternatives apparently are these—Was it freak weather or God's weather? We think the hearts of all might go out in gratitude to God; for it is he "who giveth rain upon the earth."

The Spanish Situation.

GREAT Britain and France have recognised General Franco and his government, and we again have a British Ambassador to Spain. The recognition does not carry with it the taking of political sides or the approval of a policy: it took place as an acknowledgment of an actual position. Our British Government has appealed to General Franco to be merciful to his defeated foes, and he has promised to do so provided they make an unconditional surrender. We trust that the horrors of civil war will soon cease. It will be a long time, however, before real peace comes to this unhappy land. General Franco's government has already shown its sympathy with the Roman Catholic church by declaring church property free from taxation. What other concessions will be made, and what will be the attitude of the new government to the restoration of the old-monarchy, remains to be seen. It can at least safely be said that for Protestant churches and missions in Spain there are extremely difficult days ahead.

Pope Pius XII.

CARDINAL Eugenio Pacelli, Secretary of State to Pope Pius XI., has been elected pope by the conclave of cardinals after a remarkably short voting period. The new pope is 63 years of age, and has chosen the name of Pius XII. He is described as a scholar and linguist, a statesman and diplomat, an orator, and a leader possessed of strong will and courage. He is not only head of the Roman Catholic Church but the sovereign of Vatican State. The pope is hailed as a man of peace, whose influence will be used for the

settling of the troubles of the nations. The Nazi party in Germany is said to have been set against him because he was uncompromising in opposing Nazi assaults upon the integrity of the church.

Roman Catholics throughout the world hail with joy the election of the new pope. To them he is the vice-gerent of Christ and the spiritual head on earth of the church. We note that Archbishop Mannix sent the following wireless message to Pius XII: "Archbishop, clergy and faithful of Melbourne tender profound homage to the Holy Father: beg his paternal benediction: and pray that God may give him length of days to guide and guard and rule the Kingdom of Christ on earth." Now, that is going somewhat too far! We have no special right to object if Roman Catholics regard any man of their choice as head of their communion. But the Body of Christ has but one Head, the Lord Jesus himself; and no man has the guidance and rule of the Kingdom of Christ on earth. The sovereign rights of Jesus Christ must be maintained, impugned or usurped by those who will.

NO RESERVES.

ONE of the perils of life is the unconscious loss of our spiritual reserves. There is a danger with all of us that we may so encourage our interests in the minor activities of life to absorb us that we allow our foundations to be gradually sapped without knowing that we have lost hold of the eternal verities. Life is so fascinating that we often allow ourselves to be carried along on its swift current without realising that we are no longer strong enough to face a crisis if this suddenly comes upon us. Our moral muscles have become atrophied, and when at last the clear call comes to us to enlist in a spiritual warfare, we find ourselves unable to rise to its final challenge, and have no reserves that we can call to our aid. The Campanile of St. Marks, Venice, was built in the year 902. For a thousand years it stood dominating the great square of which it was the centre, and to none of the citizens who proudly looked up at the great pile did it ever occur that it should ever be shaken. But nature was busy with her subtle processes of disintegration. In July of 1902 it suddenly crashed to the ground, for its foundations had crumbled to decay, and what had for a thousand years been a monument of strength and beauty remained but a heap of unshapely ruins. That is the experience of many of us, and the peril of us all. We have forgotten that we can only continue to hold what we are worthy to possess, for "constant vigilance must always be the price of liberty."—Mr. Angus Watson.

Return To Soberness.

A. Withers.

In meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil.—2 Tim. 2: 25, 26.

THE idea of return to soberness is in men's recovery of themselves out of the snare of the devil. Recovery of themselves would be a return to soberness. They would regain soberness. Recovery from sickness is the regaining of health. Recovery from economic depression is the regaining of prosperity, and if men recover themselves out of the snare of the devil they get back to soberness.

Away from Soberness.

Paul thinks of "them that oppose themselves" as possibly recovering themselves. They oppose themselves to the teacher of the truth, being in opposition to the truth. In opposing themselves they are away from soberness. It is left behind them. Their position is one from which to recover themselves. Those who oppose themselves show not soberness. There is need of return to soberness, to the exercising of good judgment and the showing of reasonable behaviour. We will not say that this is not so with us, that we do not need to return to soberness, for we are likely to lose ourselves. It is strange how extravagant and foolish we can become in regard to truth. This men have done to need to return to soberness. They are astray. They are as those whose senses have gone. They speak not words of truth and soberness. We think of the Ephesians when "some therefore cried one thing and some another; for the assembly was in confusion; and the more part knew not wherefore they were come together." Hardly in soberness did they oppose. They who oppose themselves are not their own, having to recover themselves out of the snare of the devil.

Recovery Conversion.

Recovery is conversion. It is salvation to recover out of the snare of the devil. Return to soberness is by repenting and believing in the gospel.

This recovery of men of themselves is like the coming back of the younger son who took his journey into a far country and lost himself. Did not the younger son come to himself? There was a return to soberness. He lost the madness which took him from his father. The parable but reveals that it is possible to turn back to God, which is return to soberness. A man is never so much himself as when he will arise and go to his Father.

Recovery Through Correction.

Recovery, while it is men's recovery of themselves, is hoped for through the meek correction of those who oppose themselves. "In meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by the Lord's servant unto the will of God." Here is return to soberness by way of repentance. It is the making of disciples, if it be possible, of those who oppose themselves, of those not disposed to be disciples.

The recovery of themselves is in the turning necessary to enter into the kingdom of democracy and Christianity, freedom, tolerance, compromise, peace and war, patriotism, and loyalty. These are the livest of subjects today, and on every theme the author has something vital and arresting to say. The difference between the free State and the despotic State, between democracy and totalitarianism, is ably set forth. No writer could be expected to please even all Christian readers by his treatment of such subjects, and those Christians called pacifists or pacifists will not agree with his every conclusion; but all must recognise his sincerity and his hatred of what he calls "an offence to sanity and an outrage to the Christian conscience"; and many of us will agree with his general conclusions. All Christians, whatever their views as to the legitimacy of resisting evil by force, can agree with the following: "Meanwhile we can all go on disarming our own minds, ridding them of suspicion and hatred, and arrogance. We can do our part in disarming the minds of men the world over, and in removing the causes of war. We can work for the creation of a society of nations, which will secure justice, and establish law, and, 'we shall have what the oppressor has set?'" asks a girl in a story by Lucas Malet.

"After a time, Polly," her uncle replies, "not all at once—that would be asking too much of human nature—but after a time, my dear, one lights a candle called Patience, and guides one's footsteps by that."

She asks if it burned brightly and he answers: "It burned very badly at first, Polly, did my candle—gutted, had thieves in the wick; and meanwhile I stumbled pretty freely. But it has burned brighter as the time has gone by, burns brightly enough now to light the way."

"Try to light your candle of Patience, Polly, in faith," he goes on, "remembering that you are not alone. More than half the noblest men and women you meet carry such candles likewise."

To all of us, sooner or later, there comes a blow which seems to blot out the sun, leaving us to grope and stumble in the dark. We know at once that it is so con-

self showed what was possible. "I thank him that enabled me," he says, "even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service; though I was before a blasphemer, and a persecutor, and injurious." The churches of Judaea heard say: "He that once persecuted us now preacheth the faith of which he once made havoc." Quite possibly God may give repentance and men who oppose themselves recover themselves. David Christie says, "Let us try so to lift up Christ that the religion which is sleeping or struggling in all men's hearts will leap forth to receive him." There is the possibility.

Is anything more desirable than recovery? With what eagerness we hope for the recovery of some sick one, and with what keen desire we look for recovery to prosperity from unemployment and want! Even so, with great desire should we desire that those who oppose themselves may be given repentance and recover themselves out of the snare of the devil. Our enemies then will be our friends. They will be our brethren. Instead of despising us they will honor us. Their criticism will be turned to charity, and they will be "fellow-heirs and fellow-members of the body and fellow-partakers of the promise in Christ Jesus through the gospel."

light.

clusive that we can never be the same, and that the heart will ache with loneliness and longing to the end.

It may be an incurable disease in ourselves or another, or the sudden death of one greatly loved, or one or more of many things that devastate life. No matter, it is a fact and nothing can change it.

"What can one do when night comes at noon?" a reader asks me. It will not help us to indulge in idle rage, fling faith to the winds and go it blind. It is futile to be fretful, feeble, or furious.

At first we are stunned, and then we must be still; patience, said Bunyan, is very quiet. Time will do much, and it is full of surprises; but trust and pluck will do more, even if we smile with white lips. No future is wholly dark, when our eyes get used to the dimness.

If we light a little candle of patient trust and wait, walking softly the while, we shall make discoveries we had not dreamed of. It is not easy to do, God knows; but if we are brave we shall find, after many days, that it is not as dark with us as it once was.—Joseph Fort Newton in "Christian World" (London)

Dope or Dynamite?

R. Greenhalgh.

"RELIGION is the opium of the people," said Karl Marx.

"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation," said the apostle Paul.

Marx calls the gospel the opium or dope of the people. Paul calls it the power or dynamite of God, for the word he uses for power is the word dynamis, which is the root of our word dynamite. Paul could have used other words for power or force, but he chose one which for us shows how potent is this power when it can be likened to dynamite.

Dope or dynamite? Who is right—Marx or Paul?

The Dope of the World.

Gods Many.

As I view the world I am inclined to agree with Marx that religion is the opium of the people, but the religion is not Christianity.

At many corners I see shrines attended by hundreds of men and women whose ritual of worship seems to consist of breathing a bar and bending the elbow. As they emerge from the shrine, commonly called a "pub," I see they are doped—robbed of the power to walk aright; robbed of the power of straight thinking; doped so that they go home and ill-treat loved ones; doped so that their children hide when they hear them coming; doped through their worship of the God Bacchus. A religion, as surely as is any religion; for "ye are his servants to whom ye yield yourselves servants to obey."

Again I see another shrine to which hundreds are making their way for worship. They are carrying their prayer books and orders of service, commonly called "A guide to form." As I look I see the face of each devotee that it is set and stern, a worried look on each face, and I wonder. Doped? Yes! Doped to imagine that they can beat the bookmaker; doped to think they can pay their way in life by preying on others; doped into thinking this legalised robbery is fair. But now they are leaving their shrine, sadder but not wiser; while the man who has their money rides home in his car, and those who provided the money walk.

Again I see another shrine, and again hundreds pouring in. They go to worship the god of selfishness and greed, but his particular name is "Lottery." As they go I see they are doped, doped into believing that if they can only win the lottery all their troubles will be ended. There goes an enemy of capitalism, but he is doped into changing his principles if only he can become a capitalist overnight with the drawing of the lottery.

Yes, I agree with Karl Marx that religion is the opium of the people, but it is not Christianity.

Form of Godliness.

But there is another side which is just as bad. Imitation is the sincerest form of flattery, and there are many to whom Christianity appeals as being an ideal, but they are not prepared to face its implications and obligations. They like the worship of Christianity, but like to include once in a while the worship of Bacchus and gambling.

These are counterfeit; but let us remember that it is only a valuable thing that is counterfeited.

These are they who made Karl Marx create his text. They are they who are the enemies of Christ. These are they about whom God spoke saying, "They have a form of godliness but deny the power thereof."

Christianity is not a ritual but a life, and

those who follow the ritual only have doped themselves into a false position, into a false security, a false hope. "Except a man be born again he cannot enter into the kingdom of God." "For in Christ Jesus neither circumcision nor uncircumcision availeth anything, but a new creature" (Gal. 6: 15). Life is far above ritual. Christianity must be a life expressed in service. Jesus said, "Follow me"—not pleasure, not your own inclinations, not circumstances, not your own will.

"Man fell when he learned to say 'I,' and to desire things for his own exclusive use." "Seek ye first the kingdom of God and his righteousness, and all these things will be added unto you."

"What do ye more than others?" Jesus asked of those who would follow him, and he speaks to the twentieth century Christian and asks, "What do you do for Christ above what you would do as an ordinary human being?" Let us not confuse humanity with Christianity.

The Spanish Situation.

GREAT Britain and France have recognised General Franco and his government, and we again have a British Ambassador to Spain. The recognition does not carry with it the taking of political sides or the approval of a policy: it took place as an acknowledgment of an actual position. Our British Government has appealed to General Franco to be merciful to his defeated foes, and he has promised to do so provided they make an unconditional surrender. We trust that the horrors of civil war will soon cease. It will be a long time, however, before real peace comes to this unhappy land. General Franco's government has already shown its sympathy with the Roman Catholic church by declaring church

Wake up. Come out of that world-doped condition, and be out and out for Christ.

