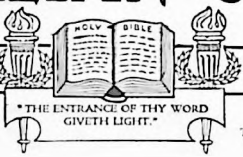


The AUSTRALIAN CHRISTIAN

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George Allen Smith

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Faith's Motive Power for Action.

THE name of a book caught our eye. We have no idea as to the quality of its contents or its manner of treatment, but its title, "Faith in Action," is good and preaches a sermon to him who reads and runs. The name associates two things which men have often opposed to one another. Faith or works?—the query recalls the theological battles of past centuries. Works of law never saved anybody, says the Apostle Paul. Faith without works is quite unavailing, writes the Apostle James. These Christian writers were not opposing the views of one another, each was correcting a distortion of the truth. It is not faith or works, but faith *and* works, which God wants. The works are to be the fruitage and manifestation of faith. The faith which saves is faith which worketh by love. The only faith which avails is *faith in action*.

There have been periods in which Christian people were too exclusively concerned with faith, meaning by that term doctrinal exactitude or orthodoxy rather than all that is denoted by the New Testament word faith. This kind of faith was often divorced from morality. It frequently left the believer wholly indifferent to the needs of his fellow men. By way of a reaction against that, there has been in modern days a swing to the opposite extreme—the lack of faith and the substituting for it a life of bus-tling activity, much of it extremely helpful in the alleviation of distress and the anchoring of human conditions, but some of it disastrous in its results.

A Plea for the Faith.

There are numerous signs of an appreciation of the necessity of a return to faith if the world is to be saved—a faith which is not a barren orthodoxy but a vital activity.

We were delighted to read in a recent number of "The British Weekly" an article by Professor J. G. Riddell entitled "That Ye Should Earnestly Contend for the Faith." There once was no more popular text with our people. If some of the old-time treatment of the text was a

little narrow, is that any reason why we should neglect its exhortation?

Professor Riddell writes: "In its very desire to win souls for Christ the church may be exposed to the temptation of making faith too easy. In its wish to avoid offending the pagan elements in the world's life it may go too far along the path of compromise. In its readiness to see the value of other religions, or to appreciate merely humanitarian ideals, and to show its sympathy with those who accept them, it may all too easily conceal the characteristic 'stumbling-block' and foolishness of the cross."

May it not be that our desire to be free from the bondage of creeds and independent of systems of belief may be carried too far, and that we may find ourselves with a faith so empty of meaning that it has lost distinctiveness and power?"

The Committal of Faith.

Professor Riddell makes a fine plea for the power of the gospel, and excellently indicates that the belief to which salvation is promised involves a committal of the believer to the leadership of Christ. He

writes: "No superficially attractive presentation of Christianity has the power to win and hold men's allegiance as the gospel can do, with all the difficulties which it must ever present to their self-righteousness and pride. To say 'I believe' is not simply to give assent to a form of words. It is to commit oneself to the cause of Christ and the struggle of the centuries. The true soldier of the cross is not attracted by the prospect of unexciting service of an insignificant campaign, but only by the promise of strenuous warfare in which he may earnestly contend for the faith which was once delivered unto the saints."

There is no promise anywhere in the New Testament to a mere intellectual assent to statements about Christ. The faith which saves is a faith involving obedience, self-surrender and trust. It means the determination to believe the word of him who is the Truth, to follow him who is our great Leader, and to serve Jesus Christ as our Lord and Master. "Faith in action" describes the Christian life.

A Modern Application.

In a chapter on "The Basic Faith of Democracy" by Dr. Hugh Black we find an excellent illustration and application of the necessity of a right faith. It is faith that works, and while action may continue for a time after faith wanes, yet without the faith the works themselves must cease. Dr. Black writes: "Democracy has been living on the Christian heritage, unconsciously using the status given to man by the Christian faith. If it is to hold its own in the clash of rival systems, it must become conscious of its inherited faith."

Democracy simply will not work as a system without the moral and religious qualities to which it owes its existence. As our best so far, it has worked haltingly enough because we have thought of it as a machine, and have thought little of the dynamic that alone can adequately drive it." That dynamic of faith is the vital and essential thing. The best of humanitarian schemes will not last when

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the inner resources are dried up. Dr. Black refers to the decay of faith which made possible some of the now exaggerated nationalisms of Europe and the wierd resurrections of pagan cults in order to buttress the authority of the State. "It is a terrifying thought," he says, "that almost overnight civilised man should revert to barbarism and find his united world shattered." But while the collapse may have appeared to come almost overnight, it was being prepared for a long time. The decay of faith was gradual. It is faith which makes enduring work possible. It is faith which overcomes the world. Dr. Black is right in saying that "man will never be in his right place till God is again put in the centre."

Death of the Pope.

THE death of Pope Pius XI. is mourned by millions of Roman Catholics who have lost a great and beloved leader. But it is also an event of world importance. For the past two years the pope has been ill, and at various times his death was anticipated. The seventeen years of his pontificate have been full of trials and great difficulties for him. His most notable diplomatic success was in 1929 when the long-standing dispute with Italy was settled and he assumed the sovereignty of the Vatican City. But the Austrian and German troubles must have offset the elation which such a triumph brought. The world press pays a tribute to the personal character of Pius XI., his desire for world peace, and his interest in the weak and down-trodden. With no faith at all in papal claims or Roman Catholic assumptions, we are glad to recognise the good qualities possessed by the deceased pope. His last words were, "Peace to the world—peace." It was a worthy prayer and aspiration.

Our Brethren in Pentecost.

ALL interested in our overseas missions have been much distressed by the news from Pentecost. Death, suffering and starvation are reported. We were glad to note, in last week's issue, the report that Bro. A. Dow is devoting himself to the helping of the distressed, and that our Federal Foreign Mission Board is sending relief. In this they will have the willing support of the churches.

The news of the death of the boys of the boarding school and of trusted leaders is very distressing. Especially sad is the story of the death of David Bullicasso, the leading teacher on Pentecost and a great Christian. The maltreatment of a native woman practising her superstitious art in an effort to cure him led to his death from

tetanus. David Bullicasso had a splendid record and exercised a great influence for good. He was the successor in leadership of Tabymanon who in the early days of our island work, after the kanakas had been deported from Queen-land, nobly shepherded the church and preached the gospel.

Expectancy in Prayer.

MENTION of Tabymanon and the days when our island brethren were without the help of any white missionaries always recalls to us the lesson of faith taught us by our kanaka brethren. Mr. John Thompson, who had won many kanakas to Christ in Queen-land, visited the New Hebrides after the islanders were returned to their homes, but was unable to stay to supervise the work. A white missionary was promised them by our Australian churches, but it was a long time before one could be sent. The kanaka brethren prayed earnestly for the coming of the missionary. But they did more than pray. They prepared for his coming in practical ways. When he came—not if he came—there would be preaching and success, involving baptism of believers, so they got the baptistry ready. The missionary would need a house and a garden—so they started to provide that. Was not that a delightful lesson in believing prayer? We have heard of an Australian church that prayed for conversions which did not have baptising garments for preacher or converts! Let us be ready for the answered prayer. To Philomen praying for his release, Paul wrote requesting in expectation of answered prayer,

a room be got ready: "Prepare me also a lodging; for I hope that through your prayers I shall be granted unto you." Ancient Colosse and modern Pentecost yield the same prayer lesson.

Prayer for Rain.

IT seems to us that every Christian must approve of the appeal which Dr. F. W. Head, Anglican Archbishop of Melbourne, has made in the public press. He writes:

"At this anxious time when Victoria has suffered so much from bush fires, and the lack of rain is causing an unprecedented shortage of water, it is important that Christian people should show in some united way their belief in the power of prayer and in the overruling love of God our heavenly Father for us His children. We are all conscious that the need of moderate rain is felt alike by those who live in the towns and in the country. I believe that we ought to meet together in prayer that we may ask God to show us what is His will with regard to the present drought and the suffering which it entails."

Accordingly the archbishop announced the holding of a service from 1.15 to 1.45 p.m. on Feb. 15 in St. Paul's Cathedral "so that those who believe in prayer may have an opportunity of gathering together to ask God to guide us in our time of perplexity and need." All believers were invited to attend. We wondered why the archbishop wrote "those who believe in prayer." That should include all professed Christians. Did he have in mind the strangely sad fact that there are some such who declare that they do not believe in prayer for rain? It is very important, and very necessary, that Christian people do wait upon God and entreat His help.

The Ministry of Mortar.

ANYONE can admire the massive walls of a cathedral or aqueduct or palace, but only the thoughtful few reflect on the unseen or half-concealed arts and processes which have effected the combination, in such impressive or graceful forms, of the thousands of pieces of granite or brick that now rise in dignity and even grandeur from the ground. Once those many fragments made a heap, while now they make a tower or a mansion. What effects the difference? Mortar! In masonry, and in a hundred other kinds of construction as well, there is need of a cementing and unifying material which will hold together the otherwise scattered bits of ruck. Mortar makes fabric out of fragments. In life a large many of us must be masons using the mortar, instead of architects gaining glory from the plans. By faithful industry, quiet application, thoughtful fitting of the successive, little items, of sometimes seemingly menial service, into the scheme

of duty, and, last but not least, by a spirit of sympathy, which joins all hearts together in the bonds of love, we may help to build the mansions of society and the state—the noble institutions which one generation is proud to hand down to another succeeding it. There are many disintegrating and divisive forces in the world which tend to scatter and break up its solid values, hence the effort of all good people and well-wishers of humanity should be to assemble and knit together, by every possible means, all faiths or zeals or helps or policies which may, by a consecrating love, be built into the rising temple of the Christian faith. If, then, we cannot serve as great reformers, far-visioned prophets or constructive statesmen, let us at least be more than willing, even alert and eager, to mix and spread the mortar of humble ministry that will make all human effort to "work together" for the glory of God, which always means the good of man.—"Zion's Herald."

Challenge of the Changing Days

Wilkie Thomson.

Jesus Christ the same yesterday, and to-day, and forever.—Heb. 13: 8.

ASK any of the older preachers and they will draw a very emphatic comparison between our day and the day that used to be. To bring people to an acceptance of the gospel message is to-day a far harder thing than it was twenty-five years ago. I know some brethren who will say, "But look what preachers we had then!" We still have some of those preachers with us to-day, and even if their natural force is somewhat abated they still preach the same message but without the old results. As for the present generation of preachers, we have among those ministers of the word in the Churches of Christ some of equal merit to any in the world. Denominations would be glad to get them if only they would temperise their message.

Half a century ago people generally had more respect both for the gospel message and the messengers. John Reukers, author of "The Humor and Pathos of the Australian Desert," in which he recounts his evangelistic work in the inland, told me recently that wherever there was a camp of men, be it a fettlers' gang or cattle or sheep station, he would be sure of holding a service at which most if not all were present. That is not the case to-day.

There was a greater reverence for the Bible as the word of God. The book was accepted as the final authority. To-day we have to start proving the Bible. I have heard the apostle John relegated to the place of no authority with the scathing question, "But who was John?" This is not original in youth. It comes from certain types of teachers in high schools and universities.

There is such a thing as the new freedom, but with the harped and worn string, "The Revolt of Youth," I have no patience. I do not know that all the new freedom is evil—much of it is good. This does not refer to looseness of the moral life. Much of this is due to what young people have learned in their own homes, and there is nothing new about that. The children of Bethel came out to meet Elisha and cried, "Go up, thou baldhead." Their parents jeered at the story of Elijah's ascent, and the children were learning from their idolatrous parents. It was not young people who blazed the way of cocktail drinking, and young people who have followed in such ways of "freedom" find that they are in reality slaves to the worst of masters. I would like to quote a paragraph from a letter received from one in

England who has knowledge of things in Europe. "Unlike Germany, our people need discipline. No Hitler youth is allowed to mix or speak with girls whilst in uniform—which they mostly are—and they are going so far as to stop girls smoking."

As a natural consequence to the indifference to religious things is the breaking of the sanctity of the Lord's day. The motor car makes of these folk a mobile mechanised army.

The churches' auxiliaries are no longer one of few social and educational centres. Educational classes and schools, social and sporting clubs are legion. Means that were used to interest boys and bring them within the influence of the church and its message have now become part of the State's educational systems. Create some new worthwhile "stunt" and you will soon find it copied by many other organisations, and your club bored of its interest and novelty. Piles of homework, technical school and evening classes disorganise C.E. society meetings.

