

matter what their exterior may look like, and that divine seed can only be called to flower by one thing, and that is the love I the Lord spoke about."

I have taken a long time, I am afraid, this morning, but I have tried to show you what it means to live the Christian life in China. The Christian life is not always an easy and joyous thing—I have known that experience, too—but it also means going out into the storm and stress, it means the facing of difficult situations. In the Christian life there is something that is gloriously happy, but there is also something that is challenging and grim.—"The Christian World."

Prayer Corner.

The secret of the Lord is with them that fear him; and he will show them his covenant.—Psa. 25: 14.

⊙

This way of seeing our Father in everything makes life one long thanksgiving, and gives a rest of heart, and, more than that, a gayety of spirit, that is unspeakable. Some one says, "God's will on earth is always joy, always tranquillity." And since he must have his own way concerning his children, into what wonderful green pastures of inward rest, and beside what blessedly still waters of inward refreshment is the soul led that learns this secret. If the will of God is our will, and if he always has his way, then we always have our way also, and we reign in a perpetual kingdom. He who sides with God cannot fail to win in every encounter; and, whether the result shall be joy or sorrow, failure or success, death or life, we may, under all circumstances, join in the apostle's shout of victory, "Thanks be unto God which always causeth us to triumph in Christ!"—Hannah Whitall Smith.

⊙

Then shall my days be thine,
And all my heart be love;
And joy and peace be mine,
Such as are known above.
Come, Holy Spirit, quickly come,
And make my heart thy lasting home.

—Andrew Reed

⊙

Oh, send thy light and thy truth, that I may live always near to thee, my God. Oh, let me feel thy love, that I may be, as it were, already in heaven, that I may do all my work as the angels do theirs; and oh, let me be ready for every work! be ready to go out or go in, to stay or depart, just as thou shalt appoint. Lord, let me have no will of my own; or consider my true happiness as depending in the smallest degree, on anything that can befall me outwardly, but as consisting altogether in conformity to thy will. Amen.—Henry Martyn (1781-1812).

The Disclosure of the Cross:

His and Ours.

A. W. Connor.

"From that time Jesus began to show his disciples that he must go up to Jerusalem . . . and be killed."

"Then Jesus said to his disciples, if any wills to come after me, let him take up his cross, and follow me."—Matt. 16: 21, 24.

His cross!

"From that time." That time refers to the great confession of Christ at Caesarea-Philippi. That confession revealed that some at least had learned the great lesson of the true divine nature of our Master, and his supreme work as the Messiah of God. That confession also drew from Jesus a word of glad response, and was followed by an intimation that his purpose was to build a church, and in that task they were to have an honored part. Then there followed a disclosure that struck consternation to their hearts. He was on the way to the cross. All his life he had been on the way to the cross. At his baptism and his temptation he was choosing the way that would lead to Calvary. But now the cross stands clearly revealed. Its sombre shadow is seen in the hate clouds of his foes which are gathering around. Farewell to their Messianic dreams of victory. The word "must" had been often on his lips, the compulsion of a great responsibility. Now he alters the supreme "must." "The Son of man must suffer . . . be put to death." Here was the must of a great moral necessity. Only by such a course could the way of life be disclosed. In the scriptures he read since childhood he had felt it, and now it is plain. So, with the must of a surrendered will and an accepted vocation, he moved on to the must of a sacrificial necessity. He must die.

To those to whom it was first made, men in the first flush of a deep faith in his divinity, it must have sounded strange, and certainly was very unwelcome. They had to learn that divinity meant service and sacrifice, not mere Lordship. They had to learn that the Son of man came not to be served but to serve, and that the Messiahship would reach its highest in giving "his life a ransom for many." The Captain of Salvation is made perfect—in sympathy and in saviourhood—by suffering. So, as we approach the commemoration of the passion time of our Lord, we are helped to understand that the supreme Christian symbol is a cross. "He must go up to Jerusalem." Both heart and feet were kept in that way. He bound the burden on his heart, and moved steadily on to "accomplish his exodus." This was the absorbing purpose of Jesus. Not for him merely a teacher's desk, though he is the great teacher. Not for him a popular leadership, though millions respond to his "follow me." Not for

him a throne, but only an uplifted cross. Yet it led to a throne higher than all earthly thrones, and a dominion that shall never pass away.

And ours!

And Jesus turned and said unto them, "If any man will come after me, let him take up his cross, and follow me." These words in their setting are vibrant with challenge. A challenge to love that will dare and do for him. A challenge to sacrifice that will go to the utmost limit. A challenge to service for him who "pleased not himself." A daily cross, too. Not something for the high moments, the occasional hours, but for the common daily round. "Take up the cross." "Carry the cross." I suppose those who heard Christ speak had seen a man "bearing his cross." Such an one was surely devoted to death. So Christ's words are a call to courage; the courage of a flaming conviction; the courage of a great decision; the courage of a noble constancy like unto his who "steadfastly set his face to go to Jerusalem," and who calls us to follow.

The cost of refusing!

So Jesus, as he saw men quailing at his demand, uttered the startling paradox. We may lose our life for his sake but gain the real life. We may lose the world but gain our own soul. "To save oneself from God is unprofitable. All the world is poor compensation for that. So Jesus saw and said." Can we see it too? The end of that way, as well as the way itself, is blessed, for "the Son of man shall come in the glory of his Father, and then shall be reward each man." He will be loyal to the loyal. So, for the disciple as for his Lord, the way of the cross leads to the crown. Let us dare to say:

"I lay in dust life's glory dead,
And from the ground there blossoms red,
Life that shall endless be."

FULFILMENT.

I dreamed I'd weave a web so fair
That beauty would be prisoned there.
Of jewelled words the strands would be,
Set to a lifting melody.

Each day presents, unmarred and new,
A theme—but I have work to do.
Such homely tasks—the hearth to tend,
A little sock of blue to mend,
The children's story to be told,
Of brave and gallant deeds of old.
So all the busy hours take flight
On shining wings till it is night.
And dreams lie in a world apart,
For I've no song—save in my heart.

—Helen Cameron Graham
in the "New Outlook."

Honoring Our College Principal.

Jas. E. Thomas.

One of the resolutions at the recent Federal Conference in Launceston that was carried with absolute unanimity and acclamation concerned one of the worthiest men of our brotherhood. As editor he obviously can say nothing concerning it, and yet this paper is the greatest channel through which we can bring the matter before the churches. It is, therefore, my privilege, at the request of the College Board and committee furthering the desire of Federal Conference, to bring the matter before the brethren and most sincerely and heartily commend it to all. It was resolved that "as an expression of the brotherhood's appreciation of the invaluable and self-sacrificing service of Bro. A. R. Main as Principal of the College, that this Conference instruct the College Board to arrange a testimonial for the purpose of sending Bro. Main to the World's Conference in Leicester, England, in 1935."

It is a most commendable thing that the Conference seeks to honor in his lifetime one who has rendered such conspicuous and devoted service to the brotherhood. So often our demonstrations of appreciation are post mortem and are given when they are no longer needed. We honor ourselves when we honor one who has for so long faithfully served the churches in Australia. Principal Main was born in Dumbartonshire, Scotland, in 1876. He came to Australia as a lad with his folk and for a year settled in Drummond district. He united with the Church of Christ there in 1893, and thus for over forty years has been associated with the work of the churches. Early in 1894 he removed to Melbourne. He sought to fit himself for greater usefulness by entering the Melbourne University, and completed his course there with honors.

In 1907, at the inception of the work of the College, Bro. Main was invited to serve under H. O. Harward, the Principal of the College. Upon the retirement of Bro. Harward in 1910 he became the Principal, and thus for 24 years has served as the leader of the College work. It is especially appropriate therefore to recognize the services of our Principal by sending him as our representative to Leicester in celebration of the silver jubilee of his office. It is difficult to estimate the work of Bro. Main during this long term of service. Hundreds of students that have been under his guidance and felt the influence of his sound scholarship and capable teaching, as well as the impress of his Christ-like life, can give wonderful testimony as to what A. R. Main has meant to their lives.

