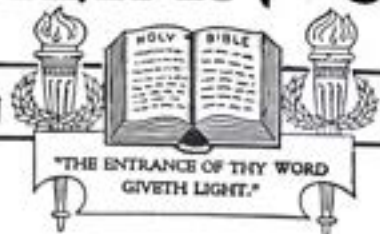


The AUSTRALIAN CHRISTIAN

A Journal Representing

Churches of Christ

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



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

Why the Cross?

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

YET, "why the cross"? This was the theme on which many of our Victorian preachers discoursed on Sunday last. Death by crucifixion was considered shameful. The Romans regarded this manner of death as incompatible with the dignity of a citizen of the empire, and so reserved it almost exclusively as an extreme punishment for slaves, foreigners, or criminals of the lowest class. How did the thing of shame become that in which we find our highest glory? Such a question is related to that which asks, Why the cross?

Perfect through suffering.

There is a great statement, twice repeated, in the Epistle to the Hebrews that our Saviour was "made perfect through suffering." There was in him no spot or stain of sin; a perfect character cannot be made more perfect; and our Lord's sufferings certainly added no perfection to his character. Yet as a Saviour he was thus perfected. We naturally think of the Passover lamb which, without blemish and without spot, yet had to be slain so that its sprinkled blood might preserve the house from the destroying angel. The antitype, Jesus the Lamb of God, had to suffer unto death to be our Saviour. But again, he who suffered so for us becomes a sympathising Saviour; knowing the worst we are called upon to endure, he is able both to sympathise and to help. Dr. John Watson ("Ian Maclaren"), in "The Mind of the Master," puts this thought in beautiful language:—"Without his cross Jesus had been poorer in the world this day, and might have been unloved. It was suffering that wrought in him that beauty of holiness, sweetness of patience, wealth of sympathy, and grace of compassion, which constitute his divine attraction, and are seating him on his throne. . . . Two disciples are speaking of the great tragedy as they walk to Emmaus, when the risen Lord joins them and reads the riddle of his life. It was not a disaster, it was a design. 'Ought not Christ to have suffered, and to enter into his glory?' The perfection of Jesus was the fruit of the cross."

A Saviour from sin.

Why the cross? The purpose of the coming of the Son of God into the world was to be our Exemplar and our Redeemer. He showed us how to live, but that was insufficient once we had sinned. We want release from the sin and failure, as well as guidance for living. Jesus came to help us in both these ways. We somewhat arbitrarily separate Christmas and Easter, Bethlehem and Calvary. The Scriptures associate the advent with the cross. Jesus himself did so when he said: "The Son of man came . . . to give his life a ransom for many." Before his birth, the angel announced: "Thou shalt call his name Jesus; for it is he that shall save his people from their sins." Jesus is the sweetest name on earth, loved by every believer; but we do not appreciate that name aright when we forget the salvation which came by way of the cross.

Why the cross? To fulfil the promise of the name, to save us from our sins. More is involved in this salvation than we at times appreciate. There is a wealth of meaning, and much important truth, in a familiar treatment of this great theme: Through Christ we are saved from (1) the guilt of

sin, (2) the punishment of sin, and (3) the power of sin. Then, (4) some day, when he takes his people unto himself, he will save them from the presence of sin.

"He breaks the power of cancelled sin"—Charles Wesley's words are true. Or as Toplady put it in his hymn of prayer—

"Let the water and the blood
From thy riven side which flowed,
Be of sin the double cure,
Save me from its guilt and power."

"The Son of man must suffer."

We may leave it to the curious who think they have sufficient intellect to discuss the question whether God could have devised another way by which mankind could be redeemed than by the death of Jesus Christ his Son. It is much more important that we note that this was the divinely appointed way. That there was a divine necessity about the sufferings of Christ is apparent. He himself said that "the Son of man must suffer." What the writer of the Hebrews said might "almost" be declared of the law is altogether true in the Christian sense, that "apart from the shedding of blood there is no remission." In the very means used for our redemption God has shown that his character and justice cannot be impugned. So Paul argued in his epistle to the Romans. "In forgiving sin God must condemn what he forgives." No one who considers Calvary can imagine that God has lightly passed by sin or dealt equivocally with it.

If the hymn we sing truly describes the cross as the "trysting place where heaven's love and heaven's justice meet," we shall do well in magnifying the love which prompted God to give up his only begotten Son. The atonement is the fruit, and not the source, of that love. The very heart of the Gospel message is that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." No view of the atonement is to be accepted which ignores the magnitude of the Father's love which was thus commended to us, or the love of the Saviour which prompted him to make the supreme sacrifice. It seems to us that the cross speaks to us supremely of these two things—the greatness of divine love, and the extremity of human need.

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THURSDAY, APRIL 13, 1933.
VOL. XXXVI, No. 15.

The Long Edge

The first of the new buildings at the University of Chicago is now under way. It is a fine example of modern architecture, and will be a credit to the institution. The building is designed to house the departments of the Faculty of Fine Arts, and will be completed in the near future. The new building is a fine example of modern architecture, and will be a credit to the institution. The building is designed to house the departments of the Faculty of Fine Arts, and will be completed in the near future.

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Dean's Letter

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The compulsion of love.

Why the cross? and why this manifestation of heavenly love? In order that we might be redeemed, and that we might be won to a response of love. The propitiation is made "for the sin of the whole world"—there is provision for all; but appropriation is needed, and only they appropriate the benefits of that death who, inspired by the love of Christ, are won from their sin, and turn to God with a response of love in their own hearts in answer to that love of his.

The implications of the death of Christ for us must not be forgotten. The Apostle Paul recognised these, and urged them upon the Christians of his day: "The love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again." Again: "Ye are not your own; for ye were bought with a price: glorify God therefore in your body." The couplet we often sing puts it well:

"He died that we might be forgiven;
He died to make us good."

For us the cross has failed if that be not the issue.

Prayer Corner.

He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?—Rom. 8: 32.

○

HOW TO PRAY.

Prayer is this: to look into the Bible and see what God has promised; to look into our own hearts and ask ourselves what we want; and to look up to God to give us what we want, and what he has promised as the purchase of Christ's blood; expecting that though we are most unworthy, yet he will be as good as his word.—Thomas Scott.

○

My song is love unknown;
My Saviour's love to me;
Love to the loveless shown,
That they might lovely be.

—Samuel Crossman.

○

Almighty God, who hast shown us in the life and teaching of thy Son the true way of blessedness, thou hast also shown us in his suffering and death that the path of life may lead to the cross, and the reward of faithfulness may be a crown of thorns. Give us grace to learn these hard lessons. May we take up our cross and follow Christ in the strength of patience and the constancy of faith; and may we have such fellowship with him in his sorrow that we may know the secret of his strength and peace, and see even in the darkest hour of trial and anguish the shining of the eternal light.—John Hunter (adapted).

The Living Hope.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."—1 Peter 1: 3.

One of the glorious things in our religion is the pre-eminence it gives to hope. There is a radiant hopefulness in Christianity that is discoverable in no other faith. When the gospel was first preached, the hopes of men were practically dead. As one of the old satirists expresses it, the world had the death-rattle in its throat. And then came the message of the gospel, and everywhere, like the blossoming of spring, hope began to blossom in the world. As Peter puts it here, men were begotten into hope. The first effect of being born again was the awakening of hope within the heart. Like little children opening their eyes on the face of a mother bending over them, men, re-born, looked on the face of hope. Life was no longer dull and drear and desperate. Hope touched the bitterest experiences. The

It is something into which we are begotten. It lives in the harshest experience of life. It moves and has its being in Gethsemane. That is why it is called a living hope, because it interpenetrates the whole of life, and brightens even the darkness of the grave. Such was the hope of Jesus. It shone through every chamber of his being. It was radiant in the agonies of Calvary not less than among the lilies of the field. It was a hope commensurate with life, in its whole expanse of suffering and sorrow—and into that living hope we are begotten.

Then this living hope, Peter tells us, is based on the certainty of future blessedness, and here we must be careful to distinguish. Very commonly, in the New Testament, heaven is set as the object of our hope. It is for that sweet country that the heart is longing; it is the hope of God's elect, as the hymn says. But sometimes, as in our present passage, heaven is not the object of our hope, but the great certainty from which there springs the new-born spirit of hopefulness in life. Tell me that death ends everything, and that my strivings are never to be crowned, and I may still toil on and suffer on, "with head bloody but unbowed." But tell me that a fuller life is coming, when the broken arc will grow into the circle, and hope sings its music in my heart. A highland moor is a dull and dreary place when over it is nothing but the mist. But when the vault of the sunlit heaven over-arches it, the withered bracken becomes a thing of beauty. And only when the mist goes, and the blue of heaven is radiant over life, does glory lie on the moorland of our pilgrimage. Every true believer hopes for heaven. He also hopes just because of heaven. He is begotten into a living hopefulness because some day there is to be a crowning. He does not struggle on despairingly, as if everything were to be cast into the void. He is the child and heir of immortality.

And then Peter tells us that we win that hope by the rising of Jesus from the dead. We are begotten into a living hope by the resurrection of the Lord. That hope lies latent in the human breast. In every human heart, when we decipher it, are intimations of immortality. The thoughts that wander through eternity, and the shadows that fall upon our hours of triumph, and the things on board of us "not wanted for the voyage," and the "forever" graven on the heart of love, all these are stirrings, as of a babe unborn, in the secret places of our being—all these are hints that heaven is our home. The resurrection is not a bestowal. The resurrection is a confirmation. It makes our latent hope a living hope. It brings the struggling embryo to birth. All our human yearnings are authenticated by the tremendous fact of resurrection. We are begotten into a living hope by the rising of Jesus from the dead.—The late Dr. Geo. H. Morrison.

I CANNOT DOUBT.

I cannot doubt through winter's chill
The ultimate return of spring.
The wind may roar beyond the hill—
But I can hear a bluebird sing.

The promise of all beauty holds
Against the empty storm and strife,
And memory in her arms enfolds
The resurrection and the life.

—P. McK.

song of hope sounded through the night, and could not be silenced even by the grave. It is difficult for us to realise the tremendous difference that gospel hope made in a world whose highest reach was Stoicism.

Now the interesting thing is that here Peter calls that hope a living hope. And in that word *living* there is a wealth of import that all our thinking never can exhaust. It implies that other hopes are dying. They grow dim and fade away and vanish. They buoy us up and lure us on, and, having accomplished that, they disappear. But though that contrast was in Peter's mind, and in the mind of every reader of his letter, there was something far more positive than that. A living hope is a hope that answers life. It is a hope that is commensurate with life. It moves triumphant through every sphere of life in which the regenerate man may find himself. Let life bring with it what it will, in the whole range of possible experience, and the shining of the living hope is there. It is always easy to be hopeful when we feel the witchery of morning. There are times when men are as naturally hopeful as a Highland burn is naturally musical. But to be hopeful when things are dead against us, and life is cruel, and not a star is shining, that is the victory which overcomes the world. A hope like that is never natural.

The Setting of Life.

Psalm 90.

J. Keith Robinson.

The ninetieth psalm is one of the most splendid and profound poems in all literature. It contains nothing local or temporary, and it will never become obsolete. There is an atmosphere about it of lost battles, deep disappointments and dangerous uncertainties. "Yet its words proclaim a tremendous steadiness of spirit. It is full of the tragic sense of life, yet its theme is not the bewailing of man's brief and troubled existence, but the eternity of God, in which this life is set."

The title of the psalm is "A Prayer of Moses, the Man of God." There is between the language of this psalm and that of Deuteronomy a marked resemblance. Those who deny the Mosaic authorship of Deuteronomy of course place the date of the psalm many years after Moses, simply to harmonise with their theory of the late date of Deuteronomy. There is no need for such an assumption however. The ninetieth psalm is one of the very oldest. It is the cry that arose from Israel in the wilderness "when they beheld their ranks melting away in fulfilment of God's oath that they should not enter into his rest." It is scarcely necessary to relate here the sad story of Israel's distrust of God when on the borders of the promised land—how they listened to the ten spies who had no faith in God, and how they were turned away again into the wilderness, not to travel through it, but to spend their lives there, and to leave their bones on its thirsty bosom.

But among the tribes there were many who were "Israelites indeed," whose hearts bowed in contrition before God, and who did not join in the general mistrust of the almighty. "To them this psalm was delivered, that in its plaintive measures they might utter their penitent grief to God."

It expresses, however, something far better than mere hopeless and barren sorrow. Throughout the psalm there is the note of faith in God, of a trust in the Eternal as the true dwelling place of his people in all generations. Three thousand years have passed away since Israel made the lonely solitudes of the wilderness re-echo to the tuneful sounds of this song. There is probably not another song anywhere of such antiquity in general use to-day, yet there is about it the freshness of eternal youth. Speaking as it does of the passing of human lives, it is fitting that we should use it in the service for the burial of the dead, and at New Year seasons. It is an inspiring, uplifting thought that when we feel the transient nature of this life as we stand tremblingly in the presence of the Great Shadow, or when we say farewell to another swiftly-flying year, and our hearts feel somewhat strange and lonely, we yield ourselves to the guidance of a song given un-

der the inspiration of the Holy Spirit three and thirty long centuries ago.

