

The AUSTRALIAN CHRISTIAN

A Journal Representing

Churches of Christ

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

"THE ENTRANCE OF THY WORD
GIVETH LIGHT."

Single copy, posted direct, 10/6 year.
Through church agent, 2d. week. Foreign, 14/- year.

The Warning Note in Preaching.

FROM a correspondent we have received a letter dealing with the prevalence of public and private wrongs, national and individual sin, and seeking the causes. The writer thinks that amongst the many causes is this, that people are not warned sufficiently of the judgment to come and God's punishment of impenitent sinners. We quote the following sentences:—

"When we were boys, the preachers used to warn the people about hell in very strong language. In these days most preachers dwell on the love of God and our Saviour Jesus Christ, but fail to warn people of their impending doom if they do not repent.

"Nineveh, I understand, was a city about twice the size of Melbourne, but it must have been a very wicked city, for God intended to destroy it, but when Jonah warned the people that it would be destroyed within forty days, we are told that they repented, and God saved the great city. I venture to say that if you could get all the preachers on this globe to preach more about hell (of course, not leaving heaven out) the chapels would again begin to fill. I think I remember the Salvation Army singing, years ago, that 'hell is darkness deep and awful; turn, poor sinner, turn and flee.'"

There is a measure of truth in our brother's statement. Men are apt to fly from one extreme to another. In former days there was a frequent representation of God as the stern Jehovah rather than the loving Father; his justice and holiness were exalted above his goodness and love; at times he seemed to be represented as

tutor at the cross to be really outspoken. He was impressed, no doubt, by proof of

Positive Goodness in the Midst of Welter of Wickedness,

and how great and wonderful a thing it is to be convicted of the fact of righteousness. When fulfilling pastoral and social duties in a poor suburb of a great city one came into contact with some most degraded, tangled and evil lives. Some days the vileness encountered was well nigh overwhelming, but when one returned home at night and looked into the cradle of an innocent babe, it was to behold a sample and proof of goodness. In regard to the spiritual ministry of the cultured Elizabeth Fry among the prisoners at Newgate, Sydney Smith says, "To see this

loving; that he cannot condone iniquity; that his universe must be governed righteously and in accordance with moral principles; and that there is a necessary reaction of his holiness against all wrong. This reaction against sin is called "the wrath of God," and his wrath is as real as his love. The apostle writes of "the goodness and severity" of God, and each should be emphasised. We would not have people preach hell-fire in the way in which it used to be preached, but men need to be warned to flee from the wrath to come and to be reminded of a day in which all will be summoned to judgment.

What we call Good Friday approaches. Calvary speaks to us chiefly of God's love in providing a Saviour for sinful humanity. But the meaning of Calvary is but little appreciated by those who do not realise the fearful position and destiny from which the atoning death of our Lord was intended to save us. It was in the extremity of man's need that the sacrifice which alone could be efficacious was made. For those who reject the redemption found in Christ, there remains, as the Apostle has said, judgment and

vengeance; they "shall suffer punishment, even eternal destruction from the face of the Lord." God's love and goodness ever abide; but it is also written that "our God is a consuming fire," and "it is a fearful thing to fall into the hands of the living God."

Karl Barth, whatever else he has done, has rendered a service to the world by calling it back to certain aspects of reality which have been allowed to fall into the background of the thinking of many.

Terrifying Preaching.

A few days before we received our correspondent's letter we read in "The Christian World" an article by Dr. F. Townley Lord entitled "Disturbing the Congregation." He dealt with the reality of sin, the sternness of Jesus, and some other of the oft-neglected sterner things spoken about in the Scriptures. We venture to quote one of the sections of Dr. Lord's article:

"The congregation in the Metropolitan Tabernacle heard C. H. Spurgeon on one occasion lashing the typical sinner who had been guilty of betrayal: 'Sir, you shall hear of it; you shall hear of it; you shall hear of it. As long as you live her spirit shall haunt you; track you to the filthy joy which you have planned for a future day; and on your death-bed she shall be there to twist her fingers in your hair, to tear your soul out of your body, and drag it down to the hell appointed for such fiends as you. . . . Oh, thou son of Belial, what shall be thy doom when God dealeth with thee as thou deservest? Are these hot words? Not half so hot as I would make them. I would send them hissing into your souls if I were able. . . . Hot words indeed; and the congregation that heard them on July 29, 1862, must have experienced some uncomfortable moments! And we may recall the famous sermon by Jonathan Edwards on 'Sinners in the hands of an angry God.' In sheer terror, we are told, people rose from their seats and clung to the pillars and pews of the church, lest they should immediately drop into the hell which Edwards so vividly described.

"We don't hear preaching like that nowadays. 'And a good thing, too,' I hear the young people say. 'The day is gone when you could frighten people into virtue.' Our young people, of course, are right. Neither from our knowledge of psychology nor our knowledge of the gospel are we justified in oratorical lashing of this kind. Yet we may wonder, whether in the inevitable transition from the fear-

PRINCIPAL CONTENTS.

	Page.
The Warning Note in Preaching	205
Sub-leaders	210
A Soldier Outspoken at the Cross	211
A Bad Bargain	212
Autumn Glory	213
Home Circle and Family Altar	214
Our Young People	215
Here and There	216
News of the Churches	217
Foreign Missions	218
The Holy Spirit	219
Social Service Notes	222
Obituary	223

VOLUME XLII, No. 14,
THURSDAY, APRIL 7, 1938.

inspiring discourses of an earlier time to the more soothing accents of the modern preacher, something has not been lost."

There must be loss when we leave out part of the revealed word of the Lord, and withhold from sinners who fight against God his warning of impending doom.

In fairness to old-time preachers, Dr. Lord makes it clear they did not all fail to express the divine love and forgiveness of our God.

"Nowhere is this clearer than in the sermons of C. H. Spurgeon, and as we began by quoting some of his 'hot words' we may conclude by quoting an example of his most melodious wooing. 'Think of how God has dealt with you in time of darkness and sorrow long gone by, and then you will sing 'His mercy endureth for ever.' . . . If you want music, there is yet a sweeter store. Go, fetch a minstrel from Calvary. Commend me for sweetness to the music of the cross. At Calvary I hear one voice of music set to the minor key which has bred more joy beneath the skies than all else. . . . 'It is finished.' All music lies there. Condensed into those three words you have the harmonies of eternity, the melodies of the infinite. Angels themselves when on their loftiest key did never sing a canticle so sweet. 'Consummatum est' is the consummation of song. 'It is finished.' Sin is blotted out, reconciliation is complete, everlasting righteousness is brought in, and believing souls are saved. Hallelujah! Hallelujah! Till the day break, and the shadows flee away."

"So the frankest facing of the perils of sin leads to the thrilling declaration of the way to victory."

Annual Conferences.

NUMEROUS district conferences of churches of Christ are now held annually in different States. The value of these has been felt in creating a Brotherhood spirit of co-operation, and the extension of the idea has been encouraged by the State conferences. Next week in five of the States, as well as in the Dominion of New Zealand, the larger conferences will be held. These are occasions of happy fellowship, planning for future work and inspiration for service. There are brethren and sisters who so habitually absent themselves that they do not realise what they miss in fellowship and cheer. The last extended holiday for the season lures many from the cities. Our conferences have formidable competitors in the motor car and week-end holiday habit. Those who do not feel bound to seek a recreative change in the country may well be urged to attend as many of the conference gatherings as possible. Success does not altogether depend upon numbers, but large gatherings of interested and enthusiastic Christians are very enjoyable and stimulating. Let all come in a spirit of co-operation and goodwill, as willing to listen as to talk, not unduly critical but expectant and appreciative. Thus shall we help and be helped.

Rome and Union.

ACCORDING to the "Courier-Mail," Archbishop Duhig, in a recent address in Brisbane, clearly indicated the Roman Catholic attitude to some statements regarding Anglican doctrine and suggestions of church union.

"Catholics thank God that they were within the fold where there was unity, dependability and infallibility," he said. "Christ had been more insistent on unity of faith and belief among his followers than on anything else. There could be no heresy in the throne of Christ. Those who had broken away must come back to the centre of unity."

The definiteness of Roman Catholic teaching is to be commended. Roman advocates neither falter nor apologise. This may be freely acknowledged, even while we deplore Romish pretensions and superstitions. Absolute surrender to Roman Church and pontiff is in effect declared to be the condition of union. We decline the surrender, but it is well that Protestants know of the demand.

Misunderstood Texts.

"MY God, my God, why hast thou forsaken me?" (Matt. 27: 46).—That our Lord's mysterious and agonising cry from the cross is misunderstood is proven by the divergent interpretations given to it. (1) There are a few who declare that the original words "Eli, Eli, lama sabachthani" have been mistranslated. A writer in one of our own papers not long since contended that what Jesus said was "O God, the great God, how wonderful are thy deliverances!" Apart from any other objection, this view contradicts the meaning which the New Testament writers assign to the words. There is no ambiguity in the Greek words of our Gospels. (2) There are those who say that the words express the feeling of the man Christ Jesus who in his agony was led, for a while, mistakenly to believe that God had forsaken him. However mildly this view is expressed (and it is held in surprising quarters) it is abhorrent to us. If our Lord believed that the Father had for a time forsaken, who are we to challenge his statement? Better far to give up an attempt at solution than to charge our Lord with error. (3) The most reverent view is to accept the statement as made by Christ and to link it with his suffering in sinners' stead. Sinless himself, yet he was in the place of sinners, and for an awful moment the Father's face was turned from him—the supreme agony endured by the Lord Jesus. Ever in our thought we link the mysterious cry from the cross (the depth of which cannot be fathomed by us) with the Apostle Paul's

words: "Him who knew no sin he made to be sin on our behalf, that we might become the righteousness of God in him."

Christian at the Cross.

BUNYAN'S "Pilgrim's Progress" is not so familiar to-day as once it was. The following extract is worthy of remembrance at this Easter season.

"Now I saw in my dream, that the highway up which Christian was to go, was fenced on either side with a wall, and that wall was called Salvation (Isa. 26: 1). Up this way, therefore, did burdened Christian run, but not without great difficulty, because of the load on his back.

"He ran thus till he came at a place somewhat ascending, and upon that place stood a cross, and a little below, in the bottom, a sepulchre. So I saw in my dream, that just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the sepulchre, where it fell in, and I saw it no more. Then was Christian glad and lightsome, and said with a merry heart, 'He hath given me rest by his sorrow, and life by his death.' Then he stood still awhile to look and wonder: for it was very surprising to him, that the sight of the cross should thus ease him of his burden. He looked, therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks (Zech. 12: 10). Now, as he stood looking and weeping, behold, three shining Ones came to him and saluted him with 'Peace be to thee.' So the first said to him, 'Thy sins be forgiven thee' (Mark 2: 5); the second stripped him of his rags, and clothed him 'with change of raiment' (Zech. 3: 4); the third also set a mark on his forehead, and gave him a roll with a seal upon it, which he bade him look on as he ran, and that he should give it in at the Celestial Gate (Eph. 1: 13). So they went on their way."



A Soldier Outspoken at the Cross.

G. J. Andrews.

WE have read somewhere an old story of a dumb son who followed his father into battle. In the midst of the fight, seeing his father struck down and lying on the ground with a sword pointed at his breast, under a sudden impulse of love and concern, the lad burst the impediment that had tied his tongue from birth and cried out aloud in exclamations of terror. But when we refer to the pages of the New Testament we find something infinitely more wonderful in the succession of men and women moved so intensely as to break impediments of prejudice, doubt, custom or cowardly caution, and to speak out inspiringly, in

Exclamations of Faith in Christ.

We have quite a group of these in the first few chapters of John's Gospel alone. John the Baptist says, "Behold the Lamb of God which taketh away the sin of the world!" Andrew tells his brother, "We have found the Messiah, the Christ!" Philip declares, "We have found him of whom Moses in the law and the prophets did write!" With amazed conviction Nathanael exclaims, "Rabbi, thou art the Son of God! Thou art the King of Israel!" And the woman of Sychar pleads with persuasive earnestness, "Come, see a man which told me all things which ever I did. Is not this the Christ?"

Among a host of other such testimonies we have the arresting words of the outspoken Roman soldier who had charge of the crucifixion of Jesus. Breaking all conventions or cautious restraints, the soldier said, "Truly this man was the Son of God." Indeed, it seems likely that he uttered his convictions repeatedly, for the incident is referred to in each of the three Gospels—Matthew, Mark and Luke—and each one records an additional and distinctive word. We are given clues to a great threefold impression which moved the centurion at the cross to be really outspoken.

