

# The AUSTRALIAN CHRISTIAN

A Journal Representing



Churches of Christ

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## Churches of Christ.

### *Their Doctrinal Position.*

**C**HURCHES known simply as Churches of Christ are congregations of believers in the Lord Jesus Christ who are seeking to reproduce the faith and order of the church of the New Testament. Especially, with a sincere love for Christ and all who are his followers, they plead for the spiritual and organic union of all the people of God. A divided church will never conquer the world, and only by union can an adequate impact be made by the Christian forces. Christian union can only be attained by a return to the essential faith and practice of the apostolic church, and the laying aside, as requirements of membership or tests of fellowship, of all that has not the express warrant of the Word of God.

Churches of Christ stand in agreement with other believers in their acceptance of the fundamental truths of the Christian faith. They accept the Scriptures as given by inspiration of God, and the New Testament as the authoritative and all-sufficient rule of faith. They have a heartfelt faith in God the Father, Jesus Christ the divine Son, and the Holy Spirit. The atoning death of Christ for the world's sin, his resurrection and ascension, are received as matters of faith; while the Christian hope of eternal life through him and of his glorious re-appearing is fondly cherished.

Some distinctive beliefs and practices of Churches of Christ may also be noted.

#### **1. Name.**

While generally known as Churches of Christ, they are prepared to wear any of the names authorised by the New Testament. For the congregations, "Churches of Christ" and "Churches of God" are equally Scriptural terms. For individual believers, such names as "Christians," "disciples," "brethren," etc., have Biblical warrant. The use of such names is adopted because they are Christ-honoring and scriptural. Members of Churches of Christ have no wish to be separated from any believers, and they wear names which all Christians may adopt without sacrifice of principle.

#### **2. Creed.**

Only one confession is required as a prerequisite of baptism and a condition of church membership. The New Testament shows, and Christian scholarship generally agrees, that the earliest confession was simply that "Jesus is the Christ, the Son of the living God." The general acceptance of this, the only confession of divine authority, would greatly assist the cause of Christian union.

#### **3. Ordinance.**

With Protestant Christians generally, Churches of Christ regard baptism and the Lord's supper as ordinances appointed by Christ and intended to be perpetually observed by his church.

The baptism which they practise, in accordance with New Testament commandment and example, is the immersion of penitent believers who in the ordinance surrender themselves to Christ in order to receive from him the forgiveness of their sins. The validity of such baptism is admitted by all believers.

It is certain that the early church met "to break bread" on the first day of the week in remembrance of the crucified and risen Redeemer. Churches of Christ, accordingly, have weekly communion at the Lord's table. Once more, the validity of their practice is acknowledged by Christendom. They plead, however, for an agreement in the practice of weekly celebration of the supper, and not merely for an acknowledgment of its validity.

#### **4. Ministry.**

Churches of Christ hold firmly to the Scriptural and Protestant view of the priesthood of all believers, and regard Jesus Christ as the only High Priest and sole Mediator between God and man. They go further, and wholly disregard the unscriptural though commonly accepted distinction between clergy and laity. In Churches of Christ there is the ministry of elders (or bishops) and deacons, for which express New Testament warrant is found, while the services of preachers or evangelists are employed for the furtherance of the gospel. But no sacerdotal caste or exclusive preaching class is recognised. It is urged that, as in New Testament times, all Christians should exercise a ministry according to their ability.

Differing though they do in important respects from other believers, members of Churches of Christ would join in the apostolic prayer, "Grace be with all them that love our Lord Jesus Christ in uncorruptness." Every good work has their sympathy and support, and they are glad to cooperate with other believers for the uplift of humanity and the upward march of the kingdom of God. They recognise and ever proclaim that Christianity consists not in orthodoxy alone but in a life of consecrated service.

#### **Unity.**

There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. —Eph. 4: 4-6.

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# Christian Liberty—Or Otherwise.

R. G. Cameron.

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself.—Rom. 15: 1-3.

The words quoted properly belong to the fourteenth chapter of the epistle, and should never have been separated from it. They conclude a great argument presented by the apostle, in which, by direction of the Holy Spirit, he teaches what should have been the attitude of the Christian concerning certain questions that had arisen in the church in Rome, and other churches of the Gentiles, and lays down definite principles that should govern Christian conduct in regard to all questions of a like nature. Before proceeding to consider the apostle's teaching, it may be well to note and bear in mind that there are three classes of actions which cover the whole range of human conduct.

1. There are actions that are right—intrinsically right—right in themselves, and therefore always right.

2. On the other hand there are actions that are wrong—essentially wrong—wrong in themselves, and therefore eternally wrong.

3. Between those two points of right and wrong there are a great many other actions which, in themselves considered, belong to neither category. They must be classed as among things indifferent or at the most doubtful. Concerning such things there is no prohibitory law, divine or human; no specific, "Thou shalt not."

It is to these indifferent or doubtful things that the apostle's teaching is directed. It can never apply to matters of essential right or wrong. Concerning these there can be no question and no compromise.

But questions do arise concerning these indifferent or doubtful things, not as to their rightness, but as to their wrongness. They cover a wide range of subjects—eating and drinking, personal indulgence, amusements, etc., etc. Is it wrong for a Christian to eat certain meats? to drink certain beverages? to indulge in the use of narcotics? to play cards or billiards? to dance? etc. These are questions that are constantly arising, and the things to which they relate belong to the realm of things doubtful or indifferent, for there is no law specifically prohibiting them. The question then is, What should be the Christian's attitude toward such things? It may be asked, "If there is no law prohibiting these things, is not the Christian at liberty to please himself?" Now, quite frankly, it must be admitted that the logical answer to that question is yes; but with reservations. Yes, he may please himself, but subject to certain conditions which are very clearly laid down by the apostle. What are those conditions?

1. That he be "fully persuaded in his own mind" that the thing he is doing or proposing to do is not wrong. If he have any doubts, he must refrain. See Rom. 14: 5, 14, 20, 21. The language is perfectly clear, and comment is needless.

2. The second condition is, that our liberty in things indifferent must not interfere with our duty to God or man. "The kingdom of God is not meat and drink"—nor having a good time, nor indulging ourselves to our own pleasure—"but righteousness, and peace, and joy in the Holy Spirit" (v. 17). If indulgence in any of these doubtful or indifferent things militates against any known duty, or our communion with God, or our service for him, then we must restrain our liberty, and deny ourselves, giving to "the kingdom of God and his righteousness" first place.

3. If our doing any of these doubtful or indifferent things is injurious to others, we must refrain from them. "None of us liveth to himself" (v. 7), and it is here that the great law of Christian love intervenes, and lays its restraining hand upon us, and says, "If thy brother be grieved with thy meat, now walkest thou not in love. Destroy not him with thy meat, for whom Christ died" (v. 15). "For meat destroy not the work of God. All things indeed are pure, but it is evil for that man who eateth with offence." "It is good neither to eat flesh, nor to drink wine, nor to do anything whereby thy brother stum-

bleth, or is offended, or is made weak" (verses 20, 21); and in his first letter to the Corinthians the apostle declares his own attitude toward these things, saying, "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Cor. 8: 13).

But there is something else here which calls for attention. In the church in Rome questions had arisen concerning two matters of indifference—the eating of certain meats, and the observance of certain days. There were those who had doubts and scruples regarding the use of certain meats as food—probably the flesh of animals sacrificed to idols, and afterwards exposed for sale in the shambles, and which they regarded as "unclean" by reason of its association with idols. Other brethren had no such scruples. The meat was wholesome and good for food, and they did not hesitate to use it. Similarly there were in the church those who believed it to be obligatory upon them to observe certain days as sacred, holy days (these were probably Jewish brethren). Others (Gentiles) felt no such obligation. To them every day was alike, and there was no Christian law, either prohibiting or sanctioning either of these things. They were matters of indifference. There were then two questions and two parties. The parties the apostle designates respectively "the weak" and "the strong." The former were those who had doubts or scruples, the latter were those who had none. Now, the apostle gives very definite instructions to each party, as to their respective attitudes toward each other regarding the matters con-

## Prayer Corner.

"Ye that are the Lord's remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."—Isaiah 62: 6, 7.

⊙

Deeper than the need of men and women, deeper than the need of money, is the church's need to-day of the forgotten secret of prevailing intercessory prayer. Nothing short of this will suffice for the missionary enterprises of the day. "Take ye no rest, and give him no rest."

What can be more beautiful than the picture which his biographer gives of George Herbert and his daily prayers? You will remember how he describes Herbert reading the prayers in the tiny church of Bemerton, close to Salisbury, and "how the poorer people of the parish did so love and reverence Mr. Herbert that they would let the plough rest when Mr. Herbert's Saints' Bell rang to prayers, that they might also offer their devotions to God with him, and then would return back to their plough.

"Go," says the saintly Bishop Ken, "go to

the house of prayer, though you go alone; and there, as you are God's remembrancers, 'keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.'"—J. Hastings in "Great Texts."

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To anxious, prying thought,  
And weary, fretting care,  
The Highest yieldeth nought;  
He giveth all to prayer.

—Paul Gerhardt.

⊙

O thou who art the Light of the world, the Desire of all nations, and the Shepherd of our souls; let thy light shine in the darkness, that all the ends of the earth may see the salvation of our God; by the lifting up of thy cross gather the peoples to thine obedience, to whom alone belong the sceptre and the crown; let thy sheep hear thy voice and be brought home to thy fold; so that there may be one flock, one shepherd; one holy kingdom of righteousness and peace; one God and Father of all, above all, and through all, and in all. Amen.—Selected.

cerning which they differed; and again he lays down certain principles that should govern all Christians in regard to similar indifferent or doubtful things.

1. "The weak"—the brother who has scruples—must not judge "the strong"—the brother who has no scruples—regarding these matters (v. 3). Christ is his Master, and "to his own Master he standeth or falleth," and Christ alone is his judge, and to him alone he is accountable (verses 4, 12).

2. "The strong" must not "set at naught" his "weak" brother. He is not at liberty to brush him and his scruples aside as of no

account, to ride roughshod over him without regard to his feelings, his doubts and fears. He must not call him hard names, but must have respect to his convictions concerning such things.

3. Above all, "the strong" must, in accordance with the law of Christian love—the highest of all laws—be ready to sacrifice his own liberty in such matters, to forego his undoubted rights, and deny himself for the sake of the brother "for whom Christ died." "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." "For even Christ pleased not himself."

## The Subadar.

G. Percy Pittman.

I made his acquaintance in a rather peculiar fashion. Returning from preaching in a village, I took a short cut across the parade ground, and heard someone running up behind me calling,

"Padri Sahib, Padri Sahib!"

It was an Indian soldier, who said the Subadar Sahib wished to see me at once. I thought I was to be charged with trespassing on the parade ground, so followed meekly to the quarters of the Indian captain.

He was all smiles and apologies, and said he had heard of me, and wished to have a talk about religion. He was a Mahomedan, but had learned something about Christianity in a Christian College at Lahore. I noticed a Bible on his table. From our subsequent conversation I gathered that he knew very little of its contents, but, as in so many other instances, his contact with Christian professors had created a favorable disposition not only towards Christianity, but towards everything European.

Every now and then a soldier would come in, click his heels and salute, give a report or take an order, salute again, and march out. The Subadar would turn his attention from soldiery to religion and back again as though they were kindred topics.

