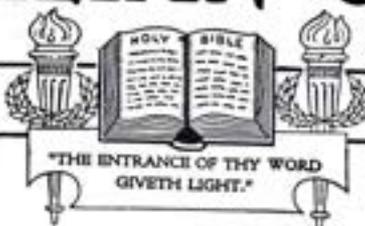


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The New Testament Idea of God.

WHAT great themes were selected by our preachers to open the series of addresses on fundamental subjects which all our speakers in Victoria have been asked to give for the next three months! It would have been exceedingly interesting last Lord's day if we could have "listened in" to the variety of treatments given to the morning subject, "The New Testament Idea of God," and what may be termed the continuation of the theme ("The Heavenly Father") at the evening service.

"In the beginning God."

The great fundamental doctrine of our faith is before us, that on which all else is based. "In the beginning God"—these are the majestic words with which the Bible opens. Our Lord Jesus said, "Have faith in God," and this is the world's great requirement.

One of the greatest of Old Testament passages is that in which Moses exhorts the people: "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." We have New Testament parallels to this. The Apostle Paul says that "to us there is but one God, the Father, of whom are all things, and we in him." And our Saviour has told us that love to God remains of all commands the most important.

What is our conception of God? It must be a fragmentary and imperfect one, for the Infinite cannot be comprehended by the finite. One of the best short statements in human language is that of the Shorter Catechism: "God is a spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth."

Why "New Testament" idea?

Why did our preachers choose the title "The New Testament Idea of God?" Manifestly they could not have intended to convey that the God of the New Testament was not the God of the Old. That kind of distinction we may leave to heretics, ancient and modern. Our preachers could have no sympathy with a not uncommon view of today, that "the Old Testament tells the story

of how Israel, beginning with a tribal deity, reached the belief in one God, supreme over heaven and earth." Then, why "New Testament idea"? Well, because there is progress in revelation, and we see the glory of God in the Scriptures of the New Covenant in a degree not previously revealed to men.

What is included in the scriptural idea of God?

Creator and Sustainer.

First, that he is the Almighty Creator of the universe. The heavens are the work of his fingers; the moon and the stars he hath ordained. "He spake and it was done; he commanded, and it stood fast." He is "the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it, and not in vain, he formed it to be inhabited"; hence he says: "I am the Lord, and there is none else" (Isa. 45: 18).

God is also the Sustainer of the universe. We are theists and not deists. The Deists believed in a Creator, but did not regard God as immanent in his universe, continuously active in it and interested in his creation and creatures. But it is good

to remember that he still "upholds all things by the word of his power." He directs and controls the destinies of men. He not only made men, but also "determined their appointed seasons, and the bounds of their habitation." He is not far removed from us, "for in him we live, and move, and have our being."

"Closer is he than breathing, and nearer than hands and feet."

The heavenly Father.

But we are yet far short of the Christian idea of God. The New Testament especially reveals him as the loving heavenly Father. As is frequently stated, we may consider the divine Fatherhood as on three planes. We first make the distinction between the sense in which he is the Father of the Lord Jesus Christ and that in which he may be said to be Father of any mere man. There is one unique Son of God, "the only begotten Son," who himself said: "No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him." Of the Fatherhood that relates to men, we may again make a distinction. In one sense all men are truthfully described as "the offspring of God." But in a higher sense we have sonship in Christ. "As many as are led by the Spirit of God, these are sons of God." "As many as received him, to them gave he the right to become children of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Reading the Name.

We have different books wherein to read and learn something of God. There is first the book of nature. Consideration of the universe with its marks of order and design might raise us to the position of the Deists and cause us to wonder and admire at the Creator's power. But we go beyond them in our belief in Holy Scripture and our acceptance of the truths of revelation. We truthfully sing:

"The heavens declare thy glory, Lord;
In every star thy wisdom shines;
But when our eyes behold thy Word,
We read thy name in fairer lines."

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We love to read what we call "the word of God." But yet we remember that there is One who is himself described as "the Word"—"the Word of God," and "the Word of life." He is the "express image" of God's substance—the revealer of God and the way to God. He is "the Way, the Truth, and the Life": "without the way, there is no going; without the truth, there is no knowing; and without the life, there is no living."

"Is God like Jesus?"

So we turn to the New Testament and we particularly turn to Jesus Christ, the Son of the living God. We see the Father through him, and we learn something of the divine being whose essence is love. It is a great day for a man when he learns that God is like Jesus Christ. A modern writer has put it thus:

"Two great, upholding, gladdening thoughts go with me—staff and rod—

The Godlikeness of Jesus and the Christlikeness of God."

As God's apostle expressed it: We see "the light of the knowledge of the glory of God in the face of Jesus Christ." Not in Israel's "Jehovah," but in our "heavenly Father" who so loved us as to send his Son to show us how to live and to die for the remission of our sins, do we find our highest idea of God. No wonder the poet writes of that love:

"We read thee best in him who came
To bear for us the cross of shame;
Sent by the Father from on high,
Our life to live, our death to die."

Our selected syllabus deals with practical subjects. What is more important for a man than his idea of God unless it be God's view of him? In these difficult days, in hours of hardship, loneliness, sorrow, nothing can be more comforting and sustaining than that the Almighty Creator and Sustainer of the universe is also our Father who knows all about us, loves us still, and cares for our welfare, and is pledged never to leave us nor forsake us. The "your heavenly Father knows" of Jesus is a transforming thought.

FRIENDS—IF—

Ye are my friends, if ye do whatsoever I command you.—John 15: 14.

Through the door of utter and absolute surrender, he leads us into the life of the friends of God. It is a life in which he shares his purposes with us, telling us the secrets of his will, which were hidden before. He enables us to see the glory of his grace where previously all was darkest mystery. It is a life in which he shares his joys with us, causing his joy to remain in us that our joy may be full; and it is a life in which at last he shares his home with us and we are made perfectly blessed in the full enjoyment of God to all eternity.—G. H. C. Macgregor.

An Arm That Never Fails.

W. R. Hibburt.

Many, who in the pages of Scripture speak forth their experience, seem eager to place it on record that God is friendly and fatherly.

In so doing they bring God down to our own level and fashion him like unto man in order to tell us of

"His eye that never sleeps,
His ear that never shuts,
His arm that never tires, and
His love that never fails."

All these are ever at the service of his children for their daily and eternal welfare as the following scripture indicates:—

"I will guide thee with mine eye" (Psalms 32: 8).

"The eyes of the Lord are upon the righteous" (Psalms 34: 15).

FATHER AND FRIEND.

Father and Friend! Thy light, thy love,
Beaming through all thy works we see;
Thy glory gilds the heavens above,
And all the earth is full of thee.

Thy voice we hear—thy presence feel,
Whilst thou, too pure for mortal sight,
Enwrapst in clouds, invisible,
Reignest the Lord of life and light.

We know not in what hallowed part
Of the wide heavens thy throne may be;
But this we know—that where thou art
Strength, wisdom, goodness dwell with thee.

Thy children shall not faint nor fear,
Sustained by this delightful thought;
Since thou, their God, art everywhere,
They cannot be where thou art not.

—John Bowring.

"His ears are open unto their cry" (Psalms 34: 15).

"The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 32: 27).

So confident was the Psalmist that God was wide awake to the need of his creatures that he believed the eyes never closed, the ear never hardened and the arm never idle, that he exclaims, "Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper."

We must not, however, reason from this that eye, ear and arm are at the disposal of our selfish interests and purposes. God sees the whole, listens impartially and his arm guides unerringly.

It is by prayer we move the Hand which moves the world; it is by prayer we gain the listening Ear; and it is only by prayer that the Eye aids us on our heavenward way. Lest it result in ingratitude we must not be indifferent to the fashion and form of his arm and the manner of his guiding. There is a very touching story told by Leslie Weatherhead in his book "The Transforming Friendship" which illustrates this point.

"A young wife, who was in deep dis-

ress, having lost by death her husband after only three months of happy wedded life, was befriended by a dear white haired woman. With motherly instinct she had thrown her arms of comfort around the little woman with the broken heart. It was the day of the funeral, the minister was present, and the bereaved soul turned to him and said in distressed and baffling anguish, "Where is God? I've prayed to him. I've asked him to come and be near me in my sorrow. Where is he? Away somewhere above in the sky, or something! Why doesn't he come near me and make me know he is near? You preached once on "The Everlasting Arms," where are they? When the tears and storm were over the minister felt the only thing he could do was to draw his finger-tips lightly down the older woman's arm. "They are here," he said. "They are round you even now. These are the arms of God. . . . Where is he? you say. Why doesn't he come near me? . . . Hush, I pray you! What if this friends happen to be God, and these arms the arms of God?"

There is then more than surface meaning in the words of the hymn which says:

There is an Eye which never sleeps
Beneath the wing of night;
There is an Ear that never shuts
When sinks the beams of light.

There is an Arm that never tires,
When human strength gives way;
There is a Love that never fails,
When earthly loves decay.

That Eye is fixed on seraph throngs;
That Arm upholds the sky;
That Ear is filled with angel songs;
That Love is throned on high.

But there's a power which man can wield
When mortal aid is vain;
That Eye, that Arm, that Love to reach,
That listening ear to gain.

That power is prayer, which soars on high
Through Jesus to the throne,
And moves the Hand which moves the world
To bring salvation down.

WHY CHRIST CAME.

Blessed be his glorious name for ever.—Psalms 72: 19.

When the Christian church thought about their Jesus they said he lived up to his name as nobody else did. "Thou shalt call his name Jesus, for he shall save his people from their sins." Jesus is Saviour: that is the meaning of the term as we have it in the gospel.

He did not come to judge the world.
He did not come to blame,
He did not only come to seek—
It was to save he came:
And when we call him Saviour
We call him by his name!

—James Moffatt.

The Luxuries of Faith.

Ethelbert Davis.

The word faith is one of Christ's great words, and on his lips it had a ring about it that made it unforgettable. We recall some of the connections in which he used this word or its equivalent: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence into yonder place, and it shall remove." "Believe in God, believe also in me." "He that believeth in me hath everlasting life." "All things are possible to him that believeth." When Jesus was asked, "What must we do that we may work the works of God?" he answered, "This is the work of God, that ye believe on him whom he hath sent."

On the lips of Jesus that word faith, or belief, was always touched with the freshness of spring. It was always tinged with sunshine. It was always colored with the rays of the dawn. It was always sharp and crisp with certainty. As it fell from his lips it always seemed winged for soaring. In the accent of Jesus the word belonged to the vocabulary of heaven. It was the word of the uplands. It was the word of battle; the word of victory too. Faith has its history, its victories, and it has its luxuries too. There are luxuries of faith which may be enjoyed by "whosoever will." There is the luxury of the absolute certainty of our standing in Christ. There is nothing like experience to teach us the meaning of things. When we experience we know. There is a widespread unsettlement of soul in regard to the great truths of religion. This unsettlement takes the form of uncertainty rather than denial; of general scepticism rather than specific infidelity; of doubt rather than rejection. Instead of listening to what God's Word has to say, men are listening to what their fellows say. Instead of basing their belief in divine revelation men are basing their faith in ever-changing human speculations. Many are uncertain, uncertain of God, uncertain of Christ, uncertain of the Bible, uncertain of heaven, uncertain of hell, uncertain of eternity—uncertain of everything. Stanley Jones has said, "Loosed from the moorings that have held life, many are now adrift. They claim to be free. They have thrown overboard the chart, the compass, the steering wheel, and the consciousness of destination. They are free from everything—everything except the rocks, and the storms, and the insufferable inanity of being tossed from wave to wave of mere meaningless emotion." Over against the drift of some and the uncertainty of others there stands the absolute stability and certainty of faith. Faith's great phrases are, "I know," "I shall."

A second luxury of faith is perfect security in life's storms, life's sorrows. "Be of good cheer; it is I; be not afraid," is the voice we hear across the waters. "Peace, be still," is the shout we hear above the roar of the wind and the surge of the waves.

"Go up into the mountains." "Come up higher," is the experience to which Christ calls us. It is luxurious living to dwell on the mountains above the stress and strife. It is luxurious living to feel secure in the storms of doubt that surge around. The man whom God says is like the tree planted by the rivers of water, is the man who is firmly rooted in the Eternal. His faith lays hold on the realities. His convictions thrust themselves so deeply into the great truths of God's word that it is impossible to dislodge them.

It is a luxury of faith to know that while we ride the storm the anchor will hold. The writer of the letter to the Hebrews speaks of the anchor that holds within the veil. With that scripture in mind the poet wrote:

"We have an anchor that keeps the soul,
Steadfast and sure while the billows roll;
Fastened to the Rock that cannot move,
Grounded firm and deep in the Saviour's love."