He was impressed, no doubt, by proof of

Positive Goodness in the Midst of a Welter of Wickedness.

and how great and wonderful a thing it is to be convicted of the fact of righteousness. When fulfilling pastoral and social duties in a poor suburb of a great city, one came into contact with some most degraded, tangled and evil lives. Some days the vileness encountered was well nigh overwhelming, but when one returned home at night and looked into the cradle of an innocent babe, it was to behold a sample and proof of goodness. In regard to the spiritual ministry of the cultured Elizabeth Fry among the prisoners at Newgate, Sydney Smith says, "To see this

noble woman in the midst of those wretched and repulsive prisoners; to see them soothed by the softness of her voice, animated at the fondness of her look, and clinging worshipfully to her as the only being who ever loved them, this is a sight which breaks down the pageant of the world; it is the most affecting spectacle which any human being ever witnessed." And Thomas Carlyle said, "She looked like a spot of purity in a great swelling mass of corruption." If that was so for those who watched the godly woman among the prisoners of Newgate, how much more impressive must have been the experience of the discerning soldier? There was the love and heroic peace of Jesus, shown in his forgiving prayer, in his regard for his mother and disciples, in his promise to the thief. Over against all this was the hate, treachery and injustice of the hard-boiled priests, the hypocritical Pharisees, the unbelieving Sadducees, as well as the fickle and prejudiced mob. As Luke says, "when the centurion saw what was done, he glorified God, saying, Certainly, this was a righteous man" (Luke 23: 47). He assuredly recognised

The Very Son of God in the Midst of Mere Humanity.

Not in the sense that would satisfy the highly technical theologian, but in a real and living sense. There is a longing in the human breast which some come to understand better than others. The gipsies who followed Borrow, the traveller, in Spain gave vent to this longing, for they cried out after him, "Give us God!" Whereat he fumbled in his pockets and offered them some coins. But they pitched these from them. "We don't want your money," they cried; "give us God!" The Psalmist expresses it in the memorable words: "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

Now this centurion found himself to be very near and sure of God in the presence of Jesus the crucified; and the moments that were most impressive were those when Jesus spoke with the Father in prayer. It was evidently a very wonderful experience at any time to be present when Jesus prayed. Seeing him pray, the disciples asked, "Lord, teach us to pray." When he prayed the fashion of his countenance was altered. So as Mark records, "When the centurion which stood over against him, saw that he so cried out and gave up the ghost, he said, Truly this man was the Son of God" (Mark 15: 39). Maybe he had been in the presence of people of God and servants of God, but here was the very Son of God.

Furthermore, the centurion cried out in candid and irrepressible testimony, because he was sure he had found

The Secret of Real Security in a Shaky World.

something of the changeless and eternal in the midst of uncertain and passing things. So Matthew has it, "When the centurion and they that were with him watching Jesus, saw the earthquake and those things that were done, they feared greatly, saying, Truly this was the Son of God" (Matt. 27: 54).

"The Earthquake and the Cross!" Jonathan Brierley once received a letter from a friend in South America; an English settler whose house had been thrown down and his prospects ruined by an earthquake. He and his family had spent the night on which he wrote unprotected on the hillside. And he wrote to say that never in his life had he experienced such a sense of the presence of God and of confidence in him, as in those dread hours.

"The Earthquake and the Cross!" On the Sunday on which Matthew Arnold passed away, he was the guest of his brother-in-law at Liverpool. In the morning they had attended Sefton Park church and heard the famous John Watson preach on "The Shadow of the Cross." In the sermon he used an illustration borrowed from the records of the Riviera earthquake. In one village, he said, everything was overthrown but the huge wayside crucifix, and to it, the people, feeling the very ground shuddering beneath them, rushed for shelter and protection. After lunch one of the servants heard Arnold singing softly:

"When I survey the wondrous cross
On which the Prince of Glory died."

Later he went for an afternoon walk with his relatives and they talked about Dr. Watson's sermon. Arnold particularly mentioned the story of the Riviera crucifix. "Yes," he said earnestly, "the cross remains, and, in the straits of the soul, makes its ancient appeal." Just an hour later he suddenly departed from this shaky old world.

In the midst of life's shocks and changes, when the frailty of human life and the flimsiness of material things is borne in upon us, the eyes look wistfully and the heart reaches longingly for Someone strong! For him who changes not! For Christ!

"When all around my soul gives way,
He then is all my hope and stay!"

Impressed by the proof of goodness, conscious of the nearness of God in his Son, realising the great securities of the eternal world, even dimly, the Roman soldier overpassed convention and caution and uttered a word that has echoed through the centuries. And shall our lips be silent if we believe in our hearts?

A Bad Bargain.

T. V. Weir.

"Esau, who for one morsel of meat sold his birthright."

NEW stories are so full of dramatic interest and human feeling as that of Jacob and Esau. These were the sons of Isaac and Rebekah, born while they were living at Lahai-roi. Esau, the elder, was a cunning hunter, who spent much time in the open air hunting the animals which frequented those regions. From the result of his hunting he was able to supply his father with choice venison and so became the favorite son of his father. Jacob, on the other hand, was a quiet, home-loving man, despised by his father but loved by his mother.

Surrender to Appetite.

There came a day when Esau returned tired and hungry from the place where he had been hunting. Jacob was engaged in preparing for himself some thick lentil soup, the odour of which assailed the nostrils of Esau. Feeling the need of refreshment, he asked his brother for some of the meal. In return for this, Jacob demanded that he relinquish all claim on his birthright; that is, on the claim which he had on the greater portion of the family fortune, the right of succession to the family priesthood and the temporal headship of the family circle. We are amazed to discover that Esau quite willingly agreed to Jacob's demand. He freely gave up all claim to his future glory that he might satisfy his present hunger. Having obtained Esau's promise to forego his birthright, Jacob obtained the blessing reserved for the firstborn from Isaac, his almost blind father, by pretending to be Esau. When Esau later came to obtain his birthright blessing and discovered that Jacob had obtained it by trickery, his indignation knew no bounds. But it was too late. Esau had despised his birthright and thus lost it.

When we study Esau in his home circle we can see that he had equal privileges with his brother. They were born into the same family, shared the same meals, were taught the same lessons and yet ended so differently. Jacob realised what the privileges of the firstborn really meant, while Esau never bothered about them. The same picture can be seen to-day in any Christian country. The people who live here have privileges which are unknown in other countries. We possess the holy Scriptures; we have the day of rest; we have the sanctuaries of the Christian religion; we have the ordinances of the church; we have free access to the throne of grace, the promise of the Holy Spirit and the hope of eternal life. These privileges are offered to all who care to accept them. These are pearls of great price, not to be cast to those who, not understanding their spiritual value, will trample them underfoot; but for those who, conscious of their worth, will be ready to give up all things in order to possess the Christian hope of a noble life here and life everlasting when our pilgrimage here is ended. These privileges offer us the prospect of becoming the children of God, a birthright that far transcends any birthright into which Esau might have entered.

No Sense of Values.

"For one morsel of meat Esau sold his birthright." Esau's surrender of his birthright was voluntary; he sold it willingly. So do all those who in these days surrender the rights which God has given them. A denominational church leader disgraced himself and his church by indulging in the State lottery. When discussing the matter, he told me that

he had taken what he knew to be a wrong course of action because of the circumstances in which he found himself. Ah, the pity of it! A man whom God had called to be a leader of men confessing that his soul was not big enough to rise above his circumstances. Some plead that the appeal of the senses is too great for them; that it is not easy to resist temptation. But it is not impossible. Many others have overcome worse difficulties than yours. You will find in the grace of God all that is needed to make your life perfect.

By his voluntary surrender of his birthright Esau proved that he had lost his sense of proportionate values. He bargained away his inheritance for a morsel of meat, the dearest meat that was ever purchased. Can we condemn Esau without condemning ourselves? For what do the people of our day bargain away their birthright? Some surrender their birthright of honesty and fair dealing by gambling; others bargain away virtue and righteous living for the doubtful pleasure of illicit sensual joys. Men of high standard have been degraded and imprisoned because they have for the greed of money lowered their standards of right dealing. These people are content to live life as it comes, forgetting that there will be a day of reckoning when they will cry out for those things that they have lost so easily, sold so cheaply.

A Pathetic Feature.

The pathetic feature of the story of Esau lies in the picture that is presented of the young man coming to his father and asking for the blessing after it had been given to Jacob. Nothing could have been more affecting than his bitter cries, but they were of no avail. The benediction had been pronounced and Jacob had received the blessing. Esau sealed his doom that day in the field when he exchanged his birthright for the morsel of meat. It is useless for him to talk about the harshness of Isaac or the injustice of God. Are we inclined to pity him? Nay, rather let us watch ourselves. If we despise our birth-

right the day will come when we will search for it and be unable to find it. The world will never give it back to us. The world is never willing to trust those who have been dishonest, to love those who have lowered their standards of morality, to welcome with open arms those who are guilty of any offences against its own standards. Then what hope have we? Are we to be condemned as Esau, to wander over the earth searching for an opportunity to regain our birthright? No; we have a greater hope than that. We have a hope that has been placed in us by him who said, "My thoughts are not your thoughts, neither are your ways my ways." God is willing to give everyone a new start in life; there are no favorite sons with him. The purpose of the coming of Jesus was to give all men the power to become the sons of God. It matters not what we have done if we are ready to acknowledge our transgressions and ask for divine forgiveness. Isaac could do nothing after the blessing had been given to Jacob; he had nothing more to give. But God has all things to give. Forgiveness, joy, the Holy Spirit, power to live a new life. If you have made a bad bargain, if you have exchanged the substance for the shadow, then God can help you to rehabilitate yourself. Give yourself over to him, trust in his grace and you will receive a birthright; one that can only be exchanged for the greater gift of life everlasting.

FAITH.

WINTER, be kind,
Let not your icy fingers take
All courage from the blind poor way-worn
Creatures of the city's streets.

As iced rain makes lacework of the trees
And all the world is frozen numb;
God grant that some kind soul will give
To you a lamp to burn.

And as you struggle through the dreary days,
Let not the flame within you flicker out,
For help will come to him who prays
And does not doubt.

When spring shall send her gladdening rays—
To wake the earth from her frigid sleep,
The Power who rolled the stone away
Shall give you faith to keep.

—Ora Todd King.

Whence Sermons Come?

O. H. Newell.

THE minister sat in his study. It was Saturday night. There were five services next day, and he had to preach at all of them. It had been a hard week. In the first place, he was not too well; then one family was going through the valley of the shadow and the minister went with them; a member who acted like a heathen made things harder, and the sermon for the morning would not come. A good text, a definite message in it, yet now at the end of the week it still would not work out. The minister felt "down" to it and very weary. At last he turned out the light and went to bed, though not to sleep very much. Early next morning he was at it again, but it seemed futile. Later he wended his way to church with a feeling of discouragement, and wondered whether the congregation would look their disgust while he gave his few words.

A sister sat in her kitchen; things were very black; the prospects for the future were very dull; her children were not all they could be; her heart was sore, nerves were frayed, and

all was wrong. "Ah, what's the use of going to church like this? I will not go. Yes, I will. I shall be out of the house, anyway." So she also wended her way to church with a feeling of despair.

The minister offered up a prayer for help and guidance, this time in public. The sister's heart echoed "Amen."

What could the minister say, feeling as he did? He spoke of despair, discouragement; all but hope was gone; and because it came out of his own experience it throbbed. It was the cry of a child for its father, and as he looked for help for himself so he led his congregation, and together they came out of the bog of despondency and out of Doubting Castle and climbed on to the hills of God.

The minister was uplifted, and his other services were hopeful and helpful.

The sister went home to face life just as raw, but with a different outlook and attitude. And that's how sermons come.

Autumn Glory.

IN my younger days debating societies were fond of discussing the question: "Does a man derive most pleasure from Hope or from Memory?" I have heard that question gravely and seriously discussed by very earnest young people. I have heard them speak enthusiastically of the pleasures of Hope, and I have heard others maintain with equal fervor the superiority of the pleasures of Memory. Looking back, I can see it was rather a futile question to discuss. We used to vote upon it and sometimes Hope won the day and sometimes Memory. But voting cannot settle a matter like that, for whether Hope or Memory gives the greater pleasure depends in every case on the kind of hope a man is able to cherish, and the kinds of memories his mind retains. Isn't there a story told about Alexander that, prior to his Eastern campaigns, he gave away so much of his wealth to his friends that one of his older counsellors remonstrated with him and asked him what he was keeping for himself. "I have my hope," was Alexander's reply.

That is exactly like youth. It lives in the future. It dreams of great things to be and to be done. It has its hopes. But age has its memories. It doesn't dream any longer of great things to be accomplished. The day of achievement is over. So age lives in the past. The past is more vivid to it than the present. And, if the memories of the past are sweet and gracious, age finds great pleasure in recalling "far-off things and battles long ago." It is an issue which can never be settled—whether Hope or Memory gives the greater pleasure.

What was it that brought this old question back to my mind? The sight of the trees in their autumn glory. For the sight suggested another question—not unlike the old question about Hope and Memory and just as incapable of answer: "When is Nature at her loveliest: when she clothes herself in all the fresh and dainty beauty of the spring, or when she arrays herself in all the gorgeous splendor of her autumn colorings?" That is a question on which agreement will never be reached—for some will vote for the freshness of the spring and some will vote for the glory of the autumn, and some of us will want to vote for both. For when spring arrives, when the trees come into leaf and the flowers begin to show—in the month of May, let us say—I am disposed to think nothing can be fairer and lovelier. But again, when autumn comes, when the trees become like that bush which Moses saw, which burned with fire and yet was not consumed; when I look at their browns and yellows and crimsons and scarlets; when I see the hills looking for all the world like a field of cloth of gold; I am in the mood to say that Nature is most splendid, most magnificent, not in May, but in October and November; not in the freshness of her youth, but in the mellowness and richness of her age.

