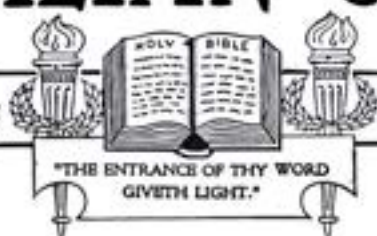


# The AUSTRALIAN CHRISTIAN

A Journal Representing



Churches of Christ

Registered at the G.P.O., Melbourne,  
for transmission by post as a Newspaper.

Subscription: Posted direct, 10/6.  
Through Church Agent, 9/-, Foreign, 14/-

## The Wonderful Book.

"THERE is but one book," said the dying Sir Walter to Lockhart, his son-in-law, when the latter asked for more specific instructions as to the request for bringing "the book."

"The book"—so the Bible is regarded by myriads of believers the world over. The wonder of its pre-eminence is increased when we remember that strictly it is not a book, but a collection of books. Our English word "bible" is derived from "biblia," a plural not a singular word. Our Scriptures may more accurately be regarded as a library, a collection of volumes by many writers, produced during a period of many hundreds of years. Yet we believe that the same Spirit helped the writers of all these centuries, just as the common theme is the dealings of God with man and the making known of his will to man. There is a unity amid diversity which makes the Bible unparalleled in literature. So the change of meaning from "the books" to "the Book" is not a loss. As one has written: "We may thankfully retain the changed significance as one that has wonderfully helped to give sharpness and fixity to the conception of the word of God, constant and uniform amid all the separateness and diversity of his words to men. The Bible is at once a library and a book."

### The test of circulation.

The very test of circulation shows the Bible to be without a peer in the history of literature. In our last issue was a paragraph setting forth the astonishing sales of some recent books on religion. The list was headed by Hugh Redwood's "God in the Shadows" with 141,750 copies. We are also informed that Mr. Redwood's two books, "God in the Slums" and "God in the Shadows," have reached a joint sale of about 500,000 copies, and have been translated into several languages. That would make a name and wealth for a novelist; but it pales into significance beside the Bible's record. "The Argus" the other day had a paragraph from some enthusiastic admirer who was extolling the greatness of Henry George and exulting in the vast circulation of his book on "Progress and Poverty"—a circulation, it was admitted, to be excelled

by the Scriptures. Excelled by the Bible! Take Henry George, and greater literary successes than Henry—a John (and John Bunyan's "Pilgrim's Progress" is probably an English record), a William (and Shakespeare's is still a name to conjure with), a Thomas (and "The Imitation of Christ" remains a world's classic)—take Henry and John and William and Thomas and roll them into one, and you do not have a circulation which begins to be worthy to be regarded as rivaling that of the Bible. Here is one simple fact. For the year ended March 31, 1932, during twelve short months, the British and Foreign Bible Society (one agency amongst many though the greatest) sent out 1,065,662 complete Bibles, 968,864 New Testaments, and 8,517,758 integral books of the Bible, chiefly Gospels and Psalters, a total of 10,552,284 volumes. What profound significance there is in the thought of this unparalleled production going on year by year.

The Bible is not only the best seller; it is the best book. It is loved and read as no other book is. It proves itself a lamp to the feet and a light to the path of hosts of believers. Alas, that many who in words

proclaim its supremacy are content to let it lie on the table unopened and unread.

### Disciples and the Book.

Many of our Victorian congregations on Sunday last listened to addresses on "The Christian and His Bible" and "The Word of God."

The whole position of churches known simply as churches of Christ rests on the authority of the Scriptures. One of the most familiar of our watchwords is that "where the Scriptures speak, we speak." Thomas Campbell, that saint of God with a passion for Christian unity in his soul, in the famous "Declaration" of 1809, expressed his longing for and the means of securing peace and unity thus: "Our desire for ourselves and our brethren would be, that rejecting human opinions and the inventions of men, as of any authority, or as having any place in the church of God, we might forever cease from further contention about such things; returning to, and holding fast by the original standard; taking the divine word alone for our rule; the Holy Spirit for our teacher and guide, to lead us into all truth; and Christ alone as exhibited in the word, for our salvation, that, by so doing, we may be at peace among ourselves, follow peace with all men, and holiness, without which no man shall see the Lord." Who can gainsay the wisdom of these words, or the splendid ideal they hold up for believers to-day?

Others may think they can get along without the guidance of an authoritative Bible; we cannot. "The plea" fails without the book.

Our pioneer preachers did more than exalt the Scriptures as the Word of God; they taught men rightly to divide the word of truth. While all the Bible came from God, the New Testament Scriptures are especially our rule. We are not under the law but under grace.

### What the Book can do.

Let us not forget what the twofold purpose of the Scriptures is. First, we see the Book as related to men of the world. Herein God speaks, and gives the evidence on which faith depends. "These are written

### PRINCIPAL CONTENTS.

	Page.
The Wonderful Book . . . . .	133
Creeds and the Creed . . . . .	194
Prayer Corner . . . . .	194
The Glorious Church . . . . .	195
Notable Hymns and Authors . . . . .	196
The Church of Christ in India . . . . .	197
Home Circle and Family Altar . . . . .	198
Prayer Meeting Topic . . . . .	199
Our Young People . . . . .	199
Here and There . . . . .	200
News of the Churches . . . . .	201
Foreign Missions . . . . .	202
The Feast of the Passover . . . . .	203
Obituary . . . . .	206

THURSDAY, MARCH 30, 1933.

VOL. XXXVI, No. 12.



that ye might believe." The Gospels are self-attesting, and he who comes to their pages with open mind will find in the flawless character therein depicted and the incomparable teaching there recorded the highest inducement to faith. For those who believe and turn to the Lord these Scriptures continue their blessed work. Not only do they make "wise unto salvation" but they also make the man of God complete, furnishing him completely unto every good work.

Whatever else we do, let us not overlook the application to our personal and individual needs. May we each one be able to say with the Psalmist, "Thy word have I hid in my heart, that I may not sin against thee." May we receive with meekness the

engrafted word, knowing that it is able to save our souls. We must see that young Christians are nourished on the "sincere milk of the word," and older Christians too must find in Scripture study not merely such a knowledge as will make them able to confute the adversary and to instruct the minds of others, but also the means for the enrichment of their own souls. The devotional reading of the Scriptures is undoubtedly one of our greatest modern needs.

To Faraday, found in tears with his hand resting on an open book, Dr. Latham said: "I fear you are ill." "It is not that," said Faraday with a sob; "but why will people go astray when they have this blessed book to guide them?"

duce Christian unity and victory. The apostle John said: "Who is he that overcometh the world but he that believeth that Jesus is the Son of God?"

Christ is the church's greatest asset, the secret of its power to win. In him we have the pattern of character and the urge of ethics—or the good life; the glory of revelation, or the life that was the light of men; the enthusiasm of the Holy Spirit, or the inspired life; the power of the resurrection and the indestructibility of the soul, or the eternal life.—"The Christian Evangelist."

### Prayer Corner.

"He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation.—Psa. 89: 26.

⊙

Prayer is a habit; and the more we pray the better we shall pray. Sometimes to go to be alone with God and Christ in the fellowship of the Spirit, just for the joy and blessedness of it; to open, with reverent yet eager hands, the door into the presence chamber of the great King, and then to fall down before him, it may be, in silent adoration; our very attitude an act of homage, our merely being there, through the motive that prompts it, being the testimony of our soul's love; to have our set day-hours of close communion, with which no other friends shall interfere, and which no other occupations may interrupt; to which we learn to look forward with a living gladness; on which we look back with satisfaction and peace; this indeed is prayer.—Anthony W. Thorold.

⊙

O Love, who formedst me to wear  
The image of thy Godhead here;  
Who soughtest me with tender care  
Through all my wanderings wild and drear;  
O Love! I give myself to thee,  
Thine ever, only thine to be."  
—Johann Scheffler.

⊙

O God, the Father of the forsaken, the Help of the weak, the Supplier of the needy, who hast diffused and proportioned thy gifts to body and soul, in such sort that all may acknowledge and perform the joyous duty of mutual service; who teachest us that love towards the race of man is the bond of perfectness, and the imitation of thy blessed self; open our eyes and touch our hearts, that we may see and do, both for this world and for that which is to come, the things which belong unto our peace. Strengthen me in the work I have undertaken; give me counsel and wisdom, perseverance, faith and zeal, and in thine own good time, and according to thy pleasure, prosper the issue. Pour into me a spirit of humility; let nothing be done but in devout obedience to thy will, thankfulness for thine unspeakable mercies, and love to thine adorable Son Christ Jesus. Amen.—Anthony Ashley Cooper, Earl of Shaftesbury (1801-1885).

## Creeds and the Creed.

According to "The Christian World," London, Free Churches in England, to which creeds have always been anathema, are coming to feel that it would be so much better for Christian unity and church confidence if the whole church could agree upon a "joyous declaration" of agreement.

Sir Arnold Wilson, who has taken special interest in the subject, suggests as an alternative to existing creeds "the beautiful and striking mosaic from the writings of John—a 'Creed' which," as he says, "is already widely known," and scriptural. It is as follows:

We believe:

God is spirit; and they that worship him must worship him in spirit and in truth.

God is light: and if we walk in the light, as he is in the light, we have fellowship one with another.

God is love: and everyone that loveth is born of God and knoweth God.

Jesus is the Son of God; and God hath given to us eternal life, and this life is in his Son.

We are children of God: and he has given us of his Spirit.

If we confess our sins he is faithful and just to forgive us our sins.

The world passeth away and the lust thereof; but he that doeth the will of God abideth for ever.

Everyone could undoubtedly accept the "joyous declaration" because it is scriptural and appeals to the heart, and yet it can scarcely be called a scriptural creed or a creed at all. It demands no commitment, and exacts no loyalty such as is necessary to hold people together or build up a cause, which is the essential purpose of a creed.

Jesus himself demanded a creed. In the famous incident written in the 16th chapter of Matthew, he disentangled the minds of his apostles from the opinionism of the times, and asked them definitely to state their own views of himself.

When Simon Peter answered and said, Thou art the Christ, the Son of the living God, Jesus said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I say unto thee,

that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.

This is the oldest creed; it is the authoritative creed; it is the creed always confessed by persons who joined the apostolic church, and Jesus himself made it before Pontius Pilate.

We cannot make a satisfying creed out of abstract statements, no matter how true those statements. Philosophy can never create one because it would be devoid of any final substantial background. Even the interpreters of the Scriptures cannot make one that will stand, as has been shown by history, but here is a creed which the Master himself, who founded the church, endorsed by his statement and witnessed in "the good confession" before Pontius Pilate. This creed, as President Zollars, our distinguished educator, used to say, is the creed that needs no revision. It is well called "the good confession" because it satisfies the heart.

This creed is Christ himself. It demands faith in Christ which is something beyond mere intellectual belief. To have faith in Christ is to have the heart warmed, the soul purified, the nature regenerated and lifted up into the high state of Sonship. It begets loyalty, makes workers and enthusiasts, is a living urge which makes life count.

That is why the Disciples have no creed but Christ. We know whom we have believed, and are persuaded that he is able to keep that which we have committed unto him. The New Testament is the light which records the story of the creed at work in understandable terms.

As Lord Tennyson so well wrote:

And so the Word had breath, and wrought  
With human hands the creed of creeds  
In loveliness of perfect deeds  
More strong than all poetic thought.

When the churches are willing to take the creed Christ himself approved and illustrated, confessed and proclaimed, we shall have a "joyous declaration," which will pro-



# The Glorious Church.

A Radio Message by Ira A. Paternoster.

The church of the Lord Jesus Christ is the only divine organisation in the world. No other can do its work or take its place. Many have tried, and still try to do so, but without the least hope of success.

That it was in the mind of Christ to set up his church upon the earth is clear to any reader of the Bible. Before leaving this earth Jesus promised he would build his church. He said in reply to Peter, "Upon this rock I will build my church, and the gates of hades shall not prevail against it." Here are two promises: 1st, the promise of his church, and 2nd, the promise of its ultimate triumph.

No power on earth or in hell is sufficient to overthrow the church of the Lord Jesus Christ. This is for us ground for great encouragement. We live to-day in the midst of a growing disregard for the sanctity of holy things. The Lord's day has become to the majority a holiday. Hundreds of our fellow-beings never enter a place of worship, and never hear the name of Christ save in blasphemy. No moment of the day ever finds them giving one thought to spiritual things. They are engrossed in materialism; are concerned only with the bread that perishes. In spite of all this we rejoice to know there are countless multitudes who have not bowed the knee to Baal. These constitute the true body of Christ, and the ultimate final triumph of this body is definitely assured by the Lord Jesus Christ himself.

The gates of hades cannot prevail against his church because through it he is working out his plan and purpose. God has provided for the salvation of the souls of all men, and this provision was made through the death of Christ upon the cross. But all men will not accept the salvation he offers. Those who do constitute the church, and some day will be numbered amongst those whom he will present as a glorious church without spot or blemish.

God's purpose is to call out from the world a people peculiarly his own possession. As a good shepherd Jesus is leading his chosen ones in pastures green and beside still waters. He is to them the shadow of a great rock in a weary land. They are his own, known to him by name, and no one is able to rob him of them. They have become his through faith in his finished work. They have believed that Jesus is the Christ, the Son of the living God, and they have been willing to confess their faith before men, and have gladly obeyed their Lord, being born of water and the Spirit. To him they have committed their lives, knowing that he will keep that which they have committed against that day.

Now, what is the meaning of all this?

## *The Ultimate Victory is Worth All Present Hardship.*

Victory is certain. To the believer there is not one moment of doubt. The powers of the world, the flesh and the devil may seem to be winning to-day, but the prize is at the end of the race, and the prize in spiritual things is not to the strong or the swift, but to the true and the faithful. They who continue to the end shall be saved. As we journey on let us be assured that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed.

### THE DIVINE BOOK.

Lamp of our feet, whereby we trace  
Our path when went to stray;  
Stream from the fount of heavenly grace,  
Brook by the traveller's way;

Bread of our souls, whereon we feed,  
True manna from on high;  
Our guide and chart, wherein we read  
Of realms beyond the sky.

Pillar of fire through watches dark,  
And radiant cloud by day;  
When waves would whelm our tossing bark,  
Our anchor and our stay.

Ward of the everlasting God,  
Will of his glorious Son!  
Without thee how could earth be trod,  
Or heaven itself be won?

Lord, grant us all aright to learn  
The wisdom it imparts;  
And to its heavenly teaching turn  
With simple, childlike hearts.

—Bernard Barton.

The Book of Revelation is to many a closed book. But even the most casual reader cannot fail to grasp the note of triumph. Victory is sure at last. Its imagery is that of a triumphant Saviour surrounded by a glorified church. "Who are these in white robes? These are they who came out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

### *It is not in Our Own Strength the Victory is Won.*

It matters not how clever we are, it matters not how morally good we are, our salvation, which is the victory we seek, does not rest upon our effort to be good but upon our faith to believe. We are offered a complete salvation through faith in Jesus' name. And let me remark, it is not faith alone but faith and obedience, for we have a part to play in our own redemption. Jesus Christ died upon the cross, not as a martyr but as a Saviour. It is the blood of Jesus Christ, God's Son, that cleanses us from all

sin. He has redeemed us by his sacrifice, and we are accepted to-day in him. But he has prescribed the way by which we come into him, and only upon his terms may we expect pardon. His terms require the exercise of faith on our part, and a willingness to obey him. His word is so plain none need err in following.