Transience and eternity.

The psalm assures us that wherever man may wander the eternal God will be his dwelling-place—a thought almost too great for comprehension. "From eternity in the past to eternity in the future" he is our refuge. Before he gave birth to the mountains or the stars his people rested in him.

The psalmist proceeds to draw a noble contrast between the perpetual passing of human lives and the majesty and eternity of God. Man's energies have a certain splendid vitality in them, but the psalmist reminds us that at the end comes the sadness of death. His words seem the ancestors of the famous bard of our own language, who says that "we are such stuff as dreams are made of," but Moses does not inspire the other sentiment, that "our little lives are rounded with a sleep." In an hour that seems a mere unconsciousness we are whisked away in the floods of eternity. As the grass flourishing in a cool and shady corner withers under the noon-day sun, so man's life passes out in seeming insignificance in the blaze of the eternal day. Yet around this transient human life is "the encompassing reality of God." Although our lives are lived "as a watch in the night," around us and behind us is the eternity of God. That eternity is the true setting of our lives, and from it we can find promises of a more enduring existence.

Human frailty.

It is not alone the passing of human lives that saddens the psalmist, it is their futility and sin.

"For we are consumed in thine anger,
And in thy wrath are we troubled."

All man's endeavor appears useless while God's wrath is thus poured out upon him. Man's own folly and sin have brought the troubles of this life upon him, but more serious still is the thought that the sins of humanity are examined by God against the shining background of his own righteousness.

"Thou hast set our iniquities before thee,
Our secret sins in the light of thy countenance."

Never do we escape from the feeling that God is angry with a sinning world, and our years end "as a sigh." The sense of security which health and prosperity give is an illusion.

"The days of our years are three-score years
and ten,

Or even by reason of strength four-score
years;

Yet is their pride but labor and sorrow;
For it is soon gone, and we fly away."

These words are a plaintive warning as to the futility of trusting in temporal things.

The most vigorous of lives is but a transient, passing moment, and the psalmist utters the prayer that we shall be taught to use each day in trying to see God's purposes, and in cultivating that wisdom which will cause us to submit to his plans for our future.

Security amidst uncertainty.

In spite of the fleeting brevity of life, it may be filled with divine significance. A wise heart will try to understand God's anger against sin, and will endeavor to give him fitting and holy reverence. The dark clouds of life will pass away. The night of the soul will give place to "a morning without clouds." If we continually "apply our hearts unto wisdom" we shall be able to penetrate beneath the transience and shadow, and fill our days with joy, thankfulness and hope. The psalmist would have us take a serious view of life which admits its brevity, but which will bring us close to God, so that we shall be satisfied with his lovingkindness, even though troubles beset our way.

Behind the closing supplications of the psalmist lies the faith that good and evil are balanced.

"Make us glad according to the days wherein
thou hast afflicted us,
And the years wherein we have seen evil."

Although God's punishment was severe upon Israel, the confident prayer could be made that in proportion to their sufferings so would their rest and happiness be, provided always that they "applied their hearts unto wisdom."

Once again comes the thought that all is not in vain. The abiding joy of life is in the revelation that it is set in eternity, and that even in its few passing years it can reflect the glory and beauty of the divine life. The psalmist prays that even in days of deep and dark questionings we may be able to see the works of the Lord, with their glory and beauty, and rejoice and be glad in them. Coupled with the works of God are the works of our hands, and the prayer is uttered that the "work of our hands" may be "established"—that it may find favor in God's sight and be of benefit to all succeeding generations.

Thus "Moses the man of God" contrasts God's eternity and man's transience, and while he sings in sorrowful strains of the frailty and sin, the shortness and impermanence of human lives, he yet shows that in spite of all life's limitations the eternal God is our dwelling-place, and that after all the true setting of our lives is eternity. Although we are like the grass which withers in a day, yet by seeking wisdom from God we may fill our brief years with joy and hope and usefulness, and when we pass on into the great unseen it will be to behold the beauty of the Lord in his eternal temples.

THE INSPIRATION OF THE RESURRECTION.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—1 Cor. 15: 58.

Vindications of the Cross.

H. M. Arrowsmith.

"And Jesus, bearing his cross, went out, and they crucified him."—John 19: 17.

The fact of the cross is at once the world's outstanding spectacle and miracle. It is the very axis of history. As the panorama of history presents its varied company before our gaze we see a vast multitude of stately figures, some clothed in the colorful garment of fame, others in the more sombre vestments of comparative obscurity, who pass before us and claim some part or other of our interest, either because of their personal character or because of the contribution which they have made to history. But infinitely greater than the greatest of these is the form of One upon a rugged cross, on a hill outside the city wall, where a crude and clumsy inscription presents, to our wondering intelligence the fact that this is "Jesus, the King of the Jews."

Theologians have predicated this or that significance of the cross. Song, story and tradition have been woven round its memory, but despite these varied ministrations, the cross still continues as an offence to many, a stumbling-block to more, and a mystery to an even larger community.

Its facts are common knowledge: the company of the thieves, the crown of thorns, the pierced side, the agonising cry, the solicitous words, the forgiving intercession—these are of fragrant and kindly memory in our common heritage. And there is little need to adduce argument to confirm the historical cross. Secular history does not deny its truth. Collier's History refers to it as a theme too sacred to be placed with the record of common time, or associated with the melancholy tale of human folly. It is the cross alone which is preserving the world from hopeless corruption, and redeeming the whole life of man upon earth. It was Collier, again, who said: "The world is going on wildly and blindly, nations are drifting from the course of righteousness, until there would seem to be no star in heaven or lamp on earth to guide."

But through every change and above every turmoil stands the cross, with its law of permanence, and to it the world is drawn increasingly, with love's sweet attraction. As clearly defined as the line of mountains silhouetted against sunset skies, as vivid as the lightning's trail across foreboding, sullen clouds, so is the spectacle of Calvary pre-eminent and supreme in human history and experience.

But this notwithstanding there is yet incredible confusion as to the purpose and portent of the cross. Men are still found who enquire, with evident sincerity, "Why should Christ have died?" And there is an even greater company which asks, either furtively or with increasing effrontery, whether its efficacy is not more imaginary than positive, and if its potency is not merely a psychological device. These people are those whose theory of the cross is but judicial, or superficial, if you will. Its spectacle is so sublime, its glory so stupendous, that only that interpretation is valuable which arises from an experimental knowledge. The whole trend of history, past, present and prospective, will be to justify the cross. Despite the sneers of scoffers, the ridicule and blasphemy of the prodigate, the erroneous deductions of philosophy, the cross has been fully vindicated. We emphasise its tragedy, being slow to recognise that element of tenderness which so often is the background of tragedy. With increasing proof the message of the cross is sustained, its glory confirmed, its efficacy proven, and this, from both subjective and objective standpoints.

The Cross Vindicates the Supremacy of the Moral and Spiritual Qualities of Life.

The eternal conflict between the higher and lower promptings of life is a favorite theme with literature.

"Oh, wearisome condition of humanity,
Born under one law—to another bound,
Vainly begat, and yet forbidden vainly;
Created sick, commanded to be sound;
What meaneth Nature by these diverse laws?
Passion and reason self-division cause."

Each one of us is conscious of that conflict of divided allegiances, of the clash of conflicting loyalties. The twin compulsions, the alternative constraints, of the flesh and the spirit, of love or of duty, of honor or of progression; these are profound experiences of the daily routine.

The conditions of present-day life seem oft-times to minister to the lower interests, to stimulate the baser instincts; and the exalted striving of the soul is the occasion of greater battles than were fought in military history. The selfish greed, the ambitious life, the materialist desire, the physical and moral indulgence, these are but

HIS HANDS.

The hands of Christ
Seem very frail,
For they were broken
By a nail.

But only they reach
Heaven at last
Whom these frail, broken
Hands hold fast.

—John Richard Moreland.

common expressions of those claims which the lower interests of life are placing upon us. And we have not sufficiently discerned the toll which such expressions are taking of our spiritual and moral capacities.

We are inclined to seek a spiritual emancipation along the path of material enquiry, forgetting that ultimate completion can be found only in the realm of the spirit. On such a surprising authority as Huxley we affirm that only the tragedies of the spirit can liberate and uplift. Thus, the gratification of the desire for pleasure, the pursuit of the materialist and mechanistic qualities of life, these are but instinctive urges in our lower selves. We indulge them and surrender ourselves to their seductive charms, and then the draining of the chalice leaves the bitter dregs of incompleteness.

Qualities of selfishness, self-interest, undue ambition, avarice, greed—these are as incapable of ultimate ministrations as they are illusory in their present satisfaction.

Into this field the cross enters and presents the ideal of service for its own sake, of duty for its moral and spiritual satisfaction, and trends the way of obligation because this is the way of honor. It exalts the concept of honesty, not as being the best policy, which after all is but a selfish and interested objective, but because of honesty's inherent truth and justice. It points the way to the stern path of duty, to the relentless rigor of the higher interests. These we often seek to evade. Faced with a momentous and eternal choice, we sometimes are prone to choose the easiest way and evade the responsi-

bilities of the higher life. We characterise them as futile and unnecessary. As a result we find ourselves sometimes drifting through a nomadic and purposeless existence, of which the barren leaves of discomfort, boredom and incompleteness are the only signs of life. Such a philosophy of life, such a driftwood existence, stands condemned by the soft impeachment of the cross.

Here, then, emerges the vindication of the highest of spiritual values. Calvary, I submit, presents the most exalted expression of these higher qualities. It vindicates the truth of love, not that spurious thing which should be called not that spurious thing which should be called by an uglier name. True love is known by its self-effacement. "Love seeketh not her own," and judged by the standard of this divine dictum, much that parades as love to-day stands condemned as a selfish and self-seeking thing. But Jesus loved for love's sake. Having loved his own he loved them to the end, even the end of the cross. And he found it worth while, he found that the cultivation of love within his heart ministered to life's completeness.

The Cross Thus Vindicates the Noblest Love.

Further, it sustains the qualities of mercy and of forgiveness. Vindictiveness and malice are ugly spots on the landscape of our contemporary life. Bitterness and mutual recrimination are too frequently the characteristics of our social and political order. Then comes the cross, with its infinite and winsome story of the complete forgiveness of the crucified Christ, and thereby is the higher spiritual value of forgiveness amply justified. We have not yet learned to forgive and to be generous.

And then again the cross presents a Christ who sustained and confirmed his own presentation of life's purpose. His words were these: "Seek ye first the kingdom of God and his righteousness"; and again, "A man's life consisteth not in the abundance of things which he hath." Then he sealed this, his attitude to life, by the cross.

Thus love, forgiveness, the spiritual content of life—these are life's great heritage. In their wake they bring difficulty, misunderstanding, sorrow, calumny—death; but in that silent, stately Figure on the rugged cross we find their supremacy revealed and consummated.

The Cross Vindicates the Most Poignant and the Noblest of Human Experience.

This follows as the natural corollary of the foregoing analysis. How much of human experience to-day could be endured with fortitude if the parallel of the cross did not exist?

The parent whose life has been given in selfless service for an ungrateful child, who finds her years of sacrifice repaid only with rankst folly—does she not respond to the message of Calvary, where Jesus suffered ingratitude, and thereby sanctifies her experience?

That man who suffers under cruel injustice, whose life has been wrecked, whose heritage is despoiled by wicked and designing men—is not his mental suffering sanctified by Jesus on the cross?

There is such a thing as the virtue of victimisation. How painful are many of life's experiences; how profound, how unsearchable life's problems! We are all theoretically familiar, as the novelist is professionally intimate, with the minor harmonies in life's melodies. But this is not sufficient to give us an understanding of their depths. We need to suffer a wrong, to endure an injustice, to be wrongly accused, etc we can fully understand the message of the crucified. Understanding comes from identification, discernment follows from fellow-feeling. He who lives superficially does not comprehend the cross; he whose experience has been poignant does. This is expressed for us in the following verses:—

(Continued on page 238.)

The Feast of the Passover.

Jewish Celebration To-day.

L. Abramovitch.

How is the Jewish Passover observed to-day? They have no Passover lamb to-day. They have only the "Feast of unleavened bread." In all their ceremonial benedictions and thanksgivings it is called "Hag Hamatsoth," i.e., "The feast of unleavened bread."

