

# The Word of Intercession.

(Luke 23: 34.)

J. K. Martin.

The silence of Jesus during the trial is overwhelming. As Herod questioned him "he answered him never a word." Pilate had difficulty in getting him to speak until, exasperated, he said, "Knowest thou not that I have power to crucify thee, and have power to release thee?" to which Jesus replied, "Thou wouldest have no power against me except it were given thee from above." This strange silence prevails as he carries the cross along the way of sorrow, until some ministering weeping women behind him leads to the utterance, "Weep not for me, but for yourselves."

## The Intercessor.

He was wronged, betrayed, denied, condemned to die between two thieves, and yet as he reached the lonely knoll of execution he cries, "Father, forgive them, for they know not what they do." He was able to pray such a prayer in face of the blackness of the cross and all that it meant. Even all that was to transpire the next few hours could not crush the best that was in him.

He had interceded for many during his earthly ministry, and now he was about to pay the price to be intercessor for eternity. These words which he prayed reveal the depth and beauty of character which the Lord possessed. "He was led as a lamb to the slaughter, and as a sheep before her shearers so he opened not his mouth." "When he was reviled he reviled not again, when he was chastened he threatened not."

Moses had been mediator between the people and their God, now Christ lifted up between God and man becomes the sole Mediator for ever.

## Those for whom he interceded.

These words were voiced for all humanity. Those who were filled with enmity, blinded by fury, instilled by the religious leaders who lured them on to say, "Crucify him, away with him; we will not have this man to rule over us; we have no king but Caesar." "O Jerusalem, if thou hadst known, if thou hadst known even thy day." "For if they had known, they would not have crucified the Lord of glory."

Upon such ears as these such words fell. Can we imagine what effect it had upon their lives in days after that eventful day? He had said, "It was said by them of old time, An eye for an eye, and a tooth for a tooth, but I say unto thee, that ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also." He turned the other cheek, and preached a very effective sermon in very few words.

## The words of intercession.

Who had ever heard such words as these? Forgiveness of enemies! What nonsense in the sight of the world. There may have been cases, but they were few and far between. Here his teaching is put into action, and the curtain is lifted, which reveals the depth and height of a character hitherto unknown.

None standing in such a holy place as this can ever do otherwise than he did if they have the same spirit indwelling in their heart. No matter how cruel or deep the hurt has been, we cannot do otherwise than he did. We see the same spirit manifested in Stephen, the first Christian martyr, as he looked up—"Lord, lay not this sin to their charge." Christ looked up and saw only one to whom he could appeal—"Father."

Here is revealed a very deep sin against the Christ—a sin against his divinity. For "he came unto his own, and his own received him not." They had sinned against God and against his love for them; could he forgive that? Yes, he drank to its bitter dregs the cup which the heavenly Father had placed in his hands. He did this because it was for the good of mankind and the glory of God. He drinks, and as he

does so the prayer of intercession ascends to his Father, "Forgive them, for they know not what they do."

## Single-heartedness.

To follow Jesus fully requires a whole-hearted conversion at the start. Half-way converts make half-way Christians. Some men's boughs hang over on the church side of the wall, but their roots are on the world's side. Such bear nothing but leaves. "Many lay false and bastard foundations," said quaint old Rutherford, "and they get Christ for as good as half nothing, and never had a sick night of sorrow for sin. This maketh loose work." True enough; and unless the conversion is radical and thorough, unless the submission of the soul to Christ is without compromise and conditions, there will be half-heartedness and halting to the last. Caleb, we are told, "had another spirit within him."

But there is prodigious power in singleness of love for Jesus, in the doing "just one thing," and that is to live solely for the Master. A man of very moderate talents and endowments becomes a leading mind as soon as Christ gets complete hold of him. I can point to more than one plain, modest, moderately educated Christian who has attained to a great propelling power in the church simply from the momentum of his godliness. He follows Jesus so heartily, so projectively that he carries others along with him by his sheer momentum. And that is not brain power nor purse power mainly, but heart power.—Dr. Theodore L. Cuyler.

## Prayer Corner.

Conducted by G. J. Andrews.

### "BEHOLD HE PRAYETH."

⊙

C. F. Andrews.—"Christ has not been for me simply a great and noble ideal, embodied in an ancient scripture. He has been to me a living Person, with whom I have held close communion. And during this period of moral perplexity about the war which I have mentioned, his voice when I heard it at last, had all the authority of his own passion behind it. At times, in the silence, I could almost audibly hear him warning me against taking the broad road which led to destruction, and saying to me, 'If any man will come after me, let him deny himself, and take up his cross and follow me.'—'What I Owe to Christ.'"

⊙

"Lord, what a change within us one short hour  
Spent in thy presence will prevail to make,  
What heavy burdens from our bosoms take,  
What parched grounds refresh as with a  
shower!  
We kneel, and all around us seems to lower,  
We rise, and all, the distant and the near,

Stands forth in sunny outline, brave and  
clear,  
We kneel, how weak; we rise, how full of  
power!  
Why, therefore, should we do ourselves this  
wrong,  
Or others, that we are not always strong,  
That we are ever overborne with care,  
That we should ever weak or heartless be,  
Anxious or troubled, when with us is prayer,  
and joy and strength,  
And courage are with thee?"

⊙

Our heavenly Father, we thank thee for hours of worship. For the strength which flows from them into our hours of labor. For living contact with that which can uphold and guide us.

We have sinned before others and led them into sin, from which we cannot now reclaim them; we have missed opportunities of reclaiming those we might have helped.

Forbid that we should feel as if we had lost everything, or the best things, because we have lost many of this world's joys and satisfactions.—From Marcus Dods.

# A Great Adventure in Christian Fellowship.

Jesse M. Bader,

General Secretary World Convention of Churches of Christ.

The World Convention at Leicester, which will be held August 7-12, will be a time "when friend hath fellowship with friend." Delegates will come together from 35 countries for this further adventure in global fellowship.

The original purpose in organising the World Convention of the Churches of Christ in Washington (U.S.A.) almost five years ago, was not to regulate theology, determine church polity or superimpose programmes, but it was organised for the purpose of better understanding, mutual concern, closer co-operation, wider acquaintance, and a richer fellowship between the congregations located in 35 nations of the world. How much this convention is needed! All too long the churches and leaders in these lands have lived and worked apart. There has not been a sense of solidarity and unity that should have characterised a world brotherhood with common origins and similar historical backgrounds.

When the delegates gather in De Montfort Hall at Leicester for their six-days' convention to sing the great hymns of the church together, to pray unitedly and to listen to the speakers from different countries bring timely messages, the ties of brotherhood will be multiplied and strengthened.

The trip to Leicester is not to be a pleasure jaunt primarily, but rather a spiritual pilgrimage. The things of Christ and the church will be put first. All else will be secondary. These are difficult days for the churches everywhere. In all countries there has been discouragement and retrenchment. The convention is greatly needed at this time to help overcome these and to bring that strength and inspiration which comes from the fellowship of brethren who are enlisted in a common cause for the same ends.

Many are going to Leicester. The tides of interest are rising among all the churches in every land. Some will make personal sacrifices to be there because they feel a responsibility for helping to make this convention a success.

From the Belgian Congo seven missionaries of the cross will start soon, travelling down the Congo River on the steamer "Oregon" to the sea, where they will take ship for their ocean voyage to Leicester. They will bring with them the most recent stories of Christian conquest from this unevangelised land.

From South Africa will come the minister of the Capetown Church of Christ, Bro. Abao. His wife and two children are coming with him. Their passage has been already booked. Mrs. George Gordon, wife of one of the finest leaders in all South Africa, has booked passage also, and will be among the Leicester delegates in De Montfort Hall when Bro. Black opens the convention. Others are planning to come from Africa in addition to these mentioned.

From New Zealand word comes that Mr. and Mrs. Milton Vickery, of Wellington, are to start immediately after Easter to the convention via America. They will land in San Francisco in May, and expect to visit churches in fifteen cities on their way across the United States from the Pacific to the Atlantic. They will sail from New York City with the American and Canadian delegation on the "Britannic." Mr. A. E. Edwards, of Auckland, will sail in June through the Panama Canal and across to England. Others from New Zealand will go to Leicester, also.

Australia will have a splendid delegation. I have received word recently from Principal and Mrs. Main, stating that they will start soon from Melbourne. Thomas Hagger, H. B. Robbins and others have been writing, expressing the hope

that they will be able to attend. Already E. C. Hinrichsen has arrived in Great Britain. He will hold preaching missions until the time of the convention. I hope that a number of the Australian churches may be able to raise funds sufficient to pay all or a generous part of the expenses of their ministers. What investment would yield larger returns?

Dr. Ludwig von Gerdtell, of Berlin, will be at Leicester. He attended the first World Convention at Washington, and made a deep impression upon everyone by his sincere, scholarly message.

Mr. and Mrs. Tom Young, of Japan, and Mr. and Mrs. A. E. Elliott, of Paraguay, South



## Prayer: The Range-finder.

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Lights of crises—flashing far,  
Big with wondrous issues are:  
God is reigning!  
God still writes in history,  
Shines on foretold mystery:  
Christ is coming!  
Keynotes sounding on the air,  
Signals gleaming everywhere—  
"Watch ye"; "pray ye"—  
"Upper room" and "bended knee"  
Sees from faith's observatory—  
Chart and range!

—W. Remfry Hunt.

America, are four missionaries who will be present and participate on the programme.

There are 75,000 members of our churches in Poland. They expect to have a delegation present at Leicester. Some of their singers are already beginning rehearsals for special musical numbers.

The Canadian and American delegation expect to travel as an organised party on the "Britannic," leaving New York City on Monday evening, July 29, and landing at Southampton on August 6 at noon. It is hoped that there will be at least one thousand from these two nations. Among those who have already decided to go are Mr. and Mrs. Walter M. White, Memphis, Tenn.; Mr. and Mrs. George A. Campbell, St. Louis, Mo.; Mr. and Mrs. Claude E. Hill, Tulsa, Okla.; Mr. and Mrs. Graham Frank, Dallas, Texas; Mr. and Mrs. Homer Carpenter, Louisville, Ky.; Mr. and Mrs. Beverly Jouett, Winchester, Ky.; Mr. and Mrs. P. H. Welshimer and two daughters, Canton, O.; Mr. and Mrs. Ted Rodefer, Bellaire, O.; Mr. J. H. Goldner, Cleveland, O.; Mr. and Mrs. George Knepper, Akron, O.; Mr. and Mrs. R. H. Miller, Washington, D.C.; and Mr. and Mrs. Edwin Errett, Cincinnati, O. From Indianapolis, Indiana, these are a few names of those who are attending: Mr. and Mrs. W. A. Shullenberger, Mr. and Mrs. A. E. Cory, Stephen J. Corey, I. J. Cahill, Mr.

and Mrs. W. F. Rothenberger and daughters, Wilma and Ruth, Mr. and Mrs. H. B. Holloway, Mrs. Maude Lucas Rumpier, Mrs. Elbert Storer and Miss Geneva Hall. Many, many other names could be added to all these who have already made their reservations.

From Canada there will be Mr. and Mrs. George Stewart, Mr. and Mrs. Hayden Stewart, Hugh Kilgour, and many others.

Mrs. Bader and I expect to be "among those present" on the "Britannic" when it sails for Southampton. We have been looking forward to this experience for a long while.

The music of the convention will be one of the greatest features of the entire programme. A chorus of 450, made up of singers from all lands, will sing each night. The chorus will be under the direction of Harrell Biard, of Birmingham, Ala., when the special anthems are sung. The programme committee has asked T. H. Fraser, of London, to direct the hymn singing. The chorus will be made up of singers from all lands.

A Leicester committee of 200 is working diligently to have everything ready. Two tents have been engaged in which noon luncheons and afternoon teas will be served.

The young people will participate in the convention. They will have a breakfast together every morning at 7.30, followed by a programme. They are to have several tea meetings together. On Saturday night they will have complete charge of the convention programme. It will be worth a year in a university to any young person to attend this world gathering.

In a later article I hope to describe the entire convention programme, and indicate who some of the speakers are who will be heard. The British brethren are expecting delegations from every land. Bro. John Wycliffe Black, president of the convention, is most eager for a great convention, and is working hard for its success. This gathering of brethren from the ends of the earth will help to set forward our cause and work throughout the whole of Great Britain.

When the convention stands to sing the opening hymn of the first session on Wednesday afternoon at two o'clock, August 7, will you be there? I do hope it will be possible for you to share in this glorious experience.

## Pointed Proverbs.

A. J. Fisher.

No. 7.—A CHANCE FOR ALL.

