

The AUSTRALIAN CHRISTIAN

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Our Christ.

THE fundamental truth of Christianity is declared in the statement that Jesus is the Christ, the Son of the living God. If any proposition may truthfully be described as the creed of the church of Christ, this is it. No one can be a Christian who does not from the heart believe the great truth. Acceptance of it may bring together in loving bonds those who differ in race, social status, wealth, learning, mental capacity, or temperament, and on a thousand points of doctrine.

But men do not find the point of union in a common opinion or belief regarding Christ; they find it "in Christ." It is frequently and truthfully reiterated that our faith is in a divine Person, not merely in some statements regarding a divine Person. We shall not have the faith without a doctrine, but the apostolic word is, "I know whom I have believed," and not merely "I know what I have believed." As John Oxenham has put it in lines which to-day are very familiar:

"Not what, but whom I do believe,
That, in my darkest hour of need,
Hath comfort that no mortal creed
To mortal man may give.
Not what, but whom?
For Christ is more than all the creeds,
And this full life of gentle deeds
Shall all the creeds outlive.

"Not what I do believe, but whom?
Who walks beside me in the gloom?
Who shares the burden wearisome?
Who all the dim way doth illumine,
And bids me look beyond the tomb,
The larger life to live?
Not what I do believe,
But whom?
Not what,
But whom?"

It is good and necessary that we know the great facts of the life and death of Jesus. But if there were nothing more than assent to the truth of historical statements about Jesus, then acceptance of the truth of the New Testament narrative would not avail for salvation any more than assent to any other historical truths. More: we have to remember that even faith itself—the fundamental principle of our religion, which gives value to the acts and services of our Christian life—has its efficacy because of the supreme worth of him, the Saviour and Son of God, who is its object.

...no love of popularity. "I find in no fault at all," was not only the verdict of the Roman governor, it is also the verdict of succeeding centuries. "He purest among the mighty, and mightiest among the pure."

2. How Marvellous the Uniqueness of Christ.

He stilled the storm-tossed waves, people cried, "What manner of man is that even the seas obey him?" And that the question of the years. His coming was a new inflow of power into a needy world. He was "approved of God by miracles, wonders and signs which God did by him." He was never surprised, never boastful, never mistaken. The exercise of his power existed before Abraham, and had a glory with the Father before the world was. Whereas other men seek truth, he said he was "the truth." While others long for life, he is "the life," the very fount and source of all living.

On his behalf similarly great claims are made. "The Word," who was "with God" and who "was God," "became flesh and dwelt among us." He is "the only begotten Son who is in the bosom of the Father" and hath declared God to humanity. He "is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist." "In him dwelleth all the fulness of the Godhead bodily." "When he bringeth in the first

born into the world he saith, And let all the angels of God worship him." "Of the Son he saith, Thy throne, O God, is for ever and ever."

Such claims were never made of another man, and made by or for any other they would be laughed to scorn. Yet they are natural and appropriate for our Lord Jesus Christ. His divine claims are not only attested by the eye-witnesses who saw his glory and the miracles which he wrought as "signs," but also by his own incomparable teaching and the matchless character. That teaching and the character remain for the world of to-day, as potent to induce faith as when the words of him who spoke as never man before had spoken fell on the ears of the people of Palestine nineteen centuries ago. The flawless character has been delineated by evangelists who certainly drew from a holy original. They could not have invented the character or the teaching, for that would mean that four humble men in an obscure age and country each succeeded where the world's greatest geniuses have failed. "It would take a Jesus to invent a Jesus"—never was truer word spoken. To-day we do not see the Master perform such miracles as once he did in attestation of his claims; but we do see the "greater works" being performed. In the transformed lives of others and in the personal verification of our own Christian experience we have the abiding proof of the claim of Christ. None other but he ever said: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Never were words more daring or more beautiful uttered upon earth. Has one thus "come" without receiving the promised rest? Not one. Sixty generations of Christians have found him true. He has not failed a single one. "There hath not failed one word of all his good promise." It is faith and not credulity when we commit our all in perfect trust to his care. None other is so well attested as he.

Christ in our preaching.

In what disciples have been wont to refer to as "our plea" the giving of Christ the central place in our life and thinking has been the most distinctive element. In a real sense Christ himself is the plea.

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THURSDAY, APRIL 6, 1933.
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We have urged a return to apostolic faith and order. The veriest tyro in Scriptural knowledge must be aware that Christ was the central theme of apostolic preaching. At Samaria, we read, Philip "proclaimed unto them the Christ." To the Ethiopian eunuch the same evangelist "preached Jesus." Such a preaching not only led an inquirer to a knowledge of facts regarding Jesus' life and death but also instructed him in the things which the Lord would have him do. The Apostle Paul preached "Christ crucified"—"Christ the power of God, and the wisdom of God."

We have opposed sectarianism because it was not centred in Christ. J. H. Garrison says of our pioneer preachers that, when they began their restoration movement, they found Christ "out on the circumference, so to speak, classified along with doctrinal speculations; and brought him to the centre and made him the object of faith, the source of all truth and all authority, and the bond of fellowship and unity." Amongst our watchwords have ever been these:

No name but the divine.
No Book but the Bible.
No creed but Christ.

The glorious conclusion of the first sermon proclaiming the Gospel of the crucified and risen Redeemer was this: "God hath made him both Lord and Christ, this Jesus whom ye crucified."

"Both Lord and Christ." He who confesses with the mouth Jesus as Lord, and who believes in his heart that God raised him from the dead, shall be saved. So wrote God's apostle. But the belief is a vital one; and the confession, while one made with the mouth, is one which issues in such a life obedience and service as is itself a confession of his Lordship. To call him Lord, Lord, will not suffice; we must do the Father's will to enter the kingdom; and "if he is not Lord of all, then he is not Lord at all."

The great word which we should be able to say is that in which Paul explained the secret of his life: "For me to live is Christ." May he be the centre and the circumference, the alpha and the omega, of our life. May we be able to appropriate as our own those great words with which F. W. F. Myers closes his poem on "St. Paul":

"Yes, through life, death, through sorrow and through sinning,
Christ shall suffice thee, for he hath sufficed;
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ."

POWER OF JESUS IN THE LIFE.

This Jesus Christ has, somehow, touched, and changed, and set free my soul, my being. He, and only he—his Name, his Person—has had a power over me which is like nothing else. The more I have seen, trusted, loved him, the more always I have stood clear of sin, of self. I cannot but love him still.—Bishop Moule.

Prayer Corner.

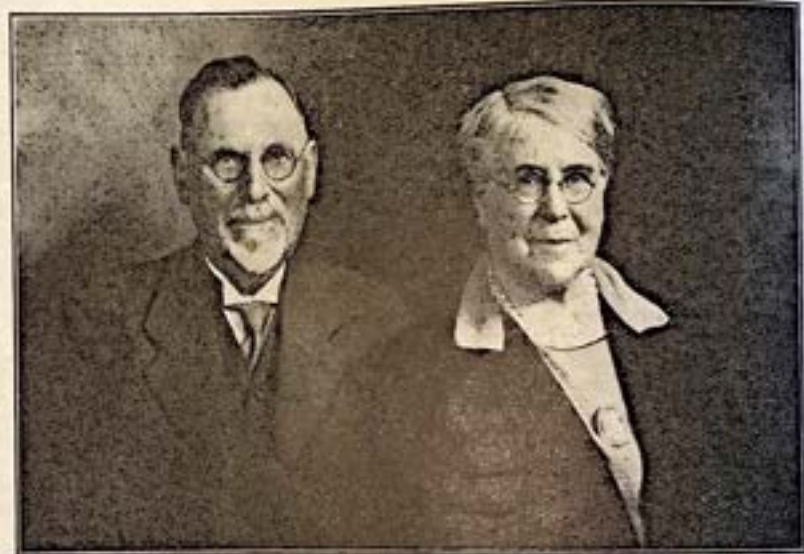
All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.—Psalm 25: 10.

Seek to cultivate a buoyant, jovous sense of the crowded kindnesses of God in your daily life.—Mrs. Maclaren.

And Light and Strength and Faith
Are opening everywhere,
God waited for me till
I prayed the larger prayer.

—Ednah D. Cheney.

We confess unto thee, O God, how weak we are in ourselves, how powerless to do the work of life, how prone to selfishness and sin. We beseech thee to grant us strength, the strength of thy Spirit, the power of thy Christ, wherein we can do all things. Enable us thus to repress every selfish propensity, every wilful purpose, every unkind feeling, every thought and word and deed of anger and impatience, and to cherish perfect love, constant kindness, to think pure thoughts, to speak gentle words, to do helpful and generous deeds. Raise our minds to the contemplation of thy beloved Son, that, seeing his divine beauty, we may be drawn near unto Him, and changed into His image, and empowered to bring every thought into obedience to Christ, into harmony with his Spirit and his immortal life. Amen.—Thomas T. Stone.



A Golden Wedding—Mr. and Mrs. J. Barnacle.

Surrounded by many friends and relatives Bro. and Sister J. Barnacle, of Camberwell church, Vic., celebrated a very happy golden wedding on Sunday, March 26. A thanksgiving service was held in the morning, when several relatives took part in the service.

On Tuesday evening, March 28, the Conference Executive Committee joined with the local church in recognising the work done by these two among the churches. Several speakers, representative of Conference bodies and the local church, testified to the high esteem in which they are held by all. Mrs. Barnacle has been a member of the churches for 63 years, Bro. Barnacle for 52 years.

Bro. Barnacle established the work at Pt. Fairy, and acted as preacher for some time. In earlier years he was very active in preaching appointments amongst the churches. He was the first president of the Temperance Committee, and since the year 1895 has been auditor of Conference accounts. Mrs. Barnacle has been in touch with the work of the Women's Conference Execu-

tive practically from its inception. Consecrated and able service has been rendered by them in many churches, the last eleven years of which have been spent at Camberwell. They were the recipients of a morocco bound illuminated book which they will have joy in passing on to coming generations.

In its issue of March 27 the "Argus" had the following paragraph:—"Mr. and Mrs. J. Barnacle, of Camberwell, celebrated their golden wedding yesterday. Just 26 years ago Mr. Barnacle attended the golden wedding of his parents, who came to Port Fairy in the 'Chance,' the last of the ships which journeyed direct to that port from England. For many years Mr. J. Barnacle carried on business in Port Fairy. Later he came to Melbourne, where he is now a legal manager, auditor and accountant. His wife was formerly Miss Charlotte Martin, daughter of Mr. Charles Martin, the first headmaster of the central school, Ballarat. For fifty years they have been associated with the Churches of Christ, and for nearly forty years Mr. Barnacle has acted as auditor of the Conference."

The Uniqueness of Jesus.

H. G. Harward.

Jesus Christ is the surprise of all history. The world stands with uncovered head in the presence of this unique personage. Christ stands alone. The lesser lights of history who have shone with any radiance at all have but reflected the light of him, the glorious Sun of righteousness. "He stands alone in contrast with the great of the earth. He is not only the wisest of the great, and the greatest of the wise, but he taught the wise wisdom, and the great greatness. He towers so high above great men that it is easier to believe him divine than to make him human. "It would take a God to forge a Jesus."

Newman Smyth has written: "Looking at it with closest scrutiny we are unable to remove the first impression of strangeness which the portraiture of Jesus in the Gospels makes upon us. We cannot by any known law of heredity explain its origin as a possible Jewish face. There were elements in the life of Jesus which were not of Jewish origin. The laws of descent fail to account for the coming of Jesus as a mere Hebrew child. He was unlike his mother and his brethren—so unlike them that his brethren did not understand him, and his mother wist not what he would do. Though he grew to manhood in a quiet Israelitish home no man thinks of calling him a child of Abraham. Though living all his life among his father's people, he never became a Hebrew of the Hebrews. Though inheriting the traditions of Israel, the Son of David was known as the Son of man. Though never walking beyond the mountains of his own country he lived a life which belongs to the whole world." "Christ himself is the greatest of all his miracles. Born in poverty, surrounded by the selfishness and bigotry of his age, yet he taught the widest philanthropy of earth. Uneducated, he uttered the wisest sayings recorded on the scrolls of time. While he never wrote but a single sentence upon the sands, his life is told in sacred story, and his words are recorded in the books of all civilised people and on the mountains and tombs of the earth." "He revolutionised the world in three years, giving it new date, new law and new religion." "His name is first lisped in tenderness by the child, revered through life, and last spoken in death."