Every family, even the poorest, has the table elegantly spread for this evening's ceremony. Three Passover cakes on a dish, covered with a napkin, at the head of the table. By these is represented the Holy Trinity. For, early in the service, the middle one, i.e., the second of the three, is broken into halves; one is hidden away for the end of the meal, while the other half is partaken of at the beginning of the meal. This represents the Messiah—the second Person of the Godhead who, after having given himself for us as a Sacrifice, at the beginning of this dispensation of grace, is to come again, at the end of this dispensation, a second time, without sin, unto salvation (Heb. 9: 28). (However, the Rabbis try to explain it away, by suggesting that it refers to the triple character of Israel, viz., "The priest, the Levite, the Israelite.") Wine sufficient for four cups for every member present at the table, which is an absolute necessity, even if the people are too poor to get enough for other necessities in the shape of food, etc. (Passachim, chap. 10, Mishna 1). A shank bone of a lamb, and an egg, both roasted in fire: the one to commemorate the Passover lamb, and the other to remind them of the various sacrifices of the feast. Bitter herbs, generally of two kinds, in memory of the bitterness, as described in Exodus 1: 8-22. Haroseth, similar to the sop which our Lord gave to Judas, after he had dipped it in the dish. It looks like mortar, and reminds them of the bricks and mortar of Egypt. And there is also a vessel containing salt-water, or vinegar-water, according to the custom observed by different communities. Rabbis differ amongst themselves as to what it represents; but it is generally considered to commemorate the Red Sea.

The feast is ushered in by the head of the house reciting a benediction formula to sanctify the feast called "Kiddush," i.e., sanctification. But immediately before this, and before each separate act in the ceremonials, he says (amongst orthodox Jews), "I am now ready and prepared to fulfill the precept of drinking the first cup of the four cups, for the uniting of the Holy One, blessed is he, and the Shechinah, through the one that is hidden and concealed. This I do in the name of all Israel." This "Hidden and Concealed One" refers to the Messiah, concerning whom it is taught that he was to come, disappear, and then come again (see Midrash Ruth 5: 6; Mid. on Canticles 2: 9; Bamidbar Rabbah 11: 3, etc.). He is the second Person of the Trinity, as represented by the middle Passover cake, which is broken just before commencing to read the account of God's wonderful redemption from Egypt. One half of this Passover cake is put out of sight and not touched until the supper is finished. Then, before saying grace after meals, it is brought out of its hiding, broken and distributed amongst those at the table, in commemoration of, and in place of the Passover lamb which, when the Temple existed, was eaten after the meal had been finished. (It was this which our Lord gave to his disciples saying, "This is my Body," etc.) This is a tacit admission that the above memorial of the Passover lamb was intended by the ancient Rabbis to represent the Messiah who, they believed, was hidden and concealed for the present from Israel. The ancient, and many modern pious Jews were and still are looking

forward most earnestly to him—whom they called "The Hidden One"—coming again. He is the anti-type of the Lord's Passover (Ex. 12: 11, 27, 48; Lev. 23: 5; Deut. 16: 1, 2). The above formula is repeated eight times during this ceremonial supper.

After the first cup they wash the hands, and after drying them, they take a boiled potato or a bit of parsley, dip them into the salt-water or the vinegar-water, and before eating it say, "Blessed art thou, O Jehovah our God, the King of the universe, Creator of the fruit of the ground." After this the middle Passover cake is broken in half, one of which is immediately hidden away until the end of the meal. Then they fill the second cup, and the youngest of the family asks four questions: 1. Why do we eat only unleavened bread on this night? 2. Why do we eat bitter herbs on this night? 3. Why do we dip the sop twice on this night? 4. Why do we eat in a reclining posture on this night?

In answer to these questions, they read the story of Israel's slavery in Egypt, and the miraculous way in which God redeemed them from thence—them, as if each one present personally has come out of Egypt: for it is said, "And thou shalt relate to thy son in that day, saying, because that Jehovah hath done this to me when I came out from Egypt" (Ex. 13: 8).

Then, after reading Psalms 113 and 114, and blessing God for all he did for Israel, they complete this part of the service by reciting "Blessed be Jehovah our God, the King of the Universe, the Creator of the fruit of the vine," and drink the second cup.

Now they wash the hands again, this time up to the wrists, and say, "Blessed be thou, O Jehovah our God, King of the Universe, who has sanctified us with his precepts and commanded us to wash the hands." Then the head of the house blesses God "the Producer of bread from the ground," and again, for "having sanctified us with his precepts, and commanded us to eat unleavened bread," and then he breaks off a piece of the three cakes at once (i.e., the upper and the nether and the half of the middle cake), for himself and for all the others to eat. Then he takes some bitter herbs (the least quantity must be equal to the size of a date), dips it into the Haroseth, distributes it to all present, and says, "Blessed be thou, Jehovah our God, King of the Universe, who sanctified us with his precepts and commanded us to eat bitter herbs." Once again he takes bitter herbs, places it between two bits of cake, hands it round, also dipped in Haroseth, and says: "This is in memory of the Sanctuary, even as Hillel did. Thus did Hillel in the time when the Temple existed; he put bitter herbs and unleavened bread together and ate them, in order to carry out what was said, 'With unleavened bread and with bitter herbs shall ye eat it.'" (Ex. 12: 8). Then the meal is served.

When the meal is finished the hidden half of the Passover cake is taken out, broken, and a piece of it given to each one present. After this no kind of food is permitted except to infants of tender years. The third cup is now filled, and Grace after meals is said. In this "Grace" several prayers are recited for the building of Jerusalem, and the holy Temple, the restoration of Israel to Palestine, and the speedy coming of the Messiah. Also, if it is on a Saturday, "May the Merciful One cause us to inherit the day

* This is of Rabbinical origin, and referred to in Matt. 15: 2; Mark 7: 3, etc.

† Hillel was one of the greatest rabbis, about 60 or 70 years before Christ.

which is always Sabbath, and rest, unto eternal life." (This is taught by the ancient Rabbis to be during the days of the Messiah.) Then, after a blessing, the third cup is drunk. This is called "The cup of blessing" (1 Cor. 10: 16).

And now the fourth cup is filled, and another cup is put on the table and filled. This is called "The cup of Elijah." Then the door (the front door, if possible, or if considered safe) is opened and all rise to their feet and call out "Baruch Habah!" which means, Blessed be he that cometh! This is done because Elijah the prophet is expected to come and announce the coming of the Messiah on the night of the Passover. And while in this standing posture all say aloud, "Pour out thy wrath upon the heathen who will not acknowledge thee, and upon the kingdoms who invoke not thy name; for they have devoured Jacob and laid waste his dwelling place" (Ps. 79: 6). "Pour out thine indignation upon them, and let thy glowing anger overtake them" (Psa. 69: 24). "Pursue them in wrath and destroy them from under the heavens of Jehovah" (Lam. 3: 46). The door is then closed, and Psalms 115-118, and 136 are read, also several other hymns are said or sung, and then, after blessing God for the fruit of the vine, the fourth cup is drunk, and is followed by a short grace, part of which reads, "Have compassion, O Jehovah our God, upon Israel thy people, and upon Jerusalem thy city, and upon Zion the dwelling place of thy glory, and upon thy altar, and upon thy palace. O build up Jerusalem thy holy city speedily in our days, and cause us to go up thither, that we may rejoice in the building of her, and eat of her fruit, and be satisfied with her good things," etc., etc., ending it by, "Blessed art thou, O Jehovah, for the land and the fruit of the vine."

"Christ, Our Passover."

This then is the Passover ceremony which has been observed, with some minor variations, in different countries by the Jews, ever since the destruction of the Temple, and as a continuation of the original institution of the Passover. It is the greatest and continuous and standing testimony to the inspired words of the holy prophets, declaring in the name of Jehovah, "Ye (i.e., Israel) are my witnesses, says Jehovah, and my Servant whom I have chosen" (Isa. 43: 10). All through their most chequered career, during some 34 or 35 centuries; and in all their wanderings; in their faithful and punctilious observance of the Passover, both before and since the Messiah, the Lord Jesus came, who is in the fullest sense the anti-type of the Passover in Egypt, the blood of which gave them shelter from the "noisome pestilence," the death of the first-born in Egypt, and ever since then they have been unconsciously witnessing to God's covenant-keeping character, as well as to the perfect veracity of Holy Writ, revealed, given, and honored by God the Holy Spirit. Alas! for themselves as a nation they have not benefited by this tremendous fact. "What then? Israel (nationally) hath not obtained that which he seeketh for; but the election hath obtained it" (Romans 11: 7), which are numbered to-day by the hundreds of thousands. Blessed be God for it. Many Jews all over the world, in Europe, Asia, Africa, America, and Australia, have, by the faithful labors of some of God's people, been led to see that they do not, because they cannot, observe the Passover as ordained under the Mosaic dispensation, and yet they are under obligation to keep the Passover, because God has not abrogated it. Does then our merciful God require us to do the impossible? By no means. But as the Passover was a prophecy and a type of the Messiah; for he came as the perfect Lamb of God to be the Passover Lamb for both

† See nearly at the close of the Sabbath morning prayers, beginning with "The song which the Levites repeated in the Temple."

The Home Circle.

Conducted by J. C. F. PITTMAN.

"UNTIL IT IS SETTLED RIGHT."

However the battle is ended,
Though proudly the victor comes
With fluttering flags and prancing nags
And echoing roll of drums,
Still truth proclaims her motto
In letters of living light—
No question is ever settled
Until it is settled right.
Let those who have worked take courage
When the enemy seems to have won,
Though his ranks are strong, if he be in the
wrong.
The battle is not yet done.
For sure as the morning follows
The darkest hours of the night,
No question is ever settled
Until it is settled right.

THOUGHTS ON A PROMISE.

A promise! Only a promise! Why trouble about such trifles? the thoughtless and careless exclaim. But is it not the trifles that make or mar the happiness of life? Is it not the neglecting the "little" things that leads on to the neglecting of the "big" ones? The tiny match that the careless miner wrongfully carried into the pit brought about the terrible explosion and loss of many valuable lives. The snapping of a single link in the anchor chain, and the ship was dashed upon the rocks and became a total wreck. Thus it is that through neglecting of trifles the happiness of life is lessened. There is nothing that causes another to lose confidence so readily as a broken promise. Yet we find with many it is as easy to make one as it is to break it. A promise should be looked upon as a debt and never should one be made unless there is an intention of redeeming it. Those who have a habit of saying they will do this or do that when they really intend to do neither, will soon be lost to friend or to foe alike. It is a habit which becomes a vice and should be rooted out at once.

In the classes and masses alike do the roots of broken promises grow deeper and deeper. Our legislators and councillors make promises which they fail to fulfil when opportunity occurs. Too often in hall and cottage do we find parents making trifling promises to their little ones—just to keep them quiet, perhaps—only to be forgotten or broken a few moments after. Is this not sowing the seeds of distrust in the hearts and minds of the little ones?—for will not the example set by the parent be followed by the child? How often is the unwritten letter—what a tale of broken promises these little articles could unfold—the failure to keep an engagement which would have been as easy as to catch a train—how often are these "trifles" the root of lost friendship? What faith can anyone have in you if you promise everything and perform nothing? Will good fruit come forth from seeds cast upon the sands any more than trust be placed in those whose words are like chaff in the winds?

It is true, though sad to say it, there are few who treat a promise with the same care and attention a lawyer does the deeds of a client. There are fewer still to whom one can go in their hidden battle being fought alone, or to whom one can go for help or advice knowing that any confidence placed in them is safe in their keeping. Try to create a new habit of thinking first and speaking afterwards. If asked the question, "Can you do it?" never say "Yes" when "No" is meant. By adopting this plan the confidence of others will be gained, and seldom would those words pass through the mind of others, "I cannot trust." Let your promises be like the coins of the realm—honored wherever presented—whether in the

hands of the peer or the peasant, and not like dishonored cheques as valueless as the flame which arises when cast into the fire. "Speak the truth and keep your word," and if it can help you to do so, write it in your books or on your walls, but above all, stamp it on the memory and allow no one to efface it.—W. Stewart Royston.

IT HAS BEEN DONE.

There is an old story that a man once said to a worker in wood that he longed to see true and beautiful thought expressed in wood as nobly as it had ever been expressed in stone.

"It has been done, sir," replied the wood-carver, "and in such a way that it can never be surpassed."

"Where?" asked his astonished friend.
"In the cross of Christ, sir."

"WHAT HAPPENS TO PEOPLE WHEN THEY DIE?"

At Crouch Hill Presbyterian church, London, Dr. A. Herbert Gray gave a delightfully simple talk to the children in regard to a question which most of them must have asked or wondered about at some time or other: "What happens to people when they die?" His answer, in the first place, was that people don't die. People's bodies die, but they themselves do not. Just as the beautiful moth emerges from the chrysalis, leaving its former shelter and covering behind, so people lay aside or leave behind the body they have done with, and go out into the freedom and freshness of another life.

"People often feel that it is a rather terrible, dreadful, frightening thing to leave the body behind and go away from this world. Jesus knew of this fear, and wanted to deliver people from it, so before he himself went away he left this message: 'I go to prepare a place for you.' A place will be ready for us and he himself will be there to welcome us. That's about all we do know as to the life beyond. We are not going out into the dark or to anything dreadful: we are going out to find Jesus waiting for us. What could be better than that—to know that he has a place ready for us? And if we believe that is so, then surely we must try to be ready for that place and ready to meet Jesus."—*London Christian World.*

FIGHT ON.