He told me his interest in Christianity had been deepened by a personal experience in Burma. He was with the troops in a malarious district, and contracted fever, and was very ill. One day the thought came to him that possibly Jesus Christ might help him. Although he was not a Christian, he had read something of the miracles of healing, and knew that Christians prayed to Jesus. He therefore asked Jesus to have mercy on him and heal him.

That night he had a vision. He saw Jesus Christ standing by his bedside, and was trying to rise and prostrate himself before him, when Jesus laid a hand on his head, told him not to rise as he was very weak, and assured him that he would recover. From that hour he began to get better.

During my time in India I have heard many cases similar to this. The Indian temperament appears to be peculiarly liable to dreams and visions, and where we matter-of-fact Westerners would smile and pass on, these children of the sun give heed and draw conclusions.

In a subsequent interview the Subadar was evidently impressed by a talk which we had on the true nature of prayer. To the average Mussalman, prayer is mostly a matter of postures and repetition of set phrases, without asking anything or expecting a response. A brief exposition of the meaning of the Lord's Prayer was like a revelation to him. The idea of prayer as spiritual communion with God, and not the parrot-like repetition of prescribed phrases, pleased him very much.

On one occasion he told me that when a Mahomedan friend of his became a Christian, he asked him what it was that led him to forsake his own religion at the cost of friends and prospects, and received this reply:

"It began with quite a simple thing, which might not have appealed to others, but made a strong impression on me. I had to visit a certain Padri Sahib at a Dak Bungalow, and as he was talking with me his servant came into the room, and the Padri told him to bind up his bundle of bedding in readiness for departure, but warned him against drawing the strap too tightly, as it was weak in one spot, and might easily break. In a few minutes the servant re-entered the room with the broken strap in his hand. Instead of abusing or beating the servant, as one of us Mahomedans would have done, the Padri merely told him to patch it together as best he could with string. I said to myself that there must be great power in a religion which enabled a man to control his temper in that way. This led me to investigate Christianity, and I found that it is a religion of spiritual power, which Mahomedanism does not possess, and I eventually decided to become a Christian."

As the Subadar was telling me this story I must confess to some stirrings of con-

science, and feelings of regret that my own testimony as a missionary had not always been so well supported by conduct. I hope I exhorted myself to be more careful in future. Evidently preaching and teaching are only half the battle, and watchful eyes are upon us. On the other hand, the encouraging thought came to me that although we all make slips, and although some of us do not appear to accomplish great things in the way of direct conversions, perhaps the life of the average missionary is having a far greater influence than we imagine. I suppose that Padri in the Dak Bungalow would have been amazed to learn that simply by not flying into a passion with his servant he had set a Mahomedan on the road to Christ.

The Subadar told me of another of his Mahomedan friends who became a Christian, and when he asked him how he, a rich man, was led to leave his own religion and friends for Christianity, he answered,

"Through thinking much over religious matters I became concerned about my soul, and asked our leading Moulvies how I could become assured of salvation. They told me many things, which all amounted to one thing, that as I was a wealthy man, if I gave large sums of money to them, I should certainly be saved. I knew that this was wrong, and turned with disgust from them to the Christian teachers."

It was cheering to listen to these stories, firstly because it is generally supposed that Mahomedan conversions are very scarce, and here were two good cases, and the Subadar himself well on the way to becoming a third. Secondly, I was glad to learn that even a Mahomedan can see through a glass window, appraise covetousness at its true worth, and feel conviction of sin and the need of a Saviour. Thirdly, I felt proud to belong to a religion that teaches the purest altruism, and that even the heathens recognise it.

One day a tonga drew up to our house, and two handsome, stalwart, well-dressed men came up the steps. I looked from one to the other, uncertain which was my Subadar friend. Seeing my dilemma, he explained that they were twins, and I was able to introduce them both to Mrs. Pittman. The twin brother is not in the army, but is a well-to-do cultivator. The Subadar mentioned that his brother also is deeply interested in Christianity, and that he had told him that he would get much peace of soul, as he himself had done, by talking to the Padri. We had some talk, and he is coming to see me again.

It is probable that these private interviews accomplish more than public preaching, as one can deal with difficulties, and speak the word in season. We are feeling very thankful just now for the happy turn in the political situation, and the prospects of a good understanding between all parties, as we believe the new atmosphere of goodwill and brotherliness will greatly increase our opportunities of making personal contacts, and so winning men to Christ.



At last Conference a resolution was passed suggesting that the Committee should "take into serious consideration the existing church debts, and the formulation of a scheme to wipe out all such debts." This matter has received some attention. It is, of course, quite obvious that the only known way to properly "wipe out debts" is to pay them. This would be possible only, as far as this committee is concerned, if churches and members supplied the committee with sufficient money to achieve that very desirable purpose. The aim has always been to gather a fund so large that loans could be made on generous terms and at lowest rates of interest possible. In the absence of such, the committee was compelled to borrow rather liberally so that very necessary church buildings could be provided, as they have been.

During the last few years the ever-present current obligations of all our churches to provide for local needs, appeals for Home Missions, Foreign Missions, social service calls, College of the Bible and other demands, have made it quite impossible for the committee to gather any substantial additions to its funds.

To encourage, however, the churches more heavily burdened than others, the committee has met the spirit of the resolution of Conference by rebating portions of the debts as far as their present funds will allow. This will give immediate relief and assistance to these churches by reducing their obligations to the committee and also reducing the interest payable by them. The following amounts have been credited to the churches named:—Ararat, £197/11/-; Chelsea, £596/5/1; Drumcondra, £207/15/10; Ormond, £238/13/10; Red Cliffs, £100; Wangaratta, £100; East Kew, £100; Echuca, £50; Shepparton, £50; Pyramid Hill, £50. Total, £1,650/5/9.

This action will reduce the capital funds of the committee, but it is hoped that later on, when more favorable conditions obtain, some special means will be taken to increase its resources. In the meantime the congregations will be greatly encouraged with the help now given.

**BIBLE SCHOOL AND YOUNG PEOPLE'S DEPARTMENT.**

There has been a gain of 569 scholars for the year, making a total of 12,848. In teachers there has been a gain of 46, making a total of 1,795. 392 have been added to the churches from the Bible Schools.

The balance sheet shows that the department has spent £449/12/6 on its operations, closing with a debit of £5/14/8. The annual offering for youth work totalled £171/11/8.

One thousand and twenty-one sat for the annual Scripture examination—a record. These came from 83 schools. Three gained Federal awards.

The Young Worshipers' League Auxiliary reports an enrolment of more than double that of last year, viz., 1,413 in 80 leagues. New supplies have been prepared and conferences have been held.

Special help has been given to country schools by holding schools of methods in many parts of the State, involving hundreds of miles of travel by the school of methods leaders.

Fourteen gold medals have been awarded for ten years' unbroken attendance at Bible School. These have been presented by Mrs. Thos. Mitchell, whose generosity is greatly appreciated.

The summer camp conference held in December at Castlemaine was very successful. Altogether thirty were in attendance. This is an effort to train leaders for our Bible Schools and youth organisations.

Through the committee our schools had representation on the Sunday School Council of Victoria and the Committee on Vacation Schools.

Christian Endeavor and Kappa Sigma Pi have both agreed in general terms to co-operate with the Bible School and Young People's Department in the formation of a Young People's Council.

Visitation of the schools has been carried out by the members and officers of the committee. Many matters have been given consideration by

the committee in its endeavor to be of service to our Bible School workers and leaders of youth organisations.

Two workers' libraries, suitably packed, are circulating amongst the schools—one in the country and the other in the city.

By direction of Conference, a questionnaire was sent out to discover the numerical strength of our young people's activities. Only 74 replies were received. From these the following compilation has been made: 44 boys' clubs, 36 girls' clubs, 25 mixed clubs, 30 C.E. Societies, 33 Junior C.E. Societies, 11 Intermediate C.E. Societies, 31 Young Worshipers' Leagues, 26 Junior Bible classes, 60 senior Bible classes.

**SOCIAL SERVICE DEPARTMENT.**

The transfer of the depot from Burnley to the basement of Bradshaw's College Building has been a great step forward. Office and depot are now in the one building. The policy of the department has been almost exclusively to attend to our own needy. Hundreds have been helped, many of them throughout the whole year. We have stood, and still stand, between many and starvation. Service of a hundred different kinds has been rendered to hundreds more. The Women's Auxiliary has rendered a service that commands the admiration of the whole brotherhood.

Blankets and firewood were distributed for winter relief in greater quantities than ever before. Every appeal for such relief was met.

Homes, mostly in the country, were found for 55 children of our schools, for periods ranging from two to four months. Several are still being cared for. A tribute should be paid to all who assisted in this splendid effort. The Kaniva-Lillimar churches provided for 18 children. In almost every case the children were returned with new clothes and return fares paid by the foster parents. The department was put to considerable expense in sending these children away.

Fortnightly visits are paid to the Neglected Children's Homes. The United Social Questions Council, representative of nearly all the churches, has met regularly throughout the year. No one body has made a bigger contribution toward the achievement of our aims than the Churches of Christ.

Two highly successful Fellowship gatherings were held during the year, one each for men and women. Upwards of an aggregate of 1,900 attended. Membership in the Social Service Fellowship (annual fee being 1/-) has reached 650.

Regarding Homes for the Aged, the committee has not deemed it wise to make a purchase. Bro. Wakeley, with a sub-committee, has had the matter constantly under consideration. £201 is now invested at 6 per cent. to the credit of the movement.

The department has been well represented on the Victorian Prohibition League Council. The success of the league's opposition to the applications for liquor licences throughout the State has been remarkable. In every case it was successful. The bill for the closing of hotels on Christmas Day and Good Friday suffered first the elimination of Christmas Day. The Legislative Council favored the closing on Good Friday, but the bill has been shelved by the Assembly. Not one measure of liquor reform, it is stated, has been obtained since the poll of last year.

The committee expressed special appreciation of the excellent work of the secretary, Bro. Will H. Clay.

The financial report showed that the total receipts for the year were £1,350/19/5, while expenditure amounted to £1,284/12/1.

In presenting the report, the secretary (Bro. Will H. Clay) referred to the self-sacrificing work of the fourteen sisters who are associated with him in service. These ladies attend the depot for five days a week in the winter months and three days during the summer. He summarised the varied work of the committee, depicted the needy and even desperate condition

of many people, and made an earnest appeal to the churches to stand behind the committee and enable it to assist brethren who are greatly in need.

**OFFICERS AND COMMITTEES.**

The following officers and committees were elected for the ensuing year:—

- President, Ralph Gebbie.
- Past President, Dr. W. A. Kemp.
- Vice-President, J. I. Mudford.
- Secretary, Wm. Gale.
- Treasurer, W. C. Craigie.
- Assistant Secretary, J. E. Shipway.

Executive Committee.—The above officers will act with one representative of and from each of the committees in control of a Conference Department.

Home Missionary Committee.—The Conference officers, together with the following: J. McG. Abercrombie, W. H. Clay, A. W. Connor, Len. Gole, A. E. Illingworth, A. E. Kemp, H. B. Robbins, T. H. Scambler, J. E. Thomas.

Advisory Board.—J. McG. Abercrombie, A. W. Connor, W. C. Craigie, Wm. Gale, A. E. Kemp, D. E. Pittman, T. H. Scambler, J. E. Shipway.