She has been specially splendid and magnificent this autumn. It has been a fine autumn. We have had no blustering winds or torrential rains. The consequence has been that the leaves have had a longer life. And, as the days passed, their colors became ever richer and deeper. As I came home the other day and saw the woods blazing with colors that put even Turner's canvases to the blush, I said to myself that there had never been an autumn like this one. Yes, I dare say I had said very much the same sort of thing on previous occasions. Nevertheless, I

don't think I ever felt the subduing, overwhelming beauty of autumnal Nature as I have done these last few days and weeks. So I have come to realize it is of no use saying that May is better than October, or that October is better than May; that the spring is lovelier than the autumn, or the autumn lovelier than the spring. Let us be content to say thankfully with the Preacher: "He hath made everything beautiful in its time."

This comparison of May with October, or spring with autumn, set me thinking of spring and autumn, of youth and age, in human life. I think most people in these days would vote that, whatever might be the case in Nature, the spring was the fairest time in human life. Youth, we say, is the most desirable time. It is the day of youth. In business, in the professions, in the pulpit, it is youth we clamor for. Men are too old at forty. And let it be at once conceded that there is something extraordinarily attractive and winsome about youth even if it is a bit raw and crude. But is there not something in the man over forty which youth has not got? Has he not a mellowness of wisdom and a richness of experience which more than compensate for the loss of youthful adventurousness and dash? Has not autumn a glory—different it is true—but as real as the spring? And is not this specially true of the preacher? The churches just now make youth an indispensable condition. They will pass over the man who has had ten or twenty years of experience in favor of the youth who comes straight from college. Of course, our young men must have their chance, though many of them would be all the better for a term of apprenticeship before they entered upon a pastorate of their own. But are not our churches impoverishing themselves by passing over the men who, by actual experience of the work, have got to understand human nature, who have learned how to deal with the deep soul of man, and who have learned something of the height and depth and length and breadth of that love of Christ which passeth knowledge? Men who have reached life's autumn have gifts to bestow upon our churches—treasures of wisdom and

Interests and Activities.

W. Saunders.

Writing of the camp conducted by the Victorian Churches of Christ C.E. Committee at Upwey, Mr. R. Burns says: "Upwards of 50 Endeavorers from the metropolitan area attended our annual C.E. camp, under the leadership of Miss Rita Roberts, camp mother, and Mr. R. Burns, camp secretary. The campers were helped and inspired by the fine standard of Bible teaching given by the convention speakers. Spiritual fellowship in the camp also proved excellent. Morning and evening meals closed with devotional sessions. Cottage prayer meetings were conducted, and these provided opportunity for expression of thanks for blessing received. A "watchnight" service was attended by 65 campers and friends. As a result of this period "on the mountain," several campers were led to pledge themselves to full consecration to Christ and his service. The lighter side of camp life was provided for by the arranging of a very entertaining camp concert, hikes to places of scenic beauty, and sports. An enjoyable reunion of campers arranged by Mr. Fred. Prittie was held at Collingwood late in February."

The second annual C.E. house party, conducted by the Western Australian Union at Kalamunda, was attended by 48 Endeavorers. These were drawn from 25 churches representing five denominations. Here, also, a happy and profitable time was spent. One of the party writes: "The period I spent at Kalamunda was without exaggeration the happiest period I can remember. It was a wonderful time of fellowship with both the young people of the house party and with God. One great factor which contributed to the deepening of our Christian experience was the privilege of being able to use the little Church of England opposite for quiet communion with Jesus. Many of us learnt in that little church the necessity of prayer and its wonderful power, the results of which were witnessed at our fellowship meetings, when young people rose to testify that they had surrendered to Christ. The evening meetings were an inspiration, but we all agreed that the fellowships in the house party were the crowning events of each day. The inevitable partings came at last, but we were glad to remember, 'Blest is the tie that binds our hearts in Christian love.'"

Abana and Pharpar.

Thomas Hagger.

NAAMAN was a leper, and a little captive maid of the Israelites told the glad tidings of cleansing for the sufferer. As soon as the king of Syria heard the message he sent Naaman to the king of Israel requesting that his servant should be cured. But he was sent to the wrong person.

When Elisha, the prophet, heard of the arrival of the man from Syria, and of the king's grief at the request that had been made of him to cure the leper, he sent word for him to come to him. Then without any display he simply sent word out to Naaman to go and dip himself seven times in the river Jordan. At this the Syrian was angry, and he exclaimed, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean?"

In this case God's way and man's came into conflict. Naaman thought that his way was the more dignified, and certainly more pleasing. Why should he not receive the blessing in the better way?

How like the words and actions of some

men to-day! Instead of desiring to know the will of the Lord and in obedience being prepared to do it, they want to do that which appeals to them, that which appears to them to be the better way.

Right from the beginning man has been prone to substitute the human for the divine; it was the mistake that Cain made when he offered from the produce of his garden instead of from the flock.

The great quest should be to learn, and then to do things in the divine way. Our query should always be, "Lord, what wilt thou have me to do?" Only in such perfect surrender to the Lord can we expect to receive the highest spiritual blessing. Our first concern should be to know whether the thing proposed is in harmony with the mind of the Lord, and once the word of the Lord is clear, then we should never raise the question of Abana and Pharpar, but be satisfied with the way dictated by the One who knows best.

The Home Circle.

T. V.

"Esau, who for one morsel of meat sold his birthright."

NEW stories are so full of dramatic interest and human feeling as that of Jacob and Esau. These were the sons of Isaac and Rebekah, born while they were living at Lahai-roi. Esau, the elder, was a cunning hunter, who spent much time in the open air hunting the animals which frequented those regions. From the result of his hunting he was able to supply his father with choice venison and so became the favorite son of his father. Jacob, on the other hand, was a quiet, home-loving man, despised by his father but loved by his mother.

Surrender to Appetite.

There came a day when Esau returned tired and hungry from the place where he had been hunting. Jacob was engaged in preparing for himself some thick lentil soup, the odour of which assailed the nostrils of Esau. Feeling the need of refreshment, he asked his brother for some of the meal. In return for this, Jacob demanded that he relinquish all claim on his birthright; that is, on the claim which he had on the greater portion of the family fortune, the right of succession to the family priesthood and the temporal headship of the family circle. We are amazed to discover that Esau quite willingly agreed to Jacob's demand. He freely gave up all claim to his future glory that he might satisfy his present hunger. Having obtained Esau's promise to forego his birthright, Jacob obtained the blessing reserved for the firstborn from Isaac, his almost blind father, by pretending to be Esau. When Esau later came to obtain his birthright blessing and discovered that Jacob had obtained it by trickery, his indignation knew no bounds. But it was too late. Esau had despised his birthright and thus lost it.

When we study Esau in his home circle we can see that he had equal privileges with his brother. They were born into the same family, shared the same meals, were taught the same lessons and yet ended so differently. Jacob realised what the privileges of the firstborn really meant, while Esau never bothered about them. The same picture can be seen to-day in any Christian country. The people who live here have privileges which are unknown in other countries. We possess, but our love to him constrained her to anticipate that event and to pour it on the beloved head now. It was an example worth following. Often lavish expenditure is made at a funeral, that would have been a greater blessing if bestowed on the loved one in life. Posthumous devotion is often too late. To give the Lord something "very precious" for love of him is a sacrifice well-pleasing and acceptable. He regarded it as "a good work" (6). In a materialistic age, things are reckoned at their commercial value. Pure devotion entailing a costly outlay is looked upon as waste. Philanthropy is regarded as the more laudable thing; to give to the poor rather than to expend money upon that sacred head. Let us remember that it was Judas who had this false sense of values, and made the suggestion about the poor. By all means do good to the poor (7), but there is something more highly esteemed of God even than that; it is true devotion to the Lord. Perhaps it was what appeared to Judas as waste that suggested to him the bargain with the chief priests. Had the ointment been sold, he would have had his share (John 12: 6); he would get it by selling his Lord.—G. Goodman.

C. F. Pittman.

DO THE RIGHT.

F. W. ROBERTSON was a man of the widest views and sympathies, one who longed to be the friend of rich and poor, joyful and sorrowful, a man after Christ's own heart. At one time this godly man had under his eye a number of men of evil repute, and by his kind manner, and the power which cometh from on high, he managed to induce them to lead different lives. Some of the goody-goody folk, followers of the Pharisee who stood at the corner of the market-place and thanked God he was not like others, were much incensed at Mr. Robertson mixing with such people, and one of them called and remonstrated with him upon his action. Said the brave man, "I am doing right, and whatever happens I don't care." "Do you know what became of 'Don't Care'?" replied the lady, much piqued. "Yes, I do," answered the other imperturbably. "He was nailed to the Cross on Calvary."

FIXING THE HABIT OF GLORIFYING GOD.

STONEWALL Jackson was once asked what he meant when he used the expression, "Instant in prayer." "I will tell you," he said, "my idea of it for illustration, if you will allow it, and not think that I am setting myself up as a model for others." On being assured that there would be no misjudgment, he went on to say: "I have so fixed the habit in my own mind that I never raise a glass of water to my lips without a moment's asking of God's blessing. I never seal a letter without putting a word of prayer under the seal. I never take a letter from the post without a brief sending of my thoughts heavenward. I never change our classes in the section-room without a minute's petition on the cadets who go out and those who come in." "And you don't sometimes forget this?" "I think I can say that I scarcely do; the habit has become almost as fixed as breathing."—F. B. Meyer in "Our Daily Homily."

LONG SERMONS.

In an address at a church congress to working men, Dean Hole, speaking of long written sermons, said that a curate, acting as locum tenens at a neighboring church, afterwards apologised to the clerk for preaching so short a sermon, the reason being that a dog got into his study and tore out several leaves. The clerk gazed wistfully upon the speaker, and said, "Do you think you could spare our parson a pup?"

GEE UP, NEDDIE!

In Brick-lane a curate met a coster. The curate professionally bound was not long in coming to the question of the coster's soul. In despair he said at last, "What, then, do you believe about the future life?" The son of toil gave a derisive sniff. "I don't know," said he, "you don't know, and nobody don't know, Gee up, neddie." Whack!

Motorist.—"Why, it's preposterous. I'm an expert driver. What I know about driving would fill a book."

Policeman.—"And what you don't know would fill a hospital. Give me your name and address."

The Family Altar.

J.C.F.P.

TOPIC.—CHRIST'S RESURRECTION—ITS SIGNIFICANCE AND RESULTS.

Monday, April 11.

OF these must one become a witness with us of his resurrection.—Acts 1: 22. Judas had betrayed Jesus, and therefore had gone to his own place. It was fitting that another should be selected to take his place, in order that he might, with the eleven apostles, become a witness of the resurrection, for the one great announcement that mattered was this, that Jesus, whom the Jews had crucified, had risen from the grave. Reading—Acts 1: 15-28.

Tuesday, April 12.

He seeing this spake of the resurrection of Christ.—Acts 2: 21.

To prophets and psalmists were given clear views of the salient doctrines of Christianity. Looking through the vista of the future, David had a glimpse of the Christ crucified, buried and risen again. His soul was not to be left unto hades, nor did his flesh see corruption. Reading—Acts 2: 22-36.

Wednesday, April 13.

Who is he that condemneth? It is Christ that died, yea, rather, that was raised from the dead.—Rom. 8: 34.

The apostle argues that the death and resurrection of Christ are adequate guarantee that his followers shall escape condemnation, for he died that they might live, and rose again for their justification. Exalted to heaven all judgment has been committed unto him. Reading—Romans 8: 34-39.

Thursday, April 14.

That I may know him and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death.—Phil. 3: 10.

Paul's one aim was to know Jesus, and proclaim him to others. He desired to understand mentally and personally experience the proper results of the resurrection. He would live with Christ the new life, sit with him in heavenly places, walk with him, and share with him the blessings of immortality. Reading—Philippians 3: 7-16.

Friday, April 15.

If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God.—Col. 3: 1.

By virtue of the death of Christ his followers should be dead to sin, because of his resurrection they should rise to a new life; and seeing that he has been exalted to heaven they should ever fix their affections on things above, and not on things upon the earth. Reading—Colossians 3: 1-11.

Saturday, April 16.

A living hope by the resurrection of Jesus Christ from the dead.—1 Pet. 1: 3.

The resurrection of Christ has procured for us "a living hope." As Christ lives, so shall we; as he has "an inheritance incorruptible, and undefiled, and that fadeth not away," we also shall share that inheritance. Reading—1 Peter 1: 1-12.

Sunday, April 17.

He is risen from the dead.—Matt. 28: 7. This was the best of all news. No time was to be lost by the women in making known the glad tidings, for the sorrow-stricken disciples must not remain in grief a moment longer than was necessary. Even so must we hasten to "tell it out among the nations that the Lord is King."

Readings—Psalm 116; Matthew 28.

According to the Scriptures.

1 Corinthians 15: 1-11.

Prayer Meeting Topic for April 13.