1. How Striking is the Uniqueness of His Character!

In magnetism like poles repel and unlike attract. The opposite is usually true in human nature. The attractive power of the Lord Jesus Christ was not in his likeness to others, but in his unlikeness. He was different. Enemies called him the friend of publicans and sinners, a glutton and a wine-bibber, but no accusation of sin was ever charged against him. His life was subject to minute analysis, placed under the microscope of severest criticism, without dis-

covering any blemish, flaw or imperfection. With him there was no restraining of passion, no checking of pride, no marks of selfishness, no love of popularity. "I find in him no fault at all," was not only the judgment of the Roman governor, it is also the verdict of succeeding centuries. "He was purest among the mighty, and mightiest among the pure."

2. How Marvellous the Uniqueness of Power!

He stilled the storm-tossed waves, and people cried, "What manner of man is this that even the seas obey him?" And that is the question of the years. His coming was a new inflow of power into a needy world. He was "approved of God by miracles, wonders and signs which God did by him." But he was never surprised, never boastful, never mistaken. The exercise of his power was perfectly natural.

He recreated human lives. Men were made over again. In the exercise of his power society was transformed. The weak were made strong. The despairing were filled with hope. Sinners were cleansed. The enslaved were set free. The dead were brought back to life.

"The self-restraint of Jesus in the exercise of his power is one of the signs of the divineness of his power. He never performed a miracle for effect; never used his signal powers for display; never abused it to strike terror into his enemies or even to save himself; always holds it under the control of his higher spiritual purpose, and makes miraculous power serve heavenly love." He feeds a hungry multitude, but will not turn stones into bread to satisfy his own hunger. He accepts the crown of thorns, but rejects the kingship the people would have offered him.

3. How Wonderful the Uniqueness of His Teaching!

"Never man spake like this man." "His word was with power." They "wondered at the gracious words which proceeded out of his mouth." "They were astonished at his doctrine." "He spake as one having authority."

Unique in its simplicity. So much that even the children can learn and understand. So much in which the illiterate have found delight.

But while there are the shallows in which all may wade, there are also the ocean depths in which the greatest minds can refresh themselves. For in the classes of the great Teacher no one masters every lesson and none ever graduate from a completed course. For the mind never wearies with his teaching, and though bodily weakness assail us, to the very end of life's school days there is refreshing as we learn of him.

4. How Startling is the Uniqueness of His Attitude Toward Sin!

Many holy men have shrunk in horror from the sin of the world, and have endeavored to shut themselves off from the evil about them. "But no one ever saw or felt what sin is as this Man saw and felt it. As the discord in music is most noticeable to the trained ear, so to the sinless One was most manifest the exceeding sinfulness of sin. Sin found in him a new and a diviner law of judgment. He penetrated the masks of hypocrisy, he saw through the veneer of formalism, he looked beneath the surface of life as from some higher sphere, and knew what was in man. He declared the "Son of man came not to call the righteous but sinners to repentance." He "came to seek and to save the lost." He assured the needy, "The Son of man has power on earth to forgive sin." He never taught that man was "incapable of sin." The need of his coming into the world was because of the reality of sin. He pointed out the way of escape from sin was by his cross. He "appeared to put away sin by the sacrifice of himself."

"There was no other good enough
To pay the price of sin,
He only could unlock the door
Of heaven and let us in."

5. How Satisfying is the Uniqueness of His Influence!

Very precious things sometimes lose their importance to us and influence upon us because of their familiarity. In a sense they have become common. It may be so with the name, the power and presence of Jesus Christ. Our failure to recognise or appreciate him does not alter the fact of his relationship to us all. The birth of Christ cut the chronology of the world in two. Bethlehem is the Greenwich from which all the longitudes of time are reckoned. We think to-day of just two chapters in the world's history, B.C., A.D. And the latter is the world's recognition of Christ's identity with the history of the years. Go to our libraries and expunge from its history, its biography, its poetry, its fiction all that refers to Jesus Christ and how many books would remain whole? Go to our art galleries and remove from their frames the pictures inspired by the fact of Jesus Christ, and how many empty spaces there would be. Go to our cemeteries and erase from the monuments, in these silent cities of the dead, the texts of Scripture which speak of immortal hope inspired by the triumph of the Lord over the tomb, and how increasingly dark all would become. Go to human hearts everywhere and remove the divine presence, and what would remain of abiding worth amid the changing scenes and experiences of life?

"Jesus only" is the summing up of the world's history. Thickening folds of oblivion wrap the past, and all its mighty names get forgotten; but his figure stands out solitary against the background of the past as some great mountain which is seen long after the lower summits are sunk below the horizon."

David's Noble Resolve.

W. Smedley.

"I will behave myself wisely in a perfect way."
—Psa. 101: 2.

Of all the qualities which dignify and adorn our human nature, wisdom is the most important—the most necessary to our wellbeing and happiness. In the high scriptural sense, it is the most precious product of the enlightened mind, covering all our relations to God and man, to time and to eternity; and whoever excels in wisdom most resembles the wondrous being who by wisdom laid the foundations of the earth and reared the pillars of the heavens and formed the spirit of man within him.

The Office of Wisdom.

To wisdom God has assigned the task of guiding our erratic steps through the varied scenes of life, and she cries aloud to the children of men, "Seek ye the Lord while he may be found; call ye upon him while he is near. In all your ways acknowledge him and he shall direct your paths." But many despise her kindly admonitions; they go off "on their own," and disaster overtakes them. There is a divine beauty and attractiveness in wisdom which captures every thoughtful mind, and wins the reluctant praises even of fools. So impressed was Solomon with the value of wisdom that he declared it to be the "principal thing"; therefore said he in forceful language, "Get wisdom, and with all thy gettings, get understanding." She is more precious than rubies, and, if cherished, will be an eternal treasure.

Wisdom, a Sure Guide to the Young.

To young men and women starting in life wisdom is absolutely essential. It will save them from a thousand snares, from heartrending sorrows and lifelong regrets. What numbers there are over whom we may pronounce the pathetic lament of Moses, "Oh! that they were wise, that they understood these things, that they would consider their latter end." Urged on by a mad craving after the delirious delights of the world, they forsake the narrow path and are carried away by the current of ungodliness. Not long since we read of a young man in England whose grandfather left him £200,000. He dissipated the whole lot in less than two years and died in poverty in France, of an overdose of a sleeping drug. The wealth which, rightly used, would have blessed thousands, centred in one man, and that man a fool, becomes a death-dealing curse.

Lack of Wisdom Fatal to Progress.

Without wisdom man degenerates. He becomes a creature of impulse rather than of reason. Having no clearly defined plan of life, no well established principles of action, he blunders on at the mercy of every gust of passion, every demand of appetite, every freak of fancy, and though he attain to old age he achieves nothing—he is little wiser at the end than he was at the beginning. It cannot be said that such a man has lived; he has simply drifted down the stream of time, and his history is mainly one of lost opportunities.

The Beneficent Sway of Wisdom.

But with wisdom at the helm how different! The man has a well-grounded confidence in himself born of "self-reverence, self-knowledge, self-control," and he faces the problems and the toils of life with a cheerful courage which does not forsake him even in times of crisis, for it is inspired by God, on whom he casts all his cares. He is ever on his guard against pride and passion and prejudice and undue leaning upon his own judgment. He abhors the thought of becoming "wise in his own conceit"—the only wis-

dom to which some ever attain—and he has no time for those who believe that wisdom will die with them. He sees that without a strong backing of moral and religious forces and daily help from God the wisest are bound to fail. He hears Balaam (that cunning old fox) utter the beautiful words, "Let me die the death of the righteous, and let my last end be like his"; but he dies fighting against the chosen people of God whom he had lured into sin. Ahithophel, David's trusted counsellor, whose counsel was as that of the "oracle of God," listens to the blandishments of folly and turns traitor to God and king, and makes his exit from the world with a bit of rope. The wise and magnificent Solomon—gifted above all men, unique champion in the empire of mind—descends from his lofty position and degenerates into a self-indulgent old dotard, "whose heart though large, beguiled by fair idolatresses, fell to idols foul."

The Imperfect Lives of Good Men.

The history of the lives of good men shows us how imperfect and defective they were. Being men of like passions with ourselves, they had to contend against an evil world and their own corrupt inclinations, and they were not always victorious. Frequently they mourned over their slow progress in the divine life, their frequent or occasional outbreaks of pent up, unsubdued animalism sadly marring the symmetry of their reconstructed lives, and causing them acute mental distress. In a spasm of supreme self-disgust, the son of Jacob says, "Surely I am more brutish than any man, and have not the understanding of a man. I neither learned wisdom nor have the knowledge of the holy." Asaph says: "So foolish was I and ignorant I was even as a beast before thee." Says David, "Thou knowest all my foolishness, and my sins are not hidden from thee."

Human Frailty and Divine Sufficiency.

These things show us how frail we are, and how necessary it is that we should guard with assiduous care the precious spiritual treasures that we possess, ever looking to God for aid and guidance, for

"Without his aid we have no sure defence,
From troops of errors which besiege us
round;

But he who rests his reason and his sense,
Fast here and never wanders hence,
Immovable he dwells upon unshaken
ground."

"If any man lack wisdom, let him ask of God
who giveth to all men liberally and upbraideth
not."

AT CHURCH.

Now let us see thy beauty, Lord,
As we have seen before;
And by thy beauty quicken us
To love thee and adore.

'Tis easy when with simple mind
Thy loveliness we see,
To consecrate ourselves afresh
To duty and to thee.

Our every feverish mood is cooled,
And gone is every load,
When we can lose the love of self,
And find the love of God.

'Tis by thy loveliness we're won
To home and thee again,
And as we are thy children true
We are more truly men.

Lord, it is coming to ourselves
When thus we come to thee;
The bondage of thy loveliness
Is perfect liberty.

So now we come to ask again,
What thou hast often given,
The vision of that loveliness
Which is the life of heaven.

—B. Waugh.

Almost and Altogether.

(Luke 5.)

Alan Price, B.A.

Jesus met four fishermen on the shores of Gennesaret. They were almost exhausted with toil and disappointment as they had worked all night and caught nothing. Two were mending nets; two were washing nets. Jesus chose the boat with the clean nets and asked to be put out from the shore so as to speak without being crowded. Having finished speaking, the "carpenter" told the fisherman Peter to launch out in broad daylight to fish. "Captain," said Peter, perhaps playfully, "we have toiled all night and caught nothing; nevertheless at thy word we will let down the net." He caught such a quantity of fish that the net almost broke. They filled the two boats with fish so that they almost sank. Peter was altogether captured by Christ, altogether realised his sinful nature, and the four fishermen decided to leave all and follow Jesus altogether. Let us take the incident as a Parable.

We may use the gospel net all night and every night, but if Christ is not with us our labor is in vain. The gospel net ever needs mending. It takes but a little hole to lose a mighty shoal. A little difference in its members. The net must not be mended only but cleansed. If the church is defiled God cannot give a blessing. Sin in the camp keeps God out of it. The methods we use for soul-winning at times almost break down.

The church is almost "broken" in the familiar sense, funds are short, so is work, but God will use the almost broken net. I do not know of any churches sinking through a superfluity of membership, but the strain of management and supervision is sometimes so great that those responsible despair of pulling through. If your church ship is threatening to sink, your brethren in an adjoining ship will help you. Here comes in the advantage of co-operation in gospel efforts.

To some the load of responsibility brings a feeling of unworthiness. One might ask: Why should I, a man among men, with human faults, be asked to undertake the burden of oversight and the task of trying to lead an exemplary life? Peter was so overcome that he asked the Lord to leave him. The Lord knew and knows the weakness and the shortcomings. He never left Peter; he will not leave us if in the spirit of meekness we endeavor to control the gospel ship. Almost despairing, almost defeated, we shall be altogether victorious, if altogether Christ's.

We are not told what became of the mighty haul of fishes. Probably father Zebedee took them to market and got his price. Peter did not worry much about it for Jesus had said, "Fear not, from henceforth thou shalt catch men." He and they forsook all and followed Jesus.

The Feast of the Passover.

Arrangement of the Table.