Somebody has said that Christianity is like golf. If you don't take it seriously, there is no joy in it; and if you do take it seriously it breaks your heart. The sacrifice that is acceptable to God is the sacrifice of a broken and contrite heart.

Failure of Secularism.

Not by Bread Alone.

If religion be the opium of the people, what will atheism, secularism and unbelief offer in its place? "Bread," they cry, "bread of material benefits, bread of prosperity, bread of education."

It would be true, even if it were not in the Bible, that "Man shall not live by bread alone"; and while the programme of unbelief sounds attractive, it fails in the vital factor, or man himself.

"Man shall not live by bread alone," and there are many listening to me now proving the truth of that statement. They would not be seen entering a church, but they need something, and the radio supplies that something through a religious service. Shall we call it vitamin X?—X for the unknown quantity, because they do not know what they want. But let us call it X, because sometimes that is the symbol for Christ.

"Man shall not live by bread alone," and this is shown in the many men and women who have material possessions and are still who have material possessions and are still unsatisfied. This has been splendidly illustrated in Joseph Hocking's "Trampled Cross." He tells the true story of two rationalist ladies who set out to prove their theory that complete happiness could be found without religion. They founded a home for girls with every comfort and delight. One day their theory received a rude shock when a deputation of the girls waited on them, and after words of appreciation and thanks for all that had been done, said, "But please won't you tell us something about Jesus?" The best in atheism was thing about Jesus?" The best in atheism was not sufficient or satisfying.

In the same book Hocking gives an illustration of a challenge by an old warrior of a rationalist. Each was to choose the cross to a rationalist. Each was to choose ten of the worst characters in the district and work on them by their own particular methods. The rationalist tried material benefits, good home, good food and beer with every meal. He had a measure of apparent success, but one woman, drink sodden, was incorrigible and finally disappeared. After much search she was found in the preacher's open-air meeting, completely changed and giving her testimony, completely changed but insufficiency of money as to the kindness but insufficiency of unbelief, and with her were several of the professed converts to rationalism. "Man shall not live by bread alone."

A Vital Lack.

But that is not the only failure of unbelief. It is a law that in the gear box of life there is no neutral; either we are in forward or in reverse; either we go forward or we go backward.

Atheism or unbelief provides no urge for a man to become better, to set out for the nobler things of life. "Question!" cries the atheist. "We present education; let a man be educated as highly as possible; that will give him the urge."

Now it is my turn to cry "Question."

There is a growing belief that education is falling us; it is becoming a master and not a servant. Education has failed to stop crime and immorality. Instead, because of education crime is now on a larger scale and immorality is being glossed over.

But my critic comes back at me and says Christianity has been here for 1900 years and there is still crime and immorality. Yes! and there has been much water flow through household taps; but I do not have to go far to see a dirty face. You have got to apply the water to clean the face, and Christianity must be applied to the heart to clean the life.

Atheism and rationalism may be able to present the material aspect, but there is a lack.

The Accusing Self.

There is no provision made for dealing with self. There are moments in the lives of the worst men and women when they hate their sin and hate themselves. They would try to escape from themselves, but sin makes atheists, and they have no one to go to, and they go through life conscience driven and sad. Hall Caine in the "Bondsman" presents his hero as being hounded by an enemy. One day they come face to face, and he is amazed to find that the enemy is himself.

Christianity alone offers the way out. "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me."

The Dynamite of God.

The So-Called Dope.

"Religion is the opium of the people"! Then this "opium" is the most remarkable thing that has ever been introduced into the world.

Was it dope that urged Elizabeth Fry to undertake prison reform, that urged Wilberforce to fight against the slave traffic, that urged Lord Shaftesbury to fight for factory

reform? No, sir; that was no dope, that was dynamite, or the power of God.

"There's a question I would like to ask those scientists who say

That the world came into being when some stars crashed on their way,

And we're only aimless atoms drifting round and round in space;

Of God, within the human frame, they cannot find a trace.

"They say 'War is nature's pruning hook,' but what makes us feel it's wrong?

When might, not right's triumphant, when the battle's to the strong.

What's behind the League of Nations, with its call to spare our foe?

If it isn't God, what is it? That's the thing I want to know.

"What is it that makes men willing when their own life is at stake,

To give up their chance of safety for a weaker comrade's sake?

What made Captain Oates go stumbling to his death amid the snow?

If it wasn't God, what was it? That's the thing I want to know.

"What makes Schweitzer, who could easily have all Europe at his feet,

Keep on fighting jungle fevers in the tropic's deadly heat?

What makes Grenfell on poor fisherfolk his brilliant skill bestow?

If it isn't God, what is it? That's the thing I want to know.

"Oh, I think this studying atoms must put dust into the eyes

For so many splendid things in life seem hidden from the wise.

But while love and truth and loyalty make men more like brothers grow

I'll believe God's Spirit's in us, and that's all I want to know."

Dynamited Lives.

"I am not ashamed of the gospel of Christ, for it is the power (dynamite) of God unto salvation." That this was not exaggerated was proven by the statement of the Jews in Thessalonica. "These that have turned the world upside down are come hither also."

"I will not argue with you concerning the creation," said a laborer to an orator who was ridiculing the Bible in reference to the story of creation. "But God stooped down into this town and took the worst piece of mud and made a man out of it. Now explain that, for I am the man."

In this city are thousands of such bits of mud made into real men and women. By dope? no; by the dynamite of God, the gospel of Jesus Christ.

"Christianity is sentimentally attractive. But what has it ever really done? It has broken down under the war. It's no better than any other religion." So spoke a man on a long-distance train. Another interrupted him. "Pardon," he said, "but your remarks deeply interest me. May I say why? I am an Armenian. I was born in Bitlis. Bitlis has about 40,000 people." "Just the size of my own town," said the first man. "Take your town then, and call it Bitlis, and say of your town these things: no hospital, no doctor, no dentist, no church except the mission and the Armenian, no press, no sanitation, no telephone, no water system, no library, no nurse, no public school. And that is your town here in America—that is, you understand, my town of Bitlis in Turkey." The men who had flippantly dismissed Christianity were then willing to learn that this so-called dope was indeed the dynamite of God.

Some years ago a gunman went into a hotel in Sydney. He picked up a Bible—"the opium of the people," as Karl Marx calls it—placed there by the British and Foreign Bible

Society. He read it, was converted through being convicted of sin. He left the hotel, and as he went along the street put his hand into his pocket to get some money and found his gun. He took his gun to Regent-st. police station. After handing it in he was questioned by the officer in charge and told of all the dire things that could happen to him for having an unlicensed gun in his possession. He explained that he was now converted and had no further use for the weapon. The con-

stable did not understand the conversion business and finished up by telling him to get to a certain place. The gunman replied that a few hours before he had been heading right

with 'A. Jones

Says at Hall's Gap.

District Camp Conference.

Satisfying Fellowship.

Altogether 64 campers attended, and a pleasing feature was the representation of city with country. From north, south, east and west they came, differing in many things yet one in allegiance and in need. As day followed day and the searching ray turned within, we learned of one another that at the heart of things, despite the disparity of location and vocation, we were truly one. A great fellowship was gradually constructed as we walked and talked and prayed our way through to the reality of God. We dedicated it in the freshness of the morning service, and found that at the end of the day it was something more precious still. And when the time came to say good-bye we knew so many as friends that it left an acute sense of loss within, to take our final leave. But something stayed with us that the dusty road can never claim—a great human fellowship built

pare these manuscripts." After reading, we are persuaded that that statement must be true. Frankly, we do not see why this book was published with the title "Japan Needs Jesus"—or even published at all.

The price is 1/6; posted 1/9.

SPIRIT OF REVIVAL.

"SPIRIT OF REVIVAL" is the title of a detailed and interesting biography of a very devoted Christian man, Mr. J. G. Govan, of Glasgow, founder of "The Faith Mission." It is written by I. R. Govan, who has an enthusiastic admiration for "the Chief," and published by The Faith Mission and Messrs. Marshall, Morgan & Scott Ltd. We confess that we do not like the oft suggested classification of missionary enterprises into "faith" ones—and the rest. All that we know are faith ones; our missionaries are no less living lives of faith than are others. We have, however, much enjoyed this record of the life and work of a devoted man and his evangelistic colleagues. They went out with a constant reliance on Christ and a belief in his gospel to the hardest and neediest places in Scotland, and had great blessing and success. The details of striking conversions and the evidence of the power of the gospel which they give make the book both interesting and helpful. It preaches a spirit of simple faith and childlike devotion. John George Govan "was in love with his Master." The story of the life of a man of whom that can truly be said can hardly fail to do much good.

The price of the volume is 3/9; posted, 4/-.

Any of the above books may be ordered through the Austral Co.

Our Book

"CHRIST OR CAESAR"

WHEN a book is issued by a firm like Hodder and Stoughton and by such a writer as Dr. Hugh Black, it can fairly be assumed that it will well repay reading. "Christ or Caesar" is a very able and timely volume. We ourselves have so greatly profited by its perusal that we cordially recommend it to others. Believing that the great modern issue both politically and religiously lies in the doctrine of the State, Dr. Black begins with the doctrine of the State, and follows up with studies of democracy and Christianity, freedom, tolerance, compromise, peace and war, patriotism, and loyalty. These are the liveliest of subjects today, and on every theme the author has something vital and arresting to say. The difference between the free State and the despotic State, between democracy and totalitarianism, is ably set forth. No writer could be expected to please even all Christian readers by his treatment of such subjects, and those Christians called pacifists or pacifists will not agree with his every conclusion, but all must recognise his sincerity and his hatred of what he calls "an offence to sanity and an outrage to the Christian conscience"; and many of us will agree with his general conclusions. All Christians, whatever their views as to the legitimacy of resisting evil by force, can agree with the following: "Meanwhile we can all go on disarming our own minds, ridding them of suspicion and hatred, and arrogance. We can do our part in disarming the minds of men the world over, and in removing the causes of war. We can work for the creation of a society of nations, which will secure justice, and establish law, and give a place where the conscience of the world can on occasion speak. We can insist that our own nation must give up any claim to be its own judge in its own cause, must submit its disputes to arbitration and process of law. We must go on doing justly and loving mercy, and creating the atmosphere in which peace can exist. We can work and pray with men of goodwill everywhere to bring nearer the kingdom of God." The author gives warnings to democracy. He says it was "cradled and reared in religion, and without religion it will break in pieces." "Without the Christian view of such subjects as liberty and tolerance and patriotism, it is hard to see how democracy can function at all, or hold its place against the disciplined efficiency of the servile State."

"Christ or Caesar" may be obtained from all booksellers; price, 7/6; posted.

"JAPAN NEEDS JESUS."

COMMANDER R. G. STUDD describes this book as "an evangelistic travelogue full of interest and challenging thought. Its writer is so clearly on fire for the Lord." We quote this commendation from the "foreword," for the book has greatly disappointed us. The author is Mr. Clifford Lewis, of Bob Jones College, Cleveland, Tennessee, U.S.A., and the publishers are Messrs. Marshall, Morgan & Scott, London, and Zondervan Publishing House, U.S.A.

Larion (LYGON-81).—There were many greetings at all services on March 5. Bro. Coventry poke at morning service. Mr. and Mrs. Ernest Green, of England, visited Bible class and gave greeting. At morning service two young men were received into fellowship.

Dandenong.—Mr. Maxwell, of L.O.A., gave lantern lecture on March 1. On March 4 an evening was tendered Bro. and Sister Lewis, when special singing by visitors was enjoyed. Our brother and sister were the recipients of a chiming clock. Bro. Lewis gave two appreciated messages on March 5.

(Continued on page 156.)

The Home Circle.

R. Greenh C. F. Pittman.

"RELIGION is the opium of the people," said Karl Marx.

"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation," said the apostle Paul.

Marx calls the gospel the opium or dope of the people. Paul calls it the power or dynamite of God, for the word he uses for power is the word *dynamis*, which is the root of our word dynamite. Paul could have used other words for power or force, but he chose one which for us shows how potent is this power when it can be likened to dynamite.

Dope or dynamite? Who is right—Marx or Paul?

The Dope of the World.

Gods Many.

As I view the world I am inclined to agree with Marx that religion is the opium of the people, but the religion is not Christianity.

At many corners I see shrines attended by hundreds of men and women whose ritual of worship seems to consist of breathing a bar and holding the album. As they emerge from the

A BISHOP'S TESTIMONY.

A BISHOP in London told the pathetically significant story of a little child's answer in this wise. He had been telling a school of a poor man in distress, who had no work, no money, no food, and he said, "Now what could the poor fellow do, who was in such a sad plight?" Instantly the little sium child answered, with wisdom born of experience, "He could pawn his little girl's boots."

