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All Is Not Well.

THE Vice-Master of Queen's College, Melbourne, spoke at Wesley Church recently on the subject, "Is the Church Asleep?" As Dr. R. T. Sussex evidently expected an audience which would attentively listen to him, the answer to his question must be, "Not all of it." The vice-master said some arresting things. We cull a few sentences from the published report:

"I expect the church decline to go much farther. In another decade its influence will not be a fraction of what it now is. Anxiety had been caused by the decrease in church and Sunday school attendances, but this was only a symptom of which the cause must be found. Men the world over are hag-ridden with the fear of war. It was becoming fashionable to speak of the church as moribund and effete. The church, like the Duke of Plaza-Toro, found it less exciting to lead the world from behind; last September the church was lame and could not rise. Long years of toleration had made the church placid and weak. Since its defeat by science in the 19th century, it had tended to bow down and worship science. It no longer knew what it really believed. The church must fight the totalitarian State with its own weapons and not with those of the dictator, which were the press, the cinema, and the radio. The modern man did not want a modernised church; he wanted the gospel."

An abbreviated newspaper report can scarcely do justice to an address, and possibly Dr. Sussex was less pessimistic than the report indicated. Some of his brethren soon declared themselves to be possessed of a more appreciative and more hopeful spirit.

Tragic Decrease.

Every thinking person knows that there is enough truth in the diagnosis of Dr. Sussex to cause anxiety and lead to heart-searching, followed by energetic action. Mr. F. Oswald Barnett had a series of articles on "What's Wrong with the Church?" in the Methodist "Spectator." In one of these he wrote:

"We have seen in detail that the Methodist Church in Victoria, as far as its adult membership is concerned, is almost at a standstill, that junior membership has slipped until it is farther back than it was 15 years ago, and also that the number of our Sunday school scholars has tragically decreased, being now actually only five-sixths of what it was 25 years ago.

"This serious position has not been confined to the Methodist Church in Victoria, but, as far as the census figures indicate, all the principal churches in the State, both Roman Catholic and Protestant, are waning in numerical influence.

"When we turn to Britain we find that our mother church there is suffering even more severely than we are.

"The most serious fact disclosed is the tragic decline in junior church membership in the last period, 19 per cent. in Victoria, 22½ per cent. in Britain.

"It is evident that the cause is not peculiar to the Methodist Church, nor is it confined to Victoria. Whatever the disease may be, the figures disclose that it has attacked at least all the main denominations in Victoria, and the Methodist Church in Britain as well."

"Jeremiah."

It is well to face the real position, and far better to have a certain exaggeration of the evil than to develop a spirit of self-complacency, or to seek either to delude ourselves or to remedy a spiritual decline by the repetition of a Coue formula utterly opposed to facts: "Day by day, in every way, we're getting better and better." The editor of "The British Weekly" recently gave to British ministers and all in authority a piece of advice which may be applied to church leaders. Dr. Hutton

had used strong words regarding those who would label as "Jeremiahs" all who set forth the actual facts in an evil day; and he continued: "Jeremiah is a fatal word to use as an epithet amongst either devout people or educated people: for the devastating fact is that 'Jeremiah' is still worthy of the respectful consideration of statesmen; because *Jeremiah was right!*" Then followed this excellent advice which may suit others than ministers of State: "We strongly and with knowledge would urge ministers of State and other authoritative persons not to join the rabble who urge us all to pack up our troubles in discarded receptacles which are entirely unsuited to the purpose."

So if a college vice-master, or a Methodist layman like Mr. Barnett, stir up the people to a realisation that all is not well, we think they do a good work, especially if they can also show a way out of our difficulties and failures. And it is but fair to emphasise that Dr. Sussex did indicate such a way. We repeat with emphasis one sentence from the report of his address: "The modern man did not want a modernised church; he wanted the Gospel." Let the church remember the great task which the Lord Jesus committed to his disciples, let evangelism have the place in the church of to-day which it had in the early days of Christianity, let all Christians unite in the effort to make the way of Christ effective, and there will be no room for pessimism in the church.

For Ourselves.

We trust that no one will think that in quoting from others their views of the weaknesses of different communions we have any desire to claim exemption from weakness. The position and message of churches of Christ we deem to be unassailably right. But we share the common infirmities of men. We have not done all we could, and should, have done. If there has been failure, the fault is with ourselves. We have not had the faith; and work, and enthusiastic zeal which would have ensured greater success and brought richer blessing.

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The following sad paragraphs in "The Christian Advocate" (England) for February 1 arrested our attention:

"I was asked the other day which, in my judgment, was the 'livest' of our churches. I confess that the question gave me pause. I ran over quite a number in my mind which I know pretty well, and I felt that none of them could be regarded as 'in the running.'

"I mentioned the question to a brother whose personal knowledge of the churches is more wide than my own, and his remark to me was illuminating. 'I think,' he said, 'we shall need another Pentecost before it can be answered.'

"I confess that as the weeks go by I grow anxious over the smallness of our additions. We are now half-way through the church year, and a rough calculation of the baptisms reported in our news columns shows that they average fewer so far than one per church."

Despite the statement of the first paragraph, we feel sure that our brother editor did not mean to suggest that none of the churches is alive! But, the slip apart, his words are worthy of careful consideration.

Our conference time in Australia is approaching, and the returns for the year have been made up. What do the figures show—advance, stagnation or retrogression? Will there be many churches with less than a dozen baptisms for the year? Will there be any which will not report even one convert? If so, there is need for awakening, repentance and renewed activity.

Mr. Mc'Cartney, editor of "The Christian Advocate," says that "some definite evangelical task must be undertaken by all our churches if we are to meet in Birmingham in August in a spirit of thanksgiving for great ingatherings." He adds the following suggestion: "I think that an intensive mission should be held in every church at least once in two years. Such missions have a twofold effect—not the least being the new sense of responsibility which they place on all the members. But primarily their object is to reach those who do not usually come in to our services. Where missions have been held there is invariably a quickening of the life of the church; and almost always there is an increase in membership to report."

We are glad to note the success of evangelistic efforts in different parts of Australia, and hope for still greater zeal in the proclamation of the Gospel of our Lord.

Oxford Group Bequests.

IT would surprise many people to read that Mr. Justice Bennett, of England, recently declared invalid a bequest of £500 made to the Oxford Group, on the ground that the Group did not exist as an association of which anybody could be secretary or officer capable of giving a receipt for the legacy. It was more surprising to read that on the question of whether the

Group's purposes were charitable, the judge said he found no evidence that the Group existed for the promotion of religion in the legal sense, therefore he could not hold that the Oxford Group's purposes were religious.

It was almost immediately thereafter announced that the Oxford Group is extending its activities, which will necessitate application for incorporation as an association—not for profit—the object being to give the Group legal personality. This move is regarded as essential for purposes of administration.

Mr. A. P. Herbert (Independent member of the Commons for Oxford University) is reported as telling "The Evening News" that the University governing body, the Hebdomadal Council, opposed the attempt to register the movement under the name of "Oxford Group," suggesting, instead, a title such as "The International Group Movement." Mr. Herbert said that, personally, he had no feelings regarding the movement, but he must support his constituents. There was much confusion already because of the use of the name "Oxford." For instance, in Sweden anyone describing himself as an "Oxford man" was regarded as belonging to the movement, and "when Oxonians went to the Arctic, the Eskimos were surprised to find that they were explorers and not missionaries!" Sixteen heads of Oxford colleges disapproved the suggestion of a connection between the University and the movement. They could not find that Dr. Buchman, the founder of the movement, had any reasonable claim to the use of the name "Oxford."

Four-Wheeler Christians.

INDIFFERENCE and apathy within the ranks of Christians is a more formidable obstacle to the progress of the Gospel than any opposition from without. In various ways this truth has been emphasised all through the Christian era.

The recently appointed Anglican Bishop of Bendigo put the point in a new way at a public meeting of welcome to him at Cohuna. He is reported as speaking as follows: "The problem before the church to-day was not so much the outer world of heathenism, as that there were too many 'four-wheeler' Christians." "Four-wheeler" Christians, he explained, were nominal Christians who used a four-wheeled vehicle only three times in their lives to go to church—for baptism, marriage and burial.

Churches of Christ are not much bothered by "four-wheelers" of this description. But there are a good many people on the fringe—"adherents," or stickers-on, is the name generally given to them—who make demands on the

preacher, and are in evidence in times of special stress. We are also all aware that there is a group which likes special services much more than they appreciate the quieter regular meetings of the church. There is a considerable number of members afflicted with that strange malady which, for want of a better name, we may call anniversaritis.

What Committees Could Never Do.

CHURCH committees render excellent service. As conference time draws near, it would be well if members generally recognised the great amount of time and labor freely given by the various committees entrusted with the work. Sometimes the progress made is not what we should like. Committees are not always able to solve the problems which they were asked to consider, or accomplish the task which looked easy enough when it was entrusted to them.

Occasionally the mistake is made of thinking that the appointment of a committee involves the settlement of a question. There is more than a suspicion at times that to appoint a committee is the easiest way of relegating a wearisome subject to obscurity. Hence our hoary joke about a thing being committed to the grave. There is also the possible danger to be met that people will think that their not being put on a committee absolves them from such work as that with which a committee deals. We do not need to be on a committee to help the needy, feed the hungry, instruct the ignorant, teach the young, or tell the story of Jesus. May the day never come when it is thought that the only way for our engaging in such work is necessarily via a committee, even the best.

But our heading indicates there are some things which committees cannot do. We wanted to introduce some pertinent words of Dr. F. W. Boreham: "In these days we hand everything over to cabinets, councils and committees. Cabinets, councils and committees serve a very useful purpose—in minor matters. In major matters the committee collapses ignominiously and the individual ruler comes to his own. A committee could never have arranged the creation of the universe; a committee could never have drawn up the Ten Commandments; a committee could never have drafted the Bible; a committee could never have devised the scheme of redemption; a committee could never have pronounced the word of absolution to a guilty soul; and who would like to think that the stupendous issues of the day of judgment would be in the hands of a committee or jury—even a committee or jury of archangels?"

The Meaning of the Cross.

Toyohiko Kagawa.

ON Calvary I see the blood of Jesus dropping down from his body on the cross! I hear the sound of the agony of the Lamb of God for the sins of mankind! It was for me and for my nation and for my race and for the whole world! I have committed sins and Jesus died for my sake! My race has committed sins, and he died for my race. And the whole of mankind had fallen into sin, so he died for us all.

Forgive us, Lord, for his sake and for the sake of the blood of Jesus Christ, our Redeemer and Saviour.

In the nineteenth century some theologians could not understand the wonderful revelation of redemption because they were overshadowed by the amazing development of science and industry. But now, in the twentieth century, because we sit in darkness and depression after the breakdown accompanying the great European war and the following economic difficulties, we have come to understand more of the meaning of redemption. Jesus had the consciousness of redeeming love from the start of his public ministry. This we learn from many passages. Even when he was preaching the most wonderful sermon on the mount he had a dark vision of the cross. And also when he was happy with his disciples in Galilee, he was conscious of the bridegroom's destiny to be taken away from them. He told them that the destiny of the prophet Jonah was his own. Especially after the death of John the Baptist, Jesus emphatically spoke about his coming death and resurrection. And at last he informed his disciples that his death was for the redemption of the sins of many.

This inner consciousness of Jesus Christ was rather too deep for his disciples. Therefore they could not understand it. And even today many people cannot understand this mystery.

When a girl is still young she cannot understand the psychology of another person. When she gets older she understands the psychology of her husband. But she understands even the children's psychology when she has a baby. So with us. Unless we have a wider and deeper consciousness it is impossible to understand the psychology of sinners.