The work of reconstructing the fortunes of Australia depends upon us all, and we can all do our share even if our part is only a small one. By a calm confidence, a spirit of willing sacrifice, a readiness to serve others and to conserve our resources, we all have an opportunity to help Australia back to prosperity. But suppose we fail!

A Spanish proverb says, "Opportunities are shy things; they seldom come twice." A man who had refused to do a good work because it seemed so trivial dreamt that he died. An angel led him to a beautiful building which was marred because one stone of importance was missing. He asked the angel why this was missing, and received the reply, "That was left for you to put in, but you failed in your part, and so the building will never be perfect." He awoke, but the memory of his dream remained, and from then on he did his duty more faithfully than ever before.

We must rebuild Australia, and this task will need our united efforts. If any of us refuse to do our share, Australia will be so much the poorer. This is our day of opportunity. Let us all "bear one another's burdens," and so help to lift the load. In our homes, in daily toil and in Christian service let us go with our might what our hands find to do.

## Religious Notes and News.

Conducted by G. J. Andrews.

### DISTINGUISHED VISITORS.

Evangeline Booth, the recently appointed General of the Salvation Army, has been accorded a great reception in each State she has visited. Toyohiko Kagawa, of Japan, is the centre of intense spiritual and social interest in our land. The distinguished English Methodist preacher, Mr. Norman Dunning, is coming again with evangelistic fervor, and later we are to have a visit from the Canadian preacher, Charles Gordon, more popularly known as "Ralph Connor," the author of many good works of fiction. These and others stir feelings of larger fellowship and give emphasis to various phases of the work of the Spirit of God. Truly the world is enmeshed in God's great gathering net.

### A BIBLE ANNIVERSARY.

The year 1935 marks the four hundredth anniversary of the publication of the printed English Bible, the Miles Coverdale translation which was issued from the press in 1535. There were, of course, earlier English translations of the Bible, notably Wycliffe's two centuries earlier and Tyndale's, but until the Coverdale version was published no printed form of the Scriptures had ever been available to the English people.

The age in which this printed Bible made its appearance was stirring with new life. Less than a half century it had been since the bearded Genoan, Columbus, had discovered the New World. . . . It was in this changing, awakening, expanding world that the Coverdale printed Bible made its appearance, first of a long line of notable English publications of the Book of books. Not for nearly a hundred years was the great master version of them all published—the King James translation which has been milk and bread to the English peoples.—"The Christian Evangelist."

### IS IT A LAODICEAN AGE?

The editor of the "Christian Evangelist" received the following protest—and from a woman!—

"What caused the end of the first dispensation, that of innocency? It was woman taking the reins in her own hands. What does the inspired pen of the apostle Paul say about the qualifications of elders and deacons in the third chapter of 1 Timothy? You will note that women are not mentioned.

"Christ did not choose women when picking his twelve disciples. Neither are we told that there were women among the number when the seventy were sent forth. Luke 10: 1.

"All you say about women serving as governors, in the President's cabinet and other public offices is all too true, but is it pleasing to God and in accordance with the divine plan? "Surely we are in the Laodicea Age."

### PREACHERS AND THEMES.

From the "Evangelist" and the "Standard," the journals of our American churches, we get interesting glimpses of preachers and themes. At a ministers' fraternal meeting in Oklahoma, one period was taken up with a series of six sermons, each delivered in five minutes; preachers speaking on "My Best Sermon" as follows: "For the Sorrowing"; "To Challenge the Capable"; "On Individual Responsibility"; "On Sin and Its Cure"; "Doctrinal"; and "Christian Growth." An Iowa preacher is taking a sermon series on "The Characteristics of Jesus." The Strength"; "The Sincerity"; "The Reasonableness"; "The Originality"; "The Breadth";

"The Trust"; "The Optimism"; "The Firmness"; "The Generosity"; "The Frankness"; "The Meekness"; "The Patience"; "The Joy"; "The Reverence"; "The Holiness" and "The Greatness."

Another preacher takes as general theme, "The Men who Made and the Men who Marred History." Adam—the man who gave us all a start. Moses—the man who gave us our liberties. Joseph—the man who would not be corrupted. Samson—the man who was shorn of his giant power. Jacob—the crooked man who was made straight. Gideon—the man who got going. Simon Peter—the man who became a rock.

Would any of our brethren care to inform us of their particularly successful themes or sermon series?

### ANSWERS TO MUSSOLINI.

Ridiculing pacifism as the harmful doctrine of cowards and permanent peace as neither possible nor desirable, Premier Benito Mussolini, in a recent issue of "International Conciliation," describes Fascism as conceiving of life "as duty and struggle and combat. It thus repudiates the doctrine of pacifism—born of a renunciation of the struggle and an act of cowardice in the face of sacrifice. War alone brings up to its highest tension all human energy and puts the stamp of nobility upon the peoples who have the courage to meet it."

We differ all along the line. In the first place pacifism does not renounce the struggle, but carries it on with the more effective weapons of non-violence. Second, the method of non-violence requires more courage and a stronger discipline than the method of violence. Third, war does the exact opposite of what the bellicose Italian says, being at its best a shortsighted escape mechanism for nations which have not the courage or the intelligence to work out a pacific solution of difficulties, and at its worst an avalanche of evil which sweeps every sort of iniquity along with it—"World Call."

### EPSTEIN'S CARVING TESTED.

In the course of a recent sermon, as reported in the "Argus," Mr. W. D. Jackson, of Collins-st. Baptist church, said:

"I have been looking at a picture of Epstein's carving of Jesus Christ. It seems to me that just as the Christ of unbelief is totally unlike the Christ of New Testament theology, so the Jesus Christ of Epstein's nightmare is totally unlike the Christ born of Mary. I have subjected it to two tests, and it fails in both. We read that to Christ of Galilee mothers brought their children that he might take them in his arms and bless them.

"Would any mother place her child in the arms of that apparition? We also read that in the Damascus road Paul saw Christ, and was broken down in adoration and submission. Could such a figure as has come from the sculptor's chisel do that? If Christ on the cross, uglier than anything the sculptor could imagine, was just an ordinary human, his death was merely a judicial murder; but if in his body dwelt the fulness of the Deity, his death has a profound significance. On the cross the body of Christ in its tortured ugliness became higher than anything of which Epstein ever dreamed. The fact of the existence of God and the atonement are accepted in the Bible without argument or explanation. The facts are stated and left as fundamental factors of the universe."

## Don't Part With Your Money!

"A fool and his money are soon parted." Don't be one.

Your money was not readily acquired. It should not be carelessly handled or recklessly dissipated in exchange for trifling values.

Your money wisely spent stands between you and want. It means comfort, pleasure, ease of mind, respectability, and perchance philanthropy.

By all means do not part with your money. Rightly understood, money is a treasure indeed, for it represents your very life. If a near parting is in prospect, its lustre fades.

You are parted from your money when you throw it to the gambler, or to the vendor of the unnecessary accessories of a shallow existence. You are as certainly parted from it when you turn miser and hoard the glittering stuff where it has no exchange value in a bartering world.

If you value money at all, the counsel of wisdom is that you refuse to be separated from it. Be courageously firm and withstand all the teasing tricks of this money-grabbing generation.

To all this fair-sounding advice you may reply that there is an inevitable parting in store, for the last demand will be made by the grim Reaper, who will not be denied. "There are no pockets in a shroud," you say.

And now you have touched the heart of this whole matter. Amazing as it may appear, a way can be shown to avoid parting with your treasure, even at the dismal brink of "death's cold, sullen stream." You may have such a tenacious hold on your money that the mighty hand that strips the multi-millionaire shall have no power to part you.

The only way in which this is possible is by investing your money in a concern that will never cease to do business and will never recess from paying dividends. The secret resides also in the fact that you and your money are invested together. The investment can never fail, and you can never fail so long as Jesus Christ, who is your security, lives.

Keep your money by giving it to the cause of Christ your Lord. You are already his, and he is yours. As eternal ages roll by you shall more and more enter into the enjoyment of the silver and gold that have been transmuted into saved souls.—P. W. Starring.

## Dividends of Depression.

"The depression," says "The Baptist" (Chicago) "has declared some dividends for which we cannot be too grateful. The uses of adversity are not all sour. Some things the depression has produced, and some it has revealed, that will permanently contribute to the wealth of the world's experience. It has caused multitudes to pause for thought. They had been so busy and so well satisfied that they had little time or occasion for thinking things over.

"Many are achieving a simpler, more wholesome way of life. To the surprise of the experts, who supposed that unemployment and reduced incomes must have resulted in a marked increase in the mortality rates, it is revealed that public health has improved during the depression and that, in particular, deaths from tuberculosis have decreased eight per cent. There have been moral gains, also. Now they have come to themselves again they are discovering that some of the things they wanted so much a few years ago are not really necessary to their happiness. People in general are more sensible."

## The Home Circle.

Conducted by J. C. F. PITTMAN.

### "FOLLOW ME."

Peter and Andrew of Galilee,  
James (whose father was Zebedee)  
And John, his brother—four fisher folk,  
But oh, how quickly when Jesus spoke,  
(Just two brief words from those blessed lips!)  
They left their nets and their little ships.

Matthew sat in the customs place,  
Rich, complacent, and shrewd of face,  
Careless, heedless, as oft before  
Of looks of hate that the people wore.  
Din, disputings and turmoil!—Then  
One stood beside him who spake as men  
Had never spoken—his words were two—  
And Matthew rose as the willing do.

To-day One stands where we fret and toil,  
With wearied faces or hands a-soil  
With greed and grasping. He comes again,  
As long, long since to those dark faced men.  
Oh! blessed coming—to me, to you!  
He speaks again—and his words are two!  
—Bertha Gerneaux Woods.

### NOT "THIS MAN!"

An Easter Study.

Pilate, to the crowd in court: "Will ye therefore that I release unto you the King of the Jews?"

The Crowd: "Not this man, but Barabbas!"

*This Man Barabbas!*

The Prince of Light and Giver of Life. Now Barabbas was a robber, and a murderer.

The people who gave Christ this designation unconsciously paid him a great compliment. To attract special attention in Jerusalem a man needed to have something more than extraordinary about him, for Jerusalem was a city full of extraordinary people. The streets swarmed with life and color. Not only Jews, but Greeks, Egyptians, Arabians, Romans of all ranks and barbarians jostled each other day in and day out. And each wore the distinctive garb of his particular race and creed.

Christ mingled with these people. His dress was simple, so simple, in fact, that the Man himself stood out as "The Man." Those who had heretofore counted themselves as leaders of men, as outstanding personalities in the world of men, ground their teeth in rage as they beheld his power over men and demons. "This Man," they hissed. "Not this man, but Barabbas!" How often the epithet was on their lips may be glimpsed from the study of the gospels.

*What His Enemies Said of Him.*

Jealousy is as cruel as the grave! His enemies could not deny his power, but, in their venom, they ascribed it to Beelzebub. They said, "He deceiveth the people," and when they tried to find one deceived person to support their accusation they could not find one in all the land. After very diligent search they discovered that he had claimed to do something to the temple. At his death they triumphantly exclaimed, "He saved others; himself he cannot save!"

*What the Common People Said.*

"He is a prophet." Since the world began was it not heard that any man opened the eyes of one that was born blind. "Never man spake like this Man." "John did not miracle, but all things that John spake of this Man are true." "He doeth all things well."

*What an Outcast Said.*

"Come, see a Man who told me all things that ever I did. Is not this the Christ?" And the people went to see, and declared, "Now we believe—not because of thy word—we have seen him ourselves."

*What the Heathen Said.*

"Behold your King!" "Truly this was the Son of God!"

And these exclamations were uttered during his trial and crucifixion. What a testimony to his kingly divinity!—Selected.

### CHRIST AND YOU AND THE CHURCH.

Christ loved the church. Do you love it? Christ gave himself for the church. Do you give yourself to it?

Christ is the Head, the church is the body. Are you so united to the Head?

Christ will make the church glorious, without spot or blemish. Will you be in it to share the perfectness?

The church is not what it ought to be. Are you? If not, don't abuse it.

The church does not do all it ought. Do you? The church led your ancestors out of savagery. Do you owe her anything for that?

The church brought you the civilisation and liberty in which you live. Are you repaying her in gratitude and service?

The church brought you the gospel of your salvation. What are you doing in return?—Dr. A. L. Fiske.

### A SILENT HERO.

"Big Jack" was an immense bay horse. For eight years he had belonged to a fire department in a big city. Gentle and wise, almost beyond one's believing, the firemen loved him, and were proud to show him off.