Foreign Missionary Committee.—C. R. Brough, Len. Gole, A. J. Ingham, J. I. Mudford, S. H. Mudge, D. E. Pittman, J. Plummer, T. W. Smith, J. E. Thomas, A. H. Tyler. Four representatives appointed by the Women's Conference are also members of this committee, viz., Miss A. Baker, Mesdames T. R. Morris, D. E. Pittman and T. H. Scambler.

Bible Schools and Young People's Committee.—H. Campbell, A. J. Fisher, Wm. Gale, K. A. Jones, Bert. J. Kemp, Dr. W. A. Kemp, H. J. Patterson, R. T. Pittman, C. J. Robinson, D. D. Stewart.

Social Service Committee.—J. E. Austin, Reg. P. Clark, W. H. Clay, B. J. Combridge, J. G. Hare, H. Hargreaves, H. L. Pang, Dr. C. C. Sharp, J. L. Ward, J. E. Webb.

Christian Endeavor Committee.—Miss H. Clark, T. A. Fitzgerald, A. J. Ingham, J. H. McKean, Miss M. Milligan, Miss L. Murray, F. Prettie, Miss V. Rasmussen, Les. H. Withers, Miss E. S. Woodgate.

Council of Churches.—A. Baker, S. R. Baker, W. H. Clay, B. J. Combridge, A. J. Ingham, B. J. Kemp, S. J. Southgate, F. A. Youens.

Nominating Committee.—W. H. Clay, A. W. Connor, R. Gebbie, J. I. Mudford, J. E. Shipway. Preacher of Conference Sermon, 1932.—J. McG. Abercrombie.

**RESOLUTIONS.**

That this Conference of Churches of Christ in Victoria wishes success to the forthcoming Disarmament Conference, and believes that limitation of armaments is a step towards the abolition of war. That a copy of this resolution be sent to the Prime Minister of the Commonwealth, the Minister for Foreign Affairs, Great Britain, and the Secretary of the League of Nations.

That Clause 7 of the Constitution and By-Laws of Conference of Churches of Christ in Victoria be altered and amended as follows:—(a) Churches with not more than 50 members, 7/6 per annum. (b) Churches with more than 50, but not more than 100 members, 15/- per annum. (c) Churches with more than 100 members, 15/- for the first 100, and 7/6 for each subsequent 100 or part thereof, per annum. That the concluding words of the clause be altered to read: "The balance required to meet the expenses of the Conference Executive Committee shall be charged to each Department proportionately to the ordinary income received by such Department during the preceding Conference year."

That the Conference accept the resignation of A. E. Kemp as member of Church Extension, Properties, Trusts and Bequests Committee, and records its appreciation and thanks to him for his services.

(Continued on page 221.)

## The Home Circle.

Conducted by J. C. F. PITTMAN.

### BE STILL.

"Be still, and know that I am God,"  
Cease from the strife of heart and mind;  
In quietness and in confidence  
Enduring strength your soul shall find.

How silently the great stars shine,  
How silently the dawn comes in,  
How silently in forest depths  
The oak to massiveness doth win.

In stillness prayer finds deepest voice,  
In stillness purpose comes to power,  
In stillness faith and hope prevail,  
In stillness love grows strong and pure.

The noblest powers are quiet all,  
And he who comes the soul to greet,  
He shall not strive, he shall not cry,  
Nor shall his voice sound in the street.

Be still, and know; in stillness yet  
The truth shall grow that makes men free;  
From noise and tumult come apart,  
And let your life find home in me.

—F. A. JACKSON.

### ANSWERING THE PRIEST.

A little girl being asked by a priest to attend his religious instructions, refused, saying that it was against her father's wishes.

The priest said she should obey him, not her father.

"Oh, sir, we are taught in the Bible, 'Honor thy father and thy mother.'"

"You have no business to read the Bible," said the priest.

"But, sir, our Saviour said, 'Search the Scriptures' (John 5: 39)."

"That was only to the Jews, and not to children, and you don't understand it," said the priest in reply.

"But Paul said to Timothy, 'From a child thou hast known the Holy Scriptures' (2 Tim. 3: 15)."

"Oh," said the priest, "Timothy was being trained to be a bishop, and taught by the authorities of the church."

"Oh, no, sir," said the child, "he was taught by his mother and his grandmother."

On this the priest turned her away, saying she "knew enough of the Bible to poison a parish."

### WIT AND BISHOPS.

Bishop Short, of St. Asaph's, was once questioning some children, and asked them:

"Now, tell me, whom am I?" intending to explain to them the teaching of the church with regard to episcopacy. He begged them not to be afraid, but to speak out boldly.

Remembering some previous instructions about the need of repentance, they shouted with one accord:

"You are a miserable sinner."

The answer was unexpected, though doubtless theologically correct.

Archbishop Whately was once catechising on the Creed, and the children had prepared each clause, and used to repeat it one by one. When the article about Pontius Pilate was reached there was a silence, which was at length broken by a boy's voice!

"Please, sir, Pontius Pilate has the measles!"

The boy whose turn it was to repeat that clause was absent.

I can scarcely credit the story of a bishop who was catechising some children in a church near

his palace, which was attended by the members of his own household. He was rather a pompous bishop, and asked the children:

"Who is it that sees all and knows all, and before whom even I am a mere worm?"

Episcopal page-boy: "Please, sir, the missus." He must have looked even more foolish than Bishop Alexander did, who, seeing a little boy trying to reach up to ring a bell, kindly did it for him, when the little boy cried out, "Now run!"

Or that other bishop, who was politely asked by a little maid to open a gate for her.

"Certainly, my child, I will," said the good-natured bishop, pushing open the gate, which did not seem a very difficult task.

"Why did you ask me to open the gate for you?"

"Please, sir, because it's painted." Bishop King had once to endure much from a little maid. He took a seat one day in a London park. The chair was low, the bishop old, and he had to make some effort to rise. A little ten-year-old girl came up and said, "Shall I help you, sir?"

The bishop replied, much touched by the child's thoughtfulness: "It is very kind of you, my dear; but do you think you are strong enough?"

"Oh, yes! I have often helped my daddy when he was much drunker than you are!"—P. H. Ditchfield, from "The Old Time Parson."

### CHANNELS.

The harbor channel is deep and free,  
And the waters run in from the open sea  
To the bay behind the silver strand,  
Where the waves go creaming along the sand.

The harbor waters are green and brown,  
Where the little boats fret up and down,  
And the city's noise and the city's hum  
Like the echoing roar of the breakers come.

But beyond the bar the sea is blue,  
And golden lights go dancing through;  
No din nor fret in that boundless sweep  
Of waters, calm, unruffled and deep.

The channel of grace is deep and free,  
Where God comes in to you and me;  
Into each life his richness flows,  
And each little harbor a floodtide knows.

The waters within are sometimes brown,  
Where little cares fret up and down,  
And hurry and strife and even sin  
Are ever clamoring to crowd in.

But out beyond, in a shining sweep,  
Is love immeasurable, calm and deep,  
And if we but keep the channel free,  
His grace flows in from infinity.

—LEONA BAYS GATER.

"We talk about the telescope of faith, but I think we want even more the microscope of watchful, grateful love. Apply this to the little bits of our daily lives, in the light of the Spirit, and how wonderfully they come out!"

### A QUIET PLACE.

Two cockroaches lived in a church. They met in the aisle. One said to the other, "I've got a dreadful headache." "How's that?" said the other. "Well, you see, I live under the pulpit, and when the parson bangs the desk I get a fearful headache." The other said, "You had better come and live with me and recuperate." "Where do you live?" "Oh, I live in the poor box. You won't be disturbed there."

## The Family Altar.

J.C.F.P.

### Monday.

But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee.—1 Sam. 13: 14.

"God has his eye upon another, a man after his own heart, and not like thee, that will have thy own will and way." In this way Samuel pronounces Saul's doom.

Reading—1 Sam. 13: 1-14.

### Tuesday.

But the Lord said to Samuel, Look not on his countenance, or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth: for man looketh upon the outward appearance, but the Lord looketh upon the heart.—1 Sam. 16: 7.

Samuel had been miserably disappointed with Saul, and should have learned that one may make a big show in the flesh but a poor show in the spirit. Well might he be reminded that God seeth not as man seeth.

Reading—1 Sam. 16: 1-13.

### Wednesday.

David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine.—1 Sam. 17: 37.

Past deliverances should inspire confidence for future victories. He who has been "our help in ages past" is also "our hope for years to come."

Reading—1 Sam. 17: 31-51.

### Thursday.

And Jonathan caused David to swear again, because he loved him; for he loved him as he loved his own soul.—1 Sam. 20: 17.

Although disgraced at the king's court, and in great distress, David still had a faithful, loving friend in Jonathan, who "loved him as he loved his own soul."

Reading—1 Sam. 20: 12-23, 35-42.

### Friday.

And Jonathan, Saul's son, arose, and went to David into the wood, and strengthened his hand in God.—1 Sam. 23: 16.

No doubt Jonathan acquainted his friend David of Saul's many designs to take his life. He knew that David had been divinely chosen as Saul's successor, and desired to encourage him and to assure him that every effort of Saul to frustrate the purpose of God should come to nought.

Reading—1 Samuel 24.

### Saturday.

And the Lord hath done to him, as he spake by me; for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David.—1 Sam. 28: 17.

"Had it been the true Samuel, when Saul desired to be told what he should do, he would have told him to repent and make his peace with God, and recall David from his banishment, and would then have told him that he might hope in this way to find mercy with God; but instead of that, he represents his case as helpless and hopeless."

Reading—1 Samuel 28.

### Sunday.

And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor; and they went forth to meet David, and to meet the people that were with him; and when David came near to the people, he saluted them.—1 Sam. 30: 21.

Though these two hundred men could not contribute towards David's success, they came forth to meet him and to offer their congratulations. We may learn from them to rejoice in other men's successes although we are incapable of assisting them.

Reading—1 Samuel 30.

## Prayer Meeting Topic.

April 15.

A CHAPTER OF EUREKAS.  
(John 1: 25-51.)

H. J. Patterson, M.A.

Eureka, a Greek term, was used as an exclamation of triumph by Archimedes, a Greek mathematician of the third century B.C. It is said that he was set the task of discovering whether or not there was alloy in the gold in the crown of Hiero, king of Syracuse. This he did by means of the principle of specific gravities which was suggested to his mind. So delighted was he at the discovery of the principle that he ran through the corridors shouting "Eureka! Eureka!" "I have found it! I have found it!" What discoveries there are in this chapter of John's Gospel! Andrew findeth Simon, John (probably) findeth his brother James, Philip findeth Nathaniel, Andrew and John found the Messiah, and Jesus findeth Philip.

### Jesus Finds Us.

"The Son of man is come to seek and to save that which was lost." It was a humiliating process, but he so loved the lost that he came even from the glory of heaven. And he revealed us to ourselves in the clear light of his teaching and his personality. He found Simon and discovered to Simon the man he really was, for "he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord." His searching for and finding of the lost is beautifully shown in the parables of "The Lost Sheep" and "The Lost Piece of Silver." The searching took him to a cross where they nailed him, but in that he has but the more revealed man to himself, and in his suffering he triumphed. In it he found the hearts of men. Thank God that we've been found.

### We Find Jesus.

When Andrew found his brother Simon he said, "We have found the Messiah," and Philip also to Nathaniel said, "We have found him . . . Jesus of Nazareth." Just as truly as the prodigal, when he came to himself, said, "I will arise and go to my father," so we must find God our heavenly Father. And where do we find him but in Jesus? There must needs be action on our part. I find him in the revelation of himself in his teaching. I discover his spirit, and his worth. I recognise him as my personal Saviour. I find him and he finds me, and says to me, "Thou art . . . thou shalt be."

