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"In Christ There Is No East or West."

IN a striking address before the Glasgow Chamber of Commerce on Thursday last, the British Foreign Secretary (Sir John Simon) referred to the increased interest which the British public is taking in foreign policy and international relations. He said that the greatest of all contributions that the Government could make to trade was to promote the peace of the world and a spirit of confidence between peoples. These are weighty words. Every Christian will agree that, whether commerce be benefited or not, the cultivation of friendly relations and the promotion of peace are in the very forefront of world needs.

A Christian approval.

Surely it might be expected that throughout the church of Christ there would be at once the desire, the prayer and the effort to further the cause of peace and goodwill. Any worthy project to this end should be welcomed. The Christian dispensation was ushered in by a proclamation of goodwill and peace. We are never tired of declaring that Jesus was "the Son of man," linked with the race as no other was. He was above all racial prejudice and transcended the narrow limitations of parochialism and nationalism.

Would that it were possible for us all to reach the standard of Christ. The Father loved the world, and gave his Son to be its Saviour. The Lord Jesus loved humanity and "gave himself a ransom for all." The Gospel which he told his disciples to preach was intended for the whole creation, and there were no favorite races, colors, or classes of society. The universality of Christ and his Gospel is one of the most attractive features of Christianity.

May we not say that the church of Jesus Christ was established for the furtherance of peace and goodwill? The distinctions of earthly relationship, social affinities, and national associations should find no place there. The middle wall of partition between Jew and Gentile was broken down. The apostle Paul declared the oneness of men in the church of the Lord Jesus Christ. The Christian has come to the place "where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bond-

man, freeman; but Christ is all, and in all." It will be a happy day for the world when every professed Christian not only gives verbal assent to the apostolic position, but lives up to the spirit of the teaching.

The German situation.

We have seen just recently some denials—not in words but in action—of the principles of the universality of the Gospel and the oneness of believers in Christ.

Some weeks ago we referred to the intricacies of the German situation and the attempt to get a national church, with a "Reichs-bishop," sympathetic with Nazis, who would exercise an ecclesiastical authority akin to despotism. It will be recalled that there was an "Aryan paragraph" inserted in the constitution of the United Evangelical Church which gave rise to much discussion. Undoubtedly the effect of this was to give Jewish Christians—who have suffered much socially and politically—an inferior place in congregational life.

There have been emphatic protests made by German pastors and leaders to this "Aryan paragraph." Professor Rudolf Bultman, of the Marburg faculty, is one who has written cogently on the subject. We may quote a few of his sentences:

"It is my conviction that the Aryan paragraph places non-Aryan church members in a position of inferior rights and inferior dignity. All the assurances that there is no infringement in the paragraph of the full Christian status of non-Aryan believers seem to me to rest on self-deception. What gives to anyone within the church the right to proclaim the Word? Are the personal qualities required of such a nature that a particular racial descent must be included among them? Or is the one and only essential requirement that each baptized member shall possess the Spirit of Christ, and with it the right to speak according to the measure of the Spirit? Does he who declares the Word in the church speak from his racial consciousness or from the Spirit of Christ? And can there be a genuine acceptance of our Christian brothers, or a true brotherly love, if we feel ourselves forbidden to bear 'the word of the Spirit' from a non-Aryan brother? If I were a non-Aryan or non-purely Aryan Christian I should be ashamed to belong to a church in which I was allowed indeed to listen, but must keep silence. Moreover, according to Reformation teaching, the preacher is not set like a priest above the congregation, but is called by and out of it. There exists therefore a peculiar mutual relationship, which is not indeed 'a religious-psychological circle,' but a circle created by objective realities. This circle is broken if Christians are allowed to count as members, but forbidden to hold the preacher's office. The recognition accorded them is in that case not genuine."

We formerly referred to the opposition of the famous German theologian, Karl Barth, to the proposals. Since we wrote Barth's most recent volume—a little book entitled "Theological Existence To-day: A Plea for Theological Freedom" has reached Australia. The English translation is by R. Birch Hoyle, and the publishers are Messrs. Hodder and Stoughton. The little volume is much better than its title. In it Barth trenchantly deals with the "German Christians" and their aims. Following their directions as presented in their standard documents, he writes:

"What distinguishes these 'German Christians' and their demands, in view of other demands which perhaps sound a similar note? This:—to them the acknowledgment of 'the majesty of the Nationalist Socialist Government' is not only a matter of citizenship, but also a matter of religious belief, and they demand a church which agrees with them in this . . . In future the church must be 'the church of the German people,' that is to say, 'of Christians of the Aryan race.' The Reichs-bishop as 'spiritual leader who has to be responsible personally for the ruling decisions,' is to be elected by 'primary ballot and by the voting lists of "German Christians";"

PRINCIPAL CONTENTS.

	Page.
"In Christ There Is No East or West"	129
Sincerity	130
His Disciples and His Doctrine	131
Prayer Corner	131
The Real and the Ideal	132
The Lord's Table	132
The Great Memorial	133
Home Circle and Family Altar	134
Our Young People	135
Here and There	136
News of the Churches	137
Foreign Missions	138
Our Book Table	139
Obituary	142

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non-Aryan Christians being excluded from voting."

Barth's reply to this is vigorous and definite:

"What I have to say to all this is simply said. I say, absolutely and without reserve NO! to both the spirit and the letter of this doctrine."

Again:

"The fellowship of those belonging to the church is not determined by blood, therefore, not by race, but by the Holy Spirit and Baptism. If the German Evangelical Church excludes Jewish-Christians, or treats them as of lower grade, she ceases to be a Christian Church."

These are strong, searching words. With leaders and some thousands of pastors holding such opinions, there is hope that in Germany there will be made a successful stand for freedom.

A warning from America.

A second illustration of the need of considering Christian principles in regard to racial distinctions comes from America, where the recrudescence of the lynching evil has shocked the right-thinking portion of the community. Many Christian people are alarmed at the manifestation of race hatred involved in the terrible scenes enacted. In the February issue of the "World Call" appears a striking cartoon labelled "Let not thy right hand know —." The figure of a man representing "Christian America" fills the central position of the picture. With his right hand he is dropping a dollar into a contribution box for the negro in Africa, while with his left he holds the hangman's noose for the negro in America. The writer of the article seeks to make an application of the needed lesson to those who are far from condoning, to say nothing of participating in, lynching parties:

"The Federal Council of Churches of Christ in America for twelve years has sponsored a Race Relations Sunday. In these twelve years has your church had a negro speaker? Has your pulpit been as fair to the negro as to the Chinese, the Japanese or the Hindu? While you have made multiple contacts with mission fields and have written letters of appreciation to workers in them, have you made a single helpful contact with a negro church in your community or written one letter of appreciation to its leader? After twelve years of suggestion and coaching, after the issuance of the social creed of the church, have the Christian leaders come to the place where they will sit down as one body with no body excluded because of race?"

Let no one think we write simply to call attention to the shortcomings of Americans and Germans. We in Australia may easily be guilty of the sin of racial prejudice. How have we treated Australian aborigines? Do we look with disdain on peoples of other nations? Have we failed to recognize that these whom we call colored people are as dear to the heart of God as those of our own nation? Would we exercise any religious discrimination against Christians of any land? Are we professing to be Christian in life and attitude while yet we act as if in Christ Jesus the distinction of Jew and Greek, barbarian and Scythian, were to be maintained? If we are, there is need of a revision of our faith and a change in our practice.

Sincerity.

Stella Snow.

We do not hear as much about sincerity as we do about most other virtues. Perhaps it is because it is not so common and is harder to attain than those other worthy qualities of which we so often speak.

What is sincerity? Cruden's Concordance defines it thus: "This word properly signifies truth and uprightness, when the heart and tongue agree together. Sincerity is opposed to double-mindedness or deceit, when the sentiments of the heart are contrary to the language of the mouth."

This definition at once places sincerity above many other virtues: it shows it as a quality so strong that it embraces the essence of the rarest qualities, absorbing them into itself. Truth, uprightness, guilelessness, unaffectedness, are all found in sincerity. Purity could be included, also, for in casting out lies, deceitfulness and disloyalty from the heart one becomes pure. According to its Latin derivation the word sincerity means pure, or without mixture.

Sincerity is like a rare orchid that can only be reached after climbing up mountains of difficulty, after much striving against fierce temptation. For how much easier it is not to be sincere. How easy to let the tongue give flattery while the heart condemns. For sincerity is often cast aside in order that one might win man's approval. And worldly praise is sweet to the ear unless that ear is attuned to the sweeter music of God's approving "Well done, thou good and faithful servant."

That Nathanael possessed that rare and precious quality we know, for did not Jesus exclaim, in almost awed surprise at having found so rare a virtue, "Behold an Israelite indeed in whom is no guile" (John 1:47).

Those nine words give us a picture of Nathanael which elevates him to a high place in our esteem. We would like to have met him. He was a man in whom we could have implicit faith, a man whom we could trust, a man in whom we could confide, a man whose counsel would be worth heeding, a man of truth and integrity—a man without guile.

Why do we plant the seeds of guile and insincerity in our hearts? True, they bear blossoms of a sort, a multitude of blooms consisting of fulsome worldly flattery. We breathe in the unwholesome fragrance, absorbing it until our brains are surfeited. But soon those flowers fade. Later the plant bears again and we see the harvest of our own sowing, a few drab sprays of ugly blossoms. They are the late blossoms of the plant of insincerity and they represent our fellow man's mistrust of us.

But what of sincerity? Sincerity is hard to gain—there are no seeds scattered free on the winds. We have to climb to get it. There

are no gaudy sprays of worldly praise to be gathered from it, for in planting sincerity in our hearts we must relinquish much of the praise which we might otherwise have appropriated for ourselves; we must give honor to whom honor is due. We must make our tongues agree with our hearts.

What then is the reward of sincerity, since so much is relinquished and so much striving is needed in order to acquire it for ourselves? Will the mere possession of so rare a virtue be our sole reward on earth, or may we expect any rare blossoming? We feel as though our enemies, having planted the quickly blossoming plant of insincerity, have an advantage over us. Will not their evil overcome our good? Let us seek higher guidance in order to solve our problem.

In Titus 2: 7, 8 we read: "In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of contrary part may be ashamed, having no evil thing to say of you."

There we have the assurance of the word of God that the final victory will be with the sincere. Our enemies will be ashamed, having no evil thing to say of us. Sincerity brings with it some reward on earth. It is a sorter out of friends. In moulding our own characters it seeks its like, drawing magnetically to our sides kindred souls, and by the very aura of its purity debarring less worthy souls from intimate communion.

Insincerity seeks a myriad friends regardless of quality. Godly or ungodly, it matters not so long as the numbers swell and swell.

Sincerity sorts out the sheep from the goats. It sitteth not in the counsel of the ungodly. So some of the beautiful rare blossoms of sincerity are our own staunch and true friends who will be loyal unto death. Another reward of sincerity is a good conscience towards God. Paul says, "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, we have had our conversation in the world" (2 Cor. 1: 12).

But if sincerity brought us no reward on earth, if it brought nothing but the jealousy of the ungodly and the spite of the dishonest it would still be to our gain to have acquired it for the sake of the hereafter when it wins the approbation of our Saviour and we hear from him such words as these: "Behold one in whom is no guile."

O soul, why dost thou weary thyself
with earthly things?
They turn to dust and ashes—they
speed away with wings,
Jesus alone can give joy that will ever
live.

—Wolfe.

His Disciples and His Doctrine.

John 18: 19.

A. B. Withers.

To the question of the high priest Jesus was not silent, but he did not give the answer that was wanted. Hubert L. Simpson calls the question "the acid test," saying, "Annas and Caiaphas and Pilate can find no fault in Jesus himself, but he is vulnerable in the persons of his disciples." "The high priest therefore asked Jesus of his disciples and of his teaching."

His disciples.

Two of them were there in the palace of the high priest, having followed Jesus; and one, "known unto the high priest," had gained admission for the other. In being let in, Peter said that he was not a disciple of Jesus. What would Jesus say of his disciples? What would he say of the two there? of the one who said, "I am not"? What would he say of the absent disciples?

What had he said to them? "I know whom I have chosen." He could not count on all, but on nearly all; on all but "the son of perdition." Jesus spoke to the disciples, calling them, "Little children"; and allowance is made for little children. "By this shall all men know that ye are my disciples, if ye have love one to another." The high priest asked Jesus of his disciples. If they obeyed their Master, love would reveal them, for it was "a new commandment" from him.

One betrayed him, and one denied him; but he was going to prepare a place for his disciples. Judas had "his own place." To the rest Jesus said, "I go to prepare a place for you." They would have the Comforter, "the Spirit of truth; whom the world cannot receive." They were branches that had only to abide in him to bear fruit.