### *For All Who Believe and Obey Him He Will Some Day Come and Receive Them Unto Himself.*

This is the blessed hope of the church. It does not mean merely his coming at death, but to a future event in which the dead in Christ will share, and they together with those living in him shall be caught up to meet the Lord in the air. Of this day no one knows. It is for us to be ready.

To-day our faith is being tested. Many through sickness, loss of employment, the sin of others or their own folly, are finding the way hard. Let me say to you: God lives. He has not forgotten his creatures, and beyond the dark present there is a glorious future—a future made glorious because Jesus has gone to prepare a place for us, that where he is there we may be also—a future bright with his promise to come again and receive us unto himself, that where he is we may be also.

Fret not thyself, O heart of mine,  
Though rough the path may be,  
There is a glorious day beyond,  
A blest eternity.

Let not the cares that crowd your life,  
That make the day seem long,  
Blot out the vision of his face,  
Or rob you of your song.

Remember Jesus ever reigns,  
No power may shake his throne;  
His promise of eternal life  
Is yours, your very own.

For he who marks the sparrow's fall  
And counts your every hair,  
His ear is open to your cry,  
And for your soul does care.

Then look to Jesus in your need,  
Call thou on him for aid;  
For you are his and he is yours,  
The purchase price he paid.

—I.A.P.

### FRAGRANT SCRIPTURES.

All scripture is given by inspiration of God.—2 Tim. 3: 16.

Literally the words stand, All Scripture God-breathed and profitable. The breath of God has entered these holy words, and they live. This makes Scripture fragrant. I write these words beneath the leafy shadow of an oak tree on a ridge of hill commanding the Weald of Kent. The summer breeze is hurrying past. Since it left the southern sea it has passed over miles of fragrant country, imbibing the sweet scents of flower gardens, orchards and hop gardens, lading it with perfume which makes it an ecstasy to inhale. Ah, fragrant breeze, how thou remindest me of those holy thoughts which are wafted to me from the orchards of Paradise whensoever I open the sacred Word!—F. B. Meyer.



# Notable Hymns and Authors.

## No. 2. Early Greek and Latin Hymns.

A. M. Ludbrook.

All who are interested in the science of hymnology—and at least one American college has added that subject to its curriculum—owe a great deal to an Anglican clergyman, Dr. John Julian (1839-1913), for his monumental work, "A Dictionary of Hymnology," first published in 1892, and a second edition in 1907. This massive production, with its 30,000 hymn-references, was achieved by the aid of 36 collaborators named at the beginning and their contributions thereafter indicated by initials. So that when in this series we refer to Julian, the book, not the editor, must be understood. Of course other works also have been consulted, as we cheerfully acknowledge, but details are unnecessary.

In our last we took a brief survey of "Songs of the Bible," as constituting—along with facts of sacred story—the foundation of our Christian psalmody. We must remember, however, that the New Testament, as well as the Septuagint version of the Old Testament, was written in Greek, and that the common use of this language had spread over the Roman Empire before Christ came. So it was that in the first few centuries of our era the hymns of the Christian church were mostly in that language. But from the time that Jerome, late in the fourth century, made his famous translation of the Bible known as the Vulgate, Latin gradually superseded Greek as the language of spiritual song—except, of course, in the Greek church.

So it is that we all owe a debt of gratitude to translators who have rescued their work from service books of the Eastern churches, and have thus made them accessible to English worshippers. We owe quite as much to them, it seems to me, as to the original authors, for they had not only to translate, but also to consider metre, rhythm and rhyme—not to mention music. Chief among them probably is John Mason Neale (1818-1866). Archbishop Trench called him "the most profoundly learned hymnologist of our church." He knew twenty languages, and in this way we are indebted to him for many beautiful hymns, as well as for some of his own composing.

In his "History" Eusebius, in the third century, says, "How many psalms and hymns, written by the faithful brethren from the beginning, celebrate Christ the Word of God, speaking of him as divine!" But even in those days there was objection taken to hymns, or anything not in the express language of Scripture, being included in church worship. And some of the Early Fathers objected to women joining in congregational singing. One of them naively suggested that the objection might be met if the women would sing softly, so that no one might hear them!

One of the earliest of Christian hymnists was CLEMENT OF ALEXANDRIA (165-220), though better known as a writer and historian. He closes one of his theological works with the quaint lyric commencing "Bridle of untamed colts"—the earliest complete Christian hymn we possess. Dr. Bonar found it fascinating "by reason of its fervor of spirit, and its fine witness to the unsearchable riches of Christ." It is the basis of the children's hymn (Dr. Dexter, tr.) of which the first stanza is—

"Shepherd of tender youth,  
Guiding in love and truth  
Through devious ways;  
Christ, our triumphant King,  
We come thy name to sing,  
Hither our children bring  
To shout thy praise."

GREGORY OF NAZIANZUS, in Asia Minor, was one of the most learned and eloquent of the

Early Fathers. He flourished in the fourth century. He was a great writer, chiefly to uphold the Nicene doctrine against the heresies of the Arians. His surviving works include about 53 orations and 153 poems, some of the latter "not inferior to the sublimest flights of poetical genius." He was the author of the following evening hymn, translated by Dr. Brownlie:

"O Word of truth! in devious paths  
My wayward feet have trod;  
I have not kept the day serene  
I gave at morn to God.

"And now 'tis night, and night within,  
O God, the light hath fled!  
I have not kept the vow I made  
When morn its glories shed.

### MEMORY VERSE.

M.—915 and T.—122, Second Tune.

The day is past and over:  
All thanks, O Lord, to thee!  
We pray thee now that sinless  
The hours of dark may be.  
O Jesus, keep us in thy sight,  
And guard us through the coming night!

The toils of day are over:  
We raise the hymn to thee,  
And ask that free from peril  
The hours of dark may be.  
O Jesus, keep us in thy sight,  
And guard us through the coming night!

Be thou our soul's Preserver,  
O God! for thou dost know  
How many are the perils  
Through which we have to go.  
O loving Jesus, hear our call,  
And guard and save us from them all!

"For clouds of gloom from nether world,  
Observed my upward way;  
O Christ, the Light, thy light bestow  
And turn my night to day."

In the latter half of the same century lived AMBROSE, Bishop of Milan, in Italy. He was the earliest great Latin hymnist, and also did much for church music. He wrote hymns for his congregation, including "Creator of the earth and sky" (The English Hymnal), and taught them simple tunes that all could easily learn. He introduced antiphonal or responsive singing, and to him is attributed in part the famous Te Deum which, tradition says, was sung impromptu by the great bishop and the equally great Augustine, when the latter came forth from the baptismal waters. Monica, mother of the latter—her prayers answered—exclaimed: "I had rather see thee Augustinus and a Christian, than Augustus and the Emperor!" Thereupon, so the story goes, Ambrose broke forth in the song, "We praise thee, O God! we acknowledge thee to be the Lord"; and his convert responded, "All the earth doth worship thee, the Father everlasting"; and so on alternately. One authority, however, says that the Te Deum really came from the East, in Greek. If so, it may still have been sung on the above occasion, though not originating then.

SYNESIUS, Bishop of Ptolemais, was a Greek hymnist contemporary with Ambrose. He was a pupil and friend of Hypatia, of Kingsley's famous work. "Ten Hymns by Synesius," most of them translated by A. Stevenson, were published in 1865. A free paraphrase by Chatfield of

one of them has a place in several recent hymnals. We give the first and last stanzas—

"Lord Jesus, think on me,  
And purge away my sin;  
From earth born passions set me free,  
And make me pure within.

"Lord Jesus, think of me;  
That when the flood is past  
I may the eternal brightness see,  
And share thy joy at last."

Readers will now be ready to remark that none of the aforementioned lyrics are in our own church hymn books, old or new. No, but we note them and their authors as chronological links in a historic chain. Soon, however, we shall come to some that will be more familiar to us.

ANASTASIUS, a priest of the Greek church, and the author of many hymns, is identified by Neale with one of that name, consecrated bishop of Constantinople in 449. Julian and others, however, say that cannot be so, and assign him to a later period; but whether of the fifth or of the eighth century we are thankful for his contributions to our hymnody. Of one of them a couple of stanzas must suffice—

"Fierce was the wild billow,  
Dark was the night,  
Oars labored heavily,  
Foam glimmered white;  
Trembled the mariners—  
Peril was nigh!  
Then said the Lord of lords,  
'Peace! it is I!'"

When this present scribe was about eleven years of age, and owing to an expected family happening of which he learned later, he was sent away to relatives in the country, and there to the village school. And one vivid recollection of the latter is that the headmaster constantly closed school with the beautiful hymn by Anastasius—

"The day is past and over,  
All thanks, O Lord, to thee."

I have heard it sung since publicly very seldom probably because we have so generally used S. and S. at night, but I have never forgotten the first verse or the tune. The latter is St. Anastasius by Dr. Dykes. It is one of our best evening melodies, and is a prayer, and three stanzas may well constitute our memory hymn for this article. It is in both old and new hymnals; but why it has been transferred from "evening" to "closing hymns" is not clear. It seems to me more suitable for home use, and Dr. Neale, its translator, says he believes it is not used in the public service of "the Church." Why, too, have the pronouns been pluralised? We might at least revert to the original for private, individual use—

"I pray thee now that sinless  
The hours of dark may be.  
O Jesus, keep me in thy sight,  
And guard me through the coming  
night!"

And so throughout the hymn.

Now we come to one of the most popular of sacred songs, that attributed to STEPHEN OF MAR SABA (725-799). The famous monastery here named is situated in the Kidron valley between Jerusalem and the Dead Sea, and is often visited by travellers, though I regret failing to do so myself when in Palestine. It is a fortress-like structure clinging to the side of the deep ravine, but has several times been plundered and its inmates killed. It is occupied by about forty monks, and has a chapel containing many hundreds of skulls of martyred ones. Stephen entered it at ten and lived there 59 years. Gazing across the parched sandy track of the wilderness of Judea from its terraces, he saw bands of pilgrims, tired and footsore, pursuing their painful way to various "holy places." His tenderest sympathies went out to them, and he wrote the lines that J. M. Neale, his translator, found over



a thousand years later while exploring the treasures of early Greek psalmody—

"Art thou weary? art thou languid?  
Art thou sore distressed?  
'Come to me,' saith One, 'and coming,  
Be at rest.'"

It was first published in 1862, and has been included in practically every church song-book issued since, though, strange to say, it is not in our old book. "It is one of the most powerful hymns in the English language," says a writer; "for its full power to be appreciated it should be sung antiphonally." And why not?

JOSEPH, THE HYMNOGRAPHER (with several aliases), was the ninth century author of two well-known hymns. Both of them we owe to Neale, but he himself confesses that they (and others) contain so little of the Greek originals that they ought not to be called translations. One is "O happy band of pilgrims," found in

both our hymnals. The other is "Safe home, safe home in port"—No. 719 in S. and S., 800 Edition, with tune by Sir Arthur Sullivan. This latter song has been sharply criticised as in some respects untrue to fact, and is not found in the 1200 Edition or in our own publications. Just as well!

One wonders whether many readers have mastered the memory hymns previously suggested—"How happy are they who the Saviour obey," and "Songs of praise the angels sang." The writer can fully appreciate the difficulty that some who are "getting into years" will find in memorising them, but hopes that many of all ages will make a determined effort to do so. The rewards will be great—"good measure, pressed down, and running over." Some things one may forget as the years go by, but some are surely unforgettable—some Scriptures, some hymns—unforgettable in this life—and perhaps also in the next!

Bible study class the workers are taught to "rightly divide the Word."

Twenty-two of us gathered in a village on night to preach the Gospel.  
Diksal  
G.A.L.E.

re of the Young."

Youth Wantons Because Left Idle.

"Youth has a right to the best, for then everything is at stake not only for youth but for the nation and the world; especially for the church that must fill her ranks from the armies of the morning or be found faithless for her King. Youth waits to be challenged to serve, wanders because it is not enrolled, wantons because left idle, serves other masters to employ its energies, or wastes because it is not trained, while its Ruler and King waits for it to follow him to the conquest of the world. His kingdom carries these his church blunders, failure to do so. Hindu stood and said what Christ had done and was doing for them; not Christ dead 2,000 years but living. Some had been thieves from the settlement. Some were lifted out of the dregs of society, the outcasts, into life in Christ. All told of the modern miracle of a real salvation unknown to Hinduism.

The Children's Homes

have given us some of our most effective workers. What joy it was to hear from different ones as they grew in the Christian life, "Sahab, may I say something?" Out in a village, on volunteer preaching work, something has stirred them to want to give what is their own message. "May I say something?" "It is the day I have waited for, young men; when you feel your Christian life stirring within you, so that you want to express it." And what a message. We can't talk like they do. Shall I ever forget S. P. Hiwale when he made his debut. From a Brahmin critic came the question on the same subject—the merits of Krishna. And this young man asked to be allowed to answer the question. And his answer was this: "Krishna says (quoting from the Sanskrit), 'I came to save the Sadhus' or religious teachers. Christ says, 'I came to save the sinners.'" And the message was illustrated by Christ's saving and uplifting work amongst the most enslaved people in the world to-day—India's outcasts." Hiwale is a living example of the redeeming power of the Saviour.

What shall I say of Vishwanath Boowa? He grew up in Baramati Settlement. He learnt carpentry there after finishing four standards in school. He was led to Christ there. He suffered persecution and opposition and won through. Still at Baramati his Christian life began to find expression. He heard the call to preach the gospel. And with the Christians behind him he went off for Bible college training. Except for his years at training he is entirely a Baramati product. He represents to-day our Indian church articulate. He is supported entirely by our five churches in united evangelistic effort.

The possibilities of the Christian church in India are immeasurable. The members are often pitifully poor. The majority have come from the social depths. But they all have a witness; they all have something to share. And they have a spiritual appreciation which is becoming articulate. Tilak, the great Indian Christian poet, sings,

"The more I win thee, Lord, the more for thee  
I pine,  
Ah, such a heart is mine!  
Thou dwellest within my heart. Forthwith  
anew the fire  
Burns of my soul's desire.  
My arms have clasped thee and should set thee  
free; but no,  
I cannot let thee go!"

## The Church of Christ in India.

A. A. Hughes.

The test by which we must measure the progress and quality of the work in foreign lands is the development of the church. The medical work of the mission has been eminently successful. The children's homes have given us some of our best workers. The settlement is proving its worth as a means of moral and social uplift. Christian education given in our schools is laying a foundation for a fine edifice in the future. But these economic and social works, fine and worthy in themselves, do not compass the Christian task in India. In the final analysis the church must be the standard of measurement. True reform starts with religion, and working upwards rebuilds the whole social and economic structure.

"In the day that I cleanse you from all your iniquities I will cause the cities to be inhabited, and the waste places shall be builded," is the message of God to Ezekiel. In a very special sense is Hinduism to be held responsible for the social condition of India's millions. The purifying and uplifting message of Jesus will provide the moral incentive that India has lacked.

Devolution.