Jesus having the consciousness of God divine, he could feel the need of human weaknesses, that he must die for sinners. God demanded it and men needed it. And the result was his death.

Some people would ask, "If God is love, what is the use of redemption?" But we must understand that God is just as well as loving. If God let mankind remain in sin, God would not be truly love. There comes in the need of regeneration and redemption. When we are made perfect in Jesus Christ we are released from punishment.

When we study the function of blood, we discover the wonderful way in which blood heals the diseased body. It dies to cure the wound and heal the sickness. So with the love of Jesus Christ, his love was so great that he was willing even to die for sinners.

This mystery is so great that we sometimes cannot understand it. Herr Adolf Harnack would not understand this inner consciousness of Jesus Christ, and he thought that there were two Christianities, that of Jesus and that of Paul. But Jesus waited for the next generation to understand his love. And later, many disciples wrote in many ways about this redeeming love of Christ. Some wrote about the vicarious suffering of Jesus Christ. And others about the high-priesthood of Jesus as Christ.

But as the redemption stands in every phase of life:

1. It was for the restoration to life of those dead in sin;
2. It was suffering for the weak to give aid to enfeebled strength;
3. It was the required price paid for it;
4. It meant the ransom or a grain of wheat dying for the coming harvest;
5. It meant the burnt offering of the Lamb of God, obedient and meek, faithfulness in the sight of God!

6. It was the forgiveness of sins by the declaration of justification through Christ!

7. And it was the atonement of God reconciled to mankind through the mediation of Jesus Christ.

And the rituals of the temple were merely the symbols of the coming Christ.

All religions of the past tried to discover this power of redemption in darkness and we have the fountain head in Jesus Christ.

Confucius did not know about this mystery. Buddha had not this redemptive consciousness. Some may preach it—but it was only real in Christ.

There was a young couple in the city of Tokio. The husband committed a crime and, trying to be merciful to his wife, he wrote a note to divorce her. But his wife had attended a Sunday school when she was young, but stopped attending for many years. But when she received the note of divorce from her husband, she instantly recollected her memory about Jesus Christ—how he had died for sinners and how God has forgiven the sins of mankind. So she said to her husband that she would not forsake him, having learned forgiveness from Jesus. But as she had received this many years ago, she had become uncertain about the truth. Therefore, she came to me in Tokio and verified the truth with me whether really Jesus had died for sinners or not. She was very glad that she found the truth of the redemption of sins through the blood of

Jesus Christ and believed it. And they were saved.

There was a well educated young man in the province of Chiba. He had a brother in a college who lived in a most licentious way and began to steal from others in order to frequent bad places. Therefore, he determined to kill him, but he found my book at a secondhand book store. And he discovered that Jesus died for sinners. He could not sleep that night because he did not know the reason why Jesus died even for sinners. But later, discovering that Jesus came from God, he discovered that believing in the heavenly Father, he also could love his own brother. He was baptised later, and opened his house for a Sunday school.

Redemption means the re-making of mankind. Recent developments in the world of physics and astronomy have begun to teach us the truth of the creation of the universe. Eddington, Jeans and Russell teach us the truth of it with their astro-physics.

But in the science of morality, we have not heard of the truth of rebirth. But Isaiah taught this truth many centuries before Christ. And it became real in the blood and death of Jesus Christ. That wonderful love and this redeeming love-consciousness were really the revelation of God. If we only say that we have trust in God and he has no love toward us, there can be no chance for human society to see the light in Christ.

Paul said: "We are ambassadors for Christ as though God did beseech you by us. We pray you in Christ's stead be ye reconciled to God." (2 Cor. 5: 20). What Paul had said in Colossians 1: 24 and Philippians 1: 29 needs our attention. Paul tried to pass on the redeeming love of Christ to others. And this was the real life in Christ. Being saved, we must pass on the wonderful love of Christ to others. And this is the kingdom of God movement.

Though we have known this wonderful story, we have made terrible mistakes in the past. One of the reasons why the gospel of Christ is slow in being spread lies here.

The price for redemption having been paid, we do not show the value of salvation to our neighbors; on the contrary we commit sin in the name of Christ. Therefore, if Christ did die for us, we ought to die for Christ's sake.

Disciple Governors.

"THE CHRISTIAN EVANGELIST" of Feb. 2 reports that Mr. Payne Ratner has succeeded Mr. Walter Ruxman as governor of the State of Kansas. Both of these are members of our brotherhood, as is Mr. Carl E. Bailey who has assumed for the second time the governorship of Arkansas. In the following week's issue of the "Evangelist" it was reported that Mr. W. Lee O'Daniel has succeeded Mr. James V. Aldred as governor of Texas. Again, both are well-known disciples.

Governor O'Daniel closed his inaugural address with the following words: "To-day I take my seat in a little office on the second floor of the State capitol building. On one corner of my desk is a book containing the Constitution of the State of Texas and of the United States, and another book containing the laws of the State. On the opposite corner of that desk is the Holy Bible given to me by my mother, containing the ten commandments and the golden rule, which constituted my platform, plus the brief pledge printed and distributed during the campaign reading as follows: 'If and when I am elected governor of Texas I shall honestly and faithfully perform the duties of that office with fairness to all and special favors to none.' These are my chart and com-

pass with which I intend to guide the ship of state over turbulent seas into the harbor of happiness and prosperity for all passengers who are aboard.

"It was the teachings of my hard-working, religious mother that prepared me for a happy life of service based on faith in God; compassion for the poor; respect for the rich; praise for the right, and forgiveness for the wrong, all of which tenets are essential to the job I am now commencing.

"In a little country churchyard near Arlington, Kan., now rests the body of that saintly mother. At this very moment there are gathered around her grave some of my relatives who were unable to come to this ceremony, and for me, in her memory, they are tenderly laying upon her grave a cross of fresh flowers. By that act, and with trust in God, allegiance to all the citizens of Texas, and devotion to duty, I now pledge my all to help perpetuate government of the people, by the people, and for the people."

Governor O'Daniel concluded his inaugural address by leading the crowd of 50,000, assembled in the Texas University Memorial Stadium for the occasion, in singing "The Old Rugged Cross."

The Home Circle.

Conducted by J. C. F. Pittman.

THEY WAIT.

THE restless millions wait
That light whose dawning maketh all things
new.

Christ also waits; but men are slow and late;
Have we done what we could? Have I? Have
you?

A multitude of witnesses above encompass;
We love to think of all they see and know:
But what of this great multitude in peril,
Who sadly wait below?

Oh, may this stirring vision daily move us
To earnest prayers and deeds before unknown;
That souls redeemed from many lands may
join us

When Christ brings home his own."

—Selected.

A SACRED TALISMAN.

THREE little German girls, whose friends were
in America, wanted to go thither. They
were from eight to twelve years old, and the
question was how to get them across the great
ocean, and away into the interior of America.
There was no one to go with them, they must
go alone; and no one could tell what troubles
might assail them, or what dangers might sur-
round them. But their friends had faith in
God, and before they sent them out they got
a book, and on the fly-leaf they wrote a sen-
tence in German, in French and in English,
and they told the little children when they
started:

"If you get into any trouble, or need any
help, you just stand still and open this book
and hold it right up before you."

Then they started off on their long journey
by railway and steamship, from place to place
and port to port; and wherever they went, if
any trouble occurred, or any difficulty arose,
the children would stop and open the book,
and hold it before them, and they always
found someone who could read German, or
English, or French, and who was ready to
help them on their way.

And what were these words which proved
such a talisman and protection to these chil-
dren among strangers in a strange land? What
were the words that made the careless and
thoughtless, and the rough and reckless, kind;
that gave them protection and help in every
hour of need, and opened doors before them?
They were the words of One who lived on the
earth long years ago, and who, though he has
passed away from human vision, yet holds his
grasp upon the minds of men. These were the
words: "And the King shall answer and say
unto them, Verily I say unto you, Inasmuch
as ye have done it unto one of the least of
these my brethren, ye have done it unto me."
—N.Y. Evangelist."

SKIMMED COURTESY.

IF you are going to give a pan of milk don't
skim it first," the old grandmothers used
to say; meaning, if you are going to do a
favor, don't spoil it by an ungracious word or
manner.

Haven't we noticed how much of this "skim-
ming" goes on in ordinary family intercourse?
"Another errand? I never can go down-
town without half a dozen commissions!" com-
plains Bob, when his sister asks him to bring
a book from the library. He never refuses to
oblige her; he does not really count it an in-
convenience; he only takes the cream off his
kindness.

"Those gloves ripped again," exclaims Mary,
when John wants her to take a few stitches.
"It seems to me they always need mending
when I am in a hurry with something else."

The children follow the fashion. Tommy
shuts the door at Bridget's request, but he
grumbles at having to leave his top. Susie
goes to the door when she is sent, but she
departs with a protest that it is Tommy's turn.
Thus all day long we skim the sweetness from
every service we render.—"Home Herald."

RELIGIOUS BELIEFS OF SCIENTISTS.

AT the annual meeting of the Christian Evi-
dence Society, Mr. C. L. Drawbridge, hon.
secretary, revealed the results of a questionnaire
which had been sent to the Fellows of the
Royal Society, as being the greatest men of
science in the Empire. In answer to the ques-
tion, "Do you credit the existence of a spiritual
domain?" affirmative replies were received from
120, while only 13 replied in the negative. To
the question, "Do you consider that man is in
some measure responsible for his acts of
choice?" 173 replied "yes" and only 7 "no."
There is no doubt that, in the present as in
the past, eminent men of science have also
proved to be humble men of faith, although the
results of this questionnaire do not take us very
far in the assertion that scientists uphold the
fundamental doctrines of the evangelical faith.

THE LAD WHO TOOK THE WRONG TURNING.

A BROKEN-DOWN old man died, on Staten
Island, at the home of a poor Scotch-
woman. He had once been the most brilliant
lawyer in America and Vice-President of the
United States. He might have been President
had he been true to the talents with which
God endowed him, and to the light which had
shone upon his early life. At the age of 15
a wave of revival swept over the institution in
which he was a student. Christ was on trial
before him. The voice of conscience cried
out, "Give your life to him." But Pilate-like,
he played with his convictions, sought advice
of those who mocked at experimental religion,
embraced the teachings of Lord Chesterfield,
and a life of failure, crime and misery resulted.
His duel with Hamilton, his trial for treason,
his long wanderings in Europe as an outcast
among men, were the result of his choice. Let
Aaron Burr's life be a warning.

WHEN THE WOMAN RULES.

"When you see a man doing the housework
you know his wife has got him beat," said a
woman in the Bow County Court.

STILL HAPPY.

Mrs. Hart.—"Yes, I have no doubt there are
unhappy marriages, but really I cannot under-
stand how they are possible. Now, there's
George and I, we are so devoted. He says he
could not exist without me, and I'm sure I
live only for him."

Mrs. Greene.—"You really are to be con-
gratulated, both of you. By-the-way, how long
have you been married?"

Mrs. Hart.—"Just a week the day after to-
morrow."

The Family Altar.

J.C.F.P.

TOPIC.—HUMILITY COMMENDED.

Monday, March 27.

I AM not worthy that thou shouldst come
under my roof.—Matt. 8: 8.

Thus is illustrated the centurion's humility,
though it should be noted that Jesus com-
mended, not his humility, but his faith, for
humility is the result of faith. Whenever there
exists the haughty spirit of independence, faith
is absent, for faith leads to a low estimate of
self.