"Leave no unguarded place,
No weakness of the soul,
Take every virtue, every grace,
And fortify the whole.
From strength to strength go on,
Wrestle, and fight, and pray;
Tread all the powers of darkness down,
And win the well-fought day.
That having all things done,
And all your conflict past,
You may rejoice in Christ alone,
And stand complete at last."

HELP WANTED.

"I'm afraid I'll have to raise your rent."
"I wish you would; I'm sure I can't raise it."

A VERY MODEST MAN.

Visitor: "Who's the most enterprising man in town?"

Native: "You'd better ask somebody else, stranger; I never was a hand to talk about myself."

The Family Altar.

J.C.F.P.

Monday.

But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son.—2 Sam. 19: 4.

Mourners in those days covered their faces with their hands, and repeated frequently the name of the departed. Seeing their king mourn the people refrained from rejoicing on account of their overcoming the enemy, and "the victory of that day was turned into mourning unto all the people."

Reading—2 Samuel 19: 1-15.

Tuesday.

The Lord liveth; and blessed be my rock, and exalted be the God of the rock of my salvation.—2 Sam. 22: 47.

Reviewing past deliverances, contemplating the many tokens received of God's lovingkindness, and looking forward to further favors, David magnifies the name of his everliving, everloving Lord.

Reading—2 Samuel 22: 1-3, 29-51.

Wednesday.

And these be the last words of David.—2 Sam. 23: 1.

Many of these words were uttered previously, yet are here repeated with other expressions; probably "the last words" signify the last poetical composition; he may have uttered many words in prose afterwards. In sublime language David records his experience of God's goodness and wisdom, and predicts the coming of the Messiah.

Reading—2 Samuel 23: 1-17.

Thursday.

Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.—1 Kings 2: 12.

One cannot help contrasting the commencement of Solomon's reign with that of David's. Like many sons to-day Solomon's career was largely shaped for him by his father. He came to the throne "much more easily and peaceably than David did, and much sooner saw his government established."

Reading—1 Kings 2: 10-35.

Friday.

Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge so great a people?—1 Kings 3: 9.

High positions involve great responsibilities. Solomon prayed for discernment between right and wrong, good and evil, realising that it is quite impossible for man, unaided by Jehovah, to know the difference.

Reading—1 Kings 3: 5-28.

Saturday.

And, behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David saying, Thy son, whom I will set upon thy throne in his room, he shall build an house unto my name.—1 Kings 5: 5.

Such a noble purpose was first in the mind of his father David, who was prevented by wars from carrying out his designs. Solomon was divinely appointed for this work, the words of our text indicating that he greatly esteemed the high honor conferred upon him, and entered upon the undertaking with great pleasure.

Reading—1 Kings 5.

Sunday.

And hearken unto the supplication of thy servant, and of thy people Israel, when they shall pray toward this place; and hear thou in heaven thy dwelling-place; and when thou hearest, forgive.—1 Kings 8: 30.

It is fitting that God's people should regularly attend his house to praise him for his love and request from him needed blessings.

Reading—1 Kings 8: 1-11, 54-66.

Prayer Meeting Topic.

April 19.

A NEVER-FAILING ESSENTIAL.

(1 Corinthians 13.)

H. J. Patterson, M.A.

"God so loved that he gave." This is the dominant thought in the cross. We have been helped afresh by the thoughts that gather around the Easter season, but we soon forget and need constantly to be reminded. Soon shall we forget that love is also required in the Christian life. It is not only required but is an essential, "for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

In the light of Paul's former life 1 Corinthians 13 is a most wonderful chapter. What provoked it? He had a religion before he became a Christian, and it was a godly religion, but there was no love in it. It was full of enmity and hatred and persecution.

Religion Without Love.

This is a very common thing. All religions must plead guilty to the charge. Jew, Mohammedan, Christian and others have stooped to use the strong hand to force people to worship contrary to the dictates of conscience. Our hearts bleed when we hear the stories of the persecutions and the burnings and of the hiding of folk in dens and caves of the earth. Some shameful outrages have been perpetrated in the name of religion, and it has sometimes happened that the persecuted, when they themselves were freed, became the persecutors. Sometimes shameful scenes have been enacted even among brethren, and in the very place where they gather to worship God. God alone knows how much of division, indifference and infidelity is provoked by this lack of love.

Essential.

No one can read these verses of Paul without recognising the essentiality of love. What is sought after by some to-day? To speak with tongues! To do miracles! To peer into the future! To do all those things and many others, says Paul, are valueless unless love be there. We have the exhortation to show this quality not in one chapter of God's word alone, but it is emphasised again and again. The message of the aged apostle John, and after a long and rich experience, was, "Little children, love one another." And the story has it that when they asked if he had not something more to tell them, he answered, "There is no need for more; for love includes all. Fulfill therefore this law, Love one another." Jesus said, "Love is the fulfilling of the law." Out of love is born obedience.

Never Failing.

The eighth verse makes it clear that prophecies and tongues and knowledge (of a miraculous kind) shall cease, but love will never fail. It is to be a characteristic of churches and Christians through all the ages. Let us preserve the spirit and be united in love to God and our fellowmen. Let us be the more careful each for the other, not thinking so much of our own good but of the welfare of our brethren. We may know if love is present or absent in our own case by testing according to the formula given by Paul in verses four to seven. Dr. Moffatt puts them this way—"Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient." It is greater than faith and hope which are more or less individual. Love is powerful—more so than we have yet begun to realise. God is love and God is omnipotent.

TOPIC FOR APRIL 26.—THOUGHTFUL PRAYING.—Matt. 6: 5-15.

Our Young People.

Conducted by WM. GALE.

Is Winter Dangerous?

Summer is over. Winter is coming. Perhaps the most difficult season for Bible School and youth work is over; some think the most dangerous is just to hand. The call of the surf, the river, the mountain, plain—"the great out-of-doors"—has almost ceased; but there is beginning to be heard already the peculiar appealing call of winter. This is the Christian worker's opportunity—and Satan's also.

The Snare of Winter.

Winter presents an especial snare to the adolescent. He or she is a year older—life's horizons have extended—outside voices have become more clamorous. Days are short; nights are longer. There is more time. Many are the pastimes, amusements, parties, social evenings that will come new to our adolescent. Many are the hungry people who have commercialised amusement and party to their own profit, but certainly not for the profit of our adolescent. What then is the alternative?

On Getting in First.

The battle is half won if you have anticipated it and planned an alternative. Winter becomes the youth worker's golden opportunity; but to be golden it must be embraced right early. Get your young people tied up to a Christian programme before the social clubs, the younger sets or other sets, the picture parties, the dancing socials make their appeal—to come second is perchance to fail.

Now is the time for the youth council of each church to meet and plan a comprehensive winter-spring programme. This co-operation between all the youth forces in a centre is always worth while. This will avoid unfortunate gaps in the local plans and obviate the clash of dates and interests.

A Winter Programme.

The Sunday School teacher might plan a winter memory competition in the class, an increase campaign, a course of reading. Let teacher and class agree to read a selected list of books in these winter nights when the lure of books is great. Few youths have helpful guidance in the matter of reading. Let some of these touch the heroic, for young life loves action such as "Tales of the Labrador," Grenfell. Long winter nights give the teacher a chance to visit the homes of scholars, and what is of even greater value, for the scholars to visit the homes of the teachers. Plan a series of these. Sometimes it is good to associate with another teacher in a joint two-class home party. Thus will the long winter bring teacher and scholar into closer touch and perchance cement a contact for eternity between scholar and the scholar's greatest friend, the Christ.

Dancing to Devilry—or—

The youth leader in club or society will find the winter affords scope for life's finest endeavors for the King. Youth is ever ardent in love and passionate in effort to attain the ideal. Youth on fire with love for the Friend of youth will ever affirm—"I must be about my Father's business." Then set on the stage of this winter the attempt to harness the flood of youth's ardor and passion in a great youth-to-youth crusade in your own church, school and district. Turn their feet from dancing to devilry into campaigning for Christ. Get closer to your group this winter; share life more with them; love them; sacrifice for them. Is there anything on earth so entrancing, so costly yet so enriching, so re-

sponsible yet so responsive as this living for God in the lives of the young? Young men, maidens, teachers and all youth workers, we lift to God for you a prayer this winter that you will attempt great things for God and youth.

LOST—A BOY.

Not kidnapped by bandits and hidden in a cave to weep and starve and raise a nation to frenzied searching. Were that the case one hundred thousand men would rise to the rescue if need be. Unfortunately the losing of this lad is without dramatic excitement, though very sad and very real.

The fact is, his father lost him. Being too busy to sit with him at the fireside and answer his trivial questions during the years when fathers are the only great heroes of the boys, he let go his hold.

Yes, his mother lost him. Being much engrossed in her teas, dinners and club programmes, she let the maid hear the boy say his prayers, and thus her grip slipped, and the boy was lost to his home.

Yes, the Bible School lost him. Sometimes there was no teacher for his class. When the teacher did come he was often late. There were no activities during the week for his class.

Yes, the church lost him. His Bible School teacher and his parents never went to church. Why should he go? And so the church and many sad-hearted parents are now looking earnestly for the lost boy.—Adapted from the "School Index," "The Lookout."

visited Silverdale and Aratula on March 30.

Mt. Walker.—At a good meeting on March 26 Bro. F. T. Saunders delivered an excellent address. We regret to report that Bro. F. Hinrichsen is in hospital. Bro. Vic. Boettcher, of Townsville, is expected to conduct special campaign services after Easter. Bro. Larsen has delivered two interesting sermons (mid weekly) on "The World's Seven Crises."

Kedron.—The adjourned annual meeting was held on March 29. Albion church officers have agreed to exercise spiritual oversight of the work here. The following officers were elected: Secretary and treasurer, C. Cane; deacons, Bren. Kollmar, Berlin, Kirk, Abrahams, Ruck, Howard and Taylor. Appreciation is expressed of help of local brethren in preaching. Sunday School maintains good strength, and is preparing for anniversary. Commencing on May 7, the morning service will commence at 10.45.

Roma.—On March 21 Bro. F. T. Saunders' address to a good congregation on "The College of the Bible" was much appreciated. On Mar. 26 the Bible School held its anniversary services. Morning meeting was largely attended, and Bro. Guy Pitman gave a suitable address. The building was well filled in afternoon, when the children gave special items in song and an address by Bro. A. S. Cooke on "Froggie" was thoroughly enjoyed. At night meeting, which was very well attended, the young people rendered special singing.

CHARACTER GROWTH.

"When we plant an acorn we do not expect to see an immense oak-tree in a few days or in a few years even. It takes years of growth, and so it is with character. It takes years for us to mould and build our characters, so let us add the very best materials, since we are building character to last throughout eternity."

Here and There.

Mr. F. J. Lindquist, 16 Bishops Place, Kensington, S.A., will act as secretary of the church at Norwood during the absence in England of Mr. Cyril J. Parker.

Victorian General Dorcas sisters will hold their meeting on Wednesday next, April 19, from 10.30 till 4 p.m., in Swanston-st. lecture hall. All sisters are welcome.

Bro. N. G. Noble has concluded his ministry at East Ipswich, Q., and now seeks the opportunity to serve any other Church of Christ. Communications should be addressed to 5 Fox-st., Booval, Queensland.

We received the following telegram, from Queensland on Tuesday morning:—"Wonderful day Toowoomba Sunday, crowded meetings, extra seating procured, eight decisions, cash offering two hundred fifty pounds.—Hinrichsen."

Our next issue will be a Bible Schools and Young People's Number. It will contain numerous articles and illustrations dealing with the work, and will help to prepare for Bible School day, May 7, when the annual offering for the work will be taken in most of the States.

It is announced that beer will be declared "black" in the Newcastle (N.S.W.) district from next Saturday, according to a decision reached at a conference of unions. Pickets will be stationed at all hotels to take the names of all unionists attempting to break the boycott.

At Enmore, N.S.W., on April 9 good meetings were held. In the morning visitors included Mr. Murphy and Miss Turnham, from Moreland, Vic., and at night Mr. and Mrs. Tully, of Doncaster, Vic. Dr. and Mrs. Verco left on Monday for a visit by motor to Adelaide. On Friday night the

never should one be made unless there is an intention of redeeming it. Those who have a habit of saying they will do this or do that when they really intend to do neither, will soon be lost to friend or to foe alike. It is a habit which becomes a vice and should be rooted out at once.

In the classes and masses alike do the roots of broken promises grow deeper and deeper. Our legislators and councillors make promises which they fail to fulfil when opportunity occurs. Too often in hall and cottage do we find parents making trifling promises to their little ones—just to keep them quiet, perhaps—only to be forgotten or broken a few moments after. Is this not sowing the seeds of distrust in the hearts and minds of the little ones?—for will not the example set by the parent be followed by the child? How often is the unwritten letter—what a tale of broken promises these little articles could unfold—the failure to keep an engagement which would have been as easy as to catch a train—how often are these "trifles" the root of lost friendship? What faith can anyone have in you if you promise everything and perform nothing? Will good fruit come forth from seeds cast upon the sands any more than trust be placed in those whose words are like chaff in the winds?