The comparatively cheap amusement given by the films is always on hand, and these together with the radio fully occupy the "spare time" of many people. They leave themselves no time in which to think about eternal things. In pre-radio days it was a comparatively easy thing to enter a home of an evening and with the open Bible on the table lead whole families into the kingdom. Go now of an evening and those left home are probably listening-in to something which claims their interest until supper time.

As for international situations and relations . . . They change so rapidly that journalists find an article is out of date by the time it is printed. Europe is such a kaleidoscope of political and religious opinions and the means of communication so quick that anything might happen any time. Change . . . and decay.

This is just a brief review of some of the changes. The question we are all concerned about is how shall we face them?

First, I think the very difficulties should

A suggestion to the Council of Churches by a member of the Salvation Army that a call should be made for a day of national humiliation and prayer has led the council to get into touch with similar organisations in the other States. Nonpartisan replies have been received. We understand that the churches in each State will follow their own line of organisation. Here the Council of Churches will cooperate with the Bishop of Adelaide in sending out a manifesto to all religious people, which it is hoped will awaken them to the seriousness of the

preached with power and demonstration of the Spirit, but they had lack of them a praying enthusiastic people. We have often heard criticisms of preachers and the blame of a lethargic church laid on their shoulders. But no preacher can lead back a church that is on fire for God. If elders, deacons, officers and members raised holy hands to heaven on behalf of their appointed messenger what a consuming power would be his!

Thirdly, we must continue to preach the positive saving gospel as given in the New Testament. Obedience to our Lord's commands must be proclaimed. We must not temporise in the least or greatest of these. That some in the past have placed stress on the divine ordinance of baptism but fallen short in brotherly kindness, love or holiness, does not revoke Christ's commission. It is still our duty to proclaim the "whole counsel of God." Again, the plea enunciated by Churches of Christ for the unity of Christian people as laid down in the New Testament is still a message to be made known to the world and to believers in the Lord Jesus.

Fourthly, the spirit of loving fellowship of which so many stand in need should be found in the churches. "Thou be the tie that binds our hearts in Christian love," and this great fellowship should meet the needs of every heart. There should be no reserve between any brethren that would prevent a hearty handshake and a word of encouragement at the least. Deacons of the church who have not made it their Christian obligation to speak to new converts and make their acquaintance as early as possible should make themselves more fit for the office which they hold.

Finally, Christ is still the same, and he is the one that every man needs. He is the unchanging one in these changing days. "His human heart is still the same to-day as yesterday."

When Cecil Roberts, a correspondent in the great war, at 6 a.m. on Dec. 1, 1918, crossed the Rothwasser near Mahood into German territory after the armistice he went from the flag-waving, cheering crowds of Belgium to a defeated people. It was Sunday morning, and they came to a church. They went in and to their surprise found it was crowded. "The pastor was trying to comfort his flock. He spoke calmly. Wars come and wars go, for there is no peace on the earth, and the life of man is full of trouble. But the peace of God endures forever. It can let them put their trust. He is the good Shepherd." The days, and times change, but "thou remainest"; "thou art the same." Let us "preach the word; be instant in season; out of season," or as Moffatt has it in place of "be instant," "keep at it."

South Australian Home Missions. Our Distinctive Witness.

Wm. L. Evers, H.M. Organiser.

Thomas Hagger.

PREPARATIONS are now being made among the South Australian churches for the annual home mission offering to be taken on Sunday, March 5. Each year since 1934 there has been a steady increase in the amount of the annual offering, from £550 to £928 last year, and it is with confidence that the aim has been set at £1000 for this year.

Encouraging progress is reported from many churches, and the various brotherhood departments are facing the year with increasing hope.

Gospel services have been started at Pt. Elliot in the Victor Harbour-Goolwa circuit. Two services in the Court House are now held by B. W. Manning each Sunday and four young men and women have recently made decision.

In the Gaultier-Williamstown Circuit H. R. Fitch has begun meetings in a private home at Sandy Creek, where the owner (an invalid confined to his bed for 15 months) has accepted Christ, and as a result of special prayer is now making a good recovery. Others in the district are near the kingdom.

Victor Harbour reports continue to encourage the churches with eight or more adult decisions. On Christmas Sunday the hall was again overcrowded with 70 at the altar, and £140 came in gifts towards their new

church home, making the total now in cash and promises £150. The growth of the work is making the demand for a church home increasingly urgent.

The new circuit at Wallaroo-Moonla is proving a blessing to Moonla, and the H.M. motorcycle is doing its part well. The churches have been cheered with some decisions for Christ.

Bro. H. Cave is taking hold in his new field at Naracoorte.

Special campaigns were held by the organizer during the year at Mt. Compass, Broken Hill, Colonel Light Gardens, Lenswood, Chiltenhelm, Henley Beach and Semaphore, and tent missions at Naracoorte, Unley and Gawler.

There were 70 confessions in the home mission churches.

The desire for evangelism is still growing, and a number of churches are asking for campaigns this year, including Berril, Owen, Birrigh, and Broken Hill. The H.M. committee in response to the request of the conference executive is granting the services of its organizer to direct the work of the three-year plan now being launched.

There are centres in the country and suburban areas where new causes should be established, and the call is for extension. May the offering make such extension possible.

Three Year Plan For South Australian Churches.

At the decision of the conference in September, 1937, the conference executive has appointed a three-year plan committee to inaugurate and supervise the campaign, and the following is the suggested basis, already adopted by the brotherhood committee, and now being submitted to the churches for consideration and action:

The conference departments are busy considering their various aims and objectives, and the churches are being asked to do the same, and then, under the leading of the Spirit of God, it is hoped the South Australian brotherhood will unitedly move forward in a way which has not been possible in recent years.

The first phase of the three-year plan is a stewardship campaign to begin on Sunday, March 12, and to inaugurate it a tea for church officers and committees is to be held at Grote-st. on February 14 at 6.15 p.m., and a great youth rally on February 27.

General—Methods, etc.

1. That the conference executive appoint a sub-committee with a separate director to inaugurate and direct the plan; regular reports to be sent to executive.

2. That the approach be along the three main lines of stewardship, education and evangelism.

3. That each brotherhood department (including sisters) be asked to set three year objectives.

4. That we ask each church to have its own three year aims.

5. That we aim to reach a total of 5000 members in the three years.

6. That when ready, the plan be launched by holding central and district group meetings of men and women and also youth.

1. STEWARDSHIP.

1. Of Life. (a) God's absolute ownership. (b) Conservation. (c) Family altar. (d) Lord's table and prayer meetings.

2. Of Possessions. (a) A stewardship campaign with stewardship month and pamphlets, etc. (b) Use of other side of duplex envelope.

2. EDUCATION.

1. Ourselves. (a) Bible reading. (b) Indocctrination. (c) Training for service classes. (d) Central training class. (e) An adequate youth programme.

2. Others. (a) Tracts. (b) Approach to other bodies.

3. Social. (a) Attitude to social evils. (b) Practical Christianity.

3. EVANGELISM.

1. General. (a) Attendance at gospel services. (b) Evangelism in Bible schools and clubs. (c) Evangelistic teams. (d) Cottage meetings. (e) Starting new schools and churches. (f) Strengthening weak schools and churches. (g) Preventing losses.

2. Personal. (a) Win one band. (b) Visit to evangelism. (c) Prayer circles.

3. Overseas.

As a summary, well, there is need of a cementing and unifying material which will hold together the otherwise scattered bits of rock. Mortar makes fabric out of fragments. In life at large many of us must be masons using the mortar, instead of architects gaining glory from the plans. By faithful industry, quiet application, thoughtful fitting of the successive, little items, of sometimes seemingly menial service, into the scheme

of those congregations of Christians generally known as Churches of Christ have a distinctive witness, they can scarcely justify their existence in separation from other Christians. Too much is being wasted on denominationalism in the Christian world today, while the world is waiting for those who follow the Christ to set together. Consequently it would be folly for these congregations to continue unless there be some witness they have to bear for the Lord to the world.

Fifty years ago their distinctive witness was, at least, twofold. It was theirs to witness against division, and for unity; and it was theirs to witness for a return to New Testament Christianity as the basis for that unity for which the Lord had prayed in John 17. To-day the witness against division and for unity is no longer distinctive. They have great allies in such persons as Dr. E. Stanley Jones. And the plea for unity is being applauded almost universally.

But there is still a need to join in the almost universal cry for unity, and will be till such is attained. And the plea for a return to the simple New Testament Christianity must still be heard, for while, here and there, a tenacity is manifested to go back to the simplicities of the Christ, there are still many who try to justify departures from the truth as given by Christ on the plea that it does not matter as long as you are sincere. Evidently those who thus talk have forgotten that it is possible for a man to be sincerely wrong. Besides human nature is so frail that it is liable to abandon official position and be content to be just one in a common brotherhood.

As the distinctive witness is still necessary our platforms and pulpits ought to ring with the cry—"Unity by Restoration." There is no need to bear this witness in a pugnacious manner; it can be borne in the very spirit of love, which is the spirit of the Master. Nor does it call for isolation from other believers. But the witness should be borne.

This scribble would plead for a revival along the lines of distinctive preaching. Surely we fail when our pulpits only present such a message as other pulpits present. The common witness should be borne in harmony with other believers, but in addition, the distinctive note should be struck. For just such a revival as this many of our people are longing. While many others who so far have not been instructed in these matters would be all the better for a grounding in the things that called us into existence. Let us preach the restoration of the Christianity of the New Testament.

Soul-Winning.

NO minister need feel that he is remote from the big problems whose chief concern is to win men to God, and build them up in the faith. He will not expect that his own isolated advocacy will work a world revolution, but he may know, as the plain and sober truth, that every man won to God is another radiating centre of true peace in a frantic world, another channel of Christ's reality in this terrible manure, another means by which the divine mind can express itself on earth. If it is a little, it is a little of the right thing. If all ministers would give themselves to this task, it would cease to be a little thing in any sense. Above and beyond its effect on this earth, its eternal consequences make this labor clearly supreme.—W. E. Sangster, M.A.

"In the Eyes of the World."

Ira A. Paternoster.

WE are familiar with this title as that of a very interesting book written by one who for some time was a preacher of the gospel to our American brethren, but who for health reasons was compelled to resign the ministry. But it is not of the book we are thinking but rather the life of our Lord as he moved amongst men. How constantly the eyes of the world were upon him and his every act was criticised.

In our reading of Mark's gospel just now this thought impresses itself upon us. In one place we read of his entering the home of Simon and Andrew in Capernaum, and the multitude thronged him until there was no room for them, not even at the door. On another occasion with his disciples, he is passing through the cornfields on the sabbath, and as the disciples made their way through they began to pull the ears of corn. The Pharisees said to him, "Loose at what they are doing on the sabbath! That is not allowed." Still later he entered the synagogue. Again the eyes of men were on him to see what he would do to the man whose hand was withered. They watched to see if he would heal on the sabbath, so as to get a charge against him," Mark tells us. When he retired with his disciples to the sea, a large number of people from Galilee followed him; also a large number came to him from Judaea, Jerusalem, Tebama, the other side of the Jordan, and the neighborhood of Tyre and Sidon, as they had heard of his doings: "Wherever Jesus or his disciples went the eyes of the world were upon him, and in most cases they were unfriendly, unsympathetic eyes. How many times did men judge him? How often did they question his motives as well as his actions?"

Shall we hope to escape this same criticism, this same questioning of our motives, who we profess to follow the Master? We live in a day of super-criticism. Every phase of life is being criticised. As we sit in the tram-car or stand in the group about the church door after a morning or evening service we overhear or actively share in the criticism of someone else. Sometimes the criticism is kindly and just; often the venom of asp is in it.

How very careful we need to be of our words and acts! Someone is watching for an excuse and will use you or me to justify their sin if possible. Just to be able to say, "But our minister or his wife," our Sunday school

superintendent or teacher; our church officer does so-and-so" is sufficient in the eyes of the world to excuse many unchristian-like actions.