"Ye are my friends, if ye do the things which I command you." In things like this which Jesus said, we know his mind about the disciples. There is no need to ask about them. Here it is that they are his friends. With the Comforter, they were to bear witness of Jesus. "And ye also bear witness because ye have been with me from the beginning." They could bear witness. Their time with him made them able; and they would. One of them wrote, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us."

All these things Jesus said to his disciples, though they all would be scattered and leave him.

His teaching.

Jesus said nothing of his disciples or of his teaching. He knew his disciples. There was good in them. They would not leave men wondering about them. It is recorded of Peter and John, that men "took know-

ledge of them, that they had been with Jesus." Men that amazed their fellows were disciples of Jesus.

Of the teaching, others could speak. "I have spoken openly to the world; I ever taught in synagogues and in the temple, where all the Jews come together; and in secret spake I nothing. Why askest thou me? ask them that have heard me, what I spake unto them; behold these know the things which I said."

There is nothing against a man asking both of the disciples and of the teaching of Jesus. Jesus was asked by a man with no good motive in asking. A modern writer says that "it is not too easy to separate Jesus' teaching from those accretions to it which have become substitutes for it." In this case it is necessary to ask and to find out.

In some things we could be much more like the disciples, in spite of their weaknesses; and in all things we have to come to the perfection of the teaching of Jesus.

GOD'S WILL.

God's Will in me
Is Life and Immortality.

God's Will in me
Is Truth and Good and Purity.

God's Will in me
Is Faith and Hope and Charity.

God's Will in me
Is Health and Sweet Simplicity.

God's Will in me
Is one symphonic Harmony.

When one with thee, my life shall be
Attuned to gladsome Melody.

—Alice Nevin.

A Campbell Morgan Illustration.

"A man went into a stone-yard at Liverpool where stonemasons were occupied in chiselling away great blocks of granite and marble. He looked at one man and said, 'What are you doing?' (Chip, chip, chip.) 'Why,' said the man, 'I'm earning about a pound a day.' The visitor went to another man. 'What are you doing?' 'Oh,' he said, 'trying to make a living,' and—(chip, chip, chip)—he went on with his work. After a while, the visitor thought he would ask a third. 'Doing,' cried this man, 'Doing—(chip, chip, chip)—why, I'm building a cathedral!' Ah, when you get to Christ, without any reserve you see as you go on with your work—(chip, chip, chip)—preparing for tea meeting or presiding over conventions—you are taking part in the bringing in of God's Kingdom. More than 30 years ago I got an article by Thomas Champness, and I have read it until it is nearly worn away, though I have never shown it to anybody. It was headed 'Sheer Hard Work.' He said no minister ever ought to lay his head on his pillow until he was conscious that his strength had been spent in the business of his Lord. God only will know the effect that article had upon me. I know the bruising, the anguish, the pain in work, but I know what rest is because I know my Christ is ruling over all things. Oh, you may be chipping away at stones, but if you are with Christ it is worth while!"

The week-day side of our life has a great deal more to do with our spiritual life, with the building of our character, with our growth in grace, than many of us think. Some people seem to imagine that there is no moral or spiritual quality whatever in life's common task-work. On the other hand, no day can be made beautiful whose secular side is not as full and complete as its religious side.—J. R. Miller.

Prayer Corner.

Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.—Psalm 31: 24.

⊙

One of the greatest trials and miseries of this life seems to me to be the absence of a grand spirit to keep the body under control; illnesses and grievous afflictions, though they are a trial, I think nothing of, if the soul is strong, for it praises God, and sees that everything comes from his hand.—St. Teresa.

⊙

Lord, in this awful fight with sin
I would not just prevail;
Against each lust so strong within
I would not almost fail.
Full, gladsome, glorious victory
Should crown the holy war;

Lord! I would triumph well—would be
A more than conqueror.

—Thomas H. Gill.

⊙

Go with each of us to rest. If any wake, temper to them the dark hours of watching; and, when the day returns to us our sun and comforter, call us with morning faces and with morning hearts, eager to labour, eager to be happy, if happiness shall be our portion.—Robert Louis Stevenson.

⊙

⊙ Lord, give us all, we beseech thee, grace and strength to overcome every sin; sins of besetment, delirium, surprise, negligence, omission; sins against thee, our self, our neighbour; sins great, small, remembered, forgotten. Amen.—Christina G. Rossetti.

The Real and the Ideal.

G. Percy Pittman.

In Bombay recently I met a talented young Indian artist named Godbole, whose pictures have won prizes in a number of exhibitions. He showed me a photograph of one of his large cartoons entitled *The Real and the Ideal*. The Real was represented by an ugly idol, at whose feet a woman, rapt in ecstatic devotion, was kneeling with closed eyes. In the background was the artist's conception of the Ideal, the divinity whom she was worshipping, perhaps in ignorance,—a gracious spirit-like figure of Vishnu, whose hands were stretched out in blessing towards the bowed head of the devotee. There were other figures in the picture representing the same idea,—Indian musicians playing on their primitive instruments, while the heavenly minstrels of the Hindu Pantheon hovered above them playing celestial melodies.

As a result of the impact of Christian thought on the Hindu mind, a new interpretation of the crudities and absurdities of idolatry has arisen of late, and many strange ideas are being read into the ancient faiths of heathendom which do not properly belong to them. They may have a certain beauty and plausibility, but the average Hindu knows nothing of such hidden and spiritual meanings in his religion. When he worships an idol he has no conception of a separate unseen Being represented by it. All his thoughts centre in, and are circumscribed by, the idol itself. Not long ago, just at the back of our bungalow in Rajhara, I saw a village barber, an illiterate but pious man, worshipping with deep devotion the stone image of Shiva. In conversation I found that he firmly believed that some mysterious divine power resided in the stone itself. I asked him:

"Where is the evidence of this power? I can strike the idol, if I choose, and it cannot strike back at me. I could spit upon it and kick it, but it would remain inert and helpless."

"Ah, Sahib!" he replied, "that is because he is so good, so kind and merciful and longsuffering. But if he chose, he could flash forth from within that stone such terrible power that you would be utterly consumed in an instant."

No argument would move him from this belief. I spoke of God and of Jesus, but his faith was fixed firmly in the idol, and his mind came back repeatedly to the evil-shaped stone image before which he bowed his head to the ground. The Brahmins claim that by the blessing and consecration of the priest, in a ceremony called the *Pratishtha*, the stone is turned into a living thing, and becomes a part of the great god himself. But for the millions of illiterate Hindus there is no ideal, invisible divinity merely symbolised by the wood or clay or stone, and it has been reserved for modern Westernised pundits to import these refined ideas from Theosophic sources, frequently without being aware that they are doing so.

It is true that idolatry among the heathen is not so culpable as among the Old Testament Jews who had received the knowledge of the true God, but yet both Old and New Testaments condemn it among the Gentiles, as well as among the Jews, as an act of supreme folly, and an abomination to God. It is depressing to think that, in spite of all the efforts of missionaries, there is more idolatry in the world to-day than in the days of the prophets and apostles, or than in the times of the beginnings of modern missions. The natural increase of the prolific Eastern nations is filling the world with idol-worshippers, while the Western nations who are nominally at least worshippers of the one true God are rapidly decreasing in numbers. If Jesus does not return soon, he will surely not find faith on the earth, but a world submerged in idolatry. Foreign Missions are Christ's witness against idol-worship, and the honor and

glory of the only true and living God demand this witness as never before. As long as there is an idolater in the world, Foreign Missions must be carried on and pushed forward.

"O Lord, be good to me: thy sea is so wide and my boat is so small."

I happened to see these words this morning on a card hanging above the desk of the baggage clerk on board the S.S. Maloja. The seas were rushing past the port-hole, and the propellers shuddered through the great ship, and there hung that prayer in a place where it might least be expected. I thought of many invisible seas and boats,—the wide sea of life and the small boat of the individual soul, the sea of eternity and the boat of time, the sea of thought and the boat of the mind of man, but chiefly my thoughts turned to the great sea of the heathen world, and the tiny craft of Missions, tossed about by every wind that blows, and almost threatened with destruction by the opposition and indifference of Christian people, to say nothing of the world. It is bad enough when financial depression assails the frail vessel, but when the chilling winds of criticism beat upon it from those who should be its friends and supporters, our only prayer is a cry like this: "O Lord, be good to me."

"Thy sea is so wide." With more heathen in the world to-day than ever before, the problem of their evangelisation grows more difficult hourly. Let no one dream that the task is done. It is indeed hardly begun. New

issues are constantly arising, with the emergence of national and racial ambitions, the supplanting of the old religions by an education which fails to supply a new one, the spread of Communistic principles among an emotional and inflammable people, and the distressing poverty of masses to whom even the depression and unemployment of the West would spell wealth and luxury. The three hundred millions of Africa, the three hundred and fifty millions of India, and the four hundred and forty millions of China are a wide, wide sea of misery and helplessness, of ignorance and superstition.

"My boat is so small." In spite of the thousands of missionaries and co-workers, Foreign Missions are still a small effort in comparison with the great need. The churches of Christ especially seem to be doing so little. Our Australian, British, and even American Missions are tiny enterprises compared with the Missions of other bodies. Even Baptists, Brethren, Seventh Day Adventists and Pentecostians are numerically far beyond us. In the home lands our churches make a fairly good showing, but on the foreign field we cut a rather pitiful figure. Let us not forget that our boat is still very very small.

The cry of each heart should be "O Lord, be good to me." Only prayer and faith can breast the waves. We must depend less on appeals to men and more on appeals to God. While it is true, as our Lord said, that the children of this world are often wiser than the children of light, and we must be as prudent and diligent in spiritual affairs as the world is in its temporal concerns, it should also be remembered that the wisdom of this world is foolishness with God, and the things which are highly esteemed among men are an abom-

At the Lord's Table.

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

HOW OFTEN?

As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.—1 Cor. 11: 26.

How often should it be? Our Lord did not say. Churches differ in their faith and practice. Some keep the feast only at extended intervals—quarterly, or even annually. More frequently the supper is observed as a monthly institution. It is our custom to meet for this sacred purpose every first day of the week, and we do not hesitate, in special circumstances, such as in cases of sickness, to spread the Lord's table on other days besides.

Alexander Campbell pointed out that while all churches acknowledged the breaking of bread to be a divine institution, they differed much in their views of the import of the institution. In one idea, however, they all agreed, that it was an extraordinary and not an ordinary act of Christian worship, and consequently did not belong to the ordinary worship of the Christian church. That resulted in an incorrect attitude towards the supper. As an extraordinary event in the worship of the church, it could only be attended to occasionally, and then with a degree of preparation and a solemnity of observance that destroyed the joyous character of the feast, as it was experienced by the early disciples. The frequency of the observance of the supper, therefore, will have an important relation to the meaning that it has for us.

Those who practise the less frequent observance plead that the weekly communion service tends to diminish its beauty and effectiveness, that it brings with it a familiarity which induces thoughtlessness and irreverence, and thus destroys the significance of this divine ordinance. It is claimed that the more infrequent meeting gives opportunity for special preparation of heart and mind that could hardly belong to the weekly gathering. It seems clear, however, that at least one New Testament church met every first day of the week to break bread, and there is no indication, apart from that, what the practice of the early church was. We are persuaded, as a result of our experience, that the coming together with the return of every Lord's day, to partake of the supper, has spiritual values that can be realised in no other way. It is surely not too much to ask of us, as disciples of the Lord Jesus Christ, that every week we follow the apostle's suggestion: "Let a man prove himself, and so let him eat of the bread and drink of the cup." Certainly those who make the weekly observance the habit of their lives, believing it to be in accordance with the divine will, find therein a satisfaction of soul, and a renewal of spiritual power, which nothing else can give. Let us come therefore, though it is but a week since last we met thus, with grateful thanks, sincerely seeking the benediction that awaits his people here.

ination to the Lord. We must lay aside worldly methods and ideals as far as possible, and approximate as closely as we can to those of the New Testament.

Hudson Taylor once said, "It is good to live from hand to mouth when it is God's hand and our mouth," and this may be experienced not only by the individual, but by the church and committee. There is a sense in which every mission, whether home or foreign, is a faith mission, but we must surely recognise that there are degrees of dependence, and it will always be found that the farther we go in reliance on the Lord alone, the greater will be his response. When I hear brethren speak of reliance on the brotherhood, something seems to jar; but there can be no exception taken to complete trust in God, and though his sea is so wide and our boat so small, he will surely be good to us.