In a very special way the work of a college professor is multiplied in the lives of those who come under his care and influence during their college course. It has been a matter of gratification and satisfaction to our churches that we have had a man so loyal to the word of God and to the genius of our movement directing the training of those who go out not only as ambassadors of Christ but as our leaders and representatives wherever they are called to serve. It surely is a matter of profound thankfulness to God that he has spared and blessed such a man as A. R. Main and used him so signally in the leadership of our College. In days when there is such need for a man who has such loyal convictions, we trust he may long be spared to serve.

Bro. Main was appointed Editor of the "Australian Christian" in 1914, at the death of F. G. Dunn, and thus for twenty years has served in this position of influence. This means that nearly 1,000 editorials have been written by him, and that for these

long years he has sought with marked ability to lead the thoughts of his brethren and encourage and stimulate them in their Christian life and service. All those who have had the privilege of sharing in the work of preparing the matter for the "Christian" can testify as to the continued courtesy and brotherly co-operation of the Editor. There has been no spirit of criticism and contention manifest, but always that sane and constructive spirit that characterises the articles of a Christian scholar and gentleman.

Principal Main has not only served as College Principal and Editor of the "Christian," but as Federal President, State President, and in positions of honor and trust on various committees has served with credit to himself and profit to the brotherhood. He has been looked upon as an authority on constitutional matters, and his timely and characteristic contributions in



Principal A. R. Main, M.A.

the discussions of Conference have frequently helped in most difficult circumstances. His natural accent, terseness and dignity of speech command attention whenever he addresses an audience.

While the resolution of Conference said nothing about Mrs. Main, the Board interpret it to mean that it would be the wish of the brethren that Mr. Main should be accompanied by his wife when he goes abroad. This surely is a very fitting and worthy desire on the part of the Board, for all who know Mrs. Main realise how inseparably she has been connected with the work and usefulness of her husband. The students of the College and hundreds who have visited there in all these years know of the gracious courtesy of Mrs. Main. She is a woman beloved among us, and has used her gifts in the service of the Lord Jesus with great acceptance. She has been used as a speaker among the sisters, and she would worthily represent them in every way wherever she visits, either in England or America. The desire of the Board is that Mr. and Mrs. Main should go abroad together and have opportunity not only of attending the World's Conference but of visiting our churches in England and Scotland. Some of us know what a great welcome our British brethren give to us from Australia, and there will be to those

in Scotland the added joy of hearing one speak as at Pentecost in their own tongue. Then, if possible, we would wish our friends to have opportunity of visiting America and becoming acquainted with the Colleges and Universities of our brotherhood there and visiting the churches in the United States and Canada. This seems a large and ambitious proposal, but it would be a great inspiration to Mr. and Mrs. Main, and they would make worthy ambassadors, bringing cheer and strengthening Christian bonds wherever they went. We feel sure that all this was in the mind of those who brought this proposal to Conference, and we have faith to believe that the brotherhood will make it possible.

Naturally we are desirous to know the extent of the response to the appeal in order to facilitate arrangements. We anticipate that Mr. and Mrs. Main will have twelve months' leave of absence, and just use it in whatever way they feel led. Will all the churches give the matter of the appeal their serious consideration, and act as early as is convenient? Some have already contributed, and many more have written assurance of their purpose to do so. We do not want to interfere with any other regular offering, but if churches and brethren could contribute by the beginning of October at the latest it would be most gratifying. All contributions, which should be sent to the secretary of the College Board, Mr. Fred. T. Saunders, 259 Tooronga-rd., S.E.6, Melbourne, Vic., will be gratefully acknowledged. We feel sure that this appeal, which is unique in our work, will be considered an opportunity to recognise a man whom the brethren will delight to honor. It will make it possible to send forth two faithful and beloved fellow-workers as worthy representatives to the World's Conference, and as those who will help wherever they go to cement the ties that bind us to our brethren in the Motherland and America and wherever they may go.

May God richly bless our beloved Principal and his gracious wife, and grant them still many years of service together. May he use their trip not only for their own enrichment and joy but to the furtherance of the work we love and the extension of his kingdom.

COMPPELLING LOVE.

In return for the love which brought the Son of man down from heaven, in return for the love which led him to die for us on the cross, we cannot give him holy lives, for we are not holy; we cannot give him pure souls, for our souls are not pure; but this one thing we can give, and this is what he asks, hearts that shall never cease from this day forward, till we reach the grave, to strive to be more like him; to come nearer to him; to root out from within us the sin that keeps us from him. To such a battle I call you in his name. And even if at the last day you shall not be able to show any other service, yet be sure that when thousands of his saints go forth to meet him, and to show his triumph, he will turn to embrace with arms of tenderness the poor penitent who has nothing to offer but a life spent in one never-ceasing struggle with himself, an unwearied battle with the faults that had taken possession of his soul.

—Frederick Temple.

I had no time to hate, because
The grave would hinder me,
And life was not so ample I
Could finish enmity.

Nor had I time to love; but since
Some industry must be,
The little toil of love, I thought,
Was large enough for me.

—Emily Dickinson.

The Great Memorial.

The Inspiration of a Great Memory.

Etheibert Davis.

"Do this in remembrance of me."—Luke 22: 19.

The climax to the divine revelation of love was reached when Jesus came from the Father. God spoke the last word of love and grace when Christ died upon the cross of Calvary. On the part of man, there is yet much to comprehend of God's love, but Calvary reached the highest heights, and plumbed the deepest depths, and swept the uttermost reach of God's love for man.

Before Jesus went to the cross he met his disciples in the upper room, and gave them that ordinance which was to be to them, and to all who should believe on him through their word while the ages roll, a stimulus to memory. His desire was that memory should dwell upon the few sweet, illumined, love-glorified hours in the upper room, and thus link him for all time in their remembrance. The poet sweetly sings:

"Dear Lord! what memories crowd
Around the sacred cup!
The upper-room—Gethsemane!—
Thy foes!—thy lifting up!

Memory.

Memory is a very early and energetic activity of the mind. It is the spinal column of the faculties. Memory is the first of the intellectual powers to attain perfection, as judgment is the last. Memory sustains a very close relation to the development of both our intellectual and moral natures. The complete exercise of memory presupposes two things. First: the retention of facts heard, seen or experienced; second: the reproduction or recall of these facts. The experiences or the knowledge which is impressed upon our minds, and which memory recalls, are creational, and exercise a powerful influence upon our lives. Jesus, knowing the power of memory upon our lives, took hold of that great faculty of the mind and centred it upon himself, when he said in his communion message, "Do this in remembrance of me."

The Power of Memory.

We draw our inspiration mainly from two sources—from the past and from the future. The past is the appeal of that which has already been real. The future is the appeal of promise or of opportunity.

There is a powerful appeal, there is tremendous inspiration, in a great memory. There are things we recall; there are scenes we reconstruct, which do not affect us in the slightest. On the other hand, there are memories that profoundly stir every emotion of which we are capable. The prodigal son illustrates this truth. After wasting his substance in riotous living, he sat one day, undone and utterly dejected. But memory was at work. He saw his father's house. He recalled the scenes of the old home. He visualised his father's servants; he recalled their names. He saw, as in the days of old, the table spread with abundance of food. Memory did more than visualise the old home, with father, brother and servants; it kindled the imagination and once again he heard his father's voice, he felt the tenderness of his father's kiss, and he was conscious of his father's love. Memory moved the will: "I will arise and go to my father." Memory inspired his action.

In the same way men and women are often brought back to God and to Christ to-day. A

hymn learned in childhood; the simple prayer, "Gentle Jesus," learned at mother's knee; a verse learned at Sunday School; a Scripture text hanging over the cot: these come back in the afterwards of years, and inspired by these simple but deep-rooted memories, men are brought home, or to Christ. The memory of a mother has often been potent enough to change the whole course of a man's life.

Memory of Christ.