Devolution is the term used to signify the handing over of responsibility to the indigenous church. One of the most important developments on our Indian mission field in the past decade has been the placing of responsibility on the church. It is readily recognised that the interests of the mission in India, and the Indian church are not co-extensive. The church is primarily concerned with direct evangelism. And it will be a source of great joy to the supporters of the work to know that the church has gladly accepted increasing responsibility, and is doing a most noteworthy work.

The Financial Position.

Finance is not a decisive guide to progress, but it is important. With poverty so general and so extreme as in India, one has to avoid "pauperising" the people. And we have made the mistake in the past of doing too much for a dependent people. But the day is past when the church at Baramati can be called dependent. Its relations with the mission can best be called co-operative.

It is less than four years since Baramati church said in effect, "The mission funds are being reduced. We shall forego our subsidy of Rs. 30/- per month, and carry on our own work." This followed closely on the church's first big step forward toward self-expression, in the rebuilding of the chapel. The appeal was not to the mission to extend the chapel; the brotherhood in Australia was not asked to give the Indian

Christians a new chapel; the majority of the earning members of the church gave one month's income toward the work. The church gratefully accepted help from some friends in Australia, but the project was the work of the Indian church. And when the money was found insufficient to complete the planned work, many gave a further amount, so that within two years of the completion of the work the church was free of debt.

For over three years now the church has been financially independent. Each year has ended with a credit balance. And in addition to carrying on her own work she has given during the past four years an amount rising from Rs. 150 in the first year to Rs. 180 in 1932 toward the carrying on of the evangelistic work sponsored by our five churches in India.

In the village of Bori, twelve miles from Baramati, the church is carrying on its own evangelistic work. This is apart from the united effort of the five churches. About six years ago the church said to her pastor, "You go out and live, and preach, and teach in the village of Bori. We, with our three elders, will carry on the local work." So they bought him a house and located him there. Two years ago it was decided to rebuild this house. And the church undertook the work at an expenditure of Rs. 600, and at the end of 1932 the small amount of about Rs. 100 still remained to be paid.

Voluntary Service of Converts.

Voluntary service by Indian converts is perhaps the truest indication of the progress of the church life. Faith is shown by one's work. Not what one is paid to do, but what is done of inward desire. The secret of the progress of the early church is in the words "and they that were scattered abroad, travelled . . . preaching the Lord Jesus . . . and a great number believed . . ." (Acts 11: 19-21). And in India it is the sharing of the experiences of those who know Christ that will lead to numbers believing.

Can you visualise a Sunday School of 250, with a staff of volunteers numbering 277? It is a school, well-ordered, disciplined, graded and working to modern S.S. standards. It would thrill you to hear them sing. And last year about 50 per cent. of the certificates won by the scholars in the school in the S.S. Union examination were won by Hindu children. The superintendent of the junior department grew up, along with the secretary of the school, in our boys' home. And it is no exaggeration to say that the majority of the workers received their spiritual experience at Baramati. In our daily



## The Home Circle.

No. 2. Early Grade. C. F. PITTMAN.

A. M. I.

All who are interested in the science of hymnology—and at least one American college has added that subject to its curriculum—owe a great deal to an Anglican clergyman, Dr. John Julian (1839-1913), for his monumental work, "A Dictionary of Hymnology," first published in 1892, and a second edition in 1907. This massive production, with its 30,000 hymn-references, was achieved by the aid of 36 collaborators named at the beginning and their contributions thereafter indicated by initials. So that when in this series we refer to Julian, the book, not the editor, must be understood. Of course other work

### TRAGEDIES IN RAMSAY MACDONALD'S LIFE.

"Ramsay Macdonald has had tragedies in his life and a beautiful idyll. He would not be where he is to-day but for his wife. His marriage was an ideal union; 15 years of unsullied married happiness left indelible marks on his character. Mrs. Macdonald was a real, loving, devoted and inspiring helpmate," writes Dr. Robert Donald in "The London Sunday Express."

"History has few better examples of the influence of a good woman on a great man. One of the most artistic and fitting monuments in London was erected by her husband to her memory in Lincoln's Inn Fields, opposite the house in which they lived and where their six children were born. It represents a group of happy little children behind a seat which bears the inscription:—'This seat was placed here in memory of Margaret Ethel Macdonald, who spent her life in helping others.'

"Another memorial by Mr. Macdonald was one of the most beautiful biographies ever written, where the author, with delicate art, keeps himself in the background. 'To turn to her,' he wrote in this volume, 'in stress and storm was like going into a sheltered haven where waters are at rest and smiling up into the face of heaven.'

"The greatest memorial which Margaret Macdonald left was her lasting influence on her husband's character, which has mellowed his judgment, widened his vision, and inspired him to uphold the ideals for which she lived."

### "THEY DON'T LOVE THEIR JESUS ENOUGH."

A good many years ago in China, Madame Aboak, a mandarin's wife, was converted. She was so concerned over the condition of her Chinese sisters that she went to her husband and said, "Will you allow me to go into a great big boat, and let me travel over those thousands of miles of ocean to Christian England for my poor Chinese sisters?" For a long while her husband refused. What an unheard-of thing for her to do! But at last he gave his consent, and I have been told that as she bobbed across the gangway on her poor bound feet, her friends on the quay wrung their hands and wailed, for they thought she would never come back. She came all the way to England, and had her first meeting at the old Exeter Hall. Eugene Stock once told me that he would never forget the sight of her hobbling up those narrow little stairs on to the platform as she went to plead with her sisters in Christian England to go and help tell the gospel to China. She spoke to a crowded audience. Money poured in, but she did not want money. No one responded. She went to Portsmouth, to Birmingham, to Glasgow and Edinburgh. She went across to Ireland, to Belfast and Dublin, and to nearly all the big towns in England. There were crowded meetings and

tremendous enthusiasm, but no offers of service, and sitting in her little private room in a London hotel at the end of the visit, she was thinking how her visit had failed, and the tears began to course down her cheeks, until her heathen servant, sitting at her feet, was so touched that she took Madame Aboak's hand and began to stroke it, and said, "Why go on? They don't love their Jesus enough!" "They don't love their Jesus enough!" As a matter of fact, I ought to say that a girl from Tunbridge Wells and one from Belfast did eventually go; but otherwise I do not think that any others responded to her appeal. And the comment of the heathen servant!—It hurts me.—W. W. Martin in "Christian Herald."

### WHO INVENTED THE THIMBLE?

Many a man, and, of course, some women, have blessed the man who invented the thimble, but how many of us could tell his name? Yet two hundred years ago the thimble was unknown, and the world had to get along as best it might without this adjunct to civilisation. The inventor was a Londoner by the name of John Lofting, a metal worker. We do not know whether John was a bachelor, who had to sew on his own buttons and mend his own garments, or whether he was a husband who watched his wife pushing the needle through some refractory cloth and out of pity began to wonder if he could not devise some way of making her labor less laborious—we rather suspect the latter—but in any case John conceived the idea of a metal cap to put on the thumb, and this he called a "thumb-bell." In process of time the "bell" was transferred from the thumb to the finger, but it managed to retain the name, which had first been given it, and shortly "thumb-bell" became contracted into thimble. Whether John made any money out of his discovery we are not able to say, but he certainly gave the world of women a boon which has helped not a little to make the work of the seamstress less fatiguing and less laborious.—Selected.

### LINES BY AN INVALID.

My boding heart was full of anxious fear  
At thought of days, long filled with gladsome work,  
Now empty.  
The languid hours slipped by.  
It seemed an arid desert path I trod,  
When lo! one day I bent my head  
And there around my feet were strewn  
Blossoms more rich and rare than sweetest  
fantasy  
Had ever pictured—  
Love, tender care, and cheerful smiles,  
Which vanquished fear and filled my soul  
With thoughts of peaceful harmony,  
And God.

—L.A.D. in "British Weekly."

### THE ZULU AND THE MISSIONARY.

"Well," said the missionary to the Christian Zulu, who was asking how it was that more of his people were not converted when the missionary preached, "one man may lead a horse to the water, but twenty won't make him drink." "That is true," said the Zulu, "but whoever saw twenty horses led to the water without some of them drinking?"

### LIKE FATHER.

"Now, my man," said a magistrate to a young pork butcher, "how do you earn your living?"  
"I kill pigs like my father!" was the startling reply.

## The Family Altar.

J.C.F.F.

### Monday.

And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.—1 Sam. 15: 22.

Hearkening and obeying is infinitely more pleasing to God than the mere performance of rites and ceremonies.

Reading—1 Samuel 15: 6-23.

### Tuesday.

And David behaved himself wisely in all his ways; and the Lord was with him.—1 Sam. 18: 14.

"I will behave myself wisely," said David (Psa. 101: 2). Here is an instance showing that David did as he promised. Being aware of Saul's jealousy, he did everything possible to avoid offending him. Thus he obtained God's favor, though he failed to obtain Saul's goodwill.

Reading—1 Samuel 18: 1-15.

### Wednesday.

And Jonathan said to David. Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever.—1 Sam. 20: 42.

The parting was very sorrowful, yet these two faithful friends comforted each other by referring to the covenant made between them; whatever happened they and their descendants would be faithful and kind to each other.

Reading—1 Samuel 19: 1-18.

### Thursday.

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

Alone, Jonathan could not strengthen his companion; conscious of this he "directed him to God, the foundation of his confidence and the fountain of his comfort. He strengthened his hand in God."

Reading—1 Samuel 23: 13-29.

### Friday.

The Lord render to every man his righteousness and his faithfulness; for the Lord delivered thee into my hand to-day, but I would not stretch forth mine hand against the Lord's anointed.—1 Sam. 26: 23.

Thus David reminded Saul that he had, by refraining to lift up his hand against him, given proof of his loyalty. David had in mind the fact that upon Saul had been poured the anointing oil. Perhaps he had in mind the thought that as he also was the Lord's anointed, Saul's hand should not be stretched forth against him.

Reading—1 Samuel 26.

### Saturday.

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

"It is cold comfort which this evil spirit in Samuel's mantle gives to Saul, and is manifestly intended to drive him to despair and self-murder."

He represents his case as helpless and hopeless, serving him as he did Judas, to whom he was first a tempter and then a tormentor, persuading him first to sell his Master and then to hang himself."

Reading—1 Samuel 28: 3-39.

### Sunday.

For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that carrieth by the stuff; they shall part alike.—1 Sam. 30: 24.

Those who remained behind would gladly have gone to battle with their comrades but could not. The will must be taken for the deed, and all must share and share alike of the spoils.

Reading—1 Samuel 30: 1-25.



## Prayer Meeting Topic.

April 5.

"ALL THINGS WORK TOGETHER FOR GOOD."  
(Romans 8: 28-30.)

H. J. Patterson, M.A.

There are some very wonderful statements in this chapter, and not the least is that of the twenty-eighth verse. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

### All Things.

There is no qualification of the phrase. Is it, can it be true? Repeat it again to yourself. All things include the bad as well as the good. Paul is in effect telling us that there is nothing within our experience that does not work together for our good. All "the little sharp vexations, the briars that catch and fret," all the social hurts and twists, all accidents, even famine, pestilence and war—all work together for good. But remember, it is to them that love God. It requires much of the grace of God in our hearts to realise this, and to thank him for the "all things." Who can sincerely sing from the heart those lines of the poet?—

"I thank thee more that all my joy  
Is touched with pain;  
That shadows fall on brightest hours,  
That thorns remain;  
So that earth's bliss may be my guide  
And not my chain."

We must not forget that the things that work together are not all of the one kind. There are many blessings of health, talent, friends, home, etc., and these all are working together. Cloud and sunshine help make a beautiful world and a beautiful soul. Many see only the clouds without the effect. In fact many look only for that worse side of life and dwell on the undesirable experiences. Where there may be to the eye and mind of man chaos and confusion, there may be wonderful harmony and design for God.

### Work for Good.

What kind of good? It is plain that not all things work together for our temporal and earthly good. We cannot deny the troublous days and times, the worries and the disappointments. But there is a good that relates to character, and that of a Christian sort. This good has to do with the heart, the soul of man, the development of Christian character. Amongst the "all things" are those that "teach us the truth about our frail, transitory and dying condition; they lead us to look to God for support, and to heaven for a final home; and they produce a subdued spirit, a humble temper, a patient, tender and kind disposition." Paul in another place says, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

### To Those Who Love God.

The promise is not to those who are not Christian, for to them this life is the beginning and end. We might expect these soon to lose self-control and to resent all that seems opposed to themselves. In these there are produced "murmuring instead of peace; rebellion instead of submission; and anger, impatience and hatred instead of calmness, patience and love." "The Christian is made a better man by receiving afflictions as they should be received, and by desiring that they should accomplish the purpose for which they are sent; the sinner is made more hardened by resisting them, and refusing to submit to their obvious intention and design."

Paul is quite certain of the truth of this. He says, "We know." The history of men of God, his own experience, and the promises of God all confirmed it.

TOPIC FOR APRIL 12.—THE PASSOVER  
LAMB.—1 Cor. 5: 7; Matt. 26: 17-29.

## Our Young People.

Conducted by WM. GALE.

### "The Ostrich Nurture of the Young."

The phrase is Horace Bushnell's. Dr. Ritchie says of it, "A vivid phrase, by which he means a heartlessness towards them that is born of stupidity, a carelessness that is the child of ignorance, a blundering that comes of meaning well without intelligence, sheer motherless-ness." We will let the latter writer, in his book, "The Teen Age and Its Training," develop his thought on the question.

### Her Youth Claimed by the World.

"At the present in every church the lamentation is heard that the church in spite of her best efforts is thwarted and baffled. The church today is at once too young and too old for the stern work of a long campaign. She has her boys and girls in vast battalions, and her old people in faithful, if somewhat broken ranks; but her hosts of youth have been claimed by the world, certainly lost to her militant forces. She has not yet solved the problem of retaining her older scholars; indeed, it seems sometimes as if in culpable lethargy she had permitted them to wander, or had discovered the best methods of driving them away. The problem of the church is the problem of adolescence."

"What sadder spectacle than a disorderly army whose power ought to have been found in discipline, and whose joy in service, wasting its strength running aimlessly in pursuits that never end in achievements? Yet that accurately describes thousands of young men and women who were when young under the care of the church."

### Must Play Her Part More Worthily.

"How long is the tragedy to continue? Of course, it is not suggested that the work of the church in her Sunday Schools has been in vain, because during the fourteenth year so many drift from her fellowship and care. Far from it. Many of those who are most active, apart from the church, for the good of society, received their inspiration and training from the church itself. On the other hand, those who grasp the teaching of the New Testament, and whose eyes are open to the signs of the times, hold firmly that it is in and through the church that the kingdom of God is to come. She, if only she would realise it, has in her hand the key of the future. Meanwhile the world wearily waits for her to play her part more worthily."

"When enquiry is made in regard to the sources from which she draws her present strength, it is found that on an average 78 per cent. of those who are active in her service have joined her ranks directly from the Sunday School, while the remaining 22 per cent. have been reclaimed by strenuous labor and large expenditure of money. Only 6 per cent. of her fellowship join after thirty years of age. There is encouragement and rebuke in the facts. For what business man, as the output of his toil, would be content to show only 10 per cent. of the material entrusted to him?"

### Her Best Must Answer Her Call.

"The first thing needful is leadership. First leadership and then instruction is the order here. The nerve of the whole matter is, therefore, a question of leaders alike devoted and trained. The church must call her best and train them for this supreme task. She must stand by them, encourage and uphold them as they give their strength to it. Above all, her best must answer her call."