L. Abramovitch.

How was the Lord's table with the disciples arranged? Leonardo da Vinci, in his magnificent painting of "The Lord's Supper," did not portray the setting of it correctly. The Lord and his disciples are there represented like Goyim (Gentiles), without a covering on their heads. This is entirely un-Jewish. The table and order of their sitting around it is equally incorrect. The table was about 9 or 10 inches high, and it was arranged in the shape of a parallelogram, having one of the short sides open, like the two ends of a tuning fork. The diners reclined around the table outside of it, while the inside space was reserved for the attendant to serve the guests on either side of him. This was the usual style and custom amongst the Rabbin. The chief had his seat on the outer right hand side, the last seat but one. His closest friend or assistant was on his right, occupying the end seat, by the chief's side, and the one next in importance on his left at the table; while the other guests occupied the remaining space round the table.

This serves to explain why the disciples did not know the real purpose of Judas' leaving the table so early before the rest of them (John 13: 28, 29). You remember how that during the supper our Lord laid aside his garments, and girded himself with a towel, and after pouring water into a basin he began to wash the disciples' feet, giving them thereby a needed lesson in Christian humility (John 13: 12-17). Peter, it would seem, benefited by this lesson more than the rest, for he took the lowest seat, the last on the left-hand corner. This brought him right opposite to, and facing the "disciple whom Jesus loved," and who was "leaning on Jesus' bosom." Now, when the Lord said, "One of you shall betray me . . . the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples whom Jesus loved. Simon Peter, therefore, beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is to whom I shall give the morsel, when I have dipped it. And when he had dipped it, he gave to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no one at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus said unto him, Buy those things that we have need of against the feast," etc. (John 13: 21-30). Here we see that, although John complied with Peter's desire, expressed by his beckoning to him, to inquire as to who it should be, the Lord answered John in a whisper, which none of the disciples heard except John, who is the only evangelist that relates these facts. While, therefore, the magnificent painting of Leonardo da Vinci is misleading, if anything, to the earnest student; the picture above referred to makes the record as given by the Evangelist John very clear and intelligible.

Did Judas partake of the Lord's Supper—the bread and the wine? Yes, alas! (comp. Matt. 26: 21-26; Mark 14: 18-22; Luke 22: 19-23; 1 Cor. 11: 27-30) even as it is often the case to-day.

What were the principal items on the table at our Lord's Supper? We know from the

Mishnah Pesachim, chap. 10, that the Paschal table contained, among other things, wine, sufficient for four cups for each one at the table; Passover cakes; two kinds of bitter herbs (Ex. 12: 8. "Bitter herbs is in the plural, the least of which is two), and Haroseth, which is a compound of figs, nuts and almonds, apples, etc., representing mortar, in commemoration of the bricks and mortar of Egypt (Ex. 1: 14). This was on every Jewish table on the Passover evening, and it is most reasonable to expect that the owner of the "upper room"—the "guest chamber" (Mark 14: 15; Luke 22: 11), and the disciples would have these things, among others, on the Passover-table. We have no definite information as to whether our Lord adhered on this occasion to all the minutiae of the Rabbinic order for this ceremony. We know, however, that he began the feast by giving thanks (Luke 22: 17), or pronouncing the benediction on the first cup of wine of which all the disciples partook with him. Also that, instead of washing the hands, which was the regular order, he washed the disciples' feet (John 13: 4, 5). Also that he gave thanks for the bread (the Passover cakes), and gave it to the disciples, saying, "This is my body [i.e., it represents my body which shall shortly be broken for you] which is given for you" (Matt. 26: 27; Mark 14: 22; Luke 22: 19). Also that he took the cup a second time (Luke 22: 29) and gave thanks, and gave it to them, saying, "This is [or represents] my blood, of the New Testament, which is shed for many for the remission of sins" (Matt. 26: 28). Also, that there was the Haroseth—the sop which he gave first to Judas (John 13: 26). And then also, that they sang a hymn (Matt. 26: 30)—the Hallel, the special Psalms for the Passover evening—after the Supper. And lastly, that which was missing on that table—the Passover lamb—as already stated, owing to the Sadducean frauds, was amply made up by his presence who

was the Lamb of God, the Substance instead of the shadows, of all previous sacrifices, which were pointing to him.

This, then, it would seem, was the order of the Passover supper which our Lord carried out with his disciples before he suffered.

Federal Conference, 1933.

Numerous requests for particulars re fares, etc., to Launceston for the Federal Conference have been received by the secretary, Mr. N. J. Warmbrunn. We regret we are unable to give full information, as the train concessions are not yet to hand.

For the benefit of the Victorian delegates the boat concessions granted by "The Tasmanian Steamers Ltd." are as follow:—

First Class Return . . .	£4 0 0
Second Class Return . . .	£2 15 0

Realising that delegates will wish to see as much of Tasmania as possible, the committee has arranged with Tasmanian Steamers Ltd. for these tickets to be available for travel either to Burnie or to Launceston. Delegates so desiring can thereby make the round trip, arriving by boat to Burnie, thence train to Launceston and returning direct to the mainland via the Tamar River, or vice versa. Railway fare between Burnie and Launceston would be extra.

Delegates from New South Wales may journey either via Melbourne or by steamer to Hobart and thence train to Launceston. The fares Sydney to Hobart are as follow:—

First Class Return . . .	£9 0 0
Third Class Return . . .	6 0 0

Train concessions will be made available as soon as they come to hand.

Many delegates intend coming for both the Conference and the C.E. Convention. The Federal Committee requests that such delegates register with the Church of Christ Conference for their concessions.—Albert E. Brown, Publicity Agent.

A cheerful life is what the muses love,
A soaring spirit is their prime delight.

—Wordsworth.

I Learn a Lesson.

A. G. Saunders, B.A.

Childlow Junction, almost 30 miles east of Perth, lies amid pretty hills. As the train pulls up a clangorous bell proclaims refreshments. And whoever travels appreciates refreshments. Thus I found myself recently at the high counter of the Childlow refreshment room, side by side with a man of grey hair and dark piercing eyes, both of us reaching for tea and sandwich. After giving me the "once over" my fellow traveller demanded of me where I was going. His manner showed that my identity was no secret to him, an impression he confirmed. We were bound the same way. We met next day in the Lord's house.

At York, a goodly town, I changed to his compartment, and we fell to in delightful conversation as only brethren in the Lord can. Yes, we did deal in personalities—of course! In particular our preachers passed under review. We were certainly enjoying ourselves.

But presently I noticed something that, I regret to say, seemed to be remarkable. It was this brother's amazing optimism and wonderful appreciation of every one of the preachers. Every man we named was a great fellow. The odd brother could see no wrong nor find any fault in a man of them. This one was a rare and great man. That one was the hardest working prea-

cher he had ever known. One and all received his measure of unstinted admiration. It was (to me) like sitting in a waterfall's shower eating ices during the outside heat wave even then setting in round about Perth. And, praise God, grace was given unto me to agree with every word of kindly appreciation.

Thank God for such a man! Would that there were more of them. There is too much backbiting, even against Scripture's express injunction. What about speaking where the Scriptures speak, and being silent where they are silent, at this point? We bestow too much hospitality upon slander. James knew what he was talking about when he said, "The tongue . . . is a restless evil, it is full of deadly poison." On the other hand, "Words fitly spoken are like apples of gold in pictures of silver." Are words ever fitly spoken, if they tear away from a man his good name? Are they not always fitting if they make others think well of the one discussed? My fellow traveller's conversation gladdened my heart and remained in memory like a sweet savour before the Lord. Of him I would say in the words Longfellow addresses to his Village Blacksmith:—

"Thanks, thanks to thee, my worthy friend,
For the lesson thou hast taught!"

* So the Greek, "anapesen" (reclined), Luke 22: 14; John 13: 12. "Anekeito," in Matt. 26: 20, and "Anakeimennon," in Mark 14: 18, both mean "to lie down or recline." Chairs were not in use then, except for judges, kings, etc.

The Home Circle.

Conducted by J. C. F. PITTMAN.

"THE LIFE BEYOND."

"No gate of pearl, no branch of palm I merit
Nor street of shining gold;
Suffice it if, my good and ill unreckoned,
And both forgiven through thy abounding
grace
I find myself by hands familiar beckoned
Unto my fitting place.
Some humble door among thy many
mansions,
Some sheltering shade where sin and striving
cease,
And flows forever through Heaven's green
expansions
The river of thy peace.
There from the music round about me stealing
I fain would learn the new and holy song
And find at last beneath thy trees of healing
The life for which I long.

—Whittier.

VALUE OF A SOUL.

A great man delivering an address at the opening of a reformatory institution which had cost a large amount of money said, "If the expenditure of all this money results in the reformation of only a single boy, it will be money well spent." Afterward someone asked him if he did not think his statement a little exaggerated. He answered, "No; not if it was my boy." The Bible makes much of units. God watches over the one as over the many. His provisions are for the minutest wants of individuals as well as the general wants of multitudes. The shepherd went into the wilderness in search of a single sheep. The woman swept the house for a single coin. The Master first declared his Messiahship to a single hearer—the woman at the well—and he preached his sermon on the new birth to an audience of one—Nicodemus. And so Phillip is sent all the way from Samaria to the heart of the desert between Jerusalem and Ethiopia to lead this man to Christ. If we only knew the value of the soul as God does, the size of the audience would not affect the fervor of our preaching.

"Those who reject the virgin birth still have to account for a sinless man who never made a mistake, never was hurried, never took anything back." They have also to account for the fact of a divine Man who for two thousand years has been saving men and is still saving them—One who is not the great "I was" but is the great "I am." Luke, the physician, who gave us the Gospel which bears his name, and wrote the Acts of the Apostles—this Dr. Luke says: "A God could conceive a God." Let those who claim that it was impossible for a virgin to conceive by the Holy Spirit to bring into this world the Son of God, let them remember that the first man, Adam, had neither father nor mother; the first woman, Eve, came into existence without either father or mother. The omnipotent God who could create the first man and the first woman without either father or mother—do you feel prepared to tell me that he was unable to bring into this world his holy Son through the life of a virgin?

The sin of this age is the idolatry of secondary causes. Human creatures are trying to back their divine Creator out of his own created universe. You evolutionists are a joke. You claim to worship a God who could not make an earth nor a universe, but who could only make a little atom of protoplasm and throw it into the sea and say, "Sea, see if you can make a universe of this." You claim to worship a God who could not make a man. All he could do was to make a monkey and throw him in the jungle and say, "Here, jungle, see if you can make a man out

of this beast." Thank God, I do not worship a Deity who is so circumscribed, limited in his power and creative ability.

You ask me if I do not believe in evolution. Yes, I believe in evolution with divine power at the root of its growth; with divine purpose at the end of its growth and with divine wisdom running all through its growth. But an evolution without God is the most damnable infidelity that ever wiggled out of hell.—Scoville.

ARE YOU ALIVE TO-DAY?

Many people think of to-day as a narrow, dingy hallway, through which they must pass in order to arrive at to-morrow, when things will be better and life at last worth living.

When to-morrow arrives, however, they find it is only another to-day. So they hurry on, always quite sure that sometime in the future they will come to a place where full and abounding life will be theirs.

Their hope is vain. If they do not see and feel and know and enjoy life to-day, they will not do so to-morrow. Life in all its fullness is about them all the time. Breezes are blowing, birds are singing, flowers are blooming. All the pleasures of the mind are theirs for the taking. They may look on the faces of their loved ones, experience joy and hope and aspiration. They may suffer pain, deprivation and grief. These, too, are a part of the precious gift of life. True, they bear bitter blossoms, but from them come the sweet fruits of sympathy and understanding. Those who drink deep from life's cup take all that comes without regret or rebellion, drawing sustenance, strength and an enhancement of life from each draught.

Pause a while, those of you who hurry and strain in your effort to catch up with life. Open your eyes to the drama and wonder of little things—the sprouting seed, the drifting cloud, the butterfly's wing as it hovers over a flower, the smile of one who is infinitely dear. As it is, you take all these things for granted and hurry on, to catch up with something that is now, this minute, all about you.

Don't wait until next week, next month, next year, to live. Extract the honey from every moment, enjoy every experience, vibrate to each new thought. Let life pour over and through you, cleansing, uplifting and purifying as it goes. Clear out your channels of perception, listen to the glorious harmonies of all about you. Live to-day!—"Young People."

GREEN PASTURES.

Green pastures are before me,
Which yet I have not seen;
Bright skies will soon be o'er me,
Where darkest clouds have been.
My hope I cannot measure,
My path to life is free,
My Saviour has my treasure,
And he will walk with me.

—Anna Letitia Waring.

TWO DESCRIPTIONS.

Miss Neverstop, seating herself between two much-engrossed elderly men, exclaimed—"A rose between two thorns!"