### We Find Each Other.

Andrew found Simon and Philip found Nathaniel. When Jesus discovered Simon to himself he said to him, "Simon . . . from henceforth thou shalt catch men."

"When Jesus has found you, tell others the story,

That my loving Saviour is your Saviour too;  
Then pray that your Saviour may bring them  
to glory,

And prayer will be answered, 'twas answered  
for you."

"The great problem is not how to save the world, but how to persuade the Christian that it is his business to be the means of saving some one man in the world." Apart from our responsibility we are missing a great deal in neglecting this opportunity. "I ought to have been yours," said a bright, happy girl to Miss Frances Havergal. "What do you mean?" was the reply. "When I was seeking the Saviour I put myself in your way several times, hoping that you would speak to me about this matter, but you did not speak to me, and another led me to the Saviour." Do not leave this work all to the preacher. But don't attempt it till you yourself have found Jesus and Jesus has found you. Then with joy you can begin the work of finding others.

TOPIC FOR APRIL 22.—"THE EVERPRESENT you, tell others the story.

## Our Young People.

Conducted by WM. GALE.

### The Primary Department Conference.

Mildred J. McArdie.

The machinery of the department must run so smoothly that its presence is never felt. This necessitates careful planning by the workers in the department. The time on Sunday is not sufficient to permit this planning. The programme for the Sunday session should be arranged in advance. There must be clear understanding on the part of all as to what is to be done. There must exist an esprit de corps which leads to unity of purpose and harmony of effort.

The conferring together at regular intervals of the workers of a department is essential to the success of group work. Frequency of meetings will depend on local needs. Conditions may necessitate a weekly meeting. The average department will usually find one meeting a month sufficient.

There are many advantages in this workers' conference. Problems are presented, discussed and mutual help given for their solution. New ideas are brought forward by workers who have read books or have attended conferences. These ideas should be discussed and adopted when they are practical for a given situation; if not adopted, the reason should be made clear. Even the busiest worker can read, during the year, one book bearing on the Primary work. She can bring the best of that book to her fellow teachers. At the conference of the department she can give any practical suggestion for her work. A book read with this end in view will be more carefully read than it otherwise would be.

The superintendent should give each worker at the beginning of the season a general outline of the work to be discussed at the department conferences for the coming months.

Method of Conducting a Conference.—Open promptly and, having decided upon duration of each conference, close promptly. It is wiser to leave business unfinished than to have workers feel that they are to be kept indefinitely. Appoint

a committee to attend to the work not finished by the closing hour.

Planning the Programme for a Conference.—This weekly or monthly conference does not take the place of the frequent conferences between the superintendent and workers. The superintendent is the silent teacher of each class and department. She should know the problems and plans of each teacher. This intimate knowledge of the work of all classes will enable the superintendent to arrange the programme for the conference so that it meets the needs of the entire department.

It is advisable for the workers to keep a record of the decisions reached during the conference; it will prove helpful for the superintendent to write the topics upon loose leaf notebook paper. Give each worker present a list of topics and arrange for the filling in of the topics discussed for those absent so they, too, may know what is to be done.

Outline of Business Session.—Reports: (a) Secretary—Enrolment, average attendance; names of habitually tardy pupils; names to be dropped; new pupils. (b) Treasurer—Offerings and expenses. (c) Teachers—Visits, letters, messages; books and magazines read; conferences and lectures attended. (d) Superintendent—books read; conferences and lectures attended; meetings with general superintendent.

Programme for the Coming Month.—(a) Discussion on programmes of previous month—wherein did it fail, and why; what made the strongest appeal? Scriptures for memory work selected; words of new songs given to workers; explanation of special services; arrangement of social activities; list of stories; handwork discussions.

Miscellaneous.—Room decorations and arrangements; extra stories—missionary, temperance, seasonal.

### Hints to Leaders of Youth.

H. H. Harris.

#### Must Develop Responsibility.

Those who have worked with pupils of the intermediate age have found certain things imperative. One is that constant and unremitting effort is necessary to success. However well organised the department or each class may be, the superintendent of the department is the key person in the larger group, and the teacher the key person in the smaller group. By personal solicitation, by advice, by urging, by use of the mail and of the telephone, those composing the groups must be made to feel responsibility, to be pushed into service. Memories are short, and initiative soon exhausts itself in our youth. Counsellors and teachers must learn the difficult task of standing back while others do, yet all the time seeing that things are really accomplished.

#### Nothing Left to Chance.

Another fact emphasised by experience is the need of programmes. The tendency, especially in youth, to let things go until the time needed, to put off to-day what can be done conveniently to-morrow, is well known. To let such a spirit dominate is fatal. Nothing must be left to chance; hence the need of frequent committee meetings, of cabinet meetings, of business sessions of the entire class or of the whole of the department. We have just as good times at the picnic, on the hike, or at the party as we plan for. We shall get in a rut if we are not con-

stantly planning something new. Everlasting vigilance is the price of success, and in this department double vigilance is needed.

#### Plan Ahead.

A third factor making for success is to plan far ahead. A few months in advance seem to the members of the department too far away to be real and to need immediate attention. The special occasion is upon us ere we know it. A programme of worship, another of recreation, another of service, should all be made out early in the year, subject to such modification as will become necessary. These programmes should have in outline the chief features to be incorporated in the year's plans, indicating facts, time and place. To follow such schedule is to assure success. Without it one is often lost because at the moment, and in the light of to-day's pressing need, the larger vision is absent.

#### Experiment in Leadership.

Last of all short terms of office have proved more satisfactory than long tenure. Again, the brevity of youth's enthusiasm is to be taken into account as well as the advantage of increasing the numerical possibilities of leadership through experimentation. It may be that the least likely pupil will prove himself a real master when the chance comes for him to assume responsibility. At any rate, he has his right to a chance to prove himself.

## Foreign Missions.

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

### WHAT OUR MISSIONARIES SAY OF THE JUBILEE.

The Jubilee meetings celebrated at Baramati were a success from every point of view, and many things served to make them so. The homeland was forcefully represented by its Federal Foreign Missionary secretary. The Coventry family, newly arrived from furlough, brought with them a special touch of the homeland, while they linked up with us again, and the presence of the Coventry girls was very refreshing. The Indian Christian speakers were well chosen, and their addresses appreciated by all.

Dr. Kolhatkar had not spared himself in seeing that all arrangements for the Indian visitors were satisfactory, and the Baramati missionaries were equally thorough in their care and consideration of the Europeans.

The meetings were enjoyable and not too numerous; there was time for social intercourse. And God did not withhold his blessing; twenty confessed Christ, and it was impressive to see Margaret Coventry amongst them entirely identified with the Indian converts in the acceptance of Christ their righteousness.

The one who was not there, and whom we missed, was Edgar Escott, who this month has taken up work as a missionary with a neighboring mission. We wish him God's richest blessing.—Florence Cameron, Shrigonda.

The twenty-fifth mission birthday celebrations, the greatest of all our recent events, took place at Baramati. I do not think that any who were present will ever forget them. Joy and thanksgiving seemed to be in the hearts of all present. Mr. and Mrs. Strutton, Miss Thompson and other pioneer workers were present, and we praise God, for they were allowed to see the fruits of their labors. The addresses were most inspiring. Bro. Deshpandi gave an impressive address in Marathi, which led us to rejoice in our salvation and yet search our own hearts to see if we were worthy of Christ's love. He spoke from Heb. 2: 10. "The Captain of our salvation being made perfect through suffering that he might bring many sons (i.e., ourselves) unto glory." Mr. Choudhari, the children's missionary for the Marathi speaking area, only a young man, gave a wonderful searching address. Just the story of Achan and the stolen goods, but told in a most attractive form, illustrated with a unique picture of a tent, the flaps of which when lifted showed 1st, the eye with which Achan saw the treasure; 2nd, the greed that filled his heart; 3rd, the action of taking the goods; 4th, the hole in the tent floor from which our speaker drew pictures of a beautiful garment, a bag of money and a wedge of gold. Achan looked everywhere except upwards, so he forgot that God saw. As I was unable to stay to the end of the meetings, I cannot tell you of more, but you will hear how we rejoiced over those who confessed Jesus Christ, and were baptised into his name.—E. M. Caldwell, Dhond.

### A MOTHER'S SACRIFICE.

There lived a poor woman of lowly birth in a small village far off from the main road. From early childhood she toiled hard in order to eke out a bare existence, with the result that sickness soon found out the weak spots in her tired and worn-out constitution. Her life was despaired of. The Salvation Army, who were at that time carrying on work in that district, visited her, and much fervent prayer on her behalf went up to the throne of grace. Prayer was answered, and she was completely restored to health. Labouring under a deep sense of gratitude, she offered her two children to the Salvation Army to be educated and trained for God's service. It was not an easy sacrifice. Naturally

there was a great strain on her heartstrings. First she agreed to give the girl, and finally gave her all by giving the boy also. That beautiful sacrifice from a grateful heart has been far-reaching. The girl after the completion of her education entered the Salvation Army service, and later married a Salvation Army officer. The son received a liberal education, rising in the ranks of the Salvation Army to the position of Staff Captain. He visited New Zealand and Australia on deputation work, proving in many ways a most valuable and trusted worker.

While one could not but sound the note of praise for what God had wrought, there remained the tragic thought of the lonely widow, unsaved, still living among heathen surroundings. Much prayer was offered for her salvation. Warm invitations were given her to visit us at Shrigonda. She came several times, receiving much help and a deepening of the desire for spiritual things. Eventually she decided for Christ and was baptised. She has continued to grow in grace, and usually comes every fortnight to have fellowship with us at the Sunday services, although it means a journey of eight miles on foot. She is very happy in her new experience, and nothing delights her more than to pay us a visit of a few days to enjoy the fellowship of the Bible-women. May our readers remember this woman, Rungah, in their prayers, and pray also that many more like her may be brought to know him whom to know is life eternal.—T. Escott, Shrigonda.

### A PARSIS' GIFT.

Recently one of our neighbors, a Parsi store-keeper, brought a friend to have a look at the hospital. We were having church at the time, and so I told them that we would be able to show them over the hospital after half an hour. However, after a few minutes they went away. In order to show them that we were really anxious to show them over our property I went to our neighbor's house after church and brought the visitors again, and showed them the hospital and dispensary. They were very pleased with what they saw, and I told them what were our financial arrangements, and what was the cost of our various buildings. The visitor from Bombay, who turns out to be the proprietor of a large printing press, then gave me the welcome information that he wished to give Rs. 1,000 (£75) for the purpose of building a small ward in the next block of buildings we may erect, with the condition that Parsis shall have preference for its use, though when no Parsis are wanting treatment as inpatients we may use the ward for anybody. He also asked me if we wanted any printing done, and has arranged to do some for us free of charge!

This gift comes opportunely at a time when money is very hard to get, and we rejoice that God has put it into this man's heart to help us. Before we can use the money we shall need more in order to erect a ward block, but he is satisfied that in the meantime the money will be in the bank for us. It is good to feel that some, at least, of the Indian people like to help in the benevolent work of the hospital. We hope that the interest that is being taken in the hospital work may lead our friend to take interest also in the Christ in whose name the work is being done.—J. and G. H. Oldfield, Dhond.