Today when Christianity is finding it so hard to make any impression on the **quandaries**

If one were to ask what are the characteristics of a good teacher, a variety of answers would be forthcoming, such as "Thorough Biblical knowledge," "Ability to tell a story effectively," "Love for the child," "Character," etc. Undoubtedly, these are indispensable qualities, and yet there is another rather indefinable characteristic through which these must work, and that is personality. Though we cannot adequately define the term, we immediately think of those personal qualities reflecting the Christ—a happy, winsome disposition and a reassuring charm of manner. A teacher may be well equipped in a knowledge of the scripture and teaching methods, and above all, may be absolutely consecrated, and yet without this essential personal quality, may not be "getting across" to the young people contacted in the Bible school. It is not merely a matter of inherited disposition, though this is a factor; it depends largely on the extent to which our attitude to others has been Christ-like. Personality, of course, is not the only thing which if not Christ-sanctified and thus it is also felt, can work irreparable harm. Manning good, a **summit** with, extra of extreme value is that

Divine Compassion.

There was all the difference in the world between our Lord's attitude towards physical suffering, and infirmity and that of the great religions of his day. Instead of regarding sickness as a sign of divine displeasure, and the patient as a man who was bearing the stigma of his own offences, the right of any sick man immediately called out his deepest compassion. It did not matter who it was, or where. It might be a paralytic by a wayside pool, a sightless beggar on a city street, a dying child in a rich man's home, or an out-cast leper beyond the abodes of men. Each made an irresistible demand on his sympathy. Each challenged his conception of the kind of redemption he had come to proclaim. And each in turn drew out that "virtue" by which alone he was able to relieve them.—Dr. Harold Balme in "The Healing Church."

situation, and bring them to their knees. Ministers who attend annual retreats are being asked to give attention to the matter.

Attacking the Problem of a Dwindling Sunday with A. Jones.

A Perpetual Opportunity.

A LADY in the midst of her Christmas shopping remembered that she needed note-paper and envelopes, so she hurriedly asked a man standing in the aisle of a big departmental store, "Do you keep stationery?" "No, madam," was his reply, "I am a shop-walker! If I kept stationery I would lose my job."

The obvious thing about youth is that they are not stationary. They are on the move and qualify for perpetual motion. So much so, that it is claimed juniors have one mile to all still with and five hundred to wrangle with. A father, referring to his two teen age boys, said to the other, "I wish I could even to have their meals." If the restlessness is a symptom of a nervy condition, it is a case for the medical man; but if the outcome of health, it is a case for adult patience. Adults would often convert young people into stationary quantities. We must, however, see an opportunity in this youth activity and restlessness. You cannot switch a stationary locomotive on to a new set of rails, nor can you introduce stationary or sluggish youth to a new and fuller experience. Bodies are developing, brains are growing and life is reaching out after greater things.

This day of restlessness, this hour of activity is the day and the hour of the church's opportunity with youth—to direct the activity

For many years a procession of Christian witness has passed through the city on Good Friday evening. This was organised by the Council of Churches and the Church of England Men's Society. A service in the Exhibition Building always followed. The future is to be abandoned owing to the lack of interest on the part of the churches. It is explained that more of the churches are now arranging services in their buildings on Good Friday morning to the detriment of the united act of witness in the evening.

The Lamp in the Home.

IN an ancient Syrian church of Travancore, India, is a wonderful oil brass lamp, with about a hundred arms, hanging from the ceiling at the end of each is a cup with a wick. At the close of the service the young people come up and take one of the wicks from the lamp to guide them home through the night.

That is what a Christian home should be—a place where youth has put within its hands a torch to guide them as they go out amid "the encircling gloom." There are many such torches youth can take from the home circle—the torch of basic honesty, of goodwill, of co-operative living, of respect for all races and classes, of a hatred for war, of the spirit of self-giving service, of a rich personal experience of Christ.

Once my mother put a torch of prayer in my hands, though she did not know that she had done so. . . . I took a wick from that lamp of devotion that night and it has lighted me down the years.

The saddest thing on earth is a spiritually poverty-stricken home where there is no central lamp from which youth can get a torch. Be victorious in the home and you are victorious everywhere.—Dr. E. Stanley Jones in "Victorious Living."

South Australian News-letter.

H. H. Taylor, I.R.A.

Three-Year Plan Under Way.

PROF. W. L. EWEERS, in addition to his academic activities as home mission organiser and evangelist, has undertaken to implement the scheme decided upon at the September conference of churches. This involves special emphasis during the next three years upon three aspects of Christian life and service, viz., stewardship of life and possessions, religious and moral education, and evangelism at home and abroad. During the next few months a stewardship campaign will be conducted. A men's tea this week at Grote-st. will bring together church officers, representatives of the various conference departments and preachers to consider the details. Four Sundays from March 12 to April 2 have been selected for the delivery of special addresses on "Stewardship," and March 12 will be

"Stewardship Sunday." All the brotherhood departments are preparing their own programs for the whole three years. Enquiries have been made from outside the State concerning the proposals.

Humiliation and Prayer.

A suggestion to the Council of Churches by a member of the Salvation Army that a call should be made for a day of national humiliation and prayer has led the council to get into touch with similar organisations in the other States. Sympathetic replies have been received. We understand that the churches in each State will follow their own line of organisation. Here the Council of Churches will cooperate with the Bishop of Adelaide in sending out a manifesto to all religious people, which it is hoped will awaken them to the seriousness of the

The Home Circle.

Conducted by J. C. F. Pittman.

PREPARATIONS are now being made among the South Australian churches for the annual home mission offering to be taken on Sunday, March 5. Each year since 1923 there has been a steady increase in the amount of the annual offering, from £500 to £228 last year, and it is with confidence that the aim has been set at £1000 for this year.

Encouraging progress is reported from many churches, and the various brotherhood departments are facing the year with increasing hope.

Gospel services have been started at Pt. Elliot in the Victor Harbour-Geoola circuit. Two services in the Court House are now held by D. W. Manning each Sunday and four young men and women have recently made decision.

In the Gawler-Williamstown Circuit H. R. Fitch has begun meetings in a private home at Sandy Creek, where the owner (an invalid confined to his bed for 15 months) has accepted Christ, and as a result of special prayer is now making a good recovery. Others in the district are near the kingdom.

Victor Harbour reports continue to encourage the churches with eight or more adult decisions. On Christmas Sunday the hall was again overcrowded with 170 at the Lord's table, and 1140 came in gifts towards their new

patient, placed on a strict diet, who deliberately makes additions to it is another terror of medical practice. I had a case once of a girl who drank the water from a rose bowl, after a serious operation because she felt a blessing to Moonta, under her wishes, cycle is doing its part well. The churches have been cheered with some decisions for Christ.

Bro. H. Cave is taking hold in his new field at Naracoorte.

Special campaigns were held by the organiser during the year at Mt. Compass, Broken Hill, Colonel Light Gardens, Lenwood, Cheltenham, Henley Beach and Semaphore, and tent missions at Naracoorte, Unley and Gawler.

There were 70 confessions in the home mission churches.

The desire for evangelism is still growing, and a number of churches are asking for campaigns this year, including Berru, Owen, Strathalbyn and Broken Hill. The I.M. committee in response to the request of the conference executive is granting the services of its organiser to direct the work of the three-year plan now being launched.

There are centres in the country and suburban areas where new causes should be established, and the call is for extension. May the offering make such extension possible.

Three Year Plan

A MOTHER'S INFLUENCE.

CHARLES LAMM said: "What would I give to call my dear mother back to earth for a single day, to ask her pardon upon my knees for all those acts by which I grieved her gentle spirit." It is said of Senator Hill, that when too feeble to walk into the parlor to view his mother's portrait, he would have himself carried in, and after gazing for a time would say: "I shall soon be with her again." When on his death bed, Dr. Adams, of New York, remarked: "I owe everything to the judicious training of my parents. Serious, earnest in their own religious life, they never made religion repulsive. My mother's influence was specially gentle and wise." John B. Gough said, in reference to his mother, before a large audience: "I stand before you to-night to declare that if I have ever accomplished anything in the world, if I have ever done ought of good, what I am and what I have done, by the grace of God, has been through the influence of that mother."

PATIENTS' MISTAKES.

WHILE there is no doubt that doctors make many mistakes, the mistakes made by patients, says a writer in the London "Daily Chronicle," are much more frequent, and often much more serious.

For example, a doctor gave a patient some pills containing a drug which, in small doses, is beneficial. He was horrified a few days later to find that the man, exasperated by his slow recovery, had swallowed the whole boxful at once. The patient was very ill, and was saved from death only by a miracle.

That is no uncommon experience. For the human mind seems to be so constituted that, if it is informed that a gain of anything will achieve a particular purpose, it argues immediately that twenty grains will operate ten times the desired effect.

doctor, who is told that he failed to make his meaning clear.
No doubt he did fail, yet there are people who refuse to listen to directions of any kind. Severe scoldings by poultices and fomentations are so frequent, when these remedies are entrusted to patients, that nowadays many doctors refuse to prescribe them unless a trained nurse is available.

SCATTERING BAD SEED.

A WOMAN who had used her tongue freely in scandalising her neighbors, went to a priest, and made confession of this fault. He gave her a ripe thistle-top and told her to go out and scatter the seeds one by one. She obeyed, and returned. To her amazement he told her to go back, and gather up the scattered seeds. When she said this was impossible, he replied that it would be still more difficult to gather up and destroy all the evil reports which she had circulated about her neighbors.

THE COMMENT.

After correcting Tommy for the thousandth time for talking in school, his teacher decided to speak of this fault to the lad's father. She, therefore, added this remark to her next report: "Tommy talks a great deal."

In two days the report came back, correctly, signed by Tommy's father, with the comment: "You ought to hear his mother!"

ANNOYING.

The professor was deeply absorbed in some scientific subject when the nurse announced that a baby boy had arrived.

"What—who?" stammered the professor, absently. "Why interrupt me when visitors come—don't my wife at home?"

The Family Altar.

LETT.

TOPIC.—PUBLISHING THE GOOD NEWS.

Monday, February 20.
THE first finished mission brother, Simon, and I went into him. We have found the Mesiah—John 1: 41.

Andrew appears to have been the first Christian evangelist. "Having made the greatest possible discovery, he gladly communicated the good news to others; which was fitting, for there is little real religion in helping others whilst neglecting our own."
Reading—John 1: 35-51.

Tuesday, February 21.
Come, see a man who told me all things that ever I did, can this be the Christ?—John 1: 26.

It is pleasing to find this once wicked Samaritan woman now employed in evangelistic service. Having found the Mesiah she invites the citizens to come and see him. So to all who really find the Saviour there comes a fervent desire to publish abroad the good news.
Reading—John 4: 1-30.

Wednesday, February 22.
And he went his way, publishing throughout the whole city how great things Jesus had done for him.—Luke 8: 29.

The Gerasene demoniac came face to face with him who has power even over the forces of hell. With a word from Jesus the unclean spirit was cast out so that the man sat, clothed in his right mind, at Jesus' feet; gladly would he have remained with his healer, yet willingly he obeys his Lord's command by returning to his own city and publishing abroad how great things Jesus had done for him.
Reading—Luke 8: 26-39.

Thursday, February 23.
And the gospel must first be preached unto all the nations.—Mark 13: 10.

Paul declares: (Col. 1: 23) that "the gospel was preached in all creature under heaven," but it must be remembered that the words both of Jesus and Paul have "reference to the geography of the earth as then known." To the nations with which they were acquainted the gospel was preached during the first sixty years of the Christian era.
Reading—Mark 13: 1-12.

Friday, February 24.
They therefore that were scattered abroad went about preaching the gospel.—Acts 8: 4.
The apostles stayed at home (verse 1), but the disciples went abroad preaching the gospel. In our day preachers go about or abroad telling the good news whilst others stay at home and as a rule say nothing. It would be infinitely better if all, as opportunity presented itself, told the glad tidings.
Reading—Acts 8: 1-7.

Saturday, February 25.
And the word of the Lord was spread abroad throughout all the region.—Acts 13: 49.
Varied results followed Paul's preaching at Antioch, for some asked for an "encore" for the next sabbath, whilst others charged the preacher with blasphemy. Yet the good news spread, not only in the city, but throughout all the region.
Reading—Acts 13: 42-52.