"No," retorted one, "say rather a tongue sandwich."

WHEN TELEVISION COMES.

"Daughter, you're wanted on the 'telephone."
"Oh, dear, and I haven't a thing to wear."

The Family Altar.

J.C.F.P.

Monday.

I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women.—2 Sam. 1: 26.

"It is almost impossible to read this (and other expressions upon this occasion) without finding every word swollen with a sigh and broken with a sob. A heart pregnant with distress and striving to utter expressions descriptive of its feelings, which are repeatedly interrupted by an excess of grief, is most sensibly painted throughout the whole."

Reading—2 Samuel 1: 1-16.

Tuesday.

So all the elders of Israel came to the king to Hebron; and king David bade a league with them in Hebron before the Lord; and they anointed David king over Israel.—2 Sam. 5: 3.

This was David's third anointing. There was gradual advancement, David's faith being put to the test, and much experience gained. Now the elders are called, the contract settled, the league made before Jehovah, and David's reign publicly and solemnly inaugurated.

Reading—2 Samuel 4.

Wednesday.

And it was so, that when they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings.—2 Sam. 6: 13.

Being divinely permitted to remove the ark, the bearers solemnly carried it "six paces"; then David commanded them to halt that a fitting sacrifice might be offered.

Reading—2 Samuel 6: 1-19.

Thursday.

And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord.—2 Sam. 11: 27.

Divine displeasure is here recorded, lest any should conclude that on account of previous virtues David's sins and crimes were passed over. Not so. God loathes iniquity, and permits offenders to reap harvests of sorrow and calamity from iniquitous seed-sowing.

Reading—2 Samuel 11: 11-27.

Friday.

But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.—2 Sam. 12: 23.

David was not amongst those who believe that death ends all; he confidently asserts belief in a continued existence.

Reading—2 Samuel 12: 1-25.

Saturday.

And the king said unto Zadok, Carry back the ark of God into the city; if I shall find favor in the eyes of the Lord, he will bring me again, and shew me both it and his habitation.—2 Sam. 15: 25.

David was unwilling to carry away the ark from the city, knowing that without it public worship could not be continued. He thought more of others than himself, and was willing to risk his own safety rather than to expose the ark of God to the dangers of his wanderings.

Reading—2 Sam. 15: 10, 15, 30, 37.

Sunday.

And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.—2 Sam. 18: 5.

"David was the father of this worthless young man; and is it to be wondered at that he feels as a father? Who in his circumstances, that had such feelings as every man should have, would have felt or acted otherwise?"

Reading—2 Samuel 18: 6-17; 24-33.

Prayer Meeting Topic.

April 12.

THE PASSOVER LAMB.

(1 Corinthians 5: 7; Matthew 26: 17-29.)

H. J. Patterson, M.A.

At this season of the year—the Christian cannot do other than think the more of Christ our Lord. It was hundreds of years ago that on that hill there stood those three crosses. He became the Passover Lamb. Paul writing later said, "For our passover also hath been sacrificed, even Christ" (1 Cor. 5: 7).

Christ the Passover Lamb.

Many are the references in the word to Christ as our passover lamb. Isaiah had said, "He is brought as a lamb to the slaughter." John the Baptist had pointed him out and said, "Behold the Lamb of God." Peter in his first epistle wrote, "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (see also Revelation 5: 6 and 7: 14). So he is termed the Lamb, and to understand this we must keep in mind the original passover of the Jews and the lamb of that wonderful and eventful night. In that passover lamb there is a type. He was innocent. Not a bone of him was broken. The shed blood and the blood applied were necessary and vital. For those receiving it there was life, but for those refusing it, the disobedient, there was death.

Why the Sacrificed Lamb?

The people were slaves in bondage. That in spite of the declaration of some of Jesus' opponents who said, "We were never in bondage to any man." And the lamb was a part of the plan of God's way out for his people. And the Lamb is a part of the way out for people now. Many are slaves to sin and selfish pursuits. They are slaves to appetite, and are as surely in bondage as was that old-world nation. The world of to-day thinks we make too much of sin and laughs about it. But we cannot blind our eyes to the fact of the death-dealing power of sin. In fact it were better for us, said Jesus, to lose hand and eye, better for a millstone to be hanged about the neck and we be cast into the depths of the sea than that by a sinful example we cause others to stumble and ourselves to be altogether lost. Sin is no trifle else there would have been no Garden of Gethsemane, no Calvary, no baptism of suffering. Sin is a fact, and our bondage in sin was a fact till we were set free.

"Behold the Lamb of God."

Jesus in the institution of the supper said, "This is my blood which is shed for many for the remission of sins." No remission, no release. There is a tendency in some quarters to make light of the "blood shed for many for the remission of sins." We are not advocating theories here, but stand for the declared word of our Lord. The New Testament teaching unquestionably is that "without the shedding of blood is no remission" (Heb. 9: 22). Without the application of the blood there was no staying of the death penalty for the Jew or the Egyptian. For us a similar thing is true. There must needs be the putting away of all sin as for the children of Israel there was the putting out of the house of all leaven. There must needs be obedience to divine command. And in and through it all a true and earnest faith. As we approach the day of the year on which our Lord was crucified, let us afresh "Behold the Lamb of God," and know that for our sakes he gave himself.

TOPIC FOR APRIL 19.—A NEVER-FAILING ESSENTIAL.—1 Corinthians 13.

Our Young People.

Conducted by WM. GALE.

Decline in Victorian Bible School Enrolment.

After eleven successive years of increased enrolments (with one exception, 1928) the Victorian Bible Schools report to Conference a decrease of 452 scholars and six teachers. This is somewhat disquieting. The year 1931-1932 showed the large increase of 644 scholars and 128 teachers. The present enrolment of scholars is 13,040 and of teachers 1,917.

Analysis of the Figures.

The returns show that fifty schools report increases, fifty-two report losses, and twenty-one report the same enrolment as for the previous year. Hence the decline may be said to be general. Fifteen schools report losses of twenty scholars and over—the three highest being 70, 65 and 59. Only five schools report increases of twenty scholars and over—the highest being 69. Twenty-nine metropolitan schools show decreases and twenty-three country or provincial schools. Metropolitan schools report a greater aggregate loss than do the other schools.

Comparative Figures.

Year.	Scholars.	Gain	Loss.
1922	9466	478	—
1923	9875	438	—
1924	10,522	647	—
1925	11,239	708	—
1926	11,267	127	—
1927	11,834	477	—
1928	11,511	—	323
1929	12,054	543	—
1930	12,279	225	—
1931	12,848	569	—
1932	13,492	644	—
1933	13,040	—	452

What Do the Figures Reveal?

Following upon the large increase of 644 scholars reported last year, it is disturbing to see the definite and widespread drift that the reports indicate. To have stood still would have been bad enough, but to turn a handsome gain into a deplorable loss calls for investigation. As there is only a decline of six in the number of teachers we cannot blame a shrinkage in the teaching staff for the present loss of scholars. However it can hardly be claimed that we are well staffed for teachers, as our statistics indicate an average of about seven scholars to each teacher. But, as our superintendents, secretaries, treasurers, and librarians are probably counted as teachers, the average class is larger than seven. In the kindergarten and primary departments classes are often only three and four; this again increases the size of classes in the other divisions of the school. It would seem that there is need for an increase in the number of teachers if the loss is to be made good next year. The church will need to send down to its youth department an increased number of interested, keen, youth-loving people who will seek to spend and be spent in the department from which the church draws 75 per cent. of its new members. As the writer moved about amongst the Victorian schools during the past year he was conscious that there was something missing. Schools seemed to be having trouble with shortage of teachers in one place, irregular attendance of teachers in another, and what seemed quite general was a want of school spirit. Some schools have reached about their limit of size owing to inadequate accommodation—there cannot be indefinite expansion in these.

The Stress of the Times.

It must be borne in mind that economic conditions have affected Bible School life. Adolescent

lads, unable to secure employment, feeling their position very keenly, as boys do at this age, have dropped out of school and neglected church attendance. Younger children have dropped out owing to economic conditions—clothing is a problem in many a home. Teachers have been unable to undertake what they did in happier days, and in some cases have given up their classes. Never did these lads need the steadying influence and help of the school and church they are leaving as in these very days. Worried and perplexed teachers need the tonic effect of spending their energies in saving for God the boys and girls of to-day—those to whom Lloyd George has addressed his appeal to straighten out the tangles of this old world.

What Shall be Done?

This is the question for the superintendent, the teacher, the secretary, the Youth Council in each church. The new Bible School and Young People's Committee to be appointed at the Easter Conference will have a problem to solve—how best to help the schools to make up the loss and adjust themselves to the changing conditions with all their urgency and appeal.—W.G.

BUNBURY, W.A. C.E. NEWS.

A branch of the Young People's Christian Endeavor was commenced in Bunbury, in March last year, with a membership of eleven. Meetings which have been held fortnightly are well attended, and are of great spiritual benefit. The society has occasionally conducted the week-night prayer meeting, and given items at the gospel services.

During the year one of the foundation members left for the College of the Bible. We have been assisted often by visitors from other societies, and enjoyed the exchange of greetings with them. This year has been one of blessing.

THE PROOF.

Impossible—the eagle's flight!
A body lift itself in air?
Yet see, he soars away from sight!
Can mortals with the immortal share?
To argue it were wordy strife;
Life only is the proof of life.

Duration, circumstances, things—
These measure not the eternal state:
Ah, cease from thy vain questionings
Whether an after-life await!
Rise thou from self to God, and see
That immortality must be!

—Lucy Larcom.



Teachers and Scholars of Thabeban Bible School, Bundaberg, Qld.

Here and There.

On Monday we received the following telegram from Toowoomba, Qld.:—"Big storm, good meeting, another decision Sunday.—Hirrichsen."

During the next few months Bro. H. Watson will visit churches in New South Wales in the interests of Foreign Missions. He was to leave Melbourne on April 5.

The attention of readers is directed to the announcement regarding Federal Conference and concession fares to Launceston which appears on page 213 of this issue.

On Good Friday special services will be held at Gawler, S.A. Members of the churches at Gawler, Kersbrook and Williamstown will join in spiritual fellowship on that day.

The young women of our Victorian churches are reminded of the Women's Conference to be held in the chapel, Lygon-st., on Wednesday, April 12, commencing at 10.30 a.m. All are cordially invited to attend.

A pathetic interest attaches to the announcement that Col. and Mrs. Lindbergh are arranging to take up their residence in Britain. This change is said to be due to threats made to kidnap their second baby. The son of Col. and Mrs. Lindbergh was found dead after being kidnapped last year.

Bro. Wm. Judd, a very highly esteemed member of the church at Cheltenham, Vic., passed away on Monday at the advanced age of 90 years. Many years ago Bro. Judd was an evangelist in South Australia and in Victoria. His chief work was done as faithful officer and member of the church at Cheltenham, where he was greatly loved.

The church at Brighton, Vic., is making preparations for a four-weeks' tent mission, commencing on Sunday, April 23. Bro. T. Hagger, of Sydney, will be the preacher, and the singing will be conducted by Bro. D. Plummer. A good site in Church-st., near to Brighton railway station, has been selected for the tent, and a happy season of soul-winning is anticipated.

The third week of the tent mission at Victoria Park, W.A., concluded with four decisions and three baptisms. Subiaco choir helped greatly on March 22. Bro. John Clarke exhorted the church on March 26. Bro. A. G. Saunders, B.A., spoke to men in the afternoon, and to a large audience at night, when six Bible School scholars confessed Christ, making a total of 18 decisions to date.

We have received a copy of statements and accounts as at Dec. 31, 1932, prepared by Y. M. Middleton, hon. treasurer of Chatswood church, N.S.W. Receipts for the year amounted to £989/12/10, including special funds amounting to £366/12/8. £96/5/3 was given for Home Missions and £91/2/5 for Foreign Missions. Local benevolence fund reached £61/7/9. Nearly 35 per cent. of monies raised during the year was for other than local congregational requirements.

The Rotary clubs throughout the world will be observing Boys' and Girls' Week from April 29 to May 5. The Melbourne Rotary Club has arranged to visit a considerable number of State, technical, high and secondary schools, and Rotarian speakers will address the scholars on the subject of "Loyalty." It is hoped that in many of the churches on Sunday, April 30, similar addresses will be given by ministers and Sunday School superintendents on the same subject. The proximity of the observance to Anzac Day may make such a subject of special interest, and the cordial help of the ministers is sought by the Melbourne Rotary Club. In addition to the visits to schools, many of the institutions and welfare societies in and around the city will be visited by parties of Rotarians and their lady friends.