The Lord's supper recalls our memories to the person of Christ. Could we have only known, had they only written it down for us to read, we would find that the apostles were cheered in all their martyrdoms by the memory of Jesus. The principles Christ taught appealed to their reason, and the truths he revealed called forth their allegiance, but the memory of his own person was a powerful factor in keeping them with their faces toward the fulfilment of his will. No doubt the richest, the most blessed thing to the mind of the aged apostle John, as he languished in exile on Patmos, would be the memory of his intimate association with Jesus. It would be a wonderful inspiration to the disciples when memory recalled the events of his life in which they had been participating. We have never heard him speak, but we have heard him through the living Word, and memory brings back to us his tender, "Come unto me and I will give you rest." And

strength, joy and willingness come with the memory of those words.

Gethsemane.

The Lord's supper reminds us of Gethsemane. — 'Tis midnight; and on Olive's brow
— 'Tis midnight; and on Olive's brow
— 'Tis midnight; and on Olive's brow
— 'Tis midnight; and on Olive's brow

do love to see Christ on the cross. Love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you, and persecute you," commanded Jesus at the commencement of his
(Continued on page 187.)

At the Lord's Table.

T. H. Scambler, B.A., Dip. Ed.

A COMMUNION.

The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?—1 Cor. 10: 16, 17.

The experience of Christian people throughout the ages bears witness to the fact that our Lord Jesus may be known in the emblems of the broken body and shed blood with a fulness that may not be obtained in any other way. The "mystic sweet communion" has been realised, even when it may not have been clearly understood. The attempts to explain this mystery have given rise to some strange doctrines. The Romanist, for instance, believes that when the priest utters the words of consecration, the elements of the bread and wine are converted into the body and blood of the Lord Jesus, so that what is partaken of by the worshipper is actually the body and blood of Christ, under the species of bread and wine. This is the doctrine of the "real presence," so called. Some of the reformers, in endeavoring to correct this obvious error, taught that while the nature of the elements indeed remains unchanged, in some mysterious way the human nature of Christ is conjoined with them. The worshipper partakes of bread and wine

indeed, but the body and blood of Christ are present in the elements of the Lord's supper. We may discard this, too, as another philosophical explanation which misses the real meaning and spiritual significance of the Lord's Table.

In what sense, then, is the cup of blessing a communion of the blood of Christ—the bread a communion of the body of Christ? It seems evident that the apostle believed that in some way communion with the body and blood of Christ was established through partaking of the bread and of the cup. That communion, we verily believe, is a spiritual one. There comes to the worshipper, in so partaking, an inward consciousness of participating in the body and blood of reconciliation, the consciousness that through the divine Redeemer we become sharers in the life of God. Here at the Lord's table it seems specially true that Christ dwells in our hearts by faith, and that he is in us the fountain of life and blessing.

Sit at the feast, dear Lord,
Break thou the bread;
Fill thou the cup that brings
Life to the dead:
That we may find in thee
Pardon and peace;
And from all bondage win
A full release.

The Home Circle.

Conducted by J. C. F. PITTMAN.

They seldom compromise, even holding out against the wishes of an entire party. Needless to say, they soon find themselves out of the party entirely and lacking in friends.

It never injures any one to say, "I was wrong. I had never thought of the matter just that way." Such a remark should be topped off with a laugh just to show that everybody's happy and there are no hard feelings. Friends respect us for clinging to our opinions, and they readily listen to our views, but they do not respect us for not changing our minds when it is apparent we are mistaken.—H. H. Graham in "Boy Life."

CONSECRATION AND REST.

To step out of the self-life into the Christ life; to lie still and let him lift you out of it; to let him lay his cooling, soothing, healing hands upon your soul and draw all the hurry and fever from your veins; to realise that you are not an important messenger, but only a little child with a Father's gentle bidding to heed and fulfil; to lay your busy plans and ambitions confidently in his hands, as the child brings its broken toy at its mother's call; to learn to follow him and not to run ahead of orders; to cease to live for self, and to live in him and for him; to love his honor more than your own; to be a clear and facile medium for his life-tides to flow through—this is consecration and this is rest.—Selected.

UNSPARING SERVICE.

A German parable tells how two men happened to be passing through a town while a great fire was raging. One of them sat down, saying:

"It is not my business."

The other man ran into the flames and saved much goods and some people.

His companion asked him when he came back: "And who bade thee risk thy life in another's business?"

"He," said the brave man, "who bade me bury seed that it may one day bring forth increase." "But if thou thyself hadst been buried in the ruins."

"Then should I have been the seed."

That is it! So put in all you know to carry out your wishes for yourself and others. Do not shirk or scamp your life work. "Whatever thy hand findeth to do, do it with thy might."

CONGRATULATIONS.

A young couple came to the manse of a popular minister to be married. After the ceremony, there was an awkward pause. The man and his bride maintained an embarrassed silence. The minister, in order to relieve the situation, said to the bridegroom: "Well, salute the bride."

Whereupon the bridegroom shook her by the hand, saying: "I congratulate you."

A LESSON FOR THE PREACHER.

A preacher, while on holiday in Scotland, noticed a shepherd leading his sheep to the pens, and jokingly remarked, "I wish my sheep would follow me, the same as yours do you." The shepherd, not knowing he was speaking to a preacher, who was in plus-fours, answered: "They would, sir, if you fed them."

The Family Altar.

J.C.F.P.

Monday.

Go quickly, and tell his disciples, he is risen from the dead.—Matt. 28: 7.

Surely better tidings had never before been announced to mortal man. Had Jesus remained in the tomb, the disciples' preaching was in vain; they were false witnesses; their faith vain; they were yet in their sins, and of all men the most pitiable. Here, then, is good cheer indeed for despondent souls.

Reading—Matthew 28: 1-20.

Tuesday.

Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole.—Acts 4: 10.

The timid, vacillating Simon is changed into the fearless Cephas. Unafraid he stands before the nation's great council, and announces his firm faith in the resurrection and authority of him whom they had crucified and he had denied.

Reading—Acts 4: 1-12.

Wednesday.

And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.—Acts 1: 9.

If the ascension of Jesus had occurred secretly, the disciples may have wondered if, after all, they had been deceived, but when they thus witnessed his ascension, their faith was confirmed.

Reading—Acts 1: 15-26.

Thursday.

For as in Adam all die, so also in Christ shall all be made alive.—1 Cor. 15: 22.

Consequent upon the sin of Adam all men die; consequent upon the resurrection of Christ all men shall be raised up. All that was forfeited through Adam's transgression is regained in Christ, and much more, for untold blessings come through him.

Reading—1 Corinthians 15: 1-22.

Friday.

This corruptible must put on incorruption, and this mortal must put on immortality.—1 Cor. 15: 53.

An entire change must take place, for flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. As one would put on a garment, so we shall put on incorruption and immortality. Faithful disciples who remain here till Christ's reappearance will, alike with resurrected souls, experience this marvellous transformation.

Reading—1 Corinthians 15: 47-58.

Saturday.

Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials.—1 Pet. 1: 6.

With such a living hope of resurrection, transformation, and an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us, surely we should refrain from murmuring in the day of trial, but rather rejoice in knowing that our affliction is light and momentary compared with the exceeding weight of glory thus being worked out for us.

Reading—1 Peter 1: 1-25.

Sunday.

He shall see of the travail of his soul, and shall be satisfied.—Isa. 53: 11.

Knowing that his death meant life to millions of souls, and that though previously doomed to destruction, they shall enjoy with him the glories of immortality, our Saviour will be satisfied, amply recompensed for all the humiliation, shame and suffering.

Readings—Isaiah 53; John 20: 1-18.

TACT.

Those who have no tact, or possess it in a small degree, seldom feel the lack of it. They blunder on, wounding the sensitive, shocking and even amusing the persons with whom they come in contact.

While a large majority of the tactless are unconscious offenders, there are some who believe that to be tactful is to be insincere. They voice their truthful opinion with no regard for the feelings of the victim of their "honesty." This type of candor is no more than a veiled desire to wound.

Let us, therefore, be more thoughtful of the things we say, and very considerate of the feelings of others.

Even when one is asked for an opinion, there are ways of avoiding uncomplimentary truths. When one's best friend, whose hair is arranged in a most unbecoming fashion, asks how she looks, it is tactful to seek out a good point and compliment her on that.

Tact is a priceless jewel to those who are fortunate enough to possess it naturally.—Selected.

STUBBORNNESS.