They were answering the summons to a fire alarm one afternoon. Three horses attached to a truck were dashing wildly down a steep grade in a crowded street when suddenly Big Jack threw himself back on his haunches, then leaped aside, throwing his foreleg over the middle horse. A little girl was crossing the street. Jack saw her ahead of him, and his quick action saved her life. The horse was badly hurt, but the firemen never suspected it at the time.

That night a fire alarm sounded, and the other horses ran at once to their places. Big Jack, who had been lying down in his stall, tried to get up but could not. The firemen examined him and found that one of his legs was so badly injured it was necessary to shoot him.

For eight years Big Jack had never failed to answer an alarm of fire. Who shall say he was not a real hero?—"Our Dumb Animals."

A depressed looking fellow strolled into the restaurant. A waiter bustled up.

"What will you have, sir? Some cold shoulder?"

"No, thanks; I had that this morning."

"Well, then, tongue, sir?"

"No, thanks; I'll get that to-night."

"Which weeds are the easiest to kill?" asked the holiday-maker of the farmer.

"Widows' weeds," replied the farmer. "You've only to say 'Wilt thou?' and they wilt."

## The Family Altar.

J.C.F.F.

### TOPIC—CHRIST'S PRAYERS.

Monday, April 8.

At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes.—Matt. 11: 25.

In this prayer Jesus expresses his thankfulness that his heavenly Father revealed his will to obscure, ignorant folk, such as his disciples usually were, and refused to do so to proud, haughty, self-righteous people, such as the scribes and Pharisees, who rejected him. Reading—Matthew 11: 20-30.

Tuesday, April 9.

My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.—Matt. 26: 39.

As Jesus submitted cheerfully to the will of his Father, so his disciples should ever remember that God has a plan for every Christian life, and it is their duty to neither expect nor even wish for anything which conflicts with that plan. Reading—Matthew 26: 36-46.

Wednesday, April 10.

And it came to pass about eight days after these sayings, that he took with him Peter and John and James, and went up into the mountain to pray.—Luke 9: 28.

Like our Lord, who loved the solitude of the mountain or desert, we should frequently steal away to some quiet retreat, there to commune with God; and like Jesus again, we should love to have "two or three" kindred souls with us, to unite with us in thanksgiving and supplication. Reading—Luke 9: 28-36.

Thursday, April 11.

If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him.—Luke 11: 13.

Not always do we receive what we ask for, but frequently something infinitely better. There is one gift, compared with which all others sink into insignificance, which is never withheld from those who fervently pray for it—the gift of the Holy Spirit. Reading—Luke 11: 1-13.

Friday, April 12.

Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat; but I made supplication for thee, that thy faith fail not.—Luke 22: 31.

Jesus foreknew that Peter would deny him, yet prayed that he should not utterly fail. Reading—Luke 22: 26-34.

Saturday, April 13.

And Jesus lifted up his eyes, and said, Father, I thank thee that thou hearest me; and I knew that thou hearest me always; but because of the multitude that standeth around I said it, that they may believe that thou didst send me.—John 11: 41, 42.

It was as if Jesus said, "I thank thee that thou hast committed to me power even to raise the dead; I had no doubt that thou wouldst hear and answer my prayer for this special power, but the particular ground of gratitude is the benefit that will result to those who are witnesses." Reading—John 11: 38-46.

Sunday, April 14.

Neither for these only do I pray, but for them also that believe on me through thy word, that they may all be one.—John 17: 20, 21.

Thus Jesus prayed for the union of all his disciples; what Jesus desired we also should pray for, and earnestly strive to obtain. Readings—Zechariah 10; John 17.

## The Home Circle.

Conducted by J. C. F. PITTMAN.

### "FOLLOW ME."

Peter and Andrew of Galilee,  
James (whose father was Zebedee)  
And John, his brother—four fisher folk,  
But oh, how quickly when Jesus spoke,  
(Just two brief words from those blessed lips!)  
They left their nets and their little ships.

Matthew sat in the customs place,  
Rich, complacent, and shrewd of face,  
Careless, heedless, as oft before  
Of looks of hate that the people wore.  
Din, disputings and turmoil!—Then  
One stood beside him who spake as men  
Had never spoken—his words were two—  
And Matthew rose as the willing do.

To-day One stands where we fret and toil,  
With wearied faces or hands a-soll  
With greed and grasping. He comes again,  
As long, long since to those dark faced men.  
Oh! blessed coming—to me, to you!  
He speaks again—and his words are two!

—Bertha Gerneaux Woods.

### NOT "THIS MAN!"

An Easter Study.

Pilate, to the crowd in court: "Will ye therefore that I release unto you the King of the Jews?"

The Crowd: "Not this man, but Barabbas!"

*This Man Barabbas!*

The Prince of Light and Giver of Life. Now Barabbas was a robber, and a murderer.

The people who gave Christ this designation unconsciously paid him a great compliment. To attract special attention in Jerusalem a man needed to have something more than extraordinary about him, for Jerusalem was a city full of extraordinary people. The streets swarmed with life and color. Not only Jews, but Greeks, Egyptians, Arabians, Romans of all ranks and barbarians jostled each other day in and day out. And each wore the distinctive garb of his particular race and creed.

Christ mingled with these people. His dress was simple, so simple, in fact, that the Man himself stood out as "The Man." Those who had heretofore counted themselves as leaders of men, as outstanding personalities in the world of men, ground their teeth in rage as they beheld his power over men and demons. "This Man," they hissed. "Not this man, but Barabbas!" How often the epithet was on their lips may be glimpsed from the study of the gospels.

### What His Enemies Said of Him.

Jealousy is as cruel as the grave! His enemies could not deny his power, but, in their venom, they ascribed it to Beelzebub. They said, "He deceiveth the people," and when they tried to find one deceived person to support their accusation they could not find one in all the land. After very diligent search they discovered that he had claimed to do something to the temple. At his death they triumphantly exclaimed, "He saved others; himself he cannot save!"

### What the Common People Said.

"He is a prophet." Since the world began was it not heard that any man opened the eyes of one that was born blind. "Never man spake like this Man." "John did not miracle, but all things that John spake of this Man are true." "He doeth all things well."

### What an Outcast Said.

"Come, see a Man who told me all things that ever I did. Is not this the Christ?" And the people went to see, and declared, "Now we believe—not because of thy word—we have seen him ourselves."

### What the Heathen Said.

"Behold your King!" "Truly this was the Son of God!"

And these exclamations were uttered during his trial and crucifixion. What a testimony to his kingly divinity!—Selected.

### CHRIST AND YOU AND THE CHURCH.

Christ loved the church. Do you love it?  
Christ gave himself for the church. Do you give yourself to it?

Christ is the Head, the church is the body.

Are you so united to the Head?

Christ will make the church glorious, without spot or blemish. Will you be in it to share the perfectness?

The church is not what it ought to be. Are you? If not, don't abuse it.

The church does not do all it ought. Do you?

The church led your ancestors out of savagery. Do you owe her anything for that?

The church brought you the civilisation and liberty in which you live. Are you repaying her in gratitude and service?

The church brought you the gospel of your salvation. What are you doing in return?—Dr. A. L. Fiske.

### A SILENT HERO.

"Big Jack" was an immense bay horse. For eight years he had belonged to a fire department in a big city. Gentle and wise, almost beyond one's believing, the firemen loved him, and were proud to show him off.

They were answering the summons to a fire alarm one afternoon. Three horses attached to a truck were dashing wildly down a steep grade in a crowded street when suddenly Big Jack threw himself back on his haunches, then leaped aside, throwing his foreleg over the middle horse. A little girl was crossing the street. Jack saw her ahead of him, and his quick action saved her life. The horse was badly hurt, but the firemen never suspected it at the time.

That night a fire alarm sounded, and the other horses ran at once to their places. Big Jack, who had been lying down in his stall, tried to get up but could not. The firemen examined him and found that one of his legs was so badly injured it was necessary to shoot him.

For eight years Big Jack had never failed to answer an alarm of fire. Who shall say he was not a real hero?—"Our Dumb Animals."

A depressed looking fellow strolled into the restaurant. A waiter bustled up.

"What will you have, sir? Some cold shoulder?"

"No, thanks; I had that this morning."

"Well, then, tongue, sir?"

"No, thanks; I'll get that to-night."

"Which weeds are the easiest to kill?" asked the holiday-maker of the farmer.

"Widows weeds," replied the farmer. "You've only to say 'Wilt thou?' and they wilt."

## The Family Altar.

J.C.F.P.

### TOPIC.—CHRIST'S PRAYERS.

Monday, April 8.

At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes.—Matt. 11: 25.

In this prayer Jesus expresses his thankfulness that his heavenly Father revealed his will to obscure, ignorant folk, such as his disciples usually were, and refused to do so to proud, haughty, self-righteous people, such as the scribes and Pharisees, who rejected him.

Reading—Matthew 11: 20-30.

Tuesday, April 9.

My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.—Matt. 26: 39.

As Jesus submitted cheerfully to the will of his Father, so his disciples should ever remember that God has a plan for every Christian life, and it is their duty to neither expect nor even wish for anything which conflicts with that plan.

Reading—Matthew 26: 36-46.

Wednesday, April 10.

And it came to pass about eight days after these sayings, that he took with him Peter and John and James, and went up into the mountain to pray.—Luke 9: 28.

Like our Lord, who loved the solitude of the mountain or desert, we should frequently steal away to some quiet retreat, there to commune with God; and like Jesus again, we should love to have "two or three" kindred souls with us, to unite with us in thanksgiving and supplication.

Reading—Luke 9: 28-36.

Thursday, April 11.

If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him.—Luke 11: 13.

Not always do we receive what we ask for, but frequently something infinitely better. There is one gift, compared with which all others sink into insignificance, which is never withheld from those who fervently pray for it—the gift of the Holy Spirit.

Reading—Luke 11: 1-13.

Friday, April 12.

Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat; but I made supplication for thee, that thy faith fail not.—Luke 22: 31.

Jesus foreknew that Peter would deny him, yet prayed that he should not utterly fail.

Reading—Luke 22: 26-34.

Saturday, April 13.

And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me; and I knew that thou hearest me always; but because of the multitude that standeth around I said it, that they may believe that thou didst send me.—John 11: 41, 42.

It was as if Jesus said, "I thank thee that thou hast committed to me power even to raise the dead; I had no doubt that thou wouldst hear and answer my prayer for this special power, but the particular ground of gratitude is the benefit that will result to those who are witnesses."

Reading—John 11: 33-46.

Sunday, April 14.

Neither for these only do I pray, but for them also that believe on me through their word, that they may all be one.—John 17: 20, 21.

Thus Jesus prayed for the union of all his disciples; what Jesus desired we also should pray for, and earnestly strive to obtain.

Readings—Zechariah 10; John 17.

## Prayer Meeting Topic.

April 10.

### MY REACTION TO GOD'S REVELATION. (Psalm 19.)

H. J. Patterson, M.A.

There are two great and wonderful books of revelation, the natural world and the Bible, and the poet sings of them in this psalm.

#### Wonders of Natural World.

"The heavens declare the glory of God." Night reveals more of God's great universe than day alone can. While by day we have the sun, which in the morning is as a bridegroom coming out of his chamber, we have by night the wonders of God revealed in the starry host of heaven.

In this we may learn a parable. In the day we do not see the stars and the glory of the heavens. We must wait for night. So our night of sorrow for sin comes, and we then have revealed the glory and the grace of God. There are blessed promises and that bright star pointing the way to God's forgiveness, and to eternal dawn.

"Day unto day uttereth speech, and night unto night showeth knowledge." Yet we hear not the voice. This is in harmony with the greatest revelation of God in Jesus Christ. God is not heard saying, "I love men." It is an inarticulate message in Jesus Christ on the cross. Not in words but in deeds does he speak. The language of love is that which is most eloquent of all. "He maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust" (Matt. 5: 45).

#### Revelation in Bible.

That natural revelation is inadequate. David's Bible was but a fragment of ours. How jealously we should guard ours and diligently read it! Let us not forget that it contains a progressive revelation, and the best is that which comes last. The last cannot be properly understood apart from the first, but it is God's new covenant with men that must be heeded. It is more to be prized than gold, for its faithful warnings and its revelation of riches are without price. If there came into my possession a trustworthy document indicating diamond and goldfields in Central Australia, I would consider myself most fortunate. But here is something of greater value, for it indicates priceless spiritual treasure.

#### Reaction to this Revelation.

The Psalmist is humbled in the light of the revelation of the majesty and glory of God, the Creator of all. What is man? He sins and needs forgiveness. "Cleanse thou me from secret sins." There are sins secret to the offender, sins of the mind sometimes leading to open sin. Sins indeed, but known only to the sinner. But there are also sins into which we fall, and which we do not discern as sin. "I was wrong, I did not see it at the time: I meant to do right, but I see I was very wrong."