A woman in a tiny ill-furnished house asked me in to see her children's dresses. "The best they had ever had in their lives," she exclaimed with great pride. Her husband earns £3, and even £5 a week, and out of that he gives her 18/- to pay rent and provide for ten children. Her eldest son is now working, and it was from money he had earned, she had been able to buy the two little frocks of which she was so proud. Whenever she needs anything extra she takes in washing, although she is a martyr to bronchitis.

One day I went to a garden party to speak to forty little cripples, gathered from sium homes for a day's treat. I was struck by a little boy who had only three fingers on his two hands, then I saw another with four fingers on two hands, and then two girls with four fingers between them.

One little girl, bright and merry, was disfigured by the loss of one eye, and marks of severe burns all down one side, from head to foot. A mother had locked her family of five in her home while she went off for a day's drinking bout. When she returned it was to find the home in ashes, and all her poor children in the hospital. This wee one had recovered, but was injured for life. Oh, when will the cup of sorrow be full and the cry of the tery, and there are many to whom Christianity appeals as being an ideal, but they are not prepared to face its implications and obligations. They like the worship of Christianity, but like to include once in a while the worship of Bacchus and gambling.

These are counterfeits; but let us remember that it is only a valuable thing that is counterfeited.

These are they who made Karl Marx create his text. They are they who are the enemies of Christ. These are they about whom God spoke saying, "They have a form of godliness but deny the power thereof."

Christianity is not a ritual but a life, and

What I mean is this: we shall gain more recruits by a stern and rugged challenge than by sweet and weak constraints. There is something awakening and bracing in stiff and masculine demands. There is an element embedded in the very nature of man that thrills to the trumpet call of a valorous task, something that rises refreshed at a menace, and when hostilities about "puts on strength and victory like a robe."

The great and conquering fellowships in history have been born of the kindling touch of chivalrous and exacting demands. When Garibaldi started on the wildest and most romantic of all his marches, he issued this proclamation: "I am going out from Rome. Let those who wish to continue the war against the stranger come with me. I offer neither pay, nor quarters, nor provisions. I offer hunger, thirst, forced marches, battles, and death. Let him who loves his country in his heart, and not with his lips only, follow me!"

Is there any man whose blood is not stirred by the challenge and who does not feel the splendid ailurement of that bare and ragged crusade? It is the tremendous demand which creates enthusiasm, it is the impossible task which makes men.

Belittle your appeals and you will breed dwarfs; stiffen your challenge, and you will rear a race of giants. "The Son of God goes forth to war"—war against all that is fleshly, and crooked, and oppressive, and unfair, and mean. He does not promise his soldiers ease; he does not promise them exalted station; he does not promise them wealth.

What then? He promises them mighty adversaries, hand-to-hand, fighting, death-grip again and again, but he also promises them the health that springs from chivalrous warfare; he promises them the spiritual satisfaction which is the very marrow of life's choicest feasts. He promises them the benedictions of those whom they help to emancipate; he promises them the glory of the final triumph; and, above all and everything he promises them himself.—Dr. J. H. Jowett.

HE WAS NOT AFRAID.

A SHARP rat-tat-tat brought me hurriedly to the front door just in time to see a "four-year-old curly head" scampering through the gate. "My word," I said, trying to look severe, "if you do that again I'll fetch the policeman." My little daughter, who had followed at my heels, said: "That won't frighten him, daddy, because his father is the policeman." I knew there was a policeman living in our road, but I didn't know his children, hence my futile attempt to frighten the boy with the threat of a policeman. This has its spiritual counterpart. Many people think of God as a Great Policeman waiting to pounce upon them for wrong-doing; but if we, through an acceptance of Jesus Christ as our Saviour, are able to regard him as our loving "heavenly Father," it makes all the difference.

SI—"That horse I bought from you won't hold his head up."

HI—"That's just his pride. He'll hold it up as soon as he's paid for!"

"Pardon, sir," said the waiter to the professor, "but the money you gave me for your bill includes nothing for the waiter." "I didn't eat one, did I?" said the professor, glancing up from his book.

The Family Altar.

J.C.F.F.

TOPIC.—"GIVE YE THEM TO EAT."

Monday, March 13.

He saith unto him, Feed my sheep.—John 21: 17.
Three questions, three answers, and three commands are recorded in three verses. The first two questions were addressed to Peter, by whom they were answered in the affirmative; when Jesus again asked, "Lovest thou me?" Peter was grieved because he said unto him the third time, "Lovest thou me?" Nevertheless, our Lord repeats the same command he had given in response to such a profession of twice given in response to such a profession of devotion. "Feed my sheep," said Jesus, thus indicating the proof of love is caring for others.
Reading—John 21: 15-23.

Tuesday, March 14.

Take heed unto yourselves, and to all the flock, to feed the church of the Lord.—Acts 20: 28.

As a shepherd tends his flock, so a minister of the gospel should care for the church, guiding and guarding disciples, and especially aiding and ministering to them the food of God's Word. It may safely be said that the latter is frequently neglected, congregations being entertained by "up-to-date" questions of political or social interest, but devoid of any reference to the Scriptures, a satisfying substitute for which has never been discovered, and never will be.
Reading—Acts 20: 17-38.

Wednesday, March 15.

I fed you with milk, not with meat.—1 Cor. 3: 2.
Faithfulness demanded that the reason should be given, though it was "one that was most humbling to their pride." They were "carnal," and so unable to understand the deeper truths of Christianity; babes, unable to digest the meat of God's Word. Even so, to-day, some Christians never advance beyond the kindergarten of Christianity, nor, alas! do some teachers.
Reading—1 Corinthians 3.

Thursday, March 16.

Only they would that we should remember the poor.—Galatians 2: 10.
James, Cephas and John gave to Paul the right hand of fellowship, desiring them to "go unto the Gentiles," and especially that they should "remember the poor." "Which very thing," said Paul, "I was also zealous to do." And it is gratifying to know that now, when a special need is made known, there is such a splendid response, yet we have a long way to go before churches equal those of apostolic times in the matter of remembering the poor.
Reading—Galatians 2: 1-10.

Friday, March 17.

Tend the flock of God which is among you.—1 Peter 5: 2.
In this epistle each disciple is given a special word of exhortation, for each has a special work to do. Yet not all are qualified to teach. Tending the flock is the work of shepherds (elders) or others able to edify.
Reading—1 Peter 5.

Saturday, March 18.

Able to convict the gainsayers.—Titus 1: 9.
"Gainsayers" were those who spoke against the apostles and their doctrine. The arguments of such were so subtle and delusive that to meet them required much knowledge and ability. Elders should be able to convict gainsayers.
Reading—Titus 1.

Sunday, March 19.

Give ye them to eat.—Mark 6: 37.
Having done as they were commanded, to their astonishment a boy's lunch was transformed into a meal sufficient to satisfy five thousand men. So, our Lord is able and willing to make our best better still, enlarging our offerings so greatly that they become adequate to meet the needs of hungering multitudes.
Readings—Exodus 16: 1-18; Mark 6: 30-34.

Children by Adoption.

Galatians 4: 1-7.

Prayer Meeting Topic for March 15.

H. J. Patterson, M.A.

HE came unto his own and his own received him not, but as many as received him to them gave he the right to become children of God" (John 1: 12). When the fulness of time was come God sent forth his Son born of a woman, born under the law that he might redeem them that are under the law, that we might receive the adoption of sons" (Gal. 4: 5) Because of these and other texts a wonderful privilege is available to all. Whosoever will may become a child of God. Such a privilege is not due to natural birth or race or nation or class.

God's Part.

We are not made a member of the family by reason of any merit of our own. Peter tells us that we are redeemed. "Ye know that ye were redeemed not with corruptible things such as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1: 18-21). Membership in God's family is made possible through the sacrificial death of Christ on the cross.

In other places we are said to be born again. "Born of water and of the Spirit" (John 3: 5). "Born again not of corruptible seed but of incorruptible, by the word of God which liveth and abideth for ever" (1 Pet. 1: 23). "Of his own will begat he us by the word of truth" (James 1: 18). Jesus sent men out to preach the word and they were directed by the Spirit of God.

Man's Part.

It is good sometimes to call to our mind past experiences, to remember the pit from which we were dug and the conditions of adoption. There was once a time when we were in sin and without this priceless privilege. But when the word was preached faith strengthened. "Without faith it is impossible to please God" (Heb. 11: 6). We must believe that Jesus is the Christ, the Son of God. No one of us could come into the family without repentance. So John the Baptist preached and so did Jesus and the disciples. Nor must we be unwilling to openly acknowledge Jesus as Lord. "If thou shalt confess with thy mouth Jesus as Lord and shall believe in thy heart that God raised him from the dead thou shalt be saved" (Rom. 10: 9). There was also that initiatory rite in itself a command of God, baptism into the name of the Father, Son and Holy Spirit. "For as many of you as were baptised into Jesus Christ did put on Christ" (Gal. 3: 27).

Value of Adoption.

"So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God" (Eph. 2: 19). That bestows upon us privileges.

We have a new name and the parent has a right to bestow the name. "Thou shalt be called by a new name which the mouth of the Lord shall name" (Isa. 62: 2). The disciples were called Christians. "If any man suffer as a Christian let him not be ashamed."

We have an inheritance. Peter says we are begotten again "to an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for you who are kept by the power of God" (1 Pet. 1: 4).

We are under the protection of our heavenly Father. "No one shall pluck them out of my Father's hand." He is careful to protect and guide and to bring us into the everlasting home. May we be more worthy of our adoption as sons of God.

TOPIC FOR MARCH 22.—ZEALOUS FOR A GOOD THING.—Galatians 4: 8-18.

Our Young People.

Conducted by Keith A. Jones

Unforgettable Days at Hall's Gap.

Victoria's Western District Camp Conference.

Picturesque Surroundings.

Mount Walker.—During holiday vacation meetings were fairly well attended. Amongst visitors were Bro. and Sister G. E. Hinrichsen and family, of Sydney, also Bro. and Sister R. Browning, of Brisbane. Bro. Hinrichsen and Browning presided and exhorted on different occasions, their help being much appreciated. On Jan. 28 Bro. Allan Ballis and Sister Sylvia Dobbs were married, Bro. Lars Larsen officiating. A church members' meeting was held on Feb. 7, Bro. L. Larsen acting as chairman.

As the observer that they breathed something of an air of mystery—we were to prove that it was so as in afternoons we wandered by mountain streams, through terraced canyons and by waterfalls—upward until the highest points were won.



The Group at Hall's Gap.

For those who scorned such severe excursions—not that there were any—there was in close proximity to the camp a fine swimming pool and tennis courts for our use. It may be added that most managed to draw their enjoyment in recreation from every source.

Our Camp Leaders and Studies.

As organiser of our Young People's Department the responsibility of the camp largely devolved upon Mr. K. A. Jones, and it is to his able organisation that so much of the wonderful success of the camp is due. Sharing with him the special work of superintendency were Mr. and Mrs. H. J. Newell, of Minyip, who as camp secretary and mother presided with such charm that is not readily forgotten. Three others with Uncle Keith were appointed whose task it was to bring us the morning lectures of the camp covering such vital subjects as Bible Study, Missions, Christian Endeavor, Religious Education and Group Discussion on the important theme of "Winning Men for Christ." For these illuminating talks we are indebted to Mr. Frank Hunting, of Blackburn, Mr. Andrew Hughes, of Carnegie, and Mr. Albert Anderson, of Adelaide. Our obligation to our camp uncles was to go much deeper before the camp was over. To Mr. Alan Garland in numerous other ways we feel under obligation, whilst to Mrs. Trew, Mrs. Riley and Mrs. Head we owe much in their capable catering for what proved to be the largest of the February camps which has been conducted.

Satisfying Fellowship.

Altogether 64 campers attended, and a pleasing feature was the representation of city with country. From north, south, east and west they came, differing in many things yet one in allegiance and in need. As day followed day and the searching ray turned within, we learned of one another that at the heart of things, despite the disparity of location and vocation, we were truly one. A great fellowship was gradually constructed as we walked and talked and prayed our way through to the reality of God. We dedicated it in the freshness of the morning service, and found that at the end of the day it was something more precious still. And when the time came to say good-bye we knew so many as friends that it left an acute sense of loss within, to take our final leave. But something stayed with us that the dusty road can never claim—a great human fellowship built around the divine.

Surrendered Lives.