Reading—Matthew 8: 1-13

Tuesday, March 28.

Everyone that exalteth himself shall be
humbled; and he that humbleth himself shall
be exalted.—Luke 14: 11.

This has been called "one of our Lord's
favorite maxims." "Both man and God look
upon humiliation as the just punishment of
pride; but it is a pleasure to every right-minded
spirit to give joy to the humble by showing
him respect and honor."

Reading—Luke 14: 1-11.

Wednesday, March 29.

Serving the Lord with all lowliness of mind.
—Acts 20: 19.

In the spirit of humility Paul served his
Master, always refraining from lording it over
God's heritage; in all the duties of his apos-
tolic office, as in his private life, there was no
sign of arrogance or pride, or a desire to dic-
tate.

Reading—Acts 20: 17-38.

Thursday, March 30.

Put on therefore . . . a heart of com-
passion, kindness, lowliness, meekness, long-
suffering.—Col. 3: 12.

Being amongst God's elect it was fitting
that they should clothe themselves with Christ-
like graces as with a beautiful garment. They
should thus be seen to be better than the best
worldlings; more charming and more useful.

Reading—Colossians 3: 1-17.

Friday, March 31.

God resisteth the proud, but giveth grace to
the humble.—James 4: 6.

A quotation from Prov. 3: 34: "Surely he
scorneth the scornors; but he giveth grace
unto the lowly." The wicked are paid in their
own coins. Scorners themselves, they are
scorned by God. The righteous also get back
what they give, with good interest; to the
humble is given grace, whilst all who draw
nigh to God find that he draws very near to
them.

Reading—James 4: 1-10.

Saturday, April 1.

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

Those who stoop who will be raised;
those who humble themselves who will
be exalted; those who are like the meek and
lowly Jesus who in due time will reign with
him.

Reading—1 Peter 5.

Sunday, April 2.

For this saying go thy way.—Mark 7: 29.
The saying was, "Even the dogs under the
table eat of the children's crumbs." This in
reply to our Saviour's seemingly harsh state-
ment, "It is not meet to take the children's
bread and cast it to the dogs." To test this
Syrophenician woman's faith, Jesus alluded to
the Gentiles as "dogs." But with a ready wit
she reminded our Saviour that even dogs had
their portion in the crumbs which fall from
their masters' tables. Then Jesus commended
and rewarded her. "For this saying go thy
way," said our Lord, "the demon is gone out
of thy daughter."

Readings—Isaiah 35; Mark 7: 24-37.

A Morning Song.

Psalm 3.

Prayer Meeting Topic for March 29.

H. J. Patterson, M.A.

THE American Revised Version entitles this Psalm, "Morning Prayer of Trust in God." There is a very definite reference to an awakening after a night of sleep, and the Psalm is therefore well named. But we ought not to forget that this song has a very special historical setting, and in order to appreciate it to the full, we should know that setting. In this psalm, as in others, the words which in our version form the title are in the Hebrew its first verse. "A Psalm of David when he fled from Absalom his son."

David in Peril.

The story of Absalom's rebellion is well known. David, without striking a single blow in defence of his crown, left Jerusalem, and crossing the Kidron, made toward the Jordan. Hushai, the king's friend, whose counsel David rejected, turned back to Absalom and Ahithophel, the familiar friend and counsellor of David. Ahithophel urged that pursuit after David should be instantly set on foot while he was weary and weak handed, and felt sure that if once he was slain the people would side with Absalom. It is quite probable that David, in view of his desperate plight, makes this his prayer of strong faith unto God. It proved to be a wonderful deliverance from an awful peril. He was compassed with foes, surrounded with plots and snares, and scoffed at for his piety. "There is no help for him in God." "If the people of God have to struggle hard with opposers and revilers, let them remember that they have had and shall have 'companions in tribulation,' and that the experience of the saints of old, and of the course they adopted is here recorded to help them."

David in Prayer.

"I cried unto the Lord with my voice." They who are familiar with these psalms of David know what prayer was to him. And hosts of good men and women know the value of true prayer. The voice of others may be used to disparage and discourage the worshipper of God. Some may ridicule, for they do not understand. Many are seeking a way out from the present impossible world situation and urging each his own political programme or his economic philosophy to little purpose. Let the people of God come together to pray, and let them lift up their voices unto their God and he will answer as he did David. Let us all earnestly pray. There is no other way of escape. This is a night of darkness, but the Lord will sustain and we shall awaken to a new day.

David's Confidence.

In God he has a deliverer. Note the forms or metaphors in which he expresses this fact. "Thou, O Jehovah, art a shield about me. My glory and the lifter up of my head." Whether we sink in trouble or rise above it will depend upon our faith and prayer. We may smile in the very worst of the battle.

In spite of all his foes he could lie down and sleep. "Who is he that will harm you if ye be followers of that which is good?"

The close of the psalm sounds almost like a testimony. Whether it was actual or prophetic I do not know. In time it was probably both. The best answer to the scooner and the unbeliever is to be found in personal experience. This, men need to-day. What God has done for me carries more weight than reams of prosaic sermon notes which are not related to life.

TOPIC FOR APRIL 5.—PREPARING FOR EASTER.—John 20: 1-19.

Our Young People.

Conducted by Keith A. Jones.

Preparations for Youth Week.

THE Young People's Departments in several States are making way for holding Youth Week early in May. The purpose of the week is to focus attention on all Christian youth activities. The pressure on youth from without the church is so consistent and strong that we cannot afford to be slack with the Christian programme. Our appeal both to the church and youth must become increasingly direct and urgent. The church cannot afford to treat youth work haphazardly if it wants to be a living witnessing church. Her life's blood is flowing through the veins of children and young people at her doors.

Victorian Programme.

The Victorian Young People's Department is planning to make the week as widespread and profitable as possible. It is seeking the co-operation of every youth auxiliary in its special activities. We desire that all phases of youth work in the church will be carefully reviewed and strenuous efforts made to correct disturbing trends, and bring our young people in to personal fellowship with Christ. We have adopted as our slogan, "Making all Youth-ways Christian Highways." Our aims are (a) To quicken youth interests in every church; (b) To call youth to more devoted witness for Christ; (c) To direct young people to Christ as Saviour; and (d) To plan more expansively for young people's work.

Proposed United Activities.

1. Interchange of pulpits on morning of April 20 (where convenient) to introduce Youth Week.
2. Youth teams in personal witness at the gospel service on April 30.
3. Young people's dinner and fellowship gathering at the Centenary Hall on May 1. Youth will speak to youth on the subject, "The Eyes of Youth Turn Inwards." We count it a privilege to have secured for this meeting Miss Helen Topping, of Japan, who will speak

on "Peace Through Christianity in Social Practice." Miss Topping is Kagawa's secretary and interpreter, and has been referred to as "Kagawa's Voice."

4. District youth rallies are being planned for the large provincial centres of Ballarat, Castlemaine and Geelong on May 2 and 3.

5. Suburban group rallies will be held at Gardiner (south and east), Ringwood (outer east), Thornbury (north).

6. Young People's Department offering on May 7.

7. Sunday, May 7—peak of the week—Youth Day.

- 10 a.m., Youth at Prayer.
- 11 a.m., Youth at Worship—everyone present.
- 3 p.m., Youth in Service.
- 5 p.m., Youth in Fellowship (tea).
- 7 p.m., Youth in Personal Evangelism.
- 8.30 p.m., Youth in Praise.

Suggested Local Activities.

In addition to the foregoing many churches will work out their own local programmes to suit individual needs. Some are planning to hold a round-table conference with auxiliary leaders prior to Youth Week to decide upon plans. Some are working to strengthen their Bible school work through special plans. Co-operation in school work is being sought by a social evening for scholars, parents and teachers and friends of the school. Checking up on leakages and efforts to arrest them will be made. Others are planning a door-to-door canvass to gather in boys and girls who are not attending any Bible school. In the country churches fellowship in big rallies is not often possible, but some are considering holding meetings with young people in a neighboring church. Many young people will be active in their local centres in bringing their friends within the influence of the church and thus help to make "all youth-ways Christian highways."

Official Call for the Thirteenth World's Sunday School Convention.

TO all those devoted to Sunday School Work and Christian Education in Every Land—GREETING:

Amidst the strife and bitter conflicts which prevail in many parts of the world today, it becomes increasingly apparent that we must vastly extend, make more genuinely effective, and undergird more substantially the Christian education of the world's children and youth.

To assist in the achievement of this vital enterprise in the Christian church throughout the world, we, the officers of the WORLD'S SUNDAY SCHOOL ASSOCIATION solicit the prayerful co-operation of all concerned, and we hereby invite those who can do so to participate by personal attendance or through duly constituted representatives in the THIRTEENTH WORLD'S SUNDAY SCHOOL CONVENTION

in the city of Durban, in the Province of Natal, in the Union of South Africa, from July 22 to 28 in the year of our Lord, 1940.

Once again the World's Sunday School Association is pioneering with a world's convention, for this will be the first representative gathering of Christian leaders from around the world ever to assemble upon the Continent

of Africa. A most cordial welcome is assured all who come to Durban, 1940, a welcome from the Christian churches of this vast sub-continent, the municipality of Durban and the Union Government of South Africa.

It is worthy of special note that this World's Conference will mark the fiftieth anniversary of the holding of the First World's Sunday School Convention in London in 1889, which proved to be the forerunner of the ecumenical gathering that under various auspices in this half-century have contributed so largely to the growing sense of unity within the church universal. This is also the one hundredth anniversary of the departure in 1840 of David Livingstone from his home in Blantyre, Scotland, to make his first journey to this mighty continent to whose enlightenment and uplift he was destined to make such an outstanding contribution.

In commemoration of these signal events and with a profound sense of the greatest need of our generation, we announce that the theme of the Durban Convention will be "God so Loved the World."

President, Sir Harold Mackintosh, Bart; chairman, Dr. Luther A. Weigle, Ph.D.; general secretary, Dr. Robert M. Hopkins, LL.D.; general secretary, Dr. James Kelly.

Here and There.

AS Monday was a holiday, some church reports may have been delayed. All that came to hand have been inserted.

Visitors from the country districts of Victoria to the women's conference who wish hospitality are requested to forward their names to the secretary, Miss Hometch, 32 Craigmores-st., E. Malvern, S.E.S.

We learn that Bro. D. Wakeley, preacher of the church at Marrickville, N.S.W., has accepted an invitation to labor with the church at Maylands, S.A., in succession to Bro. G. T. Fitzgerald, who has just begun his new work with Ponsonby-rd. church, Auckland, N.Z.

Toyohiko Kagawa, the world-famed Christian leader of Japan, was one of the outstanding figures at the meeting of the International Missionary Council held near Madras, India, in December. We reprint in this issue an abstract of his address at the conference as it appeared in the pages of "The Christian Evangelist."

After seven years' work in revising the Hymn Book of British Churches of Christ, the new edition is now on sale. "The Christian Hymnary," as the book is called, is announced as living up to the best traditions of previous hymn books used in the churches, and includes many rediscovered treasures as well as many of the best modern hymns.

The third annual concert for the Sarah Myer Memorial fund given by Churches of Christ ladies' choir (Victoria) was of very high standard. One of the most appreciated features was the rendition of two songs composed for the choir by Miss Pittman, the words being written by Mr. Randall Pittman. The total sum raised will probably reach £16.

A recent church report from West Hobart, Tasmania, has evidently been misunderstood. To make the matter quite clear, we may mention that Bro. W. E. Jackel, who is now conducting a successful mission at Stawell, Vic., has arranged to conduct a mission followed by some special services, but has not accepted a permanent engagement with West Hobart church.