### Offerings for Foreign Missions

from Victorian Churches and Members will be thankfully received by

LEN. GOLE, "Tara-awara,"

144 Marshall Street, Ivanhoe, N.21.

Phone, Ivanhoe 195.

## Victorian Conference Notes.

A very happy and profitable Conference was held, with large, and, at times, enthusiastic meetings.

The President, Dr. W. A. Kemp, who presided in a capable and pleasing manner, pleaded for a optimistic attitude and that as far as possible thoughts of depression be not allowed to intrude to the detriment of Conference work.

The presence of interstate visitors, as usual, helped much. Amongst those welcomed were Bro. G. T. Walden, S.A.; T. Hagger, N.S.W.; H. G. Payne, Q.; and W. J. Way, recently returned from his travels abroad.

The absence of Bro. Len. Gole through illness was deeply regretted. A special resolution of sympathy with Bro. Gole was carried by Conference and sent to our brother.

The churches at Newport and Noble Park were received into Conference.

At different sessions appreciation was expressed of the work of the women. Mrs. Scambler, President of the Women's Conference, attended at different sessions of the general Conference and distributed cheques for the money raised by the Women's Mission Bands. Last year the record sum of £376/10/- was raised by the bands. Of the total amount raised, one half goes to Home Missions, and of the remaining half four-fifths is given to Foreign Missions and one-fifth to the College of the Bible. Mrs. Scambler explained the aims of the bands, and presented cheques as follows: To the treasurer of our Home Missionary Department, £188/5/-; to the chairman of the College Board of Management, £37/13/-, and to the treasurer of the Foreign Missionary Department, £150/12/-; Bro. W. C. Craigie, R. Lyall and D. E. Pittman returned thanks for the respective gifts, all appreciating the work of the sisters and especially of the Women's Mission Bands.

Bro. R. Gebbie spoke on behalf of the College of the Bible, and referred to the urgent need of funds. Allowances to members of the faculty and staff had been twice reduced. In the aggregate, a 40 per cent. reduction had been made. The Board earnestly appealed to the brotherhood to make a special contribution to avoid the crippling of the work of the College. A special gift of twenty-five hundred pounds for this the twenty-fifth year of the College history is desired. Will each member have a share in this?

The sisters received a warm expression of thanks for their excellent work in arranging for Conference meals. At small cost to those benefiting, yet at very great personal sacrifice, a group of sisters, under the leadership of Mrs. Gill, give themselves to this helpful work.

Helpful devotional services preceded every business session. Those in charge of these, together with the leaders of song, added to the profit and pleasure of the Conference. The accompanists—Miss M. E. Pittman and Mr. J. Harold Barrett—also greatly assisted, as did Mr. E. Tippett, leader of the united choir.

On several occasions during the Conference speakers referred to the increased interest in spiritual things which is being manifested in different places. Different communions report larger congregations recently, and a greater willingness to listen to the gospel. They are unsatisfied with material things and are seeking for that which will satisfy. They can find it in the gospel of Christ and the message which we have to give.

### ADDRESSES.

H. H. Payne (secretary Ashfield church, N.S.W.)—137 Norton-st., Ashfield.

R. L. Rough (preacher Fitzroy church, Vic.)—121 Powlett-st., East Melbourne.

Lewis C. Viney (preacher Warrnambool church, Vic.)—5 Canterbury-rd., Warrnambool.



## Here and There.

We learned that Bro. T. E. Rofe successfully underwent his operation early last week, and have heard with pleasure that he was progressing favorably.

The Victorian General Deacons will hold their usual meeting on Wednesday next, April 15, from 10.30 a.m. till 4 p.m., in Swanston-st. lecture hall. All sisters are invited to help.

At Kalgoorlie, W.A., Bro. Waterman delivered great messages at both meetings on March 29. A special gospel service was arranged by the Endeavorers. At the conclusion of the message a lady and a man made the good confession.

Bro. H. H. Watson will be available for addressing meetings during the next ten weeks, with a view to arousing interest in the annual offering for Foreign Missions. Several appointments have been made, and those who wish to have a visit from our missionary are advised to get into touch with D. E. Pittman (Austral Co.), who is arranging the itinerary.

A number of interstate preachers are now in Melbourne, including W. J. Way, now one of our oldest preachers; T. Hagger, our N.S.W. Home Mission organiser; H. G. Payne, preacher of Albion church, past-president of our Federal Conference; and G. T. Walden, Federal F.M. Secretary. These were welcomed at the Victorian Conference, and have been of service to the churches.

The Victorian Conference picnic at Wattle Park on Monday was a splendid success. There was a very large attendance of children, young people and adults, all thoroughly enjoying the happy day. A picnic committee, with Keith A. Jones as convener, rendered excellent service in preparing a programme to entertain the young folk, while older ones enjoyed the opportunity for sweet converse and happy fellowship.

The following newspaper paragraph refers to one of our well known and beloved Victorian brethren: "Members of the Doncaster Heights Cricket Club handed £10 to the appeal for the blind on Saturday. The money was raised at a cricket match which was arranged to assist the appeal and to celebrate the fiftieth year of cricket played by Mr. J. Tully, sen. During the afternoon Mr. Tully was presented with a gold fountain pen by the present members of the club."

The preachers' session of the Victorian Conference was of an unusually profitable nature. H. J. Patterson, M.A., chairman of our Victorian Preachers' Association, presided over a good attendance. A. B. Withers, preacher of Maryborough church, gave a very fine devotional address on the calling and work of the preacher. After welcomes to visiting brethren, J. A. Wilkie of Ballarat, delivered a most helpful and indeed heart-searching address on "The Shepherd Heart," dealing with the value and necessity of pastoral work. After this session, many preachers had tea together, Lygon-st. sisters kindly making arrangements.

Lord Baden Powell has received an enthusiastic welcome in Australia. His popularity and influence with the boys, to whose interest so large a proportion of his life has been devoted, are so wonderful that one might almost be envious. There is at least one great lesson which may be learnt from his relation with the Scout movement. His popularity is the reward of both personal interest and work. Influence cannot be commanded; it must be earned. The Scout movement has been criticised because it is alleged to encourage militarism. The Chief Scout denies that this is so. We cannot overlook the value of the movement in many directions. There is a disciplinary effect which is good, and many good principles and habits are inculcated.

Next week we hope to publish a special Bible School issue dealing with our work in the different States.

The Dunedin "Evening Star" of March 13 contains an account of the official opening of the new buildings at Glen Leith recently purchased for use of our N.Z. Bible College. W. H. Mackenzie presided. The Mayor (Mr. R. S. Black), in declaring the buildings open, considered the property one of the most beautiful in Dunedin, and congratulated the Churches of Christ on the evidence of progress. Congratulations were received from the Council of Churches. W. D. More told of the history of the College, and Principal A. L. Haddon also delivered an address. The new buildings are now in use, and all are happy because of the improved facilities for work.

The evangelistic festival at Caveside, Tas., came to a conclusion on Sunday, March 29, with crowded services all day in the chapel, the crowning joy being the fact that three made the good confession as the first-fruits of the effort. Considering the fact that it was held in a scattered dairying district with only a small church of about twenty members, the results were quite gratifying. The church has been built up. Bro. H. Crowden, at the close of the final service, conveyed the thanks of the church to Bro. A. J. Fisher, and acknowledged similar gratitude to the Preston church for sending the preacher, and to the Tasmanian H.M. Committee for its help and co-operation.

Annually, through the courtesy of Bro. Y. M. Middleton, hon. treasurer, we receive the statements and accounts presented to the business meeting of Chatswood church, N.S.W. The printed statement is a joy to behold. We note that for 1930 the church receipts for local work were £763/13/10, and for other funds £637/2/5, making a total of £1,400/16/3. Included in the special funds were Home Missions, £142/2/11; Foreign Missions, £198/14/11; Bible Schools, £108/12/2; Preachers' Provident Fund, £22/13/2; Social Service, £31/5/-; College of the Bible, £26; local relief and hospitals, £96/19/9. It will be noted that over 45 per cent. of the moneys raised were for other than local church needs.

The large Auditorium Hall was filled on Sunday afternoon, April 5, for the Victorian Conference Sermon. Dr. Kemp presided, and the united choir helped the service, rendering the anthem, "O Death, Where is Thy Sting?" and also the Hallelujah Chorus. Mr. Val Woff gave the solo "If With All Your Hearts" in delightful style. Mr. H. J. Patterson, M.A., preacher of Ascot Vale church, was the preacher, his theme being "The Re-discovery of God." The address was of an unusually helpful character, admirably suited to the times and touching both heart and intellect. We hope soon to publish the substance of it for the benefit of our readers. The audience was deeply impressed. An offering amounting to about £41 was taken up for the Preachers' Provident Fund. The whole service was very fine.

The opening session of the Victorian Conference was held on Thursday evening, April 2, in Lygon-st. chapel. After a song service, Dr. W. A. Kemp, Conference President, took the chair. Bro. R. Gebbie, vice-president, extended a welcome to delegates and visitors. Responses were made by G. T. Walden, T. Hagger, H. G. Payne, W. J. Way, S. J. Southgate, A. E. Hurren, W. Gale, Conference secretary, conveyed written greetings. Musical items were contributed by the Box Hill Quartette Party. Instead of delivering the presidential address, Dr. Kemp called upon A. L. Gibson, who spoke upon the theme, "The Challenge of the Times to the Christian Church." He drew a vivid picture of world conditions—depression, unemployment, plenty and want side by side. The underlying cause of these

conditions was disregard of spiritual principles resulting in "the bankruptcy of materialism." God was being shut out of men's thoughts. The church must place emphasis upon the spiritual teachings of the Bible. Only Jesus Christ can give light on world problems. He offers light, life and hope.

### College of the Bible.

The College enrolment has been increased by one, Bro. V. L. Cole, from Western Australia, having recently come into residence. The present enrolment is 37—35 men and 2 women.

Eleven students (2 women and 9 men) have the desire to serve as missionaries in foreign lands.

On Monday, March 30, the Victorian Foreign Missionary Committee tendered a happy social evening, and a cordial welcome to the F.M. students. Bren. J. Plummer and J. E. Thomas gave addresses.

During the Victorian Conference just held, students rendered good service as ushers and scrutineers and also as members of the Picnic Committee. In many ways they gave appreciated assistance.

Bro. F. T. Saunders, College secretary and organiser, is at present in Western Australia. He had a large share in the Conference speaking. While in W.A., Bro. Saunders will seek to interest churches in the College, and secure help in this critical time of College finances.

At the gathering of the Victorian Conference in the Masonic Hall last Friday afternoon, Bro. Ralph Gebbie, on behalf of the Board of Management, gave a statement of the College position, the lack of funds, and the reductions that had been made in the salaries of the staff. The standards of education and efficiency which have been steadily built up through the years have become seriously imperilled, and he appealed for the continued support of the brethren to this essential work.

The College this year celebrates its Silver Jubilee. Bren. C. T. Anton and J. G. Hare, members of the College Board, are seeking to raise a special fund of £2,500—£100 for each year of the life of the College. Such a gift from the brotherhood would be a suitable recognition of the work and worth of the College.—T.H.S.

#### COMING EVENTS.

APRIL 12 and 19.—Parkdale Anniversary Services. April 12: Sunday School Anniversary. 3 p.m., Reg. Clarke; 7 p.m., J. Mudge. April 19, Church Anniversary. 11 a.m., J. E. Webb; 7 p.m., A. W. Stephenson. Special singing by scholars under leadership of Bro. Plummer at all meetings. Come and enjoy them with us.