You ask results? We give them gladly. On Sunday evening, at our own service in the marquee, nine reconsecrated their lives to Christ, and one made his initial profession of faith. Then as-if to rebuke the apprehensions of some that perchance the climax be lost, we went on to reach a maximum in spiritual experience in the two closing days. Into the long night watches camp leaders stood side by side with those of us measuring up to the challenge of Christ, and when our final evening came, again we found his Spirit leading us into all truth. Life after life was laid at his feet in unconditional surrender—all to the resources of the unfilled years for Christ and the service of men. Here was a spirit that the inclemency of the weather could not touch nor in any way hinder.

"It will Never End."

But you cannot measure results by numbers. Nearly everyone left the Gap with new resolutions that were born in that week of vital fellowship—resolutions that in the strength of Christ will mean much to the service of his Name. Nearly all assembled in Stawell on Wednesday for our final meal, and from thence our parting ways were to draw us severally to the place we call home—some to sever old habits and associations, some to break the tightening grip of unwise friendships, all "to strive to seek to find and not to yield." Thus it came to its great conclusion, but for some of us if not all it will never end.—L.G.R.

etc.

Carlton (Lygon-st.).—There were large gatherings at all services on March 5. Bro. Coventry spoke at morning service. Mr. and Mrs. Ernest Green, of England, visited Bible class and gave greeting. At morning service two young men were received into fellowship.

Dandenong.—Mr. Maxwell, of L.O.A., gave lantern lecture on March 1. On March 4 an evening was tendered Bro. and Sister Lewis, when special singing by visitors was enjoyed. Our brother and sister were the recipients of a chiming clock. Bro. Lewis gave two appreciated messages on March 5.

(Continued on page 156.)

Here and There.

The article in this issue on "Dope or Dynamite?" by Bro. H. Greenhalgh is the report of an address recently broadcast by 2CH.

We learn that Bro. E. C. Hinrichsen is now conducting a mission in connection with the Wandsworth Bridge-rd. church, London.

We learn that Bro. F. E. Buckingham, preacher of the church at Hartwell, Vic., has accepted an invitation to labor with the Malvern-Caulfield church.

The Jackel-Barber mission at Stawell, Vic., reports inspiring meetings every night. Interest and attendance growing. Nine decisions to date. Message heard by about 150 on March 5.

On Monday afternoon we received the following telegram:—"Text again crowded Sunday, many seated outside, fourteen decisions to date.—Macnaughtan, Bundaberg, Qld."

Victorian church secretaries are requested to forward the names of delegates to Women's Conference as soon as possible to the secretary, Miss Rometch, 32 Craigmores-st., E. Malvern, S.E.S.

We received the following telegram on Tuesday morning from Harvey, W.A.:—"Thanksgiving day, Harvey church; sixty communicants; eighty-five scholars; eighty-four gospel; four decisions; Hutson preaching."

Members of the Victorian General Dorcas will hold their usual monthly meeting on Wednesday next, March 15, from 10.30 a.m. till 4 p.m., in Swanston-st. lecture hall. All sisters interested are invited to attend.

Attention is called to the annual church offering for the Church Extension Committee in Victoria, to be taken up on Sunday, April 2. Secretaries and preachers will receive envelopes to be distributed to members in due course.

On Tuesday afternoon we received the following telegram from Kingaroy, Qld.:—"Wonderful service Sunday evening; eight adult decisions, baptised straightway; contacts three new families; much thanksgiving.—Boettcher."

Mr. and Mrs. A. W. Ladbroke, from Toowoomba, Qld., are on their way to New Zealand, where Bro. Ladbroke's people live. They were to leave Melbourne by the "Maunganui" to-day. We understand that our brother's further movements are uncertain.

Nurse Ruth Hay, who has been on a visit to her people in New Zealand, specially made because of the illness of her mother, spent last week-end in Melbourne, having arrived by the "Maunganui" on Friday. Our sister purposed to go to her mission field in Nyassaland, Africa, by the "Ulysses" leaving to-day.

Bro. and Sister G. T. Fitzgerald and family were in Melbourne for the week-end. They are journeying from Adelaide by the "Orion" to Sydney, where they will transfer to the "Wangella" on the way to Auckland. Bro. Fitzgerald, we understand, will begin his labors with the church at Ponsonby-rd. on March 19.

With deep regret we report the death of one who was injured for life. On which the cup of sorrow be full and the cry of woe, and there are many to whom Christianitnd appeals as being an ideal, but they are ne^d prepared to face its implications and oblige^d tions. They like the worship of Christianit^{all}, but like to include once in a while the worshi^{er} of Bacchus and gambling.

These are counterfeit; but let us remembe^{he} that it is only a valuable thing that is coun^{er}terfeited.

These are they who made Karl Marx creati^{on} his text. They are they who are the enemy^{of} of Christ. These are they about whom Godⁿ spoke saying, "They have a form of godinesseⁿ but deny the power thereof."

Christianity is not a ritual but a life, and o

date there have been nine decisions. Bro. Jackel says: "Prospects very bright." On the 8th inst., the writer and the conference assistant secretary, Mr. H. J. Patterson, leave to attend the North-eastern District Conference at Wangaratta, where delegates are expected from Shepparton, Wagga Wagga, Yarrowonga, Albury and Wangaratta, beside visitors from other centres. We were refreshed at a menace, and when hostilities abound "puts on strength and victory like a robe."

The great and conquering fellowships in history have been born of the kindling touch of chivalrous and exacting demands. When Garibaldi started on the wildest and most romantic of all his marches, he issued this proclamation: "I am going out from Rome. Let those who wish to continue the war against the stranger come with me. I offer neither pay, nor quarters, nor provisions. I offer hunger, thirst, forced marches, battles, and death. Let him who loves his country in his heart, and not

powerfully on behalf of three year plan. Home mission offering, £52/5/9. At Lord's table fellowship was had with former members William Poole (Renmark) and Herbert Poole (London), who are visiting their mother, the highly esteemed pioneer, Sister Poole; also Mrs. T. A. Bowes and son, from Hobart. Bro. G. T. Walden has undergone a successful operation to an eye, but is still in hospital. Bro. and Sister C. Whyatt have removed to Broken Hill. They were regular attendants, and our brother was recently elected to diaconate. Bro. Taylor is on duty for few days as chaplain in military camp.

It is pleasing to note that the Licensing Court of Victoria has unanimously declined to grant an application for a license for a proposed hotel in Burke-rd., Gardiner. The newspapers report that the court stated that the evidence in favor of a hotel at Gardiner had been unimpressive, and that there was little real demand for a license. The applicant was allowed to withdraw his application as an alternative to its dismissal. Applications for licenses at Darling, Burwood and Canterbury have still to be dealt with. The court has fixed "neighborhoods" in these districts for the taking of petitions. We hope that the result will be the same as at Gardiner.

March 5 was a red-letter day in the history of the Red Hill church and Sunday school, Vic., it being Sunday school anniversary and the opening and dedication of the new Sunday school building. Bro. Morris was speaker at all services, his messages being greatly appreciated by large congregations. He was accompanied by his wife, Mrs. Morris, Mrs. McEchren and Mrs. Corrigan (Albury, N.S.W.), Mrs. McCann, president of women's conference, Mrs. Wright (Adelaide, S.A.), and Mrs. Passe. After morning service, at which 54 broke bread, the congregation assembled in front of the new building, where Bro. R. W. Marshall (student preacher) led the opening and dedication service. The new building is chiefly the result of the work of the ladies' guild, and Sister E. White presented the gift to the church free of debt. Bro. Greaves, in accepting the gift on behalf of the church, expressed thanks and appreciation to all who had given such generous donations and voluntary help. Mrs. McCann gave a greeting, after which Bro. Morris officially opened the building, and Sister Holmes (sen.) turned the key. At the public meeting on March 6 an excellent concert was given by the Sunday school scholars under the direction of Bro. R. W. Marshall.

At Maylands, S.A., on Feb. 26, large gatherings attended to hear farewell messages of Bro. G. T. Fitzgerald. on March 1 a farewell public meet-

ing and social were held. The choir rendered two anthems, a solo was sung by Mrs. A. V. Anderson and a duet by Mrs. Anderson and Miss V. White. Intercessory prayer was led by Bro. Albert Anderson. The speakers were Bro. R. T. Morris, Victorian president; Bro. C. Schwab, S.A. president; Mrs. Riches, president of women's auxiliary conference; Bro. W. W. Saunders, representing the preachers' fraternal and the social services conference committee; and Bro. Harry Manning, chairman of State F.M. committee. The local work was represented by Mrs. Stanley Sando (women's guild), Bro. F. Glover (young people's auxiliaries) and Bro. A. L. Read (Maylands church). Bro. F. D. Langlois, on behalf of the members, presented Bro. Fitzgerald with a well-filled wallet of notes and expressed the goodwill and esteem of all associated in the work. Mrs. Fitzgerald, who had received several beautiful bouquets of flowers, spoke of her happy relationships with the church and her sorrow at parting and the leaving of two of their sons in S.A. Bro. Fitzgerald, in accepting the wallet, spoke of the years spent in the pastorate and the support given him. On March 4 the family left for New Zealand amidst a splendid gathering of church folk. On March 5 there were good meetings conducted by Bro. Albert Anderson.

Visit of Mr. and Mrs. Green.

MR. AND MRS. ERNEST GREEN, of Manchester, England, arrived in Melbourne on Friday last by the "Maunganui" from New Zealand, which they had visited after their tour of the mission fields of our British brethren in India and Siam. A number of brethren and friends gave them a cordial welcome at the wharf. Bro. and Sister Green are amongst the most highly esteemed members of our British churches. Bro. Green is vice-chairman and treasurer of the Central Council, a member of Missionary Committee, the G.E.C. Old Age Evangelists' Fund, and the Chapel Building Committee, and also a trustee of the Training College. Mrs. Green is a member of the Central Council and treasurer of the Social Questions Committee. She is prominent also in the women's work of our British churches. Our visitors are most worthy representatives of our British churches. Proof of their interest was given when some time ago, as previously reported in "The Australian Christian," they gave up for a period of five years their delightful old English home for the use of the Brotherhood. Our brother and sister are both greatly interested in and zealous supporters of the cause of temperance. Bro. Green is treasurer of the Lancashire Band of Hope Union, and wherever our friends travel they are welcomed by the temperance organisations.

On Friday afternoon Mrs. Green gave a short address at the meeting of the Women's Executive at Swanston-st., and in the evening Bro. Green addressed the members of the State F.M. Committee. Our brother and sister visited our Australian mission stations in India, and so were able to give their impressions of our own and other fields. On Sunday they attended Swanston-st. church in the morning, visited Lygon-st. Century Bible Class in the afternoon, when Bro. Green gave an address, and Gardiner in the evening, our brother assisting in the service. On Monday evening our visitors were entertained at tea in Lygon-st. school-room by Conference Committees. Later a public brotherhood meeting of welcome was held in Lygon-st. chapel. The conference president (Bro. T. R. Morris) presided over both gatherings. Numerous welcome speeches were made. Both Bro. and Sister Green responded, each telling us of their impressions of the Indian mission fields. It was a very happy and profitable meeting. Churches in other States—Tasmania, etc.—which they may visit, will enjoy, as we have done, fellowship with these splendid people.

News of the Churches.

TASMANIA.

Hobart (Collins-st.).—A very successful "autumn fair" was held at chapel on March 4, takings amounting to £53. Building extension, on which work has already begun, will considerably benefit as a result. Sunday morning services are generally well attended, and the addresses of Mr. Bowes much appreciated.

Invermay.—On March 1 the annual business meeting was held, when reports from all auxiliaries showed that steady work was maintained during past year. All retiring deacons were re-elected, also Mr. Pitt, organist, Mrs. Alderton, assistant organist. On Feb. 24 Mr. Lowe delivered an address on "The Unconquerable Church."

West Hobart.—The work continues to be very encouraging. Bro. and Sister Warmbrunn, Sister Miss Crabtree and Bro. Fred. Wilmot have been transferred from Launceston. Bro. Warmbrunn has been taking the gospel services, and his messages are much enjoyed. The school has started an increase rally—10 new scholars in three Sundays. Bro. Wilson, of Rockdale, N.S.W., was a visitor on March 5.

WESTERN AUSTRALIA.

Collie-Ewington.—On Feb. 22 a goodly number assembled to hear Bro. R. Raymond present the plans of preparation for the golden jubilee of the churches in 1940, and the appeal of Bro. A. Hurren, conference president, for a consecrated life of service on the part of the whole church.

Subiaco.—Feb. 26, Bro. Hurren being absent in the south-west on home mission work, Bro. F. Stephenson addressed in the morning and Bro. Vawser preached at night, when a young man came forward to reconsecrate his life to Christ. On March 2 annual business meeting was held. Reports by evangelist, officers and all auxiliaries were received with satisfaction. Deacons elected: Bren. Althorpe, C. M. Nelson, Olds, Sagers and G. W. Taylor. Bro. George Scott has been transferred to Menzies—he will be much missed as leader of boys' club. March 5, harvest thanksgiving day, Bro. Hurren preached at both services to excellent congregations. Bro. and Sister Geoff. Gordon were received into fellowship by transfer. Hollywood anniversary services held and farewell addresses by Bro. Burgin given prior to his taking up the work at Harvey.