### Youth Wantons Because Left Idle.

"Youth has a right to the best, for then everything is at stake not only for youth but for the nation and the world; especially for the church that must fill her ranks from the armies of the morning or be found faithless for her King. Youth waits to be challenged to serve, wanders because it is not enrolled, wantons because left idle, serves other masters to employ its energies, or wastes because it is not trained, while its Redeemer and King waits for it to follow him to the conquest of the world. His kingdom tarries because his church blunders, failing to discern the sources of power and strategic day of grace. She may find both in the molten glory of youth."

### NEW SOUTH WALES NEWS.

The annual Y.P. camp will take place over the week-end at Easter. It will be held at Scarborough Park, Ramsgate, on the shores of Botany Bay. Good Friday will be a day of fellowship, when many visitors are expected. Groups comprising the Christian Endeavor and Christian Fraternal young people will take a prominent part.

A rally in the interests of the Y.P. Department was held last month under the auspices of the Conference Executive. Bro. Jas. T. Nichols, of Des Moines, Iowa, U.S.A., delivered an inspiring address on youth work. The Conference President, Bro. J. Whelan, B.A., presided.

Within the past twelve months many converts have been won for the Master in meetings which originated from Bible Schools. The flourishing work at Canterbury has developed as a result of the Bible School established in July last. The vigorous work at Bexley, Clyde and Parramatta North commenced as schools in cottages.

### Y.W.L. CONFERENCE.

Plans are being prepared for a special meeting of Y.W.L. superintendents and workers, to be held in Swanston-st. hall, Melbourne, Thursday, April 20, at 8 p.m., under the chairmanship of Mr. D. Stewart. The meeting will consider some important plans which will be placed before it by Mr. A. J. Ingham. Representatives of leagues are asked to give a brief report of their work. There will be elocutionary items. It is especially hoped that all country delegates will attend.



Hamilton, Vic., Bible School.

This Home Mission work is on the up-grade. The school is less than five months old. Its prospects are bright. Bro. J. Methven, on left of picture, is the preacher. Associated with this work is a C.E. society of twenty members.



## Here and There.

Bro. R. G. Cameron desires it to be known that he is available for week-end or occasional service with any church requiring assistance. His address is 95 Halifax-st., North Brighton, S.S., Vic.

Arrangements are already well in hand for the Federal Conference to be held at Launceston, Tas., from October 12 to 18 inclusive. The meetings have been timed so that those desiring to remain for the Christian Endeavor National Convention can do so.

On Wednesday, March 29, Mr. and Mrs. R. J. Sandells and child were expected to arrive in Melbourne on their first furlough from the New Hebrides. A public welcome meeting will be tendered to them in South Yarra chapel next Monday evening, April 3.

We venture once more to explain that we cannot print in church reports either outlines of addresses, details of programmes, lists of visitors from near-by churches, notices of coming events, or purely personal items such as a record of what happens to a brother on holiday. News of work done and items of brotherhood interest are always welcomed.

Services at Grote-st., Adelaide, S.A., on Mar. 26 were good. After the evening address a girl confessed her Lord. Officers of the church concurred in a proposal of Ballarat church (Dawson-st.) for an exchange of preachers for an evangelistic mission at both centres. Bro. Wiltshire will assist Bro. Fitzgerald in May, and the return effort will be made in a tent mission in Adelaide in September.

President Roosevelt has signed the Beer Bill which makes it legal to manufacture and sell beverages containing 3.2 per cent. of alcohol by weight or 4 per cent. by volume. In the 14 States which do not wish to remain "dry," the bill will come into operation at midnight on April 6. It was earlier reported in the public press that the Senate rejected an amendment by Senator Borah to prohibit sales to children under 16 years of age.

The committee of our Preachers' Provident Fund reports another satisfactory year, and at its last meeting decided to add the usual interest of 3 1/2 per cent. for the year ended December 31, 1932, on all contributors' accounts, as heretofore, and also allotted the usual subsidy of 8/- in the £1 on all contributions received during the year of 1932. Contributors are asked kindly to forward pass books at once to the hon. secretary (W. H. Hall, 113 Pitt-st., Sydney), when all entries will be made and pass books returned.

The following paragraph relating to statistics is from the report of the Executive Committee to be presented to our Queensland Conference: "Returns show a membership of 3,245, being an increase of 16 on last year's 3,229. There were 265 baptisms, 79 transfers, and 43 gains from other sources. Losses show 28 deaths, 61 transfers, and 282 by revision of roll. The Bible School reports give 44 schools (an increase of 2), with 2,151 scholars and 301 teachers; making a total of 2,452 as against 2,393 last year—a gain of 59. Forty-six scholars united with the church."

For some years the Victorian Women's Mission Bands have been establishing records, and the committee is pleased to announce another record this year. During the past year seven new bands have been formed, and several isolated sisters joined the movement. The amount contributed for the year is £400/10/-, which will be divided as follows:—Home Missions, £200/5/-; Foreign Missions, £160/4/-; and College of the Bible, £40/1/-. Included in the literature for next month is a very fine directory of our Indian work, prepared by Mr. A. A. Hughes. Bands are asked to use it as largely as possible.

In a note of appreciation addressed to the manager of the Austral Co., Bro. Arthur Baker (secretary) writes with reference to the recent conference at Upwey, and on behalf of the members of our Victorian Preachers' Association, refers to the "Christian" as follows:—"We think very highly of the journal, and it adds considerably to the enjoyment of our week in the country to have the paper we all love posted to us. We should like to take this opportunity of saying that we think that the 'Christian' has reached a very high standard as a religious newspaper, and we wish it the wide circulation that its contents merit."

The following item of news from a Melbourne paper does not seem to reflect highly upon the intelligence of a considerable portion of the population of the city: "Decreased business at many city cafes has followed the police ban on tea-cup readers. One Swanston-st. cafe manager said that his trade in afternoon teas had fallen off by 50 per cent. since the ban was imposed. He was losing at least £2 a day in this section of his business, and was trying to think of other forms of entertainment to take the place of the readers. 'Those employed as readers were responsible for building up a big trade in afternoon teas,' he said. 'We used to do about 350 readings on Friday afternoons at 1/- each, but this trade has almost disappeared.'"

The following paragraph is taken from the London "Christian World":—"Under the chairmanship of Dr. John R. Mott, a group of American industrialists, educationists, clergy, lawyers, social workers and others has come to the conclusion that the best method of solving the liquor problem is not by prohibiting the supply of liquor, but by reducing the demand for it. The group met in Atlantic City, New Jersey, and after two days' discussion issued a statement in which it advocates a progressive programme of education among successive generations of youth, with the object of developing a willing obedience to law and an informed public opinion. Only in this way, says the statement, will a progressive reduction in demand for intoxicating liquor be effected."

"Our Church," a little paper issued by the Union Avenue Christian church, St. Louis, U.S.A., in its issue for Jan. 20 contains the following additional information regarding the death of Mrs. W. B. Blakemore. Mrs. Blakemore passed unexpectedly away on Jan. 15. She had been ill for a few days, suffering, it was supposed, from influenza. An infected throat supervened. When Bro. Blakemore left for his preaching appointment on Sunday morning, he left his wife apparently in a satisfactory condition. Returning at 11 p.m., he found her asleep. After reading for a little while, he went into the room again, and found she had passed away. The funeral service was largely attended, both Bro. and Sister Blakemore having been held in high esteem by the church.

Queensland Conference of Churches of Christ, to be held in Ann-st. chapel, Brisbane, at Easter, should have greater attraction than usual for members in the Northern State. It is announced as a Jubilee Conference, and a specially interesting programme has been arranged. H. G. Payne is president. J. E. Thomas and F. T. Saunders are amongst visiting preachers planned to give addresses, the former being the special Conference guest and speaker. The names of E. C. Hinrichsen and other well-known brethren appear in the programme. A souvenir programme, containing photographs of Stephen Cheek and other workers and an historical statement by Alan Price, B.A., in addition to reports of committees and details of public meetings, is available; price, 6d.

Tuesday's "Argus" contains a report of "an unusual ceremony" performed by an Anglican minister in N.S. Wales on Saturday last. "Attended by an altar-boy," we read, "he blessed tennis-courts in the grounds of the Church of England before the mayor formally declared the courts open for play. The new courts will be open for play on Sundays, to which Mr. Frost does not object, so long as it is of a friendly nature, and does not interfere with divine worship." It is interesting reading! The value of the blessing? Well, about as effective as the attendance of the altar boy. But there will be many ready to applaud the man who blesses the easy way, and whose example and influence make religious work harder for believers in many communions.

The jubilee of the Sunday School at Unley, S.A., was held on March 19. Bro. Will Beller spoke in the morning, when a teachers' recognition service was held, and Bro. H. R. Taylor in the evening. The afternoon was devoted to special singing by the school, assisted by an orchestra, under the leadership of Phil Wood. On March 22 a concert was given by the school. Bro. H. R. Taylor presided over a crowded attendance. Each class rendered items. Greetings were received, and read from old teachers and superintendents, and the following past superintendents gave personal greetings: J. P. Jones, W. J. Harris, G. T. Walden, R. Burns, D. Thorpe, R. Harkness, J. W. Cosh. A jubilee birthday cake was cut by Mrs. Bond and distributed to all present. The present officers of the school are: F. A. Messent, superintendent; Stan. Heckley, primary school; Miss F. Bond, kinders; C. L. Johnston, secretary.

Bro. B. W. Manning, of Mile End, S.A., writes: "It is just over twelve months since Bro. Simons and I visited the isolated members living out in the ninety mile desert. We found three of the young men immersed on the previous occasion taking their turn in leading the breaking of bread services at Sherlock and Coomandook. Meetings were held at each centre again, at which a young married couple renewed their vow to Christ. This time we visited new centres where Church of Christ services have never been conducted. We held a united meeting at Kikiki, and some travelled many miles to be present. We had the use of a local chapel building, and at night, when the gospel was preached and Christ presented, four young men stepped out for discipleship. A meeting was held at Coonalgyn, where some of our Mile End members are clearing scrub country. Many were praying for the Lord to open the way for these services, and the interest aroused together with the results achieved have encouraged us all."

### GREAT EASTER GATHERINGS.

Churches of Christ in Victoria.

#### ANNUAL CONFERENCE,

APRIL 12 to 19.

Wednesday, April 12—Women's Conference, Lygon-st., all day.

Thursday, April 13—Lygon-st., 3 p.m., Preachers' Session; 8 p.m., Opening Session of Conference, Presidential Address.

Friday, April 14—10 a.m., General Conference, Lygon-st.; 2.15 p.m., Masonic Hall, Collins-st.; 7.15 p.m., Home Mission Demonstration, Masonic Hall.

Saturday, April 15—Lygon-st., 10 a.m. and 2 p.m., General Conference; 7.30 p.m., Foreign Mission Demonstration.

Sunday, April 16—2.45 p.m., Conference Sermon, Auditorium, Collins-st.

Monday, April 17—Conference Picnic, Wattle Park; 7.30 p.m., C.E. Demonstration, Lygon-st.

Tuesday, April 18—College of the Bible Old Boys' Club Re-union; 10.7 a.m., Train to Mordialloc Park; 5.30 p.m., Re-union Tea and Business Session, Swanston-st.; 7.45 p.m., Social Service Demonstration, Lygon-st.

Wednesday, April 19—7.45 p.m., Youth Rally, Temperance Hall, Russell-st.

You are urged to attend these Annual Inspirational and Business Sessions of the Victorian Brotherhood.



## News of the Churches.

### Queensland.

**Boonah.**—On March 9 a shilling evening in aid of church funds was held at the home of Bro. and Sister H. Muller, a happy time being spent. The church will benefit to the extent of £12. At the new cause started at Aratula some time ago, there are now 20 who come along to the services.

**Annerley.**—On March 7 the Bible School anniversary services concluded with a concert by the scholars. The building was filled to overflowing. Sister Miss Banks has been appointed superintendent of the kindergarten. On March 19 Bro. E. J. W. Caldecott conducted gospel service, when a lad confessed Christ. The Women's Guild held their annual meeting on March 21. Six churches were represented. An offering was taken on behalf of the College of the Bible and Foreign Missions. In view of the critical financial position of the F.M. Committee the church has been pleased to be able to hand over £13 during the past few weeks, the amount being contributed through duplex envelopes and donations.

### South Australia.

**Queenstown.**—On March 26 Mr. Mossop, from Flinders Park church, delivered the exhortation. In the evening Bro. Foote, jr., preached the gospel. On March 20 the monthly meeting of the Band of Hope was held. A good programme was provided; Bro. F. Harris was speaker.

**Semaphore.**—On March 19 Bro. H. R. Taylor gave a very fine message to the church on "The Upper Room." At night Bro. Beiler preached on "A Lover's Confession." March 26, helpful services, Bro. Beiler speaking in morning on "The Marvel of Jesus," and at night on "A Seeking Soul." J.C.E. is doing well; 35 present.

**Glenside.**—Bro. Theo. Edwards, with Mrs. Edwards, is spending a holiday at Victor Harbor. Sister Johnston, recently operated upon for a serious complaint, is making good progress towards recovery. Bro. G. T. Walden took both services on March 26, and spoke to the juniors at their morning meeting. All are indebted to him for fine addresses.

**Mile End.**—Bro. W. Green exhorted at morning service on March 19. In the absence of the preacher, who was visiting and holding services among isolated members in the country, Bro. A. E. Manning, of Grote-st., preached most acceptably in the evening, and a man and young woman confessed Christ. Bro. B. W. Manning spoke at both services on March 26.

**Honley Beach.**—Good attendance on March 19. Bro. Manning delivered a helpful message. Subject at gospel meeting, "On the Way to Calvary." Bro. Manning exhorted the church on March 26 in preparation for the mission to commence April 23; subject, "Christians Awake." Good attendance at night. Bro. Manning spoke on "Looking at the Cross." A married woman confessed her Lord.

**Milang.**—Church anniversary services were held on Feb. 26 and 28. Bro. Wilson gave splendid addresses. Bro. H. P. Manning gave a stirring address at the Tuesday evening meeting. At tea and supper the social time was much enjoyed. Endeavor meetings are interesting and helpful. Strathalbyn Endeavorers paid a visit last week, papers being read by Miss Binney, Mrs. Pring and Miss Menmuir.

**Exeter.**—At harvest festival services on Mar. 12 there was a good display of God's gifts; these were distributed among needy in district. Dorcas sisters commenced year's work on March 16. A very successful concert arranged by Miss I. Bray was held on March 22, proceeds in aid of kindergarten furniture. Bible School is in a flourishing condition. Bro. L. Samuels gives clear and capable expositions of Scriptural subjects.

**Cottonville.**—On March 19 Bro. Train exhorted the church and preached at night; two good messages. On March 26 Bro. Colin Butler exhorted acceptably, and at night all were delighted with the gospel message from Bro. Horsell. About 60 were present at kindergarten picnic in the gardens on March 25. Bro. P. Wood, of Unley, has taken over the practice for Bible School anniversary. Bro. Parker (Long Plains) was present on March 26 for fellowship.