It is true, though sad to say it, there are few who treat a promise with the same care and attention a lawyer does the deeds of a client. They are fewer still to whom one can go in their hidden battle being fought alone, or to whom one can go for help. Of this amount £6,408/3/4 has been given to Home and Foreign Missions, and hundreds of pounds to other branches of Christian work outside of Grote-st. church. Home Missions received £3,145/8/4. Foreign Missions, £3,262/15/-. More than £300 yearly have thus been given for the furtherance of the gospel elsewhere. For the period under review 736 persons have been baptized, of whom 171 have been baptized during the present ministry.

At the Queensberry-st. chapel, Carlton, Vic., on April 8, a social was held to say good-bye to Bro. Wing Dann, who has been secretary of the Chinese church for ten years, and is leaving today by the "show-boat" for a business tour of the Dutch East Indies and China. He hopes to visit Hong-kong and Shanghai, and has been asked to convey to the churches there the greetings of the members of the Chinese church in Melbourne. Several spoke of Bro. Wing Dann's faithfulness in service, and he was presented with a beautiful pocket Testament in Chinese.

At harvest festival at Glenferrie, Vic., on March 26, an interesting address was given by Bro. R. G. Cameron. In response to Bro. Williams' address in the evening a married woman made the good confession. Sale of fruit, etc., was made at a social function on March 27, and proceeds of £5/7/- given to benevolent fund. On April 2 Bro. Williams addressed both services, and fellowship was enjoyed with Bro. Bignell, a past elder of the church. Welcome was given to Bro. Still on his return to services after months of illness. An "every-member-present Sunday" was held on April 9. Splendid attendance at both meetings, and Bro. Williams' addresses on "Ministry of Uplifted Hands" in the morning and "The Spirit of the Cross" in the evening were an inspiration and blessing. Choir provided special Easter music under baton of Mrs. Bennett.

Numerous happenings of the week deserve more than passing attention. Nineteen of the American States have availed themselves of the new law legalising the manufacture and sale of liquor containing 3.2 per cent. of alcohol. The loss of the American airship, the largest in the world, has called forth a feeling of great sadness, for it was the most tragic happening in the history of aviation. The Nazis in Germany continue to hold the world's attention. Their treatment of Jews has aroused widespread feelings of horror and indignation. The Russian situation, too, causes apprehension, relations with Great Britain being more than strained because of recent events. Finally, the Western Australian referendum, in which over 96,000 people (a majority of over 45,000) voted for secession should lead to some hard thinking. Wise statesmen are needed to guide the destinies of this great Commonwealth. The Prime Minister is communicating with the Premiers of the different States to see if they are in favor of holding a Constitutional Convention which might furnish opportunity for the thorough investigation and discussion of problems and enable practical proposals to be made for overcoming them.

AMERICA APPRECIATES AUSTRALIA.

[The American "Christian Evangelist" in its issue of March 9, under the heading of "The Hymn Book of the Australian Churches," has the following appreciative article.—Ed.]

For some time we have had before us the "Churches of Christ Hymn Book," prepared by a committee, of which our Australian correspondent, Mr. Robert Lyall, of Melbourne, is chairman, and Fred T. Saunders secretary.

We have wished to speak of this book especially because of its high character and its deep and rich spirituality. It contains 858 hymns and 32 responsive Scripture readings. The hymns cover every phase of life in which any church may wish to express its faith and sing its praises and to make application of its convictions to the life of the community.

The introduction says whilst all the beautiful and stately hymns which have been sung by Christian people for many centuries have been retained, careful search has been made through

all the latest publications at the disposal of the committee for new and suitable hymns to be added thereto, and to take the place of some which are not now in general use. In this wise way it has provided for the growth of the church's faith, retained that which is permanent, and given a welcome to the fresh experiences of Christian life, and generally speaking, honors the free influence of the Holy Spirit.

We notice names of authors from all over the world. There are a good many names which are not familiar to us which we take to belong to Australia itself.

We were very much interested and pleased to find 51 hymns on the Lord's Supper, and it was quite as interesting to us to note that there were 66 youth hymns, 10 very beautiful and meaningful hymns on the ordinance of baptism, while all the great questions of spiritual life and Christian work come in for interpretative and inspirational treatment.

Noticing the "Australian Christian" week by week we are convinced that very substantial progress is being made in the Australian churches, and this hymn book is largely a suggestion of the secret of this progress. They must be singing churches and singing churches always growing. Christian hymnology commenced in the very beginning of the career of the Christian church, and to-day more than ever it is one of its mightiest and loveliest sources of power. We congratulate the Australian brethren on this hymnal, for it gives them an unusually excellent equipment for spiritual expression and influence.

Two books ought to be available to everyone who comes into the house of God—the Bible and the hymnal. Not to have the Bible there is to invite them to ignorance of the eternal revelation, and not to have the hymnal is to seal up their hearts and force them to silence.

COMING EVENTS.

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. Killmer; 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

Morning, 11: Preacher, Mr. A. A. Hughes, from India.

Evening, 7: Preacher, Mr. C. C. Dawson.

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

Soloists.—Miss Elsie Woolley, Mrs. Graham Burgin, Mrs. F. L. Mitchell, Mrs. L. J. Taylor, Mr. P. Jenkin.

Conductor, Mr. E. Tippett.

LYGON STREET, CARLTON. EASTER SUNDAY.

TWO SPECIAL SERVICES.

11 a.m., Mr. J. A. Wilkie, Conference President. 7 p.m., Old-time Hymn Service.

Precious hymns of other days to warm the heart and nourish the soul.

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By A. R. MAIN, M.A.

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News of the Churches.

New South Wales News-letter. Ethelbert Davis.

By the time this letter appears the annual Conferences will be meeting in all the States except South Australia and New South Wales. For several years the Conference in this State has been held in June, but there is a strong feeling now that Easter is the better time. One thing that militates against large attendances at the Conference meetings at Easter is the number who go holidaying at that time of the year. However, it looks as though Conference in the near future will be brought back to Easter.

Our Young People's Department has arranged a camp at Scarborough Park, Ramsgate, over the Easter holidays. A convention has been arranged at the camp for the morning and afternoon of Good Friday, for which several prominent speakers have been booked.

The Ideal Communion Service.

A few weeks ago a meeting of church officers was held at the City Temple, with over one hundred officers present. The theme discussed was "The Ideal Communion Service." That meeting has been reported. That we know, because there is not a single column of the "Christian" we miss reading. The fact that such a subject came before a great meeting of officers is significant. Throughout the discussions we sensed the feeling that although the Lord's Supper has been centralised in the morning meeting, and is therefore one of the distinguishing marks of the Churches of Christ, we have not in many instances conducted that service with the care and dignity it demands. With all our emphasis upon the weekly observance of the Lord's Supper, it is doubtful whether many of us understand its value in the worship of the church, or appreciate the solemn appeal to the spirit made by the "communion of the body and blood of Christ." The simplicity of the service is its charm, but simplicity is not a synonym for crudity, for awkward and unmethodised conduct. Culture, soul-culture, preparation is that which qualifies one for the privilege of leading in that sacred service; preparation of mind and heart, preparation, too, for the part that is to be taken.

Learning from All Sources.

Some months ago we were staying for a few days at a farmhouse nestled away among the hills on the north coast. One evening, when dinner was over, the genial host placed into our hands a sheet of faded newspaper with the remark, "The sentiments expressed there seem familiar to some of us, eh?" Adjusting our glasses and looking closely we found that the paper was an old copy of "The Punjab Amritsar," left by an Indian several years before. The article to which our attention was called was entitled, "Forms and Symbols," by Professor Teja Singh, M.A., and the sentiments which our friend said were familiar were these: "You can reform doctrines and practices obtaining at a particular time by removing the unauthorised accretions which have gathered round the original core through the ignorance of the followers, but in each case you will have to show that you are not removing anything original, but only the unnecessary additions made by others without the Founder's consent. The Sikhs, in the course of their recent reforms, have done away with such observances as the 'Shradhs, Sutak, Janen,' etc., because they were able to show by referring to the original sources that they were unauthorised accretions. . . . But they cannot similarly reform away any of the Holy Granth,

or make any additions to it from the writings of modern saints, and holy men."

The basis of reform is certainly familiar. The plea for restoration is insisting upon this very thing, namely, the removal from divine doctrines and practices, "the unauthorised accretions which have gathered round the original core," those "unnecessary additions made by others without the Founder's consent." Like the Sikhs in reforming their human system the restorers would abandon some observances in the church, "because they were able to show by referring to the original sources that they were unauthorised accretions." Like the Sikhs, with their sacred writings, we cannot reform our Bible, "or make any additions to it from the writings of saints and holy men."

When we read the above-mentioned article from so strange and so unexpected a source, it stirred up our pure mind by way of remembrance and confirmed us in the principles we advocate.

New South Wales.

Petersham.—The church was inspired with the visit of Bro. H. Watson, of India, on April 9. In the morning he gave a splendid F.M. message. In the afternoon he spoke to the Bible School on "Some of India's Ancient Customs." Bro. R. P. Arnott, B.A., preached to a good attendance at night on "The Assurance of Pardon." Bro. and Sister Hook, of Gympie, Q., were visitors.

Hurstville.—April 2 marked the commencement of the sixth year of preaching at Hurstville by Bro. Cyril G. Flood. He is loved by the whole community. The Sunday School has its largest enrolment for 25 years. Communion services are better than they have ever been. The new building, opened six months ago, often proves too small to accommodate comfortably those who come to hear the gospel.

Erskineville.—On April 2 H. C. Stitt gave a good gospel message on "The Greatest Book." Bro. C. Large was received into fellowship at mid-week service. Congregational meeting on April 5 appointed Bro. Crowley, Large and Rosser as board of management to assist Bro. Stitt. Both services on April 9 were addressed by Bro. Stitt who spoke in the evening on "The Holy Spirit." A good open-air meeting was held, Bro. Large being the chief speaker.

Chatswood.—Attendances on April 9 were good. Bro. Phil. Vercoe addressed the church. Bro. Whelan spoke to a large congregation at night on "The Precious Blood of Christ." At 5 p.m. the men's fellowship held a tea at which 52 were present. All were profited by an address from Mr. George White, of South Ashfield Methodist church, on "The Mystery of Life." A most enjoyable time of fellowship was experienced. It is intended to hold these meetings at the same hour once per month.

Mosman.—On April 2 Bro. Roy Acland took "It" as his morning subject, and preached at night on "A Great Decision." W. Webster was soloist. On April 6 the four Lambert sisters were tendered a public farewell by the church prior to their departure for Adelaide. Bro. Acland presided and presented each with a leather case on behalf of the church and auxiliaries. Ethelbert Davis, as past preacher T. P. Dale, for the church, and J. L. Stimson, for the Bible School, K.S.P. and Y.P.S.C.E., testified to their faithful service and the sorrow all felt at their departure. W. J. Phillips (North Sydney) and A. H. Smedley (Bosist) also spoke, and each of the guests replied. On April 9 L. Harbutt exhorted on "Service." "Time" was Roy Acland's subject at night. A message in song was rendered by young ladies' Bible class. Miss Hyacinth Lea is still laid aside, though her condition has improved.

Western Australia.

Brookton.—On April 2 Bro. Hunt delivered helpful addresses at three services. Two girls and a boy confessed Christ. These were baptised after gospel service, the building being filled. Meetings have been well attended for past five Sundays. At the annual meeting Bro. Mott, Prudeaux, Craig and Seaby were elected as deacons; and Bro. Seaby was appointed secretary. The sisters have re-formed the ladies' guild with Mrs. Mott, senr., president, and Sister Florrie Craig secretary.

Bassendenn.—The ladies' guild paid a surprise visit to Sister Berry on her seventieth birthday, and presented her with a gift. On March 26 Bro. Lang encouragingly exhorted, and in the evening Bro. Buckingham faithfully proclaimed the gospel. On March 28 the girls' sunshine club visited the Old Men's Home and gave them an enjoyable evening. On March 29 the ladies' guild held a meeting at the home of Sister Groom. On April 2 Bro. Buckingham was speaker at both services. At night the young people took part, there being a duet, solo, and two short talks (the subject being the "Conversion of Paul"), followed by an address by the preacher.

Harvey.—On March 30, at annual business meeting of the church, satisfactory reports were given of the work of the past year. Especially commended is the work of the younger members in Bible School, C.E. and J.C.E. societies, and young ladies' club. The ladies' guild also is doing very good work. Elders and deacons were re-elected. Sister Miss Myrtle Stanford was re-elected organist. The church regrets the early departure of Sister Mrs. Flockhart who, with husband and two daughters, is leaving for England. On morning of April 2, 52 broke bread. 58 scholars attended the Bible School. At gospel service, conducted by Bro. A. Hutson, a young lady confessed Christ.

Queensland.

Boonah.—On March 29 Bro. F. T. Saunders (College organiser) gave an interesting talk which was enjoyed by all. He visited Silverdale and Aratula on March 30.