H. J. Patterson, M.A.

ONCE more we rapidly approach that season of the year when we more especially think not only of a crucified Christ, but of the resurrection which brings new hope to man. There is not the shadow of a suggestion that any Christian of Paul's day doubted the fact of the death and resurrection of Jesus. Questionings about these things arose at a later date.

He Died for our Sins.

Paul declares that this was the gospel that he had preached to the Corinthians and their salvation was dependent upon their reception and keeping of the great fundamental facts. Let those who to-day would try to deny the fact of sin or the atonement of Christ ponder afresh these very cogent words of Paul. This doctrine was not new or something of small importance. He had preached it, they had accepted it, and were standing by it. It was vitally associated with salvation.

That death was not a matter of accident. It was "according to the scriptures." Not the New Testament scriptures, for they were only then in course of being written. These scriptures were the Old Testament. These prophets and other inspired writers foretold that it should be so. Those who would suggest that Jesus died by accident, a martyr to a cause he had espoused, must explain this word, and all it involves. It was in the deliberate plan of God and according to the eternal purpose.

Let those who make light of sin and even go so far as to deny the fact of sin or the need of atonement examine the text afresh. He "died for our sins." His death was to make atonement for sin. Sin was not an imaginary thing or a light thing either to the mind of Paul or to the mind of our Lord. It could not be, for the cross stood between them and such a conception. "That he died as an atoning sacrifice or as a vicarious offering, is here declared by Paul to be among the first things that he taught, and the grand fundamental truth on which the church at Corinth had been founded." I would sooner far accept the considered statement of Paul than of some freak sensationalist of this age, warped and twisted in thought as it is. Give me Christ's word and Paul's clear thought.

He Rose Again.

That he would rise again was foretold. Note Peter's argument in relation to this in Acts 2: 24-32. The ground for their reasoning was in the Old Testament. It was according to the scriptures. Again it was not the death of a mere man, for he rose again. That was not a thing usual to man. It was a most stupendous miracle, and among the best-attested of all the miracles. He was buried, and of that they were as sure as that he was alive again. There was no suggestion of subjective visions such as certain unbelievers and sceptics in a latter day suggest. It was real. So real that men and women were prepared to die rather than give up that faith. Not any one of us would be prepared to die for a dream or a visionary thing. And we cannot conceive of apostles and other witnesses suffering tortures if it were nothing more. Besides the real experience they had, it was according to the scriptures. In both of these was solid ground for faith and action. They believed and we believe that Christ died for our sins and was raised again according to the scriptures.

TOPIC FOR APRIL 20.—THEY WHICH MINISTER.—1 Corinthians 9.

Our Young People.

Christian Endeavor Interests and Activities.

Conducted by W. W. Saunders.

C.E. Jubilee Celebrations.

THE Golden Jubilee of C.E. in Australia was not allowed to pass without recognition in most States, special celebrations having been held over the week-end, Feb. 12-14, to mark the occasion fittingly.

Queensland.—Celebrations began in Brisbane with a boat trip to Redcliffe on Saturday. On Sunday, because of a desire not to interfere with the normal activities of Endeavorers in their local churches, celebrations were limited to broadcast sessions over stations 4QG and 4BH. A jubilee tea was held on Monday at 5.45 p.m., at which the national president, Mr. G. Nelson, spoke on the world convention. This was followed by a praise service and a jubilee rally. A splendid address by Mr. A. G. Weller, O.B.E., a message from the State Governor, the presence on the platform of seven members of the first society in Queensland, and the re-enactment of scenes concerning that society, were features that helped to make an enthusiastic and inspirational meeting that will not soon be forgotten.

New South Wales.—Boat trips to Clifton Gardens and Port Macquarie during the day, followed by an evening cruise, began the celebrations in Sydney on Saturday. At Clifton Gardens an open-air rally was conducted, an address being given by Bro. D. Wakeley, State president. A jubilee rally continued the celebrations on Monday. The Premier had been invited, but, unable to attend, sent a most welcome representative in the person of the Hon. G. C. Gollen, M.L.A., who gave greetings both for the Premier and himself, as he was an old Endeavorer. Mr. Henry Bush gave reminiscences of early C.E. happenings. The address was given by Mr. W. L. Jarvis, who spoke on portions of the pledge, "I will strive," and "I will endeavor." His earnest pleading for consecrated, whole-hearted allegiance to Christ and the building of his kingdom, went deep into many hearts and undoubtedly helped to make the meeting a practical success.

Western Australia.—Celebrations in Perth took the form of a well-attended jubilee rally. Vocal items were rendered and C.E. diplomas awarded to successful candidates in efficiency exams. Mr. R. R. Fleming spoke on "Fifty Years of C.E. in W.A." He said he could manage 45 out of the 50 years, 1893 being the year of his signing the junior pledge. He traced the development of the movement, showing that in 1890 there were eight metropolitan and two country societies. There came a period of development, but then a decline which lasted until 1921. However, when in 1928 the national convention was held in Perth, C.E. was lifted to the highest plane in its history in W.A., and it has flourished ever since. He then looked forward to the centenary year, and reminded Endeavorers that it was their duty and privilege to keep the work alive and to ensure an even more successful time for those coming after them. An excellent rally enjoyed by all, was the verdict.

ENDEAVORERS IN CONVENTION CAMPS.

REPORTS have recently come to hand concerning C.E. camps conducted at the deepening of spiritual life conventions at Upwey, Vic., and Kalamunda, W.A., over the Christmas and New Year holiday period. Though somewhat belated, these reports will be of interest to many.

Writing of the camp conducted by the Victorian Churches of Christ C.E. Committee at Upwey, Mr. R. Burns says: "Upwards of 50 Endeavorers from the metropolitan area attended our annual C.E. camp, under the leadership of Miss Rita Roberts, camp mother, and Mr. R. Burns, camp secretary. The campers were helped and inspired by the fine standard of Bible teaching given by the convention speakers. Spiritual fellowship in the camp also proved excellent. Morning and evening meals closed with devotional sessions. Cottage prayer meetings were conducted, and these provided opportunity for expression of thanks for blessing received. A "watchnight" service was attended by 65 campers and friends. As a result of this period "on the mountain," several campers were led to pledge themselves to full consecration to Christ and his service. The lighter side of camp life was provided for by the arranging of a very entertaining camp concert, hikes to places of scenic beauty, and sports. An enjoyable reunion of campers arranged by Mr. Fred. Prittie was held at Collingwood late in February."

The second annual C.E. house party, conducted by the Western Australian Union at Kalamunda, was attended by 48 Endeavorers. These were drawn from 25 churches representing five denominations. Here, also, a happy and profitable time was spent. One of the party writes: "The period I spent at Kalamunda was without exaggeration the happiest period I can remember. It was a wonderful time of fellowship with both the young people of the house party and with God. One great factor which contributed to the deepening of our Christian experience was the privilege of being able to use the little Church of England opposite for quiet communion with Jesus. Many of us learnt in that little church the necessity of prayer and its wonderful power, the results of which were witnessed at our fellowship meetings, when young people rose to testify that they had surrendered to Christ. The evening meetings were an inspiration, but we all agreed that the fellowships in the house party were the crowning events of each day. The inevitable partings came at last, but we were glad to remember, 'Blest is the tie that binds our hearts in Christian love.'"

S.A.

Croydon.—On March 27 Bro. Gemmill, from Maryborough, gave a fine exhortation on "The Soul's Fragrance." Bro. Hart gave the gospel message. Bro. Burns will take up the work for the future.

Ormond.—Bro. C. L. Lang gave a good message at prayer meeting last week. On April 3 he gave a very helpful message to the church on "Illness"; and at gospel service a splendid message on "The Open Road."

Hampton.—On April 3 Bro. Stephenson addressed both services. At night he preached on "Moral Righteousness and the Nation." Miss Lang sang a solo. An offering was taken for the work of the Local Option Alliance.

Brunswick.—On March 29 a lantern lecture, arranged by K.S.P., was given by the B. & F.B.S., 51 being contributed to the society's funds. On April 2 a largely attended complimentary social was tendered Miss May Walker on the approach of her marriage. On morning of April 3 Bro. C. Watson exhorted. At night the service was conducted by the mission band, Mrs. A. J. Fisher presiding and Mrs. W. Jackson preaching. An offering of £1/13/6 was received for Local Option campaign fund.

(Continued on page 220.)

Here and There.

THE following telegram from Queensland reached us on Wednesday of last week, too late for insertion in our issue of Mar. 31: "Despite rain, Sunnybank mission interest growing; sixteen decisions to date.—Chalmers."

For family reasons Bro. H. R. Coventry has asked our Federal F.M. Board to allow him to remain in Australia. We are informed that the Board, in response to the request, has allowed Bro. Coventry extended furlough for twelve months, without salary.

The following note reached us from Albury, N.S.W., on Tuesday:—"Audiences have increased in the Hinrichsen-Morris mission, until on Sunday night the marquee was more than crowded out—an exceedingly encouraging fact in view of the small audience at the start. Much prayer and work should result in many decisions later on."

The Victorian home mission secretary and Dr. Hinrichsen motored to Albury on Sunday morning last, arriving in time for the morning service. The missionaries prevailed upon the doctor to give the address. All were appreciative of Wangaratta church's making its preacher, Bro. R. A. Banks, available to help in the mission for a week. Interest is growing, and audiences are increasing in numbers.

The Ewers-Train mission at Naracoorte, S.A., has entered upon its final week. Attendances have been good throughout, and interest is well maintained. On Lord's day last about 160 listened to a splendid address by Bro. Ewers on "What is the Unpardonable Sin?" At the close a baptismal service was held in the chapel, when five were immersed. The mission concludes next Lord's day, and a thankoffering will be taken at close of evening service.

Our Victorian Social Service Committee requests men of Melbourne metropolitan churches to come to the Christian Guest Home, Oakleigh, on Saturday, April 23, for a working bee. There are numerous jobs for tradesmen of all kinds, gardeners and handymen, and it will be a big economy if these are done by voluntary labor. Experts will be in charge of each kind of work. Those who can come are kindly requested to notify the Social Service Department, 241 Flinders Lane, Melbourne (phone, MX 3683), so that proper arrangements can be made.

At Preston, Vic., six were welcomed into fellowship by letter of transfer on Apr. 3, four from Fairfield and two from Annerley (Qld.). Bro. known in other countries. "We were so glad, but her love to him constrained her to anticipate that event and to pour it on the beloved head now. It was an example worth following. Often lavish expenditure is made at a funeral, that would have been a greater blessing if bestowed on the loved one in life. Posthumous devotion is often too late. To give the Lord something "very precious" for love of him is a sacrifice well-pleasing and acceptable. He regarded it as "a good work" (6). In a materialistic age, things are reckoned at their commercial value. Pure devotion entailing a costly outlay is looked upon as waste. Philanthropy is regarded as the more laudable thing; to give to the poor rather than to expend money upon that sacred head. Let us remember that it was Judas who had this false sense of values, and made the suggestion about the poor. By all means do good to the poor (7), but there is something more highly esteemed of God even than that; it is true devotion to the Lord. Perhaps it was what appeared to Judas as waste that suggested to him the bargain with the chief priests. Had the ointment been sold, he would have had his share (John 12: 6); he would get it by selling his Lord.—G. Goodman.

Bro. A. V. Anderson and Mrs. Glover at the instrument, and the singing was a feature of the anniversary services. April 3, good attendances and addresses by Bro. Fitzgerald, Bro. Langlois, who has resigned the position of Bible school superintendent after five years in office, has been succeeded by Bro. F. Glover, who formerly was leader of junior grade and has rendered splendid service.

At Prahran, Vic., on Apr. 3, Bro. Webb addressed church, Bible school has commenced anniversary practice. A special youth gathering was held, about 80 young people staying to tea. Bro. Keith Jones gave an instructive talk. Presentations were made to Bro. Staley and Sister N. Mathieson for faithful services rendered. At gospel service Bro. Jones delivered an inspiring message on "Power to Become." Sister Miss Searee (South Yarra) rendered two delightful solos. Four young people made the good confession.

At the 76th anniversary of the church at Dawson-st., Ballarat, Vic., on March 27, attendances throughout the day were excellent. A special offering to reduce building debt, taken at morning service, amounted to about £170. On March 30 the anniversary was continued, when more than 200 members met for dinner and for an inspirational service. Postponed Bible school anniversary was held on April 3. Bro. Randall, the special speaker, gave an arresting talk to the young folk on "When the Clock Strikes." At evening service Bro. Neil Field, son of the Bible school secretary, was presented with a gold medal for ten years' unbroken attendance at Bible school. Singing of the children was very pleasing.

The work of the church at Prospect, S.A., is very encouraging. Attendance at all auxiliaries has greatly increased. On March 23 a baptismal service was held. The 45th anniversary of the church was held on March 27. A large number of pioneer members occupied the front seats. Bro. Baker was speaker at both services, and at the gospel service a young man accepted Christ. A fine installation service was conducted by members of K.S.P. club on March 22; Bro. L. G. Bond was speaker. The club presented the church with two beautiful pedestals. On April 2 a social was given in honor of Sister A. Martin and Bro. R. Dunn, prior to their marriage. A presentation of a silver tea service was made on behalf of the church.