Sunday, February 26.
And all men marvelled.—Mark 5: 20.
We revert to the incident of our Lord's day morning lesson to call attention to the result. "All men marvelled," we are told. And whether it be the record of changed lives through the power of the gospel, or the story of redeeming love, if told faithfully and honestly, men will marvel at this wonder of wonders.
Readings—Deut. 32: 1-18; Mark 5: 1-20.

Here and There.

Bro. A. S. Bartholomew, one of our Australian preachers now studying at Butler University, Indianapolis, Ind., U.S.A., is preaching for East Union Church, one of the leading state rural churches.

Mrs. Ruby Oliver, of 67 Rochester-st., Halways, E.K., reminds Victorian sisters that she would be glad to receive such donations to the Bible Women's Fund, as conference is only a few weeks away.

"The Christian Messenger" for Feb. 1 reports that Bro. F. A. Stewart, preacher of church of Christ, Borriego, and late of Wingham, has been appointed superintendent of the Boys' Home, Pender Hills, N.S.W., and Mrs. Stewart to the position of matron. They will commence work on Feb. 11.

We learn that Bro. and Sister Ernest Green, of Manchester, England, passed through Sydney at the end of January. They are now in New Zealand, and hope to be in Melbourne next month. Mr. and Mrs. Green recently visited the mission fields of our British brethren in India and Siam.

The orphanage for boys and girls founded at Twynholm, London, forty-five years ago by Mr. Sydney Black, and cured for since his death by his brother, Mr. J. Wilson Black, has been merged with the Orphanage founded by him and well. A very large number of boys and girls were cared for in the historic premises in Fulham-road, and went out strengthened and filled for life by the Christian training which they received there.

A Sunday school teachers' conference will be held at "The Outlook," Mount Evelyn, Vic., during Easter, April 7 to 10. Bro. Stewart, A. T. McNaughton, M.A., B.D.; lecturer, Mr. W. H. Frederick, M.A., D.P.Ed.; evening speaker, Mr. P. E. Lanyon. The conference is open to all interested in youth work. For enrolment and further information apply to the secretary, Miss W. Atkinson, 18 Grosvenor-st., Brighton, S.S., or treasurer, Miss J. Lamont, Assembly Hall, 154 Collins-st., Melbourne, C.I.

At Box Hill, Vic. extensive damage was done to the chapel and furnishings by a fire which broke out on evening of Feb. 10. The church organ and pulpit were completely destroyed, most of the carpets were ruined, upholstery of the three chairs was destroyed by heat, and walls and ceilings were damaged by smoke. Every window is cracked, and all the platform furniture—table, chairs, pedestals, etc., suffered severely. Although both building and furniture were insured, the church will suffer a severe financial loss as well as a setback to the year's work. The usual Sunday services were held in the Bible school building. Because of the fire the wedding of Bro. Hayes and Sister Ruby Jackson took place in the Baptist church on Feb. 11.

Mr. Geo. E. Pratt, secretary of the Joint Council for Religious Instruction in State Schools, Victoria, writes: "The annual report and balance sheet for the Religious Instruction Council has just been issued. The year 1938 has been one of encouragement. The number of schools regularly visited by instructors amounts to 229, an increase of 117 in two years. There are, however, 231 schools in which no religious instruction is given. These are mostly small schools with attendances of under 25 scholars. It is the policy of the council to endeavor to have religious instruction given by correspondence to the scholars attending these schools, particularly where there are no churches or Sunday schools. Already 217 schools are reached in this way. Additional instructors will be required to supervise these

new schools, and the council would be pleased to hear from those who are interested. The large number of vacancies in the metropolitan schools is causing the council deep concern. There are over 400 grades waiting instructors. A list of the schools where vacancies were still supplied on application. Now we think that many of the children do not go to Sunday school and will get no other religious teaching than that given in the State schools. It places a great responsibility on the churches to do something to help in this great work. An appeal is made to Christians of all the churches who would be willing to give religious instruction to call at the council's office for particulars at 156 Collins-st., Melbourne, C.I."

The maintaining of interest in boys' clubs calls for adequate training in leadership, and to meet this necessity the Melbourne Y.M.C.A. has night meetings at 14 Adelaide-st. and club equipment free of cost for the use of the Suburban Club Movement. Any church or Sunday school may nominate a young man to take the Leadership Training Course, which commences on Tuesday evening, April 4, and will continue each week until the end of November. The course will include both practical work and lecture periods, and will be especially planned to meet the requirements of a church club. Further details and application forms are available from Mr. J. A. Gray, organizer, Seaside Club Movement, c/o Y.M.C.A., Prince-Albion, South Melbourne, S.C.I.

Victorian Preche

JEALOUSY. Lorne pros- tigated to make his self with an excellent setget there are people conference held from Felretions of any kind though lush fires had capulties and fomen- the surrounding districts. When these remedies being, it does a leant that nowadays many lofty cum trees, retains the them unless a charm.

Among the guests at were served most satisfact to Bro. Bro. and Sister **BAD SEED.** Bro. Wilkie was present sed her tongue freely took part in the discuss neighbors, went to a of this fault. He op and told her to go eds one by one. The letter of John, and mgds one by one. The one word "Fellow To her amazement he there the joy in havin John's communion with he said this was impos- was the mild blessing it would be still more proach at each of and destroy all the evil of a special topic. At circulated about her introduced by the app- discussion followed. most profitable and Tuesday, Bro. E. Vanny for the thousandth time. The theme, school, his teacher decided Wednesday Bro. H. J. To her amazement he subject being "Jesus d this remark to her next Thursday, Bro. Lang being, "Paul, the great deal." report came back, correctly. Church," written by father, with the comment- par his mother!"

Although there preachers present a fellowship was mus- pressed that some In the past week as deeply absorbed in some brethren were not nud arrived. The members of amurred the professor, about chiding Bro. C. You me when victora come home?"

W. Atkin, secretary, were thanked for the excellent manner in which the conference was conducted. An opportunity was also taken to express appreciation to the management and staff of "Minicope" for the splendid service which had been given.—A.M.S.

N.S.W. Preachers' Fraternal Fellowship Retreat.

1939 Jan. 31 to Feb. 2, our N.S.W. preachers were in a fellowship retreat at Port Jackson as the guests of Bro. and Sister Hofe. This was the fourth occasion the invitation had been extended, and despite a growth over the years from eleven to seventeen, the invitation was renewed for a further term. The thought and care of our host and hostess could not be equalled. Their sympathy with the purpose of the retreat made it very easy to carry out the programme of study. The preachers expressed their gratitude for the service to the brotherhood through them. Our ranks were strengthened and our fellowship deepened through having Dr. Oldfield, who has just arrived in Sydney, Bro. Treatise, of Taree, Bro. Mackinnon of City Temple, and Bro. Stevens, Enmore. All were with us for the first time, and made happy and helpful contributions to the discussions. Bro. G. J. Andrews, of Lismore, participated by proxy by supplying a paper to be read. His contribution in this way was an gem. The programme consisted of with him who has planned sessions in the nurture of hell. With a word of various question-spirit was cast out so that the question being in his right mind, at Jesus' feet; grieved for he have remained with his heater, yet will he obeys his Lord's command by returning: great things Jesus had done for him.

Thursday, February 23.
And the gospel must first be preached unto all the nations.—Mark 13: 10.
Paul declares (Eph. 1: 23) that "the gospel was preached in all creation under heaven," but it must be remembered that the words both of Jesus and Paul have "reference to the geography of the earth as then known," to the nations with which they were acquainted the gospel was preached during the first sixty years of the Christian era.
Reading—Luke 8: 26-39.

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They therefore that were scattered abroad went about preaching the gospel.—Acts 1: 8.
The apostles stayed at home (verse 1), but the disciples went about preaching the gospel. In our day preachers go about or abroad telling the good news whilst others stay at home and as a rule say nothing. It would be infinitely better if all, as opportunity presented itself, told the good tidings.
Reading—Acts 1: 7-17.

Saturday, February 25.
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Varied results followed Paul's preaching at Antioch, for some asked for an "encore" for the next sabbath, whilst others charged the preacher with blasphemy. Yet the good news spread, not only in the city, but throughout all the region.
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Readings—Deut. 32: 1-18; Mark 5: 1-20.

News of the Churches.

QUEENSLAND.

Charters Towers.—The church has decided to form a circuit with Townsville. All services are well attended. After Bro. Westwood's gospel address on Jan. 29 two young ladies made the road confession.

Rochampton.—There were improved attendances on Feb. 5. Sunday school has three new scholars. A successful C.E. rally was held on Feb. 3. There were 70 present, and five different societies took part. Sister Miss Lullah and Norman Johnson are in hospital. Bro. and Sister Greenwood were to leave for holidays in the south on Feb. 14. Many non-members are attending gospel services.

Annerley.—Deepest sympathy is expressed to Sister Mrs. Turner at the passing of Bro. W. J. Turner, a disciple of many years. Bro. G. Noble conducted appropriate services at the home and graveside on Jan. 26. Bro. Harold Finger, who leaves for College of Bible in February, delivered a "consecration" message on Feb. 5. At close of Bro. Noble's evening message a young man and two youths confessed Christ and were immersed.

WESTERN AUSTRALIA.

Perth (Lake-st.).—Bro. Raymond's services as half-time evangelist are much appreciated by the church. Bro. J. Wiltshire, of Ballarat, has accepted a call to succeed Bro. Allen Brooker. Sister Silverter, age 53, has been called home. Her love for Christ and his church was a worthy example for those who follow. The church maintains a high standard in the services, although many are still away on holidays.

Kalamitook.—Feb. 5 being 58th anniversary of C.E., the evening service was conducted by the three societies (Junior, Intermediate and Y.P.). Bro. Hitches spoke on "A New Testament Christian Educator." Bible school is preparing to enter State inter-school and attendance campaign and also a private local rally. Numbers of school and C.E. societies continue to grow. Sister Lindsay was at morning service on Feb. 5. Through severe illness she has not been able to meet with the church more than twice over a period of two or three years. Bro. Fred. Bowen, late of Hollywood, has commenced serving as choirmaster. Miss Bentley, of the College of the Bible, arrived on Feb. 7 en route to Norseman, where she anticipates laboring amongst the aborigines with Miss Eide.

SOUTH AUSTRALIA.

Semaphore.—There were good attendances at both services on Feb. 12, and inspiring messages were delivered by Bro. Oram; 52 commended. The church congratulates its preacher on being elected president of the district ministers' fraternal.

Hindmarsh.—This month has been set down on plan of the year's work as Fellowship Month, and Bro. Saunders has been speaking along these lines. On Feb. 12 his address at morning service gave definite ideas of "Fellowship with Christ." At gospel service his message was "Fellowship with God."

Queenstown.—On Jan. 29 Bro. Gohn gave the morning exhortation. Numbers are increasing in Kinder department of Bible school. Bro. Hoosker preached a talk, which is memorial service was held for Bro. Davies, called home the previous week after a very painful and long illness. He was 85 years old, and much loved. Sympathy goes out to the ones who mourn. On Feb. 5 Bro. J. Hall exhorted the church. Bro. Hinkley preached at night on "Smuggling News." On Feb. 4 the sunshine club resumed after recess.

Port Elliott.—March 5 was a very encouraging day for the early morning and after-church evening service in local court-house. Thirty attended in the morning and 40 in the evening. Many sibling brethren and sisters are now flooding the meeting place. Sister T. J. Gore settled to a remainder of the early days with her late husband when she had fellowship with the brethren on March 5.

Aldgate Valley.—On Feb. 7 a welcome was given to J. E. Paddeick, the new evangelist. Representative brethren and sisters spoke on behalf of the church, Sunday school, Y.P.S.C.E., Dorcas society and J.C.E. The Juniors present also spreading their greeting in unison: "Waleh and pray." The choir sang their welcome. Bro. Paddeick suitably responded. Games and supper brought a happy social to a close.