Twenty-five years ago when Mrs. Pittman and I left Australia for India, it was with many doubts and fears. We were going to a place in a backward district where there were no

other missionaries, no mission houses, and no organised work, and we were not acquainted with the language of the people. When we landed at Calcutta there was no one to meet us. At first we lived with an Indian in the native bazaar. For five years we had no colleagues, and then the great war came and disturbed all our plans. But the Lord was good to us, and we were enabled to learn the language, build bungalows, and establish stations and outstations. Other missionaries joined us, and to-day there are ten Europeans, many Indian workers, four bungalows, three boys' and girls' schools and hostels, five churches, and about three hundred enquirers under instruction. And yet the work remaining to be done is so vast that, in comparison, we seem to have accomplished hardly anything. In that one district alone there are more than 3000 towns and villages where there are no Christians at all, and all over the East the conditions are similar. The Real and the Ideal are still very far apart. May the Lord bring them nearer every day.

The Great Memorial.

A Bond of Unity.

Ethelbert Davis.

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one body; for we are all partakers of that one bread."—1 Cor. 10: 16, 17.

In all the figures of human language there is nothing that more wonderfully sets forth the idea of unity than this of the one body partaking of the one bread. Scripture interprets scripture, and these words penned by Paul find their interpretation in the statement of Jesus recorded in John 6: 56: "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." And, again, in those words of John 15: "Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me."

In Christ's sublime communion prayer he sets forth, not in figure but in literal words of literal import, his will for his followers: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they may be one; as thou, Father, art in me, and I in thee; that they may be one in us, that the world may believe that thou hast sent me."

How a Bond of Unity?

How is this great memorial a bond of that unity which Christ prayed should exist between his people? How is this memorial a bond of that unity which the Holy Spirit enjoined as essential to the life and function of the church? How is this memorial a bond of that unity which is first cemented when "by one Spirit we were baptised into the one body"? How is this great memorial a bond of that unity which is so definitely set forth in the "one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all"? J. R. Seeley, in "Ecce Homo," says, "A common meal is the most natural and universal way of expressing, maintaining, and as it were, ratifying relations of friendship. . . . It has never been questioned that the doctrine of the brotherhood of mankind and of the duty of universal benevolence and charity is a main feature of Christianity. This doctrine, then, is very plainly symbolised in the Lord's supper."

Centres Thought on Christ and His Cross.

First, it unifies by calling us back repeatedly

and centring our thoughts on Christ and his cross. "And I, if I be lifted up from the earth, will draw all men unto me," was Christ's pronouncement of a fact that would persist throughout all the ages.

The cross of Christ unifies as nothing else can. Great national religions have not been sufficient to galvanise men into lasting brotherhood. History reveals to us the bitterness of ancient religious feuds. Great national ideals have not been potent enough to bind men together in enduring bonds of brotherhood. People to-day of the same ideals are tearing at each other's throats. Family ties can not always unite men and women together. In civil wars fathers have fought sons and sons have slaughtered fathers. Families are often divided though the same blood runs in their veins. But the cross of Christ has brought together the most diverse natures. By the cross men and women of differing customs, languages and beliefs have been cemented in holy and lasting fellowship.

A story that comes from the mission field will illustrate this. A lady missionary went to a heathen village to examine some Bible-women who had learned to read after they were married and had families. As part of the examination one humble village woman was asked to tell a Bible story. The village woman sat on the floor; the missionary, a college graduate, sat on the floor near her. The village woman told the story of the crucifixion. She told the story through until she came to the part where they drove the nails through Christ's hands and feet. Then she began to weep, and then wept louder, and at last threw her arms around the missionary and said, "I cannot go any further—it will break my heart." The simple village woman and the college graduate sat together and wept at the cross. The representatives of East and West; the representatives of learning and illiteracy were weeping and rejoicing at the feet of Christ of Calvary.

The supper brings us back continually to the cross of Christ, where we are reminded that Christ died to save us from sin.

Drawn to Each Other.

The supper unites because it draws us to Christ, and when we are drawn nearer to Christ we come closer to each other. This is the sentiment expressed by Thomas Bracken:

"O God! that men would see a little clearer,
Or judge less harshly where they cannot
see!

O God! that men would draw a little nearer
To one another—they'd be nearer thee,
And understood."

As men draw nearer Christ they come closer to each other. When we are close up to Christ we see our brethren as Christ sees them. We cannot sit around the table and harbor unkind thoughts against each other. We cannot say unkind things while our lips are moist with the symbol of the blood of Christ.

The more we study the feast the more are we driven back on the belief in close communion—that only those who love Christ and who really love one another are entitled to partake of emblems of undying love; and that those who profess to love Christ and wilfully neglect the feast are sinning against him. None are invited to the supper who are not in vital sympathy with him, for the Scriptures say, "Ye cannot drink the cup of the Lord and the cup of devils."

It is only when we love and honor Christ that we love and in honor prefer one another. We rise from the love of Christ to the love of our brothers. An ancient Grecian philosopher, Plato, taught the world to rise from the lower to the higher: "We must rise from the love of one to the love of two, and from the love of two to the love of all fair forms, and from the love of all fair forms to the love of the eternal loveliness." Paradoxical as it may seem, we rise from the love of Christ to the love of men. The present Bishop of London, dwelling on this same thought, said, "He that loveth not his white brother whom he hath seen, how can he love his black brother whom he hath not seen? And so we may ask, if we do not get close to and love Christ, how can we get close to and love our brother, be he black or white?"

On an Equality.

The great memorial is a bond of union because it places us all on an equality. At the Lord's table there are no reserved seats. That is one of all places on earth where the rich and the poor meet together, and where they remember that the Lord is maker of them all. There are no rich; there are no poor; there are no great and no small; there are no learned, and no illiterate; there are no masters and no slaves at the "Feast of love divine."

How can there be any distinctions when by invitation of the same Lord we eat the one bread and drink the one blood, at the one table? Whatever distinctions there may have been they are no longer recognised, for the King who has invited us to the feast has provided for each the wedding garment, and by that has obliterated every mark of distinction.

One Bread.

We come back now to the text from which we started out: "We are partakers of that one bread." The great memorial is a bond of unity because we all eat the same spiritual food and drink the same spiritual drink, which is Christ. We express the truth fully in that hymn we sometimes sing:

"One Christ we feed upon, one living Christ,
Who once was dead, but lives in glory
now;

One is the cup of blessing which we bless,
True symbol of the blood which from the
cross did flow.

"O feed me daily on the Living Bread,
Refresh me hourly with the Living Wine,
O satisfy my famished soul with food,
And quench my thirst with fruit of the
eternal vine."

The Home Circle.

Conducted by J. C. F. PITTMAN.

FAITH AND HOPE.

There's never a cloud, however black,
Without its silver lining.
And ever to the eye of faith
The sun is somewhere shining.
Though clouds be black with storm portent,
Above blue sky is shining;
The voice of hope within the soul
Forbids doubt and repining.

The rain's white billows may engulf
With blinding sheets of spray.
But hope will see the rainbow's hues,
However dark the day.
No day so dark but faith and hope
Can bridge the gulf of gloom,
Can pierce the shadows of the night
And shine beyond the tomb.

—Bertha Hornung.

THINKLETS.

The richest country is not the one that has the most wealth, but the one that has the least poverty.

The chief reason why charity does not begin at home in these recent modern times is that there is nobody there.

Your strength is seen in the things you stand for; your weakness in the things you "fall" for.

Conceit is a weed that starts growing in the early springtime, and goes to seed before the summer is done.

If you will only look for them you will find the world just full of beautiful ugly people.

Beware! That "mining-claim that is just ten feet from a million dollars" is just one million feet from ten dollars. I know.

Many a person is bound by the chain that is wrapped around other people.

Some people explode under exactly the same conditions that make others exult.

—Milton Lee.

THE GREAT CLOSED LAND.

The latest report of the British and Foreign Bible Society, recently issued, states that to-day the greater part of the world is more open to the Christian gospel than ever before. With reference to Tibet, it says that hundreds of Gospels and New Testaments are carried across the border by traders and other travellers. Not long ago a missionary of the Church of Scotland was permitted to enter Tibet to visit some Christian families there, and found many indications that the Scriptures were known and read. In the far-off Kansu province of China, Mr. F. Doggett Learner, of the C.I.M., is stationed at Sining-fu, on the border of Tibet. He superintends five of the Bible Society's colporteurs, some of whom carry the Scriptures to Tibetans. Mr. Peng, one of these colporteurs, made fifteen trips last year, and sold 30,000 books, almost entirely in Tibetan. A great change has been coming over these people. Says Mr. Learner: "The rusty hinges are creaking on every side. The time is not far distant when they will be swung wide open."

PROFANITY BANNED.

The commander-in-chief of the United States fleet has issued an order prohibiting the use of profane language. This applies to officers and sailors at all times and under all conditions, whether on sea or land. We can understand how this prohibition will work hardship for the time being, because profanity has become so common among people in all walks of life that to desist from "unbecoming speech" all of a sudden, and on command of punishment for the infraction of the official order, will not be easy.

One becomes habituated to the use of certain forms of speech, and to effect a change in those forms requires that one be on his guard continually. The writer has no desire to criticize the commander-in-chief; he has promulgated an order that should be universally applauded. The sad thing is that we have come upon days when the use of gross profanity does not seem to sully one's reputation. If we are to be brought into judgment for every idle word, how much more will this be the case in regard to words that have no respect for the holiness of the name and character of God and sacred things!

What surprises us is that persons who seem to want us to think of them as not guilty of any impropriety, can go on using language that can not help shock the finer feelings. Profanity is condemned in the Scripture. It is usually employed to give emphasis to what one is saying; but who does not know that it weakens rather than strengthens one's words?

Of course, we must know that profanity will never be checked by law. Orders from superiors can check the practice of it openly. But it is not until the love of God comes into the heart, and respect for all that pertains to his name and will possesses us, that we can obey from the right motive. It is not by accident that reverence for his person, his name, and his day, stands at the front of the Ten Commandments. —"Lutheran Young Folks."

BITTERNESS.

"He who harbors bitterness retains an ugly friend.

Who'll blind his sight to what is right and rob him to the end.

And though the wrong be fancied or a hurt which leaves a scar,

The thoughts inspired by bitterness perpetual tortures are.

Revenge is sweet, some sages say, and yet 'tis poison, too.

Who gives a roof to bitterness his best will seldom do.

For malice has a stirring breath to fan the fires of hate,

And though it speak with friendly voice its will to harm is great.

So give no room to bitterness, let bygones be buried stay.

Let no departed trivial wrong upset your mind to-day.

For malice broods on evil thoughts and has no help to lend.

And who keeps him for company has hatred for a friend."

"Darling," he cried, in tender tones, "I never loved but thee!"

"Then we must part," the maid replied; "no amateurs for me."

Jones (to Smith): "For goodness sake, be careful with that gun; you just missed me that time."

Smith: "Did I, old chap? Awfully sorry."

The Family Altar.

J.C.F.P.

Monday.

The Lord is my shepherd, I shall not want.—Psalm 23: 1.

The Shepherd Psalm enumerates blessings for trustful souls emanating from the one great personality, Jehovah, who is Shepherd of his flock, always with them, providing for their daily needs, guiding and protecting them, and, when the shadows of evening fall, tenderly leading them into his fold, where no wolf can enter, or enemy molest.

Reading—Psalm 23.

Tuesday.

And God shall wipe away all tears from thine eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.—Rev. 21: 3.

Safely folded at last. Former troubles ended forever. Absolute freedom from all that causes pain or grief. That will be heaven for us, yet to God alone be the glory.

Reading—Revelation 21: 1-11.

Wednesday.

I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.—John 14: 2, 3.

Here is comfort for those distressed, sorrow-stricken, or even dying. There is not the slightest reason for fear; let the worst come, it matters not. Though our eyes are closed in death, and the soul depart, we are simply being removed from one compartment to another of God's great dwelling-place, yet may even rejoice because, at last, we are entering the apartment, where sin and sorrow cannot come.

Reading—John 14: 1-6.

Thursday.

If in this life only we have hope in Christ, we are all men most miserable.—1 Cor. 15: 19.

The meaning appears to be, more pitiable, most deserving of pity. This may be said, not only of the apostles, but of all Christians, whose high hopes are all dashed to the ground if there is no resurrection.

Reading—1 Corinthians 15: 1-20.

Friday.

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work.—2 Thessalonians 2: 16, 17.

The joys of religion are infinitely greater and better than those of the world; the latter fade away when trouble comes, and cease for ever at death, but the joys of religion are everlasting, and its consolation never terminates.

Reading—2 Thessalonians 2.

Saturday.

And the city had no need of the sun, neither of the moon, to shine upon it; for the glory of God did lighten it, and the Lamb is the light thereof.—Rev. 21: 23.

No more beautiful representation of heaven could language portray. The figures seem to have been derived from Isaiah 60: 19-20.

Reading—Revelation 21: 22-27.

Sunday.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.—Romans 8: 18.

Neither in degree nor duration can this sufferings of earth be compared with the felicity of heaven. The former are light as compared with "the eternal weight of glory."