"Hold me back from presumptuous sin," cries the Psalmist. There is a distinction in the law between sins done in ignorance and deliberate sin. And this distinction may in part account for John's apparent contradiction in his first epistle. There is a sin into which we sometimes fall, but the Christian does not live in sin or sin continually. "The more willingly and wilfully we sin the more do we forge fetters for ourselves."

In view of all God's revelation, surely I will also cry, "Cleanse thou me." And the voice comes in answer, "I will, be thou clean." What then is your reaction to God's twofold revelation of himself to you?

TOPIC FOR APRIL 17.—"IN REMEMBRANCE."—Luke 22: 7-20.

## Our Young People.

### Christian Endeavor Interests and Activities.

Conducted by A. W. Ladbrook, B.A., Dip.Ed.

#### MISSIONARY.

The C.E. movement has always been strongly missionary in its sympathies. One has just to glance down the programme of a C.E. convention or the syllabus of a live society to see that. This missionary emphasis is a vital part not only of C.E. but of all Christian experience. There is something radically wrong with the growing boy who is not active in some way or other, and there is in like manner something wrong with the individual Christian, the C.E. society and the church not actively missionary in sympathy and spirit. One section of the aims set by our South Australian Endeavorers for this year deals with missionary ideas. One of the ways in which the missionary spirit manifests itself is in the support of orphans out on our mission fields. It costs £6 a year to provide for an orphan in India, and where this is too much for one society, it can be met by the joint sacrifice of two or even more than two societies. A snap of the orphan being thus supported can usually be obtained from the missionaries concerned, and when it is displayed in the room where the society meets, it will provide incentive to sacrificial giving on the part of Endeavorers. About 20 orphans are at present supported by our South Australian Endeavorers. It is also hoped to have every society in the State contributing to the medical work at Dhond. Once again the Federal P.M. Board will probably be able to supply pictures which will kindle the imagination, capture the interest and constitute an appeal in themselves. Our South Australian Endeavorers also believe that "the light that shines the farthest burns the brightest near at home," and they have committed themselves to try to raise £25 annually towards the support of Bro. H. G. Norris as a home mission living link. Bro. Norris labors in the large, important Eyre Peninsula district.

Sometimes we become very much wrapped up in our own local work, and so much concerned with its problems that we feel we cannot afford either in time or in money to be missionary-minded. Such a policy will re-act upon our own spiritual vitality; for just as the putting forth of energy in exercise develops our bodily powers, so the putting forth of sacrificial effort in missionary service at home and abroad will develop in us Christian character and sympathy.

#### NATIONAL C.E. CONVENTION.

Brisbane—October 10-16, 1935.

Every second year a national Australasian C.E. convention is held, and this year it is to be held in the great northern State of Queensland with headquarters at the Albert Hall, Brisbane. Because of the expense involved, Endeavorers will need to begin early to plan and prepare. Even at the cost of much sacrifice it is well worth while to attend a national convention. It is an experience that gives a wide vision and helps one to realize that he belongs to a big movement of far-reaching influence. Loyalty to the local church is one of the planks in the C.E. platform of principles, and a very important one it is; but we are all the more efficient in our loyalty to the local church if we catch the inspiration and the vision that come from a season of fellowship with fellow-Endeavorers from other States. Our problems are their problems, and fellowship in the interchange of methods and plans of work will give us food for thought

and suggestions for work for many months to come. And above this benefit the spiritual fruitfulness of fellowship with so many whose hearts and lives are aflame for Christ is an experience which is a life-long source of inspiration in our service for Christ and the church. Brisbane Endeavorers are busy planning and praying for this great season, when it is anticipated that about 2,500 visiting Endeavorers will dedicate one week to a study of the convention theme, "The Mind of Christ in Youth."

The purpose of the convention is to confront youth with life's realities and responsibilities; to present the mind of Christ upon modern affairs, and inspire a desire and conviction of loyalty to the highest. Youth has problems, but they are the problems of progress; and whatever be the avenue along which his life may move, the convention will challenge youth to be Christian in every relationship. This army of youth will be summoned to a life of crusade in fidelity to Christ, evangelism, stewardship, service, Christian citizenship and larger loyalty to the church to which these young people may belong. We hope that very many Endeavorers from our churches will make the sacrifice necessary to go to Brisbane, and that they will bring back to their societies high spiritual ideals and a vision that will be an incentive to great things in the future.

#### "WHATEVER HE WOULD HAVE ME DO."

There is one expression in the Lord's Prayer which it is very hard to pray with sincerity: "Forgive us our trespasses, as we forgive those that trespass against us." And it is quite as hard to be earnest and sincere in repeating as part of the pledge that we will "strive to do whatever he would have me do." The word "whatever" is one which can apply to anything at all. Two verses of Scripture come to mind. In John 2 we have the story of how our Lord attended a wedding feast in Cana of Galilee and wrought there the beginning of his miracles. In verse 5 we read of how his mother said to the servants, " whatsoever he saith unto you, do it." Here we have the same kind of statement. No particular service is mentioned; whatever the Master might desire, that the servants were to be prepared to do. It is easy to pledge ourselves to the Master in this way, but what when it means doing something or saying something we dislike doing or saying, or something that is difficult? Then we have come to one of those situations which is an acid test of our devotion to the Master, whose followers we are and whose name we wear.

The other verse of Scripture is the State greeting of our South Australian Endeavorers, and is found in Coloss. 3: 23: " whatsoever ye do, work heartily, as unto the Lord and not unto men." Here we are introduced to the spirit of the service we pledge ourselves to do for Christ. Whatever it may be we are to do it wholeheartedly, for it is done for him. The great judgment story of Matt. 25 teaches us that practical sympathy given to needy ones is counted as if done for Christ himself, and this verse from Colossians is like a parallel one, teaching us that whatever we do, whether it be in the service of the church or in our daily toil, is to be thought of, not as something done for human employers only, but as something done for Christ.

## Here and There.

Bro. Lionel Johnston, who is still open for engagement as a preacher, has now moved to 124 Railway-place, Williamstown, W16, Vic.

Bro. J. E. Shipway, after nearly nine years' happy service with the church at Carnegie, Vic., has tendered his resignation, having accepted a call to the church at Nailsworth, S.A.

On Tuesday morning we received the following telegram from Queensland:—"Wynnum mission growing in interest; building packed Sunday; converts baptised; pray.—Campbell."

The Victorian General Dorcas meeting will be held on Wednesday next, April 10 (owing to following week being sisters' conference), at Swanston-st. lecture hall, from 10.30 a.m. till 4 p.m. All sisters welcome.

The coming Easter conference of Victorian Churches of Christ marks seventy years of conferences. The secretary wonders whether there happens to be one still in our midst who was present at the first conference.

On April 28 Bro. C. W. Jackel will terminate a ministry of over six years with the church at St. Arnaud, Vic., and will commence his work at Drumcondra on May 26. Bro. C. J. Robinson, of Bud Cliffs, will succeed Bro. Jackel at St. Arnaud.

Mr. and Mrs. A. R. Main were due to leave Sydney yesterday by the "Mooltan," in which they will journey to Western Australia for the conference. The "Mooltan" should reach Melbourne on Monday next and leave on Tuesday afternoon.

October 10 to 16 of this year is the date of the twentieth National Australasian Convention of C.E. The convention will be held in Queensland this time, with headquarters at the Albert Hall, Brisbane. Details are set forth in the young people's page of this issue.

For the past four years, Bro. S. Arthur Crouch has been serving a group of Churches of Christ in the State of Missouri, U.S.A. Bro. John Stuart Mill, formerly of Victoria, is the State secretary. Bro. and Sister Crouch are both well known in Victoria, Mrs. Crouch having formerly been a member of the church at St. Arnaud.

The committee of the Victorian women's mission bands is pleased to be able to announce that the bands have not only maintained the standard of previous years, but that they have established another record. The amount contributed for the year is £455/5/-, which will be divided as follows: home missions, £227/12/6; foreign missions, £182/2/-; College of the Bible, £45/10/6.

An interesting message has just been received from Jesse Bader, general secretary of the Leicester convention, and is printed on page 212. Mr. W. Gale, the Australian secretary for the convention, would greatly appreciate it if all who contemplate going to Leicester would, if they have not already done so, please forward to him their names, giving name of ship, as he is now preparing the list of official delegates to send to Leicester. Address Church of Christ office, T. and G. Building, 145 Collins-st., Melbourne, Ct.

General Evangeline Booth, of the Salvation Army, has received an enthusiastic welcome in Australia. Some newspaper reporters lose themselves in praise of her youthful appearance despite her years. Hers has been a wonderful life. Because of its social service, the Salvation Army has won a place of favor. In many respects it has set an example to Christian people. Its taking the message to the people, and its care for the poor and outcast, largely explain its success. General Booth has said that "the whole secret of the Army's greatness is that it brings God down to man, and so brings man to God."

The Arnold-Watson mission at Thornbury, Vic., closed on March 31 with eleven confessions. Bro. Arnold's messages were of high order, and the church has been greatly strengthened. At the closing service opportunity was made to present Bro. Arnold and Watson with tokens of appreciation. Mrs. Allison and Mrs. Page, organist and pianist respectively, were recipients of gifts in recognition of their services. The church was relieved to hear last week of the safety of Bro. Charles Frencham.

Nth. Sydney, N.S.W., 31st annual meeting was held on March 13, H. V. Larcombe presiding. Reports showed a good year's work, that of the auxiliaries being very encouraging. Enrolment showed net increase of 12. Elections were: Elder, H. V. Larcombe; deacons, W. Brydon, C. Fleetwood, F. Horsey, G. Horsey, T. McCallum and Modral. The gospel service on March 17 took a special form, good help being given by P.B.P. club. Bro. Thomson's addresses are appreciated, and much time is being given to visitation. Two adults have been added following their obedience.

The tent mission at Ascot Vale, Vic., is now in the third week. Bro. J. E. Thomas is speaking to good meetings every night. Last Thursday night a number of visiting churches, along with many strangers, filled the tent. On Friday a lantern talk was given as well as the gospel address. On Saturday night a baptismal service was held in the chapel. On Sunday morning 110 broke bread in the tent. Bro. Thomas spoke on "The Spirit-filled Life." This was also a consecration service. At 3 p.m., at a family gathering, families sat together. Bro. Thomas spoke at 7 p.m. to a great crowd on "A Bad Bargain." Two Bible school girls and a young lady confessed Christ.

Christian people were greatly relieved last week when the China Inland Mission received a cable message stating that the missionaries, Mr. and Mrs. Frencham, who were reported to have been murdered by Communist bandits, when the latter attacked the town of Ningkiang, in Sbenai Province, have arrived safely at Hancheng. Mission circles are overjoyed at the news of the safety of Mr. and Mrs. Frencham, who had been in the hands of the Communists since February 2. All hope for their safety had been abandoned, for it was reported several times that both had been murdered when the Communists captured Ningkiang. Mr. Carwardine, who personally conducted the search of the bandit-infested territory and failed to locate the missing couple, now reveals that Mr. and Mrs. Frencham did not leave Ningkiang when the bandits captured and looted the city. The couple, although in captivity, nursed sick and wounded Communists. Whether they escaped or were given their liberty is not known, but both are unharmed. Mr. Frencham comes from Melbourne.

Prospect, S.A. Lord's day meetings in March were well attended, culminating with church anniversary services on 31st. Bro. Baker was speaker. The building was crowded at night. Bro. Baker's subject was "A Great Discovery." Two young women made the good confession. An anthem was rendered by the choir and a solo by Miss Hale. On March 12 a K.S.P. installation service was a great success. The large audience included visitors from various clubs. State chaplain, Mr. Pywell, conducted the installation, assisted by State chancellor, Mr. Elliott, and State scribe, Mr. F. Baker. Splendid addresses were given by Mr. D. Williams, Mr. R. Howie, and Mr. A. Baker. On March 20 the Junior Endeavorers held their annual rally. The superintendent, Miss Mavis Tucker, was congratulated

on the splendid work done. The Juniors have again won the Endeavor banner. On March 26 a successful concert, arranged by Miss Kachne, on behalf of girls' club, was given in Prospect town hall. On March 27 a combined prayer service was held by North Adelaide and Prospect congregations. Two ladies were immersed, and one made the good confession. All have been pleased to have the fellowship of Mrs. F. T. Saunders and Mr. Harold Banks, from Victoria, and to have a visit from Bro. A. Mauger, who has been at Bordertown for some time. Bro. F. J. Banks is in Adelaide hospital suffering from pneumonia.