APRIL 19 and 22.—Dandenong Sunday School Anniversary. April 19, Speakers: Afternoon, 3, Mr. H. Clark; evening, 7, Mr. K. A. Jones. April 22, 8 p.m., speaker, Mr. R. Gebbie; also concert.

APRIL 19 and 26.—Newmarket Church of Christ Sunday School Anniversary, to be held in church, Finbury-st., on Sundays, April 19 and 26. Speakers, April 19, 3 p.m., Bro. D. Stewart; 7 p.m., Bro. T. R. Morris.

APRIL 19, 26 and 28.—Brunswick Bible School Anniversary Services. April 19, 11 a.m., R. L. Arnold; 3 p.m., Dr. G. E. Moore; 7 p.m., T. Fitzgerald. April 26, 11 a.m., W. J. Way; 3 p.m., R. Ennis; 7 p.m., J. C. F. Pittman. Tea provided for visitors. Bright singing under leadership of Mr. Fred. Barnden. Children's Demonstration Tuesday, April 28, at 8 p.m. All meetings in church building, Glenlyon-rd., Brunswick.

MAY 3.—Footscray Church 53rd Anniversary. "Back to Footscray" Sunday. 11 a.m., roll call and "gratitude gift." 3 p.m., pleasant Sunday afternoon; speaker, Bro. J. E. Thomas; 7 p.m., D. D. Stewart. Spend the day at Footscray.

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# Studies in Mark's Gospel.

Mark 9: 1-29.

*Disclosing the glory that shall be.*

A. W. Connor.

## "This is My Beloved Son."

Raphael in his picture of this scene has given us two panels—the upper one showing the Lord transfigured on the mount, and the lower one showing the disciples of the Lord baffled at the foot of the mount. However helpful such a contrast might be, space compels us to deal only with the former—the experience of our Lord and its significance for himself and for us. The event marks a definite crisis. Note

### The Place of the Transfiguration.

It is precisely dated—a week after the first clear intimation of the cross. The intervening days would certainly be days of silence, of perplexity and fear as the men tried to adjust their messianic conception to the new view. Christ was giving them time to think. I have never been able to divest myself of the feeling that in some way the "vision," as Jesus calls it, is closely related to the rather cryptic word of our Lord, "There be some standing here that shall not taste of death till they see the kingdom of God." To those there was given a foregleam of the kingdom of glory. They saw a microcosm of that in the power to glorify Christ, to raise the dead, and change the living. All this is enforced by Peter's statement (2 Pet. 1: 16-18) of its value when he declares that it proclaimed prophetically the "power and coming of the Lord Jesus." "We were eye witnesses of his majesty." These words, coupled with its place as a definite step toward Calvary, must be the key to unlock its mysteries. Keeping these two things in mind, look at

### The Event and Its Significance.

The story is told simply. Jesus, with the three, had gone up into a mountain evidently for prayer, and while he prayed this wonderful transformation took place. (Read descriptions in all Gospels.) The visitors were Moses and Elijah, who also "appeared in glory." Light is thrown on the whole event by the subject of converse between them and Jesus. It was "of his decease (or exodus) which he should accomplish at Jerusalem." The very subject in the minds of the witnesses. Did that "death" negative his claims to be divine? The voice from the glory is the answer: "This is my beloved Son." In the presence of the great lawgiver, the servant of God, and the greatest of old-time prophets, the voice places Christ in the seat of authority: "Hear ye him." The scene closes mysteriously. The cloud passes, the glory departs, the visitors vanish, and says the writer, "they saw no man save Jesus only." From these facts something of its meaning may be gathered.

1. As a revelation of his majesty it would reassure the disciples who had been so disconcerted by the prophecy of the cross. They had now a secret that would help to hold them till the resurrection brought final confirmation. So his "power and coming" are also assured to us. It was a foregleam of "what shall be."

2. As to authority. The law and prophets had their place. There was attached to them a "glory" even as to the two on the mount. But the glory that excelleth, that is unique, that abides for ever, is that which belongs to Christ alone. Testimony to Jesus is the breath of prophecy. Law and prophets bear witness to Jesus Christ. But Jesus fulfils them, and they are done away (read 2 Cor. 3: 6-18 for a statement of this truth). They are transcended.

3. As to the cross. Jesus has not lost his way. He is not the victim of circumstances. Calvary according to this, far from being a mere fate,

was the great achievement. It was no strange idea to Moses and Elijah, who had each borne the reproaches of those to whom they ministered, and disciples must learn the lesson also.

4. As to the heavenly voice. The words are more than a repetition of those uttered at the Jordan. That was largely for the soul and heart of Jesus, as he moved out to his task. This was for the disciples. It is worth noting how they mingle three great Old Testament messianic prophecies. Psalm 2: 7, "Thou art my Son"; Isa. 42: 1, pointing out the suffering Servant of Jehovah; and Deut. 18: 15, which told of the prophet like unto Moses—"Him shall ye hear in all things." So it focusses our thoughts on the divine Sonship of Jesus. The cross of Christ, the expression of divine love, and the position of Jesus as the one who has "all authority."

We complete our first line as the crowning message:

"Hear Ye Him."

The final message. Dr. W. M. Clow gives this word. "This incident of the transfiguration pours its teaching into a single truth. That is the costliness of Christ's passion for souls. What else is impressed upon us from this story of One who has reached the zenith of his life, and stands before the open door of heaven with his heart aflame with desire for the presence and fellowship of God, who, nevertheless, turns his back upon it and comes back to the ways of men." He came back! And he came back to what? We know—"He for the joy set before him endured the cross and despised the shame." And he is saying to you and me, "Come, follow me." How can we do it? The answer in the light of this study is in the word that bids us "look unto Jesus, the author and finisher of our faith." Like disciples of old on the mount we must seek to see "Jesus only," and find in obedience to him the way back to God. Follow, cost what it may, "for we have not followed cunningly devised fables." His "power and coming" are sure.

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## A District Conference, Victoria.

A very happy and profitable season was spent by the churches of Kyneton, Drummond, Tarradale and Lancefield in conference on March 23 at Kyneton. Bro. Ellis Goudie presided, and welcomed the visiting speaker, Dr. W. A. Kemp, President of our Victorian Conference, Mrs. Kemp, and also a large party of visitors from Castlemaine. Reports from the churches were satisfactory, with the exception of Lancefield, which has suspended active operations for the time being. Bro. K. A. Macnaughtan and D. Ross were elected president and secretary respectively of next year's conference, which will be a half-day one, at Tarradale or Trentham.

Bro. Kemp gave inspirational addresses on "The Church" at the morning session, and "The Abundant Life" at night, when the chapel was comfortably filled, extra seating accommodation being provided.

Included in the special items rendered at night were two splendid quintettes, "Where he leads me I will follow" and "Have thine own way, Lord," by Sister Jessie Goudie, and Bro. Kemp, Blschoff, Macnaughtan and E. Goudie. The afternoon was spent in an enjoyable picnic in Kyneton gardens. Excellent meals were provided and served by the Kyneton sisters, a hearty vote of thanks being accorded them.—J.G.

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**Rudders.**

"My father, thou art the guide of my youth."  
—Jer. 3: 4.

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That was what happened to the s.s. "Raa" some winters ago, and they had to send out a wire-telegram to shipping: "Dangerous to navigation. The 'Raa' with engines still running. Position, four miles south of Folkestone." The "Raa" had got into collision in the Channel, owing to the fog, and was abandoned by her crew. Unfortunately they forgot to stop her engines, so she went racing about the Channel, and the tugs which went out to take charge of her were unable to find her in the fog, and had to give up the search in case they should be rammed by this monster of the sea. By-and-bye she fortunately sank. But you can imagine the horror of this ship, rushing through the water, her propellers whirling, yawing from one point of the compass to another, and all in a dense fog. Power in her engines, steam in her boiler, but no guiding hand on the helm. Here was power without direction, strength without control.

There is one man in the Old Testament whom that phrase just exactly describes—"strength without control"—"Samson" his mother called him, meaning "The Sunny boy," because I expect he lay in her arms with a smile which looked like a captive sunbeam, and gurgled with content. He grew up impulsive, overflowing with high spirits—killing a lion, and then making a joke of it. What energy there was in him, what untamed power, what roystering feats he carried through! But of control Samson had none. Power in the engine, fuel in the furnace, but alas, no hand on the helm. One of the gladder stories in the Bible, and one of the saddest.

What splendid powers there are in you young folk. How sure you are of yourselves! What uncurbed energy, mocking at barriers! What a sense of mastery, what adventurousness! How much you can make of life, and how far you can go—if you have a rudder. Now we fit rudders here, in church and Sunday School; big rudders for big folks, and little ones for little folk.

Some stupid people talk as if it were dull to keep always a straight course. They think it is more exciting to run loose, and go as they like. I wonder if they ever tried to steer a straight course on a river? If they did they wouldn't talk of going straight as dull. Any one can yaw about from side to side, and bump into everybody. It takes a good man to go dead straight—keen eye, cool nerve, and a steady hand on the tiller.

There's a signal, given with two flags at the masthead, which a ship flies when she enters a great river, and wants a pilot. Seeing that signal a boat darts out from the pilot-station, and presently the pilot is aboard, and the ship proceeds under his control. What about having the Lord Christ as your Pilot? What a sense of confidence you have when you feel his strong brave presence, and know that his hand is on your helm.—S. Greer, M.A., in "The Expository Times."

**THE UPWARD ROAD.**

I will follow the upward road to-day,  
I will keep my face to the light,  
I will think high thoughts as I go my way,  
I will do what I know is right.  
I will look for the flowers by the side of the road,  
I will laugh and love and be strong,  
I will try to lighten another's load  
This day as I fare along.

—Mary E. Edgar.

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Representative in Victoria: A. R. Lyall, Royal Park, Melbourne.

Representative in South Australia: General S. Price Weir, 2nd Avenue, East Adelaide.

Representative in Western Australia: D. M. Wilson, 33 Carr-st., Perth.

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- 1st. To assist financially Aged and Infirm and Retired Preachers.
- 2nd. To control and manage an Endowment Fund to which Preachers may contribute.

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## News of the Churches.

### Tasmania.

**Invermay.**—On March 8 Bro. H. Nichols gave a pleasing exhortation. At the gospel service Sister M. Stevens rendered a fine solo, and Bro. E. A. Stevens' gospel address was entitled, "It Is Finished." Bro. A. N. Hinrichsen, back from holidays, delivered splendid addresses on March 22 and 28. At a particularly fine gospel service on March 29 Bro. Hinrichsen spoke on "Christ's Way or Man's Way." The Men's Brotherhood Class enjoyed fine fellowship in the afternoon. A series of cottage prayer meetings has been launched.

### Queensland.

**Bundaberg.**—Continued interest is shown in all meetings. On the evening of March 29 the chapel was crowded, and people listened at the windows. Bro. Hinrichsen spoke on "The Church and Salvation." At the conclusion a man decided for Christ, and a sister stepped out to link up with the church.

**Ma Ma Creek.**—Ninety partook of the Lord's Supper on March 29, Bro. Hamann giving a very helpful address on "The Joy of Easter." The chapel was well filled at night. Miss Callanan conducted the service and delivered a fine address on "The Resurrected Plant." Miss E. Lassig, of Bundaberg, rendered a helpful solo. The Bible School attendance is keeping up well.