**Unley.**—Eight have been welcomed into the church, six by transfer and two by baptism. Mr. N. R. Hill, of Parkside Baptist church, in exchange with Bro. Taylor, spoke at evening service on March 26. A banquet was given to young people belonging to girls' mission club; 48 attended. A social was given to Miss K. Magarey prior to her marriage. As a soloist she has rendered valuable help in the choir, and the church is glad to know that her services will still be available. Home Mission offering has realised £63 to date.

### Western Australia.

**Victoria Park.**—The second week of Bro. A. G. Saunders' tent mission closed with a total of eight confessions. Three were welcomed into fellowship on March 19, and two more confessed Christ at the close of Bro. Saunders' appeal to the largest audience yet. City and suburban churches are assisting with good delegations, singing and prayer.

**Kalgoorlie.**—Prior to adjourned annual business meeting a young woman was baptised, the first-fruit of the new work in Boulder. Reports of all auxiliaries showed keen interest. Bro. McDiarmid and Mason were elected elders; and Bro. Maloney, Beames, Etheridge, Geo. Morrow, A. Morrow, Tonkin and Wilcox deacons. Bro. Beames was re-elected secretary. Arrangements are well in hand for a mission to be conducted in August.

**Banbury.**—On March 2 a big social was held to welcome Bro. Maiden as evangelist of the church. There were representative speakers from other churches, and also from the various auxiliaries. After the speakers Bro. Maiden responded. Bro. Maiden has given splendid messages to the church, and two youths have confessed Christ. Good meetings are recorded, the seating accommodation being taxed to the utmost. Splendid meetings for the prayer services. The work among the young people's auxiliaries is splendid, good meetings and harmony. Bro. Maiden taking a keen interest in the work.

**Basenden.**—On March 11 an enjoyable afternoon was held at Sister Whitham's home in aid of building fund, 27/- being collected. J.C.E. society held a social in the evening. On Mar. 12 Bro. Berry ably exhorted, and at night Bro. Buckingham conducted gospel service. On Mar. 18 a combined (eastern districts) C.E. rally took place. In the afternoon it was a junior meeting, then a basket tea, followed by an inspirational gathering at night. On March 19 Bro. Buckingham spoke at both services. He gave a fine evening address on "The Manner of Christ's Return." Bro. Smyth is able to attend again.

**Northam.**—The church has still to do without a preacher, owing to financial obligations. It has been held together wonderfully, and all hope soon to be able to invite a preacher to labor in this field. Many members have started a talent scheme to help the finances. The first of a series of social evenings, at which talents are for sale, was held on March 17, and resulted in a profit of £2/12/- as well as a very happy time. At annual church business meeting several new officers were elected. At 9 p.m. on Feb. 18 about 40 met for a session of prayer (a day of prayer). The K.S.P. club is re-opening under the leadership of Bro. S. Slade.

**Fremantle.**—At the business meeting of the church on March 15, the proposal of the officers to borrow £350 for erecting a building for Palmyra work was endorsed. It is proposed to do the work by voluntary labor. The meeting decided to change the term of Bro. R. Raymond's engagement from two to five years. The sisters' Dorcas and church aid society raised £49 last year, about half of which was given towards renovation of the memorial hall. Their objective for 1933 is to have the main building re-lighted on a better and brighter plan. Their president is now Mrs. Foster; secretary, Mrs. Cooper. Miss Wright is now assistant organist, succeeding Miss Brenda Vanstan (now Mrs. Doohan, of Beverley). Young people of church are conducting an evangelistic mission from March 19 to 26, with Bro. R. Raymond as missionary.

### Victoria.

**Moreland.**—Six young people were received into fellowship at morning meeting on March 26. At the close of Bro. Arnold's gospel address five others confessed Christ.

**Wargan.**—Morning service on March 5 was taken by Bro. Potter and R. Neville, of Merbein. Sunday School attendances have been rather low of late, but a revival of interest is expected.

**Hampton.**—Good meetings on March 26 for 22nd anniversary of church. J. E. Webb in the morning and K. A. Jones at night gave addresses on the Word of God. A man confessed Christ at the evening service.

**Ararat.**—On March 19 harvest thanksgiving services were held. Tables were laden with gifts. Bro. Lang preached appropriate addresses. On March 20 the gifts were sold, and a good amount was raised. Better attendance at recent weekly prayer meetings.

**Warracknabeal.**—On March 18 a very successful working bee was held, when the seats and the inside fittings of the chapel were polished. There was a good muster of workers. On Mar. 12 Sisters Miss Hart and Mrs. Hart, from Unley, S.A., were present.

**Geelong.**—A most impressive memorial service for late Bro. Putland was held last Lord's day evening. There was a large congregation. A duet was rendered by Mrs. Carr and Miss Barnes. Preparations are being made for Bible School anniversary.

**North Williamstown.**—On Mar. 12 Bro. H. Saunders preached his farewell sermon. Lady members of L.O.L., No. 6, were present. Bro. H. A. Hunt commenced his work on March 19. On March 22 a well-attended welcome social was held. Bro. Hunt preached splendidly on Mar. 26.

**Kyneton.**—The ladies' aid has recommenced work for the year. Scholars and Sunday School teachers are preparing for S.S. anniversary. On March 26 harvest thanksgiving services were held, with splendid collection of fruit and vegetables, which were afterwards given to social service work.

**Horsham.**—Christian Endeavor society had an attendance of 32 at last week's meeting. Attendance at mid-week meeting has also shown an increase. A fine interest was manifested by attendance at harvest thanksgiving services last Sunday. Bro. J. O. Methven's appropriate addresses were appreciated.

**Ringwood.**—On March 25 Bro. Candy addressed both services. In the evening a district church parade of Protestant Alliance lodges was held, with a large attendance. Bro. Vernon Barber rendered a solo. Bro. Candy gave a stirring address on "Christ in the Old Testament." Auxiliaries are in great heart.

**West Preston.**—On morning of March 19 Bro. J. D. Lang spoke. One was received into fellowship. At night, after Bro. Robbins' address, a young man confessed Christ. On March 26 Bro. A. E. Wood and H. B. Robbins spoke. One confession at evening service. A fine feature of the work is the attendance of members at Lord's table; 75 per cent. attendance during February.

(Continued on page 204.)



## Foreign Missions.

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

### W. M. CAMERON AND WIFE LEAVE SHANGHAI.

We report with regret the leaving on March 7 of Bro. and Sister W. M. Cameron for their home in Great Britain. Their address for the present is care of the Royal Bank of Scotland, 3 Bishopsgate-st., London, E.C.2, Great Britain.

Our brother and sister have been our honorary missionaries in Shanghai for over twelve years. Bro. Cameron has spent more than thirty years of his life in China. He has been one of the prominent workers in the American Bible Union in that country. He went to China from Scotland, where he was a member of Shawlands Church of Christ in Glasgow. Some of Bro. Cameron's friends sent money for the building of a baptistry in our property at Kwenming Rd. Bro. Cameron brought to his work great ability and consecration and faithfulness. We could not have carried on our work in Shanghai without his valuable help. Not only has he served without any remuneration, but has been a liberal contributor to the work. Our Board wrote him a letter of appreciation, and assured him that the whole of the Australian brethren feel greatly obligated to him and his good wife for the work that they have done at Kwenming Rd. The headmaster of the school, Bro. He Siu Wu, with the help of friends, has purchased the property and will continue the church and school work as heretofore with no cost to the P.M. Board. The Board, however, has agreed to contribute a small pension sum to those who have been co-workers for years past. This will amount to forty pounds a year. Bro. Hu will make half-yearly reports of the work to the Board.

The money received for the property has enabled us to pay off our overdraft in China, and the balance will be used for work there.

The prayers and best wishes of our brethren in Australia will follow Bro. and Sister Cameron as they enjoy the twilight of their lives in their own country. We suggested that he visit Australia on his way home, that he might be personally thanked for his great service, but this was found impossible.

### MISS BLAKE'S EXPERIENCES.

(This letter of Miss Blake will, I am sure, be read with great interest.)

Baramati,  
Poona District,  
8/2/33.

Dear Sisters,—

It has just occurred to me that I had better get busy and write my monthly letter. In a day or two I may have such a sore arm that I won't feel like writing. Smallpox is very bad in Bombay Presidency at present, and the authorities fear an epidemic, so some of us have decided that we had better be vaccinated. I felt it was wise to be done, as last week we visited farmhouses in three different directions from Baramati and heard the same story—"people down with smallpox." Indeed, at one place a young man came and sat not far from me. I happened to look up at him and noticed his face. "You have fever." I felt a bit uncomfortable, as his next-door neighbor was moaning terribly when we passed the house, and on stopping to make inquiries we learned it was the fifteenth day of smallpox with him.

Our evangelistic work takes us out into all manner of places. We never know what we may come up against. I tell our women over and over again that, while we should not run heedlessly into danger, still we can trust our Lord to keep us safe if we should accidentally come in contact with persons who have contagi-

ous diseases. "The plague shall not come nigh thee," is a promise we can well claim.

Last week we were at a farmhouse where there was a little girl sick with fever. For seven days she had lain there hardly taking any nourishment. And because she made such a fuss when they tried to force her to eat or drink, they were just letting her lie. Neighbors had told the parents that she was possessed of an evil spirit, and that being the case, of what use was it to try and help her to get well? No medical help had been sought. "We all sat up around her and cried last night," the mother told us. It looked like pneumonia to me, but I was afraid all our advice and suggestions as to calling the doctor was just so much waste breath. I wonder if the little mite is still alive?

I am sure you will rejoice with me when I tell you that it is really marvellous how the people listen to the gospel now-a-days. We rarely meet any who scoff or mock. There seems a genuine desire to listen, and many display a real interest in the message. I try over and over again to instill it into the minds of the Bible-women that they must preach "Christ the crucified, and his resurrection" every time they give a message. They are very faithful, and I am sure that God is blessing their work. We use pictures a great deal, because the ignorance of some is so dense that very little is able to get in at ear-gate. Eye-gate is much easier for us to send in our message.

As Easter draws near I am trying to make the settlement women, and especially the new converts, understand a little more clearly why we keep this season so sacred. And with the aid of this roll, we can make them realise something of the sorrows and indignities and sufferings Jesus bore on their behalf. Old Chandrawallibai, who has been a great old warrior in her day (ere her conversion) wept when she saw the picture of the lonely Christ standing bound before the high priest. Again I say "Thank you," who-soever you were that sent those pictures out to me.

By the way, this same old woman sat very quietly in class one day recently. I asked her the reason, for as a rule she is a great talker. Her tongue, indeed, has got her into many scrapes in the bad old days, and even now it requires to be brought under control very often. Her answer showed me that the work of grace is going on in her heart. "I've got the Lord's peace in my heart," she said.

May he continue to give her, and indeed all of us who love him, that "peace which passeth all understanding." We need it in these days

of stress, do we not? It was his parting gift to his disciples, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

My best love to you all.

I remain,  
Your co-worker in Christ Jesus,  
Vera R. Blake.

### SACRIFICIAL GIVING.

It was thanksgiving Sunday at the mission station, and the native Christians were each to bring an offering and place it upon the communion table. One poor old blind lady had brought her most precious possession—a little bag of much-valued grain. Her grandson had called early at her little hut that morning and had brought her some of his own grain, saying, "Here grandma, I have brought you something that you can give as your thank-offering." But the old lady refused his gift saying, "Oh, no, I cannot take that. I must give something of my very own." Going into her hut she groped along a ledge and found her own precious grain which she had stored up from time to time. As she was being led to the communion table she was heard to say, "There, Lord, is my offering. It is only a little, Lord, but I give it to you for sending your dear Son to die for me."

Another old soul, who had no relatives, and who was very poor, used to walk eight miles to attend a mission service. The missionaries gave her sixpence a week in order to keep her from starving, and out of that small sum she regularly brought a half-penny every Sunday morning for the offering. One Lord's day morning one of the missionaries happened to be looking along the road she usually came by, and he noticed that the old lady, on coming within sight of the little church, stopped, felt in her dress, stood thinking for a moment, and then deliberately turned about and set off back from where she had come. Guessing what had happened the missionary ran after her, and after a great deal of persuasion, brought the old soul back to the church. She had forgotten her collection, and was starting to walk back the eight miles to her hut in order to bring it. Is not this an illustration of what the Saviour said about the woman who washed his feet with her tears? "She loved much, but to whom little is forgiven, the same loveth little," and as a result will give little.—"N.Z. Christian" (adapted).

**BIRTHDAY PRESENTS.**—The better bound copies of the Churches of Christ Hymn Book make excellent presentation. The qualities are: Rexine, 6/-; Roan, 7/9; Morocco, 10/-. Postage, 2d. book extra in Australia; 4d. to N.Z. Gift Lettering: 2 initials, 1/9; 3, 2/-. Short name, 2/3; long, 2/6.

## YOU SHOULD FACE THE FACT

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!

## STATE SAVINGS BANK OF VICTORIA

For Ninety Years the People's Bank.

ALEX COOCH, General Manager.

Reserve Fund, £3,000,000



# The Feast of the Passover.

*Time of Last Supper.*

L. Abramovitch.

Was the last supper of our Lord with his disciples held at the divinely appointed time? Bible students have found it very difficult to decide.

The Synoptical Gospels speak of it definitely as "The first day of the feast" (Matt. 26: 27); "The first day of unleavened bread" (Mark 14: 12); "The day of unleavened bread when the Passover must be killed" (Luke 22: 7). The Gospel according to John, on the other hand, says, as definitely, that it was "before the feast of the Passover" (John 13: 1). Also that on the following morning the priests, the scribes and the rest of the leaders of the Jews, "went not into the judgment hall, lest they should be defiled; but that they might eat the Passover" (John 18: 28); because it was the preparation, i.e., the eve of the Passover (Erev Pessach in Hebrew) (John 19: 14, 31, 32).

There is not, however, any contradiction between the Synoptical Gospels and that of John's Gospel. It was both the divinely appointed Passover night, as well as "before the feast of the Passover."

For quite a long time before this, the priesthood, the temple services with all its management, were in the control of the Sadducees. Many a conflict, therefore, took place from time to time between them and the Pharisees with regard to the Paschal moon, by which they were guided in fixing the dates of the Passover and all the other feasts of the year. The Pharisees held that on whatever day in the week the first day of the Passover happened to be, the Omer, i.e., "the sheaf of the first-fruit of the harvest," was to be waved before the Lord "on the morrow after the Sabbath" (Lev. 23: 11), i.e., after the first day of the feast, which was a Sabbath to all intents and purposes—"a holy convocation: ye shall do no servile work therein" (Lev. 23: 7, 8). It did not matter therefore on which day of the week the first day of the Passover happened to come, on the fourteenth day between 3 and 6 p.m. the lambs were to be killed in the Temple court, and eaten at night, which is the beginning of the fifteenth. The Sadducees, however, interpreted the "morrow after the Sabbath" to be the first day after the weekly Sabbath. Now, as the feast of the Passover was fixed by the Paschal new moon, the Sanhedrin were guided by the testimony of witnesses who stated that they saw the birth of the new moon from such and such a mountain, at such and such an hour, of such a day, etc., by which they fixed the feast of the Passover. But before they came down to testify personally, they kindled bonfires on the crests of the mountains from which they first espied the new moon, as a signal of the fact to the authorities. We have it recorded in the Talmud, however, that the Sadducees used to suborn men to testify falsely to the Sanhedrin that they saw the new moon a day earlier or a day later, in order that the Passover should come on a Friday evening. There is a record in the Talmud, Tract Rosh Hashanah,† that they actually paid the sum of 400 zuzim (a zuz was

equal to the Greek drachma, about 9½ pence), in order to deceive the Sanhedrin and to cause the Passover to be eaten on a Friday night, so that the presentation of the "sheaf of the first fruit" might be brought into the Temple on the first day of the week.

