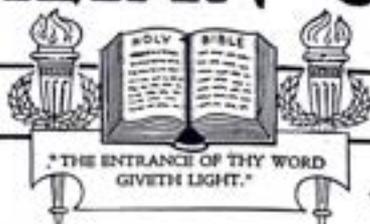


W. Frost

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Sins Against the Holy Spirit.

IN its ultimate nature all sin is against God. The Holy Spirit, whom for want of better terms we are wont to describe as a divine personality, can be sinned against. The New Testament deals with several kinds of sin against the Spirit. There is one above all others which is so generally spoken of as "the sin against the Holy Spirit" that other serious sins have been overlooked.

A Plea to Christians.

It is revealed that Christian people may sin against the Spirit. The Apostle Paul gave two notable exhortations in this regard. He asked the Thessalonian disciples to "quench not the Spirit." The following words, "Despise not prophesyings," suggest that the apostle is referring to the spiritual gifts of the apostolic church and urging a due use of them. In some places, as at Corinth, people were in danger of rating some of these gifts too highly, and making them an occasion of wrangling and disorder. It would appear that elsewhere at times insufficient regard was paid to them; and so Paul reminds the disciples that the gifts had a part to play and should not be suppressed. But the exhortation, "Quench not the Spirit," is not to be unduly limited. Dr. Adeney, while accepting this reference, remarks that Paul means "Do not suppress and stifle the working of the Spirit of God," and continues: "The application is left open to be as widely comprehensive as possible. The Spirit is not to be quenched either in one's self or in others; either by self-suppression, or by hindering the working and manifestation of the divine Spirit in others."

The exhortation in Eph. 4: 3, "Grieve not the Holy Spirit of God," is one which every Christian should zealously regard. None of us is without danger of doing this sad thing. The verse reminds us that the Spirit dwells in the believer, and it in a very remarkable way attests both the divinity and the personality of the Spirit. He is "the Holy Spirit of God"—the words seem to proclaim the heinousness

of any sin against him. He is capable of feeling and may be grieved—things which are true only of a person. This indwelling guest is sensitive, and may be hurt by unworthy conduct. The context shows what the apostle had in mind as most likely to be those things whereby Christians would grieve the Spirit. Unkind and uncharitable thoughts, the speaking of evil or worthless words, these are the things in or coming from Christians which grieve the sensitive Spirit.

Backsliders' Sins.

It might be in order to note that terrible incident recorded in Acts 5 in which two professing Christians, and two apparently respectable church members, were punished for what the Apostle Peter called a conspiracy to tempt the Spirit of God and a lying to God and the Spirit. From the sin of such hypocrisy as Ananias and Sapphira manifested may we be kept free.

An even more fearful passage, if that be possible, is found in Hebrews 10, where the wilful apostate so turns away from Christ and the only means of pardon and justification that he reckons the

blood whereby alone remission and pardon may be found an unclean or common thing. Thus profaning the covenant-blood, he has "insulted the Spirit of grace." Such a pervert must learn that "it is an awful thing to fall into the hands of the living God."

Impenitent Sinners.

There are two cases of the rejection of the Spirit by impenitent sinners which for completeness' sake must be noted. The former is one which is continuously being re-enacted wherever the message of God is preached. Stephen told his unresponsive and antagonistic audience: "Ye do always resist the Holy Spirit; as your fathers did, so do ye." Stephen spoke as the Spirit inspired him to do; to reject his word was to reject the Spirit of God. The apostles so represented Christ in their utterances that the Lord said of them: "He that receiveth you receiveth me." When a man to whom the Gospel of Christ is fairly and adequately presented refuses to obey the word, he, as surely as any one of Stephen's audience, resists the Holy Spirit.

The most dreadful passage of all demands some notice, however brief and inadequate. Last Lord's day in our New Testament lesson we read about what is generally called "the sin against the Holy Spirit." The Lord Jesus, in words of dread severity and warning, said: "All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith they shall blaspheme; but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin" (Mark 3: 28, 29, R.V.). Reams of paper have been used in the discussion of this passage, and almost countless sermons have elucidated it or made confusion worse confounded. Harassed people have suffered agony of mind by the thought that they might have committed "the unpardonable sin." It may safely be said that no one anxious about his soul and desiring salvation can possibly have committed the sin to which our Lord refers. Some-

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times it is said that the only unpardoned person is he who to the end rejects Christ, and therefore final rejection of Christ is "the unpardonable sin." This can hardly be allowed to be exegesis at all. It ignores the whole setting and occasion in which Mark (3: 30) gives the clue to the meaning. More, it does not fit the Saviour's words, distinguishing between other sins, even that of blaspheming the Son of man, from that blasphemy against the Holy Spirit which remains forever unforgiven. For any of those other sins, if persisted in to the end, would mean that he who commits it would die unforgiven. The context shows that malicious men, in their hate of the Master, deliberately called good evil, and, though they must have known better, attributed the beneficent work of God to the agency of Satan. People who so act, denying the plainest proof of spiritual agency, lying with malicious slander, and imputing even admitted good to Satanic influence, are in terrible danger; and so Jesus utters his solemn warning. Men may so deliberately sin against light as to become insusceptible to spiritual influence. We sometimes sing—

"While the lamp holds out to burn,
The vilest sinner may return."

Our Lord did not so teach. He has revealed the pardoning love of God: the vilest sinner who repents will be graciously received and forgiven. But yet Christ warned that, while God would always forgive the penitent, it was possible for a man to lose the capacity for repentance. As Dr. Plummer says: "There is such a thing as opposition to divine influence, so persistent and deliberate because of constant preference of darkness to light, that repentance, and therefore forgiveness, becomes impossible. The efficacy of divine grace remains undiminished, but the sinner has brought himself to such a condition that its operation on himself is excluded. Grace, like bodily food, may be rejected until the power to receive it is lost."

There is nothing in this passage to cause one conscious of the worst of sin to despair. If a man desires to repent, it is thereby proved that he has not committed the sin against which our Lord gives warning. He who sincerely repents will be forgiven. But the Saviour's solemn words should make us all beware of sinning against any light and weakening the will to repent.

Liquor Menace.

BEFORE the liquor poll was taken in Victoria in 1938, advocates of the liquor trade made a great appeal for a vote which would leave things as they were. It was definitely announced that a majority vote for their side would do this. If any were so gullible as to believe the promises of the trade defenders, they must

have been speedily disillusioned. Two things, not unexpected, have since appeared. Last year a deputation from the Liquor Trades Defence Union waited upon the Chief Secretary and urged the abolition of the eight-yearly polls on the cancellation of liquor licences. The trade representatives claimed that the overwhelming vote against the abolition of licences given at the poll was justification for the abandonment of an arrangement which involved the liquor trade in considerable expense and which caused much uncertainty in the business. A few days ago it was announced that legislation to abolish the polls will be introduced in the next session of the Victorian Parliament. There will be no provision for a system of local option. The trade has powerful and active friends both inside and outside parliament, and it looks as if, despite promises, our liberties are endangered.

Another move by the liquor trade forces is announced. Certain areas which have enjoyed, through previous local option polls, the inestimable privilege of freedom from hotels are now threatened. Applications have been made to the Licensing Court for hotels at Gardiner, Burwood and Darling. The Gardiner case is before the courts now. The application is being vigorously opposed, but it will need a very strenuous and united effort on the part of Christian people to avert the threatened evil.

Snow White and the Occult.

UNDER the heading "Snow White, Dwarfs Enter Occult," the Melbourne "Herald" recently had an amusing article telling how a Mr. L. Furze-Morrish, of Melbourne, was next day to deliver a public address at the Melbourne Theosophical Society on "The Occult Significance of Snow White and the Seven Dwarfs." Some advance specimens of the proposed interpretation were given, including the following: "Snow White and the wicked queen symbolise the eternal struggle between good and evil. Following the Christian tradition we find that the good is always seen as a small and apparently helpless thing at the mercy of the powers of evil which rule the world. . . . In the seven dwarfs are also hidden suggestions as to the seven psychic nerve-centres in the human body by which man responds to his surroundings in a sensational, emotional, mental, or spiritual manner."

So long as theosophists hold the monopoly of this kind of allegorising nonsense, we shall be content. We hope that no preacher, short of matter, will follow the lead and try to tell us of the spiritual significance of Sneezy, Dopey and Grumpy. Some who are professing to preach the Gospel

make such descents that almost anything is possible. Book and picture-show sermon themes are not uncommon, despite the fact that the Book of books has material of the most interesting and vital nature more than sufficient for the sermons of a life-time. We do hope that we shall not be regaled by discourses on the spiritual meaning of Snow White, Mother Hubbard, or Three Blind Mice.

Church and State.

TWO successive paragraphs in "The Australian Baptist" give indication of a growing practice, and seek to avert what may yet prove to be a great evil. In lands where there are State churches it is not easy for free churches to get fair treatment. There are those in Australia who would, if they had the power, quickly limit our liberties and our privileges.

The former paragraph reads: "There are no nonconformist churches in Australia, because there is no State church; but the churches known as Nonconformist will need to keep a careful watch, or they will be entirely shut out of the programmes of the National Broadcasting stations. Drastic changes are being made throughout Australia in this direction." If there is such a movement as indicated, then it is well that our religious papers make an appeal.

The second paragraph tells us that "the New South Wales Council of Churches made a suggestion 'That the Government be respectfully requested in future to confer with the President of the Council of Churches, as well as with the Anglican Archbishop of Sydney, when arrangements for official religious services are contemplated.' That is very kindly and mildly expressed. To consult the head of only one denomination would manifestly be unfair. No church in this land is so linked with the State as to make the implied custom to which objection is made seem at all reasonable."

Gratuitous Summaries.

WE wonder if other people react as we do to a not uncommon practice. After a speaker has given his address, the chairman will sometimes undertake to add a word, repeating in part what the speaker has said, and occasionally rounding the address off by adding a word of his own. In case some reader should think we are merely exhibiting sensitiveness at implied criticism of our own speeches, let us say that we find it just as annoying when a more or less competent president deals thus with the addresses of others. There is one worse thing, however—the summarising or enforcement in a presidential prayer of the points of the sermon. What can the purpose of that be?

Why Weep That the World Changes?

G. J. Andrews.

I.

NO one in all the earth more surely than Christ is out to disturb

Our False Complacencies.

When men are in danger of settling down into inert little coteries that wear his name and play at being disciples, Christ really loves to startle them. And shall we not love him for it?

This is the challenging picture with which one of the most remarkable sections of the New Testament begins. After a manner of speaking, Christ casts a bomb-shell into the midst of his disciples, shattering every notion that would permit them to complacently settle down as though they were living in a static world. With Jesus, they are leaving the temple at Jerusalem, which is nearing completion in its most magnificent form. The huge structure seems suggestive of established traditions, of the ultimate in art and of finality in religion; a spectacle of permanence that will defy all change. Tacitus refers to its "immense opulence," and according to the words of Josephus, its courts, gates, colonades and golden emblems were truly magnificent. The marble blocks of which it was built were of a magnitude to stagger even the modern mind. The disciples point out and remark upon some of the latest additions. "What manner of stones!" "What shining glory of gold and marble!" "How richly adorned with devoted gifts!" Then Jesus utters the startling words: "Seest thou these great buildings? there shall not be left one stone upon another that shall not be thrown down!"

At first the disciples appear to have been cover that hundreds of men and women, who have nothing blatant or offensive about them in their attitude toward religion, really belong to this subtle all-pervading group, which is dangerously hostile just because it does not trouble to be hostile. We have, most of been sometimes put to it by being called upon to give reasons for believing that God is good—but more often we are taken aback by meeting people who assume, even although they would not put it into words, that one does not require God in order to be good.

Again, inside the ranks, there are loyalists who compromise the good cause by a wretched zeal, and perhaps they are the worst danger of all. Take patriotism, for example. Its fine instinct is more readily degraded. Or is often sore and ashamed to hear so-called patriots upholding their cause or country, by making it, to all intents and purposes, a cloak for selfishness and pride. They shout: "My country, right or wrong," and dare to claim admiration for their zeal. So with the hard-ours; when there reply to questions.

II.

What of events in our modern world? Some have declared in most graphic language that

We Need Startling To-day.

Does our Lord leave us unwarned and unarmed for coming crises? Or do we realise that the ever-living Christ is out to disturb complacent churches and to stab our souls broad awake?

Can we be sure that our British Commonwealth of Nations, our democracy and our blood-bought liberties will endure? What inroads are being made by certain subtle forces even here in Australia as well as in the old land. What of the

spirit besets all who are out to uphold the faith in critical moments. It was the spirit which Jesus sought to exorcise from his followers, and yet it is a temper against which the very ardent need to be on their guard, in forms other than Jehu's.

He who would fight for thee on earth
Must first be true within.

And it is not true to our Lord to baptise insults, slanders, poisoned weapons of controversy or sweeping assertions, with the sacred name of zeal. The spirit of partisanship, which on the surface seems so congenial to a defence of the faith, may prove a menace. It is not thus that truth prevails, but by inward integrity, by scrupulous regard for honesty in controversy, and by a vigilance which extends not simply to manoeuvres of the foe but to the moral equipment of the defenders.—Dr. James Moffatt in "Christian World" (London).

New South Wales News-letter.

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

A New Task.