All of us have heard someone say, "Yes, Fred would be a nice fellow if he weren't so stubborn. He just never will admit he's wrong."

Such people as Fred have a fault that they should try to correct, for it is a bad one. Each member of the human race has in him a certain streak of stubbornness. He likes to think he is always right. But most of us outgrow the trait. We learn to master it; when we are in error we have no scruples against admitting the fact. We are honest about the matter.

Of course, it is well and good to be stubborn when careful consideration has proven to our satisfaction that we are right. We must stand up for our beliefs to the very end. Stubbornness, in the real sense of the word, means to hold fast to one's views, even when an individual knows he is wrong. That is not only foolish and irritating to one's companions, but a reflection on the stubborn person's judgment and whole mental attitude.

Stubborn people are invariably unpopular.

Prayer Meeting Topic.

March 28.

CHRIST OUR SIN-BEARER.
(Isaiah 53.)

H. J. Patterson, M.A.

In a few days many will be reading afresh this beautiful portion of Scripture. The Good Friday will remind us of the sufferings of our Lord.

A Beautiful Poem.

"In this . . . is the prophet's vision of God's plan for bringing the world to a knowledge of himself. He sees a world startled and amazed at the spectacle of the sufferings of a despised and lowly individual. The world supposed that his grievous afflictions must necessarily come from God, until by reflecting on the servant's blameless life and patient demeanour under suffering it became clear that he was bearing the punishment due to the sins of others. Those to whom this report had come confessed that he had suffered unjustly, and that they themselves ought to have suffered in his place. They recognised after his death that it had been God's will that he should endure these things. But God would not allow his servant to perish; and after his death in some mysterious way God would reward him by giving him the spoils of a conqueror. Through him many would come to righteousness." (A New Commentary on Holy Scripture.)

Certain Facts.

Whatever our views and theories of sacrifice and the atonement there are certain inescapable facts which it would be well for us to keep in mind. "All we like sheep have gone astray." Some have realised that here there is a primary reference to the people of Israel, and probably that is so. Paul, however, in Romans, argues strongly that "all have sinned and come short of the glory of God." Jew and Gentile are alike under condemnation. All "have gone astray." Not all have sinned intentionally. In that they were like sheep; but men had turned from God.

Ancient man believed it was necessary to make blood sacrifices to appease the wrath of an angry god. And the Jews made sacrifices in which man was more or less identified with the slain animal. Later on they realised the futility of sacrifice without a change of heart. "I will have mercy and not sacrifice" (Hosea 6: 6). "I delight not in the blood of bulls" (Isaiah 1: 11-13). And Jeremiah said, a new covenant will have to replace the old, a religion within the heart. "Religion is not ritual but mind."

Christ Our Sin-Bearer.

Before we can interpret this we need to keep in mind the whole system of Jewish sacrifice. It is not well for us to dogmatise or theorise on these matters, but the whole effect of Christ's death on the cross has been to show how willing God is to save men. It is not a matter of men, by sacrifice, making a god willing to hear them, but it is action on the part of God himself manifesting not his wrath but his love to sinners. "The Lord hath laid on him the iniquity of us all." How, I do not know. This I do know that "God so loved that he gave." Over and above the old traditional views of the cross of Christ we believe that in the life, teaching and death of Christ he carried our sins. And he is the way out of all our difficulty. The sin of men in competition and revolution and religious controversy, in murder, theft, covetousness and adultery were all heavy upon him. Because of them all he went to the cross. And his heart was broken because of it all. I care not for any theory. This I know that he died for man and consequently for me, and it is the expression of the love of God for a sinful race. Christ carried my sin; I must remember that.

TOPIC FOR APRIL 4.—"THE RESURRECTION AND THE LIFE."—John 11: 17-30.

Our Young People.

Conducted by W.M. GALE.

The July Scripture Examinations.

SCHOLARS' SUBJECTS.

Division 1 (8 years).

Jesus Among Friends.—Luke 10: 38-42.
The Prodigal Son.—Luke 15: 11-24.
Jesus in the Home of Zacchaeus.—Luke 19: 1-10.
Jesus Enters Jerusalem as King.—Luke 19: 29-38.
Jesus Preparing for the End.—Luke 22: 7-20.
The Resurrection.—Luke 24: 13-16, 28-35.

Division 2 (9 and 10 years).

Jesus Among Friends.—Luke 10: 38-42.
The Prodigal Son.—Luke 15: 11-24.
Jesus in the Home of Zacchaeus.—Luke 19: 1-10.
Jesus Enters Jerusalem as King.—Luke 19: 29-38.
Jesus Preparing for the End.—Luke 22: 7-20.
Jesus Crucified.—Luke 23: 33-46.
The Resurrection and Ascension.—Luke 24: 13-16, 28-35, 50-53.

Division 3 (11 and 12 years).

Jesus Among Friends.—Luke 10: 38-42.
The Prodigal Son.—Luke 15: 11-24.
Jesus in the Home of Zacchaeus.—Luke 19: 1-10.
The Parable of the Pounds.—Luke 19: 12-26.
Jesus Enters Jerusalem as King.—Luke 19: 29-38.
Jesus Preparing for the End.—Luke 22: 7-20.
Jesus Crucified.—Luke 23: 33-46.
The Resurrection and Ascension.—Luke 24: 13-16, 28-35, 50-53.

Division 4 (13 and 14 years).

Jesus Among Friends.—Luke 10: 38-42.
Jesus Teaches Humility.—Luke 14: 7-24.
The Prodigal Son.—Luke 15: 11-24.
Jesus in the Home of Zacchaeus.—Luke 19: 1-10.
The Parable of the Pounds.—Luke 19: 12-26.
Jesus Enters Jerusalem as King.—Luke 19: 29-38.
Jesus Preparing for the End.—Luke 22: 7-20.
Jesus Crucified.—Luke 23: 33-46.
The Resurrection and Ascension.—Luke 24: 13-16, 28-35, 50-53.

Division 5 (15 and 16 years).

Jesus Among Friends.—Luke 10: 38-42.
Jesus Teaches Humility.—Luke 14: 7-24.
The Prodigal Son.—Luke 15: 11-24.
Jesus in the Home of Zacchaeus.—Luke 19: 1-10.
The Parable of the Pounds.—Luke 19: 12-26.
Jesus Enters Jerusalem as King.—Luke 19: 29-38.
Jesus Preparing for the End.—Luke 22: 7-20.
Jesus in Gethsemane.—Luke 22: 39-54.
Jesus Crucified.—Luke 23: 33-46.
The Resurrection and Ascension.—Luke 24: 13-35, 50-53.

Division 6 (17, 18 and 19 years).

Jesus Among Friends.—Luke 10: 38-42.
Jesus Teaches Humility.—Luke 14: 7-24.
The Prodigal Son.—Luke 15: 11-24.
Jesus in the Home of Zacchaeus.—Luke 19: 1-10.
The Parable of the Pounds.—Luke 19: 12-26.
Jesus Enters Jerusalem as King.—Luke 19: 29-38.
Jesus Preparing for the End.—Luke 22: 7-20.
Jesus in Gethsemane.—Luke 22: 39-54.
Jesus Crucified.—Luke 23: 33-46.
The Resurrection and Ascension.—Luke 24: 13-35, 50-53.

Division 7 (20 years and over).

Jesus Among Friends.—Luke 10: 38-42.
Jesus Teaches Humility.—Luke 14: 7-24.
The Prodigal Son.—Luke 15: 11-24.
The Rich Man and Lazarus.—Luke 16: 19-31.
Jesus in the Home of Zacchaeus.—Luke 19: 1-10.
The Parable of the Pounds.—Luke 19: 12-26.
Jesus Enters Jerusalem as King.—Luke 19: 29-38.
Jesus Preparing for the End.—Luke 22: 7-20.
Jesus in Gethsemane.—Luke 22: 39-54.
Jesus Crucified.—Luke 23: 33-46.
The Resurrection and Ascension.—Luke 24: 13-35, 50-53.

TEACHERS' SUBJECTS.

Division 8 (Teachers under 21 years).

The same lesson subjects as for Division 7.

Division 9 (Teachers 21 years and over).