The Nazi treatment of Jews in Germany has aroused much protest and indignation throughout the world. The boycott policy was modified because of this, but enough remains to evoke strong feelings of reprobation. One of the British newspapers refers to "Germany's day of shame," and says that the day will come "when Germans will wish this senseless story to be expunged from their annals. When the midnight intoxication is past they will realise that Saturday's proceedings were contemptibly sordid." Professor Einstein, one of the world's greatest scientists, who is a Jew, has declared that he has "no desire to return to Germany until free expression of opinion is allowed and the security of all German citizens assured."

The church at Essendon, Vic., experienced great blessing during the special mission conducted by Bro. J. E. Shipway from March 19 to April 2. The messages were instructive and inspiring, and the church has experienced a spiritual awakening. There were eight decisions—two married women, three young women, and three young men. Other two as a consequence of the mission have been led to think seriously about accepting Jesus as Saviour. Attendances throughout were very good, and on Sunday evenings, March 26 and April 2, the chapel was full. The singing under the baton of Bro. Hillbrick was characterised by brightness and enthusiasm, and created a fine atmosphere. The officers were gratified at the loyal support of members of the church, and grateful for support from the churches of North Essendon, Ascot Vale, Newmarket and Brunswick.

Information was placed before a recent meeting of the Council of Churches in Victoria as to the tentative findings of a commission appointed by the Presbyterian Assembly to consider the church in relation to modern social conditions. The representative of the commission in placing proposals before the council stated their judgment "that the present impasse in finance, industry, and in international relations constitutes a religious and moral problem of the first magnitude," which the church cannot safely leave out of its thinking. The council expressed its agreement that the gravity of the world condition in industry calls for immediate action to discover its causes, and if possible to suggest remedies, and adopted the following resolution: "That the council, having considered the gravity of the present social situation, requests the constituent churches of the council to give diligent, careful and prayerful study to the whole problem of unemployment."

The chapel at South Yarra, Vic., was crowded on the evening of April 3 at the welcome extended to Bro. and Sister R. J. Sandells, who are enjoying a furlough after three years' service on Pentecost Island, New Hebrides. A. W. Ledbrook presided, and T. H. Scambler led in prayer. Greetings from South Yarra church were given by Allan Searle, the secretary, and from the C.E. societies through Miss Graham. The Women's Conference was represented by Miss Ellis, President, and the General Conference by W. H. Clay, vice-president. Bro. J. A. Wilkie, President, sent a written greeting from Ballarat. The Victorian F.M. Committee welcomed the missionaries through its president, A. J. Ingham, and Bro. A. Hughes spoke on behalf of missionaries on the fields. Several bouquets of flowers were presented to Mrs. Sandells, who made an interesting response. Bro. Sandells told of experiences in commencing work on Pentecost. Musical and elocutionary items were enjoyed. Prior to the public meeting the missionaries, members of the F.M. Committee and others were entertained at tea by the officers of the South Yarra church, a very enjoyable time being spent.

Bro. G. H. Newell writes as follows regarding Bro. T. Hagger's visit to Inverell, N.S.W.:—"Inverell is 515 miles from Sydney. The church is isolated from sister churches. We had one visiting speaker, Bro. J. Whelan, B.A., during the last eighteen months. We looked forward with joy to Bro. Hagger's visit, and we were not disappointed. They call him the 'human dynamo'; appointed. They call him the 'human dynamo'; we know why now. From the time he left until his return to Sydney, he travelled over 1,500 miles by rail and car; held services at Inverell, Delunga, Gum Flat, Rob Roy, Oakwood, Fernhill, Leviathan and Gilgai; delivered 25 addresses; gave 16 talks to children; held a conference with church deacons; gave religious instruction in a number of public schools, and visited every centre and almost every home in the district. He kept on smiling the whole time. It was more spirituality than evangelism that we planned for. We were blessed with both. All services were of a very high standard. Few of us will forget the final meeting of consecration and thanksgiving. A great number of members and reconsecrated themselves unto the Lord, and five owned him as their Saviour, including D. A. Ewers, the son of Bro. W. Ewers, of Newcastle. We cannot estimate the value of the work Bro. Hagger rendered both on the platform and in our homes. We thank God for the faithful service of our beloved Home Mission secretary."

On the evening of March 30, in the Athenaeum Hall, Doncaster, Vic., a farewell social was tendered to Bro. H. Hargreaves and daughter Kathleen, who are going to England. There was a large and representative gathering of church members, Bible School scholars and citizens. Representatives from Bible School and Triangle Club spoke of the good work done by Bro. Hargreaves, and presented him with tokens of esteem. The church gave our brother a cheque in appreciation of his labors during five years and four months. Both local State schools committees were present, also the swimming carnival committee, the local branch of the Social Reform League, and the Royal Institute of the Blind. All these organisations made presentations to Bro. Hargreaves, with expressions of appreciation and wishes for future success. Bro. John Tully was chairman, and Bro. W. Clay, vice-president of Conference, spoke on behalf of the brotherhood and the Social Service Department. Sister Miss Kathleen Hargreaves was the recipient of a number of gifts in appreciation of her efforts in the Bible School, as a teacher and organist, and secretary of the Young Worshipers' League. Bro. Hargreaves was exceedingly popular with all sections of the community, and all wish him a safe and pleasant journey, and God's blessing on his future work. On Tuesday afternoon our brother with his daughter left for England. For some time he will be resident in the Lake Country, where his relatives are living.

ADDRESSES.

A. G. Searle (secretary South Yarra church, Vic.)—134 High-st., Malvern, S.E.3. Phone, U 8660.

W. Wakefield (evangelist Wagga church, N.S.W.)—"Calooli," Brookong-ave., Wagga.

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News of the Churches.

Victorian News-letter.
A. W. Connor.

Preaching Fundamentals.

The plan referred to in my last letter received quite a "boost" by the Editor, and in his last editorial he has given us a good example of how such preaching can combine the expository and practical. As far as it has gone in my own experience it has been good for both preacher and people. I have had word from other preachers all saying that the messages had been more than welcome. The preacher wastes no time in looking for a subject or a text. We commend the idea or something along the same lines to brethren in other States.

Conferences.

On the eve of our own annual Conference we read reports of the Conference of others with interest. The Methodist Conference just closed had features of interest to those outside that church. Their folks have been trained to "obey Conference" in a way that brings a touch of envy. A superannuation fund of over £700,000, with an increase of £11,000, must call for some skilled management and provide well for those ministers who retire. Our own provision may seem very modest in comparison, but I can speak for the preachers, and say that the committee that handles it has the complete confidence of our men, and we feel we owe them a debt of gratitude. Some of us with thirty odd years of service are beginning to be specially interested.

The Lenten Season.

As usual the Anglican Church makes much of this; and however critical one might be of some things, it is good to see the effort to interest men in religion. The Cathedral has lost its scaffolding, but at present messages to arrest the passers-by are on its frontages. Our own series on "things most surely believed" is a splendid Lenten effort, leading right up to the cross and the risen Lord.

Varia.

Bro. Thomas is back at work much better in health, and we hope his trip to Queensland will do him good. We know it will do them good. Bro. Hargreaves sails at once for England with his daughter. Our churches there will find him a faithful worker.

Some preachers and churches are making changes. Bro. Ennis has followed Bro. Southgate at Lygon-st., and all will wish for the church an uplifting ministry.

Golden Weddings come to few, but that joy has come to Bro. and Sister John Barnacle, of Camberwell. Bro. Barnacle has been honorary auditor of our Conference H.M. accounts for as long as Bro. Craigie has handled the cash. He is honored for his faithful work, and all join in wishing them times of richest blessing in the "sunset years."

Quite a number of special missions are planned for this year, chiefly by exchange of preachers. Our preachers are not forgetting to be evangelists.

Victoria greets her fellow workers in other States, and wishes for all times of refreshing in the coming Conferences.

Victoria.

Gardenvale.—On April 2 Bro. C. J. Morris, from Narromine, N.S.W., gave an interesting address at morning meeting. Bro. Way addressed the evening service. Sunday School, under the leadership of Mr. N. Haddow, is practising for anniversary.

Brim.—On April 2 Bro. Roy McPherson was the preacher at the afternoon service, which was fairly well attended.

Warracknabeal.—The church has not yet secured a preacher. Bro. Jack Earl spoke on morning of March 26, and Bro. Roy McPherson in the evening. They delivered very inspiring addresses. The Golden Circle held a successful social on March 30.

Newmarket.—Harvest thanksgiving services were held on April 2, Bro. G. T. Black giving appropriate addresses at both meetings. In the evening the choir rendered an appreciated item. The Ladies' Guild has resumed meetings, with Mrs. Kyme as president.

Cheltenham.—Good meetings on April 2. At the evening service two were baptised. Bro. William Judd, a pioneer of the Cheltenham church, was called home on April 3. He celebrated his 90th birthday on March 27. The church extends its loving sympathy to his sorrowing relatives.

Minyip.—On Mar. 19 harvest thanksgiving services were held, inspirational addresses being given by Bro. F. Killey. Both meetings were well attended. A pleasing quartette was rendered. A good display of fruit and vegetables was shown. On March 20, a social evening and sale of gifts took place.

Fairfield.—A Young Worshipers' League has been commenced at Lord's day evening services. The church has received a great shock and loss in the sudden homecall of Bro. J. Pascoe. He was a deacon of the church, teacher in the Bible School, and a preacher wherever he could speak a word for Christ.

Doncaster.—On March 28 the young people's club held a largely attended farewell social in honor of Bro. Hargreaves and his daughter. On Sunday morning and evening, April 2, crowded audiences listened to Bro. Hargreaves' farewell addresses. Bro. A. W. Connor has accepted an invitation to labor with the church.

St. Arnaud.—Morning and evening meetings are well attended. On March 26, after a stirring message by Bro. Jackel, three persons took their stand for Christ. The church was pleased to have a visit and a very fine message from Mr. W. Murchison. Bro. C. Jackel has commenced his fourth year of service with the church.

Yarrawonga.—The Bible School anniversary tea and concert on March 28 were a great success; 150 sat down to tea, and chapel was crowded for the concert. Splendid services on April 2. Bro. Searle gave fine messages, the morning subject being "Christ in the New Testament"; evening, "The Son of God." Many visitors were present.

Colac.—The annual Bible School picnic, held in Botanic Gardens on April 1, was enjoyable; about fifty present with parents and friends. Y.P. club has commenced meetings, keen interest being shown. Sunday's meetings were up to average attendance. Bro. C. W. Hart gave splendid addresses. Sister Miss Kelley, of Port Fairy, rendered a beautiful solo.

North Richmond.—Anniversary services of the Bible School were brought to a close on April 2. Bro. Ladhrook gave an inspiring address in the morning. The kindergarten display in the afternoon was well attended and enjoyed. Bro. Sparks spoke at the gospel service, which was well attended. A young lady from the Bible class took her stand for Christ.

Dunolly.—Interest in meetings is maintained. Several brethren and sisters have been visitors during past few weeks. Miss Willcox is back after her nursing course in Melbourne hospitals. On March 26 Bro. Baker exchanged with Bro. Bischoff, of Bet Bet. His messages were greatly appreciated. Girls' Guild members have raised a small amount to help church finances.

Castlemaine.—Harvest thanksgiving services were held on March 19 with a fine display of fruits. Bro. Earle has during past weeks delivered very fine messages on "Christ and His Teachings," and on April 2 at both services dealt with "The Confession of Faith." Sister Mrs. Earle and Bro. Peeler have been suddenly restored to leave hospital. The ladies have purchased a piano for use of church and Sunday School.

Wedderburn.—On March 19 harvest thanksgiving services were held. Bro. Westwood addressing both meetings. The good display of produce was forwarded to the Social Service Department. On March 26 Bro. Westwood closed his ministry. In his last gospel message he especially exhorted those who were converts during his ministry. April 2, good meetings to commence Bro. Bird's ministry; his addresses were helpful and appreciated.

Kaniva.—Increasing numbers are attending gospel services. Bro. Withers' subject, "Christ in the Confession," was listened to with rapt attention and delivered in a convincing manner. There was one confession. The church extends sincere sympathy to Sister Goodwin and family, commending them to the God of all comfort. Bro. Blair (the press correspondent) has been called away on account of the serious illness of his little daughter Lois.