ACCEPTING our liberal editor's request, I am to supply our monthly news-letter. For a long time our late Bro. J. Whelan, M.A., conducted this column. It is not easy to carry on his work. Nevertheless God calls his workman, but the work must go on. I wish to pay tribute to our brother as one of many who admired his scholarship, appreciated his preach-

awakened imperialism of the East? Is our precious temple to remain forever? Can we be complacent about organised Christianity, or our freedom of worship? Let us not forget the warning of what has already happened in Russia, Germany and other lands. Is there any place for smugness in regard to our Christian Sunday embodying as it does a great tradition and representing a battle hard-won? We need not look overseas for alarming facts. Dare we rest in peaceful assurance that the Restoration Movement will outlive this present century? Are there signs that Christ's passion for unity is fading from our preaching and our prayers? Are there evidences that our people lack faith in the New Testament programme of unity? Are we being menaced by denominationalism within and without?

Are we as a people as distinguished as ever for our Bible-loving, our hearty fellowship and our fervent, faithful evangelism?

III.

It was Bryant who said:

"Weep not that the world changes,
Did it keep a stable, changeless state,
It were cause indeed to weep."

But is there not another cause for weeping? Could anything be more moving than

The Spectacle of Christ in Tears

over earth's Jerusalems of ancient or modern years? "When he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, it is written, My house is the house of prayer: but ye have made it a den of thieves."

Cause for weeping lies in this, that men are blind to the privileges and challenges of peace—that they are heedless of God's great and gracious visitations. Our docile or compromising discipleship will never do. The secret of spiritual survival is eternal vitality and vigilance. We must keep alive and keep moving, for "our God is marching on!" The world must change and will be changed by ways of peace or else by ways of terror and calamity. Knowing Christ and knowing the things which belong to our peace, we have every reason in the world to believe that the next decade or so will witness such terrific changes as might well take our breath away.

Let us pray then, as seers, as laborers and as watchmen:

"Our Father, thy kingdom come.
Thy will be done,
On earth, as it is done in heaven."

Let it but intensify our love and loyalty, if God should have to answer us "by terrible things in righteousness," being fully persuaded that with God "the terrific thing can be the vehicle of grace."

WHEN you are very busy, your beliefs, like your clothes, will wear out rapidly, and you will provide yourself with new ones. But keep very busy. . . . Religion is not what men believe. . . . Religion is what men do with their beliefs.—Dr. Thoburn.

Indian Jottings.

G. Percy Pittman.

IN the Andhra country, north of Madras, 50,000 Shudras have become Christians. They are not outcastes, but lower castes of Hindus, and these converts have come from 40 or 50 castes and sub-castes. Most of them were won, it is said, through the influence of their relatives, who had already come to Christ. When I heard of this the thought occurred to me that more might be made in the homelands of relationships, and an occasional "Relatives' Mission" might not be a bad thing. But whether that would be advisable or not, in any case those of us who have relatives who are not yet Christians should surely make a special effort to win them for the kingdom. Is it not written, "He first findeth his own brother"?

Large numbers of Telugus in South India have become Christians, and many of them—the "Telugus of the Dispersion," who have been scattered abroad in search of work or for other reasons, are spreading Christianity wherever they go, and through them many are becoming Christians in places as far apart as Bombay, Hyderabad and Calcutta. A question might perhaps be forgiven here—How is it with us in the more favored lands? When we have to leave our homes for some other place, do we leave most of our Christianity behind us, or are we trying to win others for Christ wherever we go? "They that were scattered abroad went everywhere preaching the Word."

In India we are hearing nowadays of "arrested mass-movements." For a time, in certain parts, people pressed into Christianity by thousands, but then something happened, and the movement became frozen. In some cases the Christians began to rely wholly on paid workers to do all the soul-winning. Sometimes the paid workers themselves became immobile, lost their interest in aggressive evangelistic effort, and settled down to quiet pastoral work. Sometimes institutional work—educational, industrial, medical, and the like—absorbed all the men and money, and the evangelistic work was starved to death. It is curious, when you think of it, how many points of similarity there are between the work on the foreign field and that in the home lands. It is so easy to lose the "evangelistic note."

There have been 25,000 baptisms in the last three years among the Bhils of Ratlam. These illiterate hill-tribes suffered much persecution for their faith. They were oppressed, robbed and beaten, but refused to abandon Christianity. Rather than deny their Saviour, 200 of them laid down their lives for his sake, and once again the blood of the martyrs has proved to be the seed of the church. Comparisons are odious, but I really could not help comparing the sacrifice of these modern confessors with, shall I say, my own sacrifice the other day when I dropped—what was it?—into the annual collection for foreign missions.

In the Punjab there are now 419,000 Christians, and most of these have been won from low-caste people such as the Chuhras and Chamars, people despised and rejected of men, and they have made just as good Christians as others. Many of them are now preachers, teachers, doctors, nurses, and so on. Moral—the down and outs, under-dogs and scum of the earth are just as worth saving as respectable citizens, and is it not high time the Churches of Christ began to win the slum-dwellers of our huge cities? Why should we leave such efforts to those other earnest folk over the way? Our Master is waiting to lead us in a great campaign for the salvation of

"the least, the lowliest, and the lost," if we will let him.

"Are there any Christians here?" The Arya Samajh workers, who are very active nowadays, ask this question when they enter a village, and if there are, they mark them down for persecution. False charges are brought against them in the courts, they are boycotted, beaten and deprived of their lands. There has been a winnowing of the chaff from the wheat, but the majority have stood fast and grown stronger through opposition and suffering. We are all becoming familiar with the thought that nowadays even Christian lands may not be always free from persecution, and we should gird up our loins, trim our option. The trade has power and for the friends both inside and outside parliament, and it looks as if, despite promises, our liberties are endangered.

Another move by the liquor trade forces is announced. Certain areas which have enjoyed, through previous local option polls, the inestimable privilege of freedom from hotels are now threatened. Applications have been made to the Licensing Court for hotels at Gardiner, Burwood and Darling. The Gardiner case is before the courts now. The application is being vigorously opposed, but it will need a very strenuous and united effort on the part of Christian people to avert the threatened evil.

Snow White and the Occult.

UNDER the heading "Snow White, Dwarfs Enter Occult," the Melbourne "Herald" recently had an amusing article telling how a Mr. L. Furze-Morrish, of Melbourne, was next day to deliver a public address at the Melbourne Theosophical Society on "The Occult Significance of Snow White and the Seven Dwarfs." Some advance specimens of

the proposed interpretation were given from the age of twelve I have done every sin that you can think of. In fact, I have tasted of every leaf of the tree of life. Alas! there is nothing left for me but hell when I die. I ask you sincerely what am I to do to be saved? I have put this question to a priest. He has told me to repent, but the truth is I cannot repent, as what I have done I have enjoyed doing, though it was a sin. Now will you advise me what I am to do so as to be saved from hell? Here is the reply that was given by the Muslim editor: "Turn a new leaf. Lead a righteous life henceforward. This alone can wash off past sins. This is the only true atonement. Sins are washed off, the Quran assures us, by good deeds and these alone." The bankruptcy of Islam could hardly be better shown. No eradication of the love of sin, no new birth, no power of the Holy Spirit, no cleansing of the precious blood! And yet I have heard advice given by Christian teachers almost identical with that of the Muslim editor to this poor girl. There is an anemic, mechanical, spiritless kind of preaching fairly popular in certain Christian circles to-day, which has hardly any more

power than Mohammedanism, the religion par excellence of human works minus divine enablement.

Dr. J. W. Pickett writes: "The greatest delusion in connection with Christian Missions in India is, we suspect, that occupying territory is of itself a service to Christ's cause. It is clear that the influence of that belief upon the distribution of the personnel of Missions has deprived scores of thousands of enquirers the leadership and instruction which they have needed to bring them to an experience of God in Jesus Christ. In one area we heard of a missionary praise one of his predecessors for a 'statesmanship' with which he occupied the district. He put a preacher and a school in every important town and in a dozen of the largest villages of the area and, despite great pressure to change them, maintained his arrangements for thirty years. That sounded fine, but looking into the records we found that at least three promising mass movements toward Christ had been neglected and had come to naught, while the missionary had continued to 'occupy' the 'important' places. The mass movements that have produced at least 85 per cent. of the non-Roman and 60 per cent. of the Roman Catholic Christians of India have developed where the ideal of occupation of territory was not allowed to keep preachers and teachers away from those who asked for their help."

I suppose all Christian workers, at home and abroad, have erred at times in thinking that when we have "occupied" a "strategic" place we have done a great thing, whereas it may be that the tides of the Spirit are flowing in other channels, and we have missed them entirely. We need to be on the alert, holding our minds open to new ideas, and waiting on the Lord for him to tell us where to go and what to do. In our application of worldly principles to spiritual affairs we may easily remain aloof from the mighty movements of the Word among the masses of the people. We wish to occupy important positions in Phrygia, Galatia, Asia and Bithynia, while the Spirit is urging us towards some quiet place by a river side where prayer is wont to be made, or a damp dungeon where our feet may be thrust in the stocks, but if we obey his leading we shall be borne on in the outward movement of the gospel towards "the uttermost parts of the earth." It is movement that is needed, not occupation. "Speak unto the children of Israel, that they go forward."

No church in this land is so linked to the State as to make the implied custom which objection is made seem at all unobtainable.

Gratis Summaries.

WE wonder if other people react as we do to a not uncommon practice. Every speaker has given his address, the chairman will sometimes undertake to add a word, repeating in part what the speaker said, and occasionally, rounding the dress off by adding a word of his own. In some cases some reader should think we are merely exhibiting sensitiveness at implied criticism of our own speeches, let us say we find it just as annoying when a more or less competent president deals thus

I BELIEVE the greatest saint in this world is a man who is becoming more sensitive to his own sin, and yet who, through that very sensitiveness and penitence, is slowly rising to the majesty and purity of a perfect man in Christ Jesus.—Dr. James Stalker.

Three Dangers.

THERE are three sets of people who are a danger to any good cause, and especially to the cause of God and his church. Every now and then one may become prominent, but none of the three is ever absent from the situation, and wise defenders of the faith will never cease to be on the alert against any of them.

Out-and-out opponents have to be reckoned with. There are people who hate goodness; not any conventional form of goodness, but goodness itself; openly or secretly they do their best to put it down. They hate the good cause, which gets in the way of their greed and cruelty. They are not content to sit in the seat of the scorners and deride humility, pity, self-sacrifice and honesty; they set to work in order to rouse public opinion against such practices and ideals as the church maintains. It is contended by some observers to-day that, instead of secularism being the supreme peril, false religion has become a critical menace. Be that as it may, few thoughtful analysts of the present situation will be disposed to deny that deliberate enemies of our faith are not growing less numerous or less vocal. In some quarters the sons of Belial are, for the time being, having a glorious time.

Yet in reality they are not so dangerous as the indifferent. People who detest the good cause and organise methods for its suppression are at least interested—interested enough to attack what they recognise to be still a living and disturbing force. But what of those who are totally indifferent? They do not trouble to notice our faith, but go their way, ignoring what is to us the most valuable thing in the world. They do not even pay you the tribute of noticing what you cherish and support. Such opponents are all round us, and surely their cool indifference is like a vacuum pump, emptying the air in which you live and breathe. To have the good cause ignored, as though it were really of no account to sensible people, is worse than to have it deliberately assailed. It often takes the heart out of the loyal, this quiet assumption that prayer and faith, for example, are not to be taken seriously. Nowadays we have not to go far from home to discover that hundreds of men and women, who have nothing blatant or offensive about them in their attitude toward religion, really belong to this subtle all-pervading group, which is dangerously hostile just because it does not trouble to be hostile. We have, most of us, been sometimes put to it by being called upon to give reasons for believing that God is good; but more often we are taken aback by meeting people who assume, even although they would not put it into words, that one does not require God in order to be good.

Again, inside the ranks, there are loyalists who compromise the good cause by a wrong zeal, and perhaps they are the worst danger of all. Take patriotism, for example. No fine instinct is more readily degraded. One is often sore and ashamed to hear so-called patriots upholding their cause or country, by making it, to all intents and purposes, a cloak for selfishness and pride. They shout: "My country, right or wrong," and dare to claim admiration for their zeal. So with the home. That also may be made no more than an extension of personal rights, or love of home may interfere with public spirit, till in their haste people are inclined to repudiate the family altogether, thanks to the ill-guided zeal of its supporters. And the same is true of the church itself. There is a zeal for the

church that is not according to knowledge, an enthusiasm for the holy church which readily becomes unholy, unless people are on their guard. The very effort to meet hostile forces or to overcome indifference leads enthusiasts to imagine that they need not be too particular about the weapons they employ or the arguments they use to defend the good cause. "Come and see my zeal for the Lord!" Jehu shouted, in his ferocious campaign, as if he had a divine sanction for bloodshed. We to-day see his zeal, and shudder at its recklessness and fanaticism. We may repeat with Newman:

Then to wax fierce
In the cause of the Lord!

But Jehu in his day appealed successfully to several prophets of the Lord, and this malign spirit besets all who are out to uphold the faith in critical moments. It was the spirit which Jesus sought to exorcise from his followers, and yet it is a tempter against which the very ardent need to be on their guard, in forms other than Jehu's.

He who would fight for thee on earth
Must first be true within.