Division 10 (Prize-winners in Division 9).

Jesus Among Friends and Poes.—Luke 10: 38-42; 11: 42-46, 52-54.
Jesus Teaches Humility.—Luke 14: 7-24; 18: 15-17.
The Rich Man and Lazarus.—Luke 16: 19-31.
Jesus in the Home of Zacchaeus.—Luke 19: 1-10.
The Parable of the Pounds.—Luke 19: 12-27.
Jesus Enters Jerusalem as King.—Luke 19: 29-48.
Jesus Preparing for the End.—Luke 22: 7-23.
Jesus in Gethsemane.—Luke 22: 39-71.
Jesus Crucified.—Luke 23: 33-49.
The Resurrection and Ascension.—Luke 24: 13-35, 50-53.

Y.W.I. PICTURES.

List of Scriptures for April-June, 1934.

Date.	No.	Story.	Text.
April 1	13	John 21	John 21: 15
"	8	14 Acts 4: 5-22	Acts 4: 20
"	15	15 Acts 5: 12-16	Acts 5: 15
"	22	16 Acts 12: 1-17	Acts 12: 11
"	29	17 Matt. 25: 31-46	Matt. 25: 36
May 6	18	Matt. 9: 27-31.	Matt. 9: 29
"	13	19 Philimon	Philimon 16
"	20	20 Acts 2: 6-21	Acts 2: 21
"	27	21 South Sea Island Missions.	
June 3	22	1 Kings 17: 1-7	1 Kings 17: 5
"	10	23 1 Kings 18: 17-40	1 Kings 18: 39
"	17	24 1 Kings 21: 1-20	1 Kings 21: 16
"	24	25 1 Kings 19: 15-21	1 Kings 19: 19

A note on the Slave Trade, for May 13, will appear in April "Pure Words," and on the South Seas for May 27 will appear in May issue.



Bible School, Kalgoorlie, W.A.

Enrolment, 300. Superintendent, Mr. G. Morrow; kindergarten superintendent, Miss O. Hunt; secretary, Miss L. Neave; preacher, Mr. A. N. Hinrichsen.

Here and There.

Bro. K. A. Macnaughtan, of Mildura, Vic., is due to begin a fortnight's mission at Mile End, S.A., at Easter.

At the Victorian Conference, meals will be arranged as usual by the catering committee of the Women's Conference. The cost will be 1/- per meal.

The following telegram from Toowoomba, Qld., reached us on Tuesday morning: "Another crowded meeting Sunday night; two further decisions.—Hirrichsen."

We learn that Bro. Ira A. Paternoster, of Enmore, N.S.W., has accepted the unanimous invitation of the Margaret-st., Launceston, church to be preacher in succession to Bro. F. Collins.

Victorian church secretaries are reminded of the request to forward names of delegates to Women's Conference to Miss Rousseth, Conference secretary, 11 Florence-ave., Kew, E.A., as soon as possible.

A brother is anxious to secure a copy of "The Millennial Harbinger Abridged," edited by B. L. Smith. If any reader has a copy for sale, we should be glad if he would send particulars of price, etc., to the Austral Publishing Co.

During his visit to the recent district conference at Wangaratta, Vic., recently, Bro. A. A. Hughes addressed a combined meeting of Endeavorers on the situation in India. His visit and address were very much appreciated.

F. Collins will take the work at the City Temple, Sydney, for several weeks from April 8, while T. Hagger is away in South Australia and Victoria. The latter will enter upon a brief full-time ministry on his return to N.S.W. about the end of May.

At Chatswood, N.S.W., recently Bro. J. Whelan baptised an elderly woman who was a scholar in the Lygon-st., Melbourne, Sunday School when the late J. J. Haley was preacher there. This is a case of bread cast upon the waters being seen after many days.

The Victorian Executive Committee has decided to call the roll of Conference delegates at the opening business session of Conference on Good Friday morning. Delegates are requested to register their attendance in the book provided at other business sessions.

Bro. T. Colliss, of Emerald, Vic., has recently conducted services while having a change at W Tree, fifteen miles from Buchan. Three made the good confession. Two were immersed by Bro. Colliss, and it was expected that a young man would be baptised on March 17. The brethren at W Tree would be glad to know of a preacher who, while enjoying a few weeks' holiday in the district, would follow up the good work of Bro. Colliss. Fares would be paid, and hospitality provided. Any preacher who could avail himself of this invitation is requested to write to T. Colliss, Emerald, Vic.

An important matter came before Taree, N.S.W., church on March 12 at a business meeting presided over by Bro. V. C. Stafford. It was decided to sell the present site to the Rural Bank of New South Wales, purchase price being £1,980, exclusive of buildings, and to purchase another property opposite about 100 yards distant. In this the church has acquired one of the most desirable properties of the town, the land having a frontage of 101 feet to the main street, together with fine brick residence which cost approximately £1,450 to erect. The church will be able to move all present buildings, make alterations to kindergarten room, and have a surplus from the sale of old property to meet all obligations. Tenders have been called to have buildings removed bodily.

The Wakeley mission at Hamilton, N.S.W., has attracted many strangers and large audiences. In the answering of questions and the presentation of the messages the missioner has rendered most effective service. There were two decisions last Sunday night, making a total of 13. The mission was due to close last night. Three were welcomed into fellowship on Sunday.

Statistics to be presented to the N.S.W. Conference at Easter show 371 additions by faith and baptism, 105 by letter, 65 as baptised believers, 17 by restoration. Losses have been 145 by letter, 41 by death, and 275 by revision of roll. The present membership in the State is 5,444, increase for the year being 97. An increase of three schools, 44 teachers and 131 scholars is reported.

The British "Christian Advocate" of Feb. 9 contains the following paragraph:—"Brethren throughout the churches will be glad to hear of the safe return of Mr. J. W. Black from Australia. In the course of his trip Mr. Black covered well over 30,000 miles, and has been away from home for nearly six months. He has secured 150 promises from Australian brethren to attend the World Convention in Leicester next year."

Indicating the esteem and recognition of their capacity to serve the State and community, honors have been conferred upon Bro. A. L. Read, of Maylands, and Bro. L. C. McCallum, preacher at Balaklava, says the S.A. "Challenge." In connection with the visit of the Prince, Bro. Read has been appointed State Director; and in connection with committees appointed in country centres to assist the Y.O.C. Movement, Bro. McCallum has been appointed vice-president at Balaklava.

The following paragraph is from the "Age" of Feb. 19: "The Queensland Prohibition League is only part of the temperance organisation of the State, but it is active and not without influence, though its adherents have been disappointed on many occasions. But they have not been disappointed in their organising secretary, Mr. Arthur Toombes, who lately celebrated his 50th birthday and 25 years of service for temperance. It was said on the occasion that he had raised £250,000 for temperance campaigns and projects, and in reply he said that the Prohibition League began work with a borrowed typewriter and a debt of £40. Its progress, paradoxically, led it into a debt of £41,000 on account of building the Hotel Camberra, but that has been almost wiped out, and there will be a clean sheet six months hence. Including the hotel, the league's assets in the State amount to £160,000, and the hotel is reported to be doing good business."

The following interesting paragraph regarding the new Japanese ambassador to U.S.A. is from the Feb. 10 issue of the American "Christian Standard":—"W. D. Cunningham, founder of Yotsuya Mission, Tokyo, Japan, takes no little satisfaction from the fact that the new Japanese Ambassador at Washington, Mr. Hiroshi Saito, was baptised by Mr. Cunningham in First Church, in 1904. Bro. Cunningham reports that their workers are preaching to from five to eight thousand every week, and baptising from five to thirty. Owing to a third voluntary salary cut, the mission closes the year with all missionaries in place and no debts. A new church recently founded in Korea, with minister in place, makes twenty-one organised churches in that mission, ten of them self-supporting. The total number of missionaries in Japan has dwindled from 1,522 to 1,176, and Bro. Cunningham says there is both loss and gain in this."

The annual picnic and rally of the Victorian Christian Endeavor Union was held at Bayswater on Monday last. There was an attendance of about 1,000, and two special trains were chartered. A short rally was held upon arrival at the picnic-ground, the chairman being Mr. F. J. Wood (president), and the speaker was Mr. R. Farrar, of Box Hill. A sports programme was held in the afternoon.