As a result those who knew of this fraud observed the feast on the proper night, but without the Passover lamb; because it could not be killed in any other place than the Temple court, and that was under the management of the Sadducees and their officers, and was closed till the following day, which was Friday.

Such was evidently the case with the last Passover of the Gospel records. All the four Gospels testify that our Lord observed the feast with his disciples on the night before he was crucified, which was Thursday night. The Synoptical Gospels, therefore, speak of it as the divinely-appointed Passover night, when those among the pious who knew of the Sadducean fraud, observed the feast, but without the lamb. Instead of it, after the meal was finished, they partook of a small piece of unleavened cake each, to remember the Passover lamb.

The Gospel according to John, on the other hand, speaks of the official—the popularly accepted—Paschal date. He therefore states that it was "before the feast of the Passover." This explains why the disciples thought that Judas, on leaving the table before the meal actually ended, went out to buy the things needed for the feast; because business went on at the time as usual. Otherwise it would have been like a Friday night, and all business would have to be closed.

(Here I desire to add the Talmudic statement in "Pesachim, chap. "Rabbi Akiba," fol. 86, page 2, viz., "Israel ate the Passover before leaving Egypt on a Thursday." So did our Lord observe the Passover with his disciples on the 15th of Nisan, which was then on a Thursday. This is a very significant and a most interesting coincidence.)

In the light of this fact, our Lord's saying, "This is (i.e., typifies) my body," "this is (typifies) my blood" (Matt. 26: 26-28, etc.) becomes more interesting than ever, because in anticipation of the cross he was the true Passover Lamb, and the antitype of the Passover of Egypt. Therefore—

1. There was no lamb on the Lord's table. It was not needed because the Lord Jesus, our Messiah, was himself the Lamb.

2. He was the first Passover Lamb, "The Lamb of God" (John 1: 29), "without spot or blemish" (1 Pet. 1: 19), killed on that memorable Friday, and just as the Temple gates were thrown open, and before any lambs had been killed there, our Lord announced the fact from the cross that, "It is finished." He had thus fulfilled the law (Greek "Pleroma," to fill up what was lacking), for which purpose, he said, he came (Matt. 5: 17, 18), and also proved that he was the last, the true God-appointed and God-accepted Passover Lamb.

3. The Sadducean fraud, by which they forced the first day of the feast to be later than it should have been, i.e., to begin on Friday night instead of on Thursday night, enabled our blessed Lord to be "sacrificed for us" as our Passover, just when the priests were beginning to kill the lambs within the Temple court. It is thus that he ushered in the great spiritual feast, which all his true followers are bidden to keep and rejoice in (1 Cor. 5: 8).

4. As the antitype of the first sheaf wave-offering (Lev. 23: 10, 11) our Lord rose from the dead just when this God-ordained offering was being brought into the Temple.

## PRINTING

is a very important part of Austral activities. Will you please remember this when you have a job of printing—large or small? We shall be glad to submit an estimate.

528, 530 Elizabeth Street, Melbourne.  
F 2524.

## CELEBRATE the 80th YEAR

of the Restoration Movement in Victoria.

Our first cause began in 1853. The first Home Missionary Committee was appointed in 1872.

Home Missionary work has meant much to our development in Victoria.

LET US MAKE OUR 80TH YEAR A

## Home Mission Year

and let it mark a great advance.

When you give to Home Missions you strengthen all our work.

Send now to

W. Gale,  
Home Mission Office, T. & G. Building,  
145 Collins St., Melbourne, C.I.

A Sympathetic and Efficient Understanding, achieved by Long Years of Experience.

We would appreciate an opportunity to serve you when in need of a competent FUNERAL DIRECTOR

**LEWIS - - Undertaker**  
PHONES: J 1066, J.W. 1579 and 3029.

3rd Floor **B. J. KEMP** Phone 8604  
Book Building, 288 Little Collins St. MELBOURNE  
Manufacturing Jeweller  
DIAMOND RINGS, MEDALS, WATCHES, TROPHIES  
YOU CAN DEPEND ON ME

## LEARN BY POST

(Pittman's Correspondence Courses.)

The subjects are Preaching, Speaking, Bible Study, Bible Analysis, Bible Doctrine, Church History, Christian Evidences, Grammar and Composition, Teacher Training, Elocution, Church Efficiency (for Presidents, Officers, Secretaries and Treasurers), Paul's Life and Work, Women of the Bible.

Terms: £2/2/- per Quarter.

These lessons help towards efficiency in service, which should be the aim of all.

Enrol me as a Student in } Course.....  
Send Particulars re }

Name..... Address.....

Fill in above, and post to

J. C. F. PITTMAN,  
7 Bowen St., Camberwell (Tel. W 5154).  
(Enclose 2d. Stamp for postage.)

SEWING MACHINES, new or used, any make, any price, any terms, sent anywhere. Ward Bros., Repairers, 36-38 Errol-st., North Melbourne. Phone, F 3985.

\* See "Rabbi" and "Eben Ezra" on Joshua 5: 11, where they point out that the Sadducees were wrong in interpreting the words, "The morrow after the Sabbath," to mean the weekly Sabbath.

† Sanhedrin chap. 2, Mishnah 1; Rosh Hashanah fol. 22, also chap. 2 Mishnah 1 and 2, where it has been clearly established the intentional fraud on the part of the Sadducees, there called "Anikorsim," as well as "Boethusim." See also "Rabbi," vol. 1, "Hilchoth Kidus Hachodesh," chap. 2, Mishnah 2.



## News of the Churches.

(Continued from page 201.)

### Victoria.

**North Richmond.**—March 26 was the first Sunday of the Bible School anniversary. Bro. Graham (Malvern) addressed the church; Bro. Arnold (Moreland) gave a fine talk to the scholars; Bro. Sparks, returned from holiday, preached at night. The singing of teachers and scholars was up to the usual standard.

**Ballarat (Peel-st.).**—Attendance and interest in morning and gospel meetings are well maintained. As a result of a ballot Bro. Thomson has been offered a re-engagement. Y.P.S.C.E. has been actively engaged. A visit was paid to York-st. society last week, and on Sunday morning the jail was visited for a combined service.

**Carnegie.**—Appreciated addresses have been given by H. J. Patterson, of Gardiner, and S. Neighbour, of Essendon. Sympathy is expressed to Sister Mrs. Hughes in the loss of her mother. The health of Bro. James Smith is still causing much anxiety. An after-church C.E. service of praise and testimony was greatly enjoyed on March 26.

**Brunswick.**—Harvest thanksgiving services were held on March 26, with a fine display of produce, etc. Bro. T. Fitzgerald, of Collingwood, spoke in the morning on "Retrospect and Prospect." At the gospel meeting Bro. Pittman spoke on "White unto Harvest." Mrs. Pittman rendered a solo, and Endeavorers assisted with an item. Attendances at all meetings were good.

**Northeast.**—Splendid meetings on March 12. Harvest thanksgiving was celebrated. All goods were given to deserving cases. At gospel service on March 19 three young men and one young lady confessed Christ after Bro. Saunders' address. Bro. Snow was speaker at morning service on March 26, Bro. Saunders at night. Two received into fellowship. K.S.P. club has been reorganised.

**Coburg.**—Throughout the past month the work has become more consolidated, and shown brighter prospects. Greater interest is being taken in all departments, and for a forward movement. Under the auspices of the P.B.P., Mr. W. S. Binks addressed a large audience upon "Character Analysis and Vocational Guidance." Preparations are well advanced for Bible School anniversary.

**Kaniva.**—Opening addresses on fundamental subjects were given by Bro. Withers on Mar. 19. Powerful gospel message, the title being "Finally God." A lad made the good confession. Mar. 26, services up to the usual high standard. Morning worship and breaking of bread held at the new cause at Yearings, over 25 present. Bro. Withers' gospel appeal on "The Word of God" was inspiring.

**Merbein.**—On March 5 Bro. A. J. Chislett spoke at both services. The young people held their first "fellowship night" on March 7, when 36 attended and spent an enjoyable evening. A Bible class has been commenced. Harvest thanksgiving services were held on March 12. Bro. Robinson spoke in the morning. In the evening there was another record gathering, Bro. Brooke speaking on "A Threefold Fool." The church is aiming to raise £50 for debt reduction by June 4. The preacher recently was elected president of the newly-formed Sunraysia District C.E. Union.

**Bendigo.**—On March 18 a picnic was held in City Park in aid of a stall at fair for church building fund; £6/10/- raised. On March 19 Bro. Hurren conducted well-attended services. Bro. E. Dous visited Harcourt. Five new members at J.C.E. On March 26 members of church cricket club and friends visited Maryborough to play a game there. The church provided meals, and entertained the visitors at a social. Very fine gatherings on March 26. Anniversary practice has commenced in Bible School. Senior classes and teachers had tea in the vestry, a profitable time being spent. Bro. W. Martin visited Harcourt.

**Melbourne (Swanston-st.).**—Last Sunday week Bro. Allen Brooke, of Cheltenham, was morning speaker, and Bro. A. L. Gibson was evening preacher. Both addresses were most helpful and much appreciated. On Sunday Bro. Dawson resumed after a holiday in Sydney, and delivered two excellent sermons. Mrs. Taylor was soloist in the anthem sung by choir, "Jesus, Priceless Treasure."

**Ormond.**—On March 12 Bro. Baker was back from holidays; he began his seventh year with the church. He gave splendid messages. Mar. 19, harvest festival; Bro. Benn gave a splendid message. Fair meeting at night. March 26, good meetings. Bro. Baker spoke on "The Fulness of the Ministry." Fine message at night. Two men and one girl baptised. Splendid attendances at prayer meetings of late.

**Middle Park.**—Excellent attendances on Mar. 26. Bro. Gray gave splendid messages. After his gospel address three young men made the good confession. On March 23, church members gave Miss Lorna Morris a kitchen tea. Bro. Brooker, Dowell, Ritchie, Annear, Morse and Annetts have been elected deacons. Members of K.S.P. club won the shield for the fourth time in succession at combined annual sports.

**Collingwood.**—On March 12 Bro. R. Burns was morning speaker. Bro. Fitzgerald preached at night. One young man decided for Christ on March 19, Bro. Fitzgerald speaking at both services. At the evening service the young man was immersed. On March 26 Bro. Pittman, of Brunswick, was morning speaker. Bro. Fitzgerald preached at night. One young lady was immersed. Miss Ruth Gray rendered two solos.

**Coomealla.**—Services were well attended on March 5. Bro. Brooke spoke in the morning on "Safeguarding the Thought-Life," and in the evening Bro. Macnaughtan gave a stirring address on "Christian Unity." The monthly gospel services have proved abundantly worth while, and attendances have grown considerably. Sunday School now has 50 scholars enrolled, and is doing good work under Bro. Fechner's able leadership.

**Newmarket.**—On March 19 Bro. G. Emmett spoke at morning service, and Bro. Black at night. After Sunday School members of C.E. visited Mrs. Weiss, an aged lady who has been bedridden for two years. A picnic was held by a party of young people on March 20 at Bannaring. On March 23 a visit was paid to Essendon church. Bro. Black addressed both meetings on March 26. Preparations are in hand for S.S. jubilee.

**Thornbury.**—On March 26 harvest festival was celebrated by large gatherings morning and evening. 179 broke bread for the day. Fine display of fruit and vegetables. Splendid addresses by Bro. W. Jackel. Two were received into fellowship. Endeavor meetings, held Wednesday nights, are increasing in numbers. Prospects are very bright. On March 12 Bro. A. A. Hughes, of India, was speaker at all services. His talk to the Bible School was particularly interesting.

**Carlton (Lygon-st.).**—Bro. Ennis was with the church on Sunday, and conducted all services. In the morning he outlined some standards of Christian living. At night another fine audience gathered to hear his message. Bro. Ennis conveyed to the church loving remembrances and best wishes received in a letter from Bro. and Sister A. G. Saunders, in Subiaco. Fellowship was enjoyed with Bro. and Sister R. K. Whately and family, and with Miss Stahl, from Kalgoorlie, W.A.

**Camberwell.**—Meetings on March 26 were exceptionally well attended. In the morning Bro. J. Gray, of Gardenvale, presided at a special thanksgiving service in connection with the golden wedding of Bro. and Sister J. Barnack. Many relatives and friends were present to join in the services. In the afternoon the S.S. anniversary was continued with the scholars giving a tableau, "Children of the Bible." At the gospel service Bro. Hughes spoke to a crowded audience on "The All-sufficient Christ."

**Yarrowonga.**—Splendid Bible School anniversary services on March 26. Chapel crowded at worship service, when Bro. A. Hughes gave a splendid message. Another crowded meeting in the afternoon, when Bro. Hughes addressed the children. Singing by scholars, under baton of Bro. Searle, was very good. Fine attendance at evening service. At close of Bro. Hughes' address a Bible School scholar made the confession. 74 broke bread for the day.

**North Essendon.**—On March 19 Bro. R. P. Williams commenced his ministry with the church, giving fine addresses to good meetings. He is taking the series suggested by the preachers' conference. On March 22 a party of 24 attended the mission at Essendon church. Services on March 26 were nicely attended, and addressed by Bro. Williams. Bible School has not been so well attended lately, and a plan has been adopted to try to check the drift.

**Ivanhoe.**—Bro. Dudley addressed the church on March 26. Good meeting at night, Bro. Watson speaking. A young lady confessed Christ, was baptised, and received into church fellowship the same hour. The church has released Bro. Watson for three months to enable him to assist the F.M. committee in connection with the annual offering. After a severe illness Sister Mrs. Horgan entered into rest on March 27. The church sympathises with the bereaved.

**Oakleigh.**—On March 19 Bro. Scambler addressed the morning meeting; a number of visitors were present. Bro. Mudge spoke at night. On 26th Bro. Mudge spoke in the morning. One young lady was received into fellowship by faith and baptism, and one young man by letter. Seating accommodation was filled, and again at night, when Bro. Mudge spoke on "The Authority of Christ." The choir rendered an anthem. Bro. Brown is out of hospital, but still very sick.

**Gardiner.**—On March 26 the three C.E. societies held special meetings and a rally. All the gatherings were very successful. Endeavorers read lessons and distributed emblems in the morning, when H. J. Patterson gave an address on the Bible. The evening service was also very well attended, and at an after-church rally at 8.30 a very large company gathered. At this Mr. Forward (Congregational minister) gave an address. Mr. L. Butler effectively led the singing at the rally.

**South Melbourne.**—On March 19 Bro. Burgin spoke in the morning on the "Plea of the Churches of Christ." In the evening a memorial service was held in honor of Bro. J. Jaques, who recently fell asleep in Christ. Bro. Clay and Morgan spoke of his fine character and Christian life. Bro. Burgin spoke on morning of March 26 on "Giving the Whole Gospel to the Whole World," and at the gospel meeting on "Heaven or Hell—Which?" An instructive question night was held on March 22.