And it is not true to our Lord to baptise insults, slanders, poisoned weapons of controversy or sweeping assertions, with the sacred name of zeal. The spirit of partisanship, which on the surface seems so congenial to a defence of the faith, may prove a menace. It is not thus that truth prevails, but by inward integrity, by scrupulous regard for honesty in controversy, and by a vigilance which extends not simply to manoeuvres of the foe but to the moral equipment of the defenders.—Dr. James Moffatt in "Christian World" (London).

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

A New Task.

ACCEPTING our liberal editor's request, I am to supply our monthly news-letter. For a long time our late Bro. J. Whelan, M.A., conducted this column. It is not easy to carry on his work. Nevertheless God calls his workman, but the work must go on. I wish to pay tribute to our brother as one of many who admired his scholarship, appreciated his preaching, and read with genuine interest words from his pen. Aware of the high standard set and knowing the type of matter required, my pen shall ever portray truthfully what I believe will be of general interest and profit to the brotherhood.

Farewell and Welcome.

Judging by the number of articles in other papers, people outside the Congregational Church appreciate the questions answered by Mr. T. E. Ruth. We may not approve of this method in the pulpit every Sunday night, but his answers to current problems are always welcome. For many years he has served Pitt-st. Congregational Church. Ere long he will leave. Where he will go we do not know. We do know, however, that Mr. Lee is to succeed him. We gather from sermons and addresses that this Englishman will be a definite contribution to evangelical Christianity in our great city.

A 'Phone Message.

Our energetic president, Bro. F. E. Alcorn, who has recently visited our town centres and outposts, said that the great need in N.S.W. is men who will challenge our church

members to a life of holiness. The preachers are excellent men, very industrious and accomplishing in spite of tremendous odds great things for God, but the membership must realise that each one is expected to be a missionary.

Religious Education?

ways will have such a value as long as the human heart is keyed to beauty." Many of our great religious paintings, like Burmand's "Peter and John Running to the Tomb," are dominated by an emotional appeal which is bound to exert a lasting influence on life.

Guides to Spiritual Values.

Fourth, as a guide to spiritual values art renders a further service. The pictures that serve best in the teaching ministry of the church are concerned with the deeper issues and problems of life and suggest through the eye gate a sense of direction. We are often told of the serious decline in church membership and in church-school enrolment, but one look at Sneed's "The Lost Sheep" fires us to press on in our educational and evangelistic zeal. As we come face to face with talented men and women in our churches who are side-stepping their responsibilities, we are heartened when we see the drawing "The End of an Era, Youth Faces the Sunrise," by Johnston. Here we behold a group of young people standing along the bank of a wide river, overlooking a city on the other shore, considering individually and collectively how they can contribute best to the realisation of a new Christian social order. It is also wholesome as we ponder over our pagan and materialistic dangers to reflect on the drawing by Gruger, "Not Made with Hands." In it we see a man building himself a house. Evidently his thoughts are entirely about his own personal wants and the desires of his family, but Christ steps forward and tells him about the "house not made with hands." The man has stopped his work and is listening to these words from the Master's lips. We can almost hear him as he replies, "I will build my house anew."

Building Ideals.

Lastly, we can use art as a builder of ideals. at Port Hacking. We have just returned. Our host and hostess revealed genuine pleasure in entertaining us. Bro. G. Burns, of Mosman, proved himself a capable "retreat" captain. Every man accepted his task, however small, with enthusiasm, and there was an eagerness to learn. Pride was absent. Destructive criticism, though Biblical and practical questions were approached from a critical angle, was nil. Love reigned. Much prayer was evident. The work overseas was included, and not only was the presence of Dr. Oldfield greatly appreciated, but his information about our mission to the masses encouraged and stimulated a burning desire for the conversion of "Our India." Again, for the fourth successive year, we say to Bro. and Sister Hofe, Thank you.

A DIRECTORY.

The Federal Conference Executive has asked F. T. Saunders to supervise the issue of the Directory which conference decided should be issued in 1939. The book is being prepared on new lines, each church being treated as a separate unit. There will be several special features, and care is being taken to have all information accurate and up to date. It is expected to issue the book immediately after the Easter conferences. Brethren desiring copies should order through the church secretary, or direct to F. T. Saunders, 99 Queen-st., Melbourne, C.I.

The Home Circle.

Conducted by J. C. F. Pittman.

IN the Andhra country, north of Madras, 150,000 Shudras have become Christians. They are not outcasts, but lower castes of Hindus, and these converts have come from 40 or 50 castes and sub-castes. Most of them were won, it is said, through the influence of their relatives, who had already come to Christ. When I heard of this the thought occurred to me that more might be made in the home-lands of relationships, and an occasional "Relatives' Mission" might not be a bad thing. But whether that would be advisable or not, in any case those of us who have relatives who are not yet Christians should surely make a special effort to win them for the kingdom. Is it not written, "He first findeth his own brother"?

Large numbers of Telugus in South India have become Christians, and many of them—the "Telugus of the Dispersion," who have been scattered abroad in search of work or for other reasons, are spreading Christianity wherever they go, and through them many are becoming Christians in places as far apart as Bombay, Hyderabad and Calcutta. A question might perhaps be forgiven here—How is it with us in the more favored lands? When we have to leave our homes for some other place, do we leave most of our Christianity behind us, or are we trying to win others for Christ wherever we go? "They that were scattered abroad went everywhere preaching the Word."

In India we are hearing nowadays of "arrested mass-movements." For a time, in certain parts, people pressed into Christianity by thousands, but then something happened, and the movement became frozen. In some cases the Christians began to rely wholly on paid workers to do all the soul-winning. Sometimes the paid workers themselves became immobile, lost their interest in aggressive evangelistic effort, and settled down to quiet pastoral work. Sometimes institutional work—educational, industrial, medical, and the like—absorbed all the men and money, and the evan-

ARE YOU DISCOURAGED?

REMEMBER this: When Abraham Lincoln was a young man he ran for the Legislature in Illinois and was badly swamped. He next entered business, failed, and spent seventeen years of his life paying up the debts of a worthless partner. He was in love with a beautiful young woman, to whom he became engaged—then she died. Later he married a woman who was a constant burden on him. He tried to get an appointment to the United States Land Office, but failed. He became a candidate for the United States Senate, and was badly defeated. In 1856 he became a candidate for the Vice-Presidency, and was again defeated. One failure after another—bad failures—great set-backs. In the face of all this he eventually became one of the country's greatest men, if not the greatest. When you think of a series of setbacks like this, doesn't it make you feel kind of small to become discouraged just because you think you are having a hard time in life?—Selected.

THINK OF THE GRAND RESULTS.

BISHOP NICHOLSON has a story of personal experience to tell to those who seem swamped in worries, which carries with it its own simple yet unmistakable lesson. It happened during the first years of his ministry, when he was rector of a Philadelphia church.

The parish matters, social and financial, were in a bad way, and straightening them out was slow work. He was distinctly discouraged one day, when, having gone to New York on business, he stopped to look at the Brooklyn bridge, then building. A man covered with dirt was working on the abutments. "That's pretty dirty work you are engaged in," said the bishop. "Well, yes," answered the laborer; "but, somehow, we don't think of the dirt, but of the beauty which is to come out of our work." Said Bishop Nicholson: "It was the lesson I needed, and I went back to Philadelphia better for it." It was a lesson which many of us need in every department of human life.—Selected.

A GREAT NEED.

ONE of the greatest needs of the world and the church to-day is men who know how to pray. The need is felt and acknowledged, but is not easily supplied; for prayer is a most wonderful thing, and few of us know much about it. When we begin to study prayer we find it has in it something of the infiniteness of God, and that in this matter the most advanced of us is but a beginner. There are mysteries in prayer that we have never explored; there is a power in prayer that we have never welded; there are joys and sorrows in prayer that we have never tasted. Though we may have been in Christ for years we still need to come to him as disciples came of old with the request, "Lord, teach us how to pray."—G. H. C. MacGregor.

THE RIGHT SORT OF RETORT.

JOHN D. ROCKEFELLER'S favorite story, it is said, was of a farmer who met another living in a narrow country road in the deep snow of winter. "If you don't turn out for me," said the first farmer, "I'll do to you what I did to the last man who wouldn't turn out for me." Not caring to have trouble, the other man pulled out into the deep snow, and let his neighbor pass. When he got back in the road again, he turned and shouted back to the first farmer, "Tell me, neighbor, what did you do to the man who wouldn't turn out for you?" "I turned out for him," said the belligerent farmer.

THE WITNESS SCORED.

The lawyer was cross-examining a witness to a robbery.

"When did the robbery take place?" he asked.

"I think—" began the witness.

"We don't want you to think, sir. We want to know what you know."

"Then if you don't want to know what I think, I may as well leave the witness box. I can't talk without thinking. I'm not a lawyer."

THE DIFFERENCE.

An Englishman and a Scotchman were discussing the Darwinian theory, and after prolonged argument had got to the point where they were nearly in agreement. "So," said the Englishman, "we are both agreed that we have descended from the monkey." The Scot was silent for a moment, and then replied: "Well, no' exactly. Ma opinion is that the English descended, but the Scots ascended."

The Family Altar.

J.C.F.

TOPIC.—CHRIST STILLING LIFE'S STORMS.

Monday, February 13.

AND in the fourth watch of the night he came unto them, walking upon the sea.—Matt 14: 25.

Ordinarily the Sea of Galilee is as calm as a lake, but when the wind howls amid the mountain gorges it becomes dangerously rough. So on this occasion; and in addition the disciples were affrighted by the appearance of someone walking on the sea. But their fears were soon turned to joy by the comforting words of the Saviour.

Reading—Matthew 14: 23-38.

Tuesday, February 14.

And Jesus came and touched them, and said, Arise, and be not afraid.—Matt. 17: 7.

The disciples were "sore afraid," which is quite natural with all who witness supernatural visions or hear the voice of God. Yet their fears are allayed by the touch and word of the Saviour, which is also the experience of all who, when troubled, are comforted by the soothing touch and the cheering word of Jesus.

Reading—Matthew 17: 1-9.

Wednesday, February 15.

Let not your heart be troubled, neither let it be afraid.—John 14: 27.

Judas will betray Jesus, Peter will deny him, and all his disciples will forsake him, whilst wicked hands will crucify him. Yet, wonder of wonders, his thoughts are not for himself, but for his disciples, and his desire that, in spite of their frailty and faithlessness, they may not be troubled or afraid.

Reading—John 14: 25-31.

Thursday, February 16.

Be of good cheer: I have overcome the world.—John 16: 33.

Storms will come; trials and sorrow will be our lot as surely as the night follows the day. But we should face life's troubles unafraid, because of the knowledge that Jesus has long since overcome the world, a sure guarantee of final victory for us.

Reading—John 16: 25-33.

Friday, February 17.

For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ.—2 Cor. 1: 5.

Suffering and comfort may well be placed side by side; indeed, our only hope is that they should never be separated. Dissociated from Christ, suffering knows no real alleviation, but in him "our comfort also aboundeth," and we are led to see that there is a purpose in distress and a presence in sorrow.

Reading—2 Corinthians 1: 1-11.

Saturday, February 18.

I am filled with comfort.—2 Cor. 7: 4.

Paul would identify himself with his brethren in everything. He would that they should live together, work together, and die together. Being filled with comfort, he would have others share with him divine consolation. In the most fervid language he expresses his joy in Christ, which he would have others possess.

Reading—2 Corinthians 7: 1-7.

Sunday, February 19.

He said unto the sea, Peace be still.—Mark 4: 39.

Thus Jesus proved his Lordship over the forces of nature, even as, on other occasions, he demonstrated his power in the spiritual realm. He is behind all our experiences, and there is nothing happens to us except by his permission; even when tossed by the billows of trouble or sorrow we may expect him sooner or later to bid the angry waves be still.

Readings—Isaiah 60: 1-14; Mark 4: 21-41.

Crucified With Christ.

Galatians 2: 15-21.

Prayer Meeting Topic for February 15.

H. J. Patterson, M.A.

I HAVE been crucified with Christ, and it is no longer I that live, but Christ liveth in me" (v. 20). Paul affirms that he died unto the law. A dead man is insensible to all around him. He hears nothing, sees nothing; and nothing affects him. So when Paul said he was dead to the law he meant that it had no influence over him.

"I am Crucified."

Paul is rather fond of that expression "Crucified," though crucifixion must have been abhorrent to him as a Jew and a Roman citizen. But it seemed to convey his thought so admirably. Here it is used in explanation of his being dead to the law. Christ had been put to death in this way. It could not mean that Paul had been literally crucified, but as Jesus had become dead to all things, in his crucifixion Paul had become insensible to the law as a means of justification. Not only was he dead to the law, but to the world with all its attractiveness; "to ambition and the love of money; to pride and pomp of life; and to the dominion of evil and hateful passions." All these things had no power over him. They were as if he had been crucified in respect to them. Besides, the death of Jesus on the cross affected, or ought to have done so, all his people so that they, too, were dead to the world and sin. When Paul said "I am crucified," he felt that he was very vitally identified with Christ. He wished to be very like Christ in all things.

How far short we come of this devotion and utter renunciation so characteristic of Paul. We fly from the thought of crucifixion, and much lesser suffering would bring forth murmuring and doubts concerning the love of God. We desire both the world with its selfish pleasure and Christ. We cannot enjoy both together.

"I Live."