QUEENSLAND.

Charters Towers.—Bro. Westwood has commenced visiting Townsville with a view to strengthening the work there. Bible school has gained a number of new scholars. Good work has been performed by local brethren in repairing property and making it more attractive.

South Brisbane Circuit.—Many strangers have attended the Bible teaching campaign held at Stones Corner. Moorooka church is planning a mission with Bro. Macnaughtian in June. In Sunnybank chapel on Feb. 25 the superintendent and the secretary of the Sunday school, Mr. Les. Riedel, and Miss Elsie Judde were united in marriage, Bro. Alcorn officiating.

Gympie.—Morning service at Gympie on Feb. 26 was conducted by Miss W. Mills, of the World Wide and Evangelisation Crusade, and her address on "Jesus, the same Yesterday, To-day and Forever" was very much enjoyed. At night Bro. C. S. Trudgian gave an inspiring address on "Turn Neither to the Right Hand nor to the Left." Gospel meeting was well attended. At Moonkland Bro. W. Evans exhorted, and at Goombourian Miss Mills addressed the meeting. The work in the circuit is very healthy. The new preacher has not yet been appointed.

Annerley.—Good messages and meetings on Feb. 19. Bro. P. C. D. Alcorn, B.A., circuit evangelist, addressed morning meeting, and Bro. A. W. Ladbroke, M.A., conference president, conducted gospel service. During the day Bro. Noble took the services at Sunnybank, Stones Corner and Moorooka. Y.P.S.C.E. missionary night, Feb. 21. Miss O. C. Lucas, of C.I.M., gave a fine message. Offering to orphan "Petra." Impressive gospel truths in recent solos of sisters Miss L. E. Hermann and Miss J. E. Halley.

Mount Walker.—During holiday vacation meetings were fairly well attended. Amongst visitors were Bro. and Sister C. E. Hinrichsen and family, of Sydney, also Bro. and Sister R. Browing, of Brisbane. Bren. Hinrichsen and Browing presided and exhorted on different occasions, their help being much appreciated. On Jan. 28 Bro. Allan Bailis and Sister Sylvia Dobbs were married, Bro. Lars Larsen officiating. A church members' meeting was held on Feb. 7, Bro. L. Larsen acting as chairman. The newly-elected were as follows: Elders, Bren. Albert Hinrichsen, T. G. Bailis and A. Neumann; deacons, Bren. W. Sellars (chairman), A. Neumann (vice-chairman), T. G. Bailis (treasurer), Alf. E. Hinrichsen (secretary), Albert Hinrichsen, A. Rutland, D. and M. Kruger and H. Mandelkow. Bro. Joseph Smith was appointed Sunday school superintendent, Sister M. Hinrichsen organist and Sister E. Neumann assistant organist. On Feb. 26 there was a record attendance at worship service, including visiting brethren. Bro. L. Larsen ably exhorted on "Taking Your Religion too Cheaply." Preparations are being made for annual circuit conference on March 11 at Rosewood.

SOUTH AUSTRALIA.

Wampony.—Meetings of late have been good. Sunday school is also increasing in numbers. Home mission offering to date is nearly £15.

Adelaide (Grate-st.).—Pastor Schwab spoke at both services to good congregations. Being harvest festival, the morning subject was "A King in the Country"; evening, "The Soul and the Soil." The choir gave suitable anthems. One young lady received in by letter.

Semaphore.—Very good meetings on March 5. 92 broke bread. The choir sang four anthems for the day. Bible school attendance was up, also C.E. Over 80 friends of Miss Gwen Tirrell met in the school hall on Feb. 28 and gave her a kitchen evening. The church presented her with a handsome clock. Miss Tirrell has been church organist for a number of years.

Hindmarsh.—On March 5 the annual offering for home missions was received, amounting to £13. At morning worship Bro. Saunders spoke on "As Others See Us." At evening service his message was "What is Salvation?" On March 6, in the school hall, the Port Line group of churches held a rally, at which Bro. Frank Glover, of Maylands, showed pictures of his trip abroad, which was much appreciated. The attendance was good and fairly representative of the churches in the group. A collection amounted to £2/2/-.

Brooklyn Park.—Harvest thanksgiving day was observed on Feb. 26. Goods displayed were forwarded to the Protestant Children's Homes. On March 1 a social evening was tendered Bro. Don Heiler and Miss Elmer McGlasson in honor of their approaching marriage. Presentations were made to Don by the junior C.E., Bible school and church. Elmer received two beautiful bouquets. The couple were married by Don's father, assisted by Bro. Johnston at Glenelg on March 4. Services on March 5 were fair. All were pleased to have Bro. Matthews back again after absence through accident.

Nailsworth.—Harvest thanksgiving services were held on Feb. 26. There was a good congregation at both services. C.E. anniversary services were conducted on March 5. In morning Bro. Fletcher presided. Bro. C. Ferriss gave an interesting address. Bro. B. Pettman led evening service. Items by Endeavorers and several hymns rendered by a C.E. choir. Bro. Shipway preached. Bro. O. Isaacsen was received into fellowship. Sister Mrs. McNicol is ill in hospital, also her sister, Miss Pappin. The church enjoyed fellowship with Mrs. Verro and Miss M. Moore.

Henley Beach.—Meetings have been well attended past few months. A fine spirit prevails and work is in earnest. The clubs have commenced again and are looking forward to a successful year. Mrs. Courtes is again in charge of the Phi Betas and Mr. Fred Clark the Kappas. Bro. and Sister and Bro. Ken Ryder have been received by transfer from Mile End. The Sunday school, under the leadership of Bro. Strudwick is practising for the anniversary. The first century Christian fellowship is proving a blessing to those who attend. During Bro. Jones' absence at Kersbrook Bren. Cornelius and Coliver helped with the services.

Croydon.—The work is progressing steadily under the direction of Bro. Ross Graham. Harvest thanksgiving services were held on Feb. 26 and were a great success. Gifts in money and goods amounting to approximately £20 were received. Bro. Graham spoke at both services, and choir under leadership of Bro. Hindley rendered special items. Bible school is also going ahead, eight new scholars having recently been enrolled. The Kappa Sigma Pi and Phi Beta Pi clubs commenced their activities for 1939 during February. Our aged Sister Mrs. Thompson left on Feb. 23 to reside in W.A. Church officers are busy preparing for launching locally of the three-year plan.

VICTORIA.

Gardenvale.—On March 12 Bro. A. G. McCullough spoke at both meetings. The first number of the church monthly has been issued. The church extends sympathy to Bro. Gray in the passing away of his sister.

Northcote East.—On March 4 a Bible school social was well attended. On morning of March 5 Bro. Ward gave a fine message; evening service took the form of a cricket service, Bro. McLaughlyn giving a powerful message.

Drumcondra.—On Feb. 26 meetings were well maintained. Bro. C. W. Jackel gave an inspiring address on "The Devil and his Works." On March 1 a pleasant social evening was spent. Bro. K. Jones conducted all services on March 5.

South Yarra.—The work is progressing favorably. Services are being well attended. On morning of March 5 Bro. Ladbroke, of Too-woomba (Qld.), and formerly of South Yarra, delivered an interesting address. Bro. Candy spoke at night.

Chelsea.—On March 5 Bro. Hunt addressed a congregation of 54 at gospel service. Miss Hazel McRae made the good confession and she and Miss Ruth Pitt were baptised. Midweek meeting is improving, 18 being best attendance to date.

Carlton (Lygon-st.).—There were large gatherings at all services on March 5. Bro. Coventry spoke at morning service. Mr. and Mrs. Ernest Green, of England, visited Bible class and gave a greeting. At morning service two young men were received into fellowship.

Dandenong.—Mr. Maxwell, of L.O.A., gave lantern lecture on March 1. On March 4 an evening was tendered Bro. and Sister Lewis, when special singing by visitors was enjoyed. Our brother and sister were the recipients of a chiming clock. Bro. Lewis gave two appreciated messages on March 5.

(Continued on page 156.)

Foreign Missions.

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

THE CALL OF THE EVANGEL.

DURING recent years there has been a steady augmenting of such influences as have brought evangelism into the very centre of the church's activities. India has been experiencing not only an on-going movement towards Jesus Christ but also a continuous spiritual quickening. It is a truism to say that India was never more open to receive the gospel of the Lord Jesus Christ than it is now.

No more remarkable evidence of India's heart-hunger could be expected than the statement at the recent session of the Central Conference at Hyderabad by F. C. Sackett of the (British) Methodist Church. His work has been in the Deccan, and he stated in a public meeting that in thirty-eight years of missionary service he had never yet gone to a village for evangelistic work without being called to it by the people themselves. This is truly a remarkable statement, showing that during the past three or four decades the demand for the gospel has far exceeded the supply. Nor should it be thought that the call has come only from the lowly people of the "depressed" classes. During the past ten years particularly, the upper castes have come in numbers fairly overwhelming. In that same Andhra field, more than forty thousand Christians have come from the better castes.

Similar striking statement can be made regarding the Bhils of Western central India. During the past three years the North India United Church has baptised thirty thousand from among these primitive peoples. This is a mass movement of which the church itself is scarcely aware. These great movements towards Christ truly foreshadow the turning of India's people to Jesus as the Saviour. They have come to realise, as never before, that "the time has come for men to believe in Jesus Christ." "Are ye able?" asks our divine Master. May we arise and follow him into India's whitening harvest fields. The time has come for our Lord to be glorified.—Bishop Badley.

THE WORK IN INDIA.

WE have been camped at Shirsuphal just over three weeks. The time has been most interesting. The deficiencies in our camping equipment have been mostly made up, and we are more comfortably settled than when at Wadgaon during last November. We found at Wadgaon that we needed more space for living quarters, both for ourselves and our co-workers. Had we not a tent belonging to Miss Cameron it would have been altogether impossible. Since then, however, we have purchased two more tents. One is for the Bible-women who accompany us. This tent was given by Dr. and Mrs. Oldfield, and will be used exclusively for the Bible-women. The other tent is for ourselves. It is one designed specially for missionaries on tour and we have found it to be most convenient and serviceable.—B. C. Bolduan.

Not the least of the items of good news which we have received of late was the announcement that Miss Helen Wilshire is planned to leave the shores of Australia very soon to join the forces in India. Personally it means much to us, as we have worked at the same hospital, worshipped with the same church, and enjoyed the rich fellowship of the same home. We pray that God will use her life in leading many souls from darkness into his marvellous Light. We shall delight to welcome her amongst us. Another happy experience of the week was to be present on the Dhond station with a number of Christians when Miss Vawser returned from

furlough. It was nice to meet her again, and to hear of the folk in Australia. Miss Caldwell, too, paid Dhond a fleeting visit on her way back from Jubulpore, where she represented our conference at the annual meetings of our American brethren. She had an enjoyable time.

Recently I spent three days in Poona on an enforced visit. The Marathi examiners were tormenting us for that period, but granted a pass, so can be forgiven. I stayed in the house of Mr. and Mrs. Davidson, secretary of the P.I.V. Mission. Several other candidates for the examination were also being accommodated there, and we had some happy times of fellowship together. Soon we expect to be moving off to Mahabaleswar again. The language school opens in a little over a week's time, and though it may be necessary to make one or two trips down here during the season, I am hoping to get as much time as possible for the language this year. We have been having an open-air meeting once a week lately. One week, on a Wednesday evening, we go to a neighboring village, and the next week, on Sunday evening, we have a meeting near the hospital. We make good use of the magic lantern, and have singing of Indian hymns accompanied whenever possible by Indian music. The young men take active part in telling out the gospel story. We ask for much prayer in connection with this as well as our other work.

At Dr. Oldfield's suggestion, we are releasing Jevanand, one of our workers, for five or six days each month, to go to his own village and live there and witness before his fellows. We are hoping to concentrate a good deal on this village.—L. J. Michael.

THE RAJAH.

FROM a missionary working with our American brethren in India comes the following incident:—"We were camping near the village of Chandali where the rajah (a petty ruler) lives. His only son, about twelve years old, became ill with fever. He sent in haste for Dr. Hira Lal and myself. We went over and gave the boy medicine, and had a nice visit with the rajah, and told him we would be back the next morning.