Melbourne (Swanston-st.).—Very enjoyable meetings last Sunday, which was made a "Thanksgiving Day." Special hymns and Scripture lessons were arranged, and Bro. Dawson made appropriate references throughout each service. At evening meeting the choir rendered two anthems, and Mrs. F. L. Mitchell and Mr. Percy Jenkin sang solos. On previous Lord's day Bro. and Sister H. H. Stratton were present, and their fellowship was enjoyed.

Geelong.—On April 2, at the Bible School anniversary, there was special singing by members of the school. In the evening Miss Ivy Potter rendered two beautiful solos. Bro. Colin Dabb is commended for the way in which he trained the children for the choruses. Bro. S. H. Mudge, from Oakleigh, was the speaker for the day, his subjects being "The World is on an Anvil," special talk to children in afternoon, and evening, "The Building of the Temple." All the addresses were enjoyed.

Caulfield (Bambra-rd.).—On March 29 there were 30 at midweek prayer meeting. Bro. Youens gave an enjoyable message. On April 2, to a good attendance in the morning. Bro. Youens gave a fine message. In the afternoon the Bible School continued its anniversary services. Bro. Scambler, from Box Hill, gave a very good address. In the evening the chapel was packed. Bro. Youens gave an inspiring address. Singing of the children was enjoyed throughout. 176 broke bread for the day.

Prahran.—On the last three Sundays the church has enjoyed the messages of Bro. Connor. On April 2 Bro. Holloway exhorted the church splendidly in the morning. Sister Gowan and Bro. Jones, Geelong, were present. At gospel service a young man made the good confession. On March 26 Sister Harvey rendered a nice solo at gospel service. Sunday School scholars, under leadership of Bro. F. G. Chipperfield, are progressing well with practices for anniversary. Bro. Connor, after seven years' faithful service with the church, has resigned.

East Kew.—Bible School anniversary services on March 26 and April 2 were a great success. The singing and inspiration of the services were exceptionally fine. Bro. E. L. Williams on afternoon of March 26, and Bro. W. G. Graham on afternoon of April 2, delighted with their talks. Bro. Ingham's evening special messages were appreciated. Bro. Elliott excelled in training and leading singing of school. The church was saddened last week in the home-call of Sister Mrs. Dennis. Her loved ones have the sympathy of the church in their great loss.

(Continued on page 220.)

Foreign Missions.

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

FOREIGN MISSION LORD'S DAY, 1933.

We have received many messages of sympathy from the States in response to our message, "A Serious Situation." Our Indian missionaries are in complete accord with the Board's effort to limit our expenditure to the lowest sum possible. Notwithstanding financial difficulties, there is encouragement in the statements in the daily press that some evidence of returning prosperity is indicated by larger exports and a lesser amount of unemployment. We are hopeful that our suggestion for a revival in weekly contributions for Foreign Mission work is being responded to.

PRESBYTERIANS AND WEEKLY GIVING.

At the recent meeting of the Presbyterian Assembly in Adelaide the serious condition of the churches' finances was considered. After much discussion it was resolved that more weekly giving for missionary purposes would greatly help that fund, and the use of duplex envelopes was advocated. As intimated in previous issues of our paper, this solution of financial difficulties has become widespread. Motorists and taxpayers generally are urging the governments to allow them to pay their taxes in small instalments, ranging from weekly to quarterly payments. It has been felt that the old method of yearly payments is a great difficulty to the ordinary taxpayer. We are sure that our depending almost exclusively upon a yearly offering has militated against financial success in Foreign Missionary enterprise. Many Christians who lay aside threepence per week might find it difficult to give 10/- on the first Sunday in July. Yet threepence a week means 13/- for the annual offering. The most appealing argument, however, is that weekly giving has apostolic endorsement.

THE ALTERNATIVE FACING THE FOREIGN MISSIONARY BOARD.

If our offering fails or partially fails on July 2 the only alternative is the cutting down of our work in foreign lands. The Board must live within its income. If the money to carry on our present work in the foreign fields is not forthcoming, then less work must be done. The conference held July, 1932, carried the following resolution:—

"Present Activities.—The conference recommends that notwithstanding the difficult times through which we are passing, and the payments which will be necessary towards providing a sinking fund, we aim to maintain at least our present activities on the foreign fields."

The Board is seriously trying to act in harmony with the resolutions of the conference. We gladly testify that the States committees are energetically trying to assist the Board in carrying out the decisions of the financial conference. From the amounts received from our States since September 1, 1932, the only thing that will save us from failure is a large offering on July 2. Let us all by prayer and giving ensure that such an offering will be received by the Board.

MISS FLORENCE CAMERON'S FURLOUGH.

For the good of our work in India Miss Cameron delayed her furlough three months. She will leave Bombay, India, by the "Narkanda" on March 30, will arrive at Fremantle April 11 and Adelaide April 15. She will disembark at Adelaide. She is in need of immediate rest, having had a very strenuous year. She will receive a very warm welcome from the whole of the Australian brotherhood. She leaves in the Lyall

Memorial Home 100 children to whom she has been a faithful mother and a devoted nurse. We are fortunate in having Miss Vera Blake, who was our first superintendent of girl orphans in India, to be in charge of the home during Miss Cameron's absence. She will have, as Miss Cameron had, the cordial and faithful assistance of Miss Vawser, who superintends the educational work of the Lyall Home. Miss Blake asks for the prayers of the Australian brotherhood in her new work at Shrigonda.

BRO. AND SISTER COVENTRY.

Sister Coventry has been spending a few days at Dhond Hospital with her young daughter Janet. The little one had been very feeble in health, and it was thought wise that she should be under the direct care of Dr. Oldfield. We are glad to report that she has shown great improvement to the treatment, and Bro. Coventry expected by his last letter received this week to have mother and baby back home two days after he wrote. What a blessing it is to have our hospital in India with Dr. Oldfield in charge when sickness comes to the family of our missionaries! In previous times it would have been necessary for Mrs. Coventry to journey to Poona for treatment of little Janet. Our hospital is a city of refuge in the time of sickness.

Bro. Coventry reports that during the month of January the school at Baramati had ten ordinary teachers and two special teachers, with an enrolment of 248 girls and boys, and an average attendance of 240.3, a very encouraging average, and an indication of the good work done in our school. This attendance proves that the parents of the children appreciate the good done by the school for their children and so send them regularly. At the night school for boys who are working during the day, there are only ten attending, with 7.9 average attendance. At Indapur there are two teachers with 55 scholars.

BRO. COVENTRY'S ADDITIONAL WORK.

Many of our readers will know that at Mahabeshwar, not far from Baramati, there is a language school that has been established by the missionaries in the northern part of India. This year there are fifty new missionaries in attendance for language study. We have enjoyed the benefits of this language school for many years, but we have never given any contribution of work to its management and oversight. Mahabeshwar is situated in a very healthful part of a mountain district. The Governor of Bombay has an official residence there. This year

the Board asks that our mission should release Bro. Coventry to oversee the school. This request was granted by the C.O.M., and approved by the F.M. Board. It was felt that, having received help from the school for so many years, it was fitting that we should take our share of the work of the language school. The appointment of Bro. Coventry is an evidence of the confidence that the whole of the missionary council controlling the school have in him and the mission that he represents. Mrs. Coventry and we Janet will accompany Mr. Coventry and remain there during some of the hot season. It will be a great benefit to the little baby especially. Mr. Coventry will make frequent visits to Baramati to oversee the work of the settlement and the school.

MISS CALDICOTT'S WORK.

Matron Caldicott, in addition to her work as matron to the hospital, by no means a sinecure, has charge of Dhond Bible School, the weekly Indian Christian women's Bible study class, and the weekly class for settlement women of the Dhond Branch. The Bible School has an enrolment of 53, with an average attendance of 41, and the two classes for women have an average attendance of 17. During January and February the class had been studying the book of Revelation each week. Miss Caldicott says all the women are enjoying the studies, and have attended quite regularly.

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Religious Notes and News.

TEACHER AND LEADER TRAINING.

Under the auspices of the Sunday School Council of Victoria, arrangements have been made for the annual Teacher and Leader Training Classes, which this year will be held in Caulfield, Glenferrie, Moonee Ponds and Brunswick centres, commencing the second week in May. The text books chosen for the year are "The Study of Adolescence," "Studies in the Teachings of Jesus," "The Leadership of Study Groups" and "The Problems of Youth." Particulars of the time and place of the classes may be obtained from the Secretary of the Sunday School Council, 156 Collins-st., C.I. Preparation lessons for the following Sunday will be given at the class of the lectures each evening. Lectures have also been arranged for those who have received the National Council's Diploma, and wish to obtain the honor certificate.

HOW THE CHURCHES ARE FARING IN U.S.A.

Facts taken from the "Year Book" edited by Dr. Herman C. Weber, and published by the "Federal Council of Churches of Christ in America," show that "since the beginning of the depression religion has shown a steady and consistent rise, as measured by church membership." Receipts, of course, have fallen off in general, although not as seriously as might have been expected. Seventeen of the largest Protestant denominations dropped 13 per cent. (or 857,075,735) during their last fiscal years, ending at various points in 1932. The largest loss was the Evangelical Synod, with 19.1 per cent. The second largest was the Episcopal church, with 18.3 per cent. The smallest was the Southern Baptist, with 5.4 per cent.

The book also reveals that the proportion of church membership to population has been almost constantly increasing for the past two hundred years. To-day it is higher than it has ever been before, with 54 per cent. of the adult population members of some religious body.

THE GROWTH OF CHRISTIAN POPULATION.

According to figures in "The Lutheran World Almanac," revised up to Jan. 1, 1933, by G. L. Kleffer, the Christian population of the world at the end of the several centuries is estimated as follows, the figures in every case being approximate. First century, about 500,000; second century about 2,000,000; third century about 5,000,000; fourth century about 10,000,000; fifth century about 15,000,000; sixth century about 24,000,000; seventh century about 24,000,000; eighth century about 30,000,000; ninth century about 40,000,000; tenth century about 50,000,000; eleventh century about 70,000,000; twelfth century about 80,000,000; thirteenth century about 75,000,000; fourteenth century about 80,000,000; fifteenth century about 100,000,000; sixteenth century about 125,000,000; seventeenth century about 155,000,000; eighteenth century about 200,000,000; nineteenth century about 500,000,000; twentieth century about 737,280,000.

According to the same authority the recent growth of Protestantism is given as follows:—1851, 82,000,000; 1882, 106,000,000; 1884, 123,457,000; 1888, 133,500,000; 1889, 136,036,000; 1891, 143,237,625; 1900, 150,000,000; 1906, 166,065,500; 1915, 171,650,000; 1917, 177,300,000; 1925, 191,259,655; 1932, 202,180,000.

THE SUPREME TASK OF NEW TESTAMENT SCHOLARSHIP.

"Nowhere," says Professor T. W. Manson, of Mansfield College, in an arresting article on "The Foundation of Christianity" in "The Congregational Quarterly," "have theologians more constantly and thoroughly revealed their systems, and incidentally themselves, than in their at-

tempts to write the life of Jesus; in other words, in their answers to the question: 'What think ye of Christ? Whom say ye that I am?'"

"And it is still true that this question is still the central and vital question for Christian theology. It may be granted that the materials available are nothing like sufficient for a biography of Jesus. Even so, scholars come back to those materials, determined that if they will not furnish a biography they shall at least provide a portrait. It is recognised that the central problem of Christianity has to do not with ecclesiastical questions of order or belief or ritual, but with the historical question of a person and a life. The supreme task of New Testament scholarship is to make Jesus Christ crucified a living reality in the thought of our own time, to bring out all there is of fact and meaning in those three words; and the supreme task of Christian preaching is but little different—to make Jesus Christ crucified a living reality in the lives of men and women in these days, to renew in them the awe and wonder, the faith and courage, which he inspired in men and women who knew him in the days of his flesh."

College Notes.

Quite a number of the men this year are without remunerative employment. These men have offered their services to the Home Missionary Committee for voluntary work, to serve as the committee may see fit. They are prepared to go to needy places singly or in groups of two or three, to do whatever needs to be done for the cause of Christ.

Some are prepared to work with the stronger churches as student helpers. Some of our preachers may be glad to utilise this voluntary service. A student would thus gain valuable experience in church work while he serves as preacher's assistant.