Readings—Isaiah 32: 1-8, 13-20; Rom. 8: 1-21.

Prayer Meeting Topic.

March 7.

SOWERS AND REAPERS.

(John 4: 27-42.)

H. J. Patterson, M.A.

"Herein is that saying true. One soweth and another reapeth." Say not ye, there are yet four months and then cometh harvest? We are ever gathering the harvest of someone else; sowing and sowing for the harvest we or someone else may gather. It is a true saying both in the natural and in the spiritual realms.

In the Midst of Harvest.

We in Australia know that in good seasons it is a glad time, a joyous time. Lots of work but willing glad hearts lighten the labor. In a family on the land all are laborers together, and all owe a great deal each to the other. As with the family in the midst of harvest so with the family of God in the harvest of souls. Jesus said, "I have sent you to reap that whereon ye bestowed no labor: other men labored and ye are entered into their labors." Paul planted at Corinth and Apollos watered. How much and to how many we are indebted for eternal salvation we may never know this side Jordan. Teachers are indebted to teachers, preachers to preachers, teacher to parent and parent to teacher. And because of this no preacher of the gospel should boast of his ministry in that so many souls were won by him. There will be a great levelling up or down in the after life. The quiet, unobtrusive worker will then be revealed. What are you doing in preparation, cultivation and gathering in of the great harvest of souls? An instrumentalist of a great orchestra in a practice thought to himself, I can rest for awhile, for no one here will miss the piccolo. He did, but immediately the conductor stopped the practice and said, "Where is the piccolo?" God will miss the service of even the least of us.

A Wider Application.

One sows and another reaps. Be careful how you sow. "The sins of the fathers shall be visited on the children even to the third and fourth generation." What suffering and pain of body and mind because of this. We reap that we had not sown. The law has its origin in the fount of all truth, a wise and merciful God. Are we aware that the law is in operation to-day? Many criminals are what they are because of heredity and environment. And we blame those who are the victims of the evil sowing of others. The reapers of the harvest suffer. One sows and another reaps. Traits of character are often bequeathed us. What are we sowing for others to reap? Failure to return change erroneously given, failure to be strictly honest and truthful, a cheating of a government of a tax: these and many other failures and sins of omission and commission surely will bear fruit in some one's life. This, however, is only one side of the story. For the good traits are also reproduced. This is more than compensation for the other side of the law. Honesty, truthfulness, purity, sincerity and all the virtues are as seed sown in good soil which may bring forth twenty, thirty or a hundredfold. Look ahead! Look on the fields of your planting and see them white unto the harvest. What of it? Is there "rust" and "smut" and "take all," or is it clean and beautiful, with its yellow heads of waving golden corn? We are called to reap, but we are also sowing.

Our children and our friends' children by reason of association with us will reap the harvest.

TOPIC FOR MARCH 14.—ELEAZAR OF DAMASCUS.—Genesis 24.

Our Young People.

Conducted by W.M. GALE.

The Teacher's Contact With the Pupil.

When I was a teacher in a public school, a man came to me one day to ask some questions regarding his son. As he was leaving I said, "I feel that Ralph is going to do good work this year, and that we shall have a happy association."

"We-ell," the father answered slowly, "I think he's already learned the first lesson."

"The first lesson?" I repeated, puzzled. The man chuckled. "Don't you know what the first lesson is?" he asked. "And you're a teacher too! Why—the first lesson is—to love the teacher."

That man emphasized for me that morning one of the greatest basic truths of pedagogy. The mind of the pupil is opened to instruction by respect and affection for the teacher.

Where Lives Count More Than Words.

It behoves us, as teachers, to be the sort of people our pupils can respect and whose characters they can admire. Our lives as teaching them as certainly as our words are. In other words, we must see to it that we do not hinder the Christian lives of others. I am going to list below a few things which I have personally heard pupils deplore in the lives of their teachers. Some of their standards may seem a bit hard to us, but they are the standards of average people who want to look up to their teachers. Some of these people may be guilty themselves of the very things to which they object in the lives of their teachers. This does not alter the fact that you can accomplish more for Christ if you are brave enough to omit them from your lives:

1. The use of tobacco.
2. The failure to attend church as well as Bible School.
3. The telling of "smutty" stories.
4. The use of semi-profane language.
5. Bridge playing.
6. Dancing.
7. Bad temper.
8. Jealousy over one's own power or popularity as a teacher.
9. Gossip.
10. Cheating in contests in order to help a side or a class to win.

If, in looking over this list, you find yourself indicted on one or more of these charges, a good plan would be the one tried by a teacher of boys in the Sunday School of a denominational church, who related this experience a few days ago. This teacher had from youth been a bridge player, who yet had refused to play for prizes. When a minister made an earnest appeal against worldliness, and conscience was aroused on the subject, the boys of the class were appealed to in some such manner as this:

"Boys, I have always played bridge. But now Dr. Blank has urged us to give up bridge and other things of that sort, and I have brought my problem to you. Should I, your teacher, play bridge?"

This teacher assures us that the boys in that class expressed their conviction that their teacher should not play bridge. That teacher has not played bridge since those boys expressed themselves, and never expects to play again.

A still better plan is to take the matter up with God in prayer, and then, when you have settled the matter upon your knees, to go before your class and to tell them that, in order you may lead them in a better way, you have been led to a new consecration of your life, and that you are giving up the fault that you have recog-

nized as a hindrance to your work for God. The respect and attention that you will receive, and the higher note of spiritual response that will at once become evident in your class sessions, will alone be abundant reward for any self-denial practised in the matter.

"Starting for Fellowship."

The second point of contact, the teacher's friendship with the individual pupil, can not be overlooked. Carefully planned, well-prepared socials do much to develop class spirit as well as to begin that association between pupils and teacher which may become friendship. To play fairly, to take defeat in the right spirit, to play hard and well, and to be thoughtful of the others in the games, are lessons which should be taught by Bible School teachers while they are playing with their pupils, not when they are directing the players.

Closer Contact Necessary.

Contact with the everyday life of the pupil is even more important. A walk with one or two pupils at a time is a superlative opportunity to influence young lives. When the pupils will come to the teacher's house for books or papers or advice, or anything else they want, the teacher is really beginning to get a chance to influence them seven days in the week. Every teacher in every department should visit every one of his pupils at least once a quarter, if such a plan is at all feasible.

Hard Work.

If the teachers are willing to take the time and the trouble to lead, the pupils will be willing to be led. Sometimes I think that prospective Bible School teachers should be tested as an army surgeon in the Civil War is said to have tested the pretty girls who volunteered to nurse soldiers. This army hospital man accepted every person who volunteered, and put them all to peeling potatoes! If they were sufficiently interested to stand two weeks of dirty work without a single sight of a pathetically wounded soldier, he gave them work as nurses. There is no task without hard work in it, at least, there is no worth-while task without hard work. Faithful, earnest lesson preparation is hard work. Studying teacher training is hard work. And week-by-week, thorough, patient, joyful contact with the pupil means hard work, and the foregoing of many an afternoon or evening with friends of one's own age. But the saddest sight I know, at least among Bible School teachers, is a teacher who knows what it takes to do good work, and who begins with a will, but gradually becomes "tired" and omits one line of effort after another until he is doing nothing except meeting his class on Lord's day. Make your contact with your pupils—and make it all the year long.—Mrs. Owen Still, in "The Lookout."

A CELEBRATED VISITOR.

Miss Dorothy Wilson, M.A., B.Litt., has acceded to the request of the Victorian Kindergarten and Primary Teachers' Association to address a meeting in the Assembly Hall on Wednesday, April 18, at 8 p.m. Her subject will be "Bible Teaching by Story Telling." Teachers of all school grades and all friends interested in work among children are invited to attend. Miss Wilson is co-pastor of City Temple, London. Bible School workers will remember her as the author of that excellent book: "The Junior Department."

Here and There.

The church at Hornsby, N.S.W., has decided to secure the services of a full-time preacher, and is open to engage a suitable man.

The following news came by telegraph from Tasmania on Tuesday morning:—"Interest growing Devonport; difficult field; Harward giving great messages.—Waters."

On Monday we received the following telegram from Queensland:—"Business meeting revealed over 100 additions Toowoomba, nearly 100 elsewhere; debt reduced over £1000; three confessions last night.—Hinrichsen."

There were splendid attendances last Lord's day at City Temple, Sydney, N.S.W. At morning service there was one confession, and in the evening three persons were baptised. Over one hundred broke bread.

On next Lord's day, March 4, in Victorian churches, the annual offering for the work of our Church Extension Committee will be taken. A liberal response is hoped for. All members are requested to keep the appeal in mind.

At the Melbourne University Conservatorium entrance examinations for 1934, held last week, Bro. Howard L. Brown (14 years), of Hampton church, gained first place for the Examination Board exhibitions. These entitle the successful candidates to three years' free tuition, valued at £100. Howard has gained much distinction with his violin playing.

Mr. W. W. Hendry, one of our Australian preachers now in England, is conducting a "Young Disciples' Corner" in "The Christian Advocate." He is commencing the new department with a treatment of first principles. The "Advocate" for this year appears in a new and more attractive form. The editor (Mr. A. C. McCartney) has added several new departments.

Preachers' Provident Fund.—The usual subsidy of 8/- in the £1 on all contributions made during the year 1933 to the endowment fund has been allotted. Interest on all accounts at the rate of 3½% will also be added. Contributors are asked kindly to forward passbooks, in order that entries may be made, to the hon. secretary of the fund, Mr. W. H. Hall, 113 Pitt-st., Sydney, N.S.W.

Another set of suggested daily Bible readings appears in this issue. These will be published monthly, and it is hoped our people everywhere will read the scriptures consistently. It will be noted that each week of readings leads up to the topic of the coming Lord's day lessons. It is suggested that brethren unify their meditation on divine themes. The Family Altar column presents these same readings with helpful comments on each day's selection. It is felt that, if all of our people would read their Bibles as they should, there would be a great advance in grace and knowledge.

The Joint Council for Religious Instruction in Victorian State Schools includes Anglicans, Presbyterians, Methodists, Baptist, Churches of Christ, Congregationalists, Salvation Army, Elders' Association and Student Christian Movement. It issues yearly a series of Bible lessons for instructors, provides a preparation class led by a competent and well-known leader, and makes Bibles and hymn sheets and books available at cost, the penny hymn book being a marvel of cheapness. Its latest report is of progress, but all schools are not yet staffed with a complete set of instructors. There are over two thousand instructors at work for honorary organisers for the districts into which the State is divided, two honorary organisers with general oversight and a paid secretary and two paid central organisers. It ministers to 185,204 scholars. More instructors are greatly needed, especially in industrial suburbs, one of which is evidently 26 instructors short.

An in memoriam service to our late Bro. C. H. Pratt, A.T.S.C., late preacher of Albury church, N.S.W., was held in chapel, David-st., on Feb. 18. Bro. Trezise, of Wangaratta, preached on "My Father's House" and spoke of Bro. Pratt's life and work. Bro. Pratt preached the gospel at many places in several States, and also rendered efficient service as a leader of song. His was the first funeral to leave the building, which stands as a monument to his devotion. Five preachers proclaiming the gospel confessed Christ under his ministry, viz., Bro. Alf. Hinrichsen, A. N. Hinrichsen, C. Hinrichsen, J. Jenner and V. Boettcher.

The half-yearly business meeting of Strathalbyn church, S.A., was held Jan. 24. Ladies' auxiliary reported 142 garments were sent out, and £1 given to provide Christmas cheer. On Feb. 11 church anniversary was held. Bro. Fitzgerald from Unley was the speaker; the choir, with Mrs. A. Verner at the organ, rendered two anthems pleasingly. Southern conference met on Feb. 13. Attendance was good, and inspiring sessions were held. In the evening the closing meeting of anniversary was held, when Bro. H. Gray and G. Fitzgerald gave stirring addresses. On Feb. 24 Y.P.C.E. society held their annual picnic at Pt. Elliott.

There were good meetings at Glenferrie, Vic., Feb. 25. At morning meeting twelve senior scholars from the Bible School were received into fellowship. They were baptised during the previous week after having passed through a period of preparation. Owing to illness, two others were unable to be baptised on the evening arranged. A splendid attendance was recorded at Bible School on Feb. 18, which was set apart as an every-member-present day after the school holidays. C.E. meetings are well attended. The senior R.S.P. club has gone into recess, and Mr. Williams is organising a new club for the younger boys. The choir recently provided a much appreciated programme for Hawthorn Salvation Army festival.