When we went back the next morning, we took a roll of pictures with us. As we showed each picture and explained who the characters were, the rajah would rub his hand over the picture two or three times and then rub his hand over the forehead of his son. He wanted the greatness and goodness of these men and of Jesus to be transferred to his boy. To be-

come good, to him, was a magical process. He did not realise that it meant an internal change—a new birth. As we taught, we too uttered a prayer that the light of Jesus might come into the boy's as well as the father's heart, and that they might learn to love and accept him as their Saviour, and thereby receive the thing he was wanting for his son."

SERVING CHRIST IN CHINA.

"**WHO** are bringing most credit to their country, and serving it most effectively in distant lands?" asks the "Central Christian Advocate." The answer is: "The missionaries." The "Advocate" amplifies this answer:—

The missionaries have been life-savers; they have restrained Japanese raiders and rapers; they have given first aid and hospital service to Chinese and Japanese alike. The population turns by thousands to the missionaries. They stay, though local government has collapsed and local officials have fled. Nor are they immune from danger. Mission properties have been wrecked. Nine Roman Catholic priests were butchered—that's the exact word for it—at Chengtingfu, Hopei Province, when the Japanese came in. Mission stations have been looted. The Japanese have been restrained by the presence of missionaries, whom they didn't dare to kill, and who would be witnesses of whatever outrages the invaders might commit or allow. Outside mission areas, the fate of Chinese women has been a thing that cries to heaven for vengeance, but very few Japanese soldiers have dared invade mission premises. The mission hospitals have been swamped and swamped again by the tides of wounded. In peace time they were the best hospitals in China, and their war work has been a miracle of devotion, desperate toil, and personal as well as surgical daring.

SCOPE OF MEDICAL MISSIONS.

THE wide ramifications of modern medical missions can be seen by looking down the report of any of the great societies. Four societies maintain between them over two hundred hospitals, dispensaries and leper homes. Thousands of patients come to them every year, and out-patients' visits run into millions. There is still enormous need and scope for medical missions. Large tracts of the world are still in bondage to "medicine-men" and superstitious customs in relation to disease and illness, and the resources of missions and governments are inadequate. It is calculated that if in Great Britain we had the same hospital resources as are available in the mission fields there would be only one hospital in London, another in Cardiff, and another in Glasgow.

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Tasmanian News-letter.

W. S. Lowe.

Sunday School Workers' Conference.

THE evenings of Feb. 21 and 22 saw about 200 Sunday school workers gathered at Paterson-st. Methodist Church, Launceston, under leadership of Mr. Rex Mathias, M.A., who was formerly a staff lecturer at Westhill College, Birmingham, Eng., and holds the Diploma of Religious Education from the Selly Oak Colleges. Following addresses on prominent subjects connected with Bible school work by Mr. Mathias, the gatherings decided to form a permanent Sunday School Union to promote similar studies in the future.

Sunday Pictures.

One of the theatre corporations operating in Tasmania offered to present a Sunday picture programme in Launceston in aid of the bush fire relief funds. Many have felt that this was but the thin end of the wedge for general Sunday evening entertainments. The Council of Churches and the Ministers' Fraternal requested the council to refuse the offer. The City Council decided to adhere to its previous decision in refusing to permit any Sunday pictures.

National C.E. President.

Mr. Donald McNichol, national president of the Christian Endeavor Movement, has been touring Tasmania, visiting Hobart and Launceston and the main North-western and North-eastern centres. Rallies have been held in various parts, mostly with very good attendances. The president has been particularly active in seeking a greater spiritual efficiency in the movement and in pressing the campaign for personal evangelism, in particular, through the distribution of a specially prepared edition of the New Testament.

Salvation Army News.

The Salvation Army of Tasmania has been a good deal in the news lately. The new State leader, Major G. W. Sandells, has been welcomed in civil and religious gatherings with considerable enthusiasm. In one address he stated, "We are living in an age of danger to the kingdom of God, and although we can afford to have a small army, we cannot afford to have a weak one." Lieut.-Col. Slattery, of Sydney, has been present to welcome the new arrival and also to represent the commissioner at the opening of the remodelled citadel at Launceston.

Our Annual Conference.

This will be held over Easter at Hobart, and the executive anticipates one of the best conferences for some years. Visiting speakers will include Bro. A. Anderson, Bro. F. T. Saunders and Bro. Dr. Hinrichsen. An attractive programme is being prepared, and the capital city will do its utmost to make the conference a memorable one, while the inspiration of these gatherings should greatly assist the work there.

In General.

A naval parade of men from the ships of the Australian Squadron in port at Hobart was recently held at St. David's Cathedral. Several hundred men led by the fleet band were present.

The Evandale Presbyterian Church recently celebrated its centenary.

The annual School of Theology of the Tasmanian Baptist Ministers' Fraternal was recently held at Longford. The school has two purposes; to enable the ministers to carry through a concentrated course of study together, and to bring inspiration to the churches of the district.

"Have faith in God; what can there be for him too hard to do for thee?"

New South Wales News-letter.

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

Y.P.D. Dinner at City Temple.

WE think it an admirable idea to discuss before any annual appeal departmental work over a cup of tea, and something to eat. Somehow around the table we feel at home and speak freely. Business men, preachers and representatives of departments in splendid speeches, explained the value of our Young People's Department. Keen leaders of commerce thought £250 too low a figure to set. This amount we were told was the minimum. Others made reference to the sums of money being spent on armaments and the niggardly giving to support the work of Christ. The work in N.S.W. calls for the full-time ministry of its secretary and organiser. All agreed!

N.S.W. New Bible House.

On February 22 the New Bible House in Bathurst-st. was officially opened. Mr. A. W. Stewart, B.A., secretary of our branch of the British and Foreign Bible Society, presided, and Mr. Bryson, missionary from Africa, was the speaker. The old Bible House in Pitt-st. was sold for £25,000. For twelve months the committee was on the lookout for a suitable site. After much prayer they were led to the present position, which ground was purchased for five thousand pounds. On this spot today the new edifice stands, each room devoted to departmental work of the society and is entirely free of debt.

Divorce and Assaults.

When we think of divorce our minds turn to Reno or Mexico, not to N.S.W. It came as a surprise to know that 315 petitions for divorce had been lodged from January 1 to Feb. 14, 1939, an average of nine daily. Says the "Daily Telegraph": "This is a big increase on the corresponding period last year, when 222 petitions were filed." We are amazed that church papers and preachers from pulpits do not point out the sacredness of courtship and marriage. Sex is sacred. The writer published in the "Christian Messenger" a letter entitled "Marriage—Before and After," and was asked why he bothered with such issues.

N.S.W. police are warning children not to accept lifts from unknown car drivers because about 20 criminal assaults have been reported since the new year. The commissioner of police (Mr. McKay) may send officers of the law to address children in our day schools.

Revival Services.

Bro. R. Ackland, preacher at Granville, is conducting a special mission at Westmead. Evangelism on the doorstep is practised by visiting people's homes and leaving booklets or tracts. Each church has received an invitation to be present on a certain night as a means of supporting the mission. Revivals of this type are to be commended, and it might be worth while if two or three of us travelled round to conduct special services in appropriate centres—a kind of convention on wheels.

Methodist Attacks on Social Ills.

The conference of the above church is in session. Mr. Eli E. Hynes is president for 1939. The ex-president, Mr. R. H. Campbell, in an excellent address, attacked divorce, cocktail drinking and organised Sunday sport. While Australia is organising a national campaign for physical efficiency she spends more than £20,000,000 a year on alcohol. Again, in N.S.W. alone in the last five years, there were 10,970 petitions for divorce. This means that 20,000 adults and children were involved in unhappiness, he said.

New Life Campaign.

Captain R. Wallis's visit has done much good. He is a Bible teacher and evangelist. All his addresses contained an accent of the gospel that saves to the uttermost, and the fact that he often stood before the microphone did not mitigate his messages. A fearless fighter is Wallis and a most lovable person. It is estimated that 1500 people were present at two meetings on one night in the Assembly Hall, which marked the conclusion of the new life campaign. Many people expressed deep appreciation for help and happiness received during the captain's special effort in this State.

New Ministers.

Bro. A. C. McLean, who commenced his ministry at City Temple some time ago, has made a splendid beginning. Recently confessions of faith have been witnessed. The congregations are growing, and forty people attended the weekly prayer meeting the other night. This difficult field has called a man who has preaching ability, a good pastor and a stout heart. Likewise the early ministry of Bro. McCallum, B.A., Dip. Ed., at Epping shows signs of progress. The brethren of the State hasten to assure them of their keen interest and prayers.

Baptists in Rumania.

JUST before Christmas a telegram was despatched to King Carol of Rumania by Dr. George W. Truett and Dr. J. H. Rushbrooke, president and general secretary respectively of the Baptist World Alliance. It was a direct appeal to the King to give a favorable answer to the memorial presented to him in London (through his Foreign Minister) on Nov. 17, by a deputation representing the Protestant Evangelical Churches in England, begging him to annul the decree, "Decision No. 26208," which, in effect, withdraws the liberties which Rumanian Baptists have enjoyed for 75 years. The situation which led to the sending of this telegram is a tragic one for the Baptist community—120,000 strong—in Rumania. In a telegram sent to King Carol by the Baptist Union of Rumania, on Dec. 21, it was stated that over 1602 places of worship have been closed. Church property has been seized, and Baptists in large numbers have been arrested, beaten, fined and imprisoned. The Baptists of Rumania are, in fact, being crushed out of existence; yet all the charges made against them, to justify this persecution, have, as Dr. Rushbrooke has ample evidence to prove, simply melted away: e.g., that they are Communists, that they are opposed to military service, and that they seek political rather than religious ends. The truth is that they are zealous evangelists who will not keep silence, and whose activities tend to weaken adherence to the Orthodox Church. Rumania has put the clock back to the conditions prevailing in England under Charles II. This seems to be purely a church persecution. The King has, as yet, taken no personal part in it, the persecuting "decree" being merely an administrative order signed only by the Minister of Cults, an Orthodox Bishop. King Carol will win the hearty goodwill of British Free Churchmen, not to speak of the grateful loyalty of a large section of his own subjects, if he decides to call a halt to this policy of cruel and short-sighted intolerance.—"Christian World" (London).

Churches of Christ, Victoria.

ANNUAL OFFERING.

SUNDAY, APRIL 2, 1939.

A Worthy Offering for a Worthy Cause is Solicited.

Members of { R. Lyall, Chairman.
R. Ennis, Secretary.
Committee. { J. E. Austin.

News of the Churches.

(Continued from page 153.)

Middle Park.—During Bro. Robinson's vacation addresses by Bren. L. Brooker, D. Thomas, B. Huntsman and Dr. Killmier were much appreciated. On March 4 the members tendered a kitchen tea to Sister J. Mill. The C.E. society continues combined meetings with local Baptist church.

Ormond.—Twenty-one were present at prayer meeting on March 2. On March 5 Bro. C. L. Lang gave a fine message. At gospel meeting he again spoke. The choir sang an anthem, under baton of Bro. Waters. Good attendances for the day. Bro. D. Nicholls gave a message to the C.E. society.

Ararat.—On Feb. 27 the Y.P.S.C.E. entertained the juniors at a party. A bus load visited the Stawell mission on March 2. In preparation for Easter a special series of addresses is being delivered on Sunday nights. The ladies' aid society held a successful meeting on March 1, when two new members were welcomed.

Northcote.—A ready response was given to appeal of Bro. D. Nicholls on behalf of needy aborigine brethren involved in recent crisis at Commerooanja. Encouraging reports were received from auxiliaries at half-yearly business meeting of church held recently. At the gospel meeting on Mar. 5 a young lady accepted Christ.

Swan Hill.—Annual business meeting was held on March 1. All officers re-elected. The secretary reported six baptisms during past year, and Sunday school in healthy condition. Intensive visiting by Mr. Bischoff resulted in 12 new scholars being added to Sunday school on March 5. Attendance was largest for many years.

North Essendon.—Bro. Mellhagger has made a good impression. His visitation work has been reflected in increased attendances and interest. On Feb. 26 harvest festival services were conducted. The monthly song service has been resumed. The Kappas are giving every second Wednesday evening to assist at Royal Park home.

Malvern-Caulfield.—Bro. F. E. Buckingham, from Hartwell, has accepted the call to labor with the church, and commences his ministry early in May. Bro. Guyer gave the address in morning of March 5. At a crowded evening meeting Bro. A. L. Gibson delivered his final lecture on "The Jews." His messages are appreciated.

Net Bet.—Owing to inclement weather conditions on Feb. 26 meetings were below average, but at close of gospel meeting a young man confessed Christ. On March 5 meetings were encouraging, and at close of Bro. McKenzie's gospel address a lad from Bible school made his confession. Bro. Jas. Currie is seriously ill in hospital.