### BIRTH.

CROUCH.—At Tuscombia, Mo., U.S.A., on February 4, 1935, to Mr. and Mrs. S. Arthur Crouch—a daughter (Barbara Ruth).

### IN MEMORIAM.

JUDD.—In loving memory of my dear husband, W. Judd, who passed away April 3, 1933; also my sons Clarence S., May 9, 1932; Cyril E. (Bert.), Sept. 25, 1915; and my dear little granddaughter, Valma Mary Judd, July 23, 1934. "For ever with the Lord."

—Inserted by wife, mother and grandma, E. Judd, "Fontonville," 15 Swanston-st., Mentone, Vic.

YEWDALL.—In loving memory of my dear sister, Margaret, who passed away on April 2, 1933. "Ever remembered."  
—E. Yewdall.

### SILVER WEDDING.

MILLIS.—Mr. and Mrs. Leslie Millis have much pleasure in announcing the 25th anniversary of their marriage, which was celebrated April 7, 1910, at North Fitzroy, by J. W. Baker. At home Sunday, April 7, at "Bringa," 249 Grattan-st., Carlton.

### COMING EVENTS.

APRIL 7.—Parkdale church twelfth anniversary. 11 a.m., Bro. L. R. H. Beaumont, B.A.; 3 p.m., distribution of prizes; 7 p.m., Bro. A. W. Stephenson, M.A. Special singing by scholars. Past members and friends very welcome.

APRIL 7, 14 and 16.—Brunswick Bible school anniversary services. April 7, 11 a.m., Mr. P. Foster; 3 p.m., J. C. F. Pittman; 7 p.m., K. A. Jones. April 14, 11 a.m., C. T. Black; 3 p.m., W. E. Jackel; 7 p.m., R. Burns. Tea provided for visitors. Bright singing by scholars. Children's demonstration, Tuesday, April 16, at 8 p.m. All meetings in church building, Glenlyon-rd.

APRIL 7, 14 and 16.—Camberwell Bible school anniversary services. April 7, 11 a.m., 3 p.m., 7 p.m.; April 14, 11 a.m., 3 p.m., 7 p.m. Good singing by scholars. Special speakers. Children's demonstration, April 16, 8 p.m. All meetings in church building, Riversdale-rd. and Ald-rd.

MAY 5 and 12.—Blackburn Bible school anniversary services at 3 p.m. and 7 p.m. each day. To be held in church building, Whitehorse-rd.

### THE PATCH (VIC.).

Church of Christ meeting every Sunday. Believers' meeting at quarter to three, followed by gospel meeting at 3.15. At home of Bro. Davie, "Mayfield," Monbulk. Preacher, Bro. F. H. Griffiths.

### TO LET.

Single furnished rooms, use all conveniences, suitable for business woman. Or would take boarder.—Mrs. Waterman, 74 Martin-rd., Glen Iris, S.E.6.

Cottage home for quiet rest or holiday, clean, comfortable, kindly attention.—Miss Kerr, Montrose, Vic.

### FOR SALE.

Ideal week-end blocks, all cleared, splendid views.—Apply C. F. Davie, Monbulk, Vic.

## News of the Churches.

### Victorian News-letter. A. W. Connor.

#### Ballarat.

Your scribe was "back to Ballarat" at the celebrations of that name. It was the scene of eight years of happy ministry. The church reports have told of the events of the week-end in the three churches. I found the work in them all in a very happy condition. I wonder if in any other place in the Commonwealth we are as strongly represented as there—three active churches and a small live mission cause; four buildings, one of them about the finest plant in Australia; two settled preachers and a fine group of preaching helpers; a combined membership of just under 500, and a like number in the schools. This in a city of 40,000. Have we another city where we have as good a record?

#### Still More Conventions.

While our Centenary celebrations have lost their white heat (there is a final flutter due in June), special conventions are still the order of the day. The Australasian College of Surgeons has held its sessions, and has dealt with questions of great moment, and given a lot of valuable knowledge. It also touched on the perennial theme of science and religion. The Rotary clubs also held a convention, at which the founder was present and honored. Their ideals of service in business if generally realised would help to bring a new spirit into a sphere where idealism is much needed—service as well as sales. And now the Rechabites, a world-wide temperance order, are celebrating their centenary. They represent a force in our life of incalculable benefit to the nation. All these are an indication of forces at work in the community for its uplift. These are outside the church, but the church has largely inspired the individual members of them all, and makes them a saving force in the nation's life to counteract the sinister forces that make for deterioration.

#### Varia.

The election held at last writing has had serious results to date, and it looks as if a new government will soon be in power; but on present showing it will not govern, as it will be dependent on the votes of another party who express no great love for them, only a desire "to shift the old crowd." It remains to be seen what the attitude will be to the big moral issues.

I had noted as a matter for comment the fact that, at a time when advancing the school leaving age to 15 years is being seriously discussed, both as an educational increase and as a relief to the labor market, no less than 2500 permits had been given last year for children (boys under 14 and girls under 15) to go to labor. This, while large numbers of men and women of years are on sustenance work or the women of years are in such dire need. This is one of the things that worry one not a politician. I know the cry of "No money" is as loud in the State sphere as it has been in the church's enterprise: Yet every boat that leaves for the other side of the world is booked up with tourists. But an infinitesimal increase in income tax is going to put us all into the poor house! I wonder.

One of our judges who got some publicity a while ago, and whose words led to a public discussion on hell, has been drawing attention to the success of the reform under the indeterminate sentence idea. He gave the heartening word that a large percentage of those thus

treated and helped did not fall back into criminal ways again. This is full of encouragement.

In our church work Bro. J. E. Thomas is going on with his good work in missions. Many think we should keep him going in it as a great big helper. I think the committee would be glad to do it if the churches gave the money needed, and it is not very much. Conference will have indicated its will before our next writing even as in other States. May all the gatherings be full of blessing.

#### Victoria.

Hampton.—Harvest thanksgiving services were held on March 31. Bren, Delaney and Stephenson were the speakers. An offering for benevolence was made, and the goods on view were afterwards given to the needy.

Fitzroy (Gore-st.).—Bro. Holland spoke to good meetings on March 31. After his evening address on "The Word of God" a young woman made the confession, and a young man was baptised. All auxiliaries are working well.

Blackburn.—Splendid addresses were given on March 31 by Bro. Westwood, of Middle Park. The Bible school, under Mr. Hunting's leadership, is growing steadily. Sunshine and young worshippers' clubs bring the young people to the church.

Hamilton.—On March 24, on account of Bro. Methven's absence, Bro. Hughes, from New Zealand, occupied the pulpit. Sister Murray assisted with a solo. On March 31, Bro. Methven gave two very fine addresses, 60 being present in the evening.

Carnegie.—Very good meetings have been held. On March 31 Bro. W. Quirk addressed the morning meeting. In the evening Bro. Shipway preached on "Grace in Crystals." Ladies' aid had a good meeting on March 27, when a fine address was given by Sister Ruby Braden.

Gardiner.—A good deal of interest is being shown in the question box introduced by Bro. Patterson, three questions being answered last Sunday night. Church and auxiliaries are enjoying good meetings. Three were received into fellowship on March 3 by transfer.

Red Hill.—After four weeks of help from H. Priestly, whose work was of a high order, Ken. Dyster has commenced a regular association with the church as preacher. Visitors on March 31 helped to make attendance about 65 at morning meeting and a happy fellowship.

Yarrawonga.—Bro. and Sister Huntaman, of Brighton, have been visitors. Sister Net. Cowper was welcomed home after absence of six months in N.S.W. Meetings on Mar. 31 were of a high order. Bro. Searle's morning subject being "The Hidden Sorrow," and at night "The Bar of Judgment." Many members are ill.

Caulfield (Bambra-rd.).—At kinder anniversary on March 24, to a very good attendance of parents, Bro. Clipstone spoke upon "Pins." On March 31 Bible school anniversary services commenced with a very fine morning service. Bro. H. Clark, M.A., of Box Hill, addressed afternoon meeting on "Shoes." To a fine meeting in evening Bro. Clipstone spoke on "Home Life." The work is going forward in good heart.

North Richmond.—The Bible school anniversary was held on March 31. Ben. A. H. Dow at 11 a.m., K. A. Jones at 3 p.m., and H. C. Bischoff at 7 p.m., gave delightful addresses. Singing of scholars, under baton of Bro. C. Hall, was enjoyable. A party of young people from Maryborough spent the week-end at North Richmond, and with the Mutuals had a game of cricket. On March 30 a social was tendered to the visitors. At the Sunday morning service three of the visitors assisted.

Ballarat (Peel-st.).—On March 24 Bro. Benson exhorted in the morning, and Bro. Ritchie spoke to a crowded audience at night, when two young ladies from senior Y.P.S. made the great confession. On March 31 Bro. Ritchie gave fine addresses. One young lady was baptised. All meetings are well attended, and a fine spirit prevails.

St. Arnaud.—On March 17 harvest festival was held, with a fine display and excellent attendances. Bro. Jackel preached appropriate sermons. On March 24, Bro. Jackel spoke in the morning on "Finishers." In his absence at night at Minyip, Bro. McDermott spoke acceptably. On March 27 the W.M. band held a social to aid church funds.

Carlton (Queensberry-st.).—On the morning of March 24 Bro. H. Burns, of Collingwood, addressed the church. A farewell social was tendered on March 28 to Mr. James Deep, who goes to W.A., and to Mr. and Mrs. Wing Tang and daughter, who leave for an extended visit to China. Several speakers expressed the good wishes of the church and Chinese mission.

Harcourt.—Attendances are well maintained, 28 breaking bread on March 31. Two young men, baptised on March 24, were received into fellowship. On March 25 a social was held for the purpose of expressing thanks to brethren of Bendigo church who have given valuable help during the past three or four years, and to extend a welcome to Bro. F. Morgan, of the College. A large party was present from Bendigo, and the evening was much enjoyed.

West Preston.—Morning and evening meetings continue to improve. On March 31, 81 were present at Lord's table. The service was conducted by members of K.S.P. Bro. A. Scaife (chaplain) presided, and Bro. C. Watson (deputy chaplain) gave the address. Bro. R. Ellis and Sister T. Ord, baptised the previous Sunday, were received into fellowship. 108 heard Bro. Colin Thomas preach at night. A feature of evening meetings is the number of strangers attending.

Parkdale.—On March 27 a number of ladies held a "snowball" afternoon at the home of Sister Mrs. Stephenson at Hampton. At night the Y.P.S.C.E. conducted a meeting for Cheltenham church society. Splendid services were held on March 31, the S.S. anniversary. Good messages were given by Bren. Ladbroke (morning), Graham (afternoon) and Beaumont (evening). The singing of scholars and teachers under leadership of Bro. Bullock (Coburg) was very good. Miss Aileen Rees sang a solo at night. Large numbers attended all services.

Carlton (Lygon-st.).—On March 28, 130 of the members had dinner together in the school hall. A very enjoyable time of fellowship was spent. The services on March 31 were splendidly attended, and Bro. Ennis gave inspiring messages. There were three baptisms in the evening, one being the daughter of Bro. Harry Swain. Several visitors attended during the day, including Mrs. Butt and two daughters. Keen interest is shown in all departments. The Y.P.S.C.E. has made a fine start for the year, a large number having been enrolled. Two physical culture classes are commencing, one for girls, the other for boys.

Chelsea.—On Mar. 31 the Bible school eleventh anniversary was celebrated. Bro. G. Organ, of Cheltenham, presided in the morning and Bro. Martin exhorted. At the demonstration at 3 p.m. the mayor and mayoress of Chelsea were present, the former presiding and the latter presenting prizes to kinders. Scholars from Congregational and Methodist schools, with their teachers, were present, and the chapel was crowded. Bro. Les. Brooker addressed the schools on "Electric Trains." Under leadership of Bro. T. J. Warns the school sang nicely. At 7 p.m. Bro. W. H. Clay gave a talk on "Hope Holding," and the scholars again sang. Bro. and Sister Vautier and family have moved back to Chelsea. The husband of Sister Mrs. Colledge passed away on March 28, and was laid to rest in new Cheltenham cemetery on Friday, Bro. Martin officiating.

(Continued on page 220.)



## Foreign Missions.

Conducted by A. Anderson,  
281 Magill Rd., Trammere, S.A.

### BREAD UPON THE WATERS.

"Cast thy bread upon the waters, for thou shalt find it after many days."

#### Influence of Mission Schools.

While visiting one of the criminal tribes' settlements this month, I had occasion to call on a family one evening. The husband is a teacher in the school. Both the husband and wife had attended the Baramati mission school some years ago, when they, themselves, were in the settlement there. They had learned about Jesus Christ, and although the young man had only spent eight months in all at Baramati, he had not forgotten what he had learned about Jesus Christ.