During a storm at sea a ship which had for a long time been beaten by the fury of the storm, was at last about to go down. All on board were in a state of wild excitement, except one man, who remained perfectly composed and indifferent to the dangers surrounding them all. His wife, noticing his calmness, and not understanding the meaning of it, asked him how he could be so resigned in the presence of such peril. He immediately drew a dagger from his side and placed the tip on her breast. "Are you afraid of this dagger," he asked.

"No," was her reply, as the tears welled in her eyes. "And why are you not afraid," he enquired. "Because," was her reply, "it is in the hands of my dear husband." "Neither am I afraid of the storm, because it is in the hands of my heavenly Father, and I know that he loves me, and doeth all things well." The storm may rage, the ship may sink, but he revelled in that faith that made him secure. Our whole outlook upon life will be changed when we come to that place where we can by faith enjoy absolute certainty and perfect security in Christ.

PERSISTENCE OF THE CROSS.

"What a strange persistence lives in the cross," writes Dr. George A. Buttrick, of Madison Avenue Presbyterian Church, in "Jesus Came Preaching."

"Mr. M. L. Fisher tells in a sonnet how once he caught a glimpse in a museum of art of a sculptured head of the Crucified. He could not forget it. He must find it again. In his search he passed by cloths of gold, jewelled robes that kings had worn, famous pictures, graven gems. He had no eyes for these, eager only for one face. Wherein is the power of Calvary? He admits that power, and states it, though he has no explanation.

"The world is old; she hath seen many wars;
And States and kingdoms crowd her courts
like grass;
Princes in pride she watches where they pass
Unnumbered and innumerable as the stars;
Then turns a child with tired feet homeward
set,
Back to the cross, and lo! her lids are wet."

Prayer Corner.

Cause me to know the way wherein I should walk; for I lift up my soul unto thee.—Psa. 143: 8.

MORNING PRAYER.

May we this day fulfil
Thy mysterious will;
Eyes bound, or open wide,
Hands free, or helpless tied,
Mind dark, or mind clear,
Fearing thee, no other fear,
Loving thee till we love
Self no more, nor ever move
Any more save in the swaying
Of thy haste, of thy delaying.

—Edith Anne Robertson.

The minds that are alive to every word from God, give constant opportunity for his divine interference with a suggestion that may alter the courses of their lives; and, like the ships that turn when the steersman's hand but touches the helm, God can

peer them through the worst dangers by the faintest breath of feeling, or the lightest touch of thought.—Richard H. Hutton.

Lord! when I am in sorrow I think on thee. Listen to the cry of my heart, and my sorrowful complaint. Yet, O Father, I would not prescribe to thee when and how thy help should come. I will willingly tarry for the hour which thou thyself hast appointed for my relief. Meanwhile strengthen me by thy Holy Spirit; strengthen my faith, my hope, my trust; give me patience and resolution to bear my trouble; and let me at last behold the time when thou wilt make me glad with thy grace. Ah, my Father! never yet hast thou forsaken thy children, forsake not me. Ever dost thou give gladness unto the sorrowful, O give it now unto me. Always dost thou relieve the wretched, relieve me too, when and where and how thou wilt. Unto thy wisdom, love and goodness, I leave it utterly. Amen.—J. F. Stark (1680-1756).

The Feast of the Passover.

L. Abramovitch.

The feast of the Passover which the Jews have observed, short of about thirty-eight years of their wilderness journeyings, every year since they became a nation down to the destruction of the second temple, and as the feast of unleavened bread to this day, is one of the incontrovertible proofs that the Bible is a true historical and holy record of facts; and is what it claims to be, viz., the word of God (2 Pet. 1: 21).

The institution of the Passover, as recorded in the twelfth chapter of Exodus, gives a divinely prophetic picture of the Messiah, as "the Lamb of God" who brought eternal redemption by his blood to all believers—"to the Jew first, and also to the Greek"—the Gentile (Rom. 1: 16).

With this institution began Israel's national existence, and within about six weeks from the Passover night (Ex. 19: 1) they were promised that if they would obey God's voice and keep his covenant, then would they be "a peculiar treasure" unto God, and "a kingdom of priests, and a holy nation" (Ex. 19: 5, 6)—type and prophecy of the "chosen generation, a royal priesthood, a peculiar people" (Tit. 2: 14; 1 Pet. 2: 9) of the New Testament dispensation; because "the Messiah our Passover was sacrificed for us" (1 Cor. 5: 7) and sealed our redemption with his precious blood as the actual, the true Passover Lamb. We are not, therefore, our own now; for we have been bought with a price. We are thus a new people, in a new era—a new dispensation.

Manner of Observance.

The annual observance of this feast, after they left Egypt, was but a memorial of the original held in Egypt, to be perpetuated as commanded, "ye shall observe this thing for an ordinance to thee and to thy sons for ever" (Ex. 12: 24-27). The manner in which God commanded to observe the Passover in Egypt was never repeated: such as the sprinkling of the blood on the lintel and the two sideposts of the door, the loins to be girded, the shoes on the feet, the staff in the hand, and to eat the roast lamb in haste (Ex. 12: 11). On the contrary, as a memorial of emancipation from slavery it was ever after eaten deliberately, in comfort in a reclining posture, and with profuse and repeated thanks to God for all he had done for them. They came thither as a family of some 70 or 75 souls, and now, with the institution of God's Passover in Egypt, they began their existence as a nation—600,000 men, besides women and children (Ex. 12: 37). And because they began a new era they were commanded to begin their national chronology from the very month in which the Passover Mitzraim—Passover of Egypt—was divinely ordered. The command was, "This month shall be unto you the beginning of months; it shall be the first month of the months of the year unto you" (Ex. 12: 2).

A Divinely Prophetic Picture.

The Passover, as recorded in Exodus 12, shows a divinely prophetic picture of the Messiah as the Lamb of God who beareth away the sin of the world (John 1: 29).

Here are a few outlines of the picture:—

1. The lamb was to be a male, one year old, in the prime of its life, and without blemish (Ex. 12: 5). The Lord Jesus, the Messiah, was about thirty-three years old, in the very bloom of life, without blemish and without spot (1 Pet.

1: 19) when he offered up himself to bear the sins of many (Heb. 9: 14, 28).

2. It was to be kept four days before being sacrificed (Ex. 12: 3, 6). So the Lord Jesus was killed in the fourth year of his ministry. It was also in the four thousandth year after man's history began.

3. The whole assembly of the congregation was to kill the lamb (Ex. 12: 6). So the Lord Jesus was killed by the whole nation of Israel, representatively; because even the Talmud also teaches that "one's agent is like oneself," i.e., if I bid, or compel someone to do anything, I am responsible for his deed (see Kidushin 42b, also Yalkut Shimon 1, par. 196). In like manner the chiefs and representative leaders of the nation clamored for the death of the Lord Jesus, and compelled the Roman Governor, Pontius Pilate, to have him crucified, saying, "Let his blood be upon us and our children" (Matt. 27: 25).

4. The lamb was to be killed "between the two evenings" (literal rendering of the Hebrew), i.e., from about afternoon to sunset. And so the Lord Jesus, at the ninth hour (Matt. 27: 46; Mark 15: 34-37), i.e., at three p.m., said, "It is finished," and immediately gave up the spirit, or the soul of the physical body.

5. The lamb was killed on the threshold of the door of the house, where a small hole was scooped out, forming a receptacle for the blood, serving as a basin. This is probably the reason why the learned translators of both the authorized and the revised versions rendered the Hebrew "saph" as "basin," instead of "threshold," even as it is rendered some twenty or more times elsewhere in the Old Testament. Then the blood was to be sprinkled upon the lintel and the two side-posts of the door. This formed a cross—bottom, top, and right and left sides, making a striking picture of the Messiah on the cross: blood coming from his feet, blood from his forehead where the thorns were piercing the flesh pitilessly, and blood from each hand on either side of the cross.

It will thus be seen that when God said, "The blood shall be unto you for a token upon your houses where you are: and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you when I smite the land of Egypt,"¹ this token was in the shape of

¹In Yalkut Shimon, par. 197, we read: Rab. Shmuel taught, a hole was scooped out in the threshold the size of a bird's nest, or of a small basin, over which the lamb was slain and into which its blood was caught. Thus, he said, "Israel had four altars for the blood of the lamb in Egypt: the threshold, the lintel, and the two side-posts." Rabbi Bechai teaches: "There were four altars in Egypt when the lamb was slain, representing the quadrilateral name of God, the Holy One, who promised Israel through Moses: (1) "I will bring you out from under the burdens of the Egyptians," (2) "I will rid you out of their bondage," (3) "I will redeem you" (i.e., from their sins, by or through the blood of the Passover, as an atonement, which was not given to the Egyptians who had to bear their punishment, Ex. 12: 12). And (4) "I will take you to me for a people," Ex. 6: 6, 7; "and for this same reason the four cups of wine at the ceremony was instituted."

God needed no sign to tell where an Israelite dwelt. It was a sign to them of God's faithfulness. He promised to Abraham (Gen. 15: 13, 14) that he would take them out of their servitude after the lapse of a certain time, and he was about to fulfill the promise, if they availed themselves of the blood of the Passover; for "it is the blood which makes atonement for the soul" (Ex. 12: 13; Lev. 17: 11).

a cross—perfect type of the "Lamb without blemish and without spot" upon the cross, who was "foreordained before the foundation of the world, but was manifest in these last days" (1 Pet. 1: 19, 20).

6. Not a bone of it was to be broken (Ex. 12: 46). When our Lord, the true Passover Lamb, died on the cross, his legs were not broken, as in the case of the other two sufferers (John 19: 33).

The roast Passover lamb was to be consumed entirely, and nothing was to remain of it till the morning. The same also, after the Lord Jesus was buried on the afternoon of his death, on the cross, nothing remained of his bleeding, suffering body; by which death he conquered suffering body; by which death he conquered death; for he rose on the third day, just as he foretold to his disciples (Matt. 16: 21; 17: 23; 20: 19; Mark 9: 31; 10: 34; Luke 18: 33; 9: 22; 24: 7, 46), and death hath no more dominion over him (Rom. 6: 9).

Thus the Lord Jesus, and he alone, was, at his first coming, the person whose portrait God painted some fourteen or fifteen centuries before he came; a prophetic picture, a history in advance, in the twelfth chapter of the book of Exodus.

COMMUNION.

O Christ of God, we come to see thy face,
No other one could draw us to this place;
Thy word is sweet, thy smile we would not miss,
This hour to us is one of holy bliss.

We come to thee because we have a need,
And coming, find in thee a Friend indeed;
Thou knowest all the secrets of our heart,
And thou dost quench for us the fiery dart.

We see thee not but with faith's piercing eye,
But face to face we'll see thee by-and-by;
Yet here to us thou art both clear and bright,
Although we walk by faith and not by sight.

What joy when we behold thee as thou art,
Up there in heaven, where we shall never part!
Till then we wait without a sigh or fear,
Thy love to us, O Christ, is very dear!

We see thee best as here the bread we break,
And in our hand the cup of blessing take;
Bless thou our lives, enrich our every day,
And keep us holy, Lord, for this we pray.

—L.A.P.

WHAT IS THE BEST DECADE IN LIFE?

"I would space the decades thus," writes Dr. R. F. Horton in "Great Thoughts":—

"1. For unthinking joy, 1-10.

"2. For the keenest pleasures, 10-20.

"3. For the awakening to art, 20-30.

"4. For best service, 30-40.

"5. Rich human relationships, 40-50.

"6. From fifty to the end is the crown and the achievement.

"The joy is deeper, but tinged with the sorrow of failure and disappointment. But the relationships are enriched, because increasingly they link the two worlds."

PRAYER.

Prayer is a contributory force, because it links, or tries to link, our will with God's will in the humble committal of desire and endeavor to his control and direction. We spread our wants and desires before him in prayer, not as if he knew them not, or cared not except for our importunity, but that we may view them as in his sight, and come to his mind about them, and work for them in his way and with him if we can.—J. M. Whitton.

*Exodus 1: 5: "The souls that came out of the loins of Jacob were 70," according to the Hebrew text, but 75 according to the Greek (the translation of the 70 Rabbis, in the third century B.C.), and quoted by Stephen in Acts 7: 14.

Life's Supreme Investment.

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

We speak in a figure. An investment is the laying out of money in such a way as to secure satisfactory returns—the best investment will give the best returns. You may invest your money in bank securities and get three per cent., in business enterprise, or in stocks and shares, and get from nothing up to anything. You may invest your money in benevolent work, and earn the gratitude of men and the blessing of God.