Regarding Mr. Edgar's suggestion that a copy of the New Testament should be given to children throughout the State as a memento of the Centenary celebrations, it is announced that arrangements have been made by the Pocket Testament League, acting in co-operation with the British and Foreign Bible Society and the Scripture Instruction in State Schools Council, to make such a presentation to all children in the State Schools from the fourth grade upward, as well as to all high school scholars. It is hoped to make arrangements that these may be autographed by the King. The work is now well in hand, and we are looking to the public to supply the funds to carry it out. The cost will be £12,000. There will be approximately 180,000 children to receive the Testament.

Very many readers have learnt with deep regret of the sudden death on Saturday last of Bro. R. G. Cameron, a faithful preacher well known in different States of the Commonwealth. About fifteen months ago Bro. Cameron resigned his work at Boort, intending thenceforward to live a retired life. Since then he has been busily engaged in service, though free from the exacting demands of a preacher's life. Our brother was 77 years of age. He was a preacher for 47 years, and had labored in many places in Victoria, South Australia and Tasmania. He won many to Christ, and influenced a number of young men to give themselves to the work. Our brother was highly esteemed and much loved. We hope to print a more adequate notice at an early date. Deepest sympathy is extended to Mrs. Cameron and family in their time of sorrow.

"The New Zealand Christian" for Feb. 12 records the death of a highly esteemed and faithful worker of the church in the person of Bro. F. A. Phillips, who was well known throughout the Dominion and also in Australia. Becoming a member of the Middle District Foreign Mission Committee, he was appointed treasurer, and in 1918 he left on a visit of inspection of the Rhodesian mission field. He was present at Initial during the terrible visitation of pneumonic influenza, to which Bro. Anderson fell a victim. Later he visited the new field at Bellingwe reserve, finishing the inspection in September, 1919, and reporting thereon to the Foreign Mission Board in January, 1920. After this he accepted a five years' engagement as missionary, leaving with Mrs. Phillips and Vonna on 8th March, 1921. He was a capable organiser and the initial work of Bro. Hadfield and Claassen was extended and made good progress. Bro. and Sister Phillips, after their arduous labor of over five years, returned home in March, 1927, and later on visited the churches in the interests of the mission, receiving everywhere thanks and commendation for their services. From that time till his death he continued on the Foreign Mission Committee, willingly giving his valued counsel and advice. Bro. Phillips in his will made bequests, subject to life interests, to the Foreign Mission Board, the Home Mission Committee, and the Glen Leith Bible College.

ADDRESS.

A. O. S. Baker (preacher Warrnambool church, Vic.)—28 Spence-st., Warrnambool.

DEATHS.

GRIFFITHS.—On February 26, at 52 York-st., Caulfield, suddenly, Mabel Rose, loved wife of Edward, loved mother of Cyril, Morna, Elma, Alwyn and Lloyd.

HILLBRICH.—Called home suddenly on Thursday, February 15, the dearly beloved wife of Mr. Edward Hillbrich, and loving mother of Misses Eva and Myrtle, Mrs. Meyer (Berwick), Mrs. Warmbrunn (Dandenong), Mr. Ernest (Coalville), Mr. Sid (Benalla), and Mr. Stan. (Narre Warren). Sadly missed.

IN MEMORIAM.

BOLDUAN.—In fond remembrance of Agnes, beloved wife of William, and loved mother of Ferdie (deceased), Reginald (Baramati, India), Elsie (Mrs. L. A. Trezise, Wangaratta), Clarence (Richmond). Called home on February 28, 1933. Until the day dawn.

SIMPSON.—In loving memory of my dear husband, Frederick George Simpson, who passed away on February 21, 1933; loving father of Horace and Henry, loved father-in-law of Amy and Grace, fond grandpa of Joan, Barbara, Gwen and Lyall. Love's greatest gift—remembrance.—Mrs. F. G. Simpson, 313 Pigdon-st., Nth. Carlton.

THANKS.

Mrs. H. R. Chipperfield and family wish to thank the many friends for expressions of loving sympathy during their recent sad loss, also the different auxiliaries of the Gardiner church. Will all please accept this as a personal recognition of our deepest gratitude?

Mrs. R. W. Ewers and family wish to express their sincere thanks to all church committees and auxiliaries, and to all friends, for their kind messages of sympathy in the recent sad loss of a beloved husband and father. Will all please accept this as a personal expression of sincere gratitude?

—87 Grosvenor-rd., Mt. Lawley, W.A.

Mrs. A. T. Rieck, Jane-st., Annerley, Qld., and family, desire to thank all relatives, friends and brethren, for their kind expressions of sympathy and Christian love during their recent sad bereavement. Will all please accept this as a personal expression of gratitude?

RELIEF OF HEBREW CHRISTIANS IN GERMANY.

The receipt of £1 for above fund is acknowledged from Horsham church, Vic.

News of the Churches.

Victorian News-letter. A. W. Connor.

According to the press, the effort of the liquor trade to secure an extension of the hours of trading has received the benediction of a H.C. Archbishop of the North. This seems to indicate a move by the trade in all States that needs to be watched. The effort has not the support of police or press. Here in Victoria our Centenary celebrations and the visit of the Prince are being used by the trade as a reason for extended trading hours. The whole effort is an illustration of the "cheek" of the trade, and their hope that they may find supine legislators. It is also a warning to church people, and other citizens who value the restrictions gained, to be alert and wide awake. The price of holding the gain is vigilance and activity. Another aim is to place wine bars in our express trains. We all need to be wide-awake.

There has just come to me the annual report of our "Joint Council for Religious Instruction in State Schools." Our work in this sphere here is, I think, better organised than in other States. Six of the largest bodies are represented on it, and all those contribute a quota to its work, and some congregations give collections beyond that. The income this year was £1,600. It has a paid secretary and organisers, and many honorary overseers of districts. Individual gifts increase the income. The review will be of interest, I am sure. There were 2156 instructors giving instruction in 2027 schools to over 185,000 scholars. Some 50,000 scholars are yet to be reached. 112 day-back schools with 1343 scholars are receiving teaching by correspondence. A book with a syllabus of graded lessons is published, and a hymn book at £1. After nearly 30 years in the work, I feel that it is of great value, and am glad to say that most of our preachers, and some others, take a fair share of the work. The income for the year was £1681. We are represented on the council by two preachers, and the higher missionary committee contributed £35 for the year closed.

Preachers in Retreat.

Someone no doubt will report how over 30 preachers and a few others foregathered at Shoreham for five days. Some "older brethren" were there, and some "young fellows," and some "betwixt and between." There was fun a-plenty, but the serious side of the days was entered into with zest. The question of war, and the Christian's relation thereto, and the whole movement of disarmament and peace, struck a responsive note, and the discussion overflowed the set time into the evening hour. The question of our attitude to "Defence Week" and such things claimed much thought. Bro. Brooke, who leaves Victoria to go to the West, received cordial good wishes. As one who spent several years at the front he was listened to with interest in his indictment of the war spirit. It was felt that grave responsibility rested upon the church in its creation of a spirit among the young people. Bro. Percy Pittman, home from India, was an honored participant. As one of the "betwixt and between," I find great help in these gatherings, and commend the idea wherever a group of preachers can be gathered.

A public appeal is being made for £75,000 for the Melbourne Hospital. A gift of £1000 is promised conditionally on certain other gifts being made. It looks as if some other means—possibly direct taxation—may have to be resorted to. There is room for some hospital scheme where solid contributions can be made for attention, yet less than the usual charges for attention in private hospitals. But changes come slowly.

Centenary Service.

Plans are taking shape for a big united service in connection with our Centenary. It is to be hoped it will be a worthy recognition of God in our national life. No doubt many such local services will be held. Probably our conference will launch some worthy aim as has been suggested by our editor. Perhaps it is sitting on a committee often face to face with the problems of churches crippled by heavy interest charges, but I certainly feel that nothing would help our work in Victoria more than an adequate fund. Victoria sends greeting and good wishes to the States in their annual conferences now approaching.

Victoria.

Hampton.—On the afternoon of Feb. 24, improvements to chapel and grounds were effected by a "working bee." Bro. K. Jones addressed both services on Feb. 25.

Moreland.—Meetings have been well attended during the last few weeks. Bro. H. L. Arnold was the speaker at both services on Feb. 25. One young man was baptised at the gospel meeting.

North Melbourne.—On Feb. 21 Bro. Burden (Ascot Vale) gave an interesting account of the work of Bro. Payne amongst the blacks on the Murray. He exhibited many articles made by them, and photographs.

Geelong.—On Feb. 25 all meetings were well attended. In the absence of Mr. and Mrs. Clippstone on vacation Mr. A. McDiarmid, preacher of Berwick church, gave helpful and interesting addresses. There were other visitors at the meetings.

Drumcondra.—The church enjoyed fellowship with Bro. and Sister Mudge, of Sealake, and Bro. and Sister Cook, of Torquay, on Feb. 25. Bro. R. A. Banks' topic at night was "Can we be Certain of Jesus?" A lady and her two daughters made the good confession.

Surrey Hills.—At a splendid meeting last Sunday morning Sisters Mrs. S. J. Wilson and Miss G. Saunders were welcomed back from a trip to India, and members of the Smith family were received by transfer from Doncaster. Special meetings have been planned for March.

Wangaratta.—Bro. I. A. Trezise, returned from holidays, preached at services on Feb. 25. On Feb. 11 the church enjoyed a visit of Bro. Gale and Mitchell. Bro. Mitchell presided, and Bro. Gale gave fine messages. Local brethren conducted services during Bro. Trezise's absence.

North Richmond.—Harvest thanksgiving services were held on Feb. 25. Bro. J. C. F. Pittman and R. Sparks gave appropriate messages to splendid congregations. Special singing and anthems were rendered during the day. A fine display was made of gifts. Several visitors spent the day with the church.

Horsham.—Visitors have been present from Beighton, Glenferrie, Vic.; Sydney, Gilgandra, N.S.W. during February. Members of C.E. society visited the young people's camp at Dimboola on Feb. 24. Bro. A. Blair and Sister F. Robertson, of Ballarat, were married at Swanton-st. church on Feb. 23.

Dandenong.—A social afternoon was held at the home of Mrs. Ragg on Feb. 22 to aid the work of the women's mission band. Mid-week meetings of the church are well attended. The Epistles of John are being studied. On Feb. 25 Bro. Atkin addressed both services; his evening theme was "Divine Forgiveness." A lady confessed Christ.

West Preston.—The Bible School held its fifth anniversary on Feb. 18 and 25. Sweekers were Bro. W. Clay, J. E. Thomas, H. Swain and H. B. Robbins. Solos and duets were enjoyed by the large congregations. At the final meeting the school was asked, by special request, to repeat several items, which reflected great credit on the song-leader, Bro. Mungrove.

Melbourne (Swanton-st.).—Good meetings on Feb. 23, and Bro. Seaman's messages were appreciated. Also Trompf sang "How lovely are thy dwellings" at evening service. The "between Sundays" meeting on Tuesday, Feb. 26, was very successful, and Mr. Lawton's address on "Towards a Christian Social Order" was enjoyed as well as the after discussion.

Bentleigh.—Meetings continue bright and well attended. Speakers for morning services for February have been Bro. Viny, Clay (who presided), Phosser and Teal. Great help has been received from Bro. Rasmussen's gospel messages for the month. Solos have been enjoyed from G. Watson and Sister P. Wheat. Ladies' guild has resumed meetings for the year.

Fitzroy (Gore-st.).—Good meetings were held on Feb. 25. In the morning Mr. G. Everett (Nth. Fitzroy) exhorted. Evening service was conducted by young men of the cricket club. Mr. S. Murphy sang a solo. Bro. Holland spoke on "The Team that Moved the World." On Feb. 24 the cricket club held a social at the home of Sister Mrs. Turner. A very good time was spent; £1/1/- was the financial result.

Castlemaine.—Meetings continue with good attendances both morning and evening. Mr. Earle's subjects on Feb. 18 were "A Good Man's Prayer" and "Paul and the Price of Peace." Sunday School anniversary practice is being held. Mrs. Earle has recovered from her illness; but others are laid aside—Mrs. Baker senr. and Nettie Miller, who are both in hospital; and Sister Grace Potts and Sister Coombes.

Thornbury.—Harvest thanksgiving services on Feb. 25 were successful and enjoyable. Bro. Saunders, of Northcote, gave a helpful exhortation. Bro. Jackel spoke in the evening on "A Basket of Summer Fruit." Two anthems were rendered splendidly by the choir under leadership of Bro. Barber. A young lady and young man made the good confession. A baptised believer was welcomed into the church.

Yarrawonga.—The annual church meeting was held on Feb. 25. The work is in good heart, and a fine report of work among the young people was given. Officers were elected: Elders, Bro. F. Cowper and J. Houghton; deacons, Bro. A. R. Chappell, A. Smith, Reg. Starr, L. A. Smith and T. Taylor. Splendid services on Feb. 25, Bro. Searle giving fine addresses in the morning on "The Model Servant"; evening, "The Silence of Jesus."