#### Request for New Testament.

He had a Testament which he had treasured; but after all these years, it had become torn, and later lost, when they had moved from one place to another. They asked me if I could give them another copy, as they wanted to continue reading. It was to give them this that I called this evening. Margaret and Vera Coventry were with me, and Mrs. Jadhav was delighted to see them; Vera was only a small baby in arms when they had left Baramati about eleven years ago. They spoke of Mr. Leach and Miss Redman and others, and of quite a number of little incidents long forgotten by others.

#### Desire to Follow Christ.

Although they were school children the message of Christ had gripped them, and now they desire to become Christians, but their people are strongly opposed to them. It is very difficult for them, but they are praying, and will read the Testament, and we know that the Holy Spirit will help them to overcome. I spoke with them for a while, and they said that, when they become quite ready to be baptised, they want to go to Baramati, and they would like Mr. and Mrs. Coventry to know, because it was at Baramati that they first learned to love and pray to Christ.

#### A Seeker Forgiving for Christ's Sake.

On leaving that home, I thought I would enquire about some trouble I had heard of from the schoolmaster who lived in the next house. He is the only teacher in the school who belongs to the outcaste Hindus, and the caste people were not willing for him to obtain water from the well; some objected even when he employed a caste man to draw water for him. Possibly his shadow would pollute the water. I do not know all the details of the trouble. One of the Christian masters told me that there was this question about the well. To my enquiry this outcaste Hindu made no accusation or complaint, but replied, "When it seems as if the difficulties are too hard to bear, I think of Christ on the cross and how he suffered. He had harmed no one, he suffered the shame and the agony, but he did not complain, he forgave his enemies." I was amazed; this was the first time I had had a private conversation with this family. I asked them if they believed on Christ. They evaded a direct answer, but said they had learnt of Christ and enjoyed reading their Bible. The wife had been to a mission school at one time at Satara; the husband spoke very kindly of the missionaries at Pandhapor.

#### Request for Prayer.

Imagine two Hindu families living with only a few sheets of iron between them, seeking Christ, secret believers if the truth be told, and each finding it difficult to confess their belief openly. Please do pray for these families, and for the Christians with whom they associate,

that their witness may be pure, and that they may be used to win these seekers to confess openly Jesus Christ as Lord and Saviour.—E. Vawter.

### RESPONSE TO ORPHAN APPEAL.

A few weeks ago a photo. appeared, showing three orphan boys who needed supporters. The response to this appeal has been very gratifying. Some who answered the appeal named their orphan, and others left it open to accept one of the group or any other that might be named. Six New Supporters.

The three boys have been definitely allotted, one to Victoria, one to South Australia, and one to Queensland. Three others applied for full support of an orphan, but were willing to take any offering; thus three others have been allotted, one to Queensland, one to Victoria, and one to New South Wales.

#### Heartening Response.

A praying band in one of our States wrote and gave a gift towards orphan support, and suggested that they would send a gift now and again. In our reply we suggested that this group undertake half support for one of our boys. Their reply came, full measure, pressed down and running over. Part of this letter is worth quoting: "Your proposal that at £6 a year one orphan could be kept met with unanimous approval. Commencing from April 19, we will undertake to keep one orphan—we will send 12/6 per month; this will also cover the 30/- exchange. Knowing that our action is an answer to your prayers, we trust, and even know, that God will continue to create interest in the hearts of his people."

#### Half Support.

Another wrote saying that she would be able to send one-half toward upkeep of orphan. We wrote suggesting that the above prayer group and she support one between them. The prayer group have gone the whole way, so now we must find some interested person or group who feel they cannot undertake full support but who could undertake half support. Who will share an orphan with our sister?

#### Still Others Needing Support.

There are still others who need supporters. The appeal is still open for any who would undertake full support, half support, or even a donation towards this work. Remember that we have to pay the heavy exchange to send the money to India. Remember, too, that it is from

the ranks of our orphans that many of our native co-workers come, and a strong church is assured when we have trained strong Christian leaders.

Supporters can begin at any time, so we would be glad to hear of any willing to assist. We would also urge those who already have orphans to forward amounts as soon as convenient.

### LITERACY IN INDIA.

For census purposes in India, literacy is defined as "the ability to write a letter and to read the answer to it." This is not a very high standard, but even judging by this standard only eight per cent. of the population is literate. Less than three per cent. of the women and girls are literate. This is an appalling fact, but is an improvement on the previous report. Our own district is well supplied with schools both for boys and girls. It has been our privilege to visit some of these schools and see the girls at work. In one school the girls are taught dressmaking, cooking, knitting, fancywork and various other useful things in addition to the usual subjects. In recent years girls have been admitted to the Baramati high school.

We cull the following interesting facts from the "Census of India" by W. E. Garman. "Two-thirds of the villages of India are without schools, and the schools in many of the villages that possess them provide but a caricature of education. . . . India is suffering in more ways than one owing to the undue emphasis that has been placed on secondary education."

"When we turn to the question of literacy by communities, the three that head the list are the Jains, Parsis and Jews, but these are amongst the smallest of the Indian communities. . . . The Christian figure is far more significant: 279 per mille in a population of 6,200,763 as compared with 95 per mille of the whole country, 84 for the Hindus and 64 for the Muslims. It is, however, up to the Christian church at home to see that there is no hindrance to the reduction of the still high percentage (72.1) of our illiterate fellow-Christians, arising from the lack of funds which are needed for the maintenance and extension of missionary educational work. The more widely and well-educated is the Christian community, the better it will be not only for that community itself, but for the whole of India, and for the spreading of the kingdom of God."—L. M. Foreman.

### THE MISSIONARY PASSION.

"There are alligators there and snakes and centipedes," said the friends of Tepeso, a native teacher of the London Mission in Samoa, when they tried to dissuade him from venturing into New Guinea.

"Hold!" said he, "are there men there?"

"Oh, yes, there are men, but they are dreadful savages and cannibals."

"That will do," said Tepeso, "wherever there are men, missionaries are bound to go."

## BE CONSISTENT.

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## Reflections.

C. P. Hughes.

It is only a short while since I arrived in India; but because one's first impressions are vivid, and perhaps on that account more lasting, I give you some of my first impressions and contrasting thoughts. That which strikes a newcomer is the dirty appearance of the average Indian in the street. At first it almost seems as if all Indians are filthy, and a large portion of them beggars. Gradually, however, one begins to see that there is a better type, who does not live in the street, or sleep in the gutter, or exist in a hut unfit for a pig-sty in our own fair land of Australia.

The discerning eye sees a different class. Shrewd, far-seeing business men. Clean, orderly clerks, such as may be seen in any Australian city. Hardworking farmers—with but little, it is true, yet keeping their families in their own way. Homes that are clean and dignified. Ladies and gentlemen fit to meet and discourse with the most intelligent in our own land. The Christian in addition would meet brothers and sisters in our Lord, worshipping side by side in the church with their white brethren, both accepted by the Master as equals in his service.

Thinking upon the many dark-skinned brethren the question asked was, "How do these come to this knowledge of Christ?" The reply was prompt—"Through the word spoken and lived by godly men and women."

True; but what a sacrifice these missionaries of ours make—coming amongst this people and going into their homes, oftentimes filthy beyond description—to win them to Christ. You who are at home do not know, and can have no conception of the conditions of life for the missionary in India. It is not as though he could stay in the larger cities and enjoy the fruits of science and civilisation in his home. Mostly he has no electricity, no refrigerator in hot weather, no fans, not often a house suitable for a hot climate. No congenial neighbor of his own color. He is in a strange land—a stranger to most.

While there are the better and higher castes, much of his time and attention must be given to the poor. And oh, the filth and degradation of many amongst whom he must work. The poverty of others. The customs that cause their suffering. Experiences that the missionary cannot even tell when he comes home. These men and women of ours who work as missionaries are heroes and heroines of the faith—their names should stand with the list in Hebrews eleven as counted worthy by the Master.

But does this make them less human? Have they no desire for the little comforts of home? Is there any reason why they should not possess the good things of this life, because they are servants of the Most High? Servants of the Most High? Yes. Not of the brotherhood. Ours is the privilege of sustaining them in their service. We may do so grudgingly, which means giving very little; or wholeheartedly, which means generously. Apparently we have been grudgingly supporting these beloved workers, and their work and salaries have been reduced. This is a shame to our faith as a people.

Sitting on a lawn at Mt. Lavinia, Colombo, one beautiful afternoon enjoying a cool sea breeze, I commented to my friend upon the insignificant look of a Cingalese servant, waiting upon the guests. "That man," he replied, "has a son at Oxford. His wages, tips, and all that he can scrape together go to support this boy as he prepares himself for his life work."

A Cingalese! With a single purpose. Oh, for the same wholehearted generous spirit amongst Christians in carrying the best of all good news to the whole world.

Ruttledge, of Mt. Everest fame, said, "Those who would presume to pit themselves against the highest mountain in the world must not only be at the top of their physical development and

be possessed of the highest mountaineering skill, but be animated by invincible spirit . . . a spirit firm and tenacious and ambitious enough to drive on the body to its seemingly last extremity; yet selfless enough to throw away all hope of the prize in order to stand by a comrade or give place to another if through him the goal might the more surely be achieved."

It is this spirit which should animate us in our Christian work.

Hear the Master say—

"I gave my life for thee:  
What hast thou given for me?"

## Social Service Notes and Comments.

Conducted by WILL H. CLAY.

The report for 1935 conference of the N.S.W. State social service committee is of a very interesting nature. The following is culled from a copy to hand:—

"Good Christians are fully aware and alive to the tremendous social problems confronting Christian civilisation. The attitude of some Christians, however, is that the task is too big to tackle. The problem of the unemployed, of the unwanted and neglected children, of the sick and of the aged, of drink, and the ever-increasing problem of gambling, of immorality, etc., etc. We agree, these things must be the concern of the State, nevertheless, members of the social service committee believe that such evils can best be dealt with in the individual life and character. This is not only the teaching of the scriptures, but has been the experience of great and good men in years gone by. In all social endeavor, our great objective must be the changing of the individual by the power of the Holy Spirit through the gospel of Jesus Christ. There is no end of social problems; Jesus undoubtedly intended us to be concerned about them. The outstanding feature of world history was the early success of the Christian church, and the 20th century church would do well to get back to the spirit of self-sacrifice characterising the church of those days."

The committee has had two ideals before it, viz:—

- (1) To help men and women, boys and girls, with life's great problems in such a way as to lead them into a saving knowledge of the Lord and Saviour Jesus Christ.
- (2) To place an adequate emphasis on the value, need for, and importance of Christian fellowship (as exemplified by the early Christians) in the evangelistic programme and witness of the church in these days.

The committee is to be congratulated upon its splendid effort made towards a realisation of these ideals.

### Peace Resolution.

The Queensland social service committee has prepared a motion to be submitted to the various State conferences and to the Federal conference, in the hope that, eventually, it will reach every Christian community in the world. A big undertaking, but not an impossible one. It has been aptly called "the snowball peace resolution." It reads as follows:—

"That we are convinced that the preparation for war is a wanton waste of the moral, scientific and economic resources of the world, and a reflection on the intelligence of our leaders; that war is nothing short of madness, and its consequences, grievous and totally unnecessary; that the refusal of the nations to disarm is a challenge to the Christian church. For this reason we will use every moral and spiritual influence in our power to cause our people, and the gov-

ernment of our country, to aim and strive for the disarmament of all world powers. In this way we consider that we are doing the will of our heavenly Father. We propose to immediately forward a copy of this resolution to the government of our land and to the headquarters of every branch of our church throughout the world. We shall be glad to co-operate so that in this matter the whole Christian church might speak with one voice."

Other resolutions are to be submitted at our Queensland conference by the social service committee. Among these is one referring to "church leaders smoking in precincts of church premises." (We do not know whether penalties are to be provided, but some are necessary.) Another stresses the importance of the fellowship movement. A fellowship rally is being planned for August of this year. Bro. C. R. Bardeu is the live-wire secretary of the Queensland committee.

### Brisbane City Mission.

Bro. S. J. Southgate, formerly of Lygon-st., Melbourne, has made a very favorable impression on the city of Brisbane in the position of superintendent and secretary of the Brisbane City Mission. We offer him our heartiest congratulations and best wishes.

### The Old Clay House.

When I'm through with this old clay house of mine,

When no more guide lights through the window shine,

Just box it up and lay it away

With the other clay houses of yesterday.

And with it, my friends, do try if you can,

To bury the wrongs since first I began

To live in this house, very deep, and forget.