But now we speak of the investment of life, as though life were a thing that could be placed here or there with the object of securing desired returns. So indeed it is. Some men invest their lives in the pursuit of wealth. That may or may not be a good investment; rarely will it be life's supreme investment. Some invest their lives in the development of physical prowess, and are happy if, in return, honor and fame come. Some invest their all in a quest for enjoyment, and ask for no other return from their investment than the absence of care and pain and the overflowing of life's cup of pleasure.

Isaiah (61: 1-3) has a wonderful prophecy which Christ read, in part, in the synagogue at Nazareth, and then said: "To-day is this Scripture fulfilled in your ears (Luke 4: 21). "The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." That is what Christ proposed to do with his life. Henry Drummond called this The Programme of Christianity. "This programme," he says, "deals with a real world. Think of it as you read—not of the surface world, but of the world as it is, as it sins and weeps, and curses and suffers and sends up its long cry to God. Limit it if you like to the world around your door, but think of it—of the city, and the hospital and the dungeon and the graveyard, of the sweating shop and the pawn shop and the drink shop; think of the cold, the cruelty, the fever, the famine, the ugliness, the loneliness, the pain. And then try to keep down the lump in your throat as you take up his Programme and read—

- To bind up the broken hearted:
- To proclaim liberty to the captives:
- To comfort all that mourn:
- To give unto them
- The oil of joy for mourning,
- Beauty for ashes,
- The garment of praise for the spirit of heaviness.

I ask you to note that there is not one burning interest of the human race which is not represented here. What are the great words of Christianity according to this programme? Take as specimens these:

- Liberty,
- Comfort,
- Beauty,
- Joy.

These are among the greatest words of life. Give them their due extension, the significance which Christ undoubtedly saw in them and which Christianity undoubtedly yields, and there is almost no great want or interest of mankind which they do not cover." Here surely is life's Supreme Investment. No one could conceive of a better thing to do with his life than Christ undertook to do with his! To this great end he gave himself with all his living powers, to this he gave himself in death.

What may we do with our lives to make the supreme investment? We cannot do better than learn of him. But manifestly, though we have the same high purpose, we cannot achieve it in

the same way. His manner of life was different from ours—necessarily so. He had no home; no family responsibilities, and was often dependent upon his friends for the necessities of life. Whatever use we may make of our lives must be made in accordance with our circumstances and our possibilities. Life's supreme investment is the placing of all our powers at his disposal to use in working out his programme of redeeming and blessing the world.

Dr. Wilfred Grenfell, when a young man, went one night into a tent in which Moody and Sankey were conducting meetings. "It was so new to me," he says, "that when a tedious prayer-bore began with a long oration, I started to leave. Suddenly the leader, who I learned

JESUS IS THERE.

Life's journey almost past,
Tottering I stand at last
Close to the door;
Weary the way hath been,
And often sad through sin;
Now all is o'er.

The friends I walk'd beside
At noon and evening tide
Went long ago,
And evening's travel, grown
Ever more chill and lone,
Seem'd to pass slow.

Yet it was night, not day,
Thus slowly waned away—
Now dawn is nigh;
The daystar's warning bright
Tells me the shades of night
All soon will fly.

Beyond that welcome door
I know—and oh, for more
Why should I care?
I shall my Saviour see
As now he seeth me;
Jesus is there!

—Daily Song.

afterwards was D. L. Moody, called out to the audience. Let us sing a hymn while our brother finishes his prayer. His practicality interested me, and I stayed the service out. When eventually I left it was with a determination either to make religion a real effort to do as I thought Christ would do in my place as a doctor, or frankly abandon it." The result is that more than thirty years have been by Dr. Grenfell given to medical work among the fishermen and poverty-stricken people of the inhospitable Labrador coasts. Driving over snow drifts, braving Arctic blizzards, enduring all the rigors of that wild climate, he has gone in and out among the people, accomplishing his life's task—doing as he thought Christ would do in his place as a doctor. This is life's supreme investment. But we cannot all do as Sir Wilfred Grenfell has done. Some can. Dr. Oldfield is doing it. Out there among the multitudes of India, in their superstition, and ignorance, and appalling need, he is doing as he thinks Christ would do as a doctor.

In London lives a man on a meagre pension who gave up a post worth £2,000 a year for an ideal. He heard an evangelist's appeal for more saviours of humanity, and esteeming such a life of greater value than the holding of the lucrative position that was his, he became a missionary to the Thames Police Court at £100 a year.

He won by his tact and kindness hundreds of youths who were in danger of becoming habitual criminals. Hundreds of homes that were breaking up he was the means of saving. In numberless ways he salvaged valuable treasures from the flotsam of humanity. He made life's supreme investment. We cannot all do as he did. Some can. Christian workers in organisations like the Melbourne City Mission are doing it, carrying out Christ's programme of life.

We have known business men who had made a success in business, whose chief joy was to use the accruing profits in the work of God. They had no gifts for public work, but they could make money, and they used it in carrying out Christ's great programme. Henry Varley, world evangelist of a generation ago, began as a successful business man, but he had other gifts, and surrendered his business to preach the gospel. These men of whom I speak have had no such gifts, but continued their business for the gospel's sake. Such men make life's supreme investment.

Thirty-eight young men and women are in attendance at the College of the Bible this year. In a sense, differing objectives are before them—to plan for more efficient service in the home church, to devote God-given powers to the work on the foreign field, to preach the gospel in the home land. Yet their purposes are one—to make life's supreme investment. None seeks this college discipline to find a comfortable way of life. If he does, disillusionment awaits him. None seeks it for wealth—it is not to be found this way. None comes seeking fame. It may indeed be won, but hardly if sought in this direction. All come to place the redeemed powers of heart and mind on the altar of sacrifice. What will be done with these men when their college course is finished? In part, but not entirely, the answer is with the men themselves. If they have come to college with the thought that in a few years they will become a sort of professional ministry to be accepted by well-established churches, we face a real problem. But these young people who feel that the Spirit of the Lord is upon them because he has sent them to preach good tidings, will be prepared to give some of the strength of their young manhood in sacrificial work, to pioneer the cause of Christ in needy districts. If that is done, and congregations thus built up, the placing of the students who graduate from our college will not be a serious problem. We live in a developing country. Our cause is surely a growing cause. Open doors invite on every side. Splendid investments offer themselves—the supreme investments of life.

The other part of the answer to the problem is with the people of God, among whom, and for whose spiritual interests, these young men and women are subjecting themselves to the discipline of college life. We owe them understanding and comradeship now, and we owe it to them to see that they who preach the gospel shall live of the gospel, for so hath the Lord ordained.

The investment of life may mean, not only to preachers, but to every man and woman who makes it, the turning away from many an attractive way of life. It meant that for Christ. Other paths called him, but he chose the way of the cross. It may mean for us the choice of self-denial, hardship and suffering. To be where we can do most good will often mean to be near suffering and distress, in which we share. But it will also mean the highest, purest joy that life offers—that of doing good to others. We make the investment—Christ will see to it that we have adequate returns. He said: "I am come that they may have life . . . to the full" (John 10: 10, Moffat's trans.).

We may believe, with the profoundest reverence, that there is no work upon material things, faithfully done by man, which God does not look upon with pleasure.—Phillips Brooks.

The Home Circle.

Conducted by J. C. F. PITTMAN.

"LET US GO ON."

Wherefore leaving the . . . first principles
let us press on unto perfection.—Heb.
6: 1.

Some of us stay at the cross,
Some of us wait at the tomb,
Quickened and raised together with Christ,
Yet lingering still in its gloom;
Some of us bide at the Passover feast
With Pentecost all unknown—
The triumphs of grace in the heavenly place
That our Lord has made our own.
If the Christ who died had stopped at the cross
His work had been incomplete,
If the Christ who was buried had stayed in
the tomb
He had only known defeat;
But the Way of the Cross never stops at
the Cross,
And the Way of the Tomb leads on
To victorious grace in the heavenly place
Where the risen Lord has gone.
So, let us go on with our Lord
To the fulness of God he has brought,
Unsearchable riches of glory and good
Exceeding our uttermost thought;
Let us grow up into Christ,
Claiming his life and its powers—
The triumphs of grace in the heavenly place
That our conquering Lord has made ours.
—Annie Johnson Flint.

THE MAN WHO COULDN'T KEEP QUIET.

In a village in Devon there once lived an old farm laborer, a very ardent Primitive Methodist, after Billy Bray's style. As there was no Methodist chapel in the village, he attended the village church. It took John a long time to get accustomed to the form of service. He told a "local" that he never felt free when attending the service, not having the liberty he enjoyed in his own Methodist chapel, to express, by outward acclamation, his inward joy at blessing received.

One Sunday morning John's heart became full to overflowing, and the old Methodist fire was rekindled in his breast, and before he knew what he was doing he shouted at the top of his voice, "Hallelujah! Glory! Praise the Lord!" In a moment all eyes were turned upon him, and after the service the vicar came to him and said, "John, I am surprised at you, disturbing my congregation in the way you have done." John said he was sorry, but really he was overcome with what the vicar had said, and promised to try not to offend again. All went well for several weeks, and John remained silent and calm during the service. But one Sunday morning the vicar's sermon stirred the old Methodist fire again, and at the top of his voice he shouted, "Hallelujah! Glory! Praise the Lord!" This time the vicar became very cross and indignant, and said to John, "If ever you shout again in my church I will stop your allowance of blankets and coals when the winter comes." This threat to withdraw these comforts made its mark upon John's behaviour for some time; but one Sunday John got an extra blessing, so much so that he could not contain his emotion, and shouted as loud as he could: "Blankets or no blankets, coals or no coals, here goes. Hallelujah! Glory! Praise the Lord!"—J.T.C.

Never have I seen thee so clearly as when I was breaking bread to the hungry; never have I loved thee so dearly as when I soothed a brother's pain. I sought the friendless children, and I discovered Bethlehem. I visited the humble homes, and I found Nazareth.—George Matheson.

"LISTENING-IN" INSUFFICIENT.

Public worship is something more than listening to hymns and prayers and sermons. It is fellowship with our fellow Christians. We commune not only with God but with men.

"We hearten one another by meeting together. We are encouraged by the sight of one another's faces. We are comforted by the handclasp of our friends at the close of the church service. We learn by singing and praying together what it means to belong to the family of God. 'Blest be the tie that binds' means little to a torpid slacker who is content to fish a few religious ideas from the radio, utterly indifferent to the spiritual needs of his brethren.

"To curl up in an easy chair and listen to a sermon, isolated from all other human beings, is no doubt comfortable, but it is selfish and unworthy. A Christian owes it to the community to move through the streets on Sunday toward the house of God. Every face turned churchward leaves an impress on the life of the town.

"If no one went to church and everyone glued his ear to the radio, public worship would vanish and spiritual Christianity would gradually fade away. Religion is a social thing, and in its Christian form it is impossible for it to survive if men hold aloof from one another. 'Forsake not the assembling of yourselves together' is an exhortation which all the generations will do well to heed."

"NICE TO LIVE WITH."

"I read something of the wife of Verdi, the composer, the other day. It's illustrative of the fact that a genius is not, as a rule, an easy person to live with."

"The idea has become a platitude. What was it you read?"

"That Verdi's wife once wrote to a friend, 'Oh, God, grant that Verdi shall compose no more operas.'"

She laughed appreciatively. "One could name a dozen and more instances of wives of men of genius. Personally, I'm inclined to think there's a touch of the peevish about those wives."

"You think it was often jealousy of a rival? Work or wife—which? Well, perhaps there was something of jealousy in the mood. But apart from extreme cases—a genius is a rare bird—isn't being 'nice to live with' one of the best things that can be said of a man or woman?"

"Yes. It's a sure test. Most of us can keep our flag flying for now and again an occasion. But day in, day out, just being 'nice to live with'—that's a test that shows how much of alloy there is within us."—A.N., in the "Christian World."

NOT AN ORGAN RECITAL.

Two women met at a concert and began to talk. "Yes," said one, "I have awful headaches and pains in my lungs. The doctor says I've a weak heart, too." "I'm just the same," replied her companion. "Heart, lungs and ears always giving me trouble." An old gentleman in the seat behind gently touched one of them on the shoulder. "Pardon me, ladies," he said, "but I've come to a concert, not an organ recital."

HARD ON CHINA.

We have a new and clumsy girl,
Having lost our careful Dinah;
The new one we have nicknamed "Jap,"
She is so hard on china.

—E.R. in "Boston Transcript."

The Family Altar.

J.C.F.P.

Monday.

In those days there was no king in Israel, and every man did that which was right in his own eyes.—Judges 17: 6.

Such a condition communists desire in our days. They would have no king or governor; the very thought of authority is to them repulsive. Yet history as well as revelation shows that, minus civil governments, desolation prevails.