Ballarat (Peel-st.).—There was good attendance at breaking of bread on March 5. Bro. Randall was speaker. Sunday school was well attended. At gospel service there was a fine congregation. Members of young people's society took part in the service. Bro. Geo. Watkins and Sister Randall rendered solos. Bro. Randall gave a short address on "What is Life?"

Castlemaine.—The Endeavor anniversary was celebrated on Feb. 19. Services on March 5 were well attended. The preacher addressed the church on "Overseas Missions." At night the theme was "The Friend of the Sorrowful," forbes in India. "Personally it means much to us, as we have worked at the same hospital, worshipped with the same church, and enjoyed the rich fellowship of the same home. We go that God will use her life in leading many souls from darkness into his marvelous light. We shall delight to welcome her amongst us. Another happy experience of the week was to be present on the Dhond station with a number of Christians when Miss Vawser returned from

on March 5 recommenced gospel services. Attendance and interest at all meetings of auxiliaries have been excellent.

Mitcham.—There were well-attended services on March 5. Bro. H. Steele, from the College, spoke in the morning on "Christian Perfection." Bro. Walmisley spoke in the evening on "A New Testament Conversion." A young lady from the Bible class was baptised. A men's training class has been formed. Sister Miss Dowell has been released to help in Jackel-Barber mission at Stawell.

Melbourne (Swanston-st.).—On March 5 Bro. Scambler addressed both services. Among visitors were Bro. and Sister Ernest Green, of Manchester, England, and Sister Hay, of New Zealand. Sympathy was expressed by Bro. Scambler on behalf of the church with Mr. S. W. Goldsworthy, of Camberwell, at the passing of his wife; also with Bro. and Sister Robert Lyall in the loss of their daughter.

Stawell.—The Y.P. and junior societies of C.E. held their anniversary service on Feb. 25. Bro. A. A. Hughes gave an inspiring address. Ararat and all local societies were well represented. The tent mission continues to create interest among the townspeople. Attendance good. Nine confessions have been made. Bro. Jackel's addresses are enjoyed by all. Sisters Mrs. Barber and Miss Dowell have been welcomed.

Caulfield (Bambra-rd.).—During absence of Bro. Clipstone on holidays services were taken on Feb. 19 by Bren. W. A. Brown and K. Gerand; on Feb. 26 by Bro. J. Holloway, of Malvern; and Bro. Sheehan. Their services were much appreciated. On morning of March 5 Bro. Clipstone gave a challenging message on "The Enthusiastic Messenger." Bro. and Sister Clipstone are entering their fifth year of ministry with the church.

Hamilton.—On Feb. 26 Bro. W. Gale, H.M. secretary, was speaker at all services. His gospel message, "Something for Nothing—is it Possible?" Bro. and Sister Smith, from W.A., were present. All services well attended. On Feb. 27 Bro. Gale gave a lecture on home mission work. On March 5 a record attendance at Bible school, 80 being present. At gospel service Bro. Garland spoke on "The Bridegroom Cometh."

St. Kilda.—The mid-week combined C.E. and prayer meeting continues to grow. Bro. J. Payne gave an address recently. On March 5 church home-coming day was held. Morning speaker was Bro. A. E. Forbes, who gave a fine address. At evening service Sister Mrs. Harvey was soloist; the church quartette party also sang. Bro. C. P. Hughes, preached the gospel. Two new offering bags have been presented to the church.

Ballarat (Dawson-st.).—The inaugural meeting of the Phi Beta Pi on March 2 took the form of a social and farewell to Miss Phil Morris, who removes to Melbourne. More than thirty members were present. The church anniversary was observed on March 5. A special offering for our building debt reduction amounted to nearly seventy pounds. At night the four young people who confessed Christ a fortnight ago were immersed. Point was given to the appeal by a fine solo by Mrs. Morris.

Essendon.—March 5 was 24th anniversary of the church. Bro. W. A. Kemp presided at morning service. Bro. S. Neighbour being speaker. Bro. Illingworth addressed evening meeting. There were good attendances at both services. Sister Illingworth is still on the sick list. Sister Miss Ferguson met with painful accident and will be confined in hospital for some weeks. Sisters Dockery and Bone have suffered bereavement during the week, when brothers have passed away. Bro. and Sister Alloway celebrated their golden wedding on March 6. A gift evening was arranged by P.B.P. for Miss D. Kemp and Mr. J. S. Strack, who are about to be married. Miss Loris Pitt was received into fellowship following her baptism.

Ringwood.—Eleven attended a Y.P.C.E. consecration meeting on March 1, when Bro. Brooke explained the Endeavor pledge. At this meeting a "look-out" and "musical" committee were formed. The society has donated hymn books to help preacher in local religious instruction work. On March 4 a working bee was held for painting of chapel. In the evening a social was held. On March 5 meetings were good. Bro. Brooke speaking at both services. Sister Fowler has returned from New Zealand.

Warragul.—Meetings have been well attended during recent weeks. Members responded readily to the call for help in the recent fires, opening their homes and caring for over thirty refugees from Noojee district. During February the church was greatly saddened by bereavements. Our aged Sister Hinkley lost a son; Bro. G. Russel passed away after a brief illness, and one of the Sunday school scholars, Bruce Pedersen, son of the church treasurer, took suddenly ill and died a week later.

Ballarat (York-st.).—A complete representation of officers, accompanied by their wives, gathered at Bro. H. G. Feary's residence on Saturday, March 4, to meet Bro. and Sister Denzil Ritchie. During course of free discussion plans for future were considered and Bro. and Sister Ritchie assured of the whole-hearted support of church and auxiliaries. All were impressed by the responses of Bro. and Sister Ritchie. A delightful supper, scripture reading and prayer terminated a meeting full of inspiration.

Preston.—An inspiring message was delivered by Bro. C. Watson at prayer service on March 2. Bro. Hart gave a helpful exhortation at worship on March 5, at which service a Bible school scholar was welcomed into fellowship on "faith and obedience, and a brother by transfer from Hartwell. Bible school anniversary celebrations were commenced. Bro. J. McGregor Abercrombie giving an interesting talk in the afternoon to the scholars. Bro. J. D. Lang, of West Preston, was special speaker at night. The scholars rendered special singing at afternoon and evening services.

Echuca.—The annual business meeting on Feb. 28 was well attended. Four had been added to the church, six were lost by letter and five received. Officers elected: Bren. A. Smith (secretary), T. Darlow (treasurer), R. Merlo, F. Turner, A. Rosendale, R. Elliot, P. Payne, W. Parkins; Bro. H. Hargreaves, superintendent Bible school; P. Payne, organist and secretary Bible school; Miss H. Waller, secretary Y.P.S.C.E.; Mrs. Rosendale, superintendent kindergarten; Mrs. Beech, superintendent J.C.E. Good meetings on March 5, when Bro. Hargreaves gave excellent addresses.

NEW SOUTH WALES.

Petersham.—On March 5 Bro. F. E. Alcorn (conference president) gave an encouraging message to the church. Bro. and Sister Trudgian, of Albion, Qld., were visitors. A pleasant Sunday afternoon service was commenced. Mr. G. A. Piggott, of the N.S.W. Temperance Alliance, spoke at gospel service.

Granville.—Attendances on March 5 were good. Bro. Acland addressed church at Granville in the morning, and Bro. John Clydesdale spoke at gospel meeting. The mission at Westmead opened on Sunday night with fair attendance. A young worshippers' league has been formed at Granville, with Miss Joan Hibbard as superintendent.

Broken Hill.—In the absence of Bro. Elliott Arnold on holidays, Bren. A. Clark, L. Warren, W. Harris, J. Cremer and A. Thurgood have been carrying on the work at Wolfram-st. and Railwaytown churches respectively. Bible school at Railwaytown reports increased attendances and a call for more teachers, but Wolfram-st. school attendances are far below the number a year or two ago. Ladies' guild has distributed tins to members of the church for receiving monies towards a manse for the preacher.

Marrickville.—To a good meeting on morning of March 5 Bro. Wakeley gave a fine message. In the afternoon there was a good attendance at Bible school, two more scholars being added. Bro. Wakeley's evening subject was "The Foolishness of Preaching." A young girl from the Bible school made the good confession.

Penshurst.—The church in recent months has experienced a time of revival and soul-winning. During past five months there have been 18 decisions for Christ, and three immersed believers have been added. A special feature is the splendid band of consecrated young people at work in school and church. At recent business meeting of church Bro. C. Byrnes was re-elected preacher and Bro. N. Richards secretary.

Paddington.—There were good meetings at both services on March 5. The morning address by Mr. McKittrick, of the City Mission, was much enjoyed. Bro. Greenhalgh continued his addresses on "The Second Coming" at evening service. Bible school had a happy picnic on March 4. Boys' club, under the direction of Mr. Rennie, gave a successful concert in aid of organ fund. Good interest is being shown in Bible school and C.E. societies.

Bexley North.—At church business meeting it was agreed Bro. F. Stow be engaged as full-time evangelist for one year. Prior to the meeting an anonymous giver called on the treasurer leaving £25 for reduction of church debt and £15 for other funds, besides a gift of £5 for kindergarten equipment. Reports showed an active membership of 36, with a total debt of approximately £140. All accounts and trust funds have been wiped off up to end of January. A mission is planned for May, and the district conference rally for March 30.

Granville.—Prayer meeting attendances and fellowship show marked improvement. A Y.P.C.E. society has been formed. Young worshippers' league was formed on March 5, and a tent mission commenced at Westmead, conducted by Bro. Roy Acland. Parramatta sisters' district conference held their meeting in Ashwood House chapel on Feb. 15. Mrs. Clydesdale presided, and Mrs. Hammer gave the address. Bro. Hibbard spoke at Granville on morning of Feb. 26. Bro. Acland spoke at Greystanes in the morning and at Granville at night. Bro. and Sister J. H. Adams are holidaying in Queensland.

76th Anniversary at Taree, N.S.W.

THE 76th anniversary services of Taree church, N.S.W., were marked by good meetings and happy fellowship. On Saturday, March 4, the series of meetings was commenced with a fellowship tea, held in supper room of Masonic Temple. A carefully prepared programme was presented. Bro. L. A. Trezise, who presided, welcomed visitors from distant parts, including the former treasurer, Bro. H. H. Nielsen, who travelled over 450 miles to be present.

Greetings were received from isolated members, F. E. Alcorn (conference president), H. G. Harward and A. R. Main. The note expressed was that "the church might go from victory to victory." Several vocal items were given and elocutionary selections by Bro. L. A. Trezise. The thankoffering which was received at the meeting amounted to over £57, but has since been made up to £60, the suggested aim.

The special guests were Bro. and Sister P. E. Thomas and family, from Hamilton. Bro. Thomas gave an appropriate message on "Fellowship," which was of spiritual benefit. The company of about 150 included a number from the church at Wingham. Services were continued on Sunday, March 5, with Bro. Thomas as speaker at both services, and the church as a whole was helped by his presence and edified by his messages. Sister Miss L. Bills, of Chatawood, was soloist at evening service.

ADDRESSES.

A. Augustine (secretary Chelsea church, Vic.).—50 Field-ave., Edithvale, S.14.
K. H. Morris (secretary Hamilton church, N.S.W.).—3 Hebburn-st., Hamilton.
N. Richards (secretary Penshurst church, N.S.W.).—1 Hillcrest-ave., Hurstville.
D. C. Ritchie (preacher York-st., Ballarat, Vic.).—110 Eureka-st., Ballarat East.

BIRTH.

HOLLARD.—On Feb. 25, at Berri, S.A., hospital, to Mr. and Mrs. E. P. C. Hollard—a son (prem.), Paul Eric. "Only lent" for seven and a half hours.

MARRIAGE.

COLE-NICHOLS.—On March 1, at Church of Christ, Swanston-st., Melbourne, by Mr. T. H. Scambler, B.A., Beryl, only child of Mr. and Mrs. James W. Nichols, of "St. Leonards," 8 Edgar-st., Glen Iris, to Charles, youngest son of Mrs. E. Cole, "Kincaid," Grantham, Qld.

SILVER WEDDING.

FEATHERSTON-DAVEY.—Mr. and Mrs. S. Featherston have much pleasure in announcing the 25th anniversary of their wedding at Church of Christ, Albert-st., Windsor, by Mr. Joseph Pittman on March 10, 1914. Present address, 189 Highett-st., Richmond, E.1.

DEATH.

GOLDSWORTHY.—On March 5, at Seymour-grove, Camberwell, Melbourne, Elsie Lawson Goldsworthy, dearly beloved wife of Stanley Warren Goldsworthy, and loving mother of Merle and Warren. At rest.