Though crucified, it was only to the world and the law. He did not wish it understood that he was inactive. The gospel of Christ is not opium, it is not paralysing. We ought to spend as much energy and time in pursuit of lofty and altruistic ideals and attainments as before we spent in selfish pursuits. The Christian ought to live better than he did before he was a Christian. "True religion never made a lazy man; it has converted many a man of indolence and effeminacy, and self-indulgence, to a man actively engaged in doing good. If a professor of religion is less active in the service of God than he was in the service of the world—less laborious and zealous and ardent than he was before his supposed conversion—he ought to set it down as full proof that he is an utter stranger to true religion." Paul was living as he had never before lived.

"Christ Liveth in Me."

Paul teaches us many a lesson on the subject of humility. He never takes credit to himself for anything achieved. It is not I but "Christ liveth in me" he tells us. This saves him from a selfish glorying. All his life and energy was derived from Christ. Many a true minister of the gospel of Christ could wish for such a spirit in the members of his congregation. Some seem only to be kept alive by injections of praise which make the self loom large. God, save me from myself.

TOPIC FOR FEBRUARY 22.—THE ANOINTED KING.—Psalm 2.

Our Young People.

Conducted by Keith A. Jones

Why Use Pictures In Religious Education?

IF religion is to be taught effectively there must be an appeal to the emotions. As a means to this end the fine arts, particularly pictures, can no longer be considered a luxury, but must be recognised as indispensable aids in the teaching programme of the church.

Art appreciation courses offered by the public schools, the extended use of art galleries, cheap copies of masterpieces, and many well-illustrated magazines and newspapers are helping to make our people picture minded. These are on the constructive side. But running counter to the good work of these agencies, many commercial interests make wide and costly use of magazine illustrations, and the like, seeking financial profit. Thus, much of the commercial art is negative in its results and is based on false assumptions. For example, we see advertised every day the various brands of beers, wines, liquors and cigarettes as aids to good health. Unfortunately, thousands, particularly young men and young women, are being influenced by these false values and are becoming the victims of a well-organised and a heavily financed propaganda—largely through the use of art.

A Teaching Medium.

In view of the place that art has come to hold in our modern life in changing our attitudes and in stirring us to action, the church that is asleep to the values which may be derived from the use of pictures as a sound and effective teaching medium, and which fails to provide for their extensive use, handicaps itself.

The chief values a school may hope to gain from the use of good art as the handmaid of the teacher or of religion may be summed up as follows:—

First, in visualising truth, art helps children, young people, and adults to know and appreciate the works and imagery of the great painters and the truths that their work sets forth.

Interpreting Life.

Second, art lifts a curtain, so to speak, and according to one writer is able to "show vistas of history and life, and by so doing to shed meaning upon our age and upon our personal problems." By way of illustration, let us take Joergensen's "The Invitation to the Great Supper." The table is spread and the focal centre is Christ, who is standing in the foreground with arms outstretched extending the invitation. Many of the guests have arrived and are seated and others are moving toward the table, but we also see the three who made excuses—the man who bought a farm, the man with the five oxen, and the man newly married. Now we can contrast this picture with our age. Our excuses for neglecting the church and the way of righteousness may not be the same, but nevertheless the picture is a perfect illustration.

Quickness Emotions.

Third, art can quicken emotions. A great painting reveals not only what the artist has seen but likewise his feelings. The picture is the result of an inner urge that was prompted by his emotional reaction to experience. "All masterpieces have primarily an emotional value, whether or not they convey to the intellect any definite message, and they al-

ways will have such a value as long as the human heart is keyed to beauty." Many of our great religious paintings, like Burmand's "Peter and John Running to the Tomb," are dominated by an emotional appeal which is bound to exert a lasting influence on life.

Guides to Spiritual Values.

Fourth, as a guide to spiritual values art renders a further service. The pictures that serve best in the teaching ministry of the church are concerned with the deeper issues and problems of life and suggest through the eye gate a sense of direction. We are often told of the serious decline in church membership and in church-school enrolment, but one look at Sood's "The Lost Sheep" fires us to press on in our educational and evangelistic zeal. As we come face to face with talented men and women in our churches who are sidestepping their responsibilities, we are heartened when we see the drawing "The End of an Era, Youth Faces the Sunrise," by Johnston. Here we behold a group of young people standing along the bank of a wide river, overlooking a city on the other shore, considering individually and collectively how they can contribute best to the realisation of a new Christian social order. It is also wholesome as we ponder over our pagan and materialistic dangers to reflect on the drawing by Gruger, "Not Made with Hands." In it we see a man building himself a house. Evidently his thoughts are entirely about his own personal wants and the desires of his family, but Christ steps forward and tells him about the "house not made with hands." The man has stopped his work and is listening to these words from the Master's lips. We can almost hear him as he replies, "I will build my house anew."

Building Ideals.

Lastly, we can use art as a builder of ideals. "The good artist finds us thinking that the outside of life is all there is to it, and he leaves us with a certainty that the unseen and the eternal are the only realities." Good pictures serve in building ideals of life.

The writer knows of specific cases where men and women who have had the opportunity to see and study certain pictures have received a spiritual tonic. When a gallery such as this becomes available to the general public the good that the pictures accomplish is immeasurable.

The atmosphere in bare and unattractive assembly and class rooms can easily be improved by the hanging of a few well-selected pictures. To focus the attention of a group of children and young people on a picture in a church interior such as "The Presence," by Borthwick, or in the out-of-doors on such a picture as "I will Lift up my Eyes unto the Hills" by Taylor, will serve to create an atmosphere of worship. Such pictures have great teaching values.

Pictorial art, like music as a language, is the means by which the thought and the emotion of a creative personality are conveyed to our spirits or revive in us a livelier consciousness of spiritual qualities and relationships. Someone in every church and community should be discovered who understands and loves art and who can guide the teachers and other leaders in the selection and use of good pictures with respect to their teaching values.

Here and There.

THE preacher of Victorian conference sermon at Easter will be R. L. Williams, B.A., B.D., preacher of Camberwell church.

Bro. E. L. Williams, M.A., who will next week begin his work as a teacher in the College of the Bible, will also act as preacher of Ivanhoe church, and will shortly begin his work there.

Victorian General Dorcas sisters will hold their usual monthly meeting on Wednesday next, Feb. 15, from 10.30 a.m. till 4 p.m., in Swanston-st. lecture hall. All sisters are welcome.

The Victorian women's conference executive is desirous of forming a girls' fellowship, and the matter will be considered at a special meeting of girls on Tuesday, Feb. 14, at Swanston-st. lecture hall. All interested are invited to be present.

Principal T. H. Scambler, B.A., Dip. Ed., who for some years has been preacher of Swanston-st. church, Melbourne, will shortly be relinquishing the work there. We understand that he will begin a term of service with Brunswick church in April.

The "Sydney Morning Herald" of Jan. 28 announced that Mr. C. R. Hall, the secretary of the New South Wales Chamber of Manufactures, has been appointed by the Commonwealth Government to represent Australian manufacturers' interests at the New York World Fair to be held in April. Bro. Hall is a member of Chatswood church.

Churches desiring to affiliate with the Victorian conference must send in applications to the conference secretary, who must receive such applications not later than Feb. 23—six weeks prior to our annual meeting. Notices of motion for conference business—constitution, etc.—must reach the conference secretary not later than Mar. 2, five weeks prior to annual meeting.

Many of our Victorian preachers are to be at Lorne this week, their annual conference being held at "Minapre," Lorne, from Feb. 6 to 10. Special subjects of discussion are to be "Christ as Teacher," "Christ and His Social Problems," "Paul the Evangelist," "Paul's Conception of the Church," these to be introduced by Bro. J. E. Webb, H. G. Earle, C. L. Lang and G. M. Mathieson respectively.

Bro. A. Glynas is the efficient agent for "The Australian Christian" in Northcote church, Vic., which has now our largest agency, having passed the 50 mark. We should be glad if all our agents, with the co-operation of church secretaries and preachers, would make not only an intensive but a continuous effort to get the "Christian" into every church home. All our work would be helped if this aim were realised.

The Chinese mission, Queensberry-st., Melbourne, is in need of more teachers. Christian young men and women are specially invited to interest themselves in this work. A Bible school is conducted on Sunday afternoons, and mission sessions are held on Tuesday and Thursday nights. Miss Baker, Clovelly Court, Hawthorn, would be glad to receive enquiries from those interested, and visitors to the mission are always welcome.

Regarding the present agitation of liquor people for the establishment of hotels in "dry" areas in the suburbs of Melbourne, it is interesting to note that on Monday night the Camberwell Council passed a resolution protesting against a liquor licence being granted within or near its boundaries. Councillor Fordham said that probably before the next council meeting a licence would be sought in Canterbury. Much of the rapid progress of Camberwell, he said, was due to the fact that no such licences were in force in this municipality.

The 1938 offering for the College on Monday reached the sum of £907/7/6, and the contributions from 238 churches show a net decrease of £42/19/1 compared with the 1937 offering. A bright feature is that the N.S.W. offering is now £5/2/7 above the final 1937 total from that State, with several churches yet to report. Queensland also should exceed the 1937 total when churches yet to report do so. Church treasurers still holding the offering will help by early remittance.

Mr. W. S. Wilson, treasurer of Rockdale (Sydney) church, and member of the social service committee of conference, has been appointed to the position of Commissioner for Transport under the Tasmanian Government. His services were first sought in an advisory capacity, leading to legislation being passed to unify all transport system. Mr. Wilson will begin his new duties in March. He has been a faithful supporter of all brotherhood work and will be greatly missed in N.S. Wales.

We are requested to announce that the annual Women's World Day of Prayer will be held on Friday, Feb. 24, in the Baptist Church, Collins-st., Melbourne. There will be two sessions: in the morning from 11 till 12; and in the afternoon from 2.30 to 4. A session for girls will be held at 5.30 p.m. in the reception room at the Assembly Hall, the speaker being Dr. Greta Hort. Throughout this day women in all parts of the world will be meeting in similar gatherings. A cordial invitation is extended to all women and girls to join in this service of prayer and fellowship.

Members of Melbourne metropolitan churches are asked to keep in mind the College inaugural session on Feb. 29 at Lygon-st., and to attend in large numbers. The welcome to the new principal, and teacher, make the occasion important; but in addition there will be the presentation of scholarship awards and a musical programme by the combined choirs of the city churches. The State F.M. Committee is co-operating in the meeting, and opportunity will be taken to tender a public farewell to Miss Helen Wiltshire, of Ballarat, who is leaving immediately for India as a missionary nurse.

Will H. Clay, secretary of our Victorian Department of Social Service, writes: "The important question of our attitude towards national defence and its implications is to be discussed at the Victoria Palace, Lt. Collins-st., Melbourne, on Monday, Feb. 27. With a view to having as much time as possible to discuss the question, those attending will meet at dinner at 6.15 p.m. and the discussion will follow immediately. The conference president, Bro. T. B. Morris, and others possessing divergent views, will introduce the question, and opportunity will be given for the fullest discussion. The inclusive cost is 2/6. Early application for attendance is advised."

W. Gale writes: "From Jan. 28 to 31 the president, Mr. T. B. Morris, and the writer spent a very busy period amongst the churches outside the metropolitan area. On Saturday we drove to Wangaratta and attended the meeting of the officers to discuss with the local leaders their plans and to receive a report on the work since the mission. Yarrowonga was visited on Sunday morning, when the president addressed the church on 'Christian Stewardship.' At night Wangaratta was again reached, and the secretary preached at evening service. Monday was a big day! In the afternoon we reached St. Arnaud for the Midlands District Conference. At night a visit was paid to the Central North District Conference at Boort. Both conferences displayed much enthusiasm. The president, whose visit was much enjoyed

and appreciated, addressed each conference gathering. Over 700 miles were covered before Melbourne was reached, 325 being travelled on the Monday. The droughty condition in the country makes home mission work more difficult."

It was announced at the end of last week that claims totalling £549,000 have been received by the Cabinet relief committee from bush fire sufferers in Victoria. The average amount sought by the 1777 claimants registered is about £334. The following good story regarding one claim for relief is taken from the Victorian letter in the "A.C. World":—"From Mr. N. C. Scott, of Ivanhoe, comes one of the brighter interludes of bush fire relief. He got it from his daughter at Hall's Gap, which was in the fire area. One settler of the district has solemnly lodged a claim on the local relief committee for one pound of butter and two tins of condensed milk. He says that his best cow, Strawberry, was so overcome by the heat and scared by the fires that on Friday, at the appointed hour, she refused her duty at the milking sheds! Hence the claim."

At the half-yearly meeting of Unley church, S.A., a letter from Bro. H. R. Taylor, resigning position of evangelist as from April 30, was referred to officers for report. At their meeting subsequently, officers decided to recommend acceptance of resignation, but that Bro. Taylor be invited to remain with church until Sept. 30, and thus complete twelve years' service for it. At a special meeting of church on Feb. 1 this recommendation was adopted by an overwhelming majority. Many speakers bore testimony to the sincere affection in which Mr. and Mrs. Taylor are held, and to the high standard of Bro. Taylor's preaching, and his unremitting zeal and devotion in pastoral work. At morning service on Feb. 5 Bro. Taylor intimated acceptance of invitation to remain until Sept. 30, and urged members to do their best to advance church's influence and welfare. Bro. O. B. Redman and W. B. Wharton have been elected to the diaconate.

ADDRESSES.