Reading—Judges 17.

Tuesday.

And Ruth said, Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God.—Ruth 1: 16.

This solemn entreaty and declaration is indicative of Ruth's extraordinary attachment to her mother-in-law. She would never forsake her; she would, whatever happened, remain with her till death, and if possible, be buried with her. She would associate herself with her people, and love and serve her God.

Reading—Ruth 1, 2.

Wednesday.

And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed; he is the father of Jesse, the father of David.—Ruth 4: 17.

The name "Obed" means a servant, like the motto of Princes of Wales, Ich dien—I serve. Obed is to be "the father of Jesse, the father of David," hence Ruth is greatly honored, for she is to be amongst the ancestors of David and David's greater son, the Lord Jesus Christ.

Reading—Ruth 3, 4.

Thursday.

But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever.—1 Sam. 1: 22.

Hannah resolved that she would not take her child to Shiloh until he was old enough to be left there, believing that God was not confined to time or place, and that meanwhile her home would be a dwelling-place of Jehovah.

Reading—1 Samuel 1: 20—2: 11.

Friday.

Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us.—1 Sam. 7: 12.

Eben-ezer means "The Stone of Help." Samuel erects a memorial to Jehovah as an expression of thankfulness for victories achieved, and an encouragement to Israel to press forward in service to Jehovah.

Reading—1 Samuel 7.

Saturday.

Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you.—1 Sam. 12: 24.

Concluding an address to the people, Samuel pleads with them to reverence Jehovah, consider what great things he has done for them, and serve him faithfully, not simply because it is their duty so to do, but because of a fervent desire to do his will.

Reading—1 Samuel 12: 6-25.

Sunday.

And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid. As the Lord liveth, there shall not one hair of his head fall to the ground. 1 Sam. 14: 45.

"Here was a righteous and impartial jury, who brought in a verdict according to the evidence: No man should die but for a breach of the law of God; but Jonathan hath not broken any law of God; therefore Jonathan should not die. And because he should not, therefore he shall not." Reading—1 Samuel 14: 20-45.

Prayer Meeting Topic.

March 29.

HUMILITY.

(Matthew 5: 1-12.)

H. J. Patterson, M.A.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven," said Jesus. It was the first of that wonderful series of beatitudes with which he commenced the famous sermon on the mount. What did he mean? Luke omits the words "in spirit." As Dummelow suggests, the words can be interpreted in two ways: (1) "The poor in spirit are those who feel themselves spiritually poor, and in need of all things, and so approach God as penitents and suppliants, beseeching him, to supply their needs, clothe their nakedness, and enrich their poverty. Poverty of spirit is the opposite of pride, self-righteousness and self-conceit; the spirit of the publican rather than of the Pharisee." These are "willing to become as little children in order to enter into the kingdom of heaven." (2) "Others following Luke's version . . . understand our Lord to mean that a Christian, whether rich or poor, must have the spirit of poverty, i.e., he must possess his wealth as if he possessed it not, and be willing to resign it any moment without regret. . . . This interpretation makes a spirit of detachment from the world and all its allurements, of which wealth is for most men the chief, the first condition of the blessed life."

Our Place in the Kingdom.

This it seems is to be determined by our attitude. The disciples of Jesus needed the lesson over and over again. They wanted a place in the kingdom—some of them the chief places. But Jesus told them that unless they were converted and became as little children they would not enter the kingdom. There must be no arrogant assumption of place and power. Pride must give place to humility. Service must be the characteristic of the one who is great in the kingdom of heaven. The first essential in order for this is a recognition of need, and a sense of dependence on God. Jesus is the supreme example. "Though he was divine by nature, he did not set store upon equality with God, but emptied himself by taking the nature of a servant; born in human guise, and appearing in human form, he humbly stooped in his obedience even to die, and to die upon the cross" (Phil. 2: 6-8, Moffatt). What is our considered judgment in relation to our own position in the kingdom?

Dependence or Independence.

A feeling of independence is subversive both of faith in God and of regard for men. The need for and thought of man as a brotherhood tends to be lost sight of. But to realise that after all we are spiritually poor and in need will send us to God. We are all poor in the things that make life. "It is lack of love and faith, wisdom and holiness, vision and hope. It is a poverty that is manifested not in a ragged coat or a pinched face, but in selfishness and blindness and moral weakness and spiritual deadness." He who knows this is humble and will be taught, and to him belongs the kingdom of God.

Every Christian worker in these days must come to realise the truth of the text and know how dependent they are. No college training, no degree of intellectual attainment, no reputation alone can make him or her successful as a winner of souls. There must be such a humility of heart and mind as will lead him to depend on God to meet the need and make rich the life so poor. To these who feel their dependence on God there will come through faith and prayer such power that theirs will literally be "the kingdom of heaven."

TOPIC FOR APRIL 5.—"ALL THINGS WORK TOGETHER FOR GOOD."—Romans 8: 26-39.

Approximately three thousand scholars in our Australian Bible Schools sit annually for the Bible School examination held each July. These may seem large figures, but actually they do not represent a high percentage.

There are great possibilities here, if teachers were only alive to them. We are happy to say many recognise this, and much good is accomplished each year by these teachers in connection with the preparation of the scholars and the lessons for the examination.

The average scholar is at the golden memory age—the period when it is easy to learn and store up facts, truth and text which in later years may mean more to this life and the life hereafter than anyone now can possibly foresee.

The lessons are vital ones—they treat of the great verities and fundamental truths. These are the lessons that will touch the life of the scholars most deeply and vitally. To create an interest in these as the lessons unfold will amply repay for all the difficulties involved in their preparation and presentation.

Three happy months of hearty co-operation of teacher and scholar centred on mastering these lessons will make the April-June quarter the outstanding period of the year. Determine to do three things: (1) Spend a couple of weeks whetting the appetite of the class for this very thing—go about it carefully, with each individual scholar, and create an atmosphere for it in class; (2) Prepare with extra care to make the lessons interesting and helpful; (3) Ask for the co-operation of the preacher from the church and school platform at the right time—that is after you have completed your individual interviews. Then what shall we say—God bless you teachers, all!

SCHOLARS' SUBJECTS.

Division 1 (8 years).

God Our Heavenly Father.—Matt. 6: 25-34.
Faith.—Heb. 11: 1-10.
Repentance.—Luke 15: 11-24.
Baptism.—Acts 16: 22-34.
The Lord's Supper.—Matt. 26: 26-30.
Prayer.—Matt. 6: 5-15.

Division 2 (9 and 10 years).

God Our Heavenly Father.—Matt. 6: 25-34.
Faith.—Heb. 11: 1-10.
Repentance.—Luke 15: 11-24.
Baptism.—Acts 16: 22-34; Rom. 6: 1-7.
The Lord's Supper.—Matt. 26: 26-30.
Prayer.—Matt. 6: 5-15; Luke 18: 1-8.
The Church of the New Testament.—Matt. 16: 13-19.

Division 3 (11 and 12 years).

God Our Heavenly Father.—Matt. 6: 25-34.
The Bible as the Word of God.—Psalm 119: 97-112.
Faith.—Heb. 11: 1-10.
Repentance.—Luke 15: 11-24.
Baptism.—Acts 16: 22-34; Rom. 6: 1-7.
The Lord's Supper.—Matt. 26: 26-30.
Prayer.—Matt. 6: 5-15; Luke 18: 1-8.
The Church of the New Testament.—Matt. 16: 13-19.

Division 4 (13 and 14 years).

God Our Heavenly Father.—Matt. 6: 25-34.
The Bible as the Word of God.—Psalm 119: 97-112.
The Holy Spirit Our Helper.—John 16: 7-15; Acts 2: 1-4, 36-38.
Faith.—Heb. 11: 1-10, 32-40.
Repentance.—Luke 15: 11-24.

Division 5 (15 and 16 years).

God Our Heavenly Father.—Matt. 6: 25-34.
The Bible as the Word of God.—Psalm 119: 97-112.
The Holy Spirit Our Helper.—John 16: 7-15; Acts 2: 1-4, 36-38.
Faith.—Heb. 11: 1-10, 32-40.
Repentance.—Luke 15: 11-24.

Our Young People.

Conducted by WM. GALE.

Why the July Scripture Examination?

Baptism.—Acts 16: 22-34; Rom. 6: 1-7.
The Lord's Supper.—Matt. 26: 26-30.
Prayer.—Matt. 6: 5-15; Luke 18: 1-8.
The Church of the New Testament.—Matt. 16: 13-19.

Division 6 (17, 18 and 19 years).

God Our Heavenly Father.—Matt. 6: 25-34.
The Bible as the Word of God.—Psalm 119: 97-112.
The Holy Spirit Our Helper.—John 16: 7-15; Acts 2: 1-4, 36-38.
Faith.—Heb. 11: 1-10, 32-40.
Repentance.—Luke 15: 11-24.
Baptism.—Acts 16: 22-34; Rom. 6: 1-7.
The Lord's Supper.—Matt. 26: 26-30; 1 Cor. 11: 23-29.
Prayer.—Matt. 6: 5-15; Luke 18: 1-8.
The Church of the New Testament.—Matt. 16: 13-19.
Fellowship.—2 Cor. 8: 1-15.

Division 7 (20 years and over).

God Our Heavenly Father.—Matt. 6: 25-34.
The Bible as the Word of God.—Psalm 119: 97-112.
The Holy Spirit Our Helper.—John 16: 7-15; Acts 2: 1-4, 36-38.
Faith.—Heb. 11: 1-10, 32-40.
Repentance.—Luke 15: 11-24.
Baptism.—Acts 16: 22-34; Rom. 6: 1-7.
The Lord's Supper.—Matt. 26: 26-30; 1 Cor. 11: 23-29.
Prayer.—Matt. 6: 5-15; Luke 18: 1-8.
The Church of the New Testament.—Matt. 16: 13-19.
What Churches of Christ Plead For.—Eph. 4: 1-16.
Fellowship.—2 Cor. 8: 1-15.

Division 8 (Teachers under 21 years).

The same lesson subjects as for Division 7.

Division 9 (Teachers 21 years and over).

Division 10 (Prize-winners in Division 9).

God Our Heavenly Father.—Matt. 6: 25-34.
The Bible as the Word of God.—Psalm 119: 97-112.
Jesus Christ Our Saviour.—Heb. 9: 11-28.
The Holy Spirit Our Helper.—John 16: 7-15; Acts 2: 1-4, 36-38.
Faith.—Heb. 11: 1-10, 32-40.
Repentance.—Luke 15: 11-24.
Baptism.—Acts 16: 22-34; Rom. 6: 1-7.
The Lord's Supper.—Matt. 26: 26-30; 1 Cor. 11: 23-29.
Prayer.—Matt. 6: 5-15; Luke 18: 1-8.
The Church of the New Testament.—Matt. 16: 13-19.
What Churches of Christ Plead For.—Eph. 4: 1-16.
Fellowship.—2 Cor. 8: 1-15.

Y.W.L. STAMPS AND TEXTS.

April—June, 1933.

Date.	No.	Story.	Text.
Apr. 2—14	Mark 14: 17-25		Mark 14: 22
" 9—15	Mark 15: 22-38		Mark 15: 26
" 16—16	Luke 24: 13-35		Luke 24: 30
" 23—17	Acts 7: 54-60		Acts 7: 60
" 30—18	Acts 8: 26-40.		Acts 8: 35
May 7—19	Acts 9: 23-29		Acts 9: 27
" 14—20	Philemon		Phil. 17
" 21—21	Heb. 12: 1-6		Heb. 12: 1
" 28—22	St. Alban		Rev. 2: 10
June 4—23	Acts 2: 1-4		Acts 2: 4
" 11—24	Matt. 14: 22, 23		Matt. 14: 23
" 18—25	1 Kings 18: 41-46		1 Kings 18: 42
" 25—26	Livingstone's Death		2 Tim. 4: 7, 8

Here and There.

Bro. and Sister Wm. Wakefield passed through Melbourne last week en route for their new field of labor at Wagga, N.S.W.

The public holiday on Monday may have interfered with mails. All reports to hand at time of going to press have been inserted.

We regret to report the sudden illness of Bro. Reg. Enniss, which prevented him from fulfilling his speaking engagements on Sunday last.

Bro. Graham McKie, preacher of Nailsworth church, S.A., has suffered a severe breakdown in health. The church is being supported by supplies.

On Tuesday morning we received the following telegram from Toowoomba, Qld.:—"Enthusiasm continues; four further decisions.—Hinrichsen."

Our Victorian Conference Executive Committee has asked Bro. Reg. Enniss to preach the Conference Sermon this year. Bro. Enniss has consented to do so.