Bro. F. T. Saunders writes: "Readers who noted the item in our Western Australian letter regarding the finding of a nugget by a young lady of the Kalgoorlie church, will be interested in its disposal. Our sister sold it for £10, and has given half to the Kalgoorlie church and half to the College of the Bible. Thus the whole of the nugget went into Christian service."

"From all evidence, surveying the whole of China, the number of chronic opium users ranges somewhere between 30,000,000 and 50,000,000. . . . Thirty or fifty million opium addicts in China may seem at first a staggering estimate in relation to a total population—one out of perhaps twelve or eight. Yet over large areas the number of smokers is higher than one out of eight. . . ."—Ralph Townsend in "Ways that are Dark."

Bro. F. T. Saunders, College secretary, left for Tasmania on Monday. He intends to be in the island State for three weeks, and is one of the planned speakers at conference, which is to be held at Hobart at Easter time. Dr. W. H. Hinrichsen and Bro. A. Anderson, Federal F.M. secretary, are also to speak at the conference; so Tasmanians are to have an unusual number of speakers from the mainland.

Our American papers report the death on Jan. 16, at her home in Albia, Iowa, of Mrs. W. J. Hastie, at the age of 76. She had spent much of her life with her husband in ministries in Iowa. In 1905, Mr. and Mrs. Hastie were in New Zealand, where Bro. Hastie evan-

gelised. They celebrated their fifty-first wedding anniversary a few weeks before her death. Our sister is survived by her husband, two sons, and two daughters, a brother and a sister.

Statistics recently issued show that between 1934 and 1936 the Protestant church in Germany lost some ground, but suffered no major setback so far as numbers are concerned (says "The Christian World"). In 1936, for the first time, the number of withdrawals from the church slightly exceeded the number of converts. The proportions of baptisms to the number of children of Protestant parents, of communicants to total church membership, and of Protestant weddings in church, all showed slight diminution.

The Continental Letter in the London "Christian World" for Feb. 16 states that Pastor Niemoller is still confined in the concentration camp at Sachsenhausen—to the shame of German justice. Since November not even his wife has been permitted to visit him. His friends desire the continued prayers of Christian people for this heroic minister of the gospel. Pastor Muller, his colleague at Dahlem, is now reported to have been deposed from the ministry for his share in summoning the church to pray for peace last September.

The fifth annual rally of the South Central circuit was held at Prahran, Vic., on Saturday, March 18. The rally commenced with a basket tea at which representatives from the South Melbourne, Middle Park, St. Kilda, Prahran and South Yarra churches gave a brief review of their work. The president (Bro. C. P. Hughes) presided over the rally. Bro. Lewis, of South Yarra, led an inspiring song service. Bro. Hughes introduced the new president, Bro. D. Morgan, of South Melbourne, and the vice-president, Bro. Candy, of South Yarra. A splendid address by Bro. Wilkie and items by the Men's Praise Party were enjoyed. The rally was well attended and most encouraging.

January number began the sixth volume of "The Christian Quarterly" edited by Principal William Robinson. The subscription has been reduced to 2/6 per year. "Cheaper, but not poorer, we hope," is the first sentence of the opening editorial note. The Quarterly is still excellently printed on good paper. The present number has 34 pages of reading matter, and contains, in addition to brief editorial notes and book reviews, the following articles: "Art and Worship," by Dr. A. Campbell Garnett; "How do we Know—Jesus Lived?" by Jack Finegan; and two short articles on practical church problems: (a) "The Hallowed Ministry," by Peter Davidson; (b) "Special Missions," by an anonymous writer with experience of such missions. This is the only quarterly magazine published by our people, and, as readers know, some of its articles have been very fine indeed.

Reports at annual meeting of West Preston church, Vic., showed definite evidence of deeper spiritual tone in all phases of church life. Members expressed appreciation of services rendered by the preacher, Bro. W. Wigney, especially mentioning his unremitting zeal and devotion in pastoral work. The following were appointed: Elders, Bren. J. D. Lang and A. E. Wood; deacons, Bren. Turnham, Ferguson, Hall, H. Green, A. Notman, Grainger and A. Ferris; treasurer, E. Mortyn; secretary, P. V. Brown. Following tenth anniversary celebrations, Bro. J. E. Thomas conducted a series of "victorious life" meetings from March 6 to 9. These were well attended, and the messages much appreciated. Bible school anniversary concluded on March 12, when Bro. Wigney's subject was "What the Child Sees in the House." Scholars sang delightfully under baton of Bro. C. Watson, and chapel was full

to capacity at each service. On morning of March 19 Bro. V. Brown was speaker, and visitors were present. At gospel service Bro. Wigney continued his series of addresses on the tabernacle.

At annual business meeting of the church at Ararat, Vic., on Mar. 14, all reports revealed a healthy condition among auxiliaries and in the church. The election of officers resulted in the appointment of the retiring deacons, with Bro. Argent filling the only vacancy on the board. A resolution referring to licensing legislation was adopted. On March 16 the ladies' church aid society held a most successful social, with a record attendance. It took the form of an illustrated song night. On March 19 there was a record attendance at a "family roll-call service." The church gave Bro. and Sister C. W. Emmett presentation copies of the new hymnbook in recognition of Bro. Emmett's ten years as secretary. Each family received a copy of the "Australian Christian" and of "The Christian Walk" by S. R. Baker. Newly appointed officers were dedicated to service. Bro. T. Butler, of Strathalbyn, presided over the service. Evening service was also well attended, being a record since Bro. Fisher's coming.

The Crisis.

GERMANY'S action in taking over the Czech State and Slovakia and her "economic ultimatum" to Rumania have caused a grave situation and greatly increased the danger of war. The British Prime Minister has used strong language re the former action which is a violation of the spirit of the Munich agreement. Mr. Chamberlain recalled Hitler's specific declarations that he had no further territorial ambitions in Europe and did not desire to incorporate the Czechs in the Reich, and asked what had become of these assurances, and what regard had been paid to the principle of self-determination which Herr Hitler had so vehemently argued at Berchtesgaden. "Now we are told that this seizure was necessitated by disturbances in Czechoslovakia, and disorders threatening the peace and security of a mighty neighbor," Mr. Chamberlain went on. "If there were disturbances, were not they fomented from without? Can anybody outside Germany take seriously the idea that they could have been a danger to that great country, or provide justification for what has happened? Does not the question inevitably remain in our minds: 'If it so easy to discover good reason for ignoring assurances so solemnly and repeatedly given, what reliance can be placed upon other assurances from the same source?'"

The Prime Minister continued: "I do not believe that anyone will question my sincerity when I say that there is hardly anything I would not sacrifice for peace. But there is one thing I must except and that is the liberty we have enjoyed for hundreds of years and which we will never surrender. With the lessons of history plain for all to read it seems incredible that we should see a challenge to dominate the world by force. I feel bound to repeat that, while I am not prepared to engage this country in new and unspecified commitments operating under conditions which cannot now be foreseen, yet no greater mistake could be made than to suppose that, because it believes war is senseless and cruel, this nation has so lost its fibre that it will not take its part to the utmost of its power to resist such a challenge if it is ever made."

It is impossible to say what a day will bring forth. Christians will pray for peace, and find their security and confidence in the Lord.

ADDRESS.

A. C. Maclean (Preacher City Temple, Sydney).
—79 Tabrilt-st., Rockdale, N.S.W.

News of the Churches.

WESTERN AUSTRALIA.

Harvey.—Harvest thanksgiving service on March 5 was excellently attended. Four girls from Bible school and J.C.E. confessed Christ. They were baptised with two others and a young man on March 12, when again there was a large congregation. Bro. Hutson concludes his work with the church at Easter after a seven-year ministry. The church will reap the benefit of his faithful ministry and upright character for many years. Serious losses by transfer have been experienced. A visit from the organising secretary was recently enjoyed.

Kalgoorlie.—Bible school numbers are increasing rapidly, 53 new scholars being gained since commencement of rally on Feb. 5. On March 12 the newly formed young worshippers' league met with the church. Sister Violet Farmer is in charge. 16 natives at the aboriginal settlement at Norseman, where Sister Eadie and Sister Bentley are laboring, have decided for Christ. Among these is the native leader, Bro. A. Johnson, formerly of Harvey, is helping choir and other departments. Sister Mavis McDiarmid has been appointed president of Young Ladies' Own.

QUEENSLAND.

Albion.—A fine spirit prevails, with crowded meetings regularly. Bro. Stirling preaches with power. On March 5 a successful Protestant rally was held. On March 12 a young man made confession. K.S.P. conducted picture night with Education Department pictures, and square clubs a concert, both for church building fund.

Rockhampton.—During Bro. Greenwood's absence on holidays services were well maintained. Bren. Knight, Johnson and O'Brien capably taking charge. 38 were present at midweek prayer meeting on March 1. On March 12, at a splendid gospel service, 107 were present. After Bro. Greenwood's address on "A World Without the Church" three young girls confessed Christ. Mrs. Crosswaite and Mrs. Power, who have been in hospital, are slowly improving.

Toowoomba.—Bro. J. O. Methven, of Ipswich, spoke at both services on March 12. Morning service was broadcast. A fine spirit of helpfulness prevails, and local brethren are working hard to maintain meetings pending the arrival of Bro. L. A. Trezise, of Taree, who is expected to commence his ministry in May. Bro. Ladbroke and his family have left for a holiday in New Zealand. Endeavorers are active, and the women's mission band has been reorganised and linked up with other mission bands of the State.

Annerley.—Mr. C. H. Carter, Queensland Temperance League, brought good programme to band of hope on March 3. Bible school anniversary services commenced on March 12, with fine singing by children and item by teachers, under baton of Bro. Len. Wyeth, superintendent. Bro. Noble's morning message was on "What mean ye by this service?"; evening, "When thou wast young." Bro. H. S. Spratt delivered an illustrated address on "Deliverance" at afternoon session, when the cradle roll members and kinders received gifts. Sister Amy Paterson was received by letter of transfer, and an immersed believer from the Brethren.

Maryborough.—Bro. T. G. Mason, preacher for the past four years and eight months, gave farewell addresses on Feb. 26. At a farewell social organised by young people's society on Feb. 24, Bro. and Sister Mason were the recipients of a leather writing case from church members. At ladies' guild meeting on March 2 Mrs. Mason was presented with a crystal fruit bowl. Our brother and sister

left on March 3 for a holiday. Bro. Mason is to commence his ministry at Namango in the middle of March. Bro. Alan Price is preaching until other arrangements are made. On March 2 Mrs. Price gave an interesting address on foreign missions at young people's society.

Kingaroy-Nanango.—Attendances are very well maintained. There was a splendid broadcast worship service on Feb. 26, when Bro. V. G. Boettcher spoke on "Having the Mind of Christ." Over 50 broke bread. Bro. Alex. Pieper, of Fernvale, helpfully exhorted on March 5. After Bro. Boettcher's gospel address on "What is Conversion?" eight adults confessed Christ and were baptised. There have been 10 additions since last report. 70 broke bread on Mar. 5. At officers' meeting on March 9 permission was given to Bro. Boettcher to investigate the possibility of commencing services at Murgon, a town 30 miles north of Kingaroy. Good meetings were held on March 12. Services at Nanango continue fair. Kingaroy officers have been notified that Bro. T. G. Mason, of Maryborough, has been asked to take the oversight of this work at Nanango and will commence on March 19.

SOUTH AUSTRALIA.