Strathalbyn.—The work continues steadily. Sister Mrs. F. Hoggard fell asleep in Jesus late in the day. She was a very faithful member. Miss Hill, who has been ill for several months, is now improving slowly. With the assistance of the Ladies' auxiliary the nurse fund was applied to the enlarging of vestry which will now form a useful hall for many purposes. Bro. Wilson has commenced his seventh year of service here. Auxiliaries are doing well. **Victor Harbour.**—Bro. Hugh Gray, of Bassendean, W.A., is to exchange pulpits with Bro. Manning for two months commencing at Easter time. The church enjoyed three months' fellowship with Bro. Gray over four years ago. It is also felt that the change will do Bro. Manning good, as he is having a strenuous summer with extra services. Special services were held on March 3 and 12 with many visiting brethren and sisters. An average of nearly thirty Endeavorers meet in the home of Bro. Manning each week.

Prospect.—Special meetings continue. Bro. Edey, of Melbourne, delivered a lecture at midweek meeting on Feb. 5. Mr. Bowen (presiding the B. & F. Bible Society) addressed morning service, and gave a lantern lecture on following Wednesday, showing beautiful slides of South America. Work among R.M.P. and Phil Iota P.I. progresses favorably, the latter donating 15 to foreign missions. The combined picnic of the young people was held at Christ's Beach. An offering for bush fire relief amounted to £7.15. There is still much sickness among members.

Port Pirie.—Mr. W. L. Ewers addressed the church on Feb. 9. Y.P. club picnic was held at Port Geronico on Jan. 30. At Y.P. club parade on Feb. 5, members gave a donation of £25 to Home Building fund. Sisters' auxiliaries commenced year with devotional meeting. Bro. A. E. Mudge, who was admitted to Pirie Hospital ten weeks ago suffering with a severe stroke, passed away on Feb. 9. Sympathy of all members goes to those who mourn. On Jan. 29 Mr. Busack addressed the church on "Excuses." Bro. Hiltche's themes for Feb. 12 were morning, "Christ's Opinions on People"; evening, "The Little Bible."

Salisbury.—Happy fellowship has been enjoyed. Bro. Sidway has commenced a series of addresses on "The Lord's Prayer." Many strangers attend gospel services. Endeavorers have recommenced for the year with Bro. Sidway president of Y.P. Bro. Fletcher the Intermediate and Bro. Manger the Junior. On Feb. 5, at Bible school a teachers' conference and tea were held. The church regrets the departure of the Gaskin family to Naracoorte. Bro. Gaskin has for many years been a deacon. His place is filled by Bro. A. Lambert. Sister Hudson, who is 94, has been restored to her health after several weeks in hospital. Meetings on Feb. 12 were smaller. The choir, under leadership of Bro. Long, is much appreciated.

Gawler.—The work is making steady progress. There is definite evidence of a deeper spiritual tone in all phases of church life. Attendance at the Lord's Table has been much better of late, and interest in gospel street is keen. One young lady recently took her stand for Christ. On Feb. 5 special "Gawler Centenary" services were held. In the morning Bro. Finch spoke on "One Hundred Years of Progress" and at night on "The Church's Christ in the Changing Years." A large congregation listened keenly to messages in song brought by four young men from the city. A man who recently made his confession on his sick bed in a private home, has been baptized. He had held it for some four years. A fortnightly service in the home of Bro. and Sister Tomlinson, of Sandy Creek, is conducted by Bro. Finch.

VICTORIA.

Hampton.—On morning of Feb. 12 Bro. and Sister D. Tippett were received by transfer from Lygon-st. Bro. Stephenson was speaker for the day, and at night a young lady made the good confession.

St. Arnaud.—On Feb. 12 Bro. Pratt gave a fine exhortation on "Walk as We Walked" and at night preached on "Sin Laid on Jesus," when a young lady made the good confession. Bro. Merve Brown has moved into Isabella-st., Colong. About 120 broke bread on morning of Feb. 12. Two new members were received into fellowship. Bro. Leslie Luff delivered the address. Evening meeting was well attended; the speaker was Bro. A. M. White. Bro. Parker was baptised.

Dandenong.—Church and Endeavor society made presentations to Miss M. Donaldson, who was married by Rev. G. H. H. on Feb. 12. Bro. W. T. Aikin was visiting speaker, giving helpful addresses on "The Fullness of the Holy Spirit" and "Forgiveness."

Maryborough.—Attendance at all meetings has improved. One woman was baptised at gospel meeting on Feb. 12 and another girl from Bible school made the good confession at close of Bro. Cole's address. Sixteen members travelled to St. Arnaud on Jan. 29 to attend Midland District Conference.

North Essendon.—On Feb. 9 a very happy gathering welcomed Bro. E. G. Mellagher. Speakers represented Ascot Vale and Essendon churches and all North Essendon auxiliaries. Excellent attendances on opening day of Bro. Mellagher's ministry included a number of visitors. His messages were much enjoyed.

Colac.—Several visitors were present on Jan. 29. Good attendances listened to interesting addresses from Bro. F. Funston, of West Preston, in morning and Bro. J. C. F. Pittman at gospel service. Social intercourse and Fellowship with members of sister churches connected with South Western District Conference was greatly enjoyed.

Shepparton.—There was a large congregation on Jan. 29 at gospel meeting when a beautiful reading disk presented by Mr. Orchard in memory of his late wife was dedicated to the church by Bro. A. B. Lloyd. On Feb. 5, at 1:30 p.m. Bro. V. B. Lloyd, assisted by the church choir, was baptised. He had held the open pupil service sponsored by the S.W.

Carlton (Lygon-st.).—On Feb. 11 the New Century Bible Class gave a happy welcome home to Miss A. Craigie after her trip to England, and enjoyed travel films by Mr. and Mrs. G. Dixon taken while overseas. On Feb. 12 Bro. Baker addressed the church on "Victory Over Sin" and received two members by transfer and two by baptism. At 3 p.m. Bro. Tomlin gave a helpful talk on "Laying Sound Foundations." Bro. F. E. Saunders conducted evening service when Mr. F. B. Robertson (secretary B. & F. Bible Society in Manchester) and Mrs. Robertson spoke on "Ambassadors in China."

(Continued on page 108.)

Foreign Missions.

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

CHINESE RELIEF DISTRIBUTED.

DR. LACY was forwarded a letter concerning monies received from Australia for distribution among our own Christians in Shanghai and other nearby cities. In the list furnished by Dr. Lacy we are pleased to note that our brethren of the C.M.S. have started, and also the United Christian Mission Hospital at Hotel. The U.C.M. Hospital is one directly supported by our American brethren. Concerning the work these hospitals are doing he says: "The United Christian Mission Hospital at Hotel is carrying on in a region which has been utterly devastated by terrific warfare. Almost all of their work is caring for those who have lost everything and have no resources on which to draw. A similar project is being carried on in Kiangsi. In Kwangsi and in Sunkiang by representatives of the missions which are at work in those places. The same is true of many other cities to which we have not attempted to extend your gift directly, but have entrusted 300 dollars to the National Christian Council for distribution as they review the whole field." Little can be done for our own mission in Shanghai yet. Of this work he writes: "I have made repeated inquiries as to the needs of former members of the Kwening-ming-ming mission. I think the people know that we have funds to take care of any of them that are really destitute, but I have not been able to locate any such. The camp to which help was sent through Madame Jourdan is in a section of the city to which, I understand, a number of the Kwening-ming-ming people went. Others are probably being reached through the Shanghai relief committee. A few people are returning to the sections of the settlement near Kwening-ming, but I was back there last week and found nothing but a heap of ruins in the block where your mission formerly stood. I think you have already had word that we succeeded in collecting almost the full insurance on the buildings and equipment, as Mr. Hu had taken the precaution of securing war sick insurance before the war broke out."

Dr. Lacy also mentions the good work being done by the Chinese Home Mission Society throughout China, and sends a paragraph about new workers being sent to the distant fields in Yunnan. Of the help given, and the real need existing, he says: "You and your friends have been very generous in the contributions forwarded for relief work in China. There is no let up in the demand for help along these lines. As the devastated areas are extended and more multitudes are driven from their homes in other districts, all resources are being taxed to the utmost. A few nights ago we had two Chinese Ladies in our home. They were telling us of their efforts here in Shanghai among the graduates of various universities to organize medical units, one to be supported by each of these several universities. The first one was sent off last night for Christmas, and others are to follow soon. This illustrates something of what the local people are doing to meet the crisis. The funds that you have forwarded have exchanged at a most favorable rate, so that we have had available for distribution over 1200 dollars in local currency."

RELIEF FOR PENTECOST.

FOLLOWING word from Bro. Dow concerning the plight of our Pentecost brethren, the Board sent a cable stating that Board were prepared to send money for the relief of the sufferers. Because of the infrequent communication between other Islands and Pentecost, it is probable that the cable will not reach Bro.

Dow earlier than the ordinary mail. The next advertised mail for New Hebrides leaves Sydney February 16, and is due to arrive in the Islands February 26. In his letter Bro. Dow says: "There are hardly any people left around here. Many who survived have been starving and will continue in this condition, as they have not been able to make their gardens, so I have been feeding them a little. Some of the bush boys came down a few months ago and they were really starving. I killed and salted a young bull; and when they knew I had salt meat they just flocked to the place. In all probability there will be no school here now, as nearly all our training boys are dead, and I have advised a couple who are about fifteen years of age to go for training with Mr. Dudley."

THE LATE DAVID BULLICASSO.

In his earlier years David was brought up by Mr. and Sister F. G. Filmer. On receipt of the news concerning the death of David, the



David Bullicasso.

Board communicated with Bro. Filmer. As Bro. Filmer's reply tells something of David's history, we pass it on to our readers.

Dear Bro. Anderson,—I was sorry to hear of the passing of dear old David. He was one of the best, and there were many good ones. In 1909 Moses Tomasso, his wife Elizabeth and little David, about seven years of age, volun-

teered to leave Hanwaal on Pentecost and go to the village of Lamhili on the south end of the Island to teachers Lamhili at that time was at war with Vankaymarikan and many had been shot on both sides.

The influence and teaching of Moses resulted in quite a number becoming Christians. The heathen element, however, swarmed. Moses has since sought to inflame little David into their practices (and those practices were vile indeed). Moses therefore brought David to us at Hanmatua, and for some years we taught him. David was bright, quick to learn, had a natural inclination for good, and was one of the sweetest dispositions I have ever known. I never knew David in a quarrel, neither did I know him do any wrong.

In 1926 old Moses, Elizabeth and David worked with us on Ambrim for a term. They saved their money and returned to Pentecost quite well to do for natives. When Pentecost was left without a missionary, David Bullicasso became the natural leader of the Christian band—not because he was forceful, or an apparent born leader, but because he was a devout worshiper, a lovable and good man of lofty ideals, and was highly respected by both non-Christians and Christians as well as by both traders and missionaries. His passing will be a blow to the church on Pentecost; but as the death of Talmaymon left room for David to take the prominent position that he did, so I believe the departure of David will be another's opportunity to do service for our Lord. Yours fraternally,—F. G. Filmer.

AOBA.

BRO. DUDLEY writes saying that all the D family are well with the exception of himself. Recurring attacks of malaria, which he says are not serious, are nevertheless severe enough to make him rest at periods when he should be at work. Since the calamity overtook Pentecost, Bro. Dudley has wanted to visit Bro. Dow and see what help could be rendered and also discuss the work generally. Unfortunately the launch refuses to function, though one or two capable men have given her an overhaul. Up to date they have failed to locate the trouble. No other launch has left Aoba for Pentecost for more than six weeks, so the desired visit is indefinitely delayed. Soon the hurricane season will be with them, making visitation by launch very uncertain. Christmas meetings were a very happy occasion; 19 baptisms were reported.

ANOTHER severe disappointment has been suffered by the field in that medical advice is against Miss Lambert's return to India. Doctors state that, whilst her condition will respond under home conditions, a recurrence is likely should she return to India in the near future. Meanwhile she is under medical observation in Melbourne. Our friends are asked to remember her in her disappointment.

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Central Northern District, Vic.
HALF-YEARLY CONFERENCE.

THE half-yearly conference of central northern district Churches of Christ was held on Jan. 20 at Bourk. The churches concerned (Chindigo, Castlemaine, Drummond, Echuca, Bourk, Harcourt, Gracemore, Rochester, Pyramind Hill and Sutton) functioned well. Delegates from the remarkably successful gatherings, bright song services, ably conducted by Bro. A. Combridge, preceded each of the three sessions. The meetings were in the hands of the president, Bro. E. H. Duns. Arrangements for more extensive work were made. The next conference will be held at Echuca.