Any brethren in the Eastern States who think of attending the W.A. Conference at Easter are asked to notify the Conference secretary, C. Hunt, 128 Barrack-st., Perth.

Many friends will regret to learn that Miss Jermyn, who has been College housekeeper for many years, is at present in hospital. We are glad to report that she is making an excellent recovery after an operation for appendicitis.

We regret to learn that Bro. W. C. Brooker, preacher of the church at Queenstown, S.A., has had to relinquish his church work again for a period. He is looking forward hopefully to the time when he will again be privileged to preach the word.

Bro. Jas. E. Thomas asks us to say that he has lent out many valuable books, but has kept no record of them. He would be glad to have them back as soon as readers have finished with them. He feels encouraged to make the request because he some time ago received a book back which was lent nine years ago.

President Roosevelt, U.S.A., has entered upon his high office at one of the most difficult periods in American history. All our readers will wish him well as he faces the task of reconstructing credits. Yet all, or nearly all, will deeply regret his proposed legislation to make lawful the manufacture and sale of beer. To balance a budget on beer is not the highest political craftsmanship, whether practised in Australia, England, or America.

We hope all the brethren will read the little article entitled "A Serious Situation," which appears on page 186. Never before in the history of our Brotherhood missionary enterprise has such a statement had to appear. With facts as stated, it is indeed "a serious situation." There have been signs of improvement in the financial and industrial position of Australia. Is it not possible for those in charge of our Brotherhood work to be relieved of the very great burden of care they are called upon to bear?

In the recent examinations of Melbourne University, the results of which have just been posted, A. W. Stephenson, B.A., preacher of Parkdale church, passed for the degree of Master of Arts. A. W. Ladbroke, preacher of South Yarra church, was awarded his B.A. degree with third class honors. L. R. H. Beaumont passed in Economics III. In the December examination L. R. H. Beaumont passed in History of Philosophy and Economic History; E. L. Williams, preacher of Hawthorn church, in History of Philosophy and Zoology, Part I.; and S. R. Neighbour, preacher of Essendon church, passed in two subjects. We congratulate these brethren on their successes.

The general secretary of the Victorian Prohibition League informs us that matters are well in hand for the approaching State Conference, which meets at the Baptist Church, Collins-st., Melbourne, on April 4 and 5. In order to assist revenue, the league staff will run an "Opportunity Shop" on Floor 5 of Central House during the course of the conference. Churches and organisations that have not sent in delegates' notification forms are urged to do so at once.

Never before have the actual sales of vital religious books been so great as during the past year. It would be interesting and illuminating to ascertain the exact figures of all publishers. Here are the remarkable figures of five books published last year by Messrs. Hodder & Stoughton. "For Sinners Only" (Russell), 102,500; "His Life and Ours" (Weatherhead), 19,000; "What I Owe to Christ" (C. F. Andrews), 15,000; "The New Man in Christ" (Studdert-Kennedy), 18,250; "God in the Shadows" (Hugh Redwood), 141,750.—C.E. Newspaper.

Chery letters continue to reach us from Bro. Ross Manning, who is working under The Regions Beyond Missionary Union, and whose address now is C.B.M. Ikau, Basankuss, Haut Congo Belge, Africa. Our brother is keeping in excellent health and is happy in his work. One sentence of our brother's letter reads as follows:—"You can clothe a native, give him a job in some store, and a certain amount of education, but there is nothing that will change his heart, and set him free from the old superstitions and fears, apart from the gospel of the Son of God."

"Drunkness has ceased to be a problem for the police," says the Chief Constable of Leeds, England, in his annual report, which shows a gratifying decrease in the number of proceedings for drunkness—the lowest recorded since 1918. "The present high price of intoxicating liquor and the state of unemployment," the report stated, "contributed to this reduction in drunkness, but undoubtedly, the healthier tone of public life, as instanced by the modern trend towards outdoor sports and indoor recreations, had done much toward achieving this satisfactory result."

The brethren at Port Campbell, Vic., who have been holding meetings in their homes for breaking of bread, met during the visit of Mr. Scambler to the district, and organised with Albert J. Brumby as secretary and Arthur H. Langley as treasurer, and a fellowship of ten members. The Lord's day meetings have been very well attended, and several well-attended gospel meetings have been held at the home of Bro. Langley by visiting brethren. Appreciated visits have been received from Mr. Scambler, Mr. Chislett, of Merbein, and Mr. Feary, sen., and Mr. B. Feary, of Ballarat, each of whom helped with the meetings. A cordial welcome will be extended to any visitors who may be staying in the Port Campbell district.

The outlook for world peace is not very bright. The German situation is at the very least a difficult and dangerous one. The new trouble threatening trade relationships between Great Britain and Russia adds to the burden of our leaders. All of us must appreciate the very strenuous efforts towards peace being made by Mr. Ramsay MacDonald and Sir John Simon. The intensity of their labors may be taken as indicative of a great need and a great peril. Mr. Lloyd George has again and again urged that the hope of peace lies with the churches. All that Christians can do should be done. At least all can pray for peace and for guidance to be granted to those in authority. We can give ourselves also more diligently to the proclamation of the principles of the gospel of our Lord.

In this issue we publish the first of a short series of articles on "The Feast of the Passover." The writer, Bro. L. Abramovitch, was born in Poland of Jewish parentage. He learned Hebrew from his mother, and was trained in rabbinical colleges for the office of rabbi. Whilst awaiting appointment as a rabbi in London he was converted. On April 15, 1883, he made public confession of faith in the Lord Jesus, the Messiah, in Conference Hall, Mildmay Park. Bro. Abramovitch speaks fluently in German, Russian, Yiddish, English and Hebrew, and has a working knowledge of Greek and Aramaic. In 1896 he decided to devote the rest of his life to work amongst the Jews. At present he is engaged in the huge task of visiting every Jewish home in Melbourne and suburbs. He receives no salary, and relies upon the Lord to provide for his needs. This brief statement of an eventful life will help to explain the scriptural and rabbinical knowledge revealed in the series of articles.

A conference of church officers, arranged by the N.S.W. Executive, was held in City Temple on Tuesday, March 14. 60 men were present at the tea arranged by the Sisters' Auxiliary Conference. Bro. T. Jackson led a service of song, and at 7.30 Bro. J. Whelan, B.A. (President) took the chair and introduced to the 100 men then present the theme, "The Ideal Communion Service." Bro. N. D. Morris was the first speaker, and very capably treated the subject. We must enter the sanctuary in a reverent and dignified manner. The whole service was in the hands of the presiding brother. Bro. C. R. Hall, who followed, said that the president must create the atmosphere. We should choose presidents with the utmost care. No man should be chosen to preside simply because he would be offended if not selected. A very helpful discussion followed. Bro. A. Allen, Conference vice-president, moved that the Executive arrange for a quarterly meeting of church officers in order to the deepening of spiritual life.

Conference meetings and arrangements at Kaniva, Vic., were up to usual standard. It is believed that it was the best attended conference on record, well over 400 being present on the Wednesday evening, when Bren. Withers and Lang delivered convincing messages on "The Unknown Christ" and "The Unchanging Gospel" respectively. Bro. Cornelius delivered an acceptable message on Wednesday afternoon. Bro. C. Lang, of Ararat, delighted all by his genial personality, helpful messages, and powerful illustrations. A lantern lecture entitled "Grapians: The Wonder Land," given by him on Monday evening, was greatly enjoyed. Extra seating had to be placed outside the building as well as in the aisles. All other conference meetings were held in the shire hall. Bro. A. F. Williams carried out his duties as president in an efficient manner. Bren. E. P. Verco, president; F. Sherriff, vice-president; H. Tilley, secretary, were elected to office for ensuing conference year. Greetings and good wishes are being forwarded to Bren. Methven and Maiden and the churches at Hamilton and Bunbury (W.A.), as well as an expression of appreciation to the church at Ararat for releasing Bro. C. Lang as special Conference speaker. Messages in song were appreciated, as well as the splendid delegation that came from Bordertown circuit. The press correspondent, Bro. E. Blair, is improving after a painful illness.

ADDRESSES.

Mr. Berry (secretary North Carlton church, Vic.)—27 Arnold-st., North Carlton, N.J.
R. Enniss (preacher Lygon-st. church, Vic.)—3 Wanden-rd., East Malvern, S.E.6.
T. D. Maiden (preacher Bunbury church, W.A.)—22 Spencer-st., Bunbury.

TRACTS are an effective means of making the gospel message known. Send stamps or postal note from 1/-, and we will post full value in assorted tracts.—Austral Co., 528, 530 Elizabeth-st., Melb., C.I.

News of the Churches.

Western Australian News-letter. A. G. Saunders, B.A.

Word comes this morning that Bro. Schwab is being removed from a suburban hospital, where he has been lying for several weeks, to one more central and more accessible. This implies that our brother is on the mend. It does not mean, however, that he is well again. It would seem that he has still some distance to go. But it is good to know there is improvement. Mrs. Schwab has had a very trying time also.

"The West Australian" prints the summary of a sermon each Monday morning, usually accompanied by the preacher's picture. (Some of us regard the picture as a caricature and nurse a secret grudge against the publishers.) A very fine sermon appeared recently entitled, "The Discovery of God." It was by Bro. Raymond, Fremantle. Our brother quoted the Old Testament against the chosen people. Next day a silly letter of protest came from the Perth rabbi, D. I. Freedman, quite a personage in this city. He set up the cry of persecution, and said he would like to have the pastor in a police court, and there "box his ears." He quoted Paul to show how loving and broadminded we ought to be. If he knows Paul so well, why does he not heed him in certain matters, which, if followed, would make rabbis in 1933 impossible? Bro. Raymond replied briefly, proclaiming the complaint as silly. The rabbi had the last word, Bro. Raymond having the good sense to see that the best of the argument was with him, and that there could be no more effective silence than silence. If this is typical of the familiar Jewish cry of persecution, it will make a difference to our feelings on that particular subject.

It is not too late to mention the Young Men's Camp, Feb. 13-18, at the Showgrounds, Claremont. The theme was "World Problems in Relation to the Kingdom of God." A phase of this general subject formed the basis of a nightly lecture. The devotional element was stressed. Not a large number, but a group of excellent young men attended. Bro. Andrew Hutson, young people's organiser, had charge.

The theme of the day of prayer, Saturday, February 18, was keyed to the general theme of the aforesaid Young Men's Camp. This day of intercession was generally observed in our churches. Saturday afternoon and evening were devoted to worship, prayer and fellowship. It is to be feared that those most needing the proffered help remained outside the exercises. But to all participating it was a day of rich blessing. It is a problem to know how to develop and lift up the level of the spiritual life of our movement. Not that we need it more than others. But, even so, we do need it.

Lord's day evening, March 5, Victoria Park church set out upon a tent mission. At time of writing (March 10) there have been three confessions. The attendance has been unusually good, and the spirit is enthusiastic and optimistic to a high degree.

Tuesday noon, March 6, a goodly group watched the "Manunda" pull away from the Fremantle wharf, bearing Bro. and Sister Wakefield off on the first stage of their journey to their new field, Wagga, N.S.W. They have been in the West nearly eleven years, and are happy in the prospect of getting back where they can be in touch with their "ain folk." They bear with them the deep appreciation of many W.A. brethren. We shall greatly miss Bro. Wakefield's devoted brotherliness among the preachers. He was chairman of the F.M. Committee this year.

This is not all the news—only all the space!

Western Australia.

Brookton.—On Feb. 26 Bro. Larsen gave a farewell message. On March 5 Bro. Hunt was with the church, and gave helpful addresses. Good meetings all day. Gospel service in the hall.

Victoria Park.—Increasing audiences at the tent mission conducted ably by Bro. A. G. Saunders, B.A. Three decisions the first week, and three more on Sunday night, March 12. Bro. Saunders is delivering great messages, and Bro. J. H. Hoskins is leading the singing splendidly.

Kalgoorlie.—Good meetings on March 12, Bro. Hinrichsen addressing both services. Two ladies immersed at evening service. On March 8 the annual church business meeting was held, with 60 present. Reports showed very effective work done in the past year. All auxiliaries are working well, and planning big things for new year.

Harvey.—On harvest thanksgiving day on March 5 Bro. Hutson at both services gave splendid messages. On Feb. 25 the church held special prayer meetings afternoon and evening, when a time of spiritual blessing was experienced. On March 8 the ladies' guild at an annual business meeting elected the following officers: President, Sister Hutson; secretary, Sister Flockard; treasurer, Sister S. Fryer.