F. G. Banks (preacher Wallaroo and Moonta churches, S.A.)—Henry-st., Moonta.
H. E. Paddick (preacher Stirling East and Aldgate Valley churches, S.A.)—Stirling West P.O.

COMING EVENTS.

FEBRUARY 14 (Tuesday).—At 8 p.m. in lecture hall, Swanston-st., a meeting for young women, when the formation of a Church of Christ Girls' Fellowship will be under consideration. Will the girls of our churches rally to this meeting? You are cordially invited to attend.

FEBRUARY 19 to 26.—Special Christian Convention at Gardiner (cr. Malvern-rd. and Scotts-gv.). Theme: "Following Christ." No meetings Friday or Saturday. All made welcome!

FEBRUARY 26.—Newmarket Church of Christ 55th anniversary will be held in the church, 11 a.m., Bro. Illingworth. All old members and friends welcome.

MARCH 10.—Churches of Christ Ministers' Wives Association will meet in the Fitzroy Gardens on March 10 instead of February 17, owing to absence of the president.—Mrs. H. Earle, Sec.

INAUGURAL SESSION OF THE COLLEGE OF THE BIBLE.

Lygon St. Chapel, February 20, at 8 o'clock.
PUBLIC WELCOME TO NEW PRINCIPAL,
T. H. Scambler, B.A., Dip. Ed.,
and to E. L. Williams, M.A.

Also farewell to Miss Helen Wiltshire, missionary elect to India.

Musical programme by combined choirs of Lygon-st. and Swanston-st. churches. All members are cordially invited to attend.
—Fred. T. Sanders, Sec. and Org.

News of the Churches.

TASMANIA.

Launceston (Margaret-st.)—Evening service on Jan. 29 was well attended and broadcast over 7QT. Special singing was rendered by choir. Annual Endeavor picnic was held at Myrtle Park on Jan. 30, with 40 present. Feb. 5 was celebrated as Christian Endeavor day. Both services were well attended. 124 broke bread. Attendance, 107 and 135 respectively. Sister Mrs. Robinson, from Invermay church, was received by transfer. Bro. Lowe's topic was "The Challenge of Endeavor." Sisters Mrs. Lowe and Miss M. Snooks rendered a duet. A collection of £6/2/5 was taken for fire relief. Sisters Skirving and Neilson were in fellowship after long illness in hospital.

WESTERN AUSTRALIA.

Collie-Ewington—Annual business meeting resulted in the re-election of all church officers. Miss E. Vawser inspired all with song, story and moving pictures of overseas mission work. Bro. C. J. Garland spoke in preparation for Federal Conference in Perth, 1940.

Kalgoorlie—Numbers at the Endeavor societies (Junior and Y.P.) are showing increase. On Jan. 27 the Y.P. society recorded the largest meeting for some months, attendance being 27. Sister Laurel Varney, an active member, is about to leave for Gwalia. The choir has resumed its activity. Bro. Riches capably serves as choir-master.

Maylands—During recent weeks the church has experienced "times of refreshing" in welcoming members into fellowship both by transfer and by faith and baptism. A party of girls of Narembeen district, camping with Mrs. Digwood and Mrs. Hunt, attended all services on Jan. 22. Fellowship with Miss Vawser was greatly enjoyed on Jan. 25. At gospel service on Jan. 29 four young ladies made the good confession, three members of the camp and one of our girls' club members. Bro. Hilford's preaching is appreciated, and the church is preparing for an aggressive move in the near future.

QUEENSLAND.

Roma—Interest is well maintained and services are well attended. On Jan. 22 Bro. E. R. Butler conducted morning and evening services, giving helpful messages. He also took charge of Bible school. On Jan. 29 Bro. A. S. Cooke gave a splendid message to the church on Rom. 8: 28, and at night Bro. L. R. Pitman spoke on 1 Cor. 6: 19. The church again has fellowship with our aged Sister Mrs. E. Row, from Ipswich.

Albion—The annual business meeting was held on two evenings. At the second the church honored the local youth leaders. Reports revealed record year in every department. On Jan. 29 Bro. D. R. Stirling gave a stirring gospel address. A musical item was rendered by Misses Purlonger and Stirling. There were large meetings on Feb. 5, especially in morning. Bro. Stirling preached at both services. Soloist was Miss Cora Enchelmaier. There were three baptisms.

Toowoomba—Bro. A. W. Ladbroke was lecturer at youth camp at Redcliffe between Christmas and New Year. Bro. Alan Clark spoke at both services on Jan. 1. A girl confessed Christ and was baptised the same week. On Jan. 29 Bro. Ladbroke concluded a series of addresses on "The Church Jesus Meant," "The Church in the Ancient World," "The Church in the Modern World" and "The Church in the World Needs." There were two confessions. Baptismal services were held on Jan. 22 and 29. Bro. Ladbroke concludes his three years' ministry with the church in February. Sympathy is extended to the relatives of our aged Sister Virgen, who passed away in Brisbane last month.

SOUTH AUSTRALIA.

Brooklyn Park—A very fine conference of the church members was held on Feb. 1 in the interests of a deepened spiritual life. On Feb. 5 the morning service was excellent, and the evening fair. Pleasure was expressed at return from hospital of the preacher's daughter, Gwenda.

Fullarton—Work continues in good heart. Attendances keep up well; Sunday night prayer service growing. B. D. Thorpe, a foundation member, paid the church a visit on Jan. 15. Bro. Rankine's messages continue to be of great blessing. Bro. Long has been appointed leader of young people's Bible class.

Adelaide (Grote-st.)—Good services were held on Feb. 5. Bro. Schwab speaking in morning on "Enthusiasm and Criticism," and at night on "Christ and the Greatest Change," two stirring addresses. Sickness is rife amongst members. Sisters E. Bruggeman and M. Virgo are laid aside, also Bro. D. Magarey.

Mill End—Happy fellowship has been enjoyed. Bro. H. P. Manning giving excellent messages. On Jan. 29 two young men and one young lady confessed Christ. At commencement of gospel meeting on Feb. 5 they were baptised. Bro. W. Green exhorted the church helpfully. Both meetings were very well attended. The choir has assisted with appreciated musical numbers.

Berri-Winkle—The P.B.P. entertained K.S.P. at a hike and supper on Jan. 16. After gospel service on Jan. 22 a young married man was baptised. The Kappas enjoyed a visit from Mr. Selwood, of Renmark Methodist church, on Jan. 24. Mr. Neville, in the interest of Morialta Protestant Children's Homes, visited on Jan. 25 and 26. During past three weeks Bro. Holland has delivered a series of special addresses.

Stirling East—On Jan. 29 there were good attendances at Stirling and Aldgate Valley. Bro. H. E. Paddick's first messages were much appreciated. On Jan. 31 a well-attended welcome social was tendered to Bro. Paddick, at which Bro. R. W. Knight presided. Bro. Schwab spoke words of encouragement; Sister Schwab spoke on behalf of sisters' conference, and Bro. J. T. Train on behalf of H.M. committee. Various others spoke, after which Bro. Paddick gave a splendid talk.

Semaphore—Attendances have been very good—up to 80 communicants for the day. Bible school has been practising special hymns for the youth service held quarterly in the chapel at 7 p.m.; this has proved a success. Bro. Norman Bray and Sister Gladys Evans were married in the chapel on Jan. 25. Bro. Oram officiating. The choir, of which the bridegroom was a member, presented the couple with a valuable present. A very happy evening was spent at the home of Bro. and Sister J. C. Stanley on Jan. 26, Sister Stanley's birthday. Bro. Oram voiced the felicitations of her numerous friends.

Owen—Attendances at morning meetings have been good, exceeding 50 on Jan. 29. Some have been absent on holidays. The church enjoyed fellowship with Bro. and Sister McDowell, of Melbourne, parents of the preacher. Annual combined Sunday schools picnic was held enjoyably at Pt. Parham on Jan. 30. At annual business meeting of the church on Jan. 31, all officers were re-appointed. The church is planning and praying for an evangelistic mission. Bro. McDowell commenced his second year of ministry with the church on Jan. 1. His messages on prayer have been very helpful.

Hindmarsh—Three young sisters were received into the church by faith and baptism on Jan. 29—Daphne Galliford, Bernice Russell and Ethel Weeks. On Jan. 30 the Bible school picnic at National Park, Belair, was a great suc-

cess. Bro. W. W. Saunders has given an address on the church paper. Since the "Challenge" ceased publication, the circulation of the "Australian Christian" has been increased. On Jan. 29 Bro. W. L. Ewers spoke at gospel service in the interests of the forthcoming home mission offering, and also introduced the objects of the three year plan of last conference. On Feb. 5 Bro. Saunders preached a splendid message on "The Joy of Accomplishment." At gospel service he spoke on "The Cost of Fellowship."

Kadina—On Jan. 22 Bro. H. J. Andrews, from Wallaroo, exhorted the church, and Bro. A. P. Russack preached the gospel on "Lame Excuses." On Jan. 29 Bro. K. Dyster spoke to the church on "Beauties of the South," and at night on "God's Safety Zone." Sister Mrs. Wilton, sen., was laid to rest. Choir sang at graveside and also at service in home. On Feb. 1 young worshippers' league held a social. Ladies' guild journeyed to Wallaroo to assist in Northern Conference executive meeting. On Feb. 5 Y.W.L. re-commenced. Bro. Dyster's morning subject was "The Face of Jesus." At night he spoke on "Sinners Saved by Grace." Y.P.S.C.E. gave 10/- and church £2/3/9 to bush fire relief.

VICTORIA.

Collingwood—Meetings are fairly well attended. Bro. Fitzgerald resumed preaching after holiday. During his absence helpful messages were given by Bro. J. Northeast, Bro. Coombs, and others.

Hampton—On Feb. 5 Bro. J. Hunting was received by transfer from Middle Park. Bro. Schurmann, of Black Rock, was morning speaker. Bro. Stephenson preached at night, when a young lady made the good confession.

Newmarket—On Feb. 5 Bro. Thomas, of Ascot Vale, addressed morning service. Visitors were welcomed. A cricketers' parade was held at night, members of club taking part in service, which was addressed by Bro. Payne.

Northcote East—An enjoyable church and Bible school picnic was held at Elham on Jan. 30. Marjorie Baker was baptised by her grandfather, Bro. J. W. Baker, on Feb. 1, and welcomed into fellowship on Feb. 5.

Ivanhoe—Since beginning of year Bro. Hayden McCallum has been speaker at all meetings except for evening of Jan. 30, when Bro. P. D. McCallum gave the address. Bro. E. L. Williams is expected to commence his ministry on Feb. 19.

Oakleigh—Bro. Mudge addressed both meetings on Feb. 5. "The C.F., its Origin and Purpose," was subject at night. The S.S. picnic was held enjoyably at Edithvale on Jan. 30. Bro. Parker has recovered sufficiently to leave hospital.

Preston—A special feature on Feb. 2 was a favorite hymn night. Annual business meeting and election of officers of choir was held on Feb. 1. On Feb. 5 Bro. H. G. Rasmussen delivered a helpful exhortation; Bro. Young preached at night.

Boronia—K.S.P. and P.B.P. clubs held a happy picnic at Mount Martha on Jan. 30. On Feb. 4, Upwey union church conducted a baptismal service in our building, when two of their members were baptised. Offering for bush fire relief reached £8/10/-.

Frankston—On Jan. 29 a Bible class was formed, and under guidance of Bro. Amos, the study of the Epistle to the Hebrews was commenced. Bro. Amos spoke at both services on Feb. 5. Several visitors were present. In morning a lady was received into fellowship.

Castlemaine—Attendances are getting back to normal after holiday season. Ten folk journeyed to Boort for Northern Central Conference on Jan. 30. A new hall at rear of chapel is being erected; Bro. Orma Parr has been appointed treasurer for this building fund. It is expected to raise the necessary money by straight-out giving. Sister Miss A. Howarth is convalescent after illness.

(Continued on page 92.)

Foreign Missions.

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FINANCIAL NOTE.

THE income during past two months (December and January) shows nearly £70 decrease on the average for preceding two years. The steady advance during the early months of the financial year (September-November) has been largely lost, and the next few months will have to show an advance if the aim in view—provide for all work and in addition allow for transfer of interest on endowments to sinking fund—is to be carried out. Many brethren, anticipating the sending of a nurse to India, have sent special gifts for the purpose. Now the nurse is about to depart the Board earnestly request that special gifts be forwarded. All such monies can be earmarked "Nurse for India."

NEW NURSE FOR INDIA.

THE Federal Board are happy to announce that Miss Helen Wiltshire, niece of Mr. J. Wiltshire, preacher of Dawson-st. church, Bal-



Miss Helen Wiltshire,
Missionary-elect for India.

arat, Vic., has offered her services to India. Born of missionary parents in China, Miss Wiltshire as a child accompanied her sister to Australia when their parents died on active service on the mission field. The two girls found a spiritual home with their uncle and aunt. Educated in Adelaide, Miss Wiltshire holds her intermediate certificate, has four subjects in Leaving (including three languages), and has honors and credits in art at the Adelaide School of Arts. She also took the course at the Adelaide Central Bible Training Class. Towards the end of last year she finished the general nursing course, and since that time has continued other branches of nursing. Thus our new missionary-elect has the spiritual, educational and professional qualifications necessary for missionary service. Final steps will be taken to send this worker to India when all the States have been heard from concerning the application. It is anticipated, however, that Miss Wiltshire will sail from Melbourne on February 21 by the "Stratheden," so as to arrive before the hot season is advanced, and that the field will have an additional worker as early as possible. Miss Wiltshire on very short notice signified her willingness to leave by the above date. We are sure that her large circle of friends, and the brotherhood generally, will stand behind the sending of this consecrated young worker.