GOLDSWORTHY.—On March 5, at Seymour-grove, Camberwell, Melbourne, Elsie Lawson Goldsworthy, dearly loved second daughter of Robert and Lilly J. Lyall, of Royal Park, Melbourne. Peacefully sleeping.

GOLDSWORTHY.—On March 5, at Seymour-grove, Camberwell, Melbourne, Elsie Lawson Goldsworthy, much-loved sister of Harry L. Lyall, Eddie (Mrs. Horace Kingsbury, of Lancaster, Kentucky, U.S.A.), and Winifred (Mrs. John H. Kelly).

Sleep on, beloved, sleep, and take thy rest;
Lay down thy head upon thy Saviour's breast:
We love thee well; but Jesus loves thee best—
Good-night! Good-night! Good-night!

Calm is thy slumber as an infant's sleep;
But thou shalt wake no more to toil and weep:
Thine is a perfect rest, secure, and deep—
Good-night!

Until the Easter glory lights the skies;
Until the dead in Jesus shall arise,
And he shall come, but not in lowly guise—
Good-night!

Until made beautiful by Love divine,
Thou in the likeness of thy Lord shalt shine,
And he shall bring that golden crown of thine—
Good-night!

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COMING EVENTS.

MARCH 12 to 19.—Church of Christ, Bedford-rd., Ringwood. Teaching Mission. Sunday, March 12, J. E. Brooke, 11 a.m., "Practical Hints on Bible Study"; 7 p.m., "The Plea that Bears Enquiry." 13th, 8 p.m., T. Hagger, "Rightly Dividing the Word of Truth." 14th, 8 p.m., S. L. Patching, "From Adventism to Church of Christ." 15th, 8 p.m., W. T. Atkin, "The Gospel Plan of Salvation." 16th, 8 p.m., J. E. Webb, "Christian Union—How?" 17th, 8 p.m., W. F. Nankivell, "The Gospel for the Whole of Life." Sunday, 19th, J. E. Brooke, 11 a.m., "Know the Doctrine, Live the Life"; 7 p.m., "The Message of the Churches of Christ."

MARCH 18.—South Central District Annual Conference and Rally in the Prahran (Vic.) church. 6.30 p.m., fellowship basket tea; 7.30 p.m., business session; 8 p.m., inspirational rally. Speaker, Bro. J. A. Wilkie, of Ballarat. Subject, "Fixed and Foremost." Song-leader, Bro. F. Lewis. Men's Praise Party will render messages in song. A cordial invitation extended to all. C. P. Hughes, president.—H. A. Annetts, secretary.

MARCH 21 and 22.—The Northern District Conference (S.A.) will be held at Kadina on Tuesday and Wednesday, March 21 and 22 next. Hospitality provided if Bro. K. Dyster, 2 Sophister, Kadina, is informed.

BROADCAST SERVICES.

The "Open Pulpit" session of 3SR will be conducted at 1.30 p.m. on March 12 by Bro. A. R. Lloyd and the Shepparton church choir. Sunday School of the Air, from 3 DB, Melbourne. March 19, 5 p.m., Music by North Essendon school. Story to be told by Mr. F. Funston.

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Obituary.

Mrs. E. Bauer.

ON morning of Jan. 29, there passed from our midst to be with Christ our beloved Sister Mrs. E. Bauer, the wife of one of the deacons, Bro. E. Bauer. In recent years our sister had not enjoyed good health, and an operation was deemed necessary; but although she lived some eight weeks following it, our sister failed to regain her strength. Throughout her illness, Sister Bauer bore her trial patiently and courageously, manifesting a calm confidence in the working out of the Lord's will for her. For some 44 years Sister Bauer had served the Lord, having accepted Christ at Kaniva under the preaching of Bro. Tomlinson. From that time she continued a faithful servant of the Lord, and with her husband labored for the Lord at Colac and at Geelong. A mother of eight sons and one daughter, all of whom were brought up in a Christian home, and in association with the church, Sister Bauer found time for service in the ladies' aid and mission band, and sought to help others who had need. On Jan. 31 our sister was laid to rest in the presence of many loved ones and members, the writer being assisted at the grave by Bro. C. W. Jackel. We commend the bereaved ones to the God of all comfort and consolation.—D.D.S.

Joseph Buckby.

PROSPECT (S.A.) has suffered a loss in the passing of Bro. Joseph Buckby. He was born at Cranford, England, and was over 95 years of age. He came to Australia in the good ship "Constance," in 1850, and with his parents, settled at the Reedbeds. For a time he was in fellowship with the Methodists at Wasleys; but later he linked with the Churches of Christ, and was a member at Prospect for 33 years. His wife, Mrs. Charlotte Buckby, was also a member at Prospect, and died two years ago. There were nine in the family, and four sons and two daughters are still living. Bro. Buckby's general health was very good, and although of such great age, he was bright and alert until the time of his last illness which began in the closing days of the January heat wave, and lasted 14 days. Bro. Buckby was always cheerful. He passed away with a strong faith in the Lord Jesus, and was buried at Williston Cemetery on Sunday afternoon, Jan. 29. He will be long remembered as a shining example of the Christian faith.—A.B.

Mrs. Isabella Jones.

SISTER ISABELLA JONES has been called home at the age of 74 years. She passed away at the residence of her brother, Mr. John Wright, of Prospect, S.A., on Jan. 20, 1939. Mrs. Jones was a daughter of the late Bro. Daniel Wright, who was well known in our South Australian churches. She was baptised at Balaklava about 60 years ago. From Balaklava she went to Norwood and resided there for about two years. Then she moved to Kadina where she remained for 20 years; and when the Sunday school began at Kadina she was one of the first teachers there. She married Mr. Henry Jones, and both took membership at Grote-st. She had a very bright disposition and was always happy. She was very fond of Sankey's hymns. After the death of her husband some six years ago, her health failed. She was buried at Dudley Park Cemetery on Sunday afternoon, Jan. 22. She is survived by two brothers and two sisters. By her joyous Christian life she has left behind her a splendid testimony for the kingdom of God.—A.B.

Mrs. Sitch.

THE death of Sister Mrs. Sitch on Jan. 26, has removed from the fellowship of the church a faithful and unassuming member. Four years ago as a result of a fall her thigh

was broken; for a number of months she was cared for by her daughter, Mrs. W. Armstrong, then it was found necessary to remove her to a hospital. Those weary months in hospital were borne with wonderful Christian fortitude. Our sister was baptised about 30 years ago during a mission at Auburn, N.S.W., and during her practically unbroken membership with that church she was a loyal worker, and made many sacrificial efforts to serve the church she loved so well. Her husband, for a number of years secretary of Auburn church, pre-deceased her about eight years ago. She has left two daughters, Mrs. W. Armstrong, of Lidcombe, and Mrs. Fraser, of Lakemba. The funeral took place after a short service in Lidcombe chapel on Saturday, Jan. 28, her mortal remains being laid to rest in Rookwood Cemetery. The writer, who conducted the services, spoke of her life as being in full accord with the gospel of Christ. Members of the church at Lidcombe join in loving sympathy with the bereaved.—W. J. Crossman.

Open Forum For "Christian" Readers.

[Correspondents are reminded that letters should not be more than 300 words in length, that names and not pseudonyms should be used, and that once a writer has had his say on a particular topic he should leave the way open for somebody else. We do not desire unsatisfactory crossfiring. The insertion of a letter does not imply editorial approval of its contents.—Ed.]

I READ Bro. G. P. Pittman's letter from India with very deep interest and would commend a re-reading of it. I may be pardoned for making special reference to one or two items which call for very serious and careful consideration. He criticises, and I think very rightly, the tendency to allot certain territories to a single mission, and I should say that often it eventuates in the mission doing very little live evangelistic work, merely settling down to a perfunctory round of duties with no outside agency or rival organisation keeping them alive to the necessity of pushing ahead with the gospel message. Christian missions are becoming alive to the fact that for years they were only treated or looked upon as educational institutions and are now relegating ordinary education to a secondary position and first and foremost are doing the work of evangelism. Another point which brings the matter nearer home is the danger of allowing a church or body of Christians in their church work to develop into a supine formalism more concerned about themselves and their meeting than being instant in season and out of season in preaching the gospel of salvation. The spirit we need is the spirit of earnest conviction that unless we are saviours of our fellow-men we have missed our calling as Christian men and women.

Bro. Pittman calls attention to the success achieved by Christian missions in Korea where there are 120,000 baptised Christians, and much of the success is due to the fact that the preaching and church work is done on the voluntary system and without a paid ministry. He asks why this cannot be done in Australia with our good standard of education among all classes, so that the paid evangelist may be free to follow up those who do not attend any place of worship. His time now is so largely taken up with church members and attention to various meetings which should not really be his concern. A little more love, a little kindly concern, a little brotherly helpfulness, and a sideration, a little more love, and a fellowship new day would soon dawn, and a fellowship born of mutual helpfulness would cause a glow of warm affection to permeate the church.—R. C. Edwards.

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TRUST in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. (Prov. 3: 5, 6.)

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PRAYER OPENS THE PATH.

Dr. Kao is a native of the province of Honan. His first introduction to the Westerner, and to the Faith which he fearlessly preaches, was at a village fair, when, at the close of a solemn discourse, the hearers were requested to close their eyes, while prayer was offered on their behalf. With characteristic quick-wittedness, little Kin Cheng (for such is his first name) while appearing to cover his face with his hands, in reality converted his fingers into spy-glasses, the better to enable him to detect any suspicious act on the part of the strange man, who was, doubtless, using this means to take some nefarious advantage over his audience! His boyhood was spent under the stern discipline of poverty. Knowing within himself the capacity for absorbing education, he was yet removed from school after a few months' teaching, for though the education was free, his father would not give the needed money to provide him with the necessary books. With the close of his school-life it seemed to the desperate boy that the door of liberation was closed for ever, and that a vendor of peanuts he must remain to the end of his days.

After a time, the resilience of youth restored to him some measure of hope, but though eminently a boy of action he found himself completely hemmed-in by circumstances. He knew, however, as a result of his intercourse with Christians, that God has promised to hear prayer, and to succour even a child in need, who shall call upon his Name. For months, consequently, he besought God with a continual petition that he might have a "chance in life." The miraculous occurred when a letter came offering him work in a mission hospital, and from that time his path was cleared until he received his medical diploma.—"Through Jade Gate" by M. Cable and F. French.

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Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. (Psa. 37: 5.)

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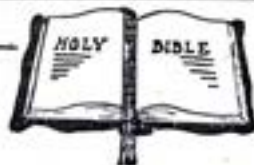
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54 Flinders-lane, Melbourne, C.I. Tel. MX 3083.**The Position at Cummeroojunja.**

I WOULD like to place before the Brother-
hood, through the "Australian Christian,"
some facts concerning recent happenings at
Cummeroojunja. It should concern us all, as
the aboriginal church of Christ is involved.
One effect of the trouble has been to scatter
our church people, so much so that services
are difficult and are being held under a bough
shelter. This upset is not merely the outcome
of a sudden impulse, but rather a climax to
disabilities and injustices over a long period.
The action taken may or may not be wise, but
the provocation is great. Our big anxiety is for
the church and pastor (Bro. Atkinson) and his
family. Bro. Atkinson has played a splendid
and worthy part. For about ten days he re-
mained on the station and tried to mediate be-
tween people and manager. He divided his
time among his people, and helped them where
he could. Finally he was given the option
by the manager of keeping out of the people's
trouble over the river or incurring the dis-
pleasure of the manager. To our mind only
one course was open. He could not turn his
own people down and lose their respect and
confidence. He therefore had to leave the

THOUGHT FOR THE WEEK.

"TRUE Christians must be
content to be always in
a small minority."
—Dr. Inge.

station. The position of the people in the
temporary camp is bad. And our church is
there, our pastor is there, and they are in
need. Probably to-day they may have gone
back. We hope they have. Last night we
spent two hours trying to get them to return.
But surely it is time the brotherhood knew
Bro. Atkinson's position. For his labors as
pastor the Board allows him his house and
rations. This ration is about half enough
for a person to live on. It provides a mere
existence. He and his family depend on us
for clothing and a few shillings when we have
it. I would like to suggest that a number of
individual societies have a grocery night and
the parcel be sent to me, and so let us try to
assure a constant food supply. If a number
of societies would accept this and write to us
we would draw up a plan and would advise
what month would be your turn. Surely a
dozen societies could be found, and that would
only be once a year for each. By this means
we could surely keep up a reasonable food
supply for Bro. and Sister Atkinson and their
two children. He is our brother and our
pastor, and I believe it is our duty to see
that he is not hungry.—W. B. Payne, Darling-
st., Echuca.

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