Perth (Lake-st.).—The work of the Sunday School is very promising; an increase campaign is in full swing. The school is losing a teacher, Miss Irene Stapleton, who is to be married to Mr. Ernest Redman (of S.A.) shortly. The Sunday School picnic was to be held on March 18 at Zoo playgrounds, South Perth. The evangelist, Mr. Chas. Schwab, is still improving. He was moved from hospital at Midland Junction to a private hospital in Perth on March 8.

South Australia.

Queenstown.—On March 19 Bro. E. Partington gave the morning exhortation. At the evening service Bro. A. Holmes preached the gospel. At the bright hour on afternoon of March 16 Sister F. Harris gave a short talk.

Adelaide (Grote-st.).—The Band of Hope held its annual tea and public meeting on March 9. About one hundred children attended the tea, and the school hall was well filled for the meeting. This branch of the work among the young reflects creditably upon Mrs. Burgess and Mr. A. E. Mercer. Meetings on March 19 were helpful. A young lady from Maylands was welcomed to fellowship.

Forestville.—At harvest festival services on Feb. 26, there was a good display of God's gifts, and these were distributed among needy in the district, also to Grote-st. relief work. Bro. J. T. Train spoke on behalf of Home Missions, and the church enjoyed the messages of Bro. G. Walden and Green (of Mile End) during absence of the preacher. Several brethren are sick. Forestville's A grade tennis club won the premiership of Church of Christ Association. Prayer meetings are well attended, and the messages from Bro. Garland are much appreciated. A splendid spirit and harmony exist in church and auxiliaries.

Hindmarsh.—The Dorcas Society has resumed work, and on March 15 a special gift afternoon to collect materials for future work was held. A musical programme was arranged by Mrs. Edquist. On morning of March 19 a young lad who recently made the good confession and has since been baptised was received into fellowship. In the evening members of Freemasons' Lodge of Temperance and other lodges attended the service. Bro. Hingworth took as his subject "The Quest for Truth," and a quartette and solo were rendered by members of the lodges. The choir rendered an anthem. Renovations to church and property are nearing completion.

Tasmania.

Devonport.—Bro. Waters is giving helpful morning talks on "The Restoration Movement." Much interest. Fine gospel addresses: March 5, "Excelling Love"; March 12, "The Rich Young Ruler." Sister Waters is home from Victoria, and Bro. and Sister Harris (Warragul), and Bro. and Sister Reid (Preston) are meeting with the church. C.E. held its annual rally on March 16, and Bro. A. E. Brown (Invermay) gave a very fine talk. Sunday School has commenced an increase rally, "Yachting Round Tasmania." Sister Hudson is still in hospital.

Geeveston.—Mr. and Mrs. Stanford have returned from holidays at Ulverstone. Appreciated messages were given by Bro. F. A. Ashlin and C. Street. Bro. J. Harward and daughter, Miss Harward, brought letters from Nubeena, and were welcomed on March 5. On March 9 the sisters held a pleasant and profitable gift afternoon at the home of Mrs. W. Ashlin. On Mar. 12 Bro. Stanford's subjects were "Occupancy" and "Roadmaking." The annual business meeting was held on March 15. A fine spirit was maintained. A motion was passed which provided that secretary, treasurer and preacher, with four others, be the board of officers. It was reported that new pews would be ready in three weeks. The church agreed to dispose of the old ones.

Launceston (Margaret-st.).—On March 5 Bro. M. Taylor and R. Edmonds spoke. On March 12 Bro. F. Collins addressed both meetings. A talk given at the brotherhood tea by Mr. W. Judd, M.A., was well received, as was Bro. H. Steven's solo. Recent visitors include Bro. and Sister R. Mitchell, Bro. S. Collins and Bro. D. Duff and wife, from Victoria. The annual business meeting was held on March 14, Bro. Butler in the chair. Members on revised roll number 189, and average morning attendance is 101. Bible School membership, 105 scholars, 23 staff, and 66 on cradle roll. There were four confessions and two immersions from school during the year. All auxiliaries are in good heart. A vote of thanks was accorded church secretary, Bro. J. Foot, and treasurer, Bro. C. Nicholls.

Victoria.

Brim.—On March 19 Bro. Roy McPherson was the preacher at the afternoon service. There was a good attendance.

Camberwell.—Sunday School anniversary services were held on March 19. Bro. A. L. Gibson and Bro. Les. Brooker were the speakers. Good attendance at evening service.

Geelong.—On March 19 services were very helpful, Bro. Clipstone addressing all meetings. At the annual business meeting on March 15 there was a good attendance. Bro. Putland passed away on March 18.

Berwick.—Good meetings were experienced on March 19; Bro. McDiarmid was speaker. The fellowship of Bro. and Sister Maloney, of Kalgoorlie, W.A., was enjoyed at morning service. The church extends good wishes to Bro. Harold Hunter, who is shortly to be married.

Preston.—Bible School anniversary concert was held on March 14, with a very large audience. On March 18 the J.C.E. society enjoyed an afternoon at Fitzroy Gardens. Attendances on March 19 were small. Bro. G. Everett delivered an appreciated exhortation in the morning.

Doncaster.—The Bible class and young people's club held a picnic at Kalista on March 18 in honor of Bro. Hargreaves and his daughter, who are shortly leaving for England. At the close of Bro. Hargreaves' address on Sunday evening a young man and woman from the Bible class made the good confession.

Red Hill.—Special services for Bible School anniversary were held on Feb. 26 and 27. C. P. Hughes visited the district and assisted with special messages. Les. E. Baker continues to give good service in every way. Attendances at all meetings are good. The senior members, Mr. and Mrs. W. A. Holmes, celebrate their golden wedding on March 22.

(Continued on page 188.)

Foreign Missions.

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

A SERIOUS SITUATION.

In our Jan. 26 issue it was announced that "unless money is speedily forthcoming for current needs the matter of recalling some missionary or missionaries will have to be seriously faced."

The Board regret to state that they have had to ration our missionaries' salaries until the July offering money is received. The missionaries have of their own accord come to the help of the Board. They are using every means to help the Board. They have taken less salary, and are adopting other means to lessen the expenditure on their station.

The Board has reduced the secretary's salary to £3/10/- per week. The typist has been put on half-time. The Federal secretary will, until the July offering is received, take only half of the £3/10/- each week. All other expenses have been greatly reduced.

We believe that our brotherhood will desire to have fellowship in the sacrifice their staff is making, and make a thank-offering to assist the Board. One brother in Queensland has sent us a special gift of £30. This brother is already one of the most generous givers. Are there not many others who can help with like special gifts? Our mission staff is now too few for the work to be done. The work was never more encouraging in results.

The large exchange rate has been the greatest cause of this crisis.

The Board is in correspondence with the Indian missionaries on the situation. We hope that with the assistance the missionaries can give, and the special gifts from Australian brethren, we shall be able to continue the work till the July offering is received.

THE SHAMSHUIPO CHURCH OF CHRIST.

This is the name by which our Hong-kong church is known locally. Bro. Waterman sends me some news of general interest associated with this church that now meets in its new building. Very near to this Shamshuiipo church is an American Mission at Kwong Sai, Canton, China, where a Mr. and Mrs. E. L. Broadus and a Miss Ethel Mattley are laboring. These are members of our American churches, but are more conservative in their practices than the general run of churches in America. They do not use an organ at any of their services. They have fraternised with our Shamshuiipo church, and have rendered it some very great assistance. After the death of Dr. Jew Hawk, who was a very great friend of the American missionaries, and they had no evangelist at the Shamshuiipo church, they loaned Mr. and Mrs. Lam, two of their workers, to assist this Hong-kong or Shamshuiipo church. At the present time Mr. and Mrs. Broadus are on furlough in America. Miss Ethel Mattley takes a great interest in the Hong-kong church.

Bro. and Sister Waterman met Miss Mattley when they were passing through Hong-kong to Hueilichow, and were very much interested to find on her bookshelves the Chinese translation of Bro. McGarvey's "Commentary on Acts," and "Church of Christ, by a Layman." Miss Mattley gave Bro. Waterman several copies of "Church of Christ, by a Layman," and he bought a copy of McGarvey's "Commentary on Acts." He says, "Miss Mattley is 'mothering' our work in Hong-kong, and she was much interested in hearing about the work in Australia."

The church in Hong-kong was having a great financial struggle, and they were very much cheered by the news brought by Jim Sing from

Australia that money was coming to enable them to purchase the property, including the amount of £416 that the Chinese churches of Australia made possible for the F.M. Board to contribute.

Recently four have been baptised at Hong-kong by Mr. Lam. One of these was a young woman who is willing to marry Mr. Au Kwon Hon without seeing him or knowing him, and to care for his five motherless children. He is now working in Chicago, U.S.A., where he lost his wife. Mr. Au was formerly the preacher at the Hong-kong chapel, and was also one of our Chinese evangelists in Australia. It seems the authorities will not allow the young woman to enter the United States until after the wedding has taken place, so Mr. Au is now on his way to Hong-kong to be married.

During Bro. Jew Hawk's life the church, in deference to the wishes of Mr. and Mrs. Broadus and Miss Mattley, discontinued their use of the organ.

I am sure it will give us all pleasure to know that these two allies of the Churches of Christ are working together in such harmony in seeking to help each other's interests in every way possible.

BRO. ANDERSON'S LATEST MESSAGE.

I wrote you a note on Dec. 26, the day after Helen Margot was born. In this note I informed you that Bro. and Sister Waterman were only one day away. They got in bright and early on Dec. 21. I could not get away as I anticipated, owing to Eva and the baby, but I did get out a little way. They got in so early, however, that we did not get much further than the city boundary before they showed up. They appeared to be very well, and managed the journey from Yunnanfu in ten days, a quick passage. Once they got my note about Eva and the baby, they lost no time the next day. Got a start before daylight. Probably Grace will tell you the meeting between herself and Eva. Grace was the first white woman Eva had seen for nearly two years, so you can imagine what the meeting was really like.

"We do appreciate all that you and others did to make their coming possible. It now seems like a little foretaste of heaven after the isolation of the past few years. The best Christmas message you gave us was the coming of the Waterman family.

"I am glad to say that Eva got on wonderfully, and she has been about for several days now. Baby is well, too, and getting fat, as they say. She has a good temper during the day,

but lets us have it at night. The last few nights, however, she has been a much better girl.

"Dr. Hsueh and Miss Loh, the nurse, were extremely kind, and went out of their way to be of service.

"Joan and Winnie Waterman and our children have a great time together. Bro. and Sister Waterman brought Pearl back with them from Hong-kong. Pearl had made very good progress at the school, and had worked very hard, and was regarded very highly by all the teaching staff. So much so, that they have offered to take Pearl back in the office of matron if she cared to return to them. Dr. Hsueh has put up a proposition, and we are following it for the present. Miss Loh, the Chinese nurse, finishes her contract with us some time next year. This will mean doctor would be without a nurse, and Pearl could fit into this nursing. She would thus be learning something useful, and be doing a very useful piece of Christian service. She has already entered on her duties. She will be in the clinic in the mornings, while some afternoons doctor will give her some set lessons. Pearl is delighted to be home again to see us all, and takes great delight in the children, especially the new sister. Pearl has her aunt here, too, and her brothers and sisters; and since she has not seen them for six years you can imagine what it means to them all."

THE "LIFE GIFT FELLOWSHIP."

We have received from New South Wales the constitution of the "Life Gift Fellowship" of the Church of Christ at Marrickville. The aim of it is so good that I give it to our readers.

The Aim to Form a "Fellowship"—

1. To promote interest in missions.
2. To meet for prayer for missions.
3. To share in sacrifice for missions.

(To give to missions gifts which are of our life, i.e., which cost.)

We commend this aim as being worthy of adoption by us all.

WHY I am Associated with the Churches known simply as Churches of Christ

By G. T. Fitzgerald.

An Informative Pamphlet.

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that if you regularly spend ALL you earn, you will be no better off in ten years' time than you are now. Regular SAVING, on the other hand, means increased comfort and happiness in store. Do the sensible thing — start saving!

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Religious Notes and News.

THE PASSION PLAY.

The Passion Play will be presented at Oberammergau in 1934. According to tradition, it is performed every ten years, and in the regular routine the next play would come in 1940. However, 1934 marks the 300th anniversary of this unique institution.

IF IN CHINA, WHY NOT HERET?

"Why is it," asks Dr. W. P. Merrill, fresh back from his tour of the Asiatic mission fields, "Presbyterians and Congregationalists, and Baptists, and Dutch Reformed and others can unite to form one Church, of Christ in China, and cannot do it here?"

"A grave responsibility rests on us . . . to make our Christianity conform to the mind of Christ, and match the simplicity that is in him, that we may cease to hold back and burden our brethren in other lands."