Doncaster.—Harvest thanksgiving services were held on Feb. 25. A splendid collection of fruit, vegetables, etc., was displayed, and later taken to Austin and Children's Hospitals and the Social Service Department. There were splendid congregations at both services. Bro. J. Tully spoke at the morning meeting. Bro. Connor in the evening. The young man who made the good confession on Feb. 13 and was baptised during the week was received into fellowship.

Ballarat (Dawson-st.).—A successful Bible School picnic has been held; also the annual business meeting, at which pleasing reports were presented. Our young Brother Jack Grenfell fell asleep in Jesus after a weary illness. Tribute was paid to his trust by a special service at which Orange societies were in large attendance. Bro. Wiltshire's address was a powerful appeal to all for an even deeper trust. He is now well in touch with the field, and his influence is gaining hold.

Shepparton.—At the annual business meeting on Feb. 20 reports submitted by auxiliaries were encouraging. Outstanding was the report of the ladies' guild, which made available a sum sufficient to meet the church's indebtedness to the Church Extension Committee for year ending Feb. 28. The following officers were re-elected: Elders, Bro. Paul and Clydesdale; deacons, Bro. Smith (treasurer), Taylor, Bullen, McArthur, Dudley, O'Donnell and Harris. Good attendances on Feb. 25. The fellowship of Bro. and Sister Milne and family, of Ormond, was enjoyed, and a solo by Sister Milne at the gospel service was appreciated.

(Continued on page 140.)

Foreign Missions.

Conducted by G. T. WALDEN, M.A.

CHINA REINFORCEMENT FUND.

There is nothing to report beyond the notice of last week. The amount received in cash and promises was more encouraging than any preceding week. Next week we shall publish the result of Board's meeting on Feb. 23.

NEWS FROM CHINA.

Health of the Missionaries and Their Children.

Letters from Mr. and Mrs. Anderson and Mrs. Waterman report all in fairly good health. Grace Waterman seems to be picking up again and gaining in weight. "The children too, with the coming of the cooler weather, have come on fine. As for myself, while I am in much better health, and the digestive trouble seems to have cleared up a good deal, I have not put on the weight lost in the summer. Now a word about Eva. We would be truthful in saying she is more than holding her own at present. But that does not say she has thrown off the trouble. The whole trouble seems to be the nerves, and it is only the strong will and determination that keep the thing at bay."

Communists (Reds) Cause Trouble.

There has been disquieting news of the war activities of the Communists (Reds). The Chinese troops in the West China country adjacent to Huailichow seem to have lost their morale, and either flee from the Reds or join them. Bro. Anderson reports that the country has suffered from floods and famine, but the civil war has caused more real suffering than the flood and famine combined. Even the crack "19 Route Army" which so bravely defended Shanghai a year or two ago has gone over to the Reds. Bro. Anderson concludes his remark about the war by writing: "Coming back to Saechuan, however, we must say that the prospects are not too bright, even if finances were available."

Situation Quiet at Huailichow.

"The remnants of the defeated armies have stationed themselves here and things have settled down somewhat. Robbers have been very bad in the outlying parts. The situation in the city itself has not warranted my leaving the city to look at the tribes district. Many of our folks were conscripted to get out with the soldiers, so there was general unrest there for a long period. Then came an order to bring into the city their house and land deeds for examination. Many of them thought they would have their land taken from them, and this caused more unrest, but it was only a scheme to get more taxes from the poor people. Is it any wonder that the tax-gatherers of all nations and all times have been hated?"

Work Among Tribes Encouraging.

"Notwithstanding all these upsets, our work in the tribes district has gone along quietly. We did not on our last visit get to outside places as expected. We had hoped with the coming of the second Chinese evangelist we would be able to let evangelist Low visit some of the parts further afield. This we found out of the question with the prevailing unrest. The school was carried on up there, as usual, but we only had scholars from near at hand. The people further away had suffered from poor crops and could not afford to give the children grain to make a stay at the school; and since robbers were so bad in parts parents were not willing to have their children far away from home. Nevertheless we did baptise five on our last trip."

Work in Huailichow Progresses.

"Since June, 1933, we have not had any anti-Christian outbursts. The parasites who crowd around the old military men have either all gone or have lost their jobs through the change. The literature they spread around did not hurt us much, though it does make a difference to some who are not strong in the faith. We do not see much of them during such times. The year has therefore been rather a hard one. We had our private troubles—the anti-everything crowd who opposed everything that did not please them were abroad, and in addition the robber menace. Several times they threatened the city. On one occasion we could see some fighting from our front verandah, though still a mile or two from the city. This danger seems to have passed, though robbers are bad in all directions somewhat farther from the city.

"Despite the pessimism and forebodings of the people, things are infinitely better than they were. Because of excessive taxation all things are very dear, and costs have gone up to unheard of prices. Yet nevertheless there is a feeling of security about. Costs being so high and competition so keen, it has made the people very busy in trying to make a living. We have never seen so many poor people abroad, while the city swarms with beggars.

"One day when we were out we saw several about dead with starvation, and two actually dead. No one seems to take much notice of such sights. Last week a great ceremonial took place to propitiate the fire-god. A fire was started, and about forty homes were burnt down. Dozens are homeless, and many destitute. Apart from trying to appease the gods the officials are going no farther to try and help the poor sufferers. Apparently it is considered as good as a feed and a new clothing to drive the evil spirits from the place.

"During the year we have had five baptisms in the city, making a total of ten for the year in all places.

"Despite our troubles, we still have some who are willing to become associated with the despised Jesus. Our meetings have been well attended at night. Our poorest times are the Sunday morning meetings. We have found it hard to keep the members up to the mark. There is no doubt that the general unrest has added to these difficulties. The night meetings have left little to be desired as far as numbers are concerned. Often we have the place comfortably filled. The seed has been sown, and we leave the rest to God.

"Our little school in the city has been run on good lines this year, and from this we have been able to run a fine Sunday School. Two of the elder girls joined the church from the school this year.

"At Christmas time we had a gathering for the members and the scholars. All the scholars were given some little token, and all were invited to the dinner. Our children desire to send their appreciation to the Sunday Schools in Australia for their kindness in sending the money for the Christmas cheer.

"Our meetings were crowded out at Christmas time, so we were able to give a good witness.

Dr. Hsueh has had a good time in the hospital, keeping busy a good part of the time. We have not had a hard time financially in the hospital, but the poverty of the people has made it hard to collect fees.

"The year has gone. It has been one of severe trial and hardship. We look forward to the new year with more confidence, and trust that at the end of the year we shall be able to give a better report and one of more encouragement than the one before you.—A. Anderson."

I am sure all our readers will join us in hearty appreciation of the splendid work done by Bro. Anderson and his co-workers in their uphill fight in China. They have been in labors and sacrifices abundant, and we know our Lord whom they so sincerely love and so devotedly serve will add his "Well done, good and faithful servants."

Ten Four-page Tracts On The Sabbath Question.

By T. H. SCAMBLER B.A., Dip. Ed.

- 1.—The Sabbath Question.
- 2.—The Sabbath a Mosiac Institution.
- 3.—The Nature of the Decalogue.
- 4.—The Covenant.
- 5.—The Sabbath abolished.
- 6.—The Sabbath in the New Testament.
- 7.—Jesus and the Sabbath.
- 8.—The Lord's Day.
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Our Book Table.

"THE CHRISTIAN QUARTERLY."

For some years there has been mention of a new quarterly magazine to be issued by our British churches; with this new year comes the realization of the cherished hopes. We have received from the Publishers (The Beacon Press, Birmingham) the first number of "The Christian Quarterly: A Review for Preachers and Church Workers," edited by Principal William Robinson, M.A., B.Sc., of Overdale College. While the magazine is intended primarily to give guidance and help to preachers and workers in churches of Christ, its interest is not confined to these. "It is intended to supply a felt need of preachers and teachers of religion who, whilst they may not be technical theologians, are prepared to do their own thinking and need to be kept in touch with what is new in the field of literature."

The venture is an ambitious one for a comparatively small group. We trust that it will be wholly successful, and repay editor and publishers. The magazine consists of 32 pages plus cover. It is most excellently produced in unusually attractive form. The paper is toned antique, the size of the pages royal octavo, and the type 12 point, large and clear. The price is 1/6 nett; or 5/6 per year post paid (these are prices in Britain).

In addition to editor's notes, the first number contains the following articles: "Guidance," by the editor; "Our Debt to the Priests of Israel," by Prof. J. R. Coates, M.A.; "A Poet's Vision: Browning," being the first part of a paper by T. J. Webley, M.A.; "Practical Church Problems: Outline of an Education Policy," by James Gray, M.A. A Book Review section promises to be of help with its suggestions for Bible students. The least pleasing thing in the magazine is the closing poem, "Mary's Song."

We shall be glad to learn of growth and increasing usefulness.

"A HANDBOOK OF NEW TESTAMENT TEACHING."

Under the direction of W. R. Hibbert there is a very active Youth Movement of Churches of Christ in New Zealand. The young men and women are being helped in their Christian life and trained for service. Primarily for the use of classes in connection with the Youth Movement there has been prepared, by Bro. J. Inglis Wright, of Dunedin, "A Handbook of New Testament Teaching." This contains twelve studies on subjects of first importance such as should be helpful to all readers, young or old. The themes are: The Bible, the Word of God; The Church, Its Constitution and Purpose; The Churches of Christ: Their History and Principles; Christian Baptism; The Lord's Supper; The Ministry of the Church; The Free-will Offerings; The Lord Jesus Christ; His Deity and Atonement; Salvation and the Work of the Holy Spirit; The Holy Spirit; The Privilege and Duty of Christian Service; Foreign Missions; The Young Christian; His Privileges and Obligations. The treatment of the book is designed ever to direct the attention of readers to the teaching of the New Testament. We trust that as a result of its use there may be a revival of interest in the Word amongst the youth of the Dominion. Our New Zealand readers are requested to order the book from Miss E. Birrell, secretary of the Young People's Department, P.O. Box 1490, Wellington. Australian readers may find it more convenient to order from the Austral Printing & Publishing Co.; the printers of the volume; Price, 1/-; posted, 1/2.

"THE POWER OF LOVE."

Doubtless many of our readers will remember Mr. W. S. McCrae, a representative and lecturer for the British and Foreign Bible Society, who lost his life in a motor accident near Balmisdale,

Vic., in 1932. Mr. McCrae was a lover of Christ and the Bible and a faithful servant of the Society. A memorial volume of his addresses has been published by Robertson & McEwen Ltd., Melbourne. Six sermons are included in the book: "The Power of Love." Doubtless a number will be glad to have this memorial of a consecrated life. A concluding chapter is a sketch of the preacher, "One of Our Locals," by Mr. Samuel Scholes. The retail price of the book is 2/6.

©

"WITH GOD,"

The Australian Student Christian Movement Corporation, Melbourne, has published a little book of 50 pages prepared by Mr. D. K. Picken, Master of Ormond College, a former chairman of the A.S.C.M. The theme is a great one: "With God: A Study of the Living God, and of the Mind of Christ for This Generation." The author's work has been described as "thoroughly modern in outlook and language." We frequently find ourselves unable to agree with his views and expressions. But there is much in the volume to stimulate thought and heart-searching. There is no doubting the intense earnestness of the author. The price of the volume is 1/-.

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Following the practice of former years, the Church Extension Committee makes its ANNUAL APPEAL to churches and members throughout Victoria on the FIRST SUNDAY IN MARCH, and your cordial help is sought in order that a worthy offering may be made.

The committee has for many years helped in providing buildings for many churches, especially in new districts where congregations have been formed by the Home Missionary Department. The committee has sought in every way to help these churches, and during the years has given from its accumulated funds supplied by gifts of members and contributions of churches about £1,800 to different congregations in reduction of their building debts.

The committee is endeavoring gradually to accumulate additional funds so as to assist needy churches further in reducing their debts and also to keep the rate of interest on such as low as possible. It is hoped that all will have a part in this work.

Special envelopes are being sent for distribution, and the committee solicits the sympathy and help of all the members of the churches.

With many thanks for your co-operation,

Yours faithfully,

REG. ENNISS, Secretary,
3 Wandeen-rd., East Malvern, S.E.6.
ROBERT LYALL, Treasurer,
39 Leveson-st., North Melbourne, N.1.

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Victoria's Centenary

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195 Barkly St., FOOTSCRAY (next Hooper's)

News of the Churches.

(Continued from page 137.)

Victoria.

Box Hill.—At the annual business meeting of the church, presided over by Dr. W. A. Kemp, on Feb. 21, a large congregation assembled. Reports from auxiliaries showed all to be in a state of healthy activity. Definite plans were laid down for the future work. Mrs. Cameron, sen., was presented with a token of love and appreciation of services rendered to the church as deaconess over a long period. Both services on Feb. 25 were largely attended. The singing of the choir at evening service was much appreciated.