Two ladies who are closely associated with our College work, Mrs. A. R. Main and Miss E. Jermy, became suddenly ill about a fortnight ago, and both were taken to hospitals. We are pleased to report that both are rapidly recovering, and both are home again.

The student body has again taken up the work of witnessing for Christ in the open air. Meetings are held on Friday evenings at Malvern. Consistently good attendances gather at these meetings; much interest is manifested and appreciation expressed. Some shopkeepers have asked that the meetings finish later to enable their customers and themselves to enjoy them. One lady gave the students a number of hymn books to assist the work.

Definite results have also been secured. Some who are deeply interested have been advised with reference to church attendance. One man who had become a doubter has been won back to strong reliant faith in Christ. Two young men stepped forward one evening in response to the invitation, and made the good confession. They were later baptised at Malvern, where they will take membership.

Thus the students are proving the sincerity of their love, and demonstrating the reality of their call to the work of the gospel by seeking opportunities of working for their Master.—T.H.S.

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News of the Churches.

(Continued from page 217.)

Victoria.

South Richmond.—Church services are fair. On March 26 an address by Bro. Watson, of Ivanhoe, was appreciated. Bro. Dudley spoke at night. The C.E. hold fine meetings. A visit was paid to Windsor S.C.E. A gold C.E. badge was presented to Miss M. Gordon in appreciation of her services as secretary of the Endeavor.

Boort.—Meetings for March were well attended. On the 26th Bro. S. G. Lacy gave a nice morning address. At night Bro. F. Burt preached. On April 2 Bro. G. Goudie gave a fine morning address. Bro. and Sister Leach, from Gardiner church, were amongst visitors at morning service. At night S. G. Lacy spoke. Bro. and Sister Stocks were welcomed after three weeks' holidays.

South Yarra.—The church is enjoying improved meetings. Bro. Ladbrook is dealing interestingly with the suggested themes. On April 2 Bro. Sparks, of North Richmond, addressed the church. Feeling reference was made to the sudden death of Sister Mrs. Dennis, lately in membership with East Kew. Bro. and Sister Sandells were warmly welcomed from their field of labor in the New Hebrides, and made to feel at home again. Sister Miss Marjory Searle and Bro. Hughes were united in marriage during the past week.

Carlton (Lygon-st.).—Splendid attendances on April 2. In the morning Bro. Ennis spoke on Peter's prescription for a proper church atmosphere. At night his subject was "Secure for Life." Interest is manifest in Sunday meetings. The members of the choir enjoyed a happy evening with Mr. and Mrs. Ennis at their home during the week. The school has commenced a "climb to the top of Mt. Everest," and enjoys an interesting talk each afternoon from Bro. Walter Brown on the climb recorded by the school.

Malvern-Caulfield.—Four received into fellowship on April 2; two young men by faith and baptism, and Bro. and Sister Sutcliffe by transfer from Prahran. On March 15 the ladies of the mission band visited Bentleigh, and on the following Wednesday some of the sisters enjoyed the message of Mrs. Schenk, of United Aborigines' Mission. The same evening the C.E. society attended the prayer meeting at Windsor church, and provided the programme. Sister Mrs. Stanford, who has been laid aside, is making satisfactory progress, and Bro. Jim Murray has been removed to Caulfield Convalescent Hospital. P.B.P. club were runners-up in sports held on Eight Hours Day.

Ballarat (York-st.).—Meetings are well attended. 67 broke bread on March 26, and 65 on April 2. Sunday School had 129 present on April 2. Scholars are practising for anniversary. Endeavorers celebrated second anniversary on March 30 with a splendid meeting, representatives from other societies being present. Bro. Fitzgerald, of Dawson-st., gave a splendid message on "What is Your Life?" April 2 was "Endeavor Day." Endeavorers performed all exercises of both services, as well as providing special choir and individual items for evening service, which was well attended. Bro. W. Feary preached on "The Son of God." Report to Conference showed 38 had been added for year.

Hartwell.—On March 23 a special induction service, conducted by Bro. T. H. Scambler, was held to welcome Bro. A. Baker. Representatives of surrounding churches—J. E. Thomas (Balwyn), A. P. Hughes (Camberwell), H. J. Patterson (Gardiner), B. J. Cambridge (Surrey Hills), and Dr. Kemp (Box Hill) spoke words of welcome. On March 26 Bro. Baker spoke to a full building at both services, four being welcomed in at morning service. At the close of his gospel address on April 2, a young man stepped forward and accepted Christ. On the last night of Bro. Burns' ministry with the church one man stepped out for Christ and four were immersed. Every department of church work is in good spiritual condition, and prospects are very bright.

Tasmania.

Devonport.—Meetings are fair. Bro. Waters spoke on March 19 on "A Man Up a Tree," and on 26th on "Two Preachers in Prison." Sunday night prayer meetings are improving. Sister E. Harvey is back after holiday. C.E. held annual business meeting on March 30. Report revealed spiritual progress, three members having joined the church. The society recently held a "branching out" meeting at Don, in the home of Mrs. W. F. Nothrop. Many Don folk were present.

Queensland.

Bundaberg.—On March 12 Bro. Stirling spoke at all services. At night the chapel was full, and a lady confessed Christ. A man and his wife were baptised. On Feb. 26 the chapel was the scene of a double wedding, Bro. Stirling officiating. The couples, who are all active members of the church, were: Sister Myrtle McIlhagger and Bro. Norman Lindenberg, and Sister Dulcie McIlhagger and Bro. Reg. Voss. Bro. Will Deoberitz has taken charge of the Sunday School work at Thabeban, and is assisted by Sister E. Wissmann and Bro. W. Law. Bro. Cyril Williams is in charge of the city school.

Ma Ma Creek.—Good meetings since last report. Bro. Tease giving a series of addresses on "Why We Exist." March 12 was an all-day every-member-present Sunday, with good attendance at both meetings. Bro. Tease is giving another series of addresses on "What the Church Believes About the Bible." All messages are interesting and much appreciated. At gospel service on March 19 Bro. F. T. Saunders gave a good gospel message on "The Undivided Church," after which he spoke in the interests of the College of the Bible. The church is planning meetings for the deepening of spiritual life. Good reports come from Bible School.

Western Australia.

West Subiaco.—On March 16 a farewell social was tendered to Sister H. Geuer, who is leaving for Kenwick. Her departure is a great loss to church and auxiliaries. The temporary absence of Bro. J. Anderson, who has gone to the country, is also much regretted. On Mar. 14 the combined senior clubs held a successful social. Ladies' Aid meetings exhibit interest, and helpful work is in progress in behalf of the Australian aborigines. Bro. Pearce and Bro. Winton continue their splendid work in proclaiming the gospel. On Mar. 19 a brother and sister were baptised, and another young man confessed Christ.

Subiaco.—The work goes on steadily with good attendances at services. In the absence of Bro. Saunders, who is helping Victoria Park with a four-weeks' mission, Bro. Nightingale preached at Subiaco for three Sunday nights, and Bro. Pollard took the gospel service on March 26. The church appreciated their help and splendid messages. The Bible School and class are making headway, new scholars being added each Lord's day. The girls', boys' and young men's clubs are in full swing again. The three sections of Endeavorers are also progressing. A jumble sale and concert held by the Ladies' Aid, assisted by the young people's organisations, on March 24 showed a profit of £7. Two outings by the men of the church proved a great success.

South Australia.

Kensington.—There were good meetings last month. On March 19 one young man confessed Christ. There was a good attendance of church members on afternoon of April 2, when the Bible School was opened, and 20 children were enrolled.

Bordertown.—On March 26 two young men decided for Christ, and were immersed the following Lord's day. On March 24 Sister Mrs. Milne, of Mundalla, passed away. Bro. E. P. Verco is much improved after a severe operation. Bro. Cornelius has commenced his eighth year of ministry with the district churches. Interest in all departments is maintained.

Gawler.—On March 26, after Bro. Miles' gospel message, a young man made the confession. 115 were present to hear his inspiring address on "Waiting for Lysias." During the month Bro. Miles conducted harvest thanksgiving services at Kadina.

Queenstown.—On April 2 all were pleased to have Bro. Brooker preside at the Lord's table. Bro. S. Mathews, from Flinders Park, exhorted the church. In the evening Bro. L. Partington preached, his message being interesting and inspiring. On March 29 the Band of Hope held an excellent concert.

Semaphore.—Bro. Russell's message to the church on April 2 was much enjoyed. In the afternoon, after Bro. Beiler's message on "Ships at Sea," three girls from the Bible School confessed the Saviour. At night, to a splendid meeting, Bro. Beiler spoke on the theme, "Is Jesus Coming Again?" It was an inspiring service.

Norwood.—On March 26 Bro. W. Russell, of Prospect, addressed the morning service. Bro. Rankine preached at night. On April 2 Bro. Rankine was the speaker at all services. In the morning a young man, recently baptised, was received into fellowship. Members of the Bible School broadcast the service of song from SCL studio in the evening.

Strathalbyn.—The church was called upon to part with Bro. T. Bartlett on Feb. 28. He passed to rest after a prolonged illness. On March 5 Bro. Wilson conducted the services. After the gospel address his son (Allan) made the good confession. About thirty Endeavorers visited Milang on March 22, and took charge of the meeting. The new preacher, Bro. Wilson, is giving helpful and much appreciated addresses, and church work proceeds with harmony.

Adelaide (Grote-st.).—Very bright and well-attended services marked the commencement of Bro. Wiltshire's eighth year of ministry on April 2. The last four years of depression appear to have made little difference to the purpose and joy of the church, and it is gratifying to note that attendances and interest are encouragingly maintained. In the Band of Hope competitions at present being held the young people of Grote-st. are gaining distinction.

Cheltenham.—At Bible School anniversary on March 5 and 12 the singing of the scholars was splendid, Mr. H. S. Watkins (superintendent) having trained them well. On March 5 Bro. H. S. Watkins gave an interesting talk at afternoon session, and Bro. R. E. Mossop gave a splendid talk to a full chapel in the evening. Speakers for March 12 were Bro. A. Brown, of Croydton, who gave a very interesting illustrated address in the afternoon, and Bro. W. Matthews, who also gave an illustrated address at night, the chapel being full. Bro. A. G. Hinde (vice-superintendent) presided at each service. On March 5 a Back-to-Cheltenham day was held, several past members meeting in fellowship. Bro. H. J. Horrell, Conference secretary, gave a very fine exhortation.

New South Wales.

Enmore.—Bible School anniversary services were concluded on April 2 with good meetings. Visitors included Mrs. Carter and daughter, of Glenferrie, Vic., and Mrs. Smith, of North Fitzroy, Vic. Bro. Paternoster gave an object lesson to the children on "Cricket."

Erskineville.—Attendances maintain a good average. On March 26 H. C. Stitt exhorted on "The Elder Son." Bro. S. Shaw presented a good gospel message. Bro. Stitt was at Abbotsford conducting a special service as grand chaplain of I.O.G.T. Bro. E. Wilkinson, Wagga, has been a visitor.

Auburn.—During March Bro. P. J. Pond, B.A., delivered a series of special addresses. Sunday night attendances averaged well over one hundred present. Bible School anniversary was celebrated on March 26. Bro. P. E. Thomas, B.A. (Belmore) gave a helpful and interesting address on Sunday afternoon. Singing was under leadership of Bro. E. Clay. There was a crowded meeting on Tuesday following.

Petersham.—On March 26 there was a good meeting in the evening, when a brother was baptised. On morning of April 2 there was a review of the young worshippers' league. In the evening R. P. Arnott, B.A., preached an in memoriam service to the late Bro. W. R. Jones to a very large packed gathering.

Sydney (City Temple).—At gospel service on April 2 a man made the good confession. Bro. Davis has been appointed one of six preachers to conduct the service for the sick on Sunday evenings over 2CH. The City Temple choir also takes its turn in singing at these services. Bro. Larsen, of W.A., has had fellowship with the church for several weeks.

Thornleigh.—Work in all departments is vigorous. Sunday evening gospel services have been commenced, and prospects are bright. On Mar. 19 a married woman made the good confession, and on the following Sunday night a married man came forward. Many strangers are attending. Bro. H. D. Priestley is doing the preaching until other arrangements are made. The church appreciates the interest and help of the mother church at Hornsby.