CINEMAS AND CHURCHES IN AMERICA.

"In our cities," says "The United Presbyterian" (Philadelphia)—commenting on the statement that in the United States each man, woman and child attends a cinema 25 times a year—"the auditoriums of many churches are not large enough to hold the entire membership if it should be present at one time."

"Some of our modern church architects in planning a building base the capacity of the auditorium on forty per cent. of the membership. It would be on the side of conservatism to say that if the average among church members amounted to twenty-five times per year for the capacity of our churches would be taxed to the limit."

HOW SING SING TAKES ITS RELIGION.

Some interesting and not altogether meaningless figures concerning the religious allegiances of the guests in the "big house" at Sing Sing have been appearing in the public press.

Roman Catholics lead the prison population with 855. Protestants of all shades come next with 518—Baptists topping the list. Then come Jews, 177; Christian Scientists, 20; Buddhist, 1; Mohammedans, 2; no religion, 8. And they say that all the boys are fairly regular in attendance upon religious services.

One would rather expect the Roman Catholics to lead in the number of criminals in proportion to their communicant strength, but we were scarcely prepared to find them actually ahead of both Protestant and Jewish groups combined. This is a tremendous indictment against the formalism of Catholicism, which promises salvation by religious works. Of course there is a certain amount of truth in the words of Father John P. McCaffrey, Roman Catholic chaplain of the prison, "Most of the men in prison gave up the active practice of their faith before they faced the judge for sentence," but he would have difficulty in explaining why the leaders of gangland continue to get the biggest and best funerals the church can offer with full benefit of clergy. The Roman Catholic system may not produce criminals, but it certainly contributes to human delinquency.—"Christian Standard" (U.S.A.).

AN ALL SUFFICIENT CREED.

Dr. R. F. Horton, in a recent sermon, said: "The deepest thought of the world to-day is calling for Jesus. You can hear it in many ways. You find it wherever you go. There is something which is going on in the world which is intrinsically calling for Jesus. It is felt that everything else has failed. It is dawning on people everywhere that Christianity has been misunderstood. Christianity has been thought to be a great system, a great church, a great

creed. People are beginning to see that that is not Christianity. Christianity is Jesus, and it is beginning to be seen that Jesus is accessible. He is the only one who is close at hand. You can go straight to Jesus. The church is very important, but it does not come first. It comes in when people have come to Jesus. The creed was an after-thought. 'I believe in Jesus' is an all-sufficient creed. To believe in Jesus is to believe in everything. He opens the eyes of the soul, and the soul begins to see things which it never saw before. In Jesus you see what the soul is, and you see what God is, and the two come together."

WHAT ESCAPES THE MATERIAL SCIENTIST.

"What materialistic science gives us may be real," writes E. Elsworth Lawson in an article on "The Lunatic Fringe of Science" in "The Christian Century," "but as a description of our world its ragged incompleteness makes it unreal; and as an interpretation of our world its inadequacy is its own condemnation. The attempt to interpret the universe by isolating an extremely limited number of facts and ignoring or devaluing a multitude of other facts that do not chime with the isolated ones is a flagrant dogmatism beside which the impertinences of theology remain the gestures of a well-bred courtesy."

The man with the measuring line is the world's supreme failure. What a tragic spectacle he is in our day, with his pathetic faith in the validity of his measurements! He roams like a vandal through the House of Life with his little, relative rule in his hand, measuring the immeasurable; and because the eyes of his mind are dim by long gazing on the darker aspects of nature, he no longer sees her shining palaces—the glory of God and the glory of man alike escape him.

HOW TO DARN AND MEND

With a "Wardana" Sewing Machine.

You need not spend hours darning and mending by hand if you have a Prize "Wardana" Sewing Machine in your house. Both darning and mending can be done to anyone's satisfaction on the "Wardana" Sewing Machine. Simply thread the machine with silk or cotton of the same color as the fabric; do not loosen the presser foot; use a stitch of moderate length, and begin stitching a bit beyond the place to be mended. For places that are worn, thin, or frayed, put in sufficient rows of stitching close together to cover the place, then put in cross rows, which will give you a fine, smooth, strong mend.

It is sometimes advisable, when a place is worn thin, to baste a piece of the same kind of material on the wrong side and darn over it as just described. A piece of net or muslin will do if none of the original cloth is available.

In fabrics of mixed colors it is best to use the upper thread of the machine of a stronger color than that of the under thread.

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News of the Churches.

(Continued from page 185.)

Victoria.

South Richmond.—A large number attended the C.E. business meeting, at which many new plans were made for the coming year. On March 19 addresses from Bren. Griffiths and Dudley were much appreciated, also a fine solo by Bro. Dudley. On March 20 a number of the C.E. attended the C.E. picnic at Glen Waverley.

Carlton (Lygon-st.)—All regretted that Bro. Enniss was unable to be with the church on Sunday on account of sickness. The members were appreciative of messages received from those who filled the platform during the day. Bro. R. T. Pittman preached in the morning, and Dr. W. H. Hinrichsen gave the gospel message at night.

Cheltenham.—Meetings on March 19 were good. Bro. W. Gale was the speaker at morning service, his subject being "Christ and the Child." On Saturday afternoon an enjoyable motor run to Mordialloc, with tea in the reserve, was held. Recent visitors included Miss Alvery, from St. Kensington, N.S.W., and Mr. and Mrs. J. Maloney, from Kalgoolie, W.A.

Gardiner.—On March 19 appreciated addresses were given by J. E. Shipway, who spoke in the morning on "The Joyful Sound," and H. J. Patterson, whose evening theme was "The Heavenly Father." A girls' gymnastic class, under the leadership of Miss M. Chipperfield, has commenced operations. The church regrets that Miss Jermyn is at present in hospital, but is glad to hear of her good progress.

Moreland.—Meetings were very well attended on March 12. Combined C.E. societies held anniversary services, several of the members taking part morning and evening. On Wednesday the C.E. anniversary concert was held, when a good programme was presented to an appreciative audience. On March 19 Bro. W. H. Clay was the morning speaker, and, at night Bro. Arnold preached. Five young girls were immersed.

Balwyn.—On March 12 Jas. E. Thomas resumed his work after an absence of nine weeks. He preached to splendid audiences morning and evening. Two were received into fellowship. On March 19 Bro. Thomas took the subjects in the suggested plan—"The New Testament Idea of God" and "Our Heavenly Father." The choir rendered an item. The new hymn books have been introduced, and are greatly appreciated.

Noble Park.—Church and Sunday School anniversary was held on March 19. Bro. Thompson, of Sunshine, spoke at morning service. Bro. Atkin, of Dandenong, addressed children in afternoon on "David the Giant Killer." Mrs. Ragg, of Dandenong, kindly officiated at piano. Bro. F. Stewart gave a fine address in the evening; subject, "The Challenge of the Cross." Many visitors were welcomed. There was bright singing by the scholars.

Bet Bet.—On March 12 harvest thanksgiving services were held, with good attendance at both meetings. Bro. Bischoff was the speaker. Subject for morning, "Stewardship"; evening, "God the Harvester." On the following evening the produce was sold, and an enjoyable time was spent in games and competitions. The sisters' guild will benefit by over £5. On March 19 Bro. Bischoff spoke on "The Grace of Jesus Christ," and in the evening on "Baptism as in the New Testament."

Harcourt.—The work goes on steadily. Loyal messages are preached by Bro. Byard. On morning of March 12 Bro. Ellis, of Bendigo, spoke on "What is Your Life?" The church appreciates the help of all speakers. There have been several additions to kindergarten. Sister Arthur Pritchard (Creswick) has been bereaved of her husband, a brother of Bro. Frank Pritchard (Harcourt). To widow and all loved ones sympathy is extended. Bro. D. Jones is seriously ill in hospital. Mr. J. Douglas, brother of Sisters Mrs. Jones and Mrs. Macdonald, is also very ill in hospital.

Brighton.—The church is preparing for a tent mission to commence on April 23 with Bro. Thos. Hagger as missionary. On the morning of Mar. 12 a visit and an address from Dr. W. H. Hinrichsen were enjoyed. The gospel service was well attended. On March 19 Bro. Jas. E. Webb addressed both services. Large attendance at gospel service. The anthem by the choir, with Miss A. Regis and Mr. R. P. Morris as soloists, was a very helpful feature.

St. Arnaud.—On March 5 one young lady was received into fellowship. On March 12 harvest festival services were held, a fine assortment of produce being displayed. In the evening the chapel was well filled. Bro. G. Jackel spoke on "Harvest Past." A solo was rendered by Bro. H. Hurten, also an item by four Bible School girls. On the following evening goods were disposed of, £3 being raised, which goes to local public hospital. On March 19 Bro. Jackel gave a fine address to a full congregation. One lady and one young man confessed Christ.

Brunswick.—On March 12 the services were conducted by Bren. Hocking in the morning and D. E. Pittman, of Hampton, in the evening. Bro. J. C. F. Pittman was in the country, but on March 19 he spoke at the gospel meeting on "A Root Out of a Dry Ground." Sister Mrs. Gallo-way was received into fellowship by letter from Hamilton, N.S.W. Sisters' mission band held an enjoyable picnic reunion at Fitzroy Gardens on March 18. Bible School has commenced training for anniversary.

Malvern-Caulfield.—Attendances well maintained at all services. Appreciated address by Bro. Connor, Prahran, on morning of March 12. Bro. Graham preaching effectively at other services. Enjoyable time spent by officers and teachers of Bible School at picnic on March 11. Elocutionary and musical items and competitive games comprised programme at a successful social evening held to provide funds for choir. In consequence of a fall from a bicycle Bro. Jim Murray has been seriously ill, but is recovering.

Hamilton.—The work shows every indication of marked progress. Attendances at all meetings are most satisfactory, averages for the past four weeks being: Endeavor, 15; midweek prayer meeting, 11; morning service, 30; Bible School, 39; gospel service, 50. During February, six new members were received into fellowship through baptism, and during March one was received through baptism and one by letter. On March 14 an enjoyable social was held, at which attendance was 50. Bro. Methven gives clear and capable exposition of scriptural subjects.

Middle Park.—On March 8 a farewell social was given to Bro. and Sister Baker, and the members of church and congregation presented them with an auto-tray and a wallet of notes. At the church annual business meeting on March 9 reports of auxiliaries showed good progress. On March 12 Bro. Baker preached farewell addresses. Excellent attendance at gospel service, when a young man made the good confession. On March 19 Bro. L. Brooker delivered an able address on "The Parable of the Sower." At the close of Bro. Morse's gospel address a young lady decided for Christ.

East Kew.—Harvest thanksgiving services were held on March 12. Bro. R. L. Arnold gave a good message in the morning. At night Bro. Ingham preached on "The Thankful Heart." The display was the best yet. On March 19 "Autumn" services were held, and special sermons were preached based on the autumn season. Bro. Ingham's themes were "A Pledge of Life" and "The Realisation of Life." There was one confession at the evening service. Half-yearly business meeting was held on March 16. The church has decided to introduce the new hymn book at the church anniversary on May 7. Sister Mrs. Dennis has had to enter the Homoeopathic Hospital. The church continues in prayer for her recovery. On March 16 little Dorothy Watkins went to be with Jesus, and the whole church joins with the mother and dear ones in this loss.

Bentleigh.—"The Gospel" was the theme for a series of special meetings held from Feb. 19 to March 1. Splendid messages were delivered by Bren. Southgate (Lygon-st.), W. J. Way (Gardenvale), K. A. Jones (Hampton), J. E. Shipway (Carnegie), T. H. Scambler (Box Hill), A. Brooke (Cheltenham), T. R. Morris (Brighton), H. Hughes (India), J. E. Webb (Brighton), W. Andrew (Bentleigh). At the close of the meetings a young lady made the good confession. On March 5 the first anniversary of the building of the chapel in a day was held. Bro. W. Andrew addressed the morning service, when a young lady confessed Christ. Bro. T. R. Morris preached in the evening. On March 9 the two young women were immersed at Brighton chapel. March 12, Bible School anniversary. Two received into fellowship. Speakers, morning, Bro. Norris (St. Kilda); afternoon, Bro. F. Youens (Bambra-rd.); evening, Bro. W. Andrew (Bentleigh). Scholars sang splendidly under leadership of Bro. J. W. Nichols. A special request to repeat the anniversary was granted. On Mar. 1 the anniversary concert and distribution of prizes took place. On March 19 Bro. R. G. Cameron addressed the church. Evening, Bro. W. Andrew, and singing by the scholars.