Mt. Walker.—At a good meeting on March 26 Bro. F. T. Saunders delivered an excellent address. We regret to report that Bro. F. Hinrichsen is in hospital. Bro. Vic. Boettcher, of Townsville, is expected to conduct special campaign services after Easter. Bro. Larsen has delivered two interesting sermons (mid weekly) on "The World's Seven Crises."

Kedron.—The adjourned annual meeting was held on March 29. Albion church officers have agreed to exercise spiritual oversight of the work here. The following officers were elected: Secretary and treasurer, C. Cane; deacons, Bro. Kollmar, Berlin, Kirk, Abrahams, Buck, Howard and Taylor. Appreciation is expressed of help of local brethren in preaching. Sunday School maintains good strength, and is preparing for anniversary. Commencing on May 7, the morning service will commence at 10.45.

Roma.—On March 21 Bro. F. T. Saunders' address to a good congregation on "The College of the Bible" was much appreciated. On Mar. 26 the Bible School held its anniversary services. Morning meeting was largely attended, and Bro. Guy Pittman gave a suitable address. The building was well filled in afternoon, when the children gave special items in song and an address by Bro. A. S. Cooke on "Froggie" was thoroughly enjoyed. At night meeting, which was very well attended, the young people rendered special singing, some of the young men conducted devotional exercises, and Bro. L. R. Pittman delivered the address. The services were continued on March 28 with a children's concert. This was of a very special character, and reflected great credit on children and those responsible for training. Prize distribution also took place, every child attending receiving a book. The building was overcrowded. All auxiliaries are in a healthy condition.

(Continued on page 236.)

Foreign Missions.

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

SUBJECTS FOR PRAYER AND THANKSGIVING.

One of our missionaries recently wrote, "We need the help and prayers of our brethren at home more than we can say. Do not fail to remember us before the throne of grace." Let us give thanks for the safe arrival of Mr. and Mrs. Waterman and family in China, and for the safe arrival home of Mr. and Mrs. Sandells from Pentecost, New Hebrides, at the end of March. In both cases our missionaries and family arrived at their destinations in good health, and thankful to God for his journeying mercies.

Let Us Pray

For increased gifts for our Foreign Missionary work. In addition to the £30 reported from a Queensland brother we have received from another Queensland brother a cheque for £15, and two brethren from New South Wales have sent £10 each to help us in our time of need. In all the communications the brethren express sympathy with the Board in the shortage of income. One of the New South Wales brethren said, "Sorry to learn from the 'Christian' of the serious state of your finances. In order to help in a small way I am enclosing a cheque for £10. I trust that many others will realise their stewardship, and so help to relieve your committee from undue anxiety by sending an offering to the Lord's work immediately." We give thanks to God for the answers to our prayers in the gifts of these four brethren.

Let Us Give Thanks

For the encouraging position of our F.M. work. We have 1,797 church members, with 327 baptisms for the year. You will agree that this report from our heathen missions, with all the difficulties that face a heathen man becoming a Christian man, is very encouraging.

OUR EASTER CONFERENCES.

We send our greetings to the brethren in Victoria, Queensland, Tasmania and Western Australia assembled in Conference at Easter time. Bro. J. E. Thomas will represent the Board at Brisbane, Bro. F. Collins in Tasmania, Bro. Roy Raymond in Western Australia, and the Federal secretary in Melbourne. May "Forward" be our watchword, and "Forward" be the slogan in all our States. May there be such an abundant offering to the work that a forward movement may be the result.

VICTORIAN SISTERS' CONFERENCE MISSION BANDS.

We were very much encouraged recently by letters from the president of the Sisters' Conference and the superintendent of the Women's Mission Band Committee of Victoria. They expressed sincere sympathy with the Board in their financial difficulties, and stated that the Women's Mission Bands would be sending this year £160/9/-, an increase of about £10 over last year. These good women have contributed during the year £400/10/-. It is a great offering, and represents a triumph of organised effort. Most, if not all, of this £400/10/- was contributed in small amounts given weekly or monthly. This is another confirmation of the value of the giving to the Lord's work in weekly or monthly amounts. The Foreign Mission Board is very grateful for the help they have given in supporting Miss Blake in India, and contributing a substantial amount to add to the safety of the garden and provide a water service for the single women's bungalow at Baramati.

INTERESTING NEWS FROM OBA, NEW HEBRIDES.

When the last Oba missionary left the island, the church officers asked the Board that they be allowed to carry on the work themselves. As these men were experienced Christians the Board agreed to this for the present. They seem to have carried on the evangelistic work with great success, and reported that they had the joy of baptising 138 men and women. We received on March 30 a letter from Job Ngwero, who seems to be the leader in the church there. These converts were from Oba and Maewo Islands. In Bro. Job's letter he says:

"Just to write you a few words to let you know that we are glad to build our hope on Jesus. It is possible that God will establish us. We poor people we give on and pray continually to God that we may be strong to follow Jesus. We thank you very much and also the people in Australia for their praying to God for us in Oba. We all are getting well, there is no sick with us. Please we let you know about bishop Melanesian mission. He tried to ask us about the doctor. He said to us he willing to put the doctor on Ndunndi mission. He told us he will ask you in letter, but the church council they meet together, then they have public meeting special for the people. They not want any more the doctor. We know God will help us. They Christian people on Oba they getting on well with the works of God round the island on Oba and also Maewo.

"The council talks strong to the young people to help the gospel and be strong with God. God will give us the reward in heaven if we work by faith. We have put everything belonging to the mission house inside the house. We take care of it, nobody touching anything. In the mission the council have their meeting every first week of the month to find out the matter which is the best way to live. We not want any trouble between us, but we want Jesus to live in our heart.

"We have service on Sunday at 11 o'clock and Sunday School at 2 o'clock afternoon. Testament meeting evening 7 o'clock. On Monday children's school 9 o'clock, evening time 7 o'clock school reading. On Tuesday evening time about 7 o'clock school reading. On Wednesday children's school 9 o'clock and 2 o'clock Bible reading. On Thursday evening time 7 o'clock singing class. On Friday evening time 7 o'clock special for the council, they have prayer meeting to ask God to give us light. This all to say. The Christians send their love to the Christian people in Australia. This request from your brother Job Ngwero."

I have given Job's letter as he has sent it. I was very much impressed by his earnestness and zeal when I met him on Oba in 1927.

The programme of meetings Bro. Job sets before us should be of great service in developing in them a larger knowledge of the Word and greater unity among the members. Bro. Fred. Purdy, who was our first missionary on Oba, expects to visit the island this month, and will furnish us with a report on the work there.

MISS VAWSER'S WORK.

Miss Vawser has been very hard pressed with her work as treasurer of our Indian mission. From the reports with which she favors us each month she has done a great deal of work, and the results have been of signal benefit both to the C.O.M. and the Australian Board. We have written and expressed our appreciation of her faithful and efficient work. In addition to her work as treasurer she has the supervision of the Young People's Christian Endeavor, the day and Sunday School work of Shrigonda. The Endeavor society has an enrolment of 74, with an average attendance of 60. The day school has 79 in attendance, 70 girls and 9 boys. The boys are generally under the age of eight years. The average attendance is 68, only two off perfect attendance, and the boys 9, a perfect attendance, so that every day during February 77 scholars were present out of 79. The Bible School has an enrolment of 40, with an average attendance of 38. At this school the 26 girls attended every Sunday, while of the boys only two missed during the month.

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Religious Notes and News.

THE GROUP MOVEMENT AND METHODISM.

"Is there anything in Buchmanism that is not to be found in old-fashioned Methodism?" asks "Zion's Herald" (Boston).

"Three years ago, at the suggestion of the editor of the 'Herald,' Mr. Sam. M. Shoemaker, jr., rector of Calvary Protestant Episcopal church, New York City, and an acknowledged leader of the movement, was invited with several of his companions to hold a kind of open 'house-party' at the meeting of the Boston Methodist Social Union in Ford Hall. He was preceded on the programme that evening by the editor of the 'Herald,' who spoke of the three cardinal doctrines of Methodism, conversion, assurance and sanctification, in the series, 'High Lights in Methodism.' When Mr. Shoemaker began his address he declared that it was scarcely necessary for him to speak, inasmuch as these three doctrines covered the general objectives of the 'First-Century Christian Fellowship.'"

AN ALIENIST ON PRAYER.

The editor of the London "Christian World" in a recent issue writes as follows:—"A. J. Forson has very kindly sent me the exact words used by the late Dr. Bulkeley Hyslop at the British Medical Association meetings at Leicester over twenty years ago. I quoted the purport of them from memory last week and am glad to be able to give them in full:

"As an alienist, and one whose whole life has been concerned with the sufferings of the mind, I would state that of all the hygienic measures to counteract disturbed sleep, depression of spirits, and all the miserable sequels of a disturbed mind, I would undoubtedly give the first place to the simple habit of prayer. . . . Let there be a habit of nightly communion, not as a mendicant nor repeater of words more adapted to the tongue of a sage, but as a humble individual who submerges or asserts his individuality as an integral part of a great whole."

"Mr. Forson adds, 'I have learned from experience the truth of his [Dr. Hyslop's] teaching.'"

SERMONIC HYPERACIDITY.

"It would be surprising, in view of the widespread appearance of occupational ailments, if the ministerial profession was exempt," writes Roy L. Smith, in "The Christian Century." "As a matter of fact it is not. The profession has its own occupational diseases but, so far as this writer is aware, no particular scientific study has ever been made of them. Nevertheless there is abundant evidence of their direful effects and the matter is so serious that all workers in the trade must unite to combat their further spread or we are all doomed to a state of helpless incompetency."

"One of the most disagreeable of these occupational diseases is 'hyperacidity of the sermon.' Under the impression that he is courageous it is all too easy for the preacher to become caustic. In an effort to be bold he is frequently brutal. He is apt to mistake abuse for prophecy and censoriousness for helpfulness. If ever there was a time for a comforting, heartening message from the pulpit now is the time. . . . People are in desperate need of some positive word of faith that will put solid ground under their feet. Men who have earnestly endeavored to live righteously all their lives sit in their pews Sunday morning dividing their attention between the sermon and the prospect of an imminent collapse of their lifetime's effort to provide for old age. Without blinding himself to the faults of the economic system which allows such catastrophes, the preacher in his pulpit faces the

greatest opportunity to proclaim a positive faith in the survival of the spiritual values that any preacher of the Christian church has ever known. Nothing is so disastrous, just now, as hyperacidity of the sermon."

CHRISTIAN WORLD-RELATIONS.

Mr. Basil Mathews, M.A.—upon whom I see American religious weeklies are conferring the title of "doctor"—has been installed as the first professor of Christian World-Relations in the Boston University School of Theology (writes the editor of the London "Christian World"). In his inaugural address he spoke of the three revolutionary forces threatening the world to-day—Bolshevism, mechanism and nationalism. "We are witnessing," he said, "not only the decadence of worn-out systems, but the upshooting of new principles overthrowing the old. The problem that is confronting us is the problem of creating a new world order of human relations." Mr. Mathews affirmed his conviction that the solution of these problems would be found in a religion of redemption such as Christianity. "But," he added, "we must challenge our existing ideas of Christianity. We must explore afresh the teachings of Jesus and make an application directly to such human problems as unemployment and war."

THE LONDON "TIMES" ON RELIGIOUS REVIVAL.

"A year bringing unexpected wealth and concord might yet, in the deeper sense," said "The Times" in a recent leading article, "be a most unhappy year if material growth were to mean the growth of materialism. Equally a year thick with troubles and disappointments might yet in truth be a signally happy year if it should bring to us and our neighbors a clearer vision of God, a mind more resolved to place his will first, a brotherhood transferred from the region of sentimentality into a vivid consciousness of our relationships in God's family."

"When, following this line of approach, we again try to estimate what the near future is likely to hold for us, the grounds of encouragement are definitely stronger. There are distinct signs to-day of a religious revival, a revival the more likely to be lasting because it is un spectacular and is developing slowly from within. Already its influence is perceptible in many fields. The supposed conflict between religion and science is at an end. The churches, which are not to be judged by their partisan extremists, are regaining lost ground. Whatever may still be their faults, they are concentrating increasingly upon purposes that really matter. Conspicuous among these is the necessity of achieving greater unity among themselves, and the summary of last year's religious events, printed in this morning's Supplement, shows how varied and how notable are the efforts in this direction that have lately been crowned with success or are now in progress. The social work of the churches has never been done better than it is done to-day, and the part they have played in providing for the moral and physical needs of the unemployed deserves more recognition than it has received. Among those, again, who are but loosely attached to any church there are signs of a new spiritual hunger, of a growing conviction that any interpretation of life which leaves out God reduces it to a nightmare. Frivolity of the imbecile type is no longer fashionable among the young; they are studying religious and social problems with keener attention, and are rediscovering the supreme interest of the Bible."

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News of the Churches.

(Continued from page 233.)

Queensland.

Hawthorne.—Recently the mother of one of the members was baptised. Bible School anniversary services were held on April 2. In the afternoon Miss Callanan illustrated the "Holy Spirit's Power Over Sin," and prizes were distributed to kinders. At night Mr. H. G. Payne (Conference President) was speaker. His illustrated address on "What will take away my sin?" was splendid. Bible School demonstration and distribution of prizes to school took place on April 5. At all meetings the singing was excellent, much credit being due to Miss D. Clapham for leadership.