Semaphore.—Attendances have been very encouraging. Singing by choir on March 19 and solo by Miss Valda Tirrell were very good. The church is planning for the three-year objective. Tennis club and friends gave Mr. Alf. Bray and Miss Laurel Parker a kitchen evening on March 13. Work generally is improving, finances being most satisfactory for some years.

Hindmarsh.—Attendance was good on Mar. 19 when Bro. W. W. Saunders gave a very good address from Rom. 12: 1. Bro. and Sister C. McDonald, from Echunga, and Sister Miss Jean Richardson, from Croydton, were received by letter. Dr. Jas. Johnstone, from Glenelg, gave a fine address at night on "The Prodigal Son." The choir helped with an anthem, and Bro. Les. Weeks sang a solo.

Berri.—Services on Feb. 26 were conducted by Bren. Mauger and Davie, good attendances being noted. At Winkie on March 5 Bro. Hollard conducted both services. A brother was welcomed into church fellowship. Quarterly youth parade on March 12 was a marked success. Large numbers of young people attended. Mrs. Hollard has returned home from hospital, and is making satisfactory progress. Bro. Hollard has commenced his second year as preacher. Ladies' Dorcas has recommenced meetings for year.

Unley.—Bro. H. R. Taylor preached at both services on March 19. Series of cottage prayer meetings and special prayer services in church building have been arranged to inaugurate adoption of three-year plan. Bro. G. T. Walden has returned to his home from hospital, but is as yet unable to attend church. Long and serious illness of Bro. H. Rogers, well known for many years as highly acceptable reader of scriptures at morning services, is greatly regretted. Home mission offerings, about £125. Offering for S.A. Temperance Alliance on evening of March 19.

Adelaide (Grote-st.).—Bible school anniversary services were held on March 19. Bro. Cornelius, chairman of Bible Schools Department, was morning speaker. Bro. Schwab presided and gave the teachers' recognition address and prayer. Bro. Anderson spoke on "The Good Shepherd" in afternoon. The kindergarten, under leadership of Miss Downey, rendered several items. At night Bro. Schwab was speaker. The scholars, under baton of Mr. Gordon Ellis, rendered a number of pieces

and duets which were enjoyed by good congregations.

Mile End.—Interest and spiritual tone of meetings are maintained. On March 12 the home mission organiser, Bro. W. L. Ewers, gave a stirring message to a good congregation. The day commenced with a prayer meeting at 7.30, when over 20 attended. Endeavorers held their meeting at 10, the officers at 10.30, the ladies at close of morning service, and Bible school teachers their prayer session after school, and another prayer session was conducted prior to evening meeting, when Bro. Manning gave the message. The whole day was a spiritual uplift to the church. On March 19 helpful addresses were given by Bro. Manning. In the morning he dealt with our part in the three-year plan, and closed with a prayer seeking all the church to more consecration and service.

VICTORIA.

Ormond.—On morning of March 19 Bro. C. L. Lang gave a good address on "Rubbish Heaps." At night he gave a stirring message to a fair audience on "The Prodigal Son."

Stawell.—Jackel-Barber mission receives continued interest amongst townspeople. There are splendid attendances. 170 were present on evening of March 19. 21 decisions to date.

Northcote East.—For past fortnight meetings have continued good. Bro. Ward has been helpful morning messages. Bro. McLaughlan's gospel addresses have been of great interest.

Berwick.—Endeavorers visited Black Rock society on afternoon and evening of March 11 and had a happy time. There were fair attendances at services on March 19, Bro. Wilson giving both addresses.

Wangaratta.—On March 19 harvest festival services were held. After Bro. Banks' gospel address on "How to Gain the Best Harvest," Max Whittaker made the good confession. Sister Norma Schwind is in hospital. 99 were present at Bible school.

North Williamstown.—After Bro. J. E. Thomas' address on March 19 two Bible school scholars made the good confession. A Bible class has been formed under the leadership of Bro. Thomas. Attendances are improving both morning and evening, a number of strangers showing encouraging interest in gospel addresses.

Mitcham.—There were very fine meetings on March 19. Bro. D. Thomas, of the College, gave an appreciated address in the evening. Bro. W. Gale spoke to the church on morning of March 12. A men's training class has been organised, and a Y.P.S.C.E. is about to commence. Sunday school attendance is very encouraging.

Benzieigh.—Attendances at Lord's table are fairly good, but evening attendances have fallen away. It is hoped that the new circuit scheme, when in operation, will greatly assist the work. Bro. and Sister Dahl and Bro. and Sister Hartvigsen have been received by transfer. Sister Biddome is meeting with the church again after illness.

St. Kilda.—On March 12, morning speaker was Bro. H. McCallum, from South Melbourne. Bro. Anner, from Middle Park, presided. Sister Mrs. Glastonbury is still ill. Bro. Wal. Plymly is improving in health. Sister Mrs. Franklin was called home on March 14 and was laid to rest on 18th. Sympathy at the loss of a loved one is extended to Mrs. Barrett (mother) and Syd. (son).

South Melbourne.—A social evening on Mar. 8, arranged to honor Bro. Robt. Hall on the eve of his marriage to Sister Miss Jessie Mill, of Middle Park, also to introduce the new preachers, Bren. H. McCallum and J. C. Cunningham, to the membership, proved most successful. Bro. C. P. Hughes, of St. Kilda, and Bro. J. E. Brooks extended greetings. Bren. Rasmussen and J. E. Brooks were recipients of gifts in appreciation of services rendered the church. A splendid spirit prevails in all departments.

(Continued on page 188.)

Foreign Missions.

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

PREACHING CHRIST TO CHRISTIAN STUDENTS.

CHINA'S suffering has brought a real sense of heart-hunger for Christ to her people. The China Christian Educational Association recently invited Mr. Stanton Lantenschlager, associate Professor of Chee-loo University, to visit schools in what is known as "free" China. Though "free" in the sense they are not under Japanese control, yet nevertheless they have suffered the pangs of war. Mr. Lantenschlager covered over 4000 miles and visited hundreds of schools. He was welcomed at all schools, both Christian and non-Christian.

The few incidents presented here tell of the amazing success of the tour. "In Hongkong twelve hundred students meet weekly for patriotic singing. After an hour of singing they divide into groups to do social and patriotic work. There are also hundreds of clubs which proclaim the gospel of patriotism and of social justice in song and drama. This kind of thing is going on all over 'free' China. The roar of Japanese bombers has made 'free' China into a nation of singers. The aim of this mass singing is to stir the soul of youth to true patriotism and to unify their spirit. Some years ago a Chinese youth, who in a moment of despair had decided to commit suicide, was saved by hearing mass singing in a Christian school in Tientsin. He wondered who could sing in such a dark world. He investigated and didn't commit suicide, but became a Christian and gave himself to education. He founded a middle school of three thousand students and a university with six hundred. Japanese bombs have destroyed both his schools. But he has gone west to 'free' China, and has created other schools. A man who can still sing cannot commit suicide, and a nation of singers can never be destroyed.

"On Sunday ninety singers, mostly leaders, met on the mountains of Hongkong for a retreat. Not many of them were Christians. I spoke on the cross of Christ as we sat on the hillside overlooking the sea. The glory of the setting sun shone on the mountains and on the faces of these young leaders. It also shone upon the 'carriers' just beyond our vision from which bombers daily rained death upon the civilian population of Canton, less than one hundred miles away. I challenged these student leaders to accept Christ as their Saviour and as their power to build their new lives and the new China and the new world. It was my first invitation to students to accept Christ on this three-months' tour. As we waited a moment before prayer, one by one nine hands went up. Then the general secretary of the Hongkong "Y" said, 'To-night, when we divide into discussion groups, we will add another group, for those who wish to know how to become Christians.' Thirty-two, about one-third of the total number, came to this group, and after we talked to them for an hour about the meaning of the Christian life, twenty-five signed their names to join a new Bible class to learn more about the Christian way of life. This gospel of Jesus is both evangelical and social.

"Chinese youth is best gripped by a gospel which is both evangelical and social. Youth believes that Christianity should take on more of communism's passion for social justice, and that communism should take on more of the spirit of Jesus. Chinese youth is ready for the full gospel of evangelical socialism. They insist on a gospel of cross-carrying and not just a gospel of cross-worshipping. The students are ready to give their all for their nation, for a just society and for a new world of peace. Any

philosophy which does not challenge them to give their all cannot get their allegiance.

"Hundreds of students in China are accepting Christ to-day. These students believe that the church is more and more awakening to both its social and evangelical mission. Students are arising to welcome Christ as the Lord of all life. Will the church also arise, as never before, to follow him in all things? If so, the vision for a new China can be realised, and the new faith of Chinese youth in Christ will not be disappointed. The challenge of Christian youth to the church is an unequivocal to-day as that of Christ to Chinese youth. The evangelical-social gospel, the whole gospel of Christ for the whole of life, is what China and the world needs to-day. And in China, at least, when this gospel is preached, even in weakness, hundreds of youth everywhere in a new way respond to its challenge. Will the church equally respond?"

NEW HEBRIDES.

WORD just received from Mr. and Mrs. Dudley informs us that all the family are fairly well and that mission affairs keep them very busy. The launch has been made to function again and Bro. Dudley was able to visit Pentecost. Unfortunately Bro. Dow had left for Ambrym and they were not able to meet. Bro. Dudley states that conditions had been bad with the natives, and that some relief had been given, especially to needy widows. About fifty people had died from the epidemic in the vicinity of Ranwadi. Bro. Dudley is hopeful that the work on Pentecost can be carried on with the help of native teachers, but the loss of David has been a sad blow. It will also be recalled that some time ago an independent worker settled in the Wallaha area. After the death of this worker Bro. Dudley has had more direct contact with these places, and now a direct invitation has come from some of the people for Bro. Dudley to visit them. This has encouraged Bro. Dudley greatly. His letter in part reads:—

"School commenced very well early in the month. We have enrolled forty-eight scholars and feel the need of assistance in this sphere. You will be glad to know that I received a letter from one of the young men requesting me to go down to Wallaha and give some injections. I gladly accepted the invitation and went down on Monday of this week. The people were very friendly, and I gave twenty-nine injections. The invitation, I take it, came at the instigation of the younger generation, as the

older men were conspicuous by their absence."
—Lionel Dudley.

INDIA'S UNTOUCHABLES.

FROM the February issue of "World Call" the following incidents have been taken. In view of Mr. Gandhi's prominence in the daily press the stories have more than ordinary interest.

Hinduism, which has furnished many teachers, scholars and poets noble in character and of imposing stature, is so inextricably involved in the caste system that it must assume a major share of responsibility for it. It is to the credit of such enlightened Hindus as Mr. Gandhi that they are now seeking to dissociate the idea of caste from the sanctions of the Hindu religion. There are indications, too, that the various forward looking political movements which are so strong in India to-day are recognising the inconsistency of ignoring caste discriminations which, more than any other single force, have prevented genuine social progress. This is resulting in claims that caste distinctions are social rather than religious. Mr. Gandhi has in recent writings taken this position. Because of his effort to unify India in Hinduism he is insisting that that religion does not approve caste. Of course, numerous Hindu scriptures do support caste, but Mr. Gandhi explains this away by saying, first, that many such references constitute additions to the Hindu scriptures and are not authentic, and second, by maintaining that not scholars but saints must interpret the scriptures, and that the saints hold that there is nothing in the scriptures to warrant a belief in untouchability. That Hinduism should even at this late hour become concerned ever so slightly about untouchability is a good sign. Not even the defence of so good a man as Mr. Gandhi, however, will suffice to clear Hinduism of responsibility for the practice of caste. Nor is it to be forgotten that leading untouchables such as Dr. B. R. Ambedkar are charging repeatedly that Hinduism's concern for them came only when, with the new scheme of communal representation in the Indian legislative assemblies, the Hindu representation might be measurably increased by claiming untouchables as Hindus. They had not been so regarded by people generally. If one asked an untouchable if he was a Hindu his reply would be, "No, I am an outcaste."