**Roma.**—All meetings on March 29 were well attended. At Bible School, which has attained a very high state of interest, 77 scholars were present. Bro. and Sister Jenner have gone to Brisbane for conference, after which they will have a holiday at the seaside. In their absence meetings are being conducted by local brethren. Sister Mrs. Row, who has been ill, has returned greatly improved in health.

**Albion.**—On March 22 the Bible School celebrated its anniversary, and on 24th the prize distribution and concert were held in the School of Arts, at which a large audience assembled. The choral service was repeated on March 29, when Bro. Sanders, of Annerley, preached. The training of the children was ably carried out by Mr. T. Hermann. On March 26 the K.S.P. chapter arranged a happy social for the young people of the church.

**Wyannam.**—Services celebrating Bro. W. J. Campbell's first year of ministry with the church were held on March 22. Appropriate addresses were delivered by Bro. Campbell. Approximately 80 per cent. of members responded to roll-call at breaking of bread. On March 25, at a tea and concert, the church hall was crowded. Representatives of State Conference Committees, preachers of other communions, and members from distant churches, were present. Kedron church orchestra, Bro. T. Westwood, and local talent provided a fine musical programme.

**Townsville.**—Forty-six attended breaking of bread on March 22. Bro. Bowes exhorted with good effect. Several members are still unable to attend through sickness. Great interest is taken at all services. Bible School shows a small increase in number of scholars and teachers. At night Bro. Bowes gave a stirring address on "The World's Last Hope" to a good gathering. On March 26 the Ladies' Guild held an enjoyable coin evening, which was fairly well attended. Men's Brotherhood is rendering good assistance.

**Kingaroy.**—From March 14 to 20 Bro. McKie (Gympie) conducted the first Second Coming Conference held in Kingaroy. The average attendance at the meetings was good. Bro. McKie's messages were instructive and inspirational. The orchestra, led by Bro. Baarty, rendered good service. There were six confessions during the

meetings. Sunday School workers entertained Bro. McKie at tea on the Sunday. A Foreign Missionary meeting closed the series, when Bro. Tease, on behalf of the church, presented Bro. McKie with a book as a mark of esteem.

### Western Australia.

**Northam.**—Two men have been welcomed into fellowship. The building is frequently crowded to hear Bro. W. H. Nightingale's gospel messages. The choir, under Bro. Reg. Beavis, renders good service. Bro. I. Nixon has taken charge of the J.C.E., and Sister Mrs. E. Christensen of the Band of Hope.

**Bassendean.**—On March 17 the girls' newly-formed Sunshine Club held a successful social. On March 22 Bro. Hutson gave a helpful talk in the morning, and Bro. Buckingham spoke at the gospel service. On March 29 Bro. Buckingham gave fine addresses. Bro. and Sister Sealy, sen., have been transferred to Brookton.

**Subiaco.**—On March 29 worship meeting was well attended. Two were received from sister churches, and a mother and daughter made the good confession. An address by Bro. Saunders was enjoyed. At gospel service there was a full house, with special items by musical department and a splendid address by Bro. Saunders. The Ladies' Aid are getting back to full work, and other departments are in a healthy condition.

**Perth (Lake-st.).**—Meetings are growing, numbers and all phases of the work are advancing. The adult Bible class, under the chairmanship of F. D. Pollard, B.A., is well attended. On March 22 Bro. A. G. Saunders addressed the church, and Bro. C. Schwab preached at night. The same subject was taken—"Christ, the Light of the World." On March 29 Bro. Schwab spoke at both services. In the morning two new members were received in, and at night two confessed Christ.

**Fremantle.**—On March 11 a very successful social gathering was held to celebrate the commencement of the fifth year of D. R. Stirling's services as evangelist, and to present plans for 1931. Bro. G. T. Wadden, Federal F.M. secretary, spoke on morning of March 15, and afterwards joined some fifty persons at lunch. At night a great gathering assembled to hear Bro. W. W. Saunders preach, prior to his departure for Victoria. Three were immersed, and a man made the good confession. Two others confessed Christ on March 22.

### Victoria.

**Hampton.**—Easter messages were given by Bro. W. Shean and K. A. Jones on April 5. At night Bro. J. Y. Buckley, the choir conductor, sang a solo. Retiring offerings were taken for the Blind Appeal.

**Danally.**—The appearance of the chapel has been considerably improved. The girls' guild raised necessary funds for a new fence. Bro. M. Beary rendering valuable assistance in erecting and painting same.

**St. Arnaud.**—Meetings continue to improve with growing interest. Combined prayer meetings held each month are well attended. On April 5 Bro. Hall delivered appropriate messages in the absence of Bro. Jaekel at Conference.

**Ascot Vale.**—Bible School anniversary on Mar. 22 and 29 was held with great crowds at both meetings. Bro. J. E. Thomas, A. J. Ingham, H. J. Patterson and A. Baker were the speakers. On March 31 the children gave a fine concert. Bro. H. J. Patterson has accepted a further twelve months' engagement with the church. On April 5 Bro. H. Campbell was morning speaker, and Bro. Jaekel, of St. Arnaud, preached in the evening. All auxiliaries are on the upgrade.

**Drummond.**—There were excellent meetings all day on April 5, many visitors being present. Extra seating was required at evening service. Earnest messages were given by Bro. Bischoff on "Who Killed Jesus?" and "The Crucifixion."

**Blackburn.**—On March 26 the sisters held a working bee. On March 29 Sister M. Lassig, from Bundaberg, Q., was received into fellowship. Services were good on April 5, Bro. Laurie being the speaker in the morning and Bro. Hunting in the evening.

**Bentleigh.**—Happy meetings are held with increasing interest. A lad from the school confessed Christ on March 29. The church fenders deepest sympathy to Bro. Andrew in his recent sad bereavement; also to Sister Neal. A social evening arranged by the Bible School on Mar. 26 was a great success.

**South Yarra.**—Easter meetings were largely attended. Bro. D. A. Lewis spoke in the morning. Bro. Ladbrook preached at night, when a young man was baptised. A brother and sister were received into fellowship. At Good Friday morning service over fifty were present, and on Lord's day over 30 attended the sunrise prayer meeting.

**Ormond.**—The work goes on steadily. Bro. and Sister McGregor were received into fellowship on March 29. 127 were at Bible School. Evening offering for the blind realised over £2. At evening service on April 5 a choir of 20 voices rendered "The Story of the Cross" very acceptably to a splendid audience. Prayer meetings keep up well.

**Cheltenham.**—The church commenced Easter Sunday with a sunrise prayer meeting, 25 being present. At morning service Bro. Mudge gave an Easter address. Every seat was occupied in the evening, when a special song service conducted by Bro. W. Glay was an inspiration. Benevolent offering in aid of the Social Service Department amounted to £5.

**Emerald.**—On morning of April 5 the Baptist senior girls' missionary society paid the church their annual visit of upwards of seventy members. Building was crowded, and great spiritual uplift was received. There was a large evening meeting, Bro. W. Jaekel speaking. The church is happy to have Bro. McDiarmid back again, though not yet fully restored to health.

**Gardiner.**—Visiting speakers occupied the platform on April 5, Bro. R. W. Payne, of Hoerham, being morning speaker, while Bro. H. M. Clippstone, of Geelong, preached at night to a large audience. A lady was baptised. The choir rendered special anthems and Miss Dillon gave a helpful solo. The church congratulated Bro. Gebbie on his election as Conference President.

**Montrose.**—Sunday School anniversary services were held on March 29 with very fine meetings. The afternoon service for children was an exceptionally fine gathering, extra seating having to be provided. Bro. Burgin, preacher of Ringwood church, gave an interesting and instructive address on "What's Wrong With the World?" The singing of the children, under the direction of the preacher, Bro. Hart, was a special feature. Distribution of prizes also took place. Bro. Hart was speaker at evening service, in which the children again took a prominent part.

**Malvern-Caulfield.**—At P.B.P. and K.S.P. combined annual sports the P.B.P. club were again successful in winning the shield, whilst the K.S.P. club were runners-up in the senior section. On Sunday, 29th, W. G. Graham spoke on "Blind Watchers." Mr. Westh, of the Blind Institute, read the lesson from a Braille Bible, and the sum of about £6 was collected for the Blind Appeal. A young lady made the good confession. Bro. Gilbert sang a solo. Average attendances are steadily increasing; on 29th ult. 181 broke bread and 215 attended gospel meeting. On 5th inst. the speakers were Bro. G. T. Wadden and C. L. Lang. A young man who recently confessed Christ was immersed. After a very fine address, two young women confessed Christ. Miss Murray was soloist.

**Brighton.**—On April 5 helpful Easter addresses by Bren. A. R. Benn and J. A. Wilkie were appreciated. Despite the absence of some members on vacation there were good attendances.

**Moreland.**—On April 5 Bro. R. L. Arnold exhorted, and at the gospel meeting Bro. H. G. Payne, of Queensland, was the preacher. A message in song by Bren. Watson was much appreciated. Two young girls from the Bible School confessed Christ.

**Echuca.**—Meetings have been splendidly attended during the first week of the mission with two confessions. A splendid practical address was given on Sunday morning; theme, "The Empty Tomb." Both buildings were filled on Sunday evening, when Bro. J. R. Combridge spoke on "Paradise Lost."

**Wangaratta.**—There were 27 present at mid-week prayer meeting on April 1. One lady was immersed. Fine meetings on April 5. Bro. Trezise preached inspiring Easter messages. The gospel subject was entitled, "A Respectful Stranger." Three adults were baptised. All departments of the work are on the up-grade.

**Parkdale.**—Services on Easter Sunday commenced at 7 a.m. with a sunrise prayer meeting. At the close of Bro. Stephenson's gospel message a lady made the good confession and was baptised, as was also the lad who had confessed Christ the previous Sunday. The tennis club conducted a successful tournament on April 4 and 6. Entries received totalled 120. Funds raised are to assist unemployed.

**South Australia.**

**Gawler.**—Very good morning and evening meetings have been enjoyed of late. On March 22 Bro. Miles gave a fine address on "The Last Ditch." Mid-week meetings are well attended. The C.E. has done good work. With assistance of others they gave a successful concert. All other branches of the work are in good heart.

**Mile End.**—Meetings on Good Friday in connection with the second advent of Christ were inspiring and enthusiastic. Afternoon and evening the church building was crowded, about 600 being present. A father and son made the good confession, and at the Sunday evening service on April 5, mother and daughter of the same family came forward. Both meetings were well attended, and were addressed by Bro. B. W. Manning.

**Berr.**—Good meetings and splendid messages for harvest thanksgiving on March 22. In the afternoon Bro. Talbot gave a farewell address to the Bible School. At a crowded evening service he preached on "How much owest thou my Lord?" At the farewell and welcome social on March 23 Bro. Talbot gave a parting message. Words of appreciation and regret were spoken and Bro. W. N. Bartlett was welcomed. On Mar. 29 the new preacher spoke most acceptably.

**Wallaroo.**—During March the Northern Conference was held. Church work was dealt with satisfactorily. The chief speakers were Bren. A. Brooke, R. Raymond, Turner, Mason, Tuck; A. W. Garland spoke on C.E. work. All addresses were of high standard. The church has had two additions by faith and obedience. During the absence of Bro. Paddick, Bro. Brooks, of Wallaroo, gave the morning exhortation, and Bro. H. Hussack (Jun.), of Kadina, spoke at night; Bro. S. Wilton rendered a solo.