On Mar. 27 Albion Bible school, Qld., held its anniversary. At morning service, after a very impressive sermon by Bro. Stirling, two children, including his own son, Campbell, made their confession. Bro. Frank Gason, of Geelong, Vic., had fellowship. Splendid singing was rendered by scholars at evening service. Misses Cane and Burden rendered a duet. Bro. L. J. Sanders, conference president, was preacher. The chapel was filled for the children's demonstration on March 29. A fine programme of singing and dialogue was presented. Bro. Burden addressed the church on April 3. Gospel service was conducted by Bro. D. R. Stirling. At the close of a fine sermon, two young people made their confession. Large meetings at all services continue.

At Parkdale, Vic., on Mar. 22 Bro. L. R. H. Beaumont gave an interesting and instructive illustrated lantern lecture on "Nature Speaks." A farewell social was tendered to Bro. Beaumont on March 30. Bro. P. Sampson presided over the large attendance. The musical programme was well arranged, and three anthems by the choir were splendidly rendered. Speakers on behalf of auxiliaries, non-members and past members, spoke encouraging farewell messages of appreciation. Bro. H. Rees, on behalf of

church and friends, presented a wallet of notes. There were good attendances at Bro. Beaumont's farewell services on April 3. Splendid messages were given. Many Coburg and past members were present. The choir rendered three anthems splendidly, under leadership of Sister Mrs. P. Sampson.

W. Gale writes: "This morning a letter arrived from our youngest church in Victoria saying that seven members are coming to spend Good Friday, morning, afternoon and evening, at conference. Another message arrived saying that a car-load is coming down from the Murray for the evening service, returning in the moonlight—a journey of over 300 miles. Geelong churches expect to bring a delegation of 50. It would be a great experience if many car or van loads from our country churches would come to mingle with our city members to make Good Friday a memorable day. The evening meeting commencing at 7.15 will be held in the Masonic Hall, 25 Collins-st. (near Spring-st.). Those who are coming long distances are especially reminded that the hall only seats 1200. Come early."

ADDRESSES.

T. Edwards (preacher Forestville church, S.A.)—31 East-ave., Millwood Estate.
C. L. Lang (preacher Ormond church, Vic.)—9 Arnott-st., Ormond, S.E.9.
W. S. Lowe (preacher Launceston church, Tas.)—112 Margaret-st., Launceston.
N. G. Noble (preacher Annerley church, Qld.)—1 Princess-st., Annerley-rd., Dutton Park, Brisbane.

College of the Bible.

RETIREMENT OF A. R. MAIN.

MEMBERS of the Board of Management wish to intimate that Bro. A. R. Main, M.A., Principal of the College, has expressed his desire to retire at the end of this year from the position to which he was appointed at the beginning of 1911, after serving as a member of the teaching staff from June, 1907. This decision has been made for reasons of health and in deference to medical advice his resignation has been tendered, which has with much regret been accepted by the Board.

Appreciation of Bro. Main's valuable and distinguished services to the College has been expressed to him and will be recorded in the minutes of the Board. Such will doubtless be affirmed by the next Federal Conference and due acknowledgment made.

It is expected that Bro. Main will continue his association with the Board of Management, and thereby the College will still receive the benefit of his guidance and assistance.

On behalf of the Board of Management,
Robert Lyall, Chairman.

Later there will doubtless be a fitting opportunity to refer to the happy fellowship in service I have had with members of the College Board of Management, Faculty and students, and to the highly appreciated goodwill of the Brotherhood which lies behind the College and supports it. It will be readily understood that it must be hard to sever an association of over thirty years, and difficult for Mrs. Main and myself to leave the College home at Glen Iris which we first occupied at the end of 1910. I am not in ill-health, but it seems desirable now to heed the advice of some years' standing and relinquish the burden of the work. Not a selfish reason, but a belief that College interests also can be better served, prompts my retirement. I hope to continue to act as editor of "The Australian Christian." I trust that the College of the Bible will continue to be greatly blessed in its work.

A. R. Main.

News of the Churches.

TASMANIA.

Hobart (Collins-st.).—During past year members contributed £50 for work overseas. At gospel service on March 27, Bro. L. A. Bowes gave a searching address on "The Greatest in the Kingdom." A girl from Bible school made the good confession. On March 28 Bro. M. Taylor gave a microscopic lecture to young people's guild.

Launceston.—On March 23 the sisters' guild and auxiliary held a welcome afternoon to the preacher's wife, Mrs. W. S. Lowe. A large number of gifts to stock her pantry were brought. Meetings are growing each Lord's day, many strangers attending. Evening service on March 27 was the largest for a considerable time. Bro. Lowe preached powerfully on "Trifling with God." Miss Crooks and Mr. Rowlings were baptised. 120 were present at worship service on April 3. Bro. Berry, from Perth, W.A., presided. Bro. J. E. Thomas, from Invermay, inspired all with a message from Col. 3: 10. Gospel meeting was splendidly attended, Bro. Lowe's topic being "What the Churches of Christ Believe." On March 28, a social was held to bid farewell to Sister Mrs. H. Scott Brown who, with Mr. Brown, has left to reside in Wangaratta. Presentations were made from choir and church.

WESTERN AUSTRALIA.

Collie.—Meetings were encouraging at both Collie and Ewington on March 27. A young man confessed Christ at close of Bro. W. H. Nightingale's gospel address. Five more pupils were added to Bible school for the day. Mrs. Newburn and daughters Jean and Nellie were transferred to Shenton Park church.

Bassendean.—Attendances have improved. Church auxiliaries are faithfully maintaining their work. Bible school reports increase of 20 new scholars this month. Generous giving maintains church finances, and considerable amounts have been given for brotherhood needs and local appeals. Mr. H. Gray visited Fremantle for a week's inspirational services. Mr. Raymond took Sunday evening service at Bassendean.

More reverence, care, appreciation and fellowship.

II. The Deity of the Holy Spirit.

1. The Holy Spirit has the titles of Deity: "Lord the Spirit," 2 Cor. 3: 8; "Spirit of the Living God," 2 Cor. 3: 3, etc. "Spirit of God," Matt. 3: 16.
2. The Holy Spirit has the attributes of Deity. Eternal, Heb. 9: 14. Omnipresent, Psa. 139: 7-10. Omnipotent, Job. 26: 13. Matt. 28: 19.

Gympie.—Services were well maintained. During the month Monkland reported eight new scholars and Gympie two in the Bible schools. An enthusiastic band of workers have painted Monkland chapel, and work is now in hand on the erection of a fence. On March 27 members of junior Red Cross paraded, and took part in the service. Bro. Vanham spoke on "The Red Cross Man of the Bible." The ladies' guild has resumed meetings after recess.

SOUTH AUSTRALIA.

York.—Mrs. Cakelbread, from Grote-st., and Bro. Murray Glastonbury, from Ungarra, were recently received into fellowship. On Mar. 17 Bro. H. Butler delivered an interesting lantern lecture on "The Crisis in China: Its Causes and Cure." March 20 was re-opening day for Bible school, junior Endeavorers and young worshippers' league.

Port Elliott.—Sunday morning breaking of bread service at 9.45 will continue until Easter Sunday. The local members have offered unsolicited to hand over £5 to Victor Harbour building fund.

Goolwa.—Miss Marion Newell was immersed on morning of April 3, and received into fellowship by Bro. Manning. At night a truck-load journeyed from Mt. Compass with Bro. Cliff Killisier and took the evening service.

Queenstown.—On April 3, at morning service, Bro. Foote, Jr., gave the exhortation. At evening service Bro. L. Partington preached. On April 2 the sunshine club commenced activities after a long period; there were over 60 present. Bro. W. Adair gave a talk and the programme was followed by supper.

Adelaide (Grote-st.).—On March 29 a very successful men's banquet was held. About 50 men of the church sat to a sumptuous spread provided by the ladies. On April 3 Bro. Schwab spoke at both services, in the morning on "The Grand Trio"; evening, "Christ's Challenge to Poor Congregations." At an after-church meeting at the morning service, it was decided to invite Bro. Hinrichsen to hold a mission at Grote-st.

Berri and Winkle.—At harvest festival services at Winkle on March 20, Bro. Holland spoke at both services. Sunday schools at Berri and Winkle have re-opened. Harvest thanksgiving services were held at Berri on March 27. At evening service Bro. Holland spoke on "Whatever a Man Soweth." The building was crowded. Mrs. Hughes rendered a delightful solo. Endeavorers at Winkle held an enjoyable social on March 21.

Norwood.—On March 20 Bro. A. C. Rankine made reference to the passing of Sister Mrs. Neville on March 17. She was one of the oldest members in connection with the church. Bro. Anderson was speaker at all services on Mar. 27. Bro. A. J. Ingham has been assisting the church at mid-week prayer meetings. On April 3 Bro. E. G. Warren, of Broken Hill, presided, and Bro. Anderson delivered very helpful messages.

Mt. Compass.—Harvest thanksgiving services were held on March 20. There was a fine display of gifts, which were afterwards taken to blind institution. On March 24 a young lady from the Bible school was baptised. A re-arrangement concerning the monthly Sunday night meetings at Cleland's Gully has become necessary because of the removal from the district of the family in whose home the meetings have been held.

Cottonville.—The Bible school has recommenced after being closed for over three months because of the paralysis epidemic. A social on March 19 was well attended and enjoyed. Bro. Hollams has conducted special evangelistic services at Aldgate Valley during the month, and the pulpit here has been acceptably filled by Bren. F. Fisher, R. Knight, H. Bronce and Jas. Butler, who are thanked for their willing help. Bro. Ken. Gloyd, a son of our esteemed church secretary, received the home-call on March 28. Sympathy is expressed to the bereaved ones.

Dalwick.—Bren. Rankine, Crosby and Don Boiler have relieved in pulpit while Bro. Norris was conducting a mission at Stirling. During the absence of Bible school superintendent (Bro. Kentish) on holiday with Mrs. Kentish at Port Lincoln, Bro. West, recently transferred from Brisbane, has been acting superintendent. Renovation of kinder room by Sister Miss Alice Kentish and helpers has been completed and has made a vast improvement. Staining and varnishing of chapel benches (formerly unstained) has been done at several working bees.

Forestville.—Work during past month has been going along well; attendances and interest maintained. Bible school and Endeavor societies have resumed activities after recess owing to paralysis epidemic. Bro. A. J. Ingham faithfully occupied the platform for the month, and his messages were greatly appreciated. The church recently invited Bro. Theo. Edwards to accept the pastorate of the church, and he commenced his ministry on April 3, preaching morning and evening to good congregations.

Hindmarsh.—On April 3, at morning worship, there were 125 present, when Bro. W. W. Saunders' topic was "The Christ of the New Testament." In the evening his gospel message was "Christ as the Son of God." The choir helped with an anthem, and Miss Thelma Pierce sang a solo. Attendances of young worshippers at gospel meeting show improvement (they have been in recess since the epidemic). On Thursday last the officers of the church tendered a social to leaders of all auxiliaries. A happy time of fellowship was spent. Supper was served in the kinder hall, after which Bro. A. E. Brown, of Croydon, gave an inspirational address. On Friday evening the young worshippers' league held a social.

Nailsworth.—On March 27 the Endeavorers held their anniversary. Special singing was rendered by an Endeavor choir, and duets and solos were given by Endeavorers. This was followed by the annual rally held in the chapel on March 28. A fine address was given by Bro. H. B. Manning, of Mile End. A good number of Endeavorers from other churches were present. Supper was served. Bro. and Sister Mauger, Allen and Jessie, were received into fellowship on March 27. J.C.E. resumed after many weeks' recess. Fellowship with several visitors has been enjoyed during the month. Bro. Len. Thomas has been transferred on business to the West Coast. He is much missed by the young folk of the church. The work of church and auxiliaries is going along steadily.

VICTORIA.

Ascot Vale.—Mr. C. W. Thomas has commenced his ministry with the church, and a welcome meeting has been given him and his family.

Emerald East.—Mr. Cox, who will be the speaker for the church, addressed fine meetings in the chapel morning and evening on April 3.

Melbourne (Swanston-st.).—Enjoyable meetings were held on April 3. Bro. Scambler preached at both services. Amongst visitors were Bro. and Sister Mauger and friends, from Adelaide, S.A.

Croydon.—On March 27 Bro. Gemmill, from Maryborough, gave a fine exhortation on "The Soul's Fragrance." Bro. Hart gave the gospel message. Bro. Burns will take up the work for the future.

Ormond.—Bro. C. L. Lang gave a good message at prayer meeting last week. On April 3 he gave a very helpful message to the church on "Elms"; and at gospel service a splendid message on "The Open Road."

Hampton.—On April 3 Bro. Stephenson addressed both services. At night he preached on "Moral Righteousness and the Nation." Miss Lang sang a solo. An offering was taken for the work of the Local Option Alliance.

Brunswick.—On March 29 a lantern lecture, arranged by K.S.P., was given by the B. & F.B.S., £1 being contributed to the society's funds. On April 2 a largely attended complimentary social was tendered Miss May Walker on the approach of her marriage. On morning of April 3 Bro. C. Watson exhorted. At night the service was conducted by the mission band, Mrs. A. J. Fisher presiding and Mrs. W. Jackson preaching. An offering of £1/13/6 was received for Local Option campaign fund.