TO WHOM SHALL THEY GO?

IN the hills of Assam a Christian leader, speaking for himself and his clan, made this observation: "The future of our people lies with Jesus Christ; only as we are loyal to him can we prosper as a people." From unlettered villagers in the Bhil country comes a similar statement: "For us, Jesus Christ is the true Guru; he alone can save us."

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The Tragedy of Ingratitude.

WE treat ingratitude too lightly—especially ingratitude toward God. We talk of it as if it were merely a lapse in courtesy, a violation of a code of etiquette. Ingratitude is a major sin, because it involves the very essence of our relationship to God, and that relationship is set before us in the words that Jesus addressed to the woman at the well of Sychar.

Jesus' account of the manner in which the worship of a Pharisee and a publican contrasted gives us some insight into the matter. That incident throws all the more light upon the subject because the Pharisee uses the very verb of gratitude, "Lord, I thank thee. . . ." It is as if Jesus were putting an ironical turn in the tale; for the whole attitude of the Pharisee is poisoned with ingratitude to God, whatever be the word he uses. He has no sense of the need of God's help. He is self-satisfied, self-assured. At the innermost centre of his being he has nothing for which to thank God. He is simply proud of what he has attained in observing certain formal requirements. The logical conclusion of his thinking is that whatever God gives him has been earned by his own worthiness. The point is made the more manifest by the prayer of the publican who is so thoroughly conscious of his unworthiness that he will of necessity be grateful for whatever God gives.

In that incident we are guided to the heart of the matter. The tragedy of ingratitude is that the ungrateful person, the person who neglects to give thought and particular attention to the gifts of God, by that neglect cuts himself off from that fellowship with God which is his hope for spiritual growth. It is not merely that he neglects to give God the word of thanks that is his due; it is that he neglects to give himself the opportunity for growth under divine fellowship that is his heritage. The very attitude of self-sufficiency, the indifference to the blessings that come to one every day from the source of every good and perfect gift, is an act of cutting oneself from the intended means of communion that is the essence of worship. When we accept our daily bread without a word of true gratitude, we fail to recognise God in our lives. When we fail to acknowledge the blessing of health we say in effect that we live without God. When we neglect to thank God for the blessing of his Son and the gospel, we imply that our spiritual lives could be rich and full without him. All in all, we proclaim ourselves self-sufficient, and that makes it impossible to have any true communion with God.

That is the major tragedy of all life. Here is the justification for the divine instruction upon gratitude. It is not polite, we recognise, for one to demand of a neighbor that he thank us for a favor. One mature person does not do that to another. But it is quite proper for a parent or a teacher to insist that a growing child say, "Thank you." The child's character is being created, and it will be misshapen indeed if it lacks the quality that recognises kindness when it is shown. Just so God is building character in his children, and he can not do it unless they so respond to his goodness as to recognise their need of him and therefore commit themselves to dependence upon him. It is no matter of formal words, but a matter of attitude.

And out of that attitude can intimate fellowship be developed. Not in material gifts, and certainly not from human accomplishments, can truest character be created. There is need of a constant turning to God for intimate fellowship, for blessings that are beyond the material. We speak of "base ingratitude." Assuredly it is base to be ungrateful. Even dumb ani-

mals have given some evidence of being above such baseness. But ingratitude is even more; it is not only base; it is debasing. Especially is this true in the case of ingratitude to God. It is to cut oneself from a fellowship that is ennobling. The man who ploughs along through life without any recognition of God ties himself to the ground. The man who fails to realise his unworthiness lacks the prime essential for development toward worthiness. He fails either to hear or to heed the call to be better in the very core of his being—so much better that he must of necessity draw upon reserves of spiritual power that are beyond him and are divine.

Instead he depends upon his own powers. He looks only to those gains that are within the compass of human resources. Necessarily his life is circumscribed. His wings are clipped. He cannot soar.

Ingratitude is debasing. It is a tragedy. It prevents true worship of God. It makes impossible the development of the person God intended one to be. Therefore it is a sin.

Let us thank God for all things.—"Christian Standard."

Indian Guest Student.

THE arrival of Subeij Thacore, M.A., of Lucknow Christian College, India, to enter on a post-graduate course at the University of Western Australia, is the first-fruits of the efforts of Mr. C. F. Andrews, during his visit in 1935, to arrange for the introduction of a limited number of Indian students to the Universities of Australia. The object he had in mind was threefold: (1) To help overcome the disadvantages under which Australian students suffer through lack of contact with people of other races; (2) to make a constructive effort to break down the barriers existing between India and Australia as a result of Australia's immigration policy; (3) to make available to Indian students the opportunities which Australian Universities could offer at a comparatively short distance from home. During his stay in Australia Mr. Andrews interested a number of Australians, including University leaders, in his idea, and on his departure the Australian Student Christian Movement, under whose auspices he had visited Australia, took the matter up. Subsequently the University of W.A. offered a free place for two years to an approved Indian student or young graduate, and St. George's College (affiliated to the University) offered free residence during term for the same period.

The A.S.C.M. undertook the threefold responsibility of securing a suitable candidate, of raising the amount required for fares, living expenses during vacations and various incidental expenses—a sum of about £200, and of acting in some sense as the guardian of the Indian "guest-student" during his time in Australia. For the securing of candidates it sought the co-operation of the Indian S.C.M., and it was thought wise to stipulate that the student chosen, in addition to being a man of good University standing and well able to represent his country among Australian students, should be a man of strong Christian character. The Indian S.C.M. carried out its part of the programme with enthusiasm and discretion, and after consultation with Dr. S. K. Datta, Professor A. J. Saunders and others acquainted with Australian University conditions, out of four possible candidates finally selected Mr. Subeij Thacore.

Mr. Thacore arrived in Perth on February 21,

and has now taken up residence in St. George's College, and he has made an excellent impression on all who have met him. He will visit the eastern States during the next long vacation, and will attend the annual conference of the Australian Student Christian Movement.

On Fasting.

FASTING in its physical aspect may be, under some circumstances, an excellent thing, but fasting as a spiritual principle is vital to effective living. It is a parallel to "thinning out" or pruning in a garden. It means the discarding of something innocent in itself with a view to better growth; the cutting off of a lesser for the sake of a greater good.

Most people are kept from their highest development not by bad things but by quite good things which crowd out the best. The average man's life is so cluttered up with unessentials—legitimate and innocuous in themselves—that his noblest capacities never get a chance. He must thin out, he must prune, he must "fast," if he is to get any power in his life, any inward peace and satisfaction. As Lord Acton said, "mastery is acquired by resolved limitation."

Mark Rutherford once confessed that if he had his time over again he would not touch one of the Elizabethan dramatists, because "it was impossible to read them and Thomas a Kempis." He was conscious of the "greatness, power and worth" of the former, but recognised that the latter is greater still. And therefore, he says, "If we choose Thomas a Kempis we must throw the others overboard." Jenny Lind was asked why she left the stage. "Because," said she, taking up her Bible, "it left me so little time for this, and"—pointing to the sunset—"none for that." Here is the spiritual principle of fasting.—A.G.C. in "Christian World" (London).

Church Extension, Properties, Trusts and Bequests Department.

Churches of Christ, Victoria.

ANNUAL OFFERING,
SUNDAY, APRIL 2, 1939.

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"If We Go On—"

TURNING Ploughshares into
Swords, how can we expect a
Harvest of Peace?"

A Question inserted by a Group of Christian Peace-Lovers.

News of the Churches.

(Continued from page 185.)

Shepparton.—On March 12 harvest thanksgiving services were held with good attendance. Sale of produce realised £4/7/6. Four new electric light shades presented to church by members have greatly improved appearance of chapel. On morning of March 19 many visitors were present, and Bro. Lloyd gave an appropriate message to a large congregation.

Carlton (Lygon-st.).—On March 10 Bible school teachers gave a happy evening to Miss Nellie Thomson on the eve of her marriage, and presented her with a camera. Bro. Geyer, of Gardiner, and Bro. Watson gave addresses on March 19 and were enjoyed by all. 110 attended Bible class, and Bro. Ennis gave a searching address on "Managing Oneself."

Cheltenham.—Services were well attended on March 12. Mr. Nicholson, of V.O.A., spoke in morning. On March 19 Bro. Allan commenced his sixth year of ministry with the church. Mrs. Reg. Scott was received into membership. At night Bro. Allan concluded a series of addresses on the principles of the church. Mrs. Mansfield rendered a solo. One new scholar was at Bible school.

Middle Park.—Bro. Noeton, of St. Kilda, presided on morning of March 12. At midweek combined meeting with local Baptists, Miss Green gave an interesting illustrated lecture on "The Tabernacle." Bro. Robinson, returned from holidays, delivered splendid addresses at both services on March 19. Mrs. Crowe, from Bendigo, was received into fellowship. Bro. Shaw is seriously ill.

Dandenong.—Presentations from Sunday school were made on March 19 to Mrs. Ragg and Mr. Clive Warmbeunn owing to their retirement from executive offices. Mrs. Ragg also received a gift from mission band ladies. The church has enjoyed the fellowship of Miss Grace Lambert. Bro. Lewis spoke inspiringly on March 19 on "Tolling in Rowing" and "The Power of Christianity."

Baywater.—Bro. Hangren gave helpful addresses during Bro. H. Edwards' short illness. On Feb. 29 C.E. held anniversary services, Bro. Hann, of C.E. department, being speaker. A spiritual uplift was received by all. Mr. Kramer (B. & F. B.S.) gave a lantern lecture on his twenty years' service for Christ in the Northern Territory. Offering brought a good response. Sister Clements is improving.

Warrnambool.—A visit from Bro. J. C. F. Pittman, of Colac, on March 12 was greatly enjoyed by good congregations at both services. His addresses were much appreciated and has encouraged the church which has been long without a preacher. On April 30 his visit will inaugurate fortnightly services between here and Colac. A Y.P.S.C.E., organised by Mrs. S. V. Petterd last month, shows wonderful promise.

Malvern-Caulfield.—Bro. Buckingham will commence his ministry with the church on May 21. Services on March 19 were well attended. In morning Bro. Scambler delivered a very fine address. At night Bro. Stanley L. Patching commenced a series of three lectures telling of discoveries of archaeologists in Bible lands. His subject was "A Visit to the Palaces of Nineveh." Bro. W. McDiarmid rendered a solo delightfully.

Castlemaine.—On March 19, special thanksgiving services were held and offerings taken. These were held instead of usual harvest festival services, drought conditions having seriously affected supply of fruits and vegetables. At annual business meeting on March 14, officers were elected and reports from all auxiliaries presented. The preacher's report showed approximately 1000 visits paid during year. The health of our aged Sister Mrs. Baker is causing some anxiety.

Melbourne (Swanston-st.).—At morning service on March 19 Bro. A. L. Gibson was the speaker. Bro. Scambler preached in the evening. At conclusion of usual service Bro. Keith Edwards rendered a programme of sacred music. Several visitors were present. The young people's Bible class spent week-end together at Point Lonsdale.

Boort.—On Feb. 26 Bro. Frank Morrison was received into fellowship. Bro. Sandells gave good addresses at morning and evening meetings for past month. On evening of March 12 the Y.P.S.C.E. had a church parade. There was a good attendance. Bible school picnic on March 15 was enjoyed by scholars and parents. On March 19 50 were present at Bible school. Mrs. Sandells has started a J.C.E. society, much interest being manifested.