I want to be square and out of your debt.

When I meet the grand Architect supreme

Face to face, I want to be clean;

Of course, I know it's too late to mend

A bad builded house when we come to the end,

But to you who are building, just look over mine,

And make your alterations while there is time;

Just study this house—no tears should be shed,

It's like any clay house when the tenant has fled,

I have lived in this house many days all alone,

Just waiting, and oh! how I longed to go home;

Don't misunderstand me—this old world divine,

With love, birds, and flowers, and glorious

sunshine,

Is a wonderful place, and a wonderful plan,

And a wonderful, wonderful gift to man.

Yet somehow we feel when this cycle's complete,

There are dear ones across we are anxious to

meet.

So we open the books and check up the past,

And no more forced balances—this is the last.

Each item is checked, each page must be clean,

It's the passport we carry our Builder supreme.

So when I am through with this old house of

clay,

Just box it up tight and lay it away,

For the Builder has promised when this house is

spent.

To have one all finished with timber I sent.

While I lived here in this one, of course it will

be

Exactly as I here have builded, you see;

It's the kind of material we each send across,

And if we build poorly, of course it's our loss.

You ask what material is best to select?

'Twas told you long since by the Great Architect:

"A new commandment I give unto you,

That ye love one another as I have loved you."

So the first material to send up above

Is clear, straight grained timber of brotherly

love.

(These lines were written by a prisoner in one

of H.M. goals, who is at present serving a

sentence.)

## News of the Churches.

(Continued from page 217.)

### Victoria.

**Melbourne (Swanston-st.)**—Morning service on Sunday, March 31, was broadcast by 3AR. Bro. A. L. Gibson presided, and Bro. T. H. Scambler preached the sermon. The choir assisted with anthem. Amongst visitors were Messrs. Miller and Blackgrove, from Christchurch and Oamaru, N.Z., respectively.

**Prahran**—On morning of March 24 Bro. Stirling, of St. Kilda, gave an appreciated address. Two sisters were welcomed in by transfer. Bro. Fitch preached at night. On March 31 Bro. Fitch spoke at both services. Sister Miss Jones, of Tasmania, sang an enjoyable solo. The weekly prayer meeting, changed from Wednesday to Thursday, is still improving in numbers. Sunday school has started practice for anniversary.

**Brighton**—On morning of March 17, six were received into fellowship following their baptism. Bro. R. T. Pittman, B.A., gave an appreciated address on morning of March 24. On March 27 the mission band committee of sisters' conference paid an appreciated visit to women's mission band. On morning of March 31 Bro. Webb addressed a good meeting. There were several new scholars at Bible school. After the gospel address on "The Sin God will not Forgive," a young man responded to the invitation.

**Middle Park**—On March 18 the annual installation service of P.B.P. and K.S.P. clubs was conducted by officers of State chapter. J.C.E. anniversary was celebrated on March 24. Special singing under leadership of Sister G. Annear was appreciated, also the address by Bro. Westwood. On March 28 a kitchen tea was tendered Sister Eva Hunting and C. Waters, who were married in the chapel on March 30 by the bride's brother, F. Hunting, of Blackburn. On March 31 helpful addresses were given by Bro. F. Hunting.

### Queensland.

**Brisbane (Ann-st.)**—On March 31 there were splendid meetings and good addresses. One lady stepped out for Christ at gospel service. Ladies' guild presented Sister Berlin with a fountain-pen. She has been secretary of guild for seventeen years.

**Toowoomba**—Bro. Edgar Snow exhorted on March 25. Bro. G. D. Verco preached at night, having conducted a service at Harlaxton in the morning. There are weekly meetings for breaking of bread at both Harlaxton and Harlaxton, and Bible schools there are being maintained.

**Kedron**—There were good meetings on Mar. 24. Bro. Marler gave an interesting and educative address in the morning; Bro. Burden spoke to an appreciative congregation at night. Young people's work is improving. A tennis club has been formed. Arrangements are in hand to inaugurate an intermediate C.E.; Sister Miss E. Gane superintendent, Sister B. Gant assistant.

**Annerley**—Sunday school anniversary has been held, and officers and teachers are gratified at the success. At evening service on March 17, there was one confession. On March 24, at the closing meeting of the series, the preacher, Bro. Davis, spoke on "The Christ of the Ages," and five stepped out for Christ. The whole church is in good heart, and expects to start an aggressive campaign of evangelism.

**Boonah**—A "shilling evening" at home of Bro. and Sister P. Abell on March 26, in aid of ladies' guild, resulted in approximately £3/10/-; C.E. meeting on March 22 took the form of a social to welcome Bro. Baker, the new preacher, and Sister Baker, to the society. Several new members joined, and the choir was reorganised. At a public welcome to Bro. and Sister Baker on March 27, Bro. Ethelbert Davis, of Annerley, conducted an induction service in the chapel. Representatives of local Protestant churches were present, also Bro. Wilson and friends, of East Ipswich church.

**Ma Ma Creek**—Meetings are well attended, and work is progressing. Bro. Boettcher's messages are very helpful. Several visitors have been welcomed recently. Bren. V. and N. Dallinger, Sister B. Dallinger, Sister G. Cole and Sister Metcalf (senn.) have returned home after being in hospital. On March 12 a farewell and presentation were given to Bro. and Sister J. S. Turner, who are leaving the district. Bro. Turner has been church treasurer continuously for 21 years. Meetings at Gatton have been well supported.

**Kingsray**—Good meetings are held, with interesting addresses by Bro. Payne, and marked improvement in attendances, especially at morning worship. Gospel meetings are well attended, and recently a young woman made the good confession. Young men recently conducted a gospel service, and addresses, enjoyed by all, were given by Bren. Baartz (Jr.), Johnson and Curtis. Sister McNicol has returned from Brisbane, convalescent after severe illness, and Sister Mrs. Payne has returned after spending several months in Melbourne.

**Townsville**—"Bees" are painting the chapel. Good gospel service on April 17. A chart, led Bro. N. G. Noble's message on "How the Bible came Down to Us." Two new scholars in afternoon. A three-quarters of an hour men's class now precedes midweek prayer meeting. Preparations have commenced to celebrate, this year, the first five years of Townsville church work. A Y.P.S.C.E. was formed on March 22, with good prospects. Good results are obvious from Bro. Noble's special pastoral visitation. Well attended gospel service on March 24, when Miss Marie Hinspeter confessed Christ.

**East Ipswich**—After two weeks holiday at Rockdale, Sydney, Bro. R. M. Wilson returned to his ministry with the church on March 13. The adjourned annual business meeting was held, chiefly to elect officers for ensuing twelve months. Elders, Bren. R. Coward, C. H. Barrett, H. Berlin; deacons, W. E. Reeve, E. Neumann, N. Jones, E. Smith. On March 19, at the meeting of officers, Bro. C. H. Barrett was appointed secretary, Bro. E. Neumann assistant secretary, Bro. N. Jones treasurer. A move has been made to form a circuit of East Ipswich, Bundamba and Brassal. Attendance on March 24 was affected by sickness among members. Bro. S. Bradbury, of Melbourne, on his way to Mackay, was a visitor.

### Western Australia.

**Perth (Lake-st.)**—Sunday, March 24, marked the first year's ministry of Allen Brooke. It was set apart as "preacher's day." Owing, however, to F. T. Saunders' itinerary as Bible College representative, the morning sermon was preached by him. In the evening Bro. Brooke's subject was "What Christ is to Me"—an excellent discourse. Both meetings were large. The choir is increasing in strength—approximately 40 on a recent Sunday.

**Palmyra**—Attendances have been encouraging since new year. Bible school is preparing for anniversary. Recently Bro. A. E. Rowe, an officer of the church, was married to Miss Beryl Cann, and at a well-attended social was the recipient of many gifts and good wishes. A fine picnic was enjoyed by the school on Foundation Day, when most of the time was spent on a launch, visiting many spots on the river. Bro. F. Stephenson and Bro. D. R. Hill have assisted ably in recent gospel services. Sympathy is extended to Bro. Cliff Bosustow, and his father and sisters, in the loss of his mother, Sister Bosustow.

**Inglewood**—At the annual church business meeting on March 21, splendid reports were received from all departments; special activity in cradle roll and kindergarten of Bible school. All officers were re-elected. Bible school anniversary was held on March 24. Bro. L. G. Peacock, superintendent, addressed the church. Bro. F. T. Saunders, of the College of the Bible, spoke to a full house afternoon and evening. Scholars presented special music under lead of the superintendent. Bro. A. Hurren spoke at Bible school demonstration on March 26—another splendid gathering. Interesting programmes by scholars.

**Subiaco**—Meetings continue to improve. A message from Bro. Vincent, of Fremantle, was appreciated on morning of Mar. 24. Bro. Hurren's addresses are a great help. A number of strangers and visitors from other churches have met with the church recently. Sister Taylor is kept busy visiting and helping the sick. She has purchased a car to help her to get from place to place. Bible school holds its own under leadership of Bro. Piper. Teachers' fellowship and training class each Friday night proves a great help; about 20 meet. Bro. Hurren's talks on the translations of the Bible and its history have been enjoyed. Renovations of the chapel have been completed, costing over £200. Prayer meeting attendance averages about 35 on Thursday evenings, and 12 on Sunday evenings prior to gospel service. Ladies' aid and girls' club are getting into full work for the year.

**Kalgoorlie**—Wednesday night prayer meetings have good attendance. On Feb. 27 two married women confessed Christ and were baptised the same evening. Bro. Hinrichsen spoke at both services on March 3. Two sisters, baptised the previous Wednesday, were received in. On March 19 Bro. Larsen spoke morning and evening. Bro. Alingame spoke on morning of March 17, and Bro. F. T. Saunders, of the College of the Bible, at evening service, when two ladies made the good confession. The following evening Bro. Saunders spoke on the College work and needs. On March 24 Bro. Roy Richards spoke at morning service. Bro. Hinrichsen preached at night, when a brother consecrated his life to the Lord. Aged Sister Miss Mews was called home on March 3. Bro. A. N. Hinrichsen has accepted a call from Bendigo church, Vic., and expects to take up duties there at the beginning of June.

**Harvey**—Harvest thanksgiving services were held on a recent Sunday, with large and enthusiastic meetings. The local hospital benefited by the gifts displayed for the festival. Bro. Hutson preached to a large congregation on "The Message of Harvest." At the annual meeting of the church there was a good representation of members. Encouraging reports were given by all auxiliaries. Bro. Charman was unable to be present owing to sickness, and has found it necessary owing to ill-health to resign as secretary. The church sent him a letter expressing highest appreciation of his long and faithful services to the church. Bren. Charman and Marshall were chosen elders, Bren. Fryer, Ditley, Roesner, Ramsay, Livingstone, Johnston and A. J. Stanford deacons, Miss Stanford and Mrs. Roesner organists. Bro. D. Fryer was complimented on the work in the Sunday school and was re-appointed superintendent, Bro. A. Johnston song-leader. Two have been added to the church. Services on March 24 were very good, 64 breaking bread. Bro. Hutson spoke in the morning on "The Christian Ministry," and the newly-appointed officers were set apart by prayer.

### South Australia.

**Gawler**—On March 10 Bro. Lawrie exhorted the church on "Thanks be unto God." In the evening his subject was "Partnership in a Great Task." It was harvest thanksgiving, and special singing was rendered by the choir. A kitchen evening was tendered Sister Payne and Bro. Lawrie on March 28 by members and friends of the church.

**Semaphore**—Sunday school officers and teachers held a conference and tea at close of Sunday school on March 31. Superintendent Bro. R. Peacock presided, and Bro. W. G. Oram gave an address on some Sunday school problems. A general discussion followed. The school has a staff of twenty-two teachers. Ladies' guild gave a birthday surprise party at Sister Henderson's to Sister Mrs. Lloyd, one of its old esteemed members. A large number attended. Church and auxiliaries are fixing goals to reach by date of silver jubilee of the church on Aug. 18. Foundation members are invited to communicate with W. G. Oram, 244 Military-rd., Semaphore, S.A.

**Queenstown.**—On March 31 the young people's society celebrated 20th anniversary, holding a special service at 9.45 a.m. Bro. Brooker delivered the morning exhortation, and in the evening preached the gospel. On March 27 the Bible school held a well-attended concert, a splendid programme being provided.

**Port Pirie.**—Bro. Killmier has been made president of North-western C.E. Union, and presided at C.E. rally on March 26 at Risdon Park Methodist church. Bro. Killmier spoke at both meetings on March 31. In the evening a young girl from C.E. and Bible school made the good confession. J.C.E. has had good meetings. Recent forming of committees has brought in five new members.