Several of the churches of Christ in the north-east of Scotland (says "The Christian Messenger") are largely composed of fishermen. They engage chiefly in herring fishing. As the fish journey down the east coast of Scotland and England, the fishermen follow them. The brethren are thus away from their homes and churches for several months at a time. But, wherever they are, they refuse to follow their calling on the Lord's days, and they gather in some convenient place for breaking of bread and gospel preaching as that day comes round. A brother who visited them when at Great Yarmouth during the last season, said that there were fifty at the Lord's table in the morning, and twice that number at the gospel service at night. That is an exhibition of faithfulness to the Lord and New Testament teaching.

We have been asked to announce that Dr. F. W. Norwood, preacher at City Temple, London, is due to address a great public meeting in Melbourne Town Hall on Wednesday evening, April 4, at 8 o'clock. The meeting is being arranged under the auspices of the Victorian Branch of the League of Nations Union, and the subject will be "War or Peace—The Prospect." Dr. Norwood's reputation both as a preacher and as a great advocate of peace should ensure a large attendance. The secretary of the League of Nations Union advises that special provision is being made for church groups attending the Town Hall meeting, and blocks of 10 or more seats will be booked free of charge on payment of the admission fee of 1/- each. Arrangements should be made early with the League of Nations Office, 8th Floor, Kurradjong House, opposite Baptist church, Collins-st., where seats may be booked. Arrangements have been made for Dr. Norwood's address to be broadcast over station 3LO.

CHURCHES OF CHRIST IN VICTORIA. ANNUAL CONFERENCE.

MARCH 28 TO APRIL 4, 1934.

SYNOPSIS OF PROGRAMME.

Wednesday, March 28—All day. Women's Conference, Lygon-st. church.

Thursday, March 29—3 p.m., Preachers' Session, Lygon-st. church; 8 p.m., Opening Session of Conference; Presidential Address; Lygon-st. church.

Friday, March 30—9.45 a.m., General Conference, Lygon-st. church; 2.15 p.m., General Conference, Masonic Hall, Collins-st.; 7.15 p.m., Home Mission Demonstration, Masonic Hall, Collins-st.

Saturday, March 31—9.45 a.m., General Conference, Lygon-st. church; 2 p.m., General Conference, Lygon-st. church; 7.30 p.m., Foreign Mission Demonstration, Lygon-st. church.

Sunday, April 1—2.45 p.m., Conference Sermon, King's Theatre, Russell-st.

Monday, April 2—All Day. Conference Picnic, Wattle Park; 7.30 p.m., C.E. Demonstration, Lygon-st. church.

Tuesday, April 3—College of the Bible Old Boys' Club Re-union; 10 a.m., Leave Y.M.C.A. for Mornington; 5.30 p.m., Re-union Tea and Business Session, Swanston-st. Lecture Hall; 7.45 p.m., Social Service Demonstration, Lygon-st. church.

Wednesday, April 4—7.45 p.m., Inspiring Youth Rally, Temperance Hall, Russell-st.

News of the Churches.

Western Australian News-letter. A. G. Saunders, B.A.

Another West Australian brother of mark has completed his journey in this life. This is Arthur A. Lightfoot, who passed away at 59. Our brother endured a long period of sickness and weakness, making his former service impossible for a number of years. He attended the first W.A. State Conference as representative of the then Coolgardie church. He was secretary of conference from 1901 to 1904. He was at one time a great Bible School enthusiast, being the moving influence in a State-wide Sunday School Union which flourished exceedingly for some time. It was fitting that the burial service should have been conducted by one of his former Bible School scholars, Bro. Les Peacock. Bro. Peacock afterwards told some of us of Bro. Lightfoot's extraordinary interest in his boys, having them at his home and taking them for excursions continually. A goodly gathering of our people were at the graveside.

Our Methodist brethren have had a liberal serving of headlines in the press during the past several days, the occasion being their annual conference. They have certainly made themselves felt, and that for righteousness. The president, Mr. H. Moore, one of my own good friends at Subiaco, delivered a stirring conference address. Here are some of the things he said: "Church members often put their minister into a kelvinator and then complain because he does not sweat. . . . Are we lost souls crying for light or scared souls crying for a rise in the price of wheat? . . . The major ills of life are connected with money-making. This brute god, Mammon, must be slain. . . . Only Christ can bring into harmony the caste, color, creed and commerce of the world." Next day's editorial in the "West Australian" dealt sympathetically with the issues raised by Mr. Moore, under the caption, "The Churches and the Crisis." Mr. Moore is minister of Subiaco Methodist church, and a thoroughly sincere, capable man of God. I know something of the labor and prayer he put into his address, and rejoice that he made so fine an impression. He and I have exchanged pulpits, prayed together, and had a precious fellowship. In fact, our Subiaco preachers have been very close to one another. Every Thursday morning, after religious instruction in the State school immediately opposite our church building, we preachers meet in the vestry for an hour of prayer. It has enriched the lives of all of us.

Another matter mentioned at the Methodist Conference has been given an airing in other places recently. This is the extraordinary laxity in the enforcement of liquor laws. There is laxity in other directions everywhere. But why is it that the public houses were open on the Lord's day at Kalgoorlie when the recent bootlegging there disgraced the State? The law was being openly flouted. Yet our very respectable papers have told us that things like that only happen in America, where they have that wicked prohibition. It made no difference, apparently, which party was in power. As far as Kalgoorlie is concerned, the recent uproar has brought in the greater decency. It was affirmed at the conference (Methodist) that any policeman at Kalgoorlie who did his duty (for we have always thought it was a policeman's duty to obey the law and to see that the law is carried out by others) regarding the liquor traffic was swiftly sent to the backblocks. Why talk about America and the disregard of law seven thousand

miles away, when we have these goings on at home? I myself have seen a crowd of men sitting about an open bar door of a country hotel drinking for hours on the Lord's day.

Western Australia.

Victoria Park.—Bren. W. D. Lang and W. H. Nightingale exchanged places for Sunday morning, March 11. Gospel services continue to grow. Three young people followed Christ in baptism at night.

Maylands.—Harvest thanksgiving services were held on Feb. 25. Bro. Albany Bell spoke in the morning, and at night Bro. Thomson's subject was "The Lord of the Harvest." Bro. Carter delighted with two solos. The ladies' guild held a pleasant and successful afternoon on Mar. 1, when many non-guild members attended. The helping hand club, which works among the mothers of cradle roll members, had a happy picnic at South Beach. Band of Hope, under leadership of Sister Mrs. Fletcher, is making good headway. 106 at Sunday School on March 4.

Fremantle.—Following the recent election of officers of the church, Bro. J. W. Potter was appointed secretary, and Bro. S. G. Taylor assistant secretary. Bro. E. Gracie was re-appointed treasurer. In the women's Dorcas and church aid society, officers were appointed as follows: President, Mrs. Foster; vice-president, Mrs. Fieldus; secretary, Mrs. Cooper; treasurer, Mrs. Thomson. On March 3 the wedding of Miss Margaret Gamble and Mr. R. Hickmott was celebrated at Fremantle church, and on March 5 there occurred the first marriage ceremony in the new church at Palmyra, when Miss Freda Glover was united in matrimony with Mr. Ian McClumpha. On Feb. 18, at Palmyra, a married lady made the good confession and was baptised by Bro. Taylor on Feb. 25. On Mar. 7 a married lady was also immersed by Bro. Raymond at Fremantle.

Tasmania.

Invermay.—Gospel meetings are well attended, many strangers being present. On Feb. 25 one young lady was baptised; she was received into fellowship on March 4. C.E. society maintains its attendances, which are growing rapidly. The J.C.E. society is flourishing, having fifty on the roll. Cottage prayer meetings, held in preparation for the mission to commence on April 1, are well attended.

Hobart (Collins-st.).—The sisters' Dbreas class annual sale of work was held on Feb. 24. Bro. Martin spoke at both services on Feb. 25; there were good meetings. The Guides paraded at gospel service. The church congratulates Sister Jacobson (sen.) on attaining her 87th birthday. In the evangelist's absence on holiday brethren helped with services. Bible School parents' and friends' association is arranging a Bible School and missionary exhibition.