**Mildura.**—Sister Cook was baptised on Mar. 12 and received into fellowship on 19th. A C.E. Union has been formed in the district, the local society being represented. On March 14 the intermediate and young people's C.E. societies visited Red Cliffs society, and took the meeting. The societies, in conjunction with choir, paid the monthly visit to hospital on March 10. On morning of March 19 Bro. Macnaughtan's address on "Our Father which art in heaven" was most impressive. In the evening his subject was "Uncomfortable Beds."

**Footscray.**—The district Endeavor Union rally was held at Raleigh-st. on afternoon and evening of March 18, meetings being highly inspirational and fairly well attended. The special series of subjects were commenced on Mar. 19, Bro. D. D. Stewart preaching morning and evening, and at Tottenham Bro. H. Pietsch preached the gospel. On March 26, at Raleigh-st., Bro. D. D. Stewart addressed both services, two boys of the Bible School making their decision at evening service. At Yarraville branch of the Bible School (Powell-st.), there were 13 new scholars. At Tottenham Bro. Pietsch, sen., delivered the gospel message.



**Fairfield.**—Bible School has just concluded a successful efficiency campaign. Church annual meeting was held on March 22. Bro. Dow has been engaged for a further period as full-time evangelist. Large meetings have been the rule during recent weeks. Auxiliaries are all healthy. Following officers were elected:—Elders: F. Phillips, S. J. Northeast, F. E. Smith; deacons: G. Porter, H. Norman, J. Pascoe and J. T. Smith; secretary, F. E. Smith; Bible School supt., J. T. Smith; organists: J. Smith, H. E. Rasmussen; J.C.E. supt., Miss Henderson.

**Chelsea.**—Bible School anniversary services on March 26 were well attended. At 3 p.m. Bro. Reg. Clarke gave an excellent illustrated address, and at 7 p.m. Bro. J. Methven was the speaker. The children's choir was much appreciated under leadership of superintendent Bro. Bickford. Fellowship of local Bible Schools at afternoon service was again enjoyed, and many visitors from Frankston came in the evening. Frankston work is progressing, Bro. Manning assisting. A Bible School has been formed, and weekly meetings continue in the high school hall.

**Fitzroy (Gore-st.).**—Bro. Rough spoke at both services on March 26. In the evening Bren. R. Shephard and W. Cousins rendered a duet. On March 15 an enjoyable social was held by the social committee. On March 25 the J.C.E. held a happy reunion of past members. On March 26 Bro. Rough spoke at both meetings on "The Written Word." Sister Miss Sawyer was present after holiday to N.S.W. Members regretted to hear of the passing away of Sister Mrs. Williams on March 24. She was buried on March 27. Bro. Rough and Swain conducting the service.

**Drumcondra.**—Meetings very well attended on March 26. Bro. R. A. Banks spoke on "The Christian and His Bible" and "The Word of God." On March 23, at the annual business meeting of the church, the following were elected: Secretary, Bro. Alan F. Leigh; assistant secretary, W. Readhead; treasurer, Bro. P. Goodwin; organist, Sister McKay; assistant organist, Sister Wiltshire; deacons, Bren. Patrick, Goodwin (2), Cambridge, Tattersall, Readhead (2), and A. F. Leigh; deaconesses, Sisters Meyers, Haines and Tregurtha; superintendent Y.W.L., Sister V. Goodwin; agent for "Christian," Sister Haines; press correspondent, W. Readhead.

**Caulfield (Bambra-rd.).**—On March 22, 32 attended midweek prayer meeting; Bro. Crowley gave a fine address. On March 26 the Endeavorers held early morning prayer meeting. Good attendance at morning service, Bro. Youens giving a helpful message. At 3 p.m. the Bible School commenced its anniversary services, with singing special hymns and distribution of prizes. Good attendance of parents. In the evening the chapel was full, Bro. Youens giving a fine message. Singing of the children, under leadership of Bro. C. Smith, was enjoyed throughout. On March 15 the kindergarten department anniversary took the form of a harvest festival, with a wonderful response of goods, which were distributed among the needy. Bro. Youens gave the address.

**Ascot Vale.**—Meetings are well attended. Happy fellowship in the church generally, and keen interest in all young people's departments. On March 11 a successful sale of work was held in connection with the Sunday School. Saturday night Bible study circle has a delightful time; Bro. Snow is leader. On March 26, at anniversary services, Bro. W. W. Saunders, of Northcote, spoke in the morning. Bro. H. J. Patterson gave the children a talk on "Traps." Bro. Snow gave the gospel address. Big crowd afternoon and evening. Children sang well under baton of Bro. C. H. Payne. Bro. W. Brown and Bro. H. Kirby have been appointed to set up the Lord's supper in the homes of the sick and shut-in folk of the church. On March 23, at the prayer meeting, a very impressive installation of K.S.P. officers was witnessed. The morning league is well attended each Sunday.

**New South Wales.**

**WAGGA.**—A welcome social was tendered Bro. and Sister Wakefield on March 22, and an enjoyable time was spent by all. Bro. Wakefield took up duties with the church on March 19. Meetings bright, and well attended.

**Burwood.**—The work continues to progress steadily with increased attendances at gospel and mid-week meetings. Men's fellowship meetings attract great interest. The church is looking forward to mission with Bro. Paternoster as preacher. We are glad to report Bro. J. Crawford's improvement in health after illness.

**Sydney (City Temple).**—There have been increasing attendances at all meetings of late. On March 19 a man confessed Christ. March 26, the morning meeting was broadcast by 2CH, when the preacher spoke on "The World's Most Wonderful Book." There was a fine meeting at night, and at the close of an address on "The Emancipation of a Secret Disciple," a young woman accepted Christ. Our aged Sister Coleman has been bereft of her husband.

**Ryde and Ermington.**—Two have been baptised since last report. Bro. Thompson immersed Bro. Glen Willis at Ermington on Feb. 19, and Bro. Sutton immersed Bro. Isdale at Epping on March 15. The latter made his decision in a cottage meeting in his own home, and is within a few days of his seventy-seventh birthday. Week night meetings were to commence at North Ryde on March 22. A recent address by Bro. Chamberlain was encouraging.

**Mosman.**—Victorian visitors on March 12 were Miss Munro, of Fairfield, and Mr. and Mrs. Woodbridge, of North Richmond. Bro. Roy Acland concluded his addresses on the Beatitudes, "For My Sake." At night Mrs. Aldred, mother of two girl members, and Wm. Watts were baptised. On March 19 these two were received into fellowship by Bro. Harbutt. The exhortation was given by Bro. Morgan, of Paddington, on Col. 3: 1-3; Bro. Acland's evening message was "Pictures of Jesus," T. P. Dale being soloist.

**Enmore.**—Mrs. Moran and daughter were visitors on March 19. 264 were at Bible School. Mr. Paternoster spoke morning and evening. The Dorcas annual meeting was held on Wednesday, Mrs. Paternoster, the president, in the chair. The secretary, Mrs. Rofe, reported over 500 garments distributed, and the treasurer, Mrs. Vereco, stated that since last report £157 had been raised. School picnic at Riverside Park on March 25 was a great success. Anniversary services on Mar. 26 were well attended. Bro. Paternoster spoke to the children at night on "Lessons from the Wireless."

**Grafton.**—At annual church business meeting on Feb. 23 a satisfactory year was reported. There were thirteen confessions and twelve baptisms during the year. Treasurer showed that finances were very satisfactory. Deacons were elected as follows: Messrs. Bowtell, Foster, Fernance, Reeves, Leslie, Leonard and Watts. On afternoon of March 19 the men's brotherhood entertained a large representation from other communions. Envoy Jenkinson (Salvation Army) gave an interesting address on the Southern Cross. An enjoyable tea followed, after which Mr. Greenhalgh gave a very stirring gospel address on "The Second Death."

**Auburn.**—Bro. P. J. Pond is in the midst of a six-months' ministry with the church. There is growing interest in Sunday services, and all auxiliaries are active. Bro. R. Hicken is superintendent of the school and Bro. R. Harrop secretary. Sisters' Dorcas restarted with Mrs. Woolley as president, and Mrs. Crouch as secretary. Miss M. Arrowsmith is superintendent of C.E. society. Miss V. Ruddle is P.B.P. chaplain, and Bro. W. Youngusband is K.S.P. chaplain. The choir leader is Bro. R. Smith. Men's Fellowship has Bro. Willis as chairman. Mid-week prayer meeting is well attended, attendance being from 40 to 50 present. The branch work at Clyde is under the energetic leadership of Sister Jefferies and Bro. G. Wilson. Others are rallying to the work there.

**Broken Hill.**—On March 12 harvest thanksgiving services were held. At a good meeting, Bro. E. G. Warren exhorted on "Harvest Lessons." At 3 Bro. A. Clark conducted a young people's service. At night Bro. E. G. Warren gave a good message on "The Spiritual Harvest." The choir rendered splendid service. On March 19 church anniversary services were held. The evangelist exhorted on "Life's Experiences," and before a splendid evening congregation preached on "Christ's Call to His Sleeping Church." The message was well received. The choir rendered three anthems. Bible School, girls' club and Bible class are all in a healthy condition. The church finds it difficult to meet financial obligations on account of many members being out of employment. Railwaytown continues to have delightful morning meetings.

**Inverell.**—On March 15 Bro. Hagger was welcomed at a tea meeting arranged by ladies' guild. The gathering was a huge success; over 200 present. Bro. Hagger gave an inspiring address on "The Need of the Hour." Our brother has been preaching each night in the country, sometimes holding two meetings. His messages have been most helpful. On morning of March 19 he gave a most beneficial address at Inverell. At night the gospel meeting was well attended, Bro. Hagger delivering another splendid message. The church hopes to have him with them sixteen days altogether. Sunday School is doing well under Bro. Brightly. Three more new scholars were added on Mar. 12. Bro. Hagger's visit came to a close on Mar. 23. After a beautiful consecration service five made the good confession. The church thanks Bro. Hagger for his untiring work in the town and district. He did much to uplift the spiritual life of all the brethren.

**ADDRESSES.**

- A. Baker (preacher Hartwell church, Vic.)—6 Milverton-st., Hartwell, E.13.
- R. A. Banks (preacher Drumcondra church, Vic.)—43 Walker-st., North Geelong.
- A. R. Dow (preacher, Fairfield church, Vic.)—52 Darling-st., Fairfield.
- A. J. Fisher (preacher Preston church, Vic.)—63 Cramer-st., Preston, N.15.
- Alex. R. Pieper (secretary West Moreton Conference, Qld., and of Fernvale church.)—"Rock Fern," Fernvale, Brisbane Valley Line.

**KESWICK BOOK DEPOT.**

"Pygmies and Bushmen of the Kalahari," S. S. Dorman, 37 illustrations and map, 34/6; "We Tibetans," Mrs. Louis King, with illustrations, 21/-; "Parables from South America," K. G. Grubb, with photographs, 11/6.

SECONDHAND BOOKS—Fresh Supplies.  
KINDERGARTEN & S.S. REQUIREMENTS.  
EASTER GREETING CARDS.

315-17 Collins-st., Melbourne.

**IN MEMORIAM.**

**McCULLOUGH.**—In cherished memory of our dearly loved mother, who passed away at Warrambol April 1, 1930.

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

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

**COMING EVENTS.**

**APRIL 3 (Monday).**—Brotherhood welcome to Bro. and Sister R. J. Sandells on their return from the New Hebrides, at the church building, Cliff-st., South Yarra, at 8 p.m.

**WANTED.**

Wanted firm to apprentice lad of 15 to trade, eligible for motor mechanism and motor cycle mechanism, technical school certificate course. —R. J. Carr, 46 Ballarat-st., Brunswick.



## Obituary.

**BOLDUAN.**—On Feb. 28, 1933, at the Alfred Hospital, Melbourne, Sister Mrs. Bolduan, beloved wife of Bro. W. Bolduan, and mother of Reg. (missionary in India), Elsie (Mrs. L. Trezise), and Clarence, fell asleep in Jesus, after a prolonged illness following an operation. Sister Bolduan was born in 1872, and was the youngest daughter of the late Wm. Geddes. At about the age of fifteen she confessed her faith in Jesus as the Christ, and was immersed by the late Edward Lewis at Prahran. She continued in membership with the church at Prahran until her marriage in 1902, when she removed to Emerald. Sister Bolduan was active in church work, serving the church at Prahran as a Bible School teacher and as organist, in which capacity she also rendered efficient service at Emerald. In later years she held membership at Shepparton, Gardiner and Glenferrie. Of a happy and kindly disposition, our sister endeared herself to all who knew her, and by her steadfast faithfulness was an example to all. The sympathy of the brethren throughout Australia will be extended to the sorrowing husband and children, who, however, will be sustained by the assurance that their loved one has gone "to be with Christ, which is far better." The parting is but for "a little while," until "the day dawn and the shadows flee away."—B.G.C.

### FELLOWSHIP RALLY, N.S.W.

The Fellowship Rally, held in City Temple, Sydney, on March 21 was very well attended, and most encouraging. Bro. Reg. Hayward conducted a short song service. Bro. Whelan, Conference President, was in the chair. Greetings were received from Bro. Clay and Young, of sister States.

Bro. A. G. Illingworth, in presenting the fellowship charters, referred to the importance of social service work as emphasised in the New Testament.

The representatives of the various fellowship groups were seated on the platform, and on receiving the fellowship charters responded by reading a passage of Scripture. Some splendid musical items were beautifully rendered by Miss Heather Lambert (Epping), Mr. Norman Fell (Paddington), Mr. Reg. Hayward (City Temple). A very fine recitation was given by Mrs. Lewis, of Marrickville. Dr. Watson, F.R.G.S., of North Sydney Baptist church, spoke in a wonderfully soul-stirring manner, pointing out the need for "practical Christianity" and consistent Christian living.

Bro. Dan. Wakeley (chairman of the committee) expressed the brotherhood's appreciation of the very valuable work done for some years by our esteemed Bro. C. R. Burden. Bro. Wakeley presented (by the hands of the chairman) a Bible (Moffatt's translation) and a fountain pen, and referred to the magnificent service rendered in the local church, throughout the brotherhood and as secretary of the Social Service Committee. Bro. Burden suitably responded.

The meeting was a memorable one. It is now hoped that the churches will rally to the support of the Social Service Committee and that the "Annual Fellowship Rally" will become a feature of brotherhood work in New South Wales.—A.G.I.

### WEST MORETON SISTERS' CONFERENCE, Q.

The annual Sisters' Conference was held in Rosewood chapel on March 17, 50 sisters being present. The president (Sister L. Larsen) led devotional, and welcomed the sisters. Sister Partridge, of Brisbane, responded. Roll call was made by the secretary, who also gave a report of work done throughout the year.

Sister F. Jackwitz (treasurer) stated that the penny-a-week collections amounted to £11/7/6.

A duet was rendered by Miss H. Zornig and Miss A. Zahl. Splendid reports of church and Sunday School were read by sisters of the circuit, and Sister E. C. Hinrichsen gave a report of the work at Toowoomba.

Sister J. Boettcher (orphan fund treasurer) stated that £6 had been paid in for the upkeep of an orphan girl. An offering of £1/8/3 was handed to Sister Wendorf for Warwick mission work. An address was given by Sister Wendorf, of Brisbane Executive, on "The Pilgrim's Way." A splendid essay was read by Sister G. Tease, of Ma Ma Creek, on "The Time and Place of Woman in Evangelism."