SPECIAL EVANGELISTIC WORK.

A SHORT note from Bro. R. Bolduan states that the field are exceedingly anxious about the coming of a new nurse. Up to that time the Board's word regarding the sending of a nurse had not been received. His letter says that it is imperative that she come, even if the hot season has commenced, as she can proceed direct to the hills for language study. Of great interest to many is the fact that the letter was written from his camp at Shirsuphal. He says they are established and have commenced work, and are extremely happy to be out among the people. Donors to the special equipment fund will rejoice to learn that they now have a full equipment of tents and other necessary items; thus the work can go right ahead. Prayer partners are asked to make this aggressive evangelism a matter of daily prayer.

SAD TIDINGS FROM PENTECOST.

WRITING at the end of the year, Bro. Dow conveys news of sorrow that has overtaken many of the people on Pentecost. A serious epidemic seems to have swept the island and left death, suffering and starvation in its train. We regret to announce that David Bullicasso, the leading teacher on Pentecost, was one of the victims. Apparently he was making some progress toward recovery, but a native woman came in and practised her superstitious art, cutting his head and side with a broken glass bottle. The sufferer died a day or so later from tetanus. His loss will be keenly felt. Our report states that hundreds have died, and those who have survived have been too sick and weak to plant the native crops and are faced with starvation. Most of the boarding school boys are dead, and it seems very unlikely that the school will open during the present year. Bro. Dow has done and is doing all that is possible to help the stricken people, and as soon as possible the Board will send relief for any who are in dire need. Communications are so infrequent that usually only the ordinary mails, about once in six weeks, reach the outer islands. As David's valuable services have been removed, and no other provision has been made for the carrying on of the work, Bro. Dow will continue until some adjustments have been made.

ENCOURAGEMENT AT DIKSAL.

THIS is the coldest winter we have known in Diksal. Some days there has been a cold wind all day, so that little children, trying

to get warm by sitting in the sun, have shivered. We are thankful for the stocking singlets and scarves. They are a boon this Christmas, and have been most useful.

The children of classes held in ten villages all received their gift during the week before Christmas. During that week, too, we were able to give comfort and joy to several very poor, and also elderly folk, all of whom are visited regularly and who listen well to the wondrous story of the cross.

The usual Christmas service was held in the open air, our little church being too small for special occasions. Quite a crowd gathered and listened very quietly to the message. Then the children who attend day and Sunday school held on the mission compound received their gifts. Many very poor had also gathered in the hope of receiving a gift. A friend had sent a special gift for this purpose, thus we were able to give them some grain. Our first visitors arrived before daylight, when the Christians came to sing their Christmas hymns. The last visitor left at 7 p.m. All day there was someone at the door; still, there was joy and spiritual rest in our Lord.

The first week in the new year being the universal week of prayer, we have held two meetings every day, at 9 a.m. and 4 p.m. All seem to have received blessing. It was good to hear parents pleading in prayer for their children—so burdened that it was with tears that prayer was offered. We have also had the joy of seeing two young men (sons of one of our families) follow their Lord in baptism.

On New Year's day our sisters' prayer meeting was held, when their collection to help others was received. For a fortnight during December the Christian women (wives of workers) gave each afternoon to witnessing for the Lord Jesus Christ to the women of several villages. This was voluntary, and they were very happy in being able to tell others what Jesus had done for them.

During last week a young Brahmin (highest caste) was a visitor to the home of the young men who were baptised. He stayed over Sunday to witness the baptism and also attended the services. He ate food with our Christian families and listened very intently when Mr. Escott had a talk with him in the bungalow. We gave him a New Testament, which he promised to read. Please pray that God will work by his Spirit in the heart of this young man. Mr. Escott is kept busy with the medical work, some calls coming from beyond our border. The heavy rains left much disease. Malaria fever and pneumonia are prevalent, also much sickness amongst children. This morning, being called to a pneumonia case living on the other side of the railway, he found on arrival that the local board doctor was there—a Brahmin. Mr. Escott said, "I'm sorry, but did not know you were here." "Never mind," replied the doctor. "A man's life is worth more than medical etiquette."—Flora Escott.

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The Only Solution to the Problem of the Jews.

THE problem of the Jews is an old problem. The very age of the problem may cause us to become indifferent to, or sceptical of, its solution. We may conclude that a race that thus presents itself as a perennial embarrassment among all peoples must be itself to blame and, therefore, worthy of whatever harsh measures may be taken against it. On the other hand, the same evidence can be used to induce us to look deeper for the true cause, for the very reason that all the wisdom involved in the many measures taken either against or in behalf of the Jews has not solved the problem.

Why is there a Jewish problem? Because the Jews, having scattered all over the world, in every nation constitute a distinct minority. They are a sort of international nation, never losing their racial identity no matter how fully they enter into the life of the nation in which they live.

But that is only to state the matter in its general and manifest terms. It does not deal with causes. Why do the Jews not become absorbed in the nations where they make their homes? Why do they retain their identity of race? The answer is in their loyalty to their racial culture, and, of course, that racial culture is essentially their religion. What makes them distinct from their neighbors roots in the institutions of Mosaic religion. Their own leaders are witness to this in the fact that they seek to hold their people to the religious institutions in order to retain their racial loyalty. Even where the majority have no religion, an obstinate racial pride of religious origin makes them refuse the true religion.

Particularly where they are living among Christian people it is clear that this religious separateness is the root of all their separateness. Even where religious liberty obtains so completely as here in America there is still a Jewish question. Protest as we may and strive to be free from prejudice as we do, we cannot escape the fact that there is a Jewish minority treated as such because of the Jews themselves.

Now the prominence of the Jewish question among Christian peoples is particularly remarkable in view of the close kinship of the two religions. Out of a background of Judaism Christianity sprang. Judaism did not give us Jesus Christ as some mistakenly aver, but God gave Judaism and its institutions as the foreshadowing and preparation for his gift of Christ.

Here lies the explanation and the solution, for the essential difference between Judaism and Christianity is in the acceptance of Jesus as the Christ, the fulfilment of all the law and institutions to which the Jew so stubbornly clings. The Jew has the decalogue, but will not take the Logos in whom the whole of that moral and spiritual palladium is perfectly expressed. The Jew has the Passover, but will not accept the new Lamb of God slain for all. The Jew prides himself in the kingdom of David and Solomon, and fails to recognise the Son of David, who proclaimed himself greater than Solomon. The Jew glories in Abraham as the father of the faithful, and fails to have faith in the One who said, "Before Abraham was I am." The Jew recognises the incomparably pathetic expression of suffering in the prophets of the decline and captivity, but fails to recognise the fulfilments of all that prophecy in the Man of sorrows delivering a race from captivity and a Prince of Peace drawing his followers from Egypt and Babylon to the Lord's house set on the tops of the mountains.

It is not a matter of technicalities alone. Men object to certain offensive characteristics of Jews. Excuse is made that these characteristics have been bred into the race by the centuries of persecution and confinement to the ghetto. To some extent this is to beg the question, for were not the characteristics at least partially the cause of the persecution and segregation? Close examination of these objectionable characteristics discloses that they are precisely the ones against which the Master himself directed his most forceful teachings. They are not the possession of the Jews alone, and they are not present in all Jews, but the failure of the Jews to rid themselves of the objectionable marks of the scribes and Pharisees has, somehow or another, made those marks especially conspicuous in the race. They are the very faults that true acceptance of the gospel of Christ corrects as any one who knows a truly converted Jew will testify. Therefore, the Jew in rejecting Jesus as Christ has in a double sense rejected his Saviour.

None of this furnishes the least justification for persecution of the Jews. It does not excuse the brutal treatment of the earlier centuries, and it does not justify such treatment to-day. The simple fact is, however, that the source of the whole trouble is the Jewish failure to accept the Messiah, making them a distinctive minority and perpetuating faults that he will correct.

Careful Bible students wonder that the Jewish people cannot read the lesson of their history. If their Bible teaches anything, it teaches that when they are obedient they will be prospered of God, and when they are disobedient they will suffer adversity. From shortly after the time when Jesus was crucified and they neglected opportunity to accept the gospel, the Jews have been dispossessed of their land and been a hiss and a byword among the nations. If they believe their sacred writings, they must know that in some manner they did that which was wrong early in the first century. If it was not the rejection of the Messiah, what was it? If they believe their sacred writings, they must face this reasoning. Those writings are being fully authenticated even by their own sufferings.

Reuchlin was not the bravest or ablest of the reformers of the sixteenth century, but he was certainly correct when, out of a scholarly acquaintance with all their literature, he approached the Jews of that day with urgent advice that they accept the Christian gospel. Once they do it, they will cease to be a minority. They will lose that pride of race and devotion to old institutions that makes for their exclusiveness, and the healing power of the gospel will correct all objectionable traits and glorify all worthy traits.

Even the wiseful longing of one of the greatest of Jews, the man from Tarsus, could not protect an unrepentant people. It is not for us to take any vengeance upon them: that belongs to God, and Herr Hitler is guilty of presumption in taking it upon himself. But we are compelled to face the fact that all we do in the way of relief for the Jews will have to be done over and over again as long as the Jews remain unrepentant, "stiff-necked and uncircumcised in heart and ears." The Jewish problem will persist until the Jews heed the words of Jesus to Nicodemus.

As for those who interpret prophecy in such fashion as to take some joy from the persistence of the Jewish problem, it will be well for them to notice that the apostle Paul, even when he evidently looked for an early return of the

Lord, preached the gospel to the Jew first and gloried in the fact that that gospel broke down the middle wall of partition and made all one man in Christ Jesus.

Whatever of relief Christians give to the persecuted Jews—and they certainly must do their part—they owe it to themselves, to the Jews and to their God to carry on evangelism of the Jews with ever greater intensity.—Editorial article in the American "Christian Standard."

Bearing His Beam.

D. L. MOODY had one question he put to people who came to tell him that they had been converted at his meetings. He did not ask them about their feelings. He simply said in his own direct way, "Well, what are you doing?" Spiritual indigestion is as common as physical, and its cause is often the same—too much food and too little exercise. There is a real connection between our interest in the church and what we do in it or for it. If we can do nothing else, we can strengthen its fellowship. We can seek out some lonely people and befriend them. We can use our human sympathies to overcome barriers. Dr. Schweitzer says that every man ought to find some way of "investing his humanity." We invest our money or our brains in business or industry. But do we take the same trouble to invest our love, to plant some seed of it in hearts where it will spring and grow? The building of the true church is done through acts of love. This is Paul's test of all conduct in the church—does it build up or break down the body of Christ? Here at least is a way in which every man can bear his beam.

There is something also which we can all do in the making of peace. A peaceful world is not built by the diplomats. It is built by the thoughts and feelings of the ordinary man. It comes out of hearts in which pride and hate are subdued into charity and brotherhood. We all have some share in the creation of the atmosphere, the public opinion in which peace grows. Our thoughts and our outlook are often too narrow to hold the sweep of God's purpose, and so to be open to his guiding. Our human sympathies are too weak. We let our minds be cramped by fears and suspicions or the mere good of our own country. God wants us to think in terms of his world and of his kingdom. To this wide outlook we can all bring something. We can bear every man his beam.—Dr. James Reid in "The British Weekly."

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News of the Churches.

(Continued from page 89.)

Ormond.—The choir now meets every Thursday for practice. There was a good meeting on morning of Feb. 5. Bro. C. L. Lang gave a helpful address. Bible school is having good attendances. At gospel service Bro. Lang gave a stirring message on "Kadesh Barnea."

Northcote.—Recently an educational lantern lecture on alcohol was given by Mr. Maxwell, of Local Option Alliance. A splendid time of fellowship was spent at church picnic at Seaford on Jan. 30. On Feb. 5 Mr. and Mrs. Bowman, by transfer from Ivanhoe, were welcomed into fellowship. Bro. W. T. Atkin is on annual vacation.

Melbourne (Swanston-st.).—Bro. Scambler preached at both services on Feb. 5. Bro. and Sister Wright, sen., also their son and daughter, have been received into membership. They were for many years members of the church at North Melbourne, and Bro. Wright served on the board of officers there. Many members are still away on holiday.

Footscray.—Christian Endeavorers took part in gospel meeting on Feb. 5. There was a large attendance, and Bro. H. Helmore conducted the service. Bro. Wakefield spoke on "The Challenge of the Cross." The church extends sympathy to Bro. S. Harding in the passing of his mother. The health of Sister Mrs. Cordy is causing her family some concern.

Kaniva.—The marriage of Miss F. Vivian and Mr. C. Crouch took place on Jan. 24. These young people are valued workers in the church. Bro. E. L. Williams was speaker on Feb. 5. To a large evening meeting he spoke on "The Battle of Armageddon." His many friends here wish for him a happy and useful future at the College of the Bible. Bro. Benn is still seriously ill.

Croydon.—Morning meetings keep up well, but evening services are not so well attended. Sunday school and L.C.E. have resumed after holiday vacation. During absence of Bro. Burns on holidays his father, Bro. Burns, sen., filled the platform, giving appreciated messages. Bro. Burns resumed on Jan. 29, speaking at morning service on "The Main Temptation"; at gospel meeting on "A Well-side Interlude."