South Australia.

Queenstown.—On March 11 Bro. W. Adair exhorted the church. In the evening Bro. A. Foote, jun., preached the gospel. The services were bright and helpful.

Nailsworth.—Meetings have been well attended. Bro. G. McKie is faithfully preaching the gospel. Bible School went by special trams to Morialta for their picnic, the children numbering about 200. Cottonville and Nailsworth Y.P.S. exchanged meetings, from which a good fellowship sprang up. Bren. New and Hollams were the speakers. At both meetings refreshments were served.

Norwood.—Commencing on March 12 a series of meetings was held for the deepening of the spiritual life. Bren. T. Edwards, B. W. Manning and G. T. Walden were the speakers. Good meetings were held. On March 18 a young lady was received into fellowship. Bro. Rankine was the speaker at all services, and in the morning made reference to the death of Sister Mrs. Warriner.

Exeter.—Harvest thanksgiving services were held on March 11, with fair attendances, and appropriate addresses, with special singing by the choir. The gifts were distributed to needy cases and Children's Orphanage. Through the kindness of Mrs. L. Samuels in making her home available, the Dorcas sisters are enabled to carry on the good work. At the close of Bro. L. Samuels' gospel address on March 18, a married lady made the good confession.

Hensley Beach.—Bro. Ross Graham continued his series of addresses on "The Holy Spirit" on morning of March 11. A choral service was held in the evening, when the Clericus male choir sang to a large audience. On March 15, an enjoyable social was tendered Miss Rita Penn and Mr. Harold Norris, when a presentation was made. They were married on March 20. Good attendance on March 18; Bro. Ross Graham delivered the message.

Cheltenham.—March 4, Sunday School anniversary. Bro. L. Samuels, from Exeter, gave an uplifting message in the morning. Bro. W. Mathews, of Maylands, gave an appreciated illustrated talk in the afternoon. Bro. R. Lampshire took the evening service, and delighted with his illustrated message. March 11, Sunday School anniversary continued. Bro. J. Mitchell exhorted in the morning. Bro. Lampshire in the afternoon gave another object talk, and the headmaster of Pennington school spoke at evening service.

Mill End.—On March 11 harvest thanksgiving services were observed. Dr. Guinness, of England, inspired all with his exhortation to the church, and Mrs. Alan Brooke brought a message to the school at afternoon session. Bro. Manning preached at night. Bro. Alan Brooke exhorted acceptably on March 18. There was a splendid attendance. Bro. F. T. Saunders, of the College of the Bible, preached a fine message at night. A kitchen evening was recently tendered to Miss D. Eden and Bro. C. Whyatt. Both have been good workers in the church activities.

Long Plains.—Since Bro. and Sister Rootes have come to labor with the church, meetings have been fair. On March 11 and 12 harvest thanksgiving services were very successful. Bro. Rootes conducted the Sunday services. The social on Monday was a great success both in numbers and spirit. Bro. and Sister Ross Graham were present. Special singing, solos and recitation were features, and Bro. Graham gave an enjoyable address. Supper was handed around. On March 18 Mr. Cain, representative of B. and F. Bible Society, at the morning service gave a very interesting talk. At night Bro. Rootes spoke on "The Second Chance" (Luke 8: 39). After an earnest address one young woman made the good confession.

Forestville.—On Feb. 18 Bro. B. W. Manning, of Mill End, spoke on home missions. Bro. J. T. Train spoke at Mill End. Bro. H. J. Horsell, H.M. secretary, on Feb. 19 gave an interesting lantern lecture on H.M. work in the State. Feb. 25, harvest festival services were held with a worthy show of gifts, afterwards distributed among 13 needy cases in the district. At gospel service Y.W.L. members were awarded prizes for attendance at morning meetings. On March 12 Mr. Davis, representing Minia Home, presented a lantern lecture. An offering was taken for Minia. A kitchen evening was tendered Miss L. Reynolds on March 17, on the eve of her marriage. On March 18, good morning.

(Continued on page 188.)

Foreign Missions.

Conducted by G. Percy Pittman.

WITH MISS THOMPSON IN HARDA.

Miss Mary Thompson, who is now on the water coming for a brief visit to her dear ones, after eleven years' continuous labor in India, has two hundred homes in Harda where she and her Bible-women regularly visit.

We had the privilege a short while ago of staying with Miss Thompson for two and a half months, and saw her work from the inside.

She begins her day with prayer and Bible reading with her Bible-women, and then they start off in her bullock tonga for the town. Miss Thompson keeps to this primitive vehicle because she believes she gets nearer the poor people than if she used a motor car. The first Lord's day when we were jogging along to chapel my husband said he could give her a text for sticking to this kind of locomotion, "For you it is safe." She enjoyed the joke, but Miss Thompson is not to be joked out of anything she is convinced the Master would have her do.

I went with her many times into the homes of the women, and saw how much they love and respect her. At that time the non-co-operation movement was very strong in Harda; but, in spite of it, she was welcomed by many of the men who had been imprisoned by the government.

I heard some of them try to draw her into discussion about politics, and admired immensely her wonderful tact in answering them, always leading them into thoughts of God's kingdom. Sharda, one of her Bible-women, is a fine character, and has been well trained in the Jubulpore Christian College. She is the wife of the Indian pastor of the church in Harda. His name is Zilbert, and he is one of Miss Thompson's trophies. He came to her a heathen lad to do her cooking, and was soon won for Christ by Miss Thompson's life and teaching. He wanted to be a preacher, and was sent to Jubulpore College for training; and to-day, if he could speak English, he would grace any platform in Australia. He is a wonderful influence for good among the young men in the church at Harda.

Karuna, Miss Thompson's other Bible-woman, has to look after her father and brothers, since her mother's death, so she can only work half time. But she is a beautiful character, and as I went out with both these women alone, I saw that they are most worthy of all the support the Australian sisters can give them. Only eternity will reveal the result of those two hundred homes being constantly visited by these three dear sisters.—N. Pittman.

INDAPUR.

During January I spent a good deal of time at Indapur. We camped there for six days, taking the whole family. The workers' houses have been thoroughly renovated, altered and repaired. We hope that they will be more healthy than they were. We took one room right away and left only accommodation for three families. Windows were put in and the roof raised. It took almost the whole month to complete the work. I made several trips to see to things during that time. We were able to do quite a lot of preaching during these trips; I borrowed Mr. Bolduan's preachers to help me. We should have a missionary in Indapur; it is a great field, and a bit too far from Baramati to work properly. The church conference have opened up Sansar after our outstation. They have placed Vishwanathrao Boowa there to preach. We see him each time we go through to Indapur. He is only about four miles from Bori, and goes over on Sundays to meet with the Patel and

Barse, the church evangelist. Feeling is improving in Bori, and there are several candidates under instruction. Margaret, Vera and Muriel are now at school at Panchgani. They went up on the 15th; Muriel says she likes it. It's her first experience.—H. R. Coventry.

MEMORIES OF INDAPUR.

I have some pleasant memories of Indapur. First along with Mr. and Mrs. Strutton, years before the place became one of our outstations. We were interested to find quite a number of Mohammedans who spoke our language—Hindustani. The journey took two days in a tonga. Now the motor car does it in a couple of hours. Our next visit was when we were located at Baramati, and went in the company of the well-known Dr. MacNicol, of the Presbyterian Mission, with a view to the handing over of their properties to the Federal Board. On another occasion we called there along with the late lamented James Sharp, and Mrs. Sharp, who were deeply interested in the prospects of the place. We know it to be a needy field, with many villages easily accessible. In past years much good seed has been sown there by the Presbyterians and our own workers; and if it were properly followed up, many would be won for Christ. Pray for a great ingathering at Indapur.

MR. AND MRS. A. G. SAUNDERS.