Glenferrie.—Through the kindness of the choir-leader, Mrs. Bennett, The Ivanhoe Strollers and others provided a first-class concert on Mar. 8. At evening service on March 12 Bro. H. M. Arrowsmith, Gen. Sec. N.S.W. Auxiliary of B. & F. Bible Society, gave a splendid address, and a scholar of the Bible School made the good confession. At the church general business meeting on March 15, comprehensive reports showed the large and varied amount of work done by auxiliaries, and their healthy condition augurs good progress in the future. Appreciation was expressed to Bro. H. Tucker for his faithful service as church secretary for eleven years, and to Bro. F. H. Kemp, who for about five years has been assistant secretary. Officers elected: Bro. B. Moore, secretary; Bro. S. Bardwell, assistant secretary; Bro. J. Collins was re-elected treasurer with L. Smith assistant. Deacons: Bren. F. H. Kemp, T. Jenkin, J. Hunter, H. Anderson, H. and A. Tucker and J. Scarcebrook. Grateful reference was made to the splendid financial assistance given by the ladies' aid society. On March 18 the junior and senior C.E. anniversary was held. A musical programme was given by members, and the inspirational address of Bro. H. J. Patterson helped to make a happy devotional meeting. Miss Haynes, a faithful Bible School worker, has been called home after months of painful illness.

Queensland News-letter.

H. G. Payne.

"One by One They Cross the River."

Sister Mrs. Ellen Geraghty, wife of Bro. Thos. N. Geraghty, passed away on March 2. She came to Queensland in 1877 from Ireland, and was married in 1881. She was one of our pioneers and a foundation member of Zillmere church. There remain with us but two of the original company—Bro. Geraghty and Sister Mrs. Carl Fischer.

Methodist Conference.

The Methodist church has held a successful series of gatherings in connection with their Conference. The most noticeable personality at the Conference was Prince Uilliam Tugi of Tonga, the Prince Consort of Queen Salote, and also the Premier of Tonga. He was the principal speaker at their Foreign Mission meeting. At a civic reception tendered to him he stated that Tonga had no unemployed, and no deficit, but on the other hand £140,000 put away for a rainy day. The Lord Mayor wanted to know how he did it, and Rabbi Levien said that he was of the opinion that 90 per cent. of the population of Tonga must be Hebrew to accomplish such a result.

The new President of Conference is Herbert Denny, of Ipswich. He is one of the best known of their ministers; due to the fact that he has toured the State frequently, when organising secretary for their young people's department.

The Conference by resolution approved of the Government's farm training scheme for youths, and appointed a central committee. On the whole the tone of Conference was optimistic and the reports good; especially those of the young people's department.

The Y.M.C.A.

At the annual meeting of the Y.M.C.A. Mr. W. A. Jolly, C.M.G., late Lord Mayor of Brisbane, was elected president. The four members of the board of directors, who had retired, were re-elected. One of these is Bro. F. Oldfield, of Ann-st. church, a brother of Dr. Oldfield.

Youth and the Church.

The Minister for Labor and Industry, in discussing the scheme for farm training for youths, stated that "owing to the number of unemployed youths not connected with any particular religious denomination, the responsibility of placing them had fallen on the department, and it was estimated that 25 per cent. of the boys would have to be placed in that way." Attention is drawn to the last sentence. This means that a dangerously large number of youths are without religion of any kind, and come from homes of a similar type, and are practically pagan. All this "gives one furiously to think."

Church Union.

A. C. Stevens, M.A., of the Glenelg (Adelaide) Congregational church, with his wife, motored to Brisbane, where Mr. Stevens will fill temporarily the pulpit of Percival Watson, M.A., of the City Congregational church, who is ill. In a newspaper interview he discussed church union. Referring to the attempt made some years ago to unite the Presbyterians, Congregational and Methodist churches, he said: "There is a fresh move afoot to bring about a four party union in Australia, to include the Baptists, on a much simpler creedal basis. On the former occasion each sect tried to stifle his own creed on the general creed, and failure resulted. We, as Congregationalists, are aiming at a simpler basis of church membership, attesting members' belief in Christ as Lord and Master." He also stated that the united church at Canberra was succeeding, and that an Adelaide Church Union Committee was making overtures to the Methodist General Conference in Melbourne to test out a scheme for church unity.

While recognising that church union is not Christian unity, we can appreciate the attempts of sincere Christians to eliminate division, while wondering how the Baptists could unite with the bodies named without discarding a great principle.

"Cause the Trumpet of Jubilee to Sound."

Queensland's Jubilee Conference will open on Wednesday, April 12, and close on Tuesday, 18th. Special features have been added this year, and a jubilee souvenir programme is being issued. Bro. J. E. Thomas, of Melbourne, will be present. The meetings will open with the Y.P. department rally on Wednesday, 12th, when Bro. Thomas will speak. There will be a jubilee fellowship tea on Thursday evening. The Conference will end with a lantern lecture by Bro. Thomas on Tuesday, 18th. Our brother will be the chief speaker at Conference. Bro. F. T. Saunders, of the Bible College, will be present and take part.

Queensland.

Rosewood.—All meetings keep up well. The Sunday School is in good heart. Since last report two confessed Christ. They were baptised before morning service on March 12. With three baptised believers, these were received into fellowship the same day. This was one of the largest worship meetings, 54 breaking bread.

Bundaberg.—At annual meeting steady progress was noted in all branches of church work. Bro. Stirling opened up his second year of ministry with a fourteen-days' mission preceded by ten days of special prayer meetings. Prior to the evangelistic services each night, open-air meetings were held by over thirty young people in the main street. As a result of the effort five adults made the good confession and one brother was restored. On March 5 Bro. Stirling preached at all services. In the evening a young man responded to the invitation.

Charters Towers.—Great interest shown in meetings. At the gospel service on March 5 a married lady accepted Christ, and on March 12 her husband accepted Christ. Both were baptised by Bro. Chivell, and welcomed into fellowship on March 12. Bro. Chivell's gospel address on the 5th was "Why Jesus Died," on on the 12th, "The Convicted Judge." Brethren of the church have formed a cricket club, and matches have been played against other church clubs. The boys' club also has had success. Bro. and Sister Chivell have left for a fortnight's holiday at Alma Bay, Magnetic Island. During Bro. Chivell's absence Bro. Wm. Glezendanner is conducting all meetings.

Roma.—Splendid meetings during last few weeks; attendances equal to best for a considerable time. On March 12 Bro. Cooke exhorted in the morning. At night Bro. L. R. Pitman's subject was "How to be Happy." Sisters Elsie Kieseker and Ada Ferguson have rendered solos at gospel meetings. The Sisters' Guild has commenced operations after several weeks' recess. Keen interest is manifest among members of C.E. society, and at recent meetings practically every member has been present. Bro. A. S. Cooke has been elected president. A pleasing feature of the work is the number of young people who meet every Sunday night before the gospel service to engage in prayer, usually from 15 to 20 attending.

New South Wales.

Lidcombe.—All services were well maintained during past month. In future the church at Nth. Auburn will share the services of the evangelist. Bro. W. J. Crossman will commence the fourth year of his ministry on April 2. Mr. C. C. Smith and Miss Sylvia Wong were married on Saturday, 18th, Bro. Crossman officiating.

Concord West.—On March 11 and 12 intensive household canvassing was undertaken with the aid of the open-air campaigners. As a result about 50 were present at the gospel service. It was preceded by a short lantern lecture on "Paul." Bro. C. Hilaire spoke on "What think ye of Christ?" giving a clear-cut gospel message. Sunday School is slowly growing.

Petersham.—Meetings were better attended on March 19. Bro. Arnott preached on "Profession and Practice" in the morning, and "Ashamed of Jesus" in the evening. At the conclusion of the gospel service a young man made the good confession. There was one new member enrolled in the young worshippers' league and one new scholar in the Bible School. Midweek meeting was well attended.

Taree.—The church was pleased with a visit from Mr. Vincent Craven, who spoke at gospel service on March 12. V. C. Stafford addressed the church in the morning. The Bible School joined in a united Bible Schools' demonstration held in Taree Park on March 12, the special speaker being Mr. Vincent Craven (children's special service mission), who gave a helpful message. Approximately 500 children were present, and attendance of adults showed interest in young people's work. Christian Endeavor Society visited Cundletown Endeavorers on March 16, a profitable evening being spent.

Hamilton.—A very successful men's tea has been held, with helpful discussions on the work. The Phi Betas last week held a mother and daughter function; a most enjoyable time. Four new members have been added to the club. The S.S. picnic was held on Newcastle Beach. The

teachers have reappointed Mr. E. Bulton superintendent, and Mr. R. D. Main secretary. A Roman Catholic from birth has recently been immersed. The annual business meeting of the church elected Bro. F. Elliott, N. Fraser, W. Fraser, R. D. Main and P. Tallbot as deacons. Income for year, £280, leaving small credit balance; 25 baptisms for year. The church is looking forward to a Hinrichsen mission in a few months. The preacher, Wm. L. Ewers, has been much in demand for addresses throughout Newcastle district.

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COMING EVENTS.

MARCH 26 and APRIL 2.—East New Bible School Anniversary. Mar. 26, 3 p.m., E. L. Williams; 7 p.m., A. J. Ingham. April 2, 3 p.m., W. G. Graham; 7 p.m., A. J. Ingham. Song service, 6.40 p.m.; leader of song, F. H. Elliott. All past members specially invited and a welcome to the brotherhood.

MARCH 26, APRIL 2 and 5.—North Richmond Bible School Anniversary. March 26, 11 a.m., speaker, Bro. W. G. Graham (Malvern-Caulfield); 3 p.m., Bro. A. A. Hughes (India); 7 p.m., Bro. R. Sparks. April 2, 11 a.m., Bro. A. Ladbroke (South Yarra); 3 p.m., kinder display; 7 p.m., Bro. R. Sparks. Bright singing by teachers and scholars. April 5, 8 p.m., a grand concert will be given by teachers and scholars; admission, 6d. A hearty welcome extended to everybody.

APRIL 2 and 9.—Parkdale Bible School and church anniversary respectively. Song-leader, Mr. D. Plummer. Speakers: April 2, Mr. A. W. Connor, Mr. W. Clay, Dr. W. A. Kemp; April 9, Mr. T. R. Morris and Mr. A. W. Stephenson, B.A. Fellowship tea, April 2. All welcome.

Obituary.

DUNBABBIN.—At the ripe age of 93 Bro. S. F. Dunbabbinn was called home at Prahran, Vic., on January 29. For many years he had been associated with the church in Tasmania, chiefly at Hobart. He maintained his interest and attendance well up to the last. His devotion to Christ was deep and sincere. Cared for by a daughter, he passed away in the Christian faith. A long journey ended.—A.W.C.

WILSON.—On March 1, 1933, Mrs. Jane Wilson, the widow of Joseph Wilson, who died last year, passed away to be with Christ. She had reached 89 years, all years spent in the service of her Saviour. Bro. and Sister Wilson were baptised and also married by O. A. Carr. First at Barkley-st., then at Lygon-st., and later at Fitzroy, Vic., they served the Lord. During the past six years the writer has known her. They were years of weakening body, but always was there a beautiful faith and a loving heart. A devoted sister, Miss Shaw, and her daughter, Mrs. J. Cook, of Bendigo, mourn their loss, but rejoice that the pilgrimage is over and the "rest that remaineth" won. She has left a precious memory.—A.W.C.

RAPID CHANGES IN PALESTINE.

Palestine is changing very rapidly. The great war shook its dry bones, and the Zionists are quickening its pulse still more. The epigram that nowadays the milk of the Holy Land is thinned and the honey synthetic is not far out. The village women to-day, going to draw water from the well, carry petrol tins on their heads instead of earthenware pitchers.

As with the picturesque, so with geography. On the modern traveller's map the Sea of Galilee is a stage on the air route from Croydon to India. Mount Carmel is a residential suburb of a growing seaport town; stucco-coated villas (with garages) multiply on its slopes. Concrete pylons carry electric power from the Jordan Valley through the Plain of Jezreel to drive the trams of Haifa. The Plain of Sharon grows oranges, not roses; and bananas flourish about the walls of Jericho. The Dead Sea is a goal for bathing picnics from Jerusalem, and possibly a motor speed-boat provides an additional attraction.

As for the Zionists, they are rapidly altering the face of the land. They have already put on the map a new town, which has little relation to the Palestine of the past. Tel-Aviv, with its solid Jewish population, Jewish-created industry, and throbbing national life, is as much of a portent as the India-bound liner swooping down to the Sea of Galilee, or the hydro-electric works on the Jordan. To the Zionists it is everything. They would far rather live there than in Jerusalem, which holds nothing but memories of the past, and is shared between a dozen races and creeds. For the Jews, Tel-Aviv is something vital, and will command capital letters in the new geography.—The "Times."

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