**Victor Harbour.**—The first harvest thanksgiving services of the church were held on March 24. Sister Mrs. Sweetman, of Pt. Elliott, was received by letter from Maylands. A fine display was made of useful goods, given to needy families by Bro. Manning. At night seats had to be borrowed to seat the 150 people present. On March 31 the church had a visit from Bro. A. Anderson; large and interested audiences.

**Cowandilla.**—From March 18 to 24 youth crusade meetings were conducted by Bro. Beiler. All meetings were helpful, and some very well attended. On March 26 a combined social with the sister church, Brooklyn Park, was held. On March 30 Miss R. Gardner and Mr. G. Bishop, from Glenelg, were married. Miss Gardner has been a very good worker in Sunday school, choir, Y.P.S.C.E. and M.L.S., and all regret losing her.

**Exeter.**—Harvest festival services on March 10 were well attended. Bro. G. R. Brown spoke in the morning, and Bro. L. J. Samuels in the evening. There was a fine display of fruit, vegetables and groceries, distributed between Protestant Children's Home and needy cases of district. J.C.E. donated 25/- to Seamen's Mission on the occasion of the 25th anniversary of Mr. J. C. Stanley as missionary. Bro. H. Watkins, of Cheltenham, was evening speaker on Mar. 17.

**Norwood.**—On March 17 Bro. Edwards commenced a series of gospel addresses on "The Presupposition of Christianity." On March 18 the Y.P.S.C.E. held annual election of officers. On afternoon of March 26 the sisters' guild received a visit from sisters' executive home mission committee. Mrs. Verco gave an address to a good audience. Bro. Edwards was speaker at all services on March 31. The cricket club has won premiership of A grade in united church cricket association.

**Nailsworth.**—On March 31 Bro. Burns spoke in the morning. Bro. Ross Manning at night. Bro. Shipway, of Vic., has accepted a unanimous invitation from the church to become its preacher. The choir is rendering excellent service under leadership of Bro. Morphet. Sister Borgelt is doing very good work in kindergarten department. The church is pleased to see Bro. B. Pettman and Bro. E. Fletcher join the central training class at Grote-st. for service. All auxiliaries are doing well.

**Berri.**—Attendances and interest were well maintained last month. Two young men confessed their faith and were baptised. Bro. Bartlett has been giving a series of helpful and appreciated addresses on "The Church." Splendid harvest thanksgiving services were held on March 17, followed by a social on March 18. The choir rendered special music at each meeting, and appropriate messages were delivered by Bro. Bartlett. Fellowship with visitors from sister churches has been enjoyed.

**Mill End.**—Parents of scholars were entertained at a social evening on March 19. Bro. Hartley Williams, who has been choir conductor for some years, and trained scholars for anniversary services, has resigned and removed to Broken Hill. At a social on March 21 he was presented with a pocket wallet from choir members. J.C.E. held harvest festival services on March 17. Bro. McCallum addressed both on March 17. The church extends sympathy to the family of Mrs. E. Evans in the home-call of their mother.

**Balaklava.**—On March 17 an in memoriam service to Sister Mrs. J. Spillane was held. A big congregation evidenced the esteem in which she had been held. Special anthems were sung by the choir, and Bro. Ingham preached on "God's Better Thing." The Dorcas gift afternoon on March 7 resulted in 14/5/- being received, to be divided between home and foreign missions. A large crowd of members and friends gathered at a kitchen evening in honor of Sister Marjory Mitchell and Bro. Bert Webb on March 25. On March 30 the tennis club won semi-final of Balaklava association.

**Cottonville.**—On March 17 Bro. Hollams spoke at both services. On 24th, 115 broke bread in morning. Bible school anniversary was held on March 31. Bro. Hollams gave an encouraging message to teachers and officers of school. Bro. J. Turner gave a delightful illustrated talk to kinders and elder scholars at afternoon session. At night Bro. F. Cornelius delivered a fine message. Attendances: morning 100, afternoon 320, evening 380. Bro. S. Lovell conducted the singing of the school. Cottage prayer meetings are held each week in homes of members. C.E. societies are going along steadily.

**Kadina.**—Meetings are very good. Bro. A. E. Brown is much appreciated, and gives splendid messages. Average attendance for March: morning, 60; evening, 94. Highest evening attendance, 168. Midweek prayer meetings average 40. C.E. meeting last week numbered 17. On Mar. 24 Bro. Brown commenced a series of addresses on subjects leading to Easter. At night the theme was, "The Message from Gethsemane." Sister Mrs. Lacombe rendered a solo. Six o'clock Sunday prayer meetings started again on Mar. 31. At gospel service Bro. Brown spoke on "A Message from Pilate's Hall." Bro. Bartle singing "Jesus is standing in Pilate's hall," and choir rendering "Let your songs be of him." One young lady confessed Christ.

### Tasmania.

**Invermay.**—On March 20 the sisters' class held an enjoyable sacred concert. March 24, good meetings. Bro. Rod Pitt gave the morning exhortation. Bro. E. Street, from Margaret-st., preached at night. On March 26 the C.E. held a social gathering. Cottage prayer meetings are well attended.

**Launceston (Margaret-st.).**—On March 24 good meetings were held. At worship service newly-elected elders and deacons sat together, and Bro. Ira Paternoster delivered an inspiring and helpful message of dedication. A baptised believer was received into membership, with two formerly immersed. To clear off church debt on current account, a brother gave £20. Meetings on Mar. 31 were helpful. Bro. Paternoster speaking acceptably. A Dorcas society has been formed to help the needy.

**Devonport.**—On March 17 Bro. Street in sermon and song gave a message from "Belshazzar." On March 24 his subject at gospel meeting was "Lydia." His morning talks are very helpful. A recent prayer meeting was held at Sister A. Nothrop's home at Don. Sister Cope, and Jack, who went to Adelaide for medical attention, are pleased that no operation was necessary. Sisters Harvey are better. C.E. meetings are brightening under leadership of Doreen Price and Betty Cope.

### New South Wales.

**Hornaby.**—Meetings are good. Bro. Thurrowgood has reorganized Endeavor societies, and has started a young worshippers' league with enrolment of over 20. Bible class has also been restarted. Work amongst young is very promising.

**Merewether.**—The kindergarten hall has been reconditioned, and presents a greatly improved appearance. Attendance of kinders is improving weekly. The visit of Bro. and Sister A. R. Main on morning of March 17 was greatly enjoyed. Bro. Main gave a helpful message. Sister R. Gordon is showing a slight improvement. On March 24 Bro. R. Gordon was morning speaker. Bro. Uren, of Adelaide, was evening speaker.

**Paddington.**—Good meetings at both services on March 31. Attendance at Bible school, 123. Keen interest in all departments. Bro. and Sister Hay, from N.Z., have been received into membership. An interesting meeting in aid of home mission sisters' special effort was held on Mar. 31; offering 11/7/- for home missions.

**Lane Cove.**—Splendid meetings on March 31; attendances are increasing. Bro. P. Alcorn's special gospel addresses for Easter season have gripped interest of the people, and two adults have been immersed. Mr. Tooson sang "It is finished" from "Elijah," on evening of 31st. Bro. Thompson, minister of N.S. church, ably exhorted in the morning. Bro. Colin Saxby is the new song-leader. Bro. and Sister Purdy, formerly on our mission field at Ota, have linked up with Lane Cove church.

**Lismore.**—Good meetings were held on Mar. 24. Bro. Richey's subjects being "52 or 1," and "Wells of Salvation." At annual church business meeting on Mar. 27, officers were elected, and reports from auxiliaries showed the work to be in flourishing condition. During the year over 140 new members had been added to the church. There had been losses by removal, and some had been called home. A recent visitor was Sister Mrs. N. G. Noble, from Brisbane.

**Bangalow.**—The sisters have formed a Dorcas society with a view to benevolent work. Sister Candy was elected president and Sister Snow secretary and treasurer. On March 12 Sister Mary Snow, youngest daughter of Bro. and Sister J. G. Snow, was married to Bro. G. Dundas, Bro. Candy officiating. Gospel services are creating great interest, and numbers are increasing weekly. Sunday school classes were to begin on April 1, to be conducted by Bro. and Sister Candy for the time being. At last church meeting five deacons were appointed, and Sister L. Keveres as organist for the ensuing year.

**Mosman.**—At annual business meeting on March 20, L. Harbutt and R. Acland were appointed elders and T. P. Dale (sec.), W. Hunter (treas. pro tem.), T. A. Button, L. Harbutt, F. Walker, W. Webster and J. L. Stimson deacons. Reports of auxiliaries disclosed healthy conditions and a spirit of unity. P. J. Pond, B.A., exhorted the church on March 24 on "The Stewardship of Youth." Bro. Acland preached at night, assisted by T. P. Dale as soloist. On March 26, P.B.P. club suffered defeat at the hands of North Sydney club in a Bible cricket match (Eph. 6). "Lead us not into temptation" was Bro. Acland's subject at morning service on March 31; his evening message was entitled "A Common Mistake."

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## Northern District Conference, South Australia.

The annual conference of churches in the northern district of South Australia was held on Tuesday and Wednesday, March 19 and 20, at Port Pirie. Every session was of high interest, and the addresses were of a most inspiring nature, and the discussions helpful. Forty-five representatives travelled to Port Pirie for the conference, and were most warmly welcomed and hospitably entertained by the local brethren.

On Tuesday afternoon the women's meeting and the men's meeting were held simultaneously, the latter being in the Pirie South Baptist church. Each session was enthusiastic, and helpful discussions resulted. At the men's meeting the theme for the afternoon was "Church Discipline." Bro. J. Harkness (Owen) took "The Causes of Spiritual Laxity" as his topic, and Bro. A. J. Ingham (Balaklava) spoke on "The Cure of Spiritual Laxity."

Mrs. P. R. Verco (president of the State women's conference) addressed the women's conference on "Casting all Your Care Upon Him." Her message was greatly appreciated. The officers elected for the year were—President, Mrs. G. Rootes (Long Plains); vice-presidents, Mrs. G. Bennett (Walleroo) and Mrs. A. J. Ingham (Balaklava); corresponding secretary, Miss A. L. Bennett (Kadina); recording secretary, Mrs. D. Evans (Walleroo); treasurer, Mrs. H. Pedler (Kadina); superintendents of committees—home missions, Mrs. H. Bowden (Balaklava); foreign missions, Mrs. H. Curtis (Balaklava); Dorcas, Mrs. H. Steer (Walleroo); prayer, Mrs. C. Killmier (Pt. Pirie); temperance, Mrs. T. Braeley (Walleroo); isolated, Mrs. G. Bennett (Walleroo). The devotional session preceding the business was led by Mrs. Golding, of Port Pirie. In the absence, through removal from the district, of the president, Mrs. J. Warren, Sister Mrs. G. Rootes ably conducted the business of the conference. The subject of her address was "Taking Up the Cross."

On Wednesday the general conference met morning and afternoon. The executive report showed that good work had been maintained in all the eleven fields, with the exception of Alma, where meetings had now ceased. Bro. H. L. Davie (Walleroo) led the devotional. Bro. J. Dixon (Adelaide) spoke on Bible school work, representing that department, and Bro. F. Hollams (Cottonville) represented the C.E. department. Bro. C. W. McDonald gave the presidential address. During the afternoon Bro. A. C. Killmier (Pt. Pirie) led a discussion of "Future Work," and the conference sermon was preached by Bro. A. E. Illingworth (State president). Bro. A. Anderson spoke on foreign mission work, and Bro. R. Bolduan was introduced and gave a greeting. Bro. C. W. McDonald (Pt. Pirie) ably presided over the business. The officers elected were—president, G. Rootes (Long Plains); vice-president, W. J. Marshman (Owen); secretary, A. J. Ingham (Balaklava); assistant secretary, S. A. Webb (Balaklava); treasurer, R. H. Shepherd (Balaklava).

A very fine young people's rally was held on Tuesday evening, at which Bro. H. P. Manning, of York, delivered a rousing address entitled "Champions Every One." Splendid items were given by Port Pirie young people, the concluding item, "At the Cross," being especially impressive. On Wednesday evening the final service was held. Following his introduction as the incoming president, Bro. Rootes presented Bro. C. W. McDonald with a copy of the scriptures as a token of appreciation of his work as president. Addresses were given by Bro. J. Turner, R. Bolduan and A. E. Illingworth. The Port Pirie choir, under leadership of Bro. A. E. Arnold, rendered excellent anthems. Bro. W. Curtis led in thanking the Port Pirie church for the excellent arrangements that had been made for hospitality, meals and special singing. —Albert J. Ingham.

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