Election results were: President, Bro. H. Hargreaves; vice-presidents, Bro. L. Baker and Bro. J. Sandels; treasurer, Bro. A. E. Strediger; auditors, Bro. H. McElwain and G. Briggs; secretary, Bro. R. W. Goudle.

Four duets were rendered by Sisters Mrs. H. Lucy and Miss J. Goudle, Miss Goudle and Bro. G. Goudle, and solos by Sister Miss Fulford, Sister Mrs. Sandels and Bro. L. Baker. The morning address of fine devotional character was delivered by Bro. L. Baker on "Christ's Challenge to Discipleship" (Luke 9: 23). Bro. A. Combridge powerfully addressed the afternoon assembly on "Spirit of the Gospel".

Councillor Malone, shire president, welcomed to Bourk Bro. T. R. Morris and Bro. W. Gale, of the Victorian Conference. In the evening session, Bro. Morris gave a very enlightening and forceful development of the theme "Living Epistles" (2 Cor. 3: 1-3).

All have agreed that conference was splendid.—R. W. Goudle, secretary.

Midlands District Conference,
VICTORIA.

THE Midlands District Conference held its 26th L gathering at St. Armand on Jan. 20. The churches which were being visited were Wedderburn, Dunolly, Bel Bet and Maryborough. Good delegations from each of the churches were present. The services commenced at 10.45 a.m. and continued throughout the afternoon and evening. Bro. Pratt, of St. Armand, was president. The efficient song-leader at all sessions was Bro. McKenzie, of Bel Bet. Amongst visitors was Bro. T. R. Morris, president of State conference, and Bro. W. Gale, secretary, both of whom brought greetings.

Reports of the work for past six months were very interesting. Maryborough church reported nine additions by faith and obedience as a result of the conference mission at which Bro. Whitehill, of Ballarat, was missionary. Bel Bet reported one addition by faith and obedience and Maryborough and Dunolly churches each reported one confession on Sunday evening, Jan. 21. Church work is in good heart, also C.E. and Bible school departments. The financial statement was satisfactory, there being a credit balance of 45 after paying wages of 7 1/2 per week to Dunolly, and expenses of mission at Maryborough (£21-1). The conference is maintained financially by a special penny-per-week fund from members, special offerings at conference gatherings and by sale of meals provided by the home church. Bro. G. Kenney now has supervision of the work at Wedderburn, whilst Bro. C. Cole is now laboring in Maryborough in the position vacated by Bro. J. E. Searle.

Next conference is to be held at Wedderburn on June 12.

The speakers for the day's services and their subjects were: Morning, Bro. Gilson, of Dunolly, "God's Plan for Our Lives"; Afternoon, Bro. Morris, president of State conference, from the text, "We are the living writings of Christ written by us in your hearts"; Presidential ad-

dress, Bro. A. Pratt, of St. Armand, from the text, "Whoever is born of God overcometh the world." Evening gospel address, Bro. McKenzie, of Bel Bet, subject being "What is Religion?" All speakers gave of their very best.

Bro. Twidley, of Wedderburn, with Miss Florie Sealentbury and Miss Dorothy Taylor, of Maryborough, rendered appreciated quartettes at afternoon and evening sessions. Secular fare was rendered carefully by Bro. L. Living, of Maryborough church.—L. Living, hon. sec.

Victorian Women's Conference
Executive.

THE first meeting for 1939 was held on Feb. 3 at attendance 121. Mrs. McCann, president, held in the chair. Devotions were led by Mrs. Ferguson. In the absence of Mrs. McCann, who has gone to Epping, N.S.W., a paper by Mrs. "Annie" was ably read by her daughter, Mrs. G. Flatman. We regret the going of Mrs. McCann, but know that she will be a great help to women's work in N.S.W. We were pleased to welcome Mesdames J. E. Thomas, Searle, Flatman, Hamer and Miss Craigie.

Temperance committee was asked to forward a protest regarding new licences to the premier. Home Missions.—During December meetings were held at Dandenong and Collingwood, the superintendent being speaker.

General Dorcas.—Several parcels of clothing were gratefully received, also donations of cash from regular subscribers, 40s. from a young man who was anxious that some poor child should have a cheerful Christmas, and £10 from Margaret Goudle Fund, £30 added to the Ashford Memorial Fund in memory of the late Mrs. Alice Ward, of Surrey Hills. 163 parcels forwarded to four private cases, hospital committee, City Mission (Port Melbourne), Youville school, 18 boxes received extra cheer for Christmas. Parcel containing 29 articles was sent to bush fire relief and £1 in cash, and more can be sent if needed.

Prayer meeting committee held two meetings in December at the home of Mrs. Mills and on Feb. 12 at Dandenong. Speakers, superintendent and Mrs. Wickham.

Hospital visitation committee is doing a wonderful work. 108 visits were paid to the many institutions. Many gifts for Christmas cheer distributed. Cash donations: Doncaster mission band, 10s.; Boronia mission band, 10s.; anonymous, 4s.; North Richmond sewing circle, 5s.; parcels of clothing, babies' jackets, etc., Swanston-st. Dorcas; Surrey Hills guild, Christmas cheer; General Dorcas, clothing, 11 hand-made mittens and knitted hats; Escondido, St. Aldis, Carnegie, Gardiner, North Richmond, Hawthorn, Fairfield, books, toys, jam, and many comforts too numerous to mention.

Social service.—Many folk sought help at Christmas season. 45 families were assisted with groceries and clothing. Members of the social service committee presented Mrs. Gill with a tea set in appreciation of many years of loyal service. Clothing for boys is very much needed.

Isolated sisters.—90 letters were written and 14 replies received.

Temperance organisations are urged to speed up the work amongst the young. Temperance education is needed, and should be introduced into every youth group meeting, so that our boys and girls may grow up to avoid the terrors of the liquor business.

Next meeting of executive is to be held on Friday, March 3, at 2.30, in the hall, Swanston-st. Mrs. T. Hagger will lead devotions, Speaker, Dr. W. A. Kemp; topic, "Children's Court"—Miss Bonnet, secretary, 22 Crickmore-st., East Malvern.

Tasmanian Women's Executive.

A T first meeting of executive for 1939, held on Feb. 6, 21 sisters were present. Mrs. A. M. Cole, conference president, led devotions, first text being Rom. 12: 5. Mrs. Howes was organist. A solo was rendered by Mrs. Taylor. An interesting address was given by Mrs. Clements, of Hobart Baptist church, on "Women's Work Inside and Outside the Home".

At business session Mrs. Cole was in the chair. Home mission superintendent, Mrs. Taylor, reported on penny-per-week collections: Invermay, £111; Tunnel Hay, £18; Collins-st., 10-2. A letter from Forekai mission superintendent, Mrs. Subers, was read. Dorcas superintendent's Mrs. Wilby's report received. Temperance: Mrs. Warburton suggests that we aim to get more of our members to take part in temperance work and social reform. The world conference is being held in Langston in April. Mrs. E. A. Howes, superintendent of hospital and sick visitation, reported about 40 visits paid recently.

After receiving a letter from Miss Lydia Foreman, of Ashwood Memorial Hospital, and Mrs. Palmer, of N.S.W., it was decided that Tasmanian sisters help with the furnishing of dining-room at hospital.

Next meeting will be held at West Hobart chapel, Mrs. Ayr to be speaker.—Mrs. E. Boshall, secretary.

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News of the Churches.

(Continued from page 165.)

Caulfield (Hambr.-rd.).—Attendances at all meetings are well maintained; average number breaking bread for January, 114. A presentation was made to Miss Hilba Miles following her resignation as Bible school teacher. Sister E. Prentice and Mrs. Ward have been restored to health. At gospel service on Feb. 5 Mrs. Brown, of Welsh Baptist church, rendered a solo.

Preston.—Bro. Ken Smith delivered a helpful message of week-night service on Feb. 9. Bro. Young was morning speaker on Feb. 12. At gospel service Bro. Alex. Wilson delivered a splendid message, at the close of which three young girls made the confession. The presence of Bro. and Sister Newell, formerly of Grafton, N.S.W., was enjoyed. Practice is in full swing for Bible school anniversary.

Ararat.—The C.E. society held an inspiring conversation meeting on Feb. 6, when three new active members were welcomed. On Feb. 8 the ladies' church aid society conducted an American tea, and a service of prayer and benediction. J.C.E. and Y.W.C. held a social on Feb. 9 with large attendance. Many are sick, including Sister Stout and A. Boyle, while Mrs. Bates is in hospital as result of accident.

Fitzroy (Gore-st.).—At annual meeting on Feb. 9 the following were amongst those elected: Elders, Bro. W. E. Grimes, secretary, and officers, Bro. W. Mildren, sen., Griffith, W. Mildren, jun., A. Salmon, sen., J. Gillies, W. Conlins, sen., R. Shephard, secretary, Bro. A. Salmon; treasurer, Bro. W. Mildren, jun.; song-leader, Bro. H. Shephard, organist, Sister Andrews. On Feb. 12 Bro. E. Hottes, from the College, spoke in morning and Bro. Shaw at night, both services being well attended.

Bendigo.—On Feb. 5 Bro. B. J. Cambridge delivered powerful messages on "Who are my Brethren?" and "The Centrality of Jesus." Sister Mrs. Cambridge was soloist at night. On Feb. 12 Bro. Cambridge spoke on "The Christian in the World" and "The Unseen Glory." Progress amount promised for building fund this year is £12,180, by 60 contributors. On Feb. 13 the Y.P.S.C.E. meeting was conducted by intermediate society. Bible school is preparing for an increase attendance campaign.

Malden-Caulfield.—Members appreciate excellent services rendered by visiting speakers during period the church is without a regular preacher. Bro. Quirk has given two splendid gospel addresses, and the good confession was made at one of these services. Sister Mrs. Lane has been received into fellowship. On Feb. 12 meetings were well attended. In the morning Bro. Geyer, from Prahran, brought a helpful message from 116th Psalm. At night Bro. A. E. Gilson commenced a series of four addresses on "The Jews."

Drumond.—In the absence of Bro. C. E. Long at the preachers' retreat Bro. J. Billie gave a good message at prayer meeting. At a good meeting for worship on Feb. 12 Bro. Lang gave a helpful message. Sister Mrs. Watson and her boys have been received into fellowship by transfer from Bookdale, N.S.W., and Bro. and Sister Trentham, from Hambr.-rd. At gospel service Bro. Lang gave a good message on "The New Name." Choir rendered an anthem beautifully under baton of Bro. N. Walters. The C.E. society has started again after holidays.

Hallstatt (Cork-st.).—Bro. Green's enlightening and encouraging message on Bro. Deuell C. Bickel's ministry on March 12. For a great number of years Bro. Feary, sen. and his sons, the Broen, Harold and Bert Feary, have held the fort, with some assistance from Dawson's, Brethren. Now the church is sufficient strong to launch a full-time ministry. Broen Feary have laid a solid foundation, and their work will stand as a monument to their zeal and integrity. It is hoped soon to proceed with erection of new

school hall at approximate cost of £600. Attendance at school on Feb. 5 was 127 scholars.

Hehuza.—Sympathy is with Mr. and Mrs. H. Nelson in the loss of their two eldest daughters, Edna and Francis, in a tragic accident, fatally on Feb. 1. The girls were bright scholars of the Bible school. On Feb. 5 Bro. Mulford gave a good address on "The Needs of the Church," "Hearing His Cross" was Bro. Hargreaves' theme at night. On Feb. 12 Bro. J. M. Brown gave an impetuous message on "Obedience of Faith," and Bro. Mulford delivered a splendid message at night on "What Way will you Take?" Bro. and Sister Hargreaves are spending their annual holidays at Airey's Inlet.