**Queenstown.**—At the Bible School anniversary on March 29 the superintendent, Bro. A. H. Harris, presided over the morning service. Bro. Taylor, from Unley, spoke helpfully on "What then shall this child be?" The scholars rendered special singing. In the afternoon the children sang hymns and Bro. H. Manning, from Henley Beach, gave an object talk entitled, "A Bag of Wonderful Things." The evening service was another success. The children rendered hymns, and Bro. Brooker gave an object talk on "Hard Nuts to Crack." The chapel was crowded all day.

**Cottonville.**—Anniversary services on Mar. 29 proved most successful. Bro. E. L. Austen gave a spiritual treat at the morning service. Attendance in the afternoon was 320. Bro. B. W. Manning delighted with his message. At the evening meeting the largest attendance yet experienced (over 410) was present to hear the cantata, "A Day with Our Lord." The singing was splendid. Bro. E. J. Collier conducted the anniversary most ably. Bro. Riches delivered a forceful gospel appeal. At the public meeting on April 1 the school repeated the cantata. The annual report, given by Bro. F. Pocock, the school secretary, was splendidly received. Bro. and Sister L. H. Walters, superintendent and kinder superintendent respectively, were the recipients of a rug and clock from the church, it being their last occasion with the school. On Easter Sunday morning Bro. Riches conducted a baptismal service, a young married couple being immersed. Bro. Riches' message on "The Resurrection Day" was very helpful.

**New South Wales.**

**Lismore.**—A very successful Bible School picnic was held at Currie Park on March 14. On March 29 A. L. Leeder, secretary of Russian Missionary Society, delivered an instructive address to the Men's Brotherhood. At gospel service Mr. N. G. Noble preached on "Indifference: the Sin of the Age." A husband and wife confessed Christ. Bro. Noble has acceded to the church's wish for a five years' service.

**Hamilton.**—At the annual business meeting of the church held recently 35 additions were reported for the year, and losses 16. Membership now is 146. Bren. F. Elliott, N. Fraser, J. Shaddock and P. Talbot were elected deacons. The resignation of Mr. C. Nisbet as deacon was accepted with keen regret. Two lads from the school were baptised recently. The C.E. anniversary was held on Sunday night, March 29, Endeavorers taking the service. Fine message from Mr. D. Main. The Bible School is growing nicely under leadership of Mr. R. F. Goode.

**Victorian Conference Resolutions.**

(Continued from page 213.)

The following addendum to the report of the Home Missionary Committee was adopted: "The approximate total amount of building debts owing by churches for which the Home Missionary Committee has given guarantees to the Church Extension Committee for principal and interest is £17,900. The approximate annual interest is £1,183. The payments of interest last Conference year by the churches concerned amounted to £1,028, and the Home Missionary Committee paid £128." It was further resolved that this Conference approves and confirms the guarantees given by the Home Mission Department to the Church Extension Committee in connection with the monies advanced and arranged for the building of church properties as authorised by the Home Mission Department up to Conference, 1931.

That the appointment of the preacher of Conference sermon be left in the hands of the Executive Committee.

That this Conference requests the Bible School and Young People's Committee to proceed immediately with the formation of a Young People's Council to associate the youth departments of Conference and all other youth activities connected with the churches.

That the Foreign Missionary Committee be asked to make a statement, in the annual report, indicating the condition of the Federal Committee's funds.

This Conference of Churches of Christ in Victoria urges upon the Government the advisability of granting free passes on Government railways, for the winter months, to the children of poor parents in the city and suburbs for whom

suitable homes are offering in the country. The Conference believes that by such Government aid thousands of poor children might be benefited, and in some cases lives would be saved. Sustainance payments, no longer necessary, would in all probability meet all the expense incurred.

This Conference of Churches of Christ in Victoria is opposed to any form of gambling being adopted by the Government as a means for raising money to meet public needs. Especially is the Conference concerned with the possibility of the introduction of a State Lottery to meet the needs of our public hospitals. The end cannot justify the means. The Conference goes on record that it will endure taxation to any extent rather than sanction this iniquitous proposal.

The members of Churches of Christ in Conference assembled enter a most emphatic protest against encroachments being made by sporting bodies upon Good Friday. Especially are we opposed to the opening of cinema shows on that day. We consider that a pleasure promoting business which is before the public three times a day, for six days in every week should certainly close its doors on this day which is regarded as sacred by the greater part of the community. Further, we express the hope that the Government will take steps to enforce the penalties for breaches of the regulations in this respect.

The members of Churches of Christ in Conference assembled reaffirm their uncompromising hostility to the liquor traffic. The sad spectacle of intoxicated men on the streets of Melbourne on Good Friday causes us to urge upon the present Government the reintroduction of the bill providing for the closing of hotels on Good Friday, Christmas-Day and Saturday afternoons; and we further urge the elimination of the bona-fide traveller provision of the Act.

A comprehensive vote of thanks was moved by Bro. R. Lyall, and seconded by Bro. J. E. Thomas.

**IN MEMORIAM.**

**BARRETT.**—In affectionate remembrance of Anne Isabelle Barrett, who passed to the higher life on April 6, 1925; and John George Barrett, May 19, 1928.

Entered into the glory,  
Where faith is changed to sight,  
And hope lost in fruition,  
And death in endless life.

**McCULLOUGH.**—In memory of our dearly loved mother, who passed away at Warrnambool April 1, 1930. 1 Thessalonians 4: 14.

So, where the shades are calm and still,  
The forms we love shall sleep until,  
Raised in the likeness of their King,  
His children with him, he shall bring.

—Inserted by her daughters, E. and R. McCullough.

**PRESTON.**—In loving memory of our beloved mother, who passed to the higher life 14 years ago.

What though thy face we cannot see,  
We know and feel that thou art near.

—H. F. Preston, Sadie R. Osborne.  
**RENTON.**—In loving memory of William Beveridge, dearly loved husband of Elizabeth A., loved father of Douglas, who passed away on April 9, 1925. Ever remembered.

"And with the morn those angel faces smile  
Which we have loved long since and lost awhile."

**WANTED.**

Wanted, work any description and home for young man, willing to help in church services. Further particulars to "Eager," Austral office.

Wanted to buy, supply Sankey hymn-books. Would any church or Sunday School interested apply to Secretary, Middle Park Church of Christ Bible School, G. Dowell, 219 Richardson-st., Middle Park?

## Obituary.

ELLIS.—One of the faithful pioneers of the churches in Victoria passed away on Feb. 23 in the person of Sister Mrs. Helen Nicholson Ellis. Our sister's maiden name was Miss Stevenson, and she belonged to a family very well remembered in the early history of Lygon-st. She was immersed in 1865 at the old church in Barkley-st., which was really the predecessor of Lygon-st., by H. S. Earl. Like so many of the old stalwarts of this mother church, she has been a loyal and faithful witness for the Lord Jesus in all her long life, and has always been a blessing to those that knew her wherever she has had her membership. Since leaving Lygon-st. she has been in fellowship at Surrey Hills, Montrose, Boronia, and her later days at Balwyn. She had reached the age of 81 years. She loved to meet around the table of the Lord, and till the last few months she was able to come. Her life was a benediction to all. Many students of the College, who visited her home and who are now out in the great harvest field, fondly remember her. Her daughters, Misses Nellie and Priscilla Ellis, who are workers beloved in the Women's Conference and the churches, and her husband have our warmest sympathy. We laid her body away in the Box Hill cemetery on Feb. 24, Bren. L. Williams and T. H. Scambler conducting the service at the house and P. A. Dickson assisted the writer at the graveside. To all the dear ones there is the blessed assurance and comfort that we will meet her at last in that home where we shall never grow old and where separation and sorrow will never come.—J.E.T.

McGREGOR.—On March 9, in the passing to his eternal home of Bro. Jas. McGregor, snr., Lochiel church, S.A., has sustained the loss of a pioneer member. Having been united with Christ at Alma some time previously, 49 years ago he came with his wife to Lochiel, and from the bush country succeeded in building up a home. Two years later, with the aid of others, he raised the stone and erected the chapel which has stood ever since. During the following 47 years, until the time of his home call, our brother was most regular in his attendance at the Lord's house, having missed but few services. For many years he served the church as treasurer. All his family, two sons and three daughters, have been baptised in Lochiel, and his home was widely known for its godliness and Christian hospitality. His home-call came suddenly, two days prior to his reaching 77 years of age. A large number of relatives and friends attended at the graveside, when Bro. McCallum conducted the service. As a tribute to our brother's faithful service, the seating of the Lochiel chapel was fully occupied on Lord's day, March 22, when the writer conducted an in memoriam service.—S. E. Riches.

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**A Preacher on Preachers.**  
Under the title, "If I had only one Sermon to Hear," William Paxton writes in the "British Weekly":—"If I had only one sermon to preach," it would not present me with a tremendous problem—it would be that which is already prepared for next Sunday; but if I had only one sermon to hear, the selection would be difficult. It has been my good fortune to hear the most eminent men in Britain and America, and so many of the sermons are memorable that a choice is almost impossible. A preacher may preach a truly great sermon, but either the subject did not appeal or the hearer was not in the mood, and an unjust judgment might be made. More than twenty years ago I heard the late Dr. Alexander Whyte preach in St. George's, Edinburgh. The only impression left was of a dreary discourse by an aged man, whom I heard imperfectly; and when I offered that opinion to my father, who had heard Whyte many times in the heyday of his power, he alternated between indignation at my impertinence and sorrow that his son was so insusceptible to fine preaching. After paying a warm tribute to several well-known ministers, Mr. Paxton turns to the one sermon he would hear. But it does not satisfy him; he wants one minister to preach to him and another to read him a psalm. This is what he says: "If I must choose, then Dr. James Black shall be my preacher, and upon him will be the choice of sermon. He need not go to the trouble of preparing a new one, and I shall be well satisfied whether he makes 'the little hills dance with joy,' or brings a lump into my throat with tender entreaty for Mary Magdalene. He can pour cold water down my spine with his apology for Jezebel, puzzle me with his ingenuous defence of Esau, or thrill me with the masterly simplicity of "God so loved the world," and my soul will be at peace. "It may be, however, that when the end draws near, I shall not be able to hear a sermon, and through weariness of body and mind, even Dr. Black could not keep me awake. Then send for Dr. Hutton to read me some verses of a psalm. I have listened to great orations by the pulpit princes of three continents, but nothing has moved me more profoundly than the way Dr. Hutton made the 102nd Psalm so vibrate with life that I could see that lonely pelican in the wilderness, and feel for the homeless sparrow on the housetop, and was finally fortified by the assurance that the Lord would hear the prayer of the destitute." "On my dying day—if it does not happen on a Tuesday—my wife must send for John Hutton."

**THE SAVIOUR'S VOICE.**  
He comes sometimes when the shadows fall;  
When reason and faith contend;  
And his tender accents my soul enthral,  
Like the tones of a bosom friend.  
He speaks in a homely dialect  
That, somehow, suggests to me  
Thoughts which are deeper than intellect  
And older than memory.  
He brings no message from realms above;  
No precepts, no dogmas grand;  
But he opens the sources of light and love,  
And I needs must understand.  
The limits of time and space extend,  
And the distant scenes draw near;  
And faith and reason together blend  
When my Saviour's voice I hear.  
—Margam Jones.



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