Minyip.—Meetings are a little smaller owing to a number of members being on holidays. The church sympathises with the Smith family in the passing of their mother—a very loyal worker and foundation member. Offering for fire relief was nearly £2. Bro. Black gave helpful addresses on Jan. 22. Large attendance on Jan. 29. Bro. Black preached at a very impressive memorial service to Sister Mrs. W. G. Smith.

St. Arnaud.—The district conference on Jan. 30 was inspiring. Morning tea was served at home of Sister Pratt, which was open all day for comfort of delegates. Sister W. Adams is making good recovery in Melbourne. Bro. Norm. Benson has gone to a position as railway reporter in Melbourne. Bro. W. Balwin is transferred to State school, Tarwin East. Sister Pratt commenced a young worshippers' league on Feb. 5.

Berwick.—Children and grown-ups had a happy time at annual Sunday school picnic at Mordialloc on Jan. 26. Dandenong Endeavorers paid a visit on Feb. 1. The meeting was conducted by the visitors. Later a cup of tea was enjoyed. Members of tennis club spent a profitable day at Parkdale on Jan. 30. Bro. Coventry conducted services on Feb. 5, morning theme being on the "Christian Fellowship Association."

Dandenong.—Mr. Maxwell, representing V.L.O. Alliance, brought an appreciated message on Feb. 5 entitled "Prepare ye the Way of God." Bro. Keith Jones, of Y.P. Department, led gospel service with a fine address on "God

Speaks to us To-day." A combined C.E. rally was held in Methodist chapel after gospel service at which Bro. Jones spoke. Several Methodist Endeavorers joined our society in a mystery hike on Feb. 4.

Boort.—On Jan. 30 the Central Northern District Conference was held, the three sessions being thoroughly enjoyed. On Feb. 4 the Y.P.S.C.E. tendered a farewell social to Sister Miss D. Penno before her departure to city on Monday to go into training as a kinder teacher, and presented her with a crystal trinket bowl. On Feb. 5 Bro. Sandells exhorted the church, and at night gave a splendid message, after which Sister Sandells sang. A young man confessed Christ.

Brunswick.—Most members have returned from holidays, and services have normal attendance. At a social evening on Jan. 26, a canteen of cutlery was presented to Miss Edith Kinnear and Mr. Stanley Whiteside, who were married at the chapel on Jan. 28. Mr. T. Fitzgerald officiating. Mr. C. Watson terminated his temporary occupation of the pulpit on Jan. 29, and was presented with a fountain pen in appreciation of his loyal and honorary services. Practice has commenced in the school for anniversary.

Box Hill.—With most members back from holidays, attendances are almost normal. All auxiliaries have commenced work for year. Bro. and Sister Keith Jeffrey, from East Kew, were received by transfer on Feb. 5. Sister Miss Ludbrook sailed for England on Jan. 24. A kitchen tea was tendered Miss Ruby Jackson and Mr. W. Hayes in honor of their approaching marriage. The church sympathises with Mrs. Gray, sen., and family in their bereavement. Bro. E. Hammond, choir-master, is laid aside with a twisted ankle.

St. Kilda.—Bro. Hughes and family are back after holiday. On Jan. 30 the Bible school picnic was held at Eltham. Sister Mrs. Glastonbury, who has been very ill, is recovering. On Feb. 5 Bro. "Candy" from South Yarra, brought a helpful message. At evening service the C.E. society took leading parts. Bren. Norton and Booth combined with Bro. Hughes in the gospel message. Among visitors was Sister Mrs. David Hammer, of N.S.W., and Bro. Cust, from Sydney. Y.P.S.C.E. continues to hold interest of members of church.

Moreland.—Bro. Foster, of North Fitzroy, gave an appreciated address on morning of Jan. 29. Bible school teachers and young people's picnic to Burke's Beach on Jan. 30 was enjoyable. All present at quarterly spiritual rally on Jan. 31 were deeply impressed by Bro. Hagger's message. There were good attendances at both services on Feb. 5, C.E. being the theme of Bro. Mathieson's addresses. Gwen. Conning was received into fellowship following her baptism. Senior Bible class is having interesting discussions on the Christian attitude to worldly pastimes.

North Essendon.—Services of late have been addressed by Bren. G. R. Thompson, F. J. Funston, H. R. Coventry (representing C.F.A. on Jan. 29), A. A. Moroney and G. Gardiner. Feb. 5 closed a period of five and a half months since departure of Bro. Westwood. The church expresses gratitude to brethren named above and others who have helped to maintain the work and prepare for ministry of Bro. E. G. Mellhagger commencing Feb. 12. The church forwarded £3/3/- from benevolent fund to bush fire relief, supplementing it later by an offering of £2/2/-.

Carlton (Lygon-st.).—On Feb. 5 there were good congregations, with many visitors, and two were received into membership from Swan Hill. Bro. Baker gave a helpful address in morning on "The Office of a Deacon" (1 Tim. 3). Bro. Ezniss spoke at Bible class on "Putting First Things First," the beginning of a series on "Successful Living." The talk was enjoyed by the 118 class members present. It being anniversary of C.E. in Victoria, members

of the society assisted Bro. Baker at evening service, when he spoke on "Far-Reaching Choices" (from Ruth).

Dunolly.—On Jan. 22 Bro. Gibson, on behalf of church members, presented Miss Beryl Freemantle with a gift prior to her marriage to Bro. Lewis, of Dandenong. On Jan. 26 a social evening was given in honor of Sister Fowler, who is leaving the district to undergo further training as a nurse at Women's Hospital. An offering has been taken for bush fire relief. On Jan. 29, at close of Bro. Gibson's gospel address on "A New Venture," a young man made the good confession. Gifts from C.E., Y.L.F. and members of church were given to Sister Nurse Fowler.

Ararat.—On Jan. 30 a good number of Endeavorers and friends held a picnic at Mt. Mistake. The Stawell-Ararat District C.E. Union held a rally in our chapel, many societies being represented. Sister Miss Jones and Bro. Thurrowgood, of Stawell, and Bro. A. J. Fisher gave addresses. Feb. 5 was observed as C.E. day, evening service being conducted by Endeavorers. A census of homes of the town is being conducted by the members. One has been welcomed into the church being formerly baptised, and four have been welcomed after being baptised.

North Williamstown.—On Feb. 5 there were splendid meetings, Bro. J. E. Thomas speaking. At night Messrs. Burns and Haskell sang a duet. Three Sunday school lads confessed Christ. After gospel service some 60 members and friends met in the school hall at the invitation of Bro. and Sister Thomas, when a social song hour was conducted by Bro. A. Haskell. It is intended to hold these pleasant informal hours once a month. Since coming of Bro. Thomas there has been an increase in attendance, and renewed interest is noticeable among members. Offering for bush fire relief, £4/10/6.

Carnegie.—There were increasing attendances during past month, with a most helpful spirit characterizing the work, largely due to fresh stimulus brought by young people who attended Warragul camp. At morning service on Feb. 5 two young men were baptised, and at night a team of young people conducted the meeting. Three of their number told in simple and direct language the problems that they had faced, the experiences they had had, and the resolve they had made. This service followed a fellowship tea at which Bro. Frank Hunting brought a vital message. It was a most uplifting day.

Gardiner.—Mid-week service on Jan. 25 was conducted by Malvern branch of Campaigners for Christ. A. R. Main was morning speaker on Jan. 29. Bro. Hagger preached at night on "Needed Restoration." A Bible school scholar confessed Christ. 202 broke bread on the morning of Feb. 5. Bro. Hagger exhorted helpfully on the subject, "When God says, No!" The choir resumed at evening service, when Bro. Hagger interested a large attendance with his address on "Does God Matter?" Four young people confessed Christ. Sincere sympathy is extended to Bro. H. J. Holland in the passing of his sister.

Mildura.—At annual church business meeting the following officers were elected: Secretary, Bro. J. Leng; treasurer, Bro. Squires; elders, Bren. F. Henderson, C. Harrop and D. McDonald; deacons, Bren. A. Leng, L. Cameron, O. Jarvis, G. Chislett, A. R. Mansell, V. Mellberg and C. Robinson; organist, Bro. M. Knyvett; assistant, Bro. Brown. On Jan. 29, 75 broke bread. Bro. Waters spoke at both services. The Y.P.C.E. elected their officers for the ensuing year, Bro. G. Chislett being president. Last year was one of the most successful since commencement of the society. The newly-formed J.C.E. has already 24 enthusiastic members. Bro. and Sister Drowett are with the church again. Bro. Wilson and Sister A. Leng are recovering after illness.

Hartwell.—Bible school picnic held on Jan. 30 at Mt. Evelyn was a great success. Meetings on Feb. 5 were splendidly attended. Bro. Arland exhorted. Miss Joan Trinick was received into fellowship. Adult Bible class held its quarterly tea. In the evening a memorial service to Mrs. S. J. Harding was conducted by Bro. F. E. Buckingham; subject, "The Christian's Hope." The choir rendered an anthem and Bro. Alan Brown sang a solo. 110 broke bread.

Fitzroy (Gore-st.).—Meetings on Jan. 29 were well attended, Bro. J. Streader speaking. On afternoon of Jan. 28 the kindergarten held a picnic. The Sunday school picnic was held at Eltham on Jan. 30, Thornbury and Fitzroy schools combining. Members of church presented Bro. Streader with an easy chair in recognition of his valuable services. He has given up his work at Gore-st. on account of studies at College. On Feb. 5 Bro. Shaw spoke morning and evening. At night Sister Miss Wright and Bro. B. Sherry rendered solos. A collection was taken for bush fire relief.

Middle Park.—At church annual business meeting on Feb. 1 brethren were elected for office: Elder, Bro. H. Annetta; deacons, Bren. S. Annear, B. Benson, W. Goller, A. Houghton and R. Taylor. Members decided to hold a tent mission later in year. Bible school held an enjoyable picnic at Lockwood on Jan. 30. There was a good attendance on morning of Feb. 5. At night the church joined with local Baptist church in a successful combined gospel service. Bro. Robinson delivered a fine address entitled "We would see Jesus." Items by combined choir and solo by Miss G. Annear were enjoyed.

Ballarat (Dawson-st.).—Meetings since holidays have been excellent. On Feb. 5 more than 200 brethren communed. In the evening Christian Endeavorers took a leading part, Bro. Eric Steele presiding. Bro. Maxwell gave a brief address on "Saved to Serve." Endeavorers contributed a choral item, and Alan Burgess sang a solo. A young man renewed his covenant with the Lord. The church is taking a very prayerful interest in the call of Sister Helen Wiltshire to overseas work. She has wielded a very fine influence both at the hospital while in training and amongst the young people of the church.

Wangaratta.—On Jan. 29 Bren. T. R. Morris and W. Gale visited the church, Bro. Gale's gospel address being much appreciated. During January Bro. Banks gave a very interesting series of addresses on "The Christ of the New Testament." On Feb. 5 the C.E. held a tea at the chapel and "listened-in" to Bro. A. A. Hughes' address. At gospel meeting which followed, several Endeavorers took part. A message in song was rendered by four young women. A crowded meeting heard Bro. Banks preach on "Why not Make Him King?" There were 94 at Bible school. Women's guild has resumed with enthusiasm and 21 members.

Stawell.—Y.P.S.C.E. and J.C.E. were well represented at union rally at Ararat on Feb. 4, and took part in gospel service on 5th. P.B.P. chapter resumed on Feb. 2. Bro. Clive Hufield was welcomed into fellowship on Jan. 29. Bro. Thoroughgood delivered fine addresses. At night he also rendered a solo. Sister Eric Cunningham has been elected Bible school secretary in place of Bro. A. Arnel, who has gone to Sunshine. At annual business meeting and election of officers the following were elected: Secretary, Bro. Jackson; treasurer, Sister Mrs. Cunningham; organist, Sister Wilson; deaconesses, Sisters Chapman, King and Jones; deacons, Bren. Jackson, King, Holwell, Collett, Cunningham and Shuttleworth.

NEW SOUTH WALES.

Merewether.—The annual Sunday school picnic was held at Stockton. An enjoyable time was spent by about 75 scholars, teachers and many friends.

Sydney (City Temple).—Meetings on Feb. 5 were well attended, and Bro. Maclean's messages

much appreciated. Two young people were received into fellowship, having recently put on their Lord in baptism.

Canley Vale.—On Feb. 4 church and young people enjoyed a happy farewell social with Bro. Wilson. On Feb. 5 he exhorted a good congregation, and at night preached an excellent farewell sermon on "Beauty and the Beggar." The church regrets that his term with the church was so brief. Sickness prevails in several homes.

Mosman.—On morning of Jan. 29 Bro. Stuart Stevens spoke on "What have I More?" At night G. E. Burns' gospel subject was "Why did Christ Die?" On Feb. 5 Dr. Oldfield told of his work at Dhond; "Jesus Christ as Paul knew Him" was Bro. Burns' evening subject. An increase rally in Bible school is to commence in March. Fresh interest has been aroused in the mid-week meetings.

Paddington.—On Jan. 29 morning service was broadcast by station 2CH, Bro. Greenhalgh's topic being "Dope and Dynamite." A solo was rendered by Bro. P. V. Turk. On Feb. 5 there were good meetings at both services. Bro. Greenhalgh spoke from Mark 3 in the morning and at night he commenced a series of addresses on "The Second Coming." Bro. Wilson, from Lygon-st., was present.