Hamilton.—Church has enjoyed a visit from Philip Lewis (Jewish evangelist), with addresses at prayer meeting and women's guild. The preacher, W. L. Ewers, is rejoicing in the decision of his son, Don, at the mission conducted by Bro. T. Hagger at Inverell. Two adult decisions at service on Apr. 2 at Hamilton. A visit to Cessnock, and four days of special meetings held to consolidate the church, resulted in three families returning to fellowship. Sister Mrs. Nimmo, of Cessnock, is in hospital, and slowly recovering from a stroke. Bro. R. F. Goode acceptably proclaimed gospel recently at Hamilton.

Obituary.

MCKENZIE.—Some time ago there passed away at Hamley Bridge, S.A., at the age of 84 years, Sister Mrs. Jessie Milroy McKenzie, who with her parents, the late Mr. and Mrs. W. M. Crawford, arrived in this State from Scotland when she was quite young. She joined the church meeting at Point Sturt when in her teens, but after her marriage with Mr. McKenzie, attended meetings at Milang for a time. For the last 24 years of her life her membership was with the church meeting at Alma. She was laid to rest by the side of her late husband in the old churchyard at Alma, Bro. R. Harkness conducting the service. She leaves behind seven daughters and three sons, who sorrow not as do others, believing in the truth that one day they shall all meet again.—A.H.

LEA.—The home call came to Sister C. J. Lea on Feb. 1. Baptised by the late D. A. Ewers at Petersham in 1899, she there rendered faithful service to God. Subsequently Sister Lea served as obituary secretary for the Sisters' Auxiliary Conference, and also had fellowship with churches at Mosman, Marrickville, Hornsby, Chatswood, Lane Cove, Loftus Park and Granville. Bro. and Sister Lea removed to Thirroul, South Coast, about two years ago. Falling health had hindered activity in recent years. Sister Lea's pilgrimage ended peacefully after five weeks' serious illness following a stroke. Bro. C. J. Lea (who has been a valued church worker) pays tribute to his late partner's gracious influence, and ascribes any service he may have rendered as largely due to her help and inspiration. Bro. P. J. Pond, B.A., conducted services at the home at Thirroul and at Bulli Cemetery, the local Presbyterian minister assisting.

BARTLETT.—The church at Strathalbyn, S.A., was recently called upon to part with one of its members, Bro. Thomas Bartlett. In October, 1912, he was baptised and united with the local church, which he served as a deacon for a number of years. He was always faithful as a member until he fell asleep in Jesus on Feb. 28, at the advanced age of 90 years. It was our brother's delight ever to gather more knowledge of

the Way through the ministry of the word. The story of his experience is a testimony to the effectiveness of the gospel and a challenge to us never to be weary in our work for Christ and his church.—A.H.W.

PUTLAND.—On Saturday, March 18, Bro. James Putland fell asleep in Jesus after a brief illness. His remains were laid to rest in the Eastern Cemetery in the presence of a very large number of friends. Our late brother united with the church at Brim, Vic., during the ministry of Bro. George Brown; he came to Geelong in July, 1910, and the following March was elected a deacon of the church, which office he held until the time of his death. For several years he was superintendent of the Bible School, and the children loved him. The church has lost a faithful and devoted member. One daughter is left to mourn the loss of a loving father. To her we extend our deepest sympathy.—H.M.C.

(Obituary continued on next page.)

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DEATHS.

BLACKSHAW.—On March 31, 1933 (suddenly), Leslie Clarence, the beloved husband of Jeannette, and loving father of Jack, brother-in-law of Mrs. W. B. Jenkin, Mrs. E. H. Paul, Mrs. G. A. Smyth, Harold and Doreen Barrett. In God's keeping.

BLACKSHAW.—On March 31, 1933 (suddenly), at his residence, 11 Sydney-st., Sunahine, Leslie Clarence, the beloved husband of Jeannette, and loving father of Jack. Peace, perfect peace.

HORGAN.—On March 27, at the residence of her brother-in-law (Mr. H. Carnaby), 30 Locksley-rd., Ivanhoe, Elsie May, beloved wife of the late G. J. Horgan, loving mother of Keith, dearly loved eldest daughter of William and the late Emma Johnson, loving sister of Alfred (deceased), Ethel (Mrs. J. Wilson), Linda (Mrs. H. Carnaby), loved aunt of Betty, Nancy and Ken. At rest.

IN MEMORIAM.

BARRETT.—In loving memory of Anne Isabelle Barrett, who passed to the higher life April 6, 1925; also her devoted husband, John George Barrett, May 19, 1928.

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

PATTERSON.—In loving remembrance of my dear mother, who passed away at Wasleys, late of Williamstown, S.A., on April 7, 1919.

I cannot always trace the way
Where thou, Almighty One, dost move,
But I can always, always say
That God is love.

—Inserted by her loving daughter and son-in-law, Gert, Walter, and grandson Clarry Vinal.

FOOTBALL, 1933.

Church, Kappa and Club Teams desirous of entering the Churches of Christ Competition this season should forward applications to the Association Secretary before Wednesday, April 12. Entries for Senior Teams definitely close on this date.

Bible School and Boys' Club Teams (under 17) that would like to form a competition should communicate with the Secretary as soon as possible, and if practicable the competition will be organised.—F. N. Lee, Association Secretary, 475 St. Georges-rd., Thornbury, N.17.

COMING EVENTS.

APRIL 12.—Victorian Women's Annual Conference, in the chapel, Lygon-st., Wednesday, April 12, commencing 10.30 a.m., and continuing all day. Speaker, Mrs. David Munro; topic, "Life Worth Living." President's message, solos, etc. All sisters cordially invited.

APRIL 22 and 23.—The Subiaco Church of Christ Endeavorers will hold their combined anniversary on Saturday, April 22, and Sunday, April 23. Special Junior, Intermediate and Y.P. items. A good time assured. Come.

APRIL 23, 30 and May 2.—Brunswick Bible School Anniversary Services. April 23, 11 a.m., Bro. J. C. F. Pittman; 3 p.m., Bro. E. W. New; 7 p.m., Bro. T. Fitzgerald. April 30, 11 a.m., Bro. E. R. Killmier; 3 p.m., Bro. W. W. Saunders; 7 p.m., Bro. C. G. Sandland. Tea provided for visitors. Bright singing by scholars. Children's demonstration Tuesday, May 2, 8 p.m. All meetings in church building, Glenlyon-rd.

SPECIAL EASTER SERVICES AND MUSIC AT SWANSTON STREET EASTER SUNDAY NIGHT.

Preacher, Mr. C. C. Dawson.

The Choir will render special music and will sing "Inflammatus" and "Unfold Ye Portals," Redemption.

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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 Plenk, 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.

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Obituary.

ATKIN.—In the home-call of Sister Mrs. William Atkin, the church at Lismore, N.S.W., sustained a severe loss. Giving her life to Christ some 35 years ago, she has been a sincere and regular attendant at all the services of the church until recent months when she was stricken down with a sudden illness. Our sister was for a number of years a deaconess of the church and treasurer of the Ladies' Guild. She lived to see each of her five children give their hearts to Christ, and of these, Bro. Will Atkin, to give his life to the ministry of the Word. Having for four and a half months endured much suffering, she passed confidently into eternity on the afternoon of Feb. 1. A loving mother, a devoted wife, a faithful servant of Jesus, her presence is sadly missed, but her influence remains.

NORTHERN DISTRICT CONFERENCE, S.A.

The annual conference of Churches of Christ in the Northern District, S.A., was held at Kadina on March 14 and 15.

The conference opened on Tuesday afternoon with a sisters' conference and a men's meeting. The sisters' conference was well attended, and the reports presented showed that good work had been done during the year. Mrs. E. E. Head, president of the State sisters' conference, gave the address.

The men's meeting was not largely attended, but the addresses given and the discussion which they aroused were most helpful. F. A. Fisher led the devotional exercises, C. Killmier gave an address on "What the World Owes to the Church," and W. G. Oram one on "What the Church Owes to the World."

The young people's meeting on Tuesday evening was presided over by E. Brooks. C. E. Larcombe led the song service; three items were given by the young folk of Kadina church, and W. A. Russell gave a very fine message on "The Life Worth While."

The business sessions on Wednesday were presided over by the conference president, J. Padrick, of Wallaroo. A devotional address was given by Alf. Russell; the president delivered an address, and Theo. Edwards, who preached the conference sermon, took as his subject, "The Church's Objective."

H. J. Horsell spoke as the representative of the Home Missions Committee, Mr. Mauer on behalf of Bible School Department, and Alan Garland urged upon conference the needs of Foreign Mission enterprise.

Reports from the churches with few exceptions were cheerful and optimistic. Statistics showed a loss of nine in church membership, while increases were reported in the number of Bible School scholars and members of Endeavor Societies.

The conference decided to continue to subsidise the work at Lochiel, and to do all within its power to arrange an evangelistic festival in that and other centres.

The election of officers resulted as follows:—

President, L. C. McCallum; vice-president, C. W. McDonald; secretary, S. Webb; assistant secretary, C. Curtis; treasurer, R. Shepherd.

The final meeting on Wednesday evening proved to be a fitting climax to a very helpful conference. Mr. A. Doley led the singing, while the combined choir from Kadina and Wallaroo rendered three anthems. The addresses given by Bro. Russell and Edwards were very fine. Bro. Russell urged us to watch the danger signals as we travelled the road of life, and Bro. Edwards showed us something of the work that Christ would have his church do in righting the world's wrongs.

The sisters of Kadina church did valiant service in providing hospitality and the meals for conference visitors and friends.—Stanley A. Webb, Secretary.

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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.

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West Moreton District Conference, Qld.

The annual conference of West Moreton churches was held in Rosewood chapel on Mar. 17. There was a record attendance at all meetings, including a large delegation from the five churches. All meetings were marked with enthusiasm.

The opening session commenced at 10.30 a.m. with a devotional service led by Lars Larsen, after which the president, Bro. Alb. Hinrichsen, presided. He extended a warm welcome to delegates and visitors. Visitors included Bro. F. T. Saunders, organising secretary, College of the Bible, who brought greetings. Greetings were also received from Bro. V. G. Boettcher, of Townsville; Bro. Tease (preacher, Ma Ma Creek), and Sister Tease brought greetings from that centre. Other visitors were Bro. and Sister W. Dallinger (Ma Ma Creek), Bro. and Sister W. A. C. Wendorf (Brisbane). Each visitor made a suitable response.

Reports both of secretary (Bro. A. R. Pieper, of Wivenhoe) and treasurer (Bro. J. Boettcher, of Marburg) were well received.

Afternoon session opened with a devotional service led by Bro. A. R. Pieper. Obituary report was read by L. Larsen, after which F. T. Saunders offered prayer, and the conference sang "Blest be the tie that binds."

Church reports were made by Bren. A. Pieper (Fernvale), P. Schumann (Marburg), A. Neumann (Mt. Walker), S. Jenner (Rosewood), and J. Christensen, jr. (Rosevale). All reports show a steady progress. Geo. O. Tease gave a very helpful address on "The Holy Spirit." Bro. Larsen spoke on future work; his proposals, after discussion, were received.

Referring to the pastoral work of Bro. and Sister Larsen in the past year, the president said that a splendid work had been accomplished, many souls had been won, and the spiritual condition of the churches was very bright. The work of both Bro. and Sister Larsen was highly esteemed by the churches, and also by the public. They were loved by all. Bro. Larsen, on behalf of himself and wife, said the success of their labors was mainly due to the wonder ul co-operation of all the churches and blessing of God.

Those in office for past year will retain their positions. The officers re-elected were: Conference President, Alb. Hinrichsen; vice-president, Lars Larsen; secretary, A. R. Pieper; assistant secretary, H. Domrow; treasurer, J. Boettcher.

A public meeting was held in the chapel at night. There was a very large attendance from all parts of the district. The president (Bro. Hinrichsen) presided. Community singing of sacred hymns took place, Bro. Vic. Morris leading. Bro. Tease led in opening prayer. The president said he considered it a great favor again to represent the executive of West Moreton. He expressed pleasure at the presence of evangelist E. C. Hinrichsen (Toowoomba), and Bren. Robson and Coward, of East Ipswich. Bren. Hinrichsen and Robson suitably responded, and brought greetings from their respective churches. During the evening Rosewood, Mt. Walker and Rosevale choirs rendered fine assistance, and instrumental music was supplied by two Toowoomba brethren. Bro. Vic. Morris sang a solo. Bro. E. C. Hinrichsen gave an inspiring address on "Watch thou in all Things," and Bro. Larsen gave a brief address on Gal. 6: 14. The organist was Sister Hilda Zornig.—A.R.P.

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