The sisters of the circuit presented the secretary (Sister A. Zahl) with a fountain pen and "Ever-sharp" pencil as an appreciation of services rendered as secretary.

The following officers were appointed:—President, Sister L. Larsen; vice-president, Sister A. Lobegeiger; secretary, Sister A. Zahl; treasurer, Sister F. Jackwitz; Orphan Fund reporter, Sister J. Boettcher; Obituary and Indian goods' convener, Sister L. Larsen. Sick visitors for the different centres: Sisters J. Paradine, J. Kiek-Penny-a-week collectors: Sisters F. Lobegeiger, Lush, Neuman, Boettcher and F. Lobegeiger. A. Hinrichsen, T. Jenner, F. Berlin, A. Pieper.

A most happy and profitable time was spent in conference.—A. Zahl, Secretary.

### FOREIGN MISSIONS, VICTORIA.

Till further notice all general correspondence should be addressed to the acting-secretary, A. J. Ingham, 11 Gladstone-st., Kew, E.A. Phone, Haw. 1673.

Money should be sent to the treasurer, D. E. Pittman, Austral Co., 530 Elizabeth-st., Melbourne. Have you had

### TYPEWRITING.

Typewriting. Miss Minnie Mitchell.  
Duplicating. 31 Queen St.,  
Melbourne, C.I. Tel. F 6433.

Church Designing Plans and Specifications  
a Specialty. Prepared.

### For that New Building

Send me Rough Plan for Quote.

4 Roomed Villas from £350  
BRICK or WOOD.

C. L. KNIGHTS, BUILDER AND  
DESIGNER.  
"Summerhill," Boundary Rd., Burwood, Vic.  
Distance No Object. Workmanship Guaranteed.

### BUY GOLDEN HONEY (NEW SEASON'S)

from the largest  
North-Eastern Producer and Distributor.

Prices: 60 lb. tin, 22/-; 28 lb., 11/3  
Freight Paid All Stations in Victoria.  
G. O. Jackel, "El-Bethel" Apiaries,  
133 SWAN ST. WANGARATTA, Vic.  
Please Add Exchange. Phone 278.

### Violet S. Howgate, L.L.C.M.

Teacher of Elocution and Dramatic Art.  
Pupils prepared for Platform,  
Exams., etc.  
68 ROWELL AVE., CAMBERWELL, E.A.

## A VITAL PARTNERSHIP

exists between the

### College of the Bible

and all brotherhood activities.

The College service is no less effective or vital because it is less obvious.

It prepares the workers for every department, giving force and energy to each.

In return it needs your interest and help. If it fails all activities suffer.

Your gift will be welcomed gratefully.

The College depends on the brotherhood for its support.

Will you send now?

## The College of the Bible

GLEN IRIS, VICTORIA, AUSTRALIA  
CONTROLLED BY THE FEDERAL CONFERENCE  
Principal, A. R. Main, M.A.

### Send Donations to

Fred. T. Saunders, Secretary & Organiser,  
259 Tooronga Rd., S.E.6, Melbourne, Vic.  
Phone, U 2964.



Ring up J1441 Ex.  
Private Funeral Parlors

# LE PINE & SON

Funeral Directors

RICHMOND CAMBERWELL CANTERBURY HAWTHORN SURREY HILLS

**Miss M. E. Pittman,** L. Mus. A.,  
(Univ. of Melb.)  
Teacher of Singing

"Brentwood,"  
147 Hampton Street,  
Hampton, S.T.

Also at  
Lygon Street  
Christian Chapel.



CAR or TRUCK  
RADIATORS  
—  
REPAIRS  
—  
New "ROBYN"  
Australian CORES  
for any  
Radiator  
—  
Cent. 5758

SATISFACTORY SERVICE  
At Moderate Cost.

**W. J. Aird Pty. Ltd.**

The Reliable OPTICIAN

LONDON HOUSE 4th Floor (Take Elevator)  
97 Elizabeth St., Melb.  
14 doors north of Collins St.)

PHONE 6937

FOR SOFT WHITE HANDS  
USE

## Owen's Gipsy Balm

Secure a bottle before Winter  
and prevent the  
SKIN GETTING ROUGH AND  
CHAPPED

### GIPSY BALM

Will also remove Stains on HANDS  
incidental to household duties

Price, 1/3 & 2/3, post 6d. extra

Prepared only by

**EDW. G. OWEN,** Chemist and  
Druggist  
102 COLLINS ST., MELBOURNE

— PHONE 2087 —

### A River Baptism at Cummeragunja.

It was the writer's privilege to accompany W. B. Payne on his weekly visit to the blacks' station recently. Cummeragunja is on the N.S.W. side of the Murray, and is reached after an interesting ride of 22 miles over the red gum flats, where the track, unmetalled and barely formed, shows evidence of the last heavy rain.

Inside the government reserve are about 40 wooden cottages, each showing unmistakable evidence of the characteristics of its tenant. Some are tidy and neat and have both flower and vegetable gardens; others betray carelessness, and are uncultivated. Outside, on each bank of the river, are many hessian huts where dwell poor blacks and their families, often having disqualified themselves from residence in the station.

The social needs of all are great, and Bro. Payne, with the help of our Social Service Department, as well as of Echuca friends, is able to leave clothes for children and adults. We called on several who were sick—this gave us entrance to the houses. Few floor coverings were noticed; make-shift bedsteads often covered with hessian; little children in arms in need of constant care, but having not even the barest comforts.

One of the residents noticed the car stop outside the church building and came across. There was to be a baptismal service. Mr. Long, of the Australian Inland Mission, had been with them for a fortnight, and one of the natives, who had for years been leading his brethren in their worship, had come to see that Jesus commanded baptism. The bell was rung and before long the people made their way to the river bank, the women and children sitting apart from the men, and all, led by one of their number, joined in hymns and choruses with obvious enthusiasm.

Mr. Payne spoke a few words, simply and directly pointing to Christ, then the candidate gave a very clear statement of his position. He had served Christ for years, but only now had come to see that to be obedient he must be baptised into Christ. He hoped they too would follow his example. Mr. Long then having gone down into the water with him took again the old confession of faith in Jesus as the Son of God, and he baptised him.

Several of the natives had been already baptised by Bro. Payne, which caused some criticism by those who do not practise immersion, and the moral effect of Sunday afternoon's service, conducted by a direct representative of the A.I.M., must be good, as giving added witness to the truth.

There are about 200 aborigines at Cummeragunja, some six or seven only are full blooded. These people have no one at present to care for their spiritual side but us. Bro. Payne has essayed a big task. In all weathers he makes the journey. The Sunday of my visit there were a strong north wind, a hot sun and plenty of dust.

The work is well worth while, and our Home Missionary Department is endeavoring to assist as far as possible. The car has to be paid for—£20 is still owing. You who read this are living on land taken from the aborigines; maybe your own house is built where once was their camp. Will you do something now to help them in their need? Send to Mr. W. Gale, H.M. secretary, T. & G. Building, Collins-st., Melb.—J. McG. Abercrombie.

ORGANS for Church, Home or Street, by best makers, at lowest prices. Terms arranged. Ward Bros., 252 Smith-st., Collingwood, opp. Ackman's.

### PREACHERS' PROVIDENT FUND.

With which is incorporated the Aged and Infirm Evangelists' Trust.

Established by the Federal Conference of the Churches of Christ in Australia.

Members of Committee: H. Belz, A. Morris, T. E. Rofe, L. Russell, F. S. Steer, J. Stinson and W. H. Hall (Hon. Secy. and Treasurer).

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

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

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

The Objects of the Fund are:  
1st. To assist financially Aged and Infirm and Retired Preachers.

2nd. To control and manage an Endowment Fund to which Preachers may contribute.

In order to do this effectively, the Committee needs the practical sympathy and support of all the churches and brethren throughout the Commonwealth.

Please forward contributions to W. H. Hall, 113 Pitt-st., Sydney, N.S.W., making money orders and postal notes payable at G.P.O., Sydney. Contributions may also be sent to A. R. Lyall, S. Price Weir and D. M. Wilson.

### TWO HELPFUL PAMPHLETS.

(8pp. on Art paper.)

By A. W. Connor.

"The Significance of Christian Baptism."

"The Significance of the Lord's Supper."

One penny each, posted 2d.; 10d. dozen, posted, 1/-.

AUSTRAL PUBLISHING CO.  
528, 530 Elizabeth Street, Melbourne, Victoria

## Australian Christian

Published Weekly by

Austral Printing & Publishing Co. Ltd.

528, 530 Elizabeth St., Melbourne,

Victoria, Australia.

Phone, F 2524.

Editor: A. R. Main, M.A.

All Communications to Above Address.

SUBSCRIPTION—Through Church Agent, 9/- year. Posted Direct, 10/6. Foreign, 14/-. Cheques, money orders, etc., to D. E. FITTMAN, Mgr.

CHANGE OF ADDRESS—Send Old and New Address a week previous to date of desired change.

DISCONTINUANCE—Paper sent till Definite Notice of Discontinuance Received.

ADVERTISEMENTS—Marriages, Births, Deaths, Memorials, Bereavement Notices, 2/- (one verse allowed in Deaths and Memorials). Coming Events, 16 words, 6d., every additional 12 words, 6d. Wanted, For Sale, To Let and Similar Ads., 24 words, 1/-; every additional 12 words, 6d. Other Advertising Rates on Application.



**LYALL & SONS** PTY. LTD.

39-51 Leveson St., North Melbourne  
1-5 Victoria Market, Melbourne, C.1  
**CASH CHAFF, HAY, GRAIN, PRODUCE, and  
HARDWARE MERCHANTS**

Exporters of Pressed Hay, Chaff, and Colonial Produce  
Seed Out and Grain Specialists—Grass,  
Clover and Other Seeds.

All kinds of Poultry Feed and Meals supplied.  
Manufacturers of "Excello" Chicken Feed,  
Laying Mash, and Calf Food.

**HARDWARE LINES:—**  
Galvanized Iron, Spouting, and Ridging. Fencing  
Wire, Galvanized, Black, Baling & Barbed Wire,  
Wire Netting, Chicken Netting, and all other sizes.  
Galvanized Water Piping and Fittings.  
Cyclone Gates and Fencing Supplied.

We stock and can supply everything required for  
the Poultry Yard and the Farm.

For Service, for Quality, **LYALL'S**  
for Price, try

**A WORD TO THE BROTHERHOOD.**

If you have any Carrying,  
or if Moving, see or ring

**T. G. NIPRESS**

(Church Member)

102 HIGH ST., ST. KILDA, S.2  
Phone, Windsor 7758

**J. FERGUSON & SON**

J. Ferguson - E. J. Collins

**Funeral Directors**

712 HIGH ST., THORNBURY  
Phone JW 3037

140 Johnston St., Collingwood  
Phone J 4964

Orders promptly attended to. Up-to-date Motor Service

USE  
Australian **PAULINE** Made  
**Reliable Paper Patterns**

For Simplicity, Economy and Accuracy.

Be Your own Dressmaker.

These Patterns are truly  
"A Mother's Help."

Write for Catalogue, 3d., post free.

**PAULINE** Reliable Patterns PTY. LTD.  
195c Smith St., Fitzroy, Vic.

Agents Wanted—  
Country Towns and All States, also N.Z.

**Thought for the Week.**

EVERY time we resist  
an evil influence,  
every time we commit a  
known sin, we are mould-  
ing our destiny.

—Ferrier.

PIANOS, German, Iron Frame, by best makers,  
very low prices, equal to new. Packed and de-  
livered. Ward Bros., Smith-st., Collingwood, and  
18 Sturt-st., Ballarat. Note:—Our Name Protects  
You.

**Advertising Pays.**

"THE AUSTRALIAN CHRISTIAN"  
Is Read by Subscribers All Over Australia.

Each week we publish rates for  
casual advertisements. Write to  
us for period prices, etc.

**Alfred Millis & Sons Pty. Ltd.**

Wholesale Fruit Merchants  
Registered Office: 438 Queen St., Melb.  
Phone F 1862  
Also Queen Victoria Wholesale Markets.

**DEPARTMENT OF SOCIAL SERVICE.**  
VICTORIA.

Office—Prince's Garden Tea Rooms,  
Bradshaw's College Buildings,  
2 City Road, S.C.4.  
Near Princes Bridge. Phone, M 3083.

Benevolent Depot.—Basement of same build-  
ing. Strictly only representatives admitted.  
Monday, Wednesday and Friday only, 1.30 to  
3.30 p.m.

Address all correspondence to Secretary.  
Parcels to Churches of Christ Mission, Flinders-  
st., Melbourne, free on Railways. Ask for labels.  
Railways supply "Perishable" labels, to ensure  
urgent delivery of perishable goods.

Donations in cash or kind are earnestly invited.  
WILL. H. CLAY, Sec. and Supt.

**TAILORING**

LADIES' OR GENTS'

Our New Prices Suit  
Reduced Incomes

**CRAIGIE & CO.**

265 LITTLE COLLINS STREET  
Four doors from Swanston St.

A Home for Neglected, Orphan and  
Fatherless Boys.

HOME PHONE:  
WX 1558

No Really Destitute Boy Refused.  
FOUNDED 1895. INCORPORATED 1909.

**Burwood Boys' Home**

Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co. Reference can be made to the Committee and Officers.  
Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest.  
Readers everywhere are asked to assist the great work of saving the boys.

**PRESIDENT:**

Mr. R. Campbell Edwards.

**VICE-PRESIDENTS:**

Mr. W. C. Craigie.

Mr. A. Cromie.

**HON. TREASURER:**

Mr. John Hunter,

10 Pevereil St., Balwyn, E.8.  
Phone, W 3040.

**HON ARCHITECT:**

Mr. Chas. H. Hoskin.

**OFFICE BEARERS:****HON. AUDITORS:**

Messrs. Hooke & Graham, C.A.,  
(Aust.), 31 Queen-st., Melbourne.

**HON. PHYSICIAN:**

Dr. W. A. Kemp, Phone, WX 2415.  
380 Mont Albert Rd., Mont Albert.

**HON. OPTICIAN:**

Mr. W. J. Aird, London House,  
97 Elizabeth-st., Melb.

**HON. CHEMIST:**

Mr. Cathcart, Surrey Hills.

**HON. DENTIST:**

Mr. T. M. Ward, Surrey Hills.

**HON. SOLICITOR:**

Mr. D. S. Abraham,  
Temple Court Bldg., 422-8, Collins st.

**STOCK EXPERT:**

Mr. L. Hunter, Hawthorn.

**COMMITTEE:**

Mrs. R. C. Edwards, Misses Alt,  
Landman, M. McAlister, Smedley,  
Messrs. D. D. Best, Will. H. Clay,  
W. Cust, Dr. W. A. Kemp, W. R. F.  
Macrow, T. R. Morris, Geo. L.  
Murray, H. J. Patterson, M.A., F. T.  
Saunders, Thos. W. Smith, W. J. A.  
Smith.

Minute Secretary: Miss Landman.  
Hon. Chaplain—Mr. L. E. Stevens, S.M.I.E.,  
23 Milton Parade, Malvern, S.E.4 Phone U7248

Organizing Secretary:  
Mr. A. E. Knight.

All Correspondence to be addressed **The Secretary, Burwood Boys' Home, 1 Queen St., Melbourne, C.1** Phone: CENT. 9179