Ballarat (Peel-st.).—To a good meeting on morning of March 19, Bro. Randall gave a heart-searching message. Visitors were welcomed. Bible school and class had 102 present. A large congregation at night listened to Bro. Randall preach on "The Right Turn," and a young man and his wife took their stand for Christ. Bro. and Sister Butler and two sisters from Grote-st., S.A., had fellowship. Bro. Butler was soloist at gospel service.

Ballarat (York-st.).—At officers' meeting on March 18, it was resolved immediately to commence erection of building for Sunday school and kindergarten, at an approximate cost of £600. Bro. Feary will be the builders. At splendidly attended meetings on March 19 Bro. Denzil Ritchie delivered fine messages. 25 attended prayer meeting on March 15. Regret is expressed at the impending departure of Bro. Bert Mayne for New Zealand.

Essendon.—At annual church meeting on March 8 steady progress was reported. Bro. Alves, Moss, Hamsworth, Ferguson, Rowe, Kemp and Pearce were elected deacons. Bro. A. E. Illingworth spoke at both services on March 12 to fair audiences. Bro. Coventry spent the day with the church on March 19 in interests of C.F.A. On 20th the marriage took place of Bro. J. Strack and Sister Miss Doreen Kemp. Bro. Illingworth and Hughes officiating.

Echuca.—A social was held by Y.P.S.C.E. on March 16. Harvest thanksgiving services were held on March 19 with excellent attendances. Bro. H. Hargreaves gave a fine address on "The Law of Harvest." At night 80 were present. Bro. A. C. Mufford delivering an inspiring message on "Still Unsaved." A young lady accepted Christ. A quartette was favorably rendered. Several new scholars attend Bible school as a result of house-to-house canvass by teachers.

North Richmond.—Two auxiliaries recently celebrated their anniversaries. Ladies' sunshine circle successfully conducted a special birthday afternoon at which a large number were present. The men's fellowship held a special anniversary banquet, some 45 men attending. After the banquet an enjoyable lecture was given by Mr. C. Lang on "The Grandeur of the Gramplains." The church has commenced to work on a programme of objectives culminating in its jubilee next year.

Montrose.—On March 9 a combined social by church and C.E. was held to bid farewell to Bro. Nixon, who has taken up work at Dunolly, and to welcome Bro. Gibson. After a most enjoyable evening of games and items, Bro. Nixon was presented with a cash presentation from church and a gold C.E. pin from Endeavorers. Bro. Gibson was warmly welcomed to his new field. There is slight increase in Sunday school scholars, and anniversary practice is well in hand. Bro. Gibson is settling down to his work, and last Sunday there was largest meeting for some time.

Gardenvale.—Bro. McCullough spoke on morning of March 12 to a good congregation. In the evening a gospel pictorial service, illustrated with colored slides of the life of our

Lord, was held. The young people sang hymns and Mr. Jones solos. Miss Ethel Hussey, Mr. Hadow and the Misses Sampson rendered "The Story of the Cross" as the passion slides were screened. 94 were present. Bro. McCullough was asked to fill a further term but has intimated that he would like to relinquish his duties at the end of this month or as soon as arrangements are made for a successor.

Boronja.—Church and Sunday school anniversary services were held on March 19. Bro. E. L. Williams gave an inspiring morning message. An offering of £22/16/6 was received towards reduction of building debt. Bro. E. L. Williams gave the children's message in the afternoon, and Bro. H. G. Rasmussen conducted gospel service in the absence through illness of Bro. L. G. Read. The children sang splendidly at afternoon and evening services when attendances were 172 and 131 respectively. Total offerings of £6 are to be equally divided between the Eye and Ear and Children's Hospital auxiliaries.

Gardiner.—Bro. and Sister C. and Miss E. McDonald, with Bro. and Sister H. J. and Bro. D. Squires, from Shepparton, were welcomed to membership on March 12. 163 attended C.E. anniversary rally on March 15. Greetings were given by, and received from, many sister societies. Bro. A. A. Hughes, State president, delivered a challenging address. Singing was conducted by Bro. C. H. Dyer, who also shared in a male quartette. At "citizenship night" on March 19, Bro. Hagger preached on "A City with a Soul" to a large congregation. The Mayor of Malvern, with councillors, and members of Federal and State Parliaments were present.

Hamilton.—About 140 children and parents enjoyed the annual Sunday school picnic on March 11. On March 12 Bro. Garland preached on "The Presence of Christ." A working bee has done a great amount of clearing up. Harvest festival was held on March 19; 104 broke bread for day. In the evening service all seating was taken up. Bro. Garland spoke on "The Harvest is Past." A young man confessed Christ. A Sunday school class has commenced at Coleraine, at the home of Bro. and Sister McPherson, under leadership of Bro. Cliff Emmett. Bro. Comer journeys to Coleraine frequently, and at the home of Bro. Brown sets up the Lord's table.

Minyip.—At annual business meeting on Mar. 7 all officers were re-elected. C.E. held its annual business meeting on March 13. 19 were present at first C.E. meeting of the year. On Mar. 12 Bro. H. McPherson was speaker at harvest thanksgiving service in the morning; subject, "Gratitude for His Mercies." Bro. Black preached at night. A solo by Mrs. H. Newell was enjoyed. On Mar. 19 Bro. Black gave a very fine address. A presentation of a morocco hymn book was made to Miss Lucy Smith in recognition of her excellent services as organist. Sisters Mrs. Gove and Miss Rita Newell have been in hospital. Four attended Hall's Gap camp and received a spiritual uplift.

Maryborough.—Attendances at midweek prayer meeting are increasing. Bro. Cole is doing splendid work, his visitation resulting in new faces in the congregation. On March 19 his morning subject was "Attempt, Expect," and evening, "A Thrilling Love Story." Prior to gospel service a young lady from Bible school was baptised. A pantry tea was tendered to welcome Bro. and Sister Cole on March 14, when speeches were made, vocal and instrumental items rendered, and supper was served. The gifts were suitably acknowledged by the preacher and his wife. On March 15, after midweek meeting, the annual election of officers and business meeting of the church took place. Among those elected were: Elders, Bro. Cole, Henton, Sutton, Hill; deacons, Bro. G. Davies, F. Davies, V. Koford, H. Moltram, S. Lunn, J. Ley, D. Simons, S. W. Taylor;

secretary, Bro. S. W. Taylor; treasurer, Bro. D. Simons; deaconesses, Sisters Mrs. Holland, Mrs. Simons, Mrs. Lunn, Mrs. Eagleton, Miss Cayley, Miss Bryant, Mrs. Musty, Mrs. C. Russell, Mrs. Ley; auditors, Bren. R. H. Hill and H. Mottram; organist, Sister Mrs. Shepherd.

NEW SOUTH WALES.

Marrickville.—Dr. Oldfield at morning service on March 19 gave a splendid talk on work at Dhond Hospital and surrounding districts. He addressed the school in the afternoon, the children listening with rapt attention. Afterwards he was guest of honor at monthly Bible class tea, and spent some time answering questions about the work.

North Sydney.—At annual meeting on Mar. 19 reports from auxiliaries indicated that despite difficulties a very active year had passed. Dorcas sisters had been very generous in service, £10/10/- being given to building fund and other needy cases and brotherhood interests served. Enrolment stands at 112, a net increase of 5. Bro. J. Rofe was added to the

board. On March 19 fellowship was enjoyed with Bren. Little, from W.A., and Harwood, from Hobart. Bro. Paternoster's messages were much appreciated.

Bexley North.—Bro. Stow continues a special series of gospel addresses and study of John's Gospel during this month. Mrs. Saville was baptised and received into fellowship on Mar. 12. Bro. and Sister Cook were welcomed by transfer from Rockdale church on 19th. Plans are made for Illawarra district churches to hold combined spiritual rally here on March 30. Church overdraft stands at £112/12/4. A special effort to wipe this out by end of year is bearing fruit.

Sydney (City Temple).—Meetings are well attended, and the messages of Bro. A. C. Maclean are appreciated. Morning service on March 5 was broadcast by station 2CH. On March 12 special harvest festival services were held, the goods received being forwarded to the Churches of Christ Boys' Home at Pendle Hill. Midweek prayer meeting brings together 30 to 40 people each week. Added interest is being shown in the Sunday school—attendances increasing.

Jubilee Celebrations at Kaniva, Vic.

AFTER preparations extending over many months, the jubilee celebrations of Kaniva and Lillimur churches commenced with a gathering at Dinyarrak on Saturday, March 11. It was at Dinyarrak that the church in this district started. At a short service in the hall, the one public building in the vicinity, Bro. A. C. Rankine, who was responsible for the coming of Bro. Colbourne to Dinyarrak in 1888, gave the address, using the words, "And thou shalt remember all the way which the Lord thy God hath led thee." The district conference president, Bro. D. Welch, presided, and Bro. Caleb Lawrence, son of a pioneer member of Dinyarrak, read the scripture. The occasion provided an excellent opportunity for past and present members to meet, a picnic having been arranged for the part of the afternoon not taken by the service.

The next day services were held in the Kaniva Shire Hall. At the breaking of bread a welcome was extended to members who had returned for the jubilee, some from South Australia, some from West Australia, as well as a number from various parts of Victoria. The scriptures were read by Bren. O. Mann and B. Lawrence, the latter having been baptised at Dinyarrak almost fifty years ago. Bro. A. W. Connor, who first came to the district 42 years ago, spoke on presenting our

bodies a living sacrifice. Meetings throughout the day were largely attended, Bro. Connor speaking again in the afternoon, and preaching in the evening.

A social was arranged for Monday evening, when a number of former members spoke of their connection with the church in the district, and brought greetings. Greetings from committees, and from as far distant as India, were read to the gathering by the secretary of the church, Bro. H. L. Williams. Musical and elocutionary items were interspersed with the speeches. The chairman at this gathering was Bro. R. M. Williams. Six pioneer women of the church, including some who were foundation members at Kaniva and Lillimur, were called to the platform at the conclusion of the speeches, and Mrs. Rich, in whose home the Kaniva church first met, was invited to cut the cake provided by the sisters, and Mrs. J. Smith to light the fifty candles.

The final day of the celebrations was Wednesday, March 15, when the conference of Bordertown, Naracoorte and Kaniva churches was held. Again there were three services, Bro. Connor giving a devotional address in the morning, and a talk to young people in the afternoon in a session especially for young people. Leaders in these meetings were Bro. Cave, of Naracoorte, and Sister G. Williams.



The Chapel at Kaniva, Vic.

Representatives of churches in the town were welcomed, and gave greetings at the devotional service. In the evening the large hall was almost filled, and Bro. H. M. Clipstone gave an address on "Progress in Spite of Opposition," and Bro. Connor on the words, "Go ye therefore and make disciples of all the nations."

A choir, and other singers, assisted in the services. The attendances, the addresses and the spirit of the meetings all made the jubilee an occasion for which to be thankful, as the churches are for the men and women who began and continued in the work of the church in the district, and for the years in which the church has grown strong and been able to serve in the district and in the brotherhood. —A.B.W.

COMING EVENTS.

MARCH 26.—Ascot Vale Sunday school anniversary. 11 a.m., speaker, H. J. Patterson; 3 p.m., speaker, F. Hunting; 7 p.m., speaker, C. Thomas. Special singing by children. All past members are cordially invited to come and spend the day with us. Tea will be provided in the school room.