Emmure.—Bro. Arnold, of Burwood, gave an interesting address on the feeding of the five thousand. Bro. and Sister Clave, of Taree, were received into fellowship. At gospel meeting there were two baptisms. Bro. Frank Lisle rendered two items very nicely. Bro. and Sister Stanhope were welcomed back after twelve months in U.S.A. and Europe. Bro. Stanhope has been on a special course of study.

Auburn.—Bro. Davis and family have returned from holidays. The church appreciates the help rendered by Bren. G. Gray and W. Young-husband, who took the Sunday services during the absence of the preacher, and R. Bartholomew and S. Holyoak, who conducted the prayer meetings. On Jan. 29, in response to the gospel invitation, a woman accepted Christ. The new year is opening with promise of blessing.

North Sydney.—On Feb. 5 two were welcomed into fellowship by transfer. Gospel meeting was in honor of the anniversary of C.E. movement, several young people taking part. Bro. Paternoster addressed both services. He is now improving in health. Dorcas sisters have commenced a new year with an ambitious programme. Bro. Paternoster is now superintendent of Bible school, Bro. G. Horsey having relinquished that work.

Rockdale.—On Jan. 29 Bro. Dr. Oldfield exhorted church, and Bro. Priestley preached at night. The church regrets the loss of Bro. S. Wilson who is leaving for Tasmania. Bro. Mervyn Henderson has gone to Canberra. A farewell was tendered him and presentations made. On Feb. 5 Bro. Priestley ably exhorted, and at night gave a good gospel message. Visitors from Townsville were present. Bro. Saintry, who has been seriously ill, is slowly improving.

Burwood.—A very happy week-end was spent by the young people in fellowship with some of the young people of Newcastle. A combined social was held on Jan. 28 with representatives from Hamilton, Mayfield, Wallsend, Bankstown, Rockdale, Hurstville, Tempe, and our own young folk. Newcastle young people gave a very enjoyable C.E. meeting on morning of Jan. 30. At the gospel service a gentleman confessed Christ, and was together with one of our young men baptised into the Lord.

Granville, Seven Hills, Parramatta Circuit.—On Jan. 29, while Bro. Acland spoke at Hurstville morning and evening, Bro. F. E. Alcorn, conference president, visited the churches in the circuit. He spoke in the morning at Seven Hills and Doonside, and in afternoon at "Ashwood House," Pendle Hill. Good meetings at Granville all day. Bro. Ron. Wilson gave an inspiring message in the morning. At night Bro. Alcorn's subject was "A Great Adventure."

The church is preparing and praying for the coming mission at Westmead.

Belmore.—Bible school anniversary services were a great success. 13 persons decided for Christ; 12 of these have since been baptised and received into fellowship. Special speakers for the services were Bren. R. Acland, B. G. Corlett and P. E. Thomas. Good attendances were maintained over holiday period. On Jan. 24 the P.B.P. and K.S.P. clubs visited Ford Motor Co. of Australia at Homebush. On Jan. 29 two young sisters were baptised. All departments of the work are in good heart.

Marrickville.—On Feb. 5 there was a good morning meeting, Bro. J. Wright being speaker. The new communion table, presented to the church by Sister Giles, in memory of our late beloved Sister Creswick, was dedicated by Bro. Wakeley. The generous gift is much appreciated. At Bible class monthly fellowship tea Mr. and Mrs. J. W. Lewis were guests of honor. Mr. Lewis (preacher of Dandenong church, Vic.) is taking Bro. Wakeley's place while Bro. and Sister Wakeley are on holiday. Bro. Lewis conducted evening service; subject, "The Lure of the Impossible."

DEATH.

SILVESTER.—On January 26, 1939, at her residence, 50 Second-ave., Mt. Lawley, W.A., Matilda, beloved wife of the late J. J. Silvester, loving mother of the late Eva (Mrs. J. Burt), John (deceased), and Edgar (deceased), grandmother of Vera (Mrs. L. Mercer), Jean (Mrs. A. Geary) and Eva Burt, and great grandmother of James and John. Aged 93 years 8 months.

IN MEMORIAM.

PRATT.—In loving and treasured memory of my dear husband, and our dear father, who went to be with Jesus on Feb. 8, 1934.

Still enshrined within our hearts you stay,
Fonder memories linger ev'ry day,
Because we loved you so.
—Inserted by his loving wife and children,
Athol, Jen and Valma, Albury.

SITUATION WANTED.

Housekeeper, Christian, requires position, one gentleman, middle-aged, business man preferred, church member, country essential, good references.—Mrs. Campbell, 1a Radnor-street, Camberwell.

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Obituary.

Mrs. Brown.

SISTER BROWN was called home to her Lord on Dec. 18. While young in life she gave her heart to Jesus under the preaching of the late E. T. Penny, at Cheltenham, Vic. She and her late husband were members there until the opening of the work at Oakleigh, to which they were transferred. Sister Brown was an enthusiastic supporter of all work which the church undertook, showing special interest in the women's work. Mrs. Brown was a good supporter and encourager of her husband, who was a deacon of the church here. She leaves two sons, both of whom are members of the Oakleigh church. To her sons and relatives we convey our Christian sympathy.—S. H. Mudge.

Thos. C. Walker.

ON Nov. 16, 1938, Bro. Thos. C. Walker passed to his eternal rest. In early young manhood he obeyed the gospel, and became a member of the church meeting in the City Temple, Sydney. He became a leader in young people's work, served as deacon, was superintendent of the Bible school, and in every way contributed much to the success of the work. Later his membership was transferred to Marrickville, where he occupied prominent positions in the school, was chosen as deacon, and gave of his very best in the service of the kingdom of God. His later years were spent in the fellowship of the Epping church, where he accepted a large responsibility in the carrying on of the work of this congregation. Bro. Walker is specially remembered because of his love for the boys and girls, and his real concern for the welfare of young people. For many years he trained the young folk for anniversary and missionary programmes, and prepared them for demonstrations in connection with the annual conference. His epitaph might well be, "He loved little children, and tried to do them good." His loved ones have a gracious heritage in the memory of a life made beautiful by sacrifice and service for others. The writer valued the friendship of Bro. Walker, and was honored in being permitted to conduct a service of remembrance at both the home and cemetery.—H. G. Harward.

Tasmanian News-letter.

W. S. Lowe.

Bush Fire Sympathy.

TASMANIANS have had some experience of tragic bush fires, and their sympathy with the Victorian sufferers is therefore all the more genuine. It is practically expressed through the relief funds which have been opened in most districts. The total funds contributed for this cause are now mounting towards £3000. Tasmania has its own bush fire problem which has taken much toll of property, but fortunately few lives have been lost.

Inter-Church Visitations.

A movement is growing amongst the Presbyterians of the State for the fostering of fellowship through exchange visits by groups consisting mainly of young people. Such a group from Launceston visited Hobart recently, and similar groups have visited north-west towns. Though the movement is in its infancy as yet its sponsors are working for its extension.

Another Temperance Victory.

Following the defeat late last year (in the Legislative Council) of a government measure proposing to remove the right of property owners to vote concerning a license in their district, Hobart temperance workers are now jubilant over another victory also against government influence. The government requested the Hobart City Council to grant a lease of a

site on Mt. Wellington for the erection of a modern licensed chalet by private enterprise. The Council referred the question to the rate-payers, who voted decisively against the proposal despite a very attractive proposition from the government which very blatantly supported the chalet plan. Temperance supporters charged the government with political support of vested interests prejudicial to the people. The Bishop of Tasmania was active in the campaign, as was also our own Bro. J. Park (secretary of the State Council of Churches) and Bro. L. A. Bowes, who has recently been appointed to the somewhat arduous but honorary position of secretary to the Hobart Temperance Alliance.

Historic Relics.

St. David's Cathedral, Hobart, has in its cloister walls stones from many of the famous abbeys and cathedrals of England, ranging from a sixth century block from St. David's Cathedral in Pembrokeshire to a nineteenth century fragment from Truro Cathedral, and including a stone from Westminster Abbey. The latest addition to the collection is a "Tudor Rose" stone from Westminster Hall, secured by His Excellency the Governor of Tasmania, Sir Ernest Clark, on a recent visit to England.

Public Institutions.

Hobart recently opened its new and very up-to-date public hospital of which it is said, "From all parts of the world have been collected the latest ideas in hospital design, facilities and architecture, and incorporated in the magnificent new Royal Hobart Hospital."

Under the new accrediting system which succeeds examinations in State secondary schools, a board has been set up to control arrangements, curricula, etc. Roman Catholic schools will participate, but not other private schools. In the meantime an additional Catholic appointee will sit on the board until other private schools accept the scheme.

Personal.

Bro. H. Steele, of Hobart, will enter Glen Iris this year, and carries Tasmania's best wishes.

Brigadier Dean, in charge of Salvation Army affairs in Tasmania, has received notice of transfer to Western Australia, but before his farewell services could be conducted the Brigadier had to leave suddenly for Melbourne where he is in hospital.

Mr. W. Blackshaw, M.A., B.D., a Congregational minister from London, and something of an expert in the treatment of delinquent children, has been on a visit to Tasmania.

An Invitation.

With Easter falling early in April, it is not too early to invite mainland visitors to attend Tasmania's annual conference, to be held this year at Hobart. Any who are able to come are assured of a hearty welcome.

OUT OF THE DARKNESS.

OUT of the darkness of the night
Day broke. . . . Out of the night of
grief

The morn of joy, with glowing sun
And shining dew on flower and leaf;
And every vital, vibrant thing
Felt the glad thrill of life and woke . . .
Out of the darkness of the night
Day broke.

Out of the darkness of the tomb
Christ rose, to whom the sun is dim,
A light too bright for human eyes
The dely that shone in him.
The gulf of death could not contain
The living Christ, nor earth enclose. . . .
Out of the darkness of the tomb
Christ rose.

—P. E. Noble in "British Weekly."

BIRTHDAY PRESENTS.—The better bound copies of the Churches of Christ Hymn Book are excellent for presentation. The bindings are: Flexine, 6/-; Roan, 7/9; Morocco, 10/-; Grey or Blue Morocco, 11/6. Postage, 3d. book extra in Australia; 4d. to N.Z. Gilt Lettering: 2 initials, 1/9; 3, 2/-; Short name, 2/3; long, 2/6.

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⊙

PERILOUS PROSPERITY.

Sometimes, as I am about to come to the pulpit, a paper is put into my hand, to the effect that the prayers of the congregation are requested for such and such a person in deep affliction, but there are others who are not less in need of being remembered at God's throne. One day, when the celebrated George Whitfield was about to commence the service, an intimation was read out from the desk below: "The prayers of the congregation are desired for a young man who has become heir to an immense fortune, and who feels he has much need of grace to keep him humble in the midst of his riches." Nothing tries a man so much as the favor of fortune and the flattery of the world.—J. Thain Davidson.

⊙

PERSONAL PRAYER BOOKS.

As the Spirit deepens our solicitude and widens our prayer circle, we will find many things for which to pray. Such a thing as my occasional forgetfulness must not be allowed to hinder me from doing this work. Johannes Johnson, a great Norwegian missionary, once told of a missionary's wife who, little by little, permitted herself to be trained in the holy work of prayer. As a result she found more and more things for which to pray. At last she was unable to remember them all. So she went to work and resolutely wrote them down in a note book. When she was about to pray she simply took out her little note book and spoke with God about the one thing after the other which she had noted down. Thus she continued to pray for a large number of people and many Christian enterprises. As soon as she was given something new for which to pray she wrote it down in her little book. And as the Lord granted her prayers, she crossed out the entries in her book and wrote in the margin, "Thanks." I have never had much faith in the old prayer books with their prayer formulas, although they, too, have no doubt been helpful to some people. But I would recommend most highly prayer books of this kind.—O. Hallesby.

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lane, Melb., C.I. Tel. MX 3983.**CHRISTIANITY IS NEVER POPULAR.**

SOMEONE has said that if Christ came to Parliament he would be first popular, then puzzling and then persecuted. We either passionately love him or passionately hate him. Of course we can take neutral attitudes toward him, but only if we stay in the dim distance from him. Get close to him, and the soul either stiffens in opposition or melts in surrender. The Christian partakes of that same uncompromising quality. Christ on his cross disturbed "the feast" at Jerusalem. The Jewish leaders asked that he be taken down from the cross, for his presence upset their feast. The Christian upsets the trivialities of men by the grandeur of his purposes, and disturbs their lustful feasts by his sacrificial spirit.

The words of Jesus are literally a fact, "Woe unto you when all men speak well of you," for if they do then you are accommodating yourself to all men, including their sins.

Christ being what he is and the Christian being what he should be, he is bound to know suffering as the result of following that Christ.—Dr. E. Stanley Jones in "Christ and Human Suffering."

THOUGHT FOR THE WEEK.

IT is not a sign of being in the
grace of God when one is out of
favor with men.

—Dr. G. Campbell Morgan.

A MISTAKEN IMPRESSION.

THERE is an impression among some people that a man is a better man after having tasted sin, after knowing evil experience, then repenting, being forgiven and restored. This is a mistaken impression. Innocence is far better than penitence. Penitence is infinitely better than despair, but a life is never so beautiful after sin's fires have swept over it as it would have been if it had been kept unharmed and had realized God's first thought for it.—Dr. J. R. Miller.

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