Cheltenham.—There were four confessions and three baptisms on Feb. 11; one confession at week-night meeting on Feb. 15; six baptisms on Feb. 18; ten welcomed into fellowship on Feb. 25, four being by letter from Box Hill (Bro. W. McCoughtry and family). In the evening the confession from two girls was taken. Both services were well attended and full of blessing. On Feb. 20 a visit from Miss F. Cameron and Miss L. Foreman, from Inda, was enjoyed, and interesting reports of their work were received.

Carnegie.—At a social evening on Feb. 24 the young people of Rathmines-rd. Methodist church were present by invitation. A happy time of fellowship was spent. On Feb. 25, C.E. anniversary day, there were splendid congregations. A junior graduation service was held in the morning. In the evening a choir of 40 C.E. voices rendered special singing. The address was given by Bro. Walter McDowell, one of the young men of the intermediate society. In the morning Bro. Cowap was received by letter from Malvern.

Balwyn.—There have been good meetings since the holidays. On Feb. 18 Dr. J. J. Kitchen gave a splendid morning address. J. E. Thomas preached at night; 60 members of Protestant Alliance Lodge present. Three were baptised at the close. A week of prayer was a great help; meetings each night were addressed in turn by H. J. Patterson, B. J. Cambridge, W. H. Clay, A. J. Ing-ham and Colin Thomas. On Feb. 25 there were the best meetings for the year. Hon. W. H. Edgar gave a splendid address in the morning; Jas. E. Thomas preached at night.

Carlton (Lygon-st.).—The church has decided to make necessary renovations to the property; at a recent gathering the young people pledged themselves to raise half the amount required. Bro. Raisbeck gave an interesting address on morning of Feb. 25. After Bro. Enniss's address at night on "Almost thou persuadest me," one young man confessed Christ. Bro. Sobie, of Mildura, who is attending the training college, was at the morning meeting. Mrs. and Miss Dot McQueen, former members of Lygon-st., were welcomed back by letter from North Fitzroy.

Gardiner.—A largely attended meeting of women's mission band groups was held in the chapel on Feb. 21 and addressed by Miss Cameron. On Feb. 25, in the absence of Bro. Patterson at Dimboola camp conference, Bro. J. W. Enniss was morning speaker and Bro. C. C. Dawson, M.A., preached at night. Attendances were good and the address much appreciated. Bro. C. McCallum has been transferred to a school at Yallourn. The church also much regrets the loss caused through the removal of Bro. H. Morris, one of the officers, to Canberra. He left on Monday.

Mildura.—The annual business meeting of the church was held on Feb. 7. A fifty-guinea league has been inaugurated. Elders and deacons appointed were inducted into office at a special service held on morning of Feb. 25, Bro. Bromley speaking on "Christ, the Chief Shepherd." One man was received into fellowship. At night Bro. Macnaughtan spoke on "Leaving Things as you Find Them." A girl and a man made the good confession, and a baptised believer signified his intention of uniting with the church. Two young men were baptised. The sympathy of the church is extended to Bro. Cameron in the loss

of his father, and to the Leng family in the loss of Mrs. Leng, sen.

South Yarra.—Home-coming celebrations on Feb. 25 went off very happily except for one regrettable event—the death on the day preceding of Bro. R. G. Cameron, who was booked for participation. The music and addresses were enjoyed by large meetings of friends from far and near, one special visitor being Bro. Ross and wife, now of Kyneton; Bro. Ross was the architect and builder of the original chapel. The quartettes in the evening by members were delightful, but the special feature of the day was the gospel told and pressed home in song and story by Messrs. Morris and Moy Ling. A well-framed group of foundation members, prepared by Bro. J. B. Eaton, was prominently displayed. Hospitality was extended to all visitors.

Newmarket.—Meetings were well attended on Feb. 25, when jubilee services were held in Kensington town hall. In the morning 130 broke bread, and Bro. J. H. Stevens gave an inspiring address; Bro. J. Hatty presided. At the afternoon service Bro. Woodgate presided and Bro. J. E. Thomas spoke especially to the children; Miss Etta Bernard rendered a solo. In the evening Bro. W. H. Clay, conference president, gave a helpful message. The choir, conducted by Mr. E. Tippett, assisted splendidly. A pleasant day was spent by a number of former members in happy fellowship and reunion. The ladies are congratulated on their fine efforts in helping to make the jubilee a success. All auxiliaries are progressing favorably, and a healthy spirit prevails.

North Essendon.—Bro. R. P. Williams was welcomed back to his preaching duties after holiday at Kamiva. At the quarterly business meeting glowing reports were given of church work. Every endeavor is being made to wipe off debt on block of land recently acquired. Many members have guaranteed to pay for one or two feet at £3 per foot. Junior Christian Endeavor has taken six shares in West China appeal. On Feb. 18 Bro. Lawrie, from the College, gave a splendid message in the morning. Bro. Williams spoke at the gospel service. P.B.P. and K.S.P. have resumed after vacation. Splendid meetings on Feb. 25, harvest thanksgiving day, many gifts being given. At the gospel service seating accommodation was taxed; the preacher gave a powerful message. The need of a church home is being felt more every week.

Parkdale.—On Feb. 11 Bro. Methven (Chelsea) gave helpful messages to Y.W.I. and church; Bro. Stephenson preached the gospel. On Feb. 19 Dandenong church Y.P.S.C.E. helpfully conducted the meeting for the local society. On Feb. 22, at church annual business meeting, all auxiliaries gave reports. Treasurer's balance sheet showed financial improvement. All retiring deacons were re-elected, with Bren. Rees and Box as secretary and assistant secretary; Sisters Mrs. Bryce, sen., and Mrs. Burris, deaconesses; Bro. R. Hills, Bible School superintendent. A new constitution for conduct of the business affairs of the church was adopted. The outlook for the future is brighter than for several years. On Feb. 25 Bren. Bryce, sen., morning, and Stephenson, evening, gave helpful addresses. Penny-per-week fund has received for past four weeks £3, and reduced church building account by that amount.

Western Australia.

Victoria Park.—The annual picnic of Bible Schools from here, Carlisle, and Queen's Park combined took place at Como on Feb. 17. Over 250 folk enjoyed the outing. Sisters Neave (president), Althorp (secretary), and Hartman (treasurer), are the newly appointed officers of the ladies' guild.

Bassendean.—On Feb. 10 a very enjoyable and successful Bible School picnic was held at South Beach. On Feb. 11 Bro. Dawson gave an uplifting exhortation, and in the evening Bro. Peacock proclaimed the gospel, when a baptismal service was held. On Feb. 18 Bro. Peacock spoke at both meetings, delivering excellent messages.

Maylands.—Meetings have been well attended. On Feb. 13 a happy evening was spent by many young women of the church at the home of Mrs. Thomson. All are glad of the gradual recovery of Bro. Matthews after illness and Bro. Franklin after accident. Auxiliaries have recommenced meetings. A happy picnic was held by the Sunday School at South Beach.

Banbury.—Bro. Buckingham's mission effort has concluded. There were 34 decisions; six others were baptised who had previously made their confession. The thank-offering realised £25, covering the church's obligation. The farewell to Bro. and Sister Buckingham revealed the strength of the church, which has been renewed in zeal. The new members will greatly strengthen the church.

West Subiaco.—The work is in a healthy condition, all meetings being well attended. During January there were eight additions. On Jan. 29 the Bible School picnic was held at South Beach. The sunshine league, under supervision of Sister White, is a live organisation. On Jan. 28 its annual prize-giving service, to which parents and friends were invited, had a packed meeting. In February the league held its annual picnic at Kelmecott; this closed with a sun-down prayer service.

Tasmania.

Devonport.—The mission with Bro. H. G. Harward commenced on Feb. 11 in tent erected in King-st., next to chapel. Meetings have not been large, but a good percentage of non-members attend every night. Bro. Harward is giving great teaching messages. The church appreciates the services of Bro. T. Wilmot, of Launceston, as song-leader. One confession to date. A house-to-house visitation of whole town has been made by Bren. Harward, Wilmot and Waters. Mrs. Elmer was called home in her 89th year after years of patient suffering. Bro. Waters conducted services at home and the graveside.

Dover.—Bro. W. J. Way has been laboring with the church for two and a half months and his messages have been very much appreciated. Our brother has rendered excellent service in visitation. In January Bro. and Sister Way spent a week with Geeveston church, his messages being very much enjoyed. During Bro. Way's absence, services at Dover were conducted by Bren. Bradshaw and Knight. Mrs. E. McLean, of Port Melbourne, Vic., has had fellowship. Mrs. J. Patterson and daughters, of Collins-st. church, were recent visitors; Sister Patterson and her family are engaged in Commonwealth lighthouse service. On morning of Feb. 18 a baptismal service was conducted on the beach, when an elderly lady obeyed her Lord. Later she was welcomed into the church by Bro. Way. At night a memorial service was conducted in memory of one of the Bible School scholars, Roy Mundy, who died a few days previously. Just a few days prior to his fatal illness Roy made the good confession. Deepest sympathy is extended to his loved ones.

Queensland.

Rockhampton.—On Jan. 26 the church held basket picnic in Victoria Park. Holidays being over, the societies have resumed meetings. C. of the members, Bro. E. Orr, has left for Melbourne to enter the College of the Bible. A farewell meeting was arranged in his honor. A meeting is to be held at Moongan every alternate Sunday, at which local brethren will take part.

Brisbane (Temperance Hall).—Bright meetings continue. On Jan. 14 Bro. McGregor Toowoomba, exhorted. Other pre-appointments for January and Feb. were taken by local brethren. On 29th 40 members attended an enjoyable picnic at Ashgrove. We regret to report that Mrs. V. ward is seriously ill in a private hospital. W. W. W. was present from Lismore, N. on Feb. 18.

Kedron.—At a representative annual meeting of the church on Feb. 14 all reports revealed a year of real progress. Very favorable reports were made to the ministry of Bro. and

Noble. Officers elected were: Elder, Bro. N. G. Noble; deacons, Bro. A. W. Cane, C. W. Kollmar, W. Howard, C. M. Cane, A. R. Taylor, R. Russell, and Ian Kirk. Bro. C. M. Cane was elected financial secretary, and Bro. A. R. Taylor as assistant. Five deaconesses, two auditors, and Bible School superintendent (Bro. Kollmar) were elected. The meeting instructed the officers to explore ways and means of enlarging the chapel. Increase continues. Bro. Noble received a brother and a sister into membership on Feb. 18. Bro. Ron. Wotberspoon, of Lismore, N.S.W., rendered a fine gospel solo. The church faces a new year with excellent prospects.

Bundaberg.—At annual church business meeting on Feb. 8 there was a good gathering. Officers were appointed. The church is still growing. Bro. Stirling is having good meetings at Springfield, a new field just outside of Bundaberg. The new Sunday School there is progressing favorably. On morning of Feb. 11 elders and deacons and deaconesses were installed, Bro. Stirling exhorting them and the church about their duties. At night there was a crowded congregation. Bro. E. McIlhagger and G. Stirling, two young men who were leaving for the College, were the principal speakers. Bro. E. McIlhagger read and sang a solo, and Bro. Stirling delivered the address. A young girl accepted Christ. On Feb. 13 the chapel was filled at a farewell meeting to the two brethren. Each was presented with a farewell token from the church. These two will be much missed, as they were a great help to the church. The Women's Guild held the first meeting for the year on Feb. 16, when officers were installed.

South Australia.

Benley Beach.—Good attendances at all meetings. Bro. Ross Graham has been giving a series of helpful messages on "The Holy Spirit." On Feb. 18 Bro. George Wright appealed on behalf of the home mission offering. The choir has rendered excellent service at gospel meetings.

Glenselg.—Harvest thanksgiving services were celebrated on Feb. 25, with crowded attendances. The morning service, with the exception of address, was conducted by young men of Bro. Edwards' Bible instruction class. At night Bro. Edwards gave a fine address, and the choir rendered two anthems. The gifts are being passed on to the Protestant Children's Home at Magill. Two confessions at close of service.

Mill End.—At the church meeting on Feb. 21 new deacons appointed to office were Bro. Shepherd, Templeton, Crouch and Fairclough. Those retiring were reappointed. Reports of various activities were received and were highly commended, especially Dorcas and J.C.E. Splendid meetings on Feb. 25, Bro. Manning addressing both services. Over 200 broke bread. Special cottage prayer and open-air meetings are being conducted as a preparation for the mission to commence on March 30.