East Ipswich.—On April 2 Bro. F. T. Saunders, College organiser, gave a fine address at morning service, and spoke on "What think ye of Christ" at night. Bro. N. G. Noble preached at Brassall and Bundamba, where interest is still well maintained. Over many years Mrs. L. Martin has built up a large kindergarten, and on April 2, at teachers' monthly meeting, much appreciation of her work was expressed as well as deep regret at her relinquishing the superintendency. Bro. Noble has concluded a full and successful period of service in Ipswich, and is now free to serve elsewhere.

South Australia.

Norwood.—The annual business meeting of the church was held on April 5, when reports of church and auxiliaries showed good work accomplished for the twelve months. The meeting took the form of a basket social, and opportunity was taken to say farewell to the secretary C. J. Parker prior to his trip to England, and Bro. Rankine, on behalf of the members of the church, made a presentation to him and wished him an enjoyable holiday.

Semaphore.—Splendid meetings on April 9. Three girls were baptised prior to morning service and were afterwards welcomed into fellowship with another, the mother of one of the girls. Bro. Beiler spoke on "The Glory of the Cross." Two new scholars at Bible School. At night the choir rendered Stainer's "Glory of the Cross," and the male quartette party sang "When I Survey." Bro. Beiler preached to a splendid audience on "The Three Crosses." On April 8 a wedding was conducted in the chapel by the preacher, the parties being Miss Reita Roberts and Mr. Lawrence Parker. The tennis club has had a new court put down. The work is in good heart.

Adelaide (Grote-st.).—On April 5 Mr. and Mrs. Wiltshire held a reception to which they invited the church members. About 300 attended. The occasion was a most pleasing one. At the same time the church took the opportunity to express appreciation of the seven years' ministry concluded, and presented the host and hostess with a beautiful self-adjusting chair and other useful gifts. April 9 was a very happy day; good attendance at the Lord's table in the morning, and at night an inspiring service, when one who had recently confessed Christ was baptised, and another young woman renewed her covenant. We report with sorrow the passing away of Mrs. Cope (nee Miss Ida Loxton), after a prolonged illness, throughout which she evinced true Christian fortitude.

Cattonville.—On April 2 Bro. J. P. Jones exhorted and took the gospel service. Fine meetings for the day. Bro. and Sister M. Aird, of Croydon, were received into fellowship. On April 3 a kitchen evening was tendered to Miss R. Berry, an earnest worker of the church, who has been connected with Bible School and C.E. for about twenty years. On April 9 the Bible School anniversary was held. Record attendances: morning, 125, 105 breaking bread; afternoon, 320; night, 400. Wonderful encouragement to all. The special speakers and their messages

were much appreciated from Bro. Brown, Russell and Allen. The church owes a debt of gratitude to Bro. P. Wood for the manner in which he conducted the singing. The singing reached a high standard, and the kindergarten pieces were splendid.

Henley Beach.—The Bible School held anniversary services on April 2. Bro. Gordon gave a helpful message at the teachers' recognition service in the morning. Bro. B. W. Manning gave the address in the afternoon, when the scholars rendered special pieces. Bro. Strudwick was song-leader. At the gospel meeting Bro. H. Manning gave an interesting object talk on "What is Your Job?" At the close four young girls made the good confession. Bro. Miles, of Gawler, spoke at the Wednesday evening service, when the scholars again rendered several items, and prizes were distributed. Good attendance on April 9. The four young girls who were baptised during the week were received into fellowship. Bro. Manning delivered the message morning and evening, the gospel meeting taking the form of a choral service. Two young girls took Jesus as their Saviour at the close.

Victoria.

Melbourne (Swanston-st.).—There were nice meetings on April 9, and Bro. Dawson's sermons were helpful and appreciated. Several visitors were present.

South Melbourne.—On April 2 the Sunday School teachers and staff met at tea, an address being given by Bro. Burgin. The topic at gospel service was "The Harvest that is Sure." The chapel is being painted.

St. Kilda.—On April 5 a successful concert in aid of the organ fund was held. The artists came from Northcote. On April 9 Mr. Smith in the morning gave a very good message. Mr. Norris conducted the evening meeting.

Hampton.—At both services on April 9 the theme of Bro. K. A. Jones' addresses was the Cross. In the morning a man who was immersed on 2nd inst., and his wife, a baptised believer, were welcomed to fellowship.

Ballarat (Dawson-st.).—Meetings good. Two decisions—senior Bible School scholars—recently. Bro. Fitzgerald has accepted invitation to remain another year. Plans for mission, starting May 7, with Bro. Wiltshire as missionary, are well in hand.

Fairfield.—A memorial service in honor of late Bro. Pascoe was held on April 9, the building being crowded. Bro. J. Northeast gave a very impressive address; he was assisted by Bro. A. Dow and F. Phillips. At the close there were three decisions for Christ.

Geelong.—Anniversary celebrations were continued on April 9. Meetings were well attended. Bro. Clipstone addressed all services. The distribution of prizes took place in the afternoon. Bright singing by the scholars, and a special solo by Ray Lambert, were much enjoyed.

Red Cliffs.—On April 9, harvest thanksgiving was celebrated, and a fine display of produce contributed for benefit of district hospital was on view. Bro. Maenaughtan, of Mildura, spoke in the morning to a good attendance. In the evening there was another splendid meeting, with one confession at the close.

Caulfield (Bambra-rd.).—On April 4 and 5 the Bible School held its anniversary concert, which was well attended and enjoyed. On April 9 the Endeavorers held early morning prayer meeting. Morning and evening services were well attended. Bro. Youens giving fine talks. One girl confessed Christ at night. 173 broke bread for the day.

Wargan.—The fortnightly meetings of the church are well attended. The monthly visits and talks of J. E. Brooke, of Nerbein, are much enjoyed. Bro. and Sister George Chislett have resumed work in church and Sunday School. Mr. Brooke has started a gospel service and intends holding meetings fortnightly at 3.30 p.m. Five new members have been added since the church started.

Newmarket.—On April 3 the ladies' guild had a social gathering, when they disposed of gifts of fruit and vegetables. P.B.P. club held a successful social evening on April 4; proceeds helped to swell basketball funds. Mrs. Kyme is laid aside. Prayers go out for Bro. Southwick in his continued illness. Bro. Black gave helpful messages at both services on April 9.

Yarrawonga.—Meetings on April 9 were of a high order. At breaking of bread Bro. Searle gave a deeply spiritual message on "The Cross in the New Testament." In the evening the choir rendered a choral service and "The Story of the Cross," under leadership of Bro. Searle. Many non-members were present. Bro. Searle's very fine work is appreciated by the church.

South Yarra.—On April 9 Bro. Ludbrook addressed both meetings, and in the evening took the confession of two Bible School scholars. Besides presiding at the piano, Mrs. Sandells sang a gospel message. The C.E. gave Bro. and Sister Sandells a welcome on Wednesday. She received a bouquet of flowers, and took the chair at a full meeting. The women's guild also gave a special welcome.

Gardiner.—On April 6 the Women's Mission Band held a very successful social afternoon, at which £3/16/6 was contributed to a crockery fund. Bro. Patterson was speaker both morning and evening of April 9. At night he spoke on "The Cross of Christ—Why?" to a large audience. The rendering of the cantata "From Olivet to Calvary" by the choir was much enjoyed. Mrs. Ludbrook has returned from her visit to New Zealand.

Middle Park.—Splendid meetings on April 2 to commence Bro. T. Westwood's ministry. On April 6 the church members tendered Bro. and Sister Westwood a welcome social. Welcome messages from Bro. W. Clay and Burgin were appreciated. The building was full at the gospel service on April 9, when three young men were baptised. Bro. Westwood's addresses have been much appreciated, and a happy, profitable time of service is anticipated.

Fitzroy (Gore-st.).—On April 8 the social club held an enjoyable evening at the home of Sister Miss E. Sawyer. On April 9 Bro. Foster, from North Fitzroy, addressed the church in the morning on "Christian Service." Owing to pressure of business the evangelist, Bro. R. Rough, has tendered his resignation, which has been accepted with regret. At the evening service Bro. Rough addressed a largely attended meeting on "Two World Tragedies."

Brunswick.—On April 8 a gift evening was tendered to Bro. George Atwell and Sister Gertie Roberts, shortly to be married. There was a large attendance of church members and friends, and a number of useful household articles were received. A presentation of a box of stainless cutlery was presented to Bro. Atwell and Sister Roberts on behalf of Bible School and C.E. society, as both were very valuable workers. Words of goodwill were spoken by Bro. Pittman and representatives of the various auxiliaries. On April 9 Bro. Ghent exhorted the church in the morning, Bro. Pittman speaking at gospel meeting. Sister Mrs. C. Wakeling is very seriously ill at her home in Northcote.

Ascot Vale.—On April 2 Sister Mrs. Geo. White took her place at the organ after six months' absence through serious illness. At the close of the morning service she was presented with a love-gift from the church for past services, in the form of a polished rosewood eight-day clock. In the afternoon the Bible School scholars were presented with their prizes. On April 5 the K.S.P. had a happy social gathering. On April 9 Bro. H. Hillbeck, from North Essendon, presided at morning service. In the afternoon the Bible School scholars were promoted. The gospel meeting was special hymn night. The choir sang several old hymns, and Bro. Snow spoke on them. All departments are working well. On Sunday afternoon, April 9, the Lord's Supper was spread in four homes of the sick and shut-in folk, eight persons partaking.

Box Hill.—Before a large congregation Bro. Scambler concluded his series of appreciated addresses on "The Ten Commandments." The concluding meeting for the season of the after church open-air meetings, held under the auspices of the combined churches, was held last Sunday evening, under leadership of the Church of Christ, Bro. Lionel Johnston giving the address. Special prayer meetings are being held for the mission to commence on April 23, with Bro. F. A. Youns, of Caulfield, as missionary.

West Preston.—On April 8 Bro. G. Hall was the morning speaker. At the evening service an item by the choir, a duet by Bren. C. Watson and W. Ellis, and an earnest address by Bro. Robbins, combined to make a happy and inspiring gathering. The wedding took place on April 7 of Mr. Stan. Fisher and Sister Elsie Lang. Since the church was formed at West Preston our sister as morning pianiste has proved untiring and faithful, never being absent from her position. The church congratulates Mr. and Mrs. Fisher, wishing them every happiness.

Parkdale.—The Bible School anniversary on April 2 was a great success. The children sang sweetly under the conductorship of Bro. D. Plummer. In the morning Bro. A. W. Connor gave a very interesting address. Bro. W. Clay spoke in the afternoon; subject, "Baby Moses." Dr. W. A. Kemp was evening speaker. The messages were very helpful. Church anniversary services were held on April 9. The children under leadership of Bro. D. Plummer assisted with good singing. Meetings at all services were well attended. Addresses by Bren. Shipway, Morris and Stephenson were much appreciated.

Carlton (Lygon-st.).—At the last meeting of the women's mission band Mrs. Ennis was elected president. The young ladies' club commenced its year with good enrolment of juniors and seniors. The men of the church have held working bees during the past two weeks to attend to the garden and church grounds. Dr. Kemp visited and spoke to the senior boys of the school. Good meetings again on Sunday, with appreciated messages from Bro. Ennis. At night he spoke on "Words from the Cross." The choir rendered two special Easter anthems, and Bro. Nat. Haddow sang "The Man of Sorrows."

Mildura.—On April 1 a meeting of the executive of the Bible Schools Union was held, followed by a meeting of the executive of the conference. On April 3 the consecration meeting of the Young People's Endeavor Society was held, one new active member being welcomed. Intermediate society held its consecration meeting on the 4th, when six associate members were welcomed. Bro. K. A. Macnaughtan delivered an address on "Making Friends with God." In the unavoidable absence of Bro. Chislett, of Merbein, who was to have delivered the address last Sunday morning, Bro. Bromby spoke at the morning service. His address was enjoyed. Bro. K. A. Macnaughtan conducted the evening service, his address being "When the Akron Crashed."

Montrose.—On April 2 Sunday School anniversary services were held, there being full meetings afternoon and evening. Bro. A. A. Hughes, from India, was the speaker for the day. In the morning the church had a spiritual uplift from his excellent address. In the afternoon he gave an interesting talk to the children on the people and children of India. In the evening, to a crowded house, Bro. Hughes gave an excellent address. The church was delighted to have him back, as for over two years in his student days he was preacher in this place. On April 3 the children's concert and distribution of prizes took place. Again there was a crowded house. An excellent programme by the children and young people was greatly enjoyed. Credit is due to those in charge of the programme.