(Continued on page 220.)

Foreign Missions.

Conducted by

A. Anderson, 261 Magill Rd., Tramere, S.A.

MISS VAWSER ARRIVES HOME.

AFTER a pleasant voyage Miss Vawser arrived in Adelaide by the s.s. "Strathaird" on Saturday, March 26. Unfortunately a passenger was taken off at Fremantle and died ere the ship arrived in Adelaide. The doctors diagnosed the case as small-pox, and tourist passengers were transferred to the quarantine station on Torrens Island. On Monday a few of the passengers were released under surveillance. Miss Vawser being among the number. Extra work prior to her departure from India made her somewhat tired, but the benefit of the sea journey has shown itself already. She speaks most highly of arrangements made for passengers during their time on the island. After spending two weeks at home Miss Vawser will proceed to Melbourne and be present at conference, and then on to Tasmania, visiting the churches, and thence to Queensland. She has brought another set of movie films, and will show them during her visits to the churches.

DR. AND MRS. MICHAEL.

DR. MICHAEL sends greetings to the brotherhood. He states that work on the new lungabow is not yet completed. It has gone much slower than anticipated. This will be their new home when they return from Mahabeshwar. During the short time they have had in India they have been able to visit the main centres of our work. Language has been grappled with, and he says they are beginning to understand a word here and there; but adds, "We have never made as many gestures in our lives before." Dr. Michael has written his early impressions for the page:—

Although it is only about two months since the date of our departure from Fremantle, it seems that a much greater period has passed by. Into this time much has been crowded. An endeavor will be made to sort out and pass on a few of our early impressions.

Our first sight of India was from the deck of the "Strathaird," after having left Ceylon. The ship sailed in sight of land practically all the way up the coast, and its vast mountain ranges presented a very impressive sight. It was not a small village, but the large city of Bombay, where we first set foot in India. Bombay appeared to us to be a queer mixture of what we had been used to with what one might have expected to find. On the one hand there were the electric trains, trams, motor-cars and big city shops, and on the other the Indian people, with their dark skins, peculiar dress, strange language and customs, the tongas and victorias, and so on.

But after having left Bombay, and passed further inland, we beheld India as a land of villages. Its vast population might lead one to expect to find a land thickly populated on every hand, whereas in our part of India at any rate, outside of the few big cities, one travels for miles at times across barren or scrub country, without seeing a soul, and then amidst a small clump of trees comes across a village, often only a few hundred yards square, but here the people are clustered in amazing numbers, and live in mud huts—the whole picture appears to the newcomer to bear at least a resemblance to a mass of ruins. The extreme poverty of the people cries out, and must considerably hamper efforts to render medical assistance.

The greater part of our time in India so far has been spent at Baramati, where we have been doing language study, but opportunities

have been afforded for paying at least a short visit to each of our other main stations, Dhond, Shrigonda and Diksal, as well as to several outlying villages where we have some interest. In some of these we have Indian preachers stationed; in others, Indian Christian school teachers.

On every hand the work seems fairly difficult. The religions and customs of the people are deeply rooted. Wherever we have been, however, there seem to have been quite a number willing to come and listen to the message, and in general sympathetic with the Christian cause. Some will even discuss Bible stories, but are yet unwilling to take the big step of standing out for Christ. This is not altogether surprising when it is known how the people tend to act to quite a degree as a village rather than as individuals, and what it costs a person to become a Christian.

However, the seed is being sown, and it seems to me that especially that sown among the children, whether it be in the schools, the homes, along with medical aid, or in general evangelistic work, must surely bear a golden harvest. It is for this that we ask you to pray.—L. J. Michael.

REMINISCENCE.

LOOKING over old correspondence of the late Mary Thompson, we came across a letter which revealed that a lion's heart was enclosed in a very frail body. It has been said that every real Christian is, or should be, a potential martyr. She would willingly have suffered martyrdom if Christ were glorified thereby and his cause extended. Shortly before her death she remarked, "I am willing to do or suffer anything if his name be glorified." Her letter of more than ten years ago reveals the same steadfast courage and faith:—

Yesterday I heard that some of our members living forty miles from here were being annoyed by the Nationalistic Party. I was not at all surprised, and am looking for unpleasant developments here in the near future. It would be strange if nothing happened after the falsehoods that have been circulated against the Government amongst ignorant villagers. The minds of the young are being poisoned, and many of us feel that we are living in critical times.

We have not had our usual rainfall, and there is a great deal of unemployment, so people who would not otherwise listen to agitators are worked upon. I am writing this to you, so that if you should hear sad tales from here you will know that it has not come as a surprise.

Death has no terror for me, as lately work has often been an effort, but I still feel it a privilege to be here amongst these needy ones.

Especially I feel anxious about our little flock, as all the Christians of much experience are away. Most of our members are grandchildren of tender years, either in school or just starting work. We have several women whose husbands are working in other places and just get here occasionally. The McGavrans leave in May on furlough, and as far as I know I will be the only foreigner left here except an Alsatian priest who has no love for Protestants. I see very little of him, as he officiates in other places as well as Harda. So our only hope is in God, and we gladly leave all to his wisdom and guidance.—M. Thompson.

THE MINISTRY OF HEALING.

IN preparation for the meetings of International Missionary Council, the Christian Medical Association of India, Burma and Ceylon met to discuss and clarify their position as Christian doctors in a non-Christian land. Their revised basis statement is worthy of careful consideration by every Christian in the homeland.

"It is our conviction that the ministry of healing is an integral part of the work of the Christian church, whose mission it is to make known God as revealed in Jesus Christ. Christ affirmed that the works which he did testified that the Father had sent him. His ministry of healing was an expression of the compassion and love of God toward man and of the worth of man in God's sight.

"The church, which is the body of Christ, should reveal God also by that ministry of healing which Christ taught his disciples and commanded them to carry out in order to proclaim that the kingdom of God is come nigh unto man. It is therefore the duty of the church to develop Christian medical work as a natural and vital expression of the spirit of Christ. A return to the ministry of healing as an integral part of the work of the church will enrich her spiritual life and make the testimony of the church more powerful and complete in revealing God the Father going out in love and compassion to meet human need and suffering."

Appreciation of Bro. Main's valuable and distinguished services to the College has been expressed to him and will be recorded in the minutes of the Board. Such will doubtless be affirmed by the next Federal Conference and due acknowledgment made.

It is expected that Bro. Main will continue his association with the Board of Management, and thereby the College will still receive the benefit of his guidance and assistance.

On behalf of the Board of Management,
Robert Lyall, Chairman.

Later there will doubtless be a...

LAST WEEK, AND NEXT WEEK

Temptation to spend money on things that, strictly speaking, are unnecessary, comes often to us all. Looking back on last week: did you have a chance to save? (And did you take it?)

Make a weekly bank deposit, even if it takes an effort. It is the only way to progress.

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The Holy Spirit.

Study No. 2.—The Personality and Deity of the Spirit.

Introduction.—Right relationship to the Spirit depends upon right understanding of nature and character.

I. The Personality of the Spirit.

1. Preliminary considerations.

(a) The word "spirit" used of "wind," Amos 4: 13 (R.V.M.) and John 3: 8. May mean invisible, inanimate force, influence or condition.

(b) "Spirit" used of living beings who are otherwise invisible. God (John 4: 24). Angels (Heb. 1: 14). Evil spirits (Mark 5: 13).

(c) Tests of personality: Intelligence, will, feeling.

2. Proofs of personality of the Holy Spirit.

(a) Use of personal pronoun. John 16: 13, etc.

(b) Characteristics of personality:

Knowledge, 1 Cor. 2: 10, 11.

Will, 1 Cor. 12: 11.

Intellect or mind, Rom. 8: 27.

Emotions: Love, Rom. 15: 30.

Grief, Eph. 4: 30.

(c) Acts of personality:

Searches, 1 Cor. 2: 10.

Reveals, Eph. 3: 5.

Reproves, John 16: 13.

Commands, Acts 16: 16.

Speaks, 1 Tim. 4: 1.

Strives, Gen. 6: 3.

Leads, Gal. 5: 22.

(d) Offices of personality:

Comforter, John 16: 15, 17.

Pleading with, Rev. 22: 17.

Advocate, Heb. 10: 5.

Intercessor, Rom. 8: 26.

Anointing, 1 John 2: 20.

(e) Treatment of personality:

We may: Grieve him, Eph. 4: 30; Blaspheme, Matt. 12: 3; Resist him, Acts 7: 51; Tempt him, Acts 5: 9; Lie to him, Acts 5: 3; Do despite to him, Heb. 10: 29.

3. Effects of this doctrine:

More reverence, care, appreciation and fellowship.

II. The Deity of the Holy Spirit.

1. The Holy Spirit has the titles of Deity:

"Lord the Spirit," 2 Cor. 3: 8.

"Spirit of the Living God," 2 Cor. 3: 3, etc.

"Spirit of God," Matt. 3: 16.

2. The Holy Spirit has the attributes of Deity.

Eternal, Heb. 9: 14.

Omnipresent, Psa. 139: 7-10.

Omnipotent, Job. 26: 13.

Holy, Matt. 28: 19.

Omniscient, 1 Cor. 2: 9-11.

3. The Holy Spirit performs the work of Deity:

Creation, Job 33: 4.

Salvation, Titus 3: 5.

Inspiration, 2 Peter 1: 21.

Miracles, Rom. 15: 19.

Conclusion.—This divine person completes the threefold Godhead, shares the divine work, fulfills the divine blessing.

Do not limit his personality by your own.

—A. J. Fisher.

"A good many people are afraid of the word 'enthusiasm.' Do you know what that word means? It means 'in God.' The person who is 'in God' surely will be filled with enthusiasm." —D. L. Moody.

Victorian News-letter.

A. W. Connor.

Anzac Day.

VICTORIA'S observance of this day has differed from that in other States. Efforts to introduce a new style, in which hotels and amusement halls, etc., could carry on "business as usual," have been going on for a long time, but have not found official support from the League. But this year, after much debate it has been decided that the service at the Shrine is to cease to be a "service" and is to be a civic commemoration. The Roman Catholic and Jewish men will be able to attend it, so they affirm, without violating their conscience. The exclusion of the acts of worship has displeased others, and protests are the order of the day. A diluted form of religion, in the singing of "Lead, kindly Light," and two minutes of silent prayer, is part of the observance. Sir Harry Chauvel, the leader of the march, has resigned. He says it is a retrograde step. "We are a Christian nation and ought not to allow ourselves to be persuaded to eliminate all Christian sentiment from the ceremony." There will be room for difference of opinion over the matter. We can only hope that this change will not be the forerunner of the one mentioned, and which has been sought by many for a long time.

Evangelism.

The coming of a holiday allowed me to share in the thrilling close of the Ballarat mission. As one who knew Albury and its contrast from Ballarat, I felt how much the missionaries would need the prayerful support of all. This little reference to a great task just ended, and a hard task entered upon, is to enlist all in a league of prayer for the mission group in their task.

In other spheres work goes on quietly, and we await conference to see what the year has shown. World conditions are so chaotic, and it is hard to know what is the right way in international affairs. But the saving and nurturing of souls must ever remain as the church's task. We must "carry on."

A Cartoon that Preaches.

The daily press comes in for criticism often, but on the whole it compares well with papers elsewhere. In a recent issue of the "Argus," Mr. Armstrong, the cartoonist, had a cartoon apropos of the complaints made concerning the admission of so much "muck" in books and papers from other lands. In the cartoon a Custom's House censor is shown censoring "literary, educational and poetical works," which will be read and studied by the few. While engaged on this task, under his widespread legs is marching a procession—"Imported Maudlin Nosh," "Salacious Magazines" from abroad, "Rancid Romances," "Crimes and Horrors," all having been given "shore leave." In a telling way the artist has drawn attention to a topic of great and vital interest. It is not only a sermon, but a sermon that challenges. We have no love for dictators, but in such realms one wishes we had one for the sake of our youth.

Our "Youth Week" coming on is a reminder of the enemies of the clean mind who are to be met. Sunday school and youth work are now returning to normal after the break which in some districts was so serious. The fear is that it will show adversely in the year's report. A tribute is due to the way in which teachers tried to meet the need as it arose.

SACRIFICE.

THOUGH love repins and reason chafe,
There came a voice without reply,—
"Thy man's perdition to be safe,
When for the truth he ought to die."
—Emerson.

Prayer Corner.

Conducted by G. J. Andrews.

"EVERY THING BY PRAYER."

HE that loveth little prayeth little; he that loveth much prayeth much.—Augustine.

NEVER FAIL YOUR FRIEND!

"A friend in need is a friend indeed," and often, all unexpectedly, occasions arise which prove an acid-test of friendship. We are all so humanly interdependent. It is a dreadful thing to fail in our filial and social obligations; to prove really helpless before the demands of love and friendship. Indeed, the Lord's people should never thus fail. If a friend seeks our aid, maybe because of the needs of his friend, then let us not dispose ourselves as though we had not God as our Friend.