Kensington.—The church has been compelled to vacate the hall in which it has met on account of the building being licensed as a betting-shop. Both betting-board and hall committee urged the church to remain, but on principle the members were compelled to vacate it. The home mission committee has lent the mission tent, in which all services will be held for some weeks. Good meetings on Feb. 25. Bro. Baker gave a helpful address in the morning. In the evening he gave an inspiring address to a large attendance. At the close one young girl came forward.

Maylands.—Good meetings have been held. Four have been received by faith and obedience, and two by letter. On Feb. 21 the half-yearly business meeting was held. Finances were on the right side, and gifts to "others" had been frequent. Building fund is being stimulated. Reports were well prepared, and indicated splendid work in all departments. Bible School attendance is keeping above 300, and midweek meeting has reached 66. Bro. J. H. Daniel, A. L. Read and P. Sando had completed 25 years' continuous service as deacons, and appreciation was extended to them. On Feb. 18 Bro. Fitzgerald made a

thoughtful and educational attack on the practice of betting shops, to a large audience. Aged Sister Greenshields, well known among older members of the churches in S.A., has passed into her rest.

Prospect.—Meetings have fluctuated during February. Some other members are still ill. Alan Mauger is improving steadily. On Feb. 11 a successful local Bible School day was held. Items were given by scholars afternoon and evening, under leadership of Bro. Mauger. Bro. Russell gave appropriate messages. At half-yearly business meeting of the church on Feb. 14, encouraging reports were given by all auxiliaries. Finances are good. The young men of the church are working hard to raise funds for a club-room to be erected at rear of chapel. On Feb. 18 Bro. G. McKie, of Nailsworth, visited the church in interest of home missions. Splendid meetings all day. In the evening Bro. Russell's theme was "The Unfailing Detective." A combined Endeavor rally was held on Feb. 21. Items were given by Nailsworth and Prospect churches. Bro. Mauger led the song-service; Bro. Edwards and Hollams give brief messages. Tea and a conference preceded the evening meeting, many important themes being discussed.

New South Wales.

Enmore.—Mr. R. Greenhalgh spoke on morning of Feb. 25, and at night Mr. Paternoster's topic was "The Water of Life." The Bible School is preparing for its seventieth anniversary.

South Kensington.—On morning of Feb. 25 Bro. Allen (conference president) spoke earnestly of Christian duties in the home and the problem of divorce. At evening service Bro. Wakeley gave a stirring address on "True Values." Our brother is due to conduct a mission at Hamilton, in co-operation with Bro. Ewers, commencing on March 4. Bro. J. W. Fox will speak at evening services during Bro. Wakeley's absence. Mrs. Clarke, an ardent worker and member of the choir, is leaving for Chatswood.

Grafton.—Since Bro. Larsen commenced work eight months ago, building affairs have made progress. A good site in a central position was donated and plans for building are well in hand. Next week it is hoped to commence a school hall. Services during past month have been of a high order. The morning address of Feb. 18 on "Our Unfinished Task" was much enjoyed; also two recent evening addresses on "The Wonder of Miracles" and "The Shipwreck of the Soul." Week night services are well attended. A young man came 140 miles to obey the Lord in baptism on Feb. 18.

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SOME NEW AND RECENT BOOKS.

"With Christ in Soviet Russia," Martinskovski, 5/- and 6/6; "Behind the Scenes in the Days of Our Lord," Harris, 2/6; "Mother Whittemore's Modern Miracles," Robinson, 10/6; "The Conflict of the Ages," Gabelain, 5/6; "The King's Own Honors Roll," C. J. Rolfs, 11/6

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COMING EVENTS.

MARCH 4.—North Carlton Bible School Anniversary Services. Speaker, Mr. J. Plummer. A welcome extended to all. Come.

MARCH 4, 6 and 11.—Bentleigh Bible School Anniversary and Concert. A hearty welcome extended to all.

MARCH 8 and 15.—Cheltenham church, March 8, 8 p.m., meeting of farewell to Bro. Allen Brooke, leaving for W.A. An invitation is extended to all, who have in this or sister churches enjoyed his ministry, to join in giving hearty goodwill in his new field. Also on March 15, at 8 p.m., Cheltenham church extends an invitation to members of all churches to join in a welcome to Bro. J. Ernest Allen as he enters into his ministry in succession to Bro. Brooke.

MARCH 11.—Burwood Boys' Home Bible School Anniversary. 11 a.m., at Surrey Hills, T. W. Smith; 2.45 p.m., at the Home, F. A. Youens; 7 p.m., at Surrey Hills, B. J. Combridge. Basket tea in the Home grounds. Special singing by the boys at afternoon and evening services. All welcome.

MARCH 11.—Essendon Church Nineteenth Anniversary. 11 a.m., A. J. Ingham; 7 p.m., W. H. Clay. Special singing. Old members specially welcomed to these services.

MARCH 11, 18 and 21.—Nth. Richmond Bible School Anniversary. Speakers, March 11, 11 a.m., Bro. A. R. Main; 3 p.m., Bro. E. L. Williams; 7 p.m., Bro. R. Sparks. March 18, 11 a.m., Bro. G. Andrews; 3 p.m., Bro. D. D. Stewart; 7 p.m., Bro. R. Sparks. Special singing by teachers and scholars. School Concert, March 21, at 8 p.m. Programme by teachers and scholars. All past members or friends are cordially invited.

MARCH 18, 25 and 28.—East Kew Bible School Anniversary and Home-coming Celebrations. Past members planning to attend write to F. H. Elliott, 11 Severn-st., Moonee Ponds, W.A. or if unable to come send greetings. A hearty welcome extended to all.

MARCH 25.—Hartwell Church of Christ Anniversary. Sunday, March 25. Speakers, 11 a.m., Principal A. R. Main, M.A. (Bro. R. Lyall presiding); 3 p.m., Bro. J. E. Thomas; 7 p.m., Bro. Arthur Baker. Hospitality provided for past members and visitors. Will all who intend spending the day at Hartwell please notify the secretary not later than March 19? You are quite welcome to bring friends with you. Come and rejoice with us over spiritual victories that are being won at Hartwell.—A. H. Jones, secretary, 8 Chalmers-st., Burwood, E.12.

BETWEEN SUNDAYS.

SWANSTON-ST. LECTURE HALL.

March 7, Wednesday, The Minister's Night.

T. H. Scambler, B.A.

Subject: "The Mysteries of Light and Colour." Demonstrations by Mr. H. Still. Soloist: Mr. Hilton Williams.

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Obituary.

AIRD.—The church at York, S.A., has lost one of its oldest members by the home-call of Bro. John R. Aird. He was 79 years of age, and during the last 45 years has held membership with the church at York. Latterly our brother has been unable to be present at the services on account of ill-health. Bro. Aird was well known to a large circle of friends, both in his business and the church. A widow, four sons and three daughters are left. All are interested in the Lord's work and rejoicing in the sure and certain hope of the Christian.

HILLBRICH.—Our honored and much loved Sister Hillbrich (aged 73 years) has gone to her eternal reward. Her presence will be sadly missed, because her sweet life and kindly words inspired young life in Christian service. The Berwick church, Vic., has claimed her membership through all the long years of her life, and a long succession of preachers in their turn have been enriched as a result of her hospitality and fellowship. She was indeed a true "mother in Israel," and the sweet fragrance of her life will survive all grief. The entire community mourns the loss, for her sympathetic interests knew no bounds. May the dear ones who miss her most in the home see through the mist of tears the beautiful rainbow of hope which spans the little interim until we shall meet again.—A. McDiarmid.

RIECK.—The church of Christ in Queensland, for which he labored unceasingly for 38 years, lost a valued and respected member in the passing of Bro. A. T. Rieck, who was accidentally killed when repairing an overhead wire for the Brisbane City Electric Light Co. He was born at Nalbar, near Mt. Walker, and was baptised near there by Bro. P. J. Pond. Later he moved to Brisbane and was an officer at Ann St. and superintendent of the Bible School. He became a foundation member of Annerley church, and for many years held the positions of church secretary, Bible School superintendent, and secretary and president of the Band of Hope. He was also a member of the Queensland Home Mission Committee, secretary of the Advisory Board, president of the Young People's Department, and for more than 30 years an agent of the "Australian Christian." He also passed through the chairs of the Ancient Order of Foresters. The funeral was attended by a large number of the City Electric Light Co. employees, and the Lodge was also well represented. Brethren and friends in large numbers assembled at the home, the chapel, and the graveside. Bro. J. Coward conducted all services, and was assisted by Bro. E. C. Hinrichsen and others. The in memoriam service was held on Jan. 21, the anniversary of the day on which our late brother commenced the Bible School at Annerley. This service was also conducted by Bro. Coward. Our brother is survived by his widow and son (Percy). Two sons predeceased him.—J.C.

Southern District Conference, S.A.

The thirty-fourth annual conference of southern churches of South Australia was held on Feb. 13. Ideal weather greeted the largest attendance of delegates and members for some years past. The devotional service led by E. H. Randall, of Murray Bridge, radiated an atmosphere of deep spirituality. In the absence of Garfield Rootes, the president, removed to Long Plains, the past president, Mel Jacobs, of Mt. Compass, conducted the meetings in his usual happy, tactful manner.

Interesting and optimistic reports were presented by delegates from the churches at Goolwa, Milang, Murray Bridge, Mt. Compass, Point Sturt, Stirling, Aldgate Valley, Strathalbyn and Victor Harbor. These reports were tabulated by the secretary and revealed an increase of church membership of 29, with a total of 637, and the Bible Schools an increase of 42 teachers and

scholars, with a total of 765. "The Officers' and Workers' Fraternal" and "The Ladies' Auxiliary" were shown to be live and appreciated organizations.

Mr. Elliot, Mayor of the town for many years, but now retired, introduced the present Mayor, Mr. J. A. Richardson, who extended a welcome to the visitors to the town in a graceful manner, and congratulated the churches on their ideals and progress. The chairman also extended a welcome to visitors, and the following responded: Messrs. Hugh Gray (president of general conference); Theo. Edwards, representing Bible Schools Department; J. Turner, the F.M. Committee; L. C. McCallum, Northern Conference; and Mrs. Russell, the Sisters' Conference.

The inspirational address was given by G. Fitzgerald in an eloquent and impressive manner, his subject being "The Kingdom of Heaven is like Heaven."

Special reference was made to the passing of our beloved A. W. Pearce, of Pt. Sturt, and a resolution extolling his excellent qualities and his service to the church tabulated. A resolution condemning the government for its action in connection with the gambling evil was heartily carried.

A comprehensive vote of thanks to all who had assisted, including F. Grundy, of Murray Bridge, as organist, and the sisters of Strathalbyn church for their excellent catering arrangements, was carried.

The evening meeting was addressed by Hugh Gray and G. Fitzgerald, interspersed by musical items.

Officers for the coming year are: President, J. E. Pearce; vice-president, A. H. Wilson; treasurer, W. S. Yelland; secretary, E. W. Pittman; committee, Hugh Gray, S. H. Goldsworthy, M. Jacobs, E. H. Randall, C. Grundy, W. Shipway.—E. W. Pittman, secretary, Mt. Compass.

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SUGGESTED DAILY READINGS.

The following reading lessons are suggested for daily use among our people. Each week of readings leads up to the topic of the coming Lord's day.

TOPIC FOR MARCH 11, "Future Blessing."

- March 5—Psalm 23
" 6—Rev. 2: 1-11.
" 7—John 14: 1-6.
" 8—1 Cor. 15: 1-20.
" 9—2 Thess. 2.
" 10—Rev. 21: 1-12.
March 11.—O.T., Isa. 32: 1-8, 13-20; N.T., Rom. 8: 1-25.

TOPIC FOR MARCH 18, "God Will Uplift."

- March 12—Exodus 3: 1-14.
" 13—Matt. 15: 21-29.
" 14—Psalm 145.
" 15—Gen. 28: 11-22.
" 16—Heb. 4: 9-16.
" 17—Rev. 7: 9-17.
March 18.—O.T., Lam. 3: 22-41; N.T., Rom. 8: 26-29.

TOPIC FOR MARCH 25, "The Chosen People."

- March 19—Deut. 4: 27-40.
" 20—Deut. 6: 4-25.
" 21—Deut. 30: 11-20.
" 22—Isa. 51: 1-11.
" 23—Jer. 33: 1-11.
" 24—Jer. 33: 13-46.
March 25.—O.T., Mal. 1: 1-11; N.T., Rom. 9: 1-18.

TOPIC FOR APRIL 1, "A Risen Christ."

- March 26—Matt. 28: 1-20.
" 27—Acts 4: 1-12.
" 28—Acts 1: 15-26.
" 29—1 Cor. 15: 1-22.
" 30—1 Cor. 15: 47-58.
" 31—1 Peter 1: 1-25.
April 1.—O.T., Isa. 53; N.T., John 20: 1-18.

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