Malvern-Caulfield.—Average attendances for March were: communion, 136; gospel services, 170. Mrs. and Miss Boxall have been transferred to Ormond, and Miss Phyllis Hayes to Surrey Hills. Sister Miss Avonia Coeks, after years of ill-health, passed away on March 24. Mrs. Stanford and Mrs. McLellan are convalescent, and

Mrs. Dainty has returned home feeling much better. Bro. and Sister Eames have returned from South Australia. On April 9 Miss Heritage was received into fellowship by transfer from Brighton. Visitors included Bro. and Sister Jabez Edwards, from Auckland, N.Z. The B grade tennis team won the premiership in their grade. There were splendid meetings on Apr. 9. After Bro. Graham's evening sermon on "The Sign of the Cross," one young man decided for Christ.

Tasmania.

Hobart (Collins-st.).—At harvest thanksgiving services on March 19, there were good congregations. Produce was sold, and £1/14/- raised for benevolent work. On March 21 the Y.P.S.C.E. held a social in aid of convention funds. Bro. Martin spoke at all services on March 26. The boys' club paraded at gospel service, and some of the young men took part. On March 31 the Guides paraded at evening service, when Bro. J. Green preached. Bro. J. Woolley exhorted in the morning. Bro. Martin conducted a meeting with isolated brethren at National Park. The J.C.E. society held its anniversary on April 3, when all had an enjoyable time. The men's fellowship tea and meeting were held on April 5, when Bro. N. Cooper led the discussion on "The Christian and Citizenship."

SISTERS' AUXILIARY, S.A.

At Grote-st. on April 6, the usual monthly meeting was held. Devotional session was led by Mrs. Verco, who read a splendid paper on "Our Bible." 75 sisters were present, 57 being delegates. The collection for afternoon was £1/0/24. Mrs. A. L. Read (president) presided over business session. The resignation of Mrs. Burgess (temperance superintendent) was received with regret, also that of Mrs. Black, Home Mission superintendent. The temperance committee decided to carry on the work until conference, and Miss Norman and Mrs. Harry Charlick will act as Home Mission superintendents. It was decided to close the treasurer's books for Home and Foreign Missions on Aug. 31. Will sisters please take notice of this date, as it will greatly help the treasurer at conference?

Treasurer's Report.—Receipts for month: For Home Missions—Collected by committee, £3/6/4; sale of cards, £3; special collection, £2/2/10; in hand, £15/7/10. Received for Foreign Missions—Collected by committee, £4/2/8; in hand, £15/10/74. General fund, owing to catering fund, 4/10.

Foreign Mission Report.—Money received since last report: Tumbay Bay, for Christmas boxes, £1/5/6; Point Sturt, half-yearly contributions, £1; Kadina, 6/4; Grote-st., penny-per-week, 5/1; Cowandilla, penny-per-week, 25/3; Mrs. Shill, North Adelaide, penny-per-week, 2/2; Mrs. Green, 2/-; Mile End, penny-per-week, 18/9; Henley Beach, mite boxes, £1/2/6; Northern Conference, £1/5/-; Mrs. Johnson, Grote-st., 5/-.

Home Mission Report.—Donations: Kadina, 6/4; Mrs. Storer, Glenelg, 5/-; Mile End, 29/3; Mrs. Messent, 10/-; Mrs. Newbold, 4/-; Unley, 16/-; Penny-per-week: Mile End, 28/6; North Adelaide, 7/8; Grote-st., 6/8; Henley Beach, 3/8; Maylands, 4/-; Norwood, 2/6. Mite boxes: Mrs. Pritchard, 1/6; Mrs. Tippet, 5/-; flowers, 2/-; fare for Mr. Miles, 5/-; Unley, £14; cards, £3. Home Mission offering, £2/2/10.

Hospital Report.—Visits paid to hospitals, homes and institutions, 165; gifts of flowers, fruit, sweets, jam and books were received from sisters.

Dorcas Report.—The committee paid a visit to Cowandilla annual meeting and reports for the year 217 garments for Children's Hospital, 68 for Birks' Baby's Aid, 193 repaired for Morlatias, 10 new garments and 12 patchwork quilts and about 500 secondhand garments given to needy cases, also parcel sent to Grote-st. from a member of Nailsworth church.

Literature Report.—Parcels of reading matter taken to various hospitals and homes, Seamen's

Mission, Enterprise Colony, Unemployed Relief Council, and to many sick and aged people.

Prayer Meeting Report.—The prayer meeting committee held three cottage meetings—Feb. 7, Mrs. Symons, of York church; Feb. 14, Miss Webb, of Glenelg church; and April 4, Mrs. Shill, of Kermod-st., North Adelaide.

Obituary Report.—Sister Rita Robert has been called home. Sister Mrs. Collins and Miss Wright have lost a father and sister, Mrs. Plunket her mother from the Prospect church. Letters of sympathy have been sent to sorrowing families.

Next meeting, May 4. Mrs. F. Harding will be the devotional leader, and Bro. Walden will address the sisters.

Special notice.—All money for Home Missions to be sent to Miss Norman, 2 Bartley-crescent, Wayville, until Conference.—A. Brooker, Assist. Secretary.

KESWICK BOOK DEPOT.

JUST OUT.—"Consolation"—Devotional Daily Readings compiled by Mrs. Chas. N. Cowman, 7/6 (Companion Vol. to "Streams in the Desert"). "Way to Pentecost," by Samuel Chadwick, 3/- and 1/3. "Women's Warfare and Ministry," by John N. Anderson, M.D., 1/- and 8d.

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MARRIAGE.

CONRY-HOLT (Silver Wedding).—Mr. and Mrs. James Conry have much pleasure in announcing the twenty-fifth anniversary of their wedding, celebrated in Adelaide on April 15, 1908, at Kermod-st. Church of Christ, by Mr. A. M. Ludbrook. Present address, "Rosemond," 62 Bendigo-st., Burnley, Victoria.

DEATHS.

NORFOLK.—On April 6, 1933, Anne Elizabeth, youngest daughter of the late Robert and Mary Ann Norfolk, late of North Melbourne and Glenferrie. At rest.

YEWDALL.—On April 2, at her residence, 17 Darling-st., South Yarra, Margaret Elizabeth, daughter of the late James and Fanny Yewdall, loved sister of Esther (deceased), Edith, Florence (deceased), Jack, and Mabel. Peace, perfect peace.

IN MEMORIAM.

KNEE.—In loving memory of our father and grandfather, William Knee, who passed away at his home, Yarra-rd., Croydon, on April 11, 1932. Fond memories.

"At home with Christ! Oh, state of perfect bliss—

What thought can cheer the mourner's heart like this?

Our cherished one who in the faith has died, is safe at home with Christ—and satisfied."

—Inserted by his daughter and son-in-law, Ern and Elsie and family, Croydon.

SAUNDERS.—Died at Roma, Qld., April 2, 1932. Harry-Hind Saunders, aged 61 years. Loved by all.

STUBBIN.—In loving memory of Leonard Harold Stubbin, who gave his life for the Empire April 10, 1918.

"Not dead to us, we love him so!

Not lost, but gone before;

He lives with us in memory still,

And will for evermore."

"Till we meet again."

—Inserted by his loving grandmother, L. Colvin.

TURNHAM.—In sweetest and most precious memory of our darling baby Dorothy Joy (aged 11½ months), who passed to life eternal April 14, 1932. "For of such is the kingdom of heaven."

Our little guiding star until we meet again.

—Mr. and Mrs. H.-B. Turnham.

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The Hill of Comfort.

The hill of comfort is the hill of Calvary; the house of consolation is built with the wood of the cross; the temple of heavenly blessing is founded upon the risen rock, riven by the spear which pierced his side. No scene in sacred history ever gladdens the soul like Calvary's tragedy.

"Is it not strange, the darkest hour
That ever dawned on sinful earth,
Should touch the heart with softer power,
For comfort, than an angel's mirth,
That to the cross the mourner's eye should turn,
Sooner than where the stars of Bethlehem burn?"

Light springs from the midday-midnight of Golgotha, and every herb of the field blooms sweetly beneath the shadow of the once accursed tree. In that place of thirst, grace hath dug a fountain which ever gusheth with waters pure as crystal, each drop capable of alleviating the woes of mankind. You who have had your seasons of conflict, will confess that it was not at Olivet that you ever found comfort, not on the hill at Sinai, nor on Tabor; but Gethsemane, Gabbatha, and Golgotha have been a means of comfort to you. The bitter herbs of Gethsemane have often taken away the bitters of your life; the scourge of Gabbatha has often scourged away your cares, and the groans of Calvary have put all other groans to flight. Thus Calvary yields us comfort rare and rich. We never should have known Christ's love in all its heights and depths if he had not died; nor could we guess the Father's deep affection if he had not given his Son to die. The common mercies we enjoy all sing of love, just as the sea-shell, when we put it to our ears, whispers of the deep sea whence it came; but if we desire to hear the ocean itself, we must not look at every-day blessings, but at the transactions of the crucifixion. He who would know love, let him retire to Calvary and see the Man of sorrows die.—C. H. Spurgeon.

Vindications of the Cross.

(Continued from page 228.)

"My Lord!

Life was a song for me
And all seemed bright;
Gaiety, laughter and joy
Robbed life of sorrow's night.
Withal I worshipped thee
I loved thy cross—and yet
Bemused by happy circumstance
I understood it not.

"There came a time when joy was gone,
When Truth was crucified.
When there was shown by wifful men
A bitter scorn and unkind jibe.
They spoke in ugly whisper,
They proffered ugly gesture,
And made my life a burden—tempest tossed.
But over all I saw thee
Despised—misunderstood by men,
Misrepresented, sadly wronged,
And on my soul there dawned
This wondrous radiating light
That in my wretched circumstance
There was the vindication of thy cross."

Thus is it that, when cruel taunts are offered, when evil motives are wrongly imputed, when human selfishness and greed seem paramount—then is the cross vindicated. When justice is defeated, when wrong is unjustly suffered, the cross is supreme. When human hearts are seared with sorrow, when bitterness takes its exacting toll of life's pleasure, when the eddying vortex of human passion would tend to draw the barque of life into a cold and watery end, then is Calvary justified.

Suffering is not in vain; ingratitude is not true; mockery, scorn and injustice cannot for ever reign.

This, eternally, is the message of the cross. But it led to death—to apparent failure, to the apparent supremacy of human sin, to the apparent bankruptcy of love and kindness. But was this the end? Does the story of life's vindication here finish? Thank God, no! For these experiences, as for the sanctifying example of the Christ, the consummate vindication is to come. In the dawning of the eternal day, when the crown of thorns becomes the crown of everlasting glory, when the taunts of rejecting men are replaced by the triumphant chorus of the redeemed multitude, when the sinful excesses of the crowd give place to the spiritual submission to the eternal Sovereign, then will the cross and the cross-way of life be vindicated. Glory will replace ignominy; splendor take the place of suffering, and triumph supersede rejection.

And when the heavenly hosts, strengthened by the redeemed multitudes from the world, sing the exultant strains of "Worthy is the Lamb that was slain," then will the cross, in my life, in yours, and in his, be eternally vindicated in the ultimate triumph of the purpose of God.

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In the gallery of human souls there is one pre-eminent figure. It has been the study of all artists, of all thinkers. From the most opposite sides of the building men have seen it, approached it, centred round it. It has been studied by the lover of beauty; it has been lauded by the lover of the commonplace. It has been examined in the interest of philosophy; it has been scrutinised in the interest of childlike simplicity. It has been admired as the embodiment of a creed; it has been eulogised as the negation of all creeds. It has drawn the eyes of the mystic who wants to soar above the world; it has attracted the gaze of the practical who find the world a home. Wise men have sought it in the pursuit of science; shepherds have sought it in the guiding of their flocks; Herod has sought it in the policy of self-interest. Every avenue of the mind has been at some time a road to the portrait of Jesus.

Son of Man, before whose portrait I stand today, thou art still unique, alone. Thou art never so unique, thou art never so alone, as where others touch thee. Thou hast in thy possession treasures that once belonged to wise men of the East and wise men of the West; but in the sunlight where thou standest they have become new. I used to say, "I have seen this gold, this frankincense, and this myrrh, before." So I have; but in thy presence the gold is more glittering, the myrrh more precious, the frankincense more fragrant. Others have stood on the same mount with thee; but thou alone hast caught the glory.

—George Matheson.

The Feast of the Passover.

(Continued from page 229.)

Jew and Gentile; because "all souls are mine," said Jehovah, and "the soul that sinneth, it shall die" (Ezek. 18: 4); it is the bounden duty, therefore, of every Jew (as well as of all others) to accept God's Passover Lamb, and to shelter himself under the blood of his cross, and to "keep the Passover," as bidden us by the apostle Paul, "not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (2 Cor. 5: 7, 8), "for the Messiah our Passover," even the Lord Jesus, was once and forever "sacrificed for us," in order that, "by grace . . . through faith," we might be saved with an everlasting salvation, and that we shall not be ashamed nor confounded (Isa. 45: 17) at his coming the second time, to receive the members of his body—the church—unto himself, that where he is there shall also all his followers be (John 14: 3). Then, also, shall be fulfilled the prophecy of Paul, recorded in his epistle to the Romans 11: 26, namely, "All Israel shall be saved."

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Phone, F 2524.

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

All Communications to Above Address.

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