"And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? 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: 5-13).

"Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble." —Melancthon.

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News of the Churches.

(Continued from page 217.)

Dandenong.—Scholars of Sunday school enjoyed themselves at annual picnic at Oakwood Park on March 28. Bro. J. W. Lewis delivered inspiring addresses on "The New Message" and "Laying Up Treasure" to good attendances on April 3.

Red Cliffs.—Bro. J. K. Martin gave good messages on March 27. Sunday school resumed on April 3, after three months' recess. Bren. A. B. West and P. G. Hurren gave the addresses on April 3. A number of visitors have been present at recent services.

Dimboola.—Bro. R. McPherson was preacher on March 27 and Bro. J. Methven on April 3. Bro. and Sister Atkinson, of Cameroongunga, accompanied by Bro. G. Miller, visited the aborigines at Dimboola and at Antwerp, 11 miles distant, on afternoon of April 3.

Ararat.—On April 3 a young man was baptised at evening service by Bro. Wigney. Sister Mrs. Ely is in Ararat Hospital, having undergone an operation, and is progressing favorably. Services are fairly well attended, and exhortations by Bro. Wigney well appreciated. A few visitors were at evening service.

Fitzroy (Gore-st.).—Bro. Chislett spoke morning and evening on March 3. Gospel service attendance was good. Sympathy is felt for Sister Chislett in her ill-health. Junior Christian Endeavorers are starting practice for their anniversary. Bro. Hince is doing fine work as superintendent of Sunday school.

East Kew.—Bible school anniversary services were held on March 27 and April 3. Visiting speakers were Bren. R. Morris, Bennett (Yarra-ville Baptist church), J. Turner, Krohn (Prahran Congregational church) and Dr. Hinrichsen. All services were well attended. The splendid singing by the children's choir was appreciated.

Reservoir.—Morning services were well attended during March. Bren. Chately, Hing, Foster and L. Lofts brought messages. Interest in the district is increasing as work on building shows progress. Members of C.M.A., led by Bro. Morris, have helped faithfully each Saturday, but there is still plenty of skilled work to do ere members can meet in their church home.

Caulfield (Bambra-rd.).—At worship service on April 3 a challenging message was given by Bro. Clipstone on "If we Follow God—What?" At a special young people's service at night Sister Violet was speaker. The church mourns the passing of Sister Moyle in her 83rd year. Sympathy is extended to Bro. Davey, sen., in the home-call of his brother, Bro. P. A. Davey, in U.S.A.

Donecaster.—On evening of March 27, two young men from the Bible school made the good confession. On March 22 Miss Gwen Owen was given a kitchen tea, and on the following Thursday was tendered a complimentary social by the church, at which a presentation was made, prior to her marriage to Mr. C. Dixon, who received a gift from the Triangle Cricket Club.

Castlemaine.—A goodly collection of vegetables and fruits were presented for harvest thanksgiving on March 20. These were afterwards distributed among needy folk and the local hospital. Bro. Baker gave suitable messages to large congregations. C.E. sunshine committee have visited homes of stay-in folk and conducted meetings. Bible school is practising for anniversary.

Burnley.—Splendid services have continued during past week, morning meetings especially being well attended. On April 3, at gospel service, a brother and daughter were baptised. Bible school teachers enjoyed a happy picnic on Labor Day. All auxiliaries are progressing well. Sunday school is building up again after enforced closure. The kindergarten room is being painted and renovated.

Dunolly.—On March 16 a boys' club was formed, keen interest being manifested. On March 27 Bro. McKenzie, of Bet Bet, spoke morning and evening. His morning message on "Logic of Love," proved very helpful. His evening address on "What is it to be a Christian?" was also greatly appreciated. Bro. McKenzie also gave a message in song. Sister Treble is improving after a long illness.

Northcote.—The junior, intermediate and young people's C.E. societies combined to celebrate their anniversaries on April 2 and 3. A basket tea and devotional meeting on the Saturday and special evening service on the Sunday were very well attended, many visitors being present. Items rendered, reports received, messages given and fellowship experienced made the occasion abundantly worth while.

Echuca.—On March 27 Bro. Thurrowgood spoke at worship and preached a fine message at night on "Three Words Addressed to God." At worship on April 3 Bro. Kelly, of Nathalia, presided. Sister Miss Tewkesbury, of Hornsby, N.S.W., was also among visitors. At night Bro. Thurrowgood delivered a good address entitled "Four Words Addressed to Man." An enjoyable time was spent at first anniversary social of Y.P.S.C.E. on March 30.

St. Arnaud.—An I.C.E. society has been formed with Sister Pratt superintendent. This society spent a happy social evening at the home of Bro. and Sister Pratt on March 22. Sister W. Vernon, who underwent an operation recently, is progressing favorably. A memorial service was held for late Sister Stringer on March 27. Bro. Pratt preached an impressive sermon. A trio was rendered by Bro. and Sister Pratt and Miss Lorna Grigg.

Oakleigh.—Meetings are very encouraging, morning attendances being splendid and those in evening very fair. Many strangers have been coming. Bro. Mudge has given fine discourses. Altogether a wonderful and happy fellowship has been experienced at all meetings. At annual business meeting of the church all officers were re-appointed. The young people's clubs have functioned very happily. Auxiliaries are in good condition. Kindergarten has started again after the long spell.

Gardenvale.—On April 2 Bro. Sumpton and teachers organised a house-to-house drive to enrol new scholars, resulting in two new scholars and two added to cradle roll. The drive is to continue. On April 3 Bro. H. Saunders, from Lygon-st., at both services gave splendid messages. A solo was nicely rendered by Sister Barnes, from Latrobe-ter., Geelong. Sister Scott is recovering from her accident, and Sister Powell's daughter is making good progress after operation.

Moreland.—During Bro. Mathieson's absence on holidays Bren. Hart, Moroney and Abercrombie capably carried out preaching appointments. P.B.P. conducted mid-week meeting on March 22. A bright and instructive demonstration was presented by C.E. societies on March 23. Y.P.S.C.E. picnic on March 28 was enjoyed. Bro. Mathieson gave helpful addresses on April 3. Attendances were good, and many visitors from distant places were welcomed. Sister Mrs. Ratcliffe rendered a solo at gospel service.

Horsham.—The annual meeting of members on March 31 had best attendance for years. A good year of progress was reported. Officers for ensuing year were inducted by Bro. J. Methven at morning service on April 3. Elders, Bren. F. Sherriff, G. Miller; deacons, Bren. J. Butler, A. Marshmann, H. Oliver, B. Berry, A. Harmer, A. McDonald, H. Hatley, S. J. Abernethy. Bro. J. Earle, of Warracknabeal, preached at night. Bro. and Sister Atkinson, of Cameroongunga, sang two duets which were highly appreciated.

Baywater.—On March 27 the harvest thanksgiving festival was held. Bro. Quirk, of Halwyn church, spoke at morning and afternoon meetings. Bro. Edwards delivered the message in the evening. The afternoon offer-

ing was given to social service; the splendid gifts of fruit and vegetables to Melbourne City Mission. Mr. F. Griggs, of Papua, gave a very interesting talk on his missionary experiences to the Endeavorers. Mr. E. R. Charles, Sunday school superintendent, is having a well-earned rest at Hepburn Springs.

Chelsea.—On March 27 a visit from Bro. and Sister Mathieson and Bro. and Sister G. Woodbridge was enjoyed, and both brethren assisted at worship service. Meetings have fallen off slightly the last few weeks; some members are away on holidays. Sister Mrs. Darvell is still too sick to attend services, but is recovering. The kindergarten has resumed. Bro. Watson's messages are very helpful. Two members have been lost by transfer. On March 31 the Army captains and a number of visitors attended the women's guild.

Geelong.—Well attended services were held on March 27, many visitors being welcomed. Bro. D. Stewart spoke inspiringly at both services. The choir ably assisted. Bible school reports splendid attendances since restrictions lifted. Bible school picnic at Eastern Gardens on April 2 was very enjoyable. On April 3 Bro. D. Stewart gave a fine exhortation to a splendid meeting. Evening theme was "The King in Tears." Bro. and Sister Stewart rendered a duet. Midweek prayer and Bible study meetings are appreciated by all who attend.

Hawthorn.—Attendances morning and evening are increasing. At both services of March 27 and April 5 Bro. Neighbour was speaker. On April 3 a young man was baptised and one of the Bible school girls confessed Christ. Sunday school has begun practising for anniversary. Endeavor societies are showing increased attendances. Sickness is very prevalent. Best wishes are extended to Miss L. Earle and Mr. C. Tidd, who were married recently. Mr. Milne gave an interesting talk on "Food and Health" at the last meeting of the men's fellowship.

Middle Park.—On March 26 the Bible school held a social evening, when prizes for previous year were distributed. Bro. Robinson addressed both services on March 27. At night a young girl made the good confession. At morning service on April 3 a message from Bro. Brooke, of South Melbourne, was appreciated. Words of farewell and best wishes were expressed to Sister Miss Honeybone, leaving shortly for Canada. There was a baptismal service at close of gospel meeting, followed by a session of community singing under leadership of Bro. Stan. Annear.

Hamilton.—On March 20 Bro. Garland spoke at gospel service on "Does it Matter what a Man Believes?" Bro. Whelland, of Ringwood, was a visitor. On March 27, harvest thanksgiving day, Bro. Garland addressed the church, and at gospel service spoke on "Sowing and Reaping." Both services were greatly enjoyed by a big number. On Monday harvest thanksgiving was continued with a musical evening and sale of gifts, which brought a nice sum towards building fund. On April 2 the Sunday school picnic was held enjoyably. At gospel service on April 3, Bro. Garland spoke on "Christ's Steadfast Determination."

Gardiner.—Average attendances for March were as follows: Morning, 187; evening, 229. 11 were added to the church. Present membership now is 323. Bro. A. R. Main exhorted on morning of March 27, and Bro. Hagger preached at night on "Homes of the Right Kind." One of the Sunday school boys made the good confession. On April 3 Bro. Hagger spoke at both services to continued large congregations. Sister Miss Sharp, missionary on furlough from China, was amongst visitors; also Dr. Mrs. and Miss Verco, from Sydney. One youth was baptised and another confessed Christ at evening service.

Berwick.—The harvest festival was held on March 20. The goods were later sold, and proceeds sent to social service department. Endeavorers enjoyed a visit to Black Rock C.E.

society, on afternoon and evening of March 26. Walks, swimming and tennis took up the afternoon, and in the evening an inspirational fellowship meeting was held, and supper was served. The address at morning meeting on March 27 was given by Bro. Robertson, representing Local Option Alliance. The church appreciates the efforts of those responsible for maintaining flower and fern decorations in chapel. After the meeting on April 3, Bro. G. Herring was baptised.

West Preston.—At a specially convened meeting of the church, it was unanimously decided to invite Bro. W. Wigney, of Ararat, to labor with the church. In the meantime work is being ably carried on by local brethren. At annual business meeting of Bible school Bro. J. Berry was appointed secretary. Bro. C. Watson is superintendent and leader of the Bible class, which is a feature of the work, with average attendance of 40. Meetings were well attended on April 3. Mr. Crawshaw, representing Mission to Lepers, was morning speaker. The theme at evangelistic service was "Imperfect Obedience." Bro. C. Watson was speaker. There was one confession.

Carlton (Lygon-st.).—An afternoon outing at Fitzroy Gardens, followed by a social evening in the lecture hall of the chapel, was held on April 2 in connection with the New Century Bible Class. On April 3 Bro. S. R. Baker spoke in morning on "The Unconscious Glories of Calvary." At evening service his subject was "Christ's Second Coming." The Bible class was addressed by Bro. Baker on "The Fire of Anger." Attendance was good. Special efforts are being made to bring numbers up to 200 by anniversary in May. During the day a young lady was received by baptism, and a young man by letter from Lake-st., Perth. Two young ladies responded to the invitation at gospel service.

NEW SOUTH WALES.

Lane Cove.—Y.P.S.C.E. held a musicale on March 31. A splendid programme was rendered, proceeds amounting to £5/10/6. On April 3 the church began a week's special meetings for spiritual uplift. Several strangers attended gospel service. Bro. Alcorn gave an exposition of Isaiah 53. A young man made the good confession.

Marrickville.—On morning of April 3 there was a good meeting, a number of visitors being present. There was a record attendance at Bible school picnic at Neilsen Park on April 2; also a record at Bible school next day, 171 being present. Bro. Wakeley's evening address on "Public Enemy No. 1" was a powerful indictment of the gambling evil.

North Sydney.—On March 27 the morning address by Bro. Harward was greatly appreciated. On 29th a church social was held. On April 3 gospel service was conducted by Bro. Paternoster as monthly question night. One confession was taken, and numerous visitors were present. The men of the church have been busy painting school room.

Chatswood.—At good services on April 3 help-addresses were given by Bro. Whelan morning and evening. Two additional elders, Bro. H. W. Cust and W. Macindoe, were set apart. Mr. Purkiss was elected to diaconate. A hap-tised believer was received in the morning, and a lady was baptised at night. Bro. and Sister Coward, from Charters Towers, were present.