Camberwell.—On Feb. 12 communicants for day numbered 119. Bro. E. L. Williams spoke in morning, and rendered a solo at night. Bro. and Sister Muller and family were received by transfer from Thornbury. At morning service on Feb. 5 a motion was passed urging Camberwell City Council to do all in its power to prevent the granting of hotel licenses within or near the boundaries of Camberwell. The church is gratified with the motion passed at the council's meeting on Feb. 6, and thanks Bro. W. A. Fortham for his particular interest. Miss Thompson is doing good work in Bible study lessons by correspondence with isolated children.

Ringwood.—On Feb. 5 intermediate and Y.P. societies combined to celebrate anniversary, 25 sat to tea and listened to president's broadcast message. In the evening C.E. members sang special hymns, and the quartette sang splendidly. Bro. Brooke gave a stirring message on "Christ's Challenge to Youth." At annual meeting of ladies' guild Sister Burden was elected president. Sister Vic. Jordan (Doronia) has helped by playing organ at evening services. Bible school reports some new scholars. Sister Mrs. Thomas and Bro. Ted Duffin have joined teaching staff. Attendances keep a good average, and all auxiliaries show good progress. Bro. Brooke went with the preachers to Lorne.

Cheltenham.—There were splendid congregations on Feb. 12. Bro. Selurmann, of Black Rock, spoke at morning service, and at night Bro. Brown continued his series of addresses on "Principles of the Church," when many visitors were present. Bro. and Sister S. Hayes and family were tendered a farewell on Jan. 26 when a presentation was made. Bro. Hayes will be greatly missed as church and Bible school teacher and as teacher. Bible school spent a pleasant day at their picnic at Mulgrave on Jan. 20. A Miteen tea was held in honor of Mr. Clarence Brough and Miss Winnie Britter prior to their marriage on Feb. 11. After a long period in hospital Sister Miss Graham is prepared to work again.

Thornbury.—The church enjoyed a visit rendered by Bro. C. Fremantle of the G.L.M. His lantern lecture gave a most interesting account of the work in north-west China, and the difficulties confronting missionary enterprise at present. Attendances at all meetings have been increasing steadily since holidays. A splendid meeting on Feb. 11 marked the third anniversary of C.E., over 100 being present. At a youth service on Feb. 12 the I.C.E., assisted by other young people, helped with special singing. Bro. Hince, on their behalf, presented the church with a new Bible for reading-desk. Two young men accepted Christ at close of Bro. Seale's sermon on "Choosing Life's Vocation." Sister Mrs. Thomas, her daughter Jessie and son Norman have been received by transfer from North Richmond. Bro. E. Preston, jun., has been received by transfer from Preston.

Geelong.—Several from Drummondra and Lintonville attended at South-eastern district Conference at Colac on Jan. 20. Bro. Tattersall, from Drummondra, gave a fine exhortation on morning of Feb. 5. At night Bro. C. W. Jackel gave a splendid chart mes-

sage on "The Second Coming." Bro. and Sister D. Stewart and family returned to Geelong on Feb. 6 after holidays. On Feb. 11 a complimentary tea was given by teachers of Bible school to scholars who sat for scripture examinations, followed by social evening. Splendid meetings on Feb. 12. 136 broke bread for day. In morning Bro. D. Stewart spoke on "The Will of God." "Energy" was the theme of evening service, senior and junior societies assisting. Cricket club held a church parade, the subject being "The Best Investment." Messrs. T. Pope and H. Simmonds rendered messages in song.

West Preston.—The tenth anniversary of the church was celebrated from Feb. 1 to 5 inclusive, and proved a wonderful time of reunion and delightful fellowship. At C.E. rally on Feb. 1 Bro. J. E. Thomas was the speaker. The choir gave an excellent concert on Feb. 2. Bro. R. Jones was special speaker at Y.W.C. meeting on Feb. 3. A delightful fellowship gathering was held in school hall on Feb. 11. Tea was splendidly arranged by the sisters. Afterwards reminiscences were given by several foundation members. Every service was crowded on Feb. 5, 106 members and 56 past members broke bread. Bro. W. Gale, who spoke at first meeting of church ten years ago, gave an excellent address. A special building fund offering amounted to over £52. At afternoon session Bro. H. Morris pleased all with his interesting talk to the children. Gospel service, which was even more crowded, was conducted by the preacher, Bro. W. Wigney. At morning and evening meetings the choir, under the baton of Bro. J. D. Lang, rendered effectively two anthems and hymns.

NEW SOUTH WALES.

Dumblenton.—On Feb. 12 Bro. Alcorn (president of conference) brought greetings and preached a touching sermon from Eph. 3: 17-19 to a good congregation.

Marriekville.—There was a good meeting on morning of Feb. 12. A helpful message by Lewis's evening subject was "Solomon's Shipwreck."

North Sydney.—On Feb. 12 the morning meeting was addressed by Bro. G. Saxby, from Lane Cove. Several visitors were present. Bro. Paternoster's message at gospel service on "Making the Most of Life" was much appreciated. Sickness is still affecting attendances.

Paddington.—On morning of Feb. 12 there was a very good attendance. Bro. T. Morton addressed church. Bible school attendance is good, and interest is growing. At gospel service Bro. Greenhalgh continued his addresses on the "Second Coming." There was a good attendance and a keen interest.

Broken Hill.—Y.P.S.C.E. commenced meetings for the year on Jan. 31. Bro. A. Thurgood gave interesting impressions of Mount Barker camp held during Christmas period. On morning of Feb. 5 Bro. W. Harris exhorted Wolfram-st. and Bro. Arnold at Ballawattin. He also gave a very fine gospel message well spent in the evening. Attendances are improving a little after holidays. J.C.E. recommenced on Feb. 5.

Taree.—The church enjoyed fellowship with Bro. and Sister Roy Wilson on Feb. 5. Bro. Wilson spoke at Taree at 10 o'clock, Wingham 11:30, conducted afternoon gospel service at Comboyne, and spoke at Taree again in the evening. It was a very profitable day well spent, and the church much appreciated Bro. Wilson's help. Bro. E. J. Saxby, of Taree, journeyed to Mayfield and conducted morning and evening services of that day. The church regrets the departure to Sydney of Bro. and Sister F. S. that has left a very noticeable gap well filled in service. Bro. R. W. Graham addressed the church at Taree on morning of Feb. 12, and Bro. David Saxby, from Sydney, spoke at Wingham.

Church Union in France.

IN "The British Weekly" for December 29 Mr. J. James Fraser, M.A., has an interesting article from which we call the following paragraphs:

"Recent years have witnessed a remarkable series of spontaneous church unions in different lands, all impelled by the same spirit: three churches in Canada 1925, the Scottish Union in 1929, the Church of Christ in China 1927, the English Methodists in 1930. Now the four denominations of French Protestants have united to form one church, L'Eglise Reforme de France.

"At the Oratoire du Louvre in Paris recently, a special Synod was opened and continued for the three following days in L'Eglise du Saint-Esprit. The largest partner in the union is L'Eglise Reforme Evangelique with about 400 congregations. In 1559 representatives of about twelve congregations in France met to constitute the first National Synod of the French Protestant Church. A Confession drafted two years earlier was adopted as the basis of its creed, and a book of discipline was compiled.

"An offshoot of the original Eglise Reforme appeared later standing for a freer theological position. Today this branch brings about 100 congregations into the united church. The third element is L'Eglise Libre, renouncing the State connections of the two former. It contains about 50 congregations and its theological position is what we should call fundamentalist. The fourth section is L'Eglise Methodiste, about half the number of its 30 congregations have joined the union, the others will wait for two years to see how the united church provides for the service of laymen, which is a strong feature of Methodism.

"Thus of the total number of about 580 congregations involved, some have declined union, but belonging as they do to more remote districts and affected by local feeling, it is hoped that they will be drawn in later on."

Facing the World Crisis.

IN his first report of the Madras Missionary Conference held in December, 1928, Basil Mathews gives in "The Christian World" the following account of some of the leaders and their serious purposes: "It is thrilling to watch Teohiko Kagawa with his eyes riveted on a tall Zulu parrot, analysing dispassionately the economic and political domination of his people by the White peoples, and the poisonous effect of it in the South African's attitude of Christianity. Alexander M. Avel, of Belgium, and an American missionary from Portuguese Africa, flanked by Burmese, Chinese, a South African Dutchman and a Gold Coast Negro, one by one question the Zulu, and give parallel or contradictory answers. Here is M. Avel, Chairman of the I.M.S., chairing a brilliantly representative group on Co-operation. There J. W. C. Dougall, of the Conference of British Missionary Societies, is guiding perfect discussion on the Christian Church and the Changing Social and Economic Order. This process has gone on in many a conference. What, then, makes this one so uniquely strenuous? The answer is clear. From every part of the planet the delegates have come to India drawn by a sense of desperate need for a clear guiding word from God that will give light and power to the universal church as to what she must say and do in this time of world crisis. They are lending every energy to make the Council as a world-wide-ship as an instrument of unity for meeting the world, and to reach as clear a shaping of ideas into language as can be achieved in the all too short limits of time."

"In 'The British Weekly' Mr. A. M. Chirgwin, M.A., writes of the conference: 'Whatever the name may be in any one country, the dominating concern of the whole conference is to find out how we can most effectively offer Christ to a

newly world and most speedily build up the Christian church in every land. To this end every line of evidence of success in our field and relative failure in another is closely examined. I wonder if there has ever been anything quite like this conference before. The experience of the world is being pooled, and men and women from all parts of the world are trying to learn the lessons for their own areas. All the storm-centres of present-day strife and friction are represented in the conference. Arab and non-Aryan, Chinese and Japanese, German and Jew, African and Hindu, they are all here in larger or smaller groups. A single wounding word or even a tactless remark might do irreparable harm. But there has been no hint of ill-will. On the contrary, there is a genuine desire to maintain the unity of the spirit in the bond of peace. Representatives of these countries take part in the same discussions, eat at the same table, join in the same meetings for prayer, and receive the sacrament from one another's hands."

SOUTH-WESTERN DISTRICT CONFERENCE, VICTORIA.

THE conference was held at Colac on Jan. 30, 1 delegations being present from Dawson-st. and Peel-st., Ballarat; Latrobe-st. and Drummond, Geelong; Colac and Meredith. Bro. Les Selwood, jun., presided over all meetings, and Sister Wheaton presided at the organ, assisted by Bro. M. Selwood, violinist. Favorable reports of activities and prospects were received from affiliated churches.

The financial report showed a credit balance of £31/10s. Geelong and Ballarat churches, which had supplied speakers for Meredith for nearly three years, decided to continue their assistance. A mission had been conducted there by Bro. Tackel and Stewart under the auspices of the district conference. A discussion took place regarding the needs of the weaker churches of the district.

Following the announcement of Sister H. Whitshire's acceptance as a missionary, conference decided to forward a letter of congratulation, accompanied by £5 towards her preparation.

Bro. E. Randall (Peel-st., Ballarat) was elected president, and Bro. H. Melwood, of the same church, was elected secretary and treasurer.

Taking as his text Rom. 12: 2, Bro. J. C. F. Pittman gave a thought-provoking address on "Nonconformity." Bro. J. Whitshire presented a challenging message on "The Call of Churches of Christ." Having his remarks on Rom. 6: 15, Bro. J. C. Thomas delivered a gospel message on "The Surrendered Life." All services were well attended, and the messages much appreciated. Items rendered by Sister N. Selwood, Bro. T. Pope and Sister E. Randall made a helpful contribution to conference.

It was decided that next conference be held at Peel-st., Ballarat, on June 10, and that it take the form of a young people's convention. Sisters of Colac were thanked for their kindness to the visiting churches. A tasty supper brought a happy and helpful day of fellowship to a close.

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IN MEMORIAM.

GORDON.—In loving memory of our loved one, Dad and Lily, Feb. 17, Jan. 23. To live in our hearts is not to die.

—Inserted by Mrs. Gordon and family.

GEILOCK.—On Feb. 16, 1929, our beloved wife and mother was called home. O faithful heart, the same loved face transfigured.

Shall meet you there,
 Less sad, less wistful, in immortal beauty,
 Divinely fair.

The mortal veil washed pure with many weepings,
 Is rent away.

And the great soul that sat within its prison
 Hath found the day.

—Surrounding husband, son and daughters.

LYALL.—In loving memory of Clifford, who passed away on Feb. 16, 1922; the dearly loved son of Nellie and the late A. R. Lyall; loved brother of Sidney. Lovingly remembered.