MARCH 26, APRIL 2 and 4.—North Richmond Bible school anniversary. Speakers, March 26, 3 p.m., Mr. Turner; 7 p.m., Mr. Earle; April 2, 3 p.m., Mr. L. Brooker; 7 p.m., Mr. Earle; April 4, concert.

APRIL 1.—South Yarra church. A garden party, at the home of Mrs. Bunny, 213 Williams-rd., Hawksburn. Official opening 3 p.m. Admission 1/-.

BROADCAST SERVICE.

Sunday, March 26, 11 a.m. to 12 noon. Kingaroy, Qld.; preacher, Bro. V. G. Boettcher. Easter service. Station 4 SB, 283 metres, 1060 kilo.

SURREY HILLS CHURCH.

HOME-COMING DAY, SUNDAY, MARCH 26.

11 a.m., Bro. A. R. Main.
3 p.m., Bro. H. A. G. Clark.
7 p.m., Bro. B. J. Combridge.

Lunch and tea provided. All past members cordially invited.

—Sec., H. C. Shields, 11 Sherwood-st., Surrey Hills, E.10.

MINISTERS' WIVES.

Country ministers' wives are invited to luncheon at Lygon-st. on women's conference day, Wednesday, April 5, by the city ministers' wives. —L. Earle, sec.

SILVER WEDDING.

MORRIS-MOORE.—Mr. and Mrs. Morris have much pleasure in announcing the 25th anniversary of their wedding at Church of Christ, York, South Australia, by Bro. E. J. Paternoster, on March 28, 1914.

Present address, 264 Esplanade, Largs, S.A.

IN MEMORIAM.

PRESTON.—In loving remembrance of our dearly loved mother, who was called home on March 19, 1917. "Blessed are the pure in heart." —Sadie R. Osborne, Henry F. Preston.

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Ferny Creek.—Comfortable furnished hungalow, accommodate 9, every convenience. Beautiful scenery.—Mrs. F. Lee, 108 Greville-st., Prahran, S.1. Winds. 36.

Flat, superior, self-contained, modern kitchen, 2 bedrooms, cutlery provided, bathroom.—Mrs. Burns, 16 Glenmore-eres., Black Rock. XW 2046.

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To let, furnished house, 6 rooms and bathroom, etc., every convenience, garage, close to beach. Also hungalow furnished, with use of linen and cutlery, accommodate 2 or 3. "Earliden," Kerferd-rd., Sorrento. Phone WX 2248.

An advertisement inserted by a Group of Christian Peace-Lovers appears on page 187.

Obituary.

Mr. Benjamin Bannikoff.

AFTER a sickness of two years, from which it was known there would be no recovery, Bro. Ben. Bannikoff, aged 77 years, of the Ann-st., Brisbane, church, passed to be with Christ on March 7, 1939. Since his conversion at Wagga, N.S.W., several years ago, he had maintained a radiant witness to the power and presence of Christ. During his illness it was a blessing to visit his bedside. His widow and loved ones are strengthened by the memory of his testimony and by the assurances and comfort they are daily receiving from Christ. —A.B.

Mrs. Margaret C. Dingwall.

THE church at Ann-st., Brisbane, lost a veteran member when Mrs. Margaret Callum Dingwall passed from this life on Lord's day evening, Feb. 26, 1939, at the age of 76 years. Two generations ago, during Bro. P. A. Dickson's ministry, this elect Christian lady associated with the Brisbane church. Her record since then is one of devout worship and consecrated service consistently maintained. She is particularly honored for her ministries with the women's guild. Affectionate tributes to her memory were paid by a large company at the Ann-st. chapel and at Toowong graveside on Feb. 28. Loved ones and friends are finding all needed grace in the presence of the God of all comfort. —A.B.

Mrs. S. Goldsworthy.

A WAVE of sorrow passed over the church at Swanston-st., Melbourne, when it became known that Mrs. S. Goldsworthy had passed away. Mrs. Goldsworthy had been in indifferent health for three years, and had become acutely ill during the last fortnight. She lapsed into unconsciousness three days before the end, and on the Lord's day, March 5, quietly breathed her last. Mrs. Goldsworthy had spent all her church life at Swanston-st. She had no other church home. She was welcomed into the church on her birthday, June 20, in 1909, and here all her service for the Master was given. Here she brought her children to be nurtured in the faith. It has been the writer's privilege to baptise them both, and give them the hand of fellowship as they entered the church. Mrs. Goldsworthy's protracted illness and her death when it seemed she should be in the prime of life seem tragic events to us. She was needed so much by her family; she filled so large a place in the lives of her parents and friends that it seemed like sheer calamity when she was stricken, and to our limited human sight her passing was a tragedy. Our sincere sympathy and earnest prayers are with our Bro. S. Goldsworthy, and Merle and Warren, and with her parents, Bro. and Sister Robert Lyall, and the members of the family. May they all know the reality of the Christian hope and the comforting presence of the God of all comfort in these sad days. —T.H.S.

Queensland News-letter.

H. G. Payne.

A Baptist Leader.

A WELL-KNOWN personality has gone from the church life of Brisbane. A. G. Weller, O.B.E., E.D., who for more than half a century was a minister of the Baptist church in Queensland. From Spurgeon's College in London he came to this State in 1887, and was assistant minister at Wharf-st. Baptist church. Here he became the first secretary of the first Christian Endeavor society in Australia. He has held important offices, including the Presidency of the Baptist Union, also that of the

State C.E. Union, and Grand Master of the Orange Lodge. He attained distinction as a speaker to children. As a military chaplain he won the regard of his "boys," and carried out to the end a helpful ministry of visitation at the Rosemount Hospital. He passed away on Feb. 21 aged 76. He was a brotherly soul, and many of our preachers will remember him with esteem and affection.

"The Benevolent Reprobate."

In the endeavor to counteract liquor publicity, the temperance forces are under heavy handicaps, for more than ever "money speaks" in publicity. A new method in temperance propaganda is the "movie." The W.C.T.U. in America is raising one million dollars to spend in temperance educational enterprises, including films. The first of these, "The Benevolent Reprobate," shows the action on the body of small doses of alcohol. It is 3743 ft. long, and provides nearly an hour of educational entertainment. The Queensland Temperance League has obtained a copy which will be used by the Band of Hope Union. A preview was attended by 500 people interested in temperance and educational work, when unanimous approval of the film was given.

From Various Sources.

Lieutenant Commissioner Dalziel, Salvation Army Territorial Commander for Eastern Australia, visited Brisbane to instal Major Duncan as successor to Brigadier Regnold as Commander of their Southern Queensland division, also to dedicate a "Motor Field Unit" in the shape of a motor van designed for evangelistic work in the outback. This will be in charge of two officers, man and wife, the lady being a trained nurse. The success of a similar unit in N.S.W. established last year, has led to this second one being organised.

Eighteen months ago the Anglican Archbishop launched an appeal for 110 new places of worship. Twenty have been built or begun, practically all in places where the Church of England had had no building. Twenty more will be started soon.

Archbishop Duhig (R.C.), in a Lenten pastoral letter, made an excellent criticism of moral laxity. He charged the modern girl with being "bent on breaking down the barriers behind which her sex found honor and protection in the past." He considers that the pendulum has swung to an extreme, endangering our moral and social life, an evidence of which is the practice at seaside resorts of semi-nude girls walking arm in arm with "practically nude men." He sees in this a coarse comradeship which destroys man's finer feelings towards the opposite sex. He exhorted girls to "avoid dress, public displays and beauty competitions that offend Christian modesty and lower the standard of womanhood."

From the Methodist Conference.

"Men are trying to heal the world's wounds with sticking plaster instead of an antiseptic; to cover instead of cleansing them" (the retiring president, G. W. Pittendrigh).

A beach service council, with representatives from the Y.P. department and the H.M. society, was formed to co-ordinate and extend the religious work being done on the sea fronts.

Motor cars and week-end outings were blamed for decreased Sunday school attendances. Grave concern was expressed over the decline in kindergarten attendances. A S.S. increase campaign is to be undertaken by the welfare of church council and the Y.P. council in co-operation.

A committee was appointed to consider proposals and plans for a building for King's College in the new University grounds at St. Lucia, the estimated cost being between £40,000 and £50,000.

A "Big Brother" scheme, in which city and

other strong circuits will assist struggling home mission stations, was adopted by conference.

The new president (P. A. Malcolm) was impressed by the note of buoyancy and optimism in the conference.

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"BROTHERN, PRAY FOR US!"

ONCE more a new day lies before us, our Father. As we go out among men to do our work, touching the hands and lives of our fellows, make us, we pray thee, friends of all the world. Save us from blighting the fresh flower of any heart by the flare of sudden anger or secret hate. May we not bruise the rightful self-respect of any by contempt or malice. Help us to cheer the suffering by our sympathy, to freshen the drooping by our helpfulness, and to strengthen in all the wholesome sense of worth and the joy of life. Save us from the deadly poison of class-pride. Grant that we may look all men in the face with the eye of a brother. If anyone needs us, make us ready to yield our help ungrudgingly, unless his duties claim us, and may we rejoice that we have it in us to be helpful to our fellow-men. Amen.—Walter Rauschenbusch.

DOCTOR'S PRESCRIPTION.

One of her friends said of the famous Dr. Elsie Inglis, "It seems to me that Elsie's whole life was full of championship of the weak. From her girlhood onward her effort was to free and broaden life for other women, to make the world a better place to live in." Evening after evening, however busy she was, she would go to the house of a poor sick mother to bathe her baby. In another home three little ones had died before their first birthday. When a fourth baby was born Dr. Inglis was so determined that everything possible should be done to keep it well that she went every day, whatever her engagements, to sterilise food for it. The baby thrived! She was a friend as well as a doctor to those who came to consult her. Her written prescriptions could not always be made up by a chemist. Here is one: "I want you never to miss or delay meals; go to bed at a reasonable time; do your work regularly and take an interest in outside things," or "Go home and say your prayers!"—"Yarns on the Human Quest," by Hayes.

"CALM OF OUR TEMPEST."

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of our recollection, the seat of meditation, the rest of our cares and the calm of our tempest.—Jeremy Taylor.

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DEFYING THE TIDE.

PEOPLE often ask the question, or catch it
up from other lips: Does a matter
man believe? There is no illic
swearing that. In the hour of tempta
the very throes of nothing
the believes will make in the least
centre and pivot of all will be what
about God. . . . Go down to so
dock of our seaport towns and water
tounding sight of a man setting a
of his two arms against the whole weight
of ocean when he closes the dock gates. How
any one man stand up against the great sea
and defy it like that? Because behind him
there is the whole science of engineering, and
it is all enlisted on his side. So when the
surge of evil is coming in upon us, to sweep
us away in failure, all the power of a faithful
God is at our disposal, and in His strength we
can thrust back the tide. Let us claim that
power.—Dr. H. R. Mackintosh.

THOUGHT FOR THE WEEK.

THERE are no emergencies
with God, no surprises
for which he is not prepared.
—Selected.

OLD AGE.

I FEAR no waning strength nor weight of years;
This of old age I dread: the falling mind;
That, like a ship, outworn and pilotless,
I shall be cast on some forgotten shore,
Unworthy, useless, while the rest go by.
Grant this, O Lord, to me: that my control
Shall keep my helm firm-pointed to the end,
Unwavering and true; that all who come
May hold me worthy yet to sail with them;
Though old in years, of soul courageous still
To dare the swiftest current. Grant to me,
Like as a gallant ship, her canvas set,
To hold my course, and then at last to die,
My captain on the bridge, my flag held high.
—Reginald C. Eva in "Christian World."

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