Burwood.—On March 21 the P.B.P. club held a happy party, to which they invited the young men of the church. An enjoyable social on March 26 was attended by young people from Ashfield, Epping, South Strathfield, City Temple, and Burwood. On morning of March 27 Mr. H. H. Coventry was the speaker. He also gave an interesting talk at Sunday school. Mr. Arnold's evening topic was "The Price of Sleep."

Kingsford.—Meetings have been well attended; average of 30 members breaking bread

for month. Gospel meetings are bright; Bro. Flood's evening subject on April 3 was "Cosmos from Chaos." Ladies' guild held a social to assist aged women's home and raised £3/15/-, and presented a parcel of linen. Bro. Coventry gave a lantern lecture at rally on March 31. Ten new scholars joined Bible school during last month, and attendances are good. Two baptised believers were received into fellowship on March 26.

Rockdale.—A farewell social was tendered Bro. and Sister Carter on April 2, and a welcome back extended to Bro. Priestley, he having returned from three months in Newcastle district. Bro. Carter filled the platform very ably during his absence. A presentation of a Bible dictionary was made during the evening, and the women's fellowship presented Sister Carter with a cut-glass vase in appreciation of her help. On April 3 Bro. Priestley exhorted, and at night to a good meeting gave a stirring message. A Bible school scholar decided for Christ.

Mosman.—Bro. Greenhalgh concluded Bible crusade (commenced March 20) on April 3; the campaign has created great interest. The gospel messages were forcible and fearless. A lady and a young man confessed Christ, the latter being baptised on April 3. On March 27 G. E. Burns exhorted on "The Christian's Attitude to the Word of God"; Mrs. Dale, of Melbourne, was a visitor. On April 3 Bro. Fred Button spoke from Romans 12: 1; at night Bro. Greenhalgh's final campaign address, "The Challenge of New Testament Christianity," was supported by his own solo.

Auburn.—Since the coming of Bro. Davis the church has had a spirit of revival. Interest in all services is increasing and Lord's day attendances are growing. Two young people were recently baptised and received into fellowship. Bible school anniversary was held on March 27 and April 3. Special singing and elocutionary items by scholars and teachers, assisted by orchestra, were enjoyed by large congregations. Bro. E. Davis and R. Greenhalgh were the special speakers, and the prizes were distributed by Mrs. Davis to the kindergarten, and by Bro. E. Davis to the senior department.

EASTER READING.

"New Light on the Crucifixion," A. T. Schofield, 1/6; "The Gospel of the Resurrection," T. Wilkinson Riddle, 1/6; "The Cross of Christ, the Throne of God," F. J. Hoegal, 3/9; "Why the Cross?" H. E. Guillebaud, 3/9; "The Cross of Christ," Jas. H. Todd, 1/-; "The Gospel in the Seven Words from the Cross," by "An Unknown Christian," 1/6. (Postage extra.)

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Tenders are invited for the renovation of the property at Oakleigh. Specifications obtainable from the Secretary of Social Service Department, 241 Flinders-lane, Melb., C.I.

DEATH.

SMITH (Robert Shaw).—Passed peacefully away at 8 Cluden-st., Brighton, on Wednesday, March 30. Beloved husband of the late Annie Elizabeth Smith. Devoted father of Gertrude, Mrs. A. Graham, Sydney; Ada, Mrs. F. Lewis; Elsie, Brisbane; Evelyn, Mrs. Keating; Roberts, Mrs. H. Kenner; Winifred, Mrs. J. E. Webb, and Lealie, deceased. Aged 84 years. Forever with the Lord.

COMING EVENTS.

APRIL 13.—The Victorian Women's 52nd Annual Conference will be held on Wednesday, April 13, commencing at 10.30 and continuing all day. Addresses will be given by Mrs. C. L. McGregor, Mrs. Thornton, Mr. A. R. Main. Interesting sessions have been arranged, and a cordial welcome is extended to all.

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APRIL 10—

Special Easter Anthems at evening service by Lygon-st. Choir.

APRIL 17, 7 p.m.—

Great Easter Service.

Soloists, Mrs. McWilliams and Mr. A. Haskell. Sacred selections by New Century Bible Class Orchestra. Conference visitors cordially invited to tea.

SEVENTY-THIRD EASTER CONFERENCE

of Churches of Christ in Victoria.

Wednesday, April 13.—Lygon-st. All day. Women's Conference.

Thursday, April 14.—Lygon-st. 3 p.m., Preachers' Session, 7.45 p.m., President's Address and Opening of General Conference.

Friday, April 15.—8 a.m., Home Mission Breakfast, Victoria Palace.—T. R. Morris, 9.30 a.m., Lygon-st., General Conference. 2.15 p.m., Masonic Hall, afternoon and night—Home Mission Session.—C. W. Jackel, L. E. Snow, A. W. Garland. 3.45 p.m., Young People's Department.—Keith Jones; Church Extension Department—R. Lyall; Social Service Department—J. E. Austin; Christian Union Department—C. C. Dawson, M.A.; College of the Bible—A. R. Main, M.A. 5 p.m., Elections. 7.15 p.m., Home Mission Demonstration—Dr. W. H. Hinrichsen. Saturday, April 16.—Lygon-st. All day.—9.30 a.m., General Conference. 2 p.m., General Conference. 7.30 p.m., Foreign Mission Demonstration—Miss Edna Vawser.

Sunday, April 17, 2.45 p.m., King's Theatre, Russell-st., Conference Sermon—Thos. Hagger. Monday, April 18—All Day Picnic, Wattle Park. 7.30 p.m., Lygon-st., C.E. Demonstration—Arthur B. Withers.

Tuesday, April 19.—College of the Bible Old Boys' Club Re-Union. 7.45 p.m., Lygon-st., Social Service Demonstration—Jas. E. Thomas.

Wednesday, April 20.—Masonic Hall.—7.45 p.m., Inspiring Youth Rally—R. L. Williams B.A., B.D.

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Social Service Notes and Comments.

Will. H. Clay.

Assistant Secretary.

BRO. A. J. FISHER, whose duties generally as assistant secretary to the Victorian committee are not onerous, is serving during Bro. Clay's absence in a most efficient manner. The Brunswick church has very kindly released him from local engagements for a period.

The Late Bro. J. G. Hare.

The passing to the higher life of Bro. J. G. Hare has left a vacancy in the Victorian committee which it will be difficult to fill. Elected in 1922, he continued without a break till the time of his death. His record of service will stand as a lasting memorial to his name. A cheque for £21 has been received to honor the memory of Bro. Hare, from one who did not send a wreath, and who preferred to express his grief, as well as his appreciation of the life that had been taken, in this practical way. We return our warmest thanks to the giver.

Christian Fellowship Association.

C.F.A. both in Victoria and New South Wales is making splendid headway. The total membership is about 2300, and as the things for which the movement stands become known, the number grows. Those interested are invited to get into touch with the social service office.

Christian Guest Home.

The Victorian committee has been compelled to postpone the official opening of the home for a few weeks. It is expected, however, that it will take place early in May. Everything possible is being done to make it as up-to-date as any similar institution in Melbourne. Visitors are impressed with the wonderful value of the property and its suitability to the purpose it will serve. It is hoped to raise the sum of £2000 to enable the home to be opened free of debt. Already contributions are being received. Bro. J. E. Thomas will address the social service conference gathering on "Everybody's Right to a Home," and Sister M. E. Leeson, matron-elect, will be introduced.

Unemployment.

Reliable authorities state that there are 30,000 unemployed in Victoria. This figure may fairly represent the position in other States. Presumably all sustenance and casual workers are included. It is also stated that no fewer than 10,000 children are under nourished. How many of these unfortunate people are connected with Churches of Christ it would be hard to say, but it gives us occasion to think hard.

Salaries and Wages.

In view of the figures presented, under the unemployment clause of these comments, it is interesting to note that "cuts" suffered during the "depression" have, in many cases, been restored. The government, which has admitted its impotence on the one hand, has been most generous on the other. Results go to prove that "to him that hath it shall be given, but to him that hath not it shall be taken away."

Invalid Pensions.

From time to time certain persons who have drawn invalid pensions are advised that they no longer qualify. They are not considered any longer to be both totally and permanently incapacitated. Naturally, there are those who just fail to qualify who need some kindly assistance. Several such cases are known to us.

Winter.

Very soon the cold nights will be on us, and the price of a pair of blankets is beyond some of our less fortunate folk. There are other needs, too, which come with the extreme cold. Any help will be appreciated.

Social Service Offering.

Churches are invited to take an evening offering for the Social Service Department of their own State. The value and extent of the work are determined by the support given.

West Moreton Sisters' Conference.

WEST Moreton sisters' annual conference, held on March 19 in Rosewood chapel, proved a success, 46 sisters being present. The devotional service was a united one with the brethren.

Conference was opened by president (Sister Larsen). Greetings were received from Sisters Collins (State president), Stirling (Albion), Cole (Ma Ma Creek), and Jenner (Ipswich).

Sister Jackwitz (treasurer) reported that the sisters' penny-a-week offering amounted to £11/18/4. This amount is to go toward car fund. Sister Stirling, of Albion, appealed to sisters of West Moreton to help in raising a sum of £50 for State evangelistic work. An offering taken amounted to £2/14/3. The obituary report mentioned the death of Sister T. Jenner, who had been a faithful worker.

Orphan report by Sister R. Heiner stated that £7/10/- had been sent for the support of an orphan in India. West Moreton mission fund amounted to £2/11/3.

A splendid address was given by Bro. D. R. Stirling, and an essay on "Christ's Sermon on the Mount" by Sister Ruth Lacy. Duets were rendered by Sisters H. Zornig and R. Imrie and Sisters R. Heiner and A. Zahl.

The following were elected to office:—President, Sister L. Larsen; vice-president, Sister A. Lobegeller; secretary, A. Zahl; treasurer, F. Jackwitz; sick visitors, Sisters Neuman, R. Heiner, Voss, Boettcher and F. Lobegeller. The following sisters were appointed penny-a-week collectors: Rosevale, F. Lobegeller; Mt. Walker, D. Kruger; Rosewood, R. Heiner; Marburg, F. Berlin; Fernvale, A. Pieper.—A. Zahl, secretary.

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Obituary.

Mrs. T. Johnson.

AFTER forty-two years of delightful fellowship our aged Sister Mrs. T. Johnson, of



Mrs. T. Johnson.

Joslin, S.A., a member of Grote-st. church, was called to her great reward, on Sunday, March 6. With her devoted husband, who predeceased her, she entered membership at Norwood during the earlier ministry of Mr. A. C. Rankine, and later transferred to Grote-st. A keen, personal worker, both by contact and correspondence, she was instrumental in guiding many people to a clearer understanding of the way of life as revealed in the New Testament. She lived a beautiful life, fraught with a calm confidence in Jesus Christ. Her gracious manner, thoughtfulness, tender sympathy and ministries of mercy won for her a high place in the lives of her children and many friends, which place will now hold many sacred memories. During her long period of association with the church, she maintained a very practical interest in every cause calculated to help others. For many years she worked with the Doreas society at Norwood, and was also an active member of the W.C.T.U. Preachers, missionaries, conference delegates and other church members were most graciously received and hospitably entertained by our sister and her fine family. A lover of flowers, she grew and scattered them with a lavish hand amongst the aged, sick, sorrowing and other friends. Mr. Albert Anderson and Mr. A. C. Rankine assisted Mr. C. Schwab in the services at the home and graveside. On Sunday evening, March 20, the writer and Mr. Rankine conducted a service of remembrance at Grote-st. The love and esteem in which our sister was held were clearly evidenced by a large attendance of relatives and friends. The family, Misses Rhoda and Hilda, Messrs. Percy and Harold, and other relatives will treasure sacred memories, the sincere sympathy and prayers of their friends, and the great hope provided by Jesus Christ.—C.S.

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PRAYER

For Courage of Soul.

LORD,
We pray thee for courage of soul
To take from life all unguessed good things,
Which thou hast hidden therein for us.

We pray thee for courage of soul,
That, even when grief and agony
Have robbed us, and left us wounded by the
wayside,

To die lonely and destitute,
We may rejoice and be glad,
Because these grim foes but drive us closer
to thee,
To shelter trustfully beneath thy love.

We pray thee for courage of soul
That we may trust implicitly that love of
thine,

Which gives us back generously, a thousand
times over
All that we have lost.

—J. S. Hoyland, in
"Book of Prayers for an Indian College."

THOUGHT FOR THE WEEK.

IF you have two or three that are
strong in faith, they will wrestle
with God in mighty prayer, and
bring down a blessing on all that
are round about them.

—Wesley.

STANDARD OF GIVING.

"EVERY man according to his ability." Not
every man according to his mood, and
fancy, but every man according to his ability.
Not every man according to other people's giv-
ing, or other people's ability, but every man
according to his ability. How well cared for
the poor brethren would be if this were the
recognised standard of giving in the church
to-day!—H. C. Trumbull.

Australian Christian

Published Weekly by
Austral Printing & Publishing Co. Ltd.

52b, 530 Elizabeth St., Melbourne,
Victoria, Australia.
Phone, F2524.

Editor: A. R. MAIN, M.A.

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