MEYER.—A tribute of love to the memory of our loved sister and mother, Sister Mrs. Meyer, who labored most faithfully for thirty-seven years in the Bible school. Called to higher service Feb. 19, 1926.
 —Inserted by officers and teachers of the North Richmond Bible school.

COMING EVENTS.

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

FEBRUARY 26 (Sunday).—South Yarra annual home-coming services, 11 a.m., worship and communion, Bro. T. Hagger; 3 p.m., Bible school reunion, Bro. L. C. Brooker; 7 p.m., gospel service, Bro. H. M. Gandy. All past members and friends cordially invited to be present to make this a very happy and successful reunion. Hospitality provided. Please come because others will be looking for you. Minster, A. W. Claude Gandy, 32 Barry-st., South Yarra, S.E.1. Phone, Windsor 834.

FEBRUARY 27 (Monday).—Churches of Christ Ladies' Choir and assisting artists will present their third annual concert to aid the Sarah Meyer Hospital Fund, in the Lygon-st. chapel. Tickets, 1/6.

MARCH 26.—Church of Christ, Sarvey Hills, special home-coming day, Sunday, March 26. Services 11 a.m., 3 p.m., 7 p.m. Hospitality provided. Past members intending to be present kindly notify secretary, B. C. Shields, 11 Sturwood-st., Surrey Hills.

INAGURAL SESSION OF THE COLLEGE OF THE BIBLE.

Lygon St. Chapel, February 29, at 8 o'clock.

PUBLIC WELCOME TO NEW PRINCIPAL.

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

and to E. L. Williams, M.A.

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

Musical programme by combined choir of Lygon-st. and Swanston-st. churches.

All members are cordially invited to attend.

—Fred. T. Saunders, Sec. and Org.

KANIVA AND LILMUR CIRCUIT. JUBILEE CONFERENCE.

MARCH 11-15.

All old members and interested friends are invited to be present.

If you cannot come, our Jubilee Souvenir may bring happy recollections to you. Price, 1/6 posted.

Further particulars from Harold L. Williams, Kaniva.

Obituary.

William McArthur.

WILLIAM McARTHUR has been called home. He had passed the four-score years, all years of strength and activity; as in his work as a nurseman so also in the nursery of the Lord. For many years he served the Brighton church as an elder; in his younger days he was a gifted preacher and teacher. He came to Brighton (Vic.) first about 1902, and had been associated with the Master's work in the district almost continuously. In recent days more particularly at Geelong. He took an active interest in the erection of the Bible school building in 1909, and of the church building in 1923. It has been a joy to have had fellowship and companionship with him in the work of our dear Lord in all these years, and to have noted his consistent example of life to young and old. With Sister McArthur, Andrew (at Shepparton), Miss Aliva Norman, Marlon (Mrs. Luck) at Brighton, we lift our hearts in thankfulness to God for every remembrance of him. The brethren at Geelong and Brighton unite in extending love and sympathy to the sorrowing ones—Howard and Morris.

Miss Kate McLachlan.

MISS KATE McLACHLAN was baptised by Bro. H. G. Harward in Terang tent mission in 1904. Numbers of people were added to the church in that initial effort, but no permanent church organisation resulted. The work, however, was not in vain. The winning of one disciple such as Miss McLachlan is worth any effort that could be made. She united with Swanston church in May, 1917, and during the years has been a loyal and consistent member. Her work kept her in country centres, and only at long intervals could she meet with the church. Those who know her recognised in her a spirit of rare grace and charm in various unassuming ways. She manifested her interest in the work of Christ. She was always an eager participant in the fellowship of the church when the services were broadcast. A few months before her death Miss McLachlan made substantial monetary gifts to the church and brotherhood interests. Towards the end she moved to Sydney where her sister is living, and greatly appreciated the ministrations of Bro. H. G. Harward, who had won her in Christ, and of Bro. Dan Wakely. She fell asleep in Jesus on Feb. 3, 1938.

Mrs. Amelia Wilton.

MRS. AMELIA WILTON, of Wallaroo Mines, N. S. Wales, passed to her reward on Lord's day, Jan. 29. She had lived for nearly 70 years in Kadlina district. Born at Barra, S.A., on June 2, 1869, she was the youngest child of seven in the family of Mr. and Mrs. S. G. Woodley. She lost her husband in 1929 through a mine accident, having been married to him since Christmas Day, 1898. For the past nine years Mrs. Wilton's health declined, and three years ago the illness which ultimately resulted in her death gripped her. She was a patient sufferer, with a strong will in all, and always a desire in her heart for prayer and the reading of God's Word. Mrs. Wilton had been a member of Kadlina church since 1909, when she was baptised by the late Bro. G. H. Moxey. She was a deaconess, a Sunday school teacher, and a choir member for many years, and worked very hard in all church activities. She also was a member of the local W.E.U. for many years. There were four children in the family, all of whom are living. Bro. Sydney H. Wilton, the eldest, is a foundation member of King's Church, Melbourne. There are two grandchildren. The funeral was conducted on Sunday, Jan. 25, a very large

congregation following her to her resting place in Kadlina cemetery. Bro. K. Dyster officiated. "Best is sweet on Jesus' breast."—K. Dyster.

Open Forum For "Christian" Readers.

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

THE APOSTLES' DOCTRINE.

WHERE have been quite a number of comments during the last few years upon the decline in the Churches of Christ. That we are not progressing as we did in the early days of the church in Australia is very evident. To point to one thing as the cause of this would seem to be preposterous, yet there is one thing that will bring spiritual vitality to all alike, and that is adherence to the will of God. In this fact is often enough stated, but it is not practised. This seems a drastic statement, but I would have you examine the following position and see if it is not so.

When Jesus ascended up into heaven he left his disciples to carry on to freedom the work which he had begun. After the visitation of the Holy Spirit at Pentecost we hear Peter preaching and after baptising the believers we read these words: "Then they that gladly received his word were baptised, and they continued stedfastly in the apostles' doctrine, in the breaking of bread, fellowship and in prayers." The first thing the church did was to continue stedfastly in the apostles' doctrine, and I take it that it is as essential to continue this practice as any other. We have discontinued it.

What was the position in the days of the apostles? The church was ignorant regarding those things which were to be believed. They had to be taught. It rested with the enlightened apostles to give the doctrine which they must know. The apostles in their letters to the churches have left us with copies of that doctrine. It is not our practice to use the apostles' doctrine. Rather are we fed on the unsatisfying doctrines of so-called "Divines," and have forsaken the right way. In this first essential, which is the life of the church, we deny Christ, God, His plan, and we make claim to New Testament restoration.—H. B. Henderson.

PASSING OF THE OLD COVENANT.

THE article by Bro. Fatchell on the "Cleaning of the Sanctuary," a doctrine of Seventh Day Adventism, is helpful. We can only successfully encounter these combatants by the sword of the Spirit which is the word of God. We are told by these people that it was only the ceremonial law that was nailed to the cross, whereas the writer to the Hebrews years after says that not only are the ceremonies mentioned in the epistle ready to vanish away, but the covenant also (Heb. 8: 13). Our minds and faith have been helped by seeing how the types of the Old Testament find their counterparts in the metaphors of this book of Hebrews.

What is the teaching of this epistle concerning the old covenant (the law)? That when it was written the Mosaic system was unprepared, the outer tabernacle was still standing; but it was ready to vanish away. A deluge of water was about to pour on the land and overwhelm the city, the temple and the nation. They

were exhorted not to forsake the assembling of themselves together, and so much the more as they saw the day approaching. "The day" was the day of Christ so frequently spoken of in the New Testament. When we remember, too, that this epistle was written on the verge of the great Jewish war which ended in the destruction of Jerusalem, or after its actual outbreak, we can conceive what an intense expectancy such an approaching crisis must have produced in Christian hearts. The judgment of the impetuous would then take place, and the old Testament saints along with the believers in Christ would together "enter into rest" and inherit the kingdom prepared for them from the foundation of the world. The ceremonial, local and temporary, is merged in the spiritual, universal and everlasting, when God was to be revealed as the Father not of a nation but of man. When we get correct scriptural views we will know when the whole law of Moses ended and when the Kingdom of heaven began.—T. J. Johnston.

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"BROTHERN, PRAY FOR US"

J. J. H. JOWETT once asked his little daughter to think of someone for whom she had never prayed. She answered, "The policeman." "I had been preaching twenty years and had never thought to pray for the policeman," said the doctor, urging his hearers not to retire without offering a plural prayer for someone for whom they had never prayed before.



EARNEST HEARTS.

Every great quest wherein the soul of man comes to grips with life's realities, provides the spectacle of earnest hearts. Witness Dr. Howard Summervell "all out" to climb Mt. Everest; Pierre and Marie Curie in their painstaking quest of radium; or Dr. Ronald Ross bent on conquering malaria. It is not otherwise in the adventure of prayer, and innumerable shining examples encourage us to "keep on praying." How persistently and with what passion Abraham prayed for the cities of the plain. With what unrepentant tenacity Jacob held on and wrestled in prayer! Daniel was undaunted in prayer whatever the circumstance! So Monica, persevering in prayer for 31 years, won her son Augustine at last. So "China's" Goulin, speaking of Agassiz's flame for his own selfish ambition and pride, "I had a terrible half-hour this morning, hewing Agassiz in pieces before the Lord."



THE ABIGAIL CROSS.

Hear us, O Lord, as with love's solitude we make mention of such as bear the Abigail cross—one of good understanding and of a beautiful countenance married to another who is childish and of evil habits. Let that cross be effective warning to some who proceed without thy guidance or who cease to commune with thee in the great undertakings of life. Let the counsel of Jesus discouraging divorce be faithfully accepted. Let his challenging call be daily heard, "Take up thy cross and follow me!"

Do thou bestow such enabling grace, O Lord, we beseech thee, that the courage and tact, the charm and devotion of Abigail may be repeated—a voice for God saving sinners from themselves, possessing the soul in patience until the day of thine own intervention, until the burdensome cross is exchanged for a precious crown. Amen. (1 Sam. 25.)

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S.A. SISTERS' AUXILIARY.

The monthly meeting was held at Grate-st.
1 on Feb. 2. Mrs. Verco, leader of devo-
tions, gave a message on "Glory of the Majesty
and Power of God." Of 81 sisters present, 56
were delegates. Collection, £11/8.

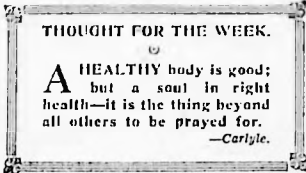
Mrs. Hiches (president), in the chair, wel-
comed Mrs. Bootes (North Adelaide), Mrs.
Collins (Dulwich), Mrs. Ingham (Norwood), and
Mrs. Simpson (Woolton), and spoke farewell
words to Mrs. Fitzgerald, who was leaving
for New Zealand.

Mrs. Ewers (home organizer) spoke concern-
ing the three years' plan. The first year is
stewardship. Sisters were organizing a tea
on Feb. 11 to 120 men from the churches.
Treasurer's report: Catering fund, £57/10;
general fund, balance in hand, £10/3/2.

Home missions.—Superintendent received from
various churches during December and January
£6/5/-.

Officers.—The superintendent
spoke of Dr. Oldfield's visit when passing
through Adelaide. Receipts for two months,
£92/9.

Prayer meeting committee.—Mrs. Harding,



superintendent, reported that committee visited
Mrs. Webb (Glenelg) and held a cottage prayer
meeting.

Hospital committee.—214 visits were made to
various hospitals and institutions; 98 maga-
zines distributed, and many comforts and
dainties given.

Dittary.—The following sisters had received
the home-call:—Mrs. Hilliday, Mrs. Old, Mrs.
Martin (Hindmarsh), Mrs. Kennedy (Unley),
Mrs. Baldwin (Maylands), Mrs. Dowling, Mrs.
Belton (Queenstown), Mrs. English (Norwood),
Miss Lizzie Oldfield (Milang).

A letter was received from Mrs. Waterman
Banking sisters for their Christmas gift.
Mrs. Edwards will be devotional leader on
March 1. Mrs. H. H. Charlick, assistant secy.

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