"Bro. A. G. Saunders, who has been our honorary secretary for three and a half years, leaves the State almost immediately. The committee wish to place on record their deep appreciation of his consecrated work, which has been an uplift to the foreign missionary interest in Western Australia, and an inspiration to the committee." This is from the annual report, and it will be acclaimed by brethren in all the States. Bro. Saunders, as everyone knows, is a foreign mission enthusiast. His experience on the mission field fitted him to speak with authority on every aspect of the work. He has done conspicuous service in Western Australia, and we venture to predict much blessing on the F.M. work of New Zealand as a result of his devoted efforts. Mrs. Saunders also has given consecrated service on the women's side of the work, and her new sphere of labor will benefit greatly by her energy and influence. We wish them and their daughter Clair good health and all joy in their ministry in Mrs. Saunders' home church in Wellington.

WESTERN AUSTRALIA'S NOTABLE ADVANCE.

To jump from £513/17/7 in 1932 to £717/17/8 in 1933, a gain of £204/0/1, or about 40 per cent., is something our Western Australian brethren may well be proud of. Children's Day offering has also increased, from £22/3/8 in 1931 to £34/10/5 in 1932 and £42/10/1 in 1933. Best of all, the report says, "We believe the present year will witness still better results."

MISS CAMERON.

Miss Florence Cameron writes from Bordertown on March 12: "We arrived back from Kaniva at about midnight on Thursday; spoke at the morning meeting Mundalla on Sunday, and at Wampoony at three o'clock, and I was to have spoken at Bordertown in the evening, but this could not be carried out as a memorial service to Mr. Wylie had been arranged for that time. They were going to arrange a meeting for Monday evening; but when I was told that Tuesday was the regular C.E. meeting and Monday was really not convenient, I said I would stay for Tuesday instead of having a special date; then, knowing that Mrs. David Milne would like me to stay for the sisters' monthly meeting, and it will be, in all probability, six years before I come this way again, I thought it just as well to offer to stay for the sisters' meeting, and Mrs. Milne was pleased to know I would stay. On Friday and Saturday, most of the men around here were fighting fires. It has been very hot for the last week, real Indian weather, and I shall not be sorry to keep away from some of the Indian summer. As plans are now, I expect to arrive back in Adelaide on Thursday evening by rail car. . . . I was at Mrs. David Milne's until yesterday morning, was at Mr. Edward Milne's for Sunday, and shall be here until Tuesday evening at least, and may go to Mr. L. Verco's or back to Hope Farm till Thursday, but Edna Verco wants me to stay on here." Miss Cameron has had a busy time in very trying weather, and her visits among the churches have been much appreciated, and will help to foster a deeper interest in the work.

IN THE INDIAN EARTHQUAKE AREA.

The recent Indian earthquake was one of the biggest and most extensive in history, according to the Geological Survey of India. It occurred chiefly in Bihar, and Bihar is the district where our English brethren have their mission, and where Mrs. Pittman and I first went twenty-five years ago. Happily the shock in that locality was lighter than farther north, and no lives were lost. Some damage was done to mission properties, but not a great deal. Missions in other parts of the province have suffered severely.

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Religious Notes and News.

THE FAITH NEEDED.

"Some people pray for a faith that can move mountains," writes J. Duval Rice, answering the question, "Are we Rethinking Missions?" in "World Dominion." "What is needed here is a faith which can grasp nettles."

BAPTIST STATISTICS.

The latest report supplied by the World Alliance indicates that there are 5,152 Baptist churches in Europe, with 656,669 members; in Asia, 3,776 churches, with 395,693 members; in Africa, 1,629 churches and 87,840 members; North America has 55,969 churches and 9,587,826 members; Central America and the West Indies, 740 churches with 70,746 members; South America, 572 churches and 45,426 members; Australia and New Zealand have 493 churches, with 38,169 members.

CHILD LABOR.

The following paragraph is from the London "Christian World" of Jan. 11, 1934:—Children may work seventy-four hours a week without breaking any existing Factory Act, according to a statement made at the Higher Education Conference of the National Union of Teachers. "In Manchester girls have been seen at work at nine o'clock at night, clearing up after a shop has closed at 7 p.m. Van boys are employed at hours which make any form of continued education impossible," said Mr. C. G. Beardwell, of Worsley. A resolution "that the hours and conditions of work of young people should be further regulated by the State, in view of their lasting effect upon the mental and physical standards in the years of maturity" was carried.

THE INSANITY OF WARMONGERS.

"In my opinion," writes Dean Inge in a letter to "The Independent," "the main causes of the Great War were: (1) The notion that a war might be made to pay (Germany). (2) A gambler's throw to stave off revolution (Russia, Austria, Germany). (3) Revenge, with a useful ally to pull the chestnuts out of the fire (France). (4) Fear of isolation and of a hostile coalition (England)."

"Since none of these motives are now operative, and since it is certain that in the next war all who have anything to lose will lose it, the warmongers seem to be quite insane. I gather that you are in favor of our declaring that, pact or no pact, we will not fight again. So am I; for it is quite certain that this nation will not consent to be dragged into another Continental war."

DOCTORS AND DRINK.

The names of some seventy eminent physicians and surgeons who, among many others, have signed a manifesto in opposition to the recent brewers' offensive in Great Britain, are published in "The Alliance News." The manifesto reads as follows:—"We view with serious apprehension the projected campaign which would seek to enlist the young men of the country who do not know the taste of beer into the beer-drinking habit. As a result of several causes and tendencies there has been a vast improvement in national sobriety in recent years. There has also been a corresponding diminution in the disease, poverty, crime and inefficiency which are traceable to drink. The beverage use of alcohol is not really necessary to the highest exercise of individual and social life. We, therefore, deprecate the initiation of an effort to promote the beer-drinking habit among the young, and we would regard the success of such a campaign as a step backwards and as detrimental to the best interests of individual and national welfare."

DR. GLOVER ON "THE CHRISTIAN MESSAGE."

Recently at the City Temple, London, Dr. T. R. Glover preached on "More than Conquerors." The Cambridge Public Orator does not believe in short measure in the pulpit. His sermon occupied fully forty minutes. He sounded a strong evangelical note throughout. "I find it very difficult," he said, "to believe in victory over sin, difficult to believe in another life, difficult to believe that God cares for me. The answer is Jesus, and I don't know any other answer. When Paul says, 'We are more than conquerors through him that loved us,' he means Jesus. Where we halt between two opinions, he knows whom he has believed. That, I believe, is the real religion, the real gospel; that in him who loved us there is victory. The spiritual life is ever a battle, and he who loved us and gave himself for us is our one hope. That is the Christian message."

DRIFT OR MASTERY.

The question of Western civilisation to-day is drift or mastery. In the last centuries the great struggle of mankind has been to establish the rights of the individual. Freedom has been the ideal. In the meantime the "giant of the Western world" "his majesty the machine," has grown to manhood. Instead of becoming the servant to free humanity from the drudgery of physical labor, he has become the master. He has created cities, commerce, wants, credit, capital, labor. He has given a complexity to life wherein the individual is lost. It was once believed that ever growing freedom for the individual is the road to human progress. It has now become apparent that without social planning and co-operation Western civilisation faces catastrophe. The very nature of our progress makes the change from freedom to social planning hard . . . yet unless the change can be made the future looks dark.—From Studies in Higher Education of the American Lutherans.

THE GREAT MEMORIAL.

(Continued from page 181.)

ministry. Nothing could induce more ready obedience to that command than to hear Christ pray on the cross, "Father, forgive them, for they know not what they do."

There is power in the memory of Calvary to bring us back to the cross where our sins were first rolled away. As we see the cross reflected in the emblems, our grateful hearts respond:

"Remember thee! thy death, thy shame,
The griefs which thou didst bear!
O memory, leave no other name
Than his recorded there."

Fresh Contacts.

Memory creates fresh contacts. According to the psychologist it is memory coupled with imagination that actualizes the ideal. When our loved ones are gone from us memory re-constructs their forms, their acts, their words, their love. We live again the blessedness of all the yesterdays, and thus are fresh contacts created in our lives. In the observance of the Lord's supper memory creates fresh contacts with Christ. We experience the Master's presence anew. Christ's love is again made real to us. Christ's forgiveness is again realised in our lives. Christ's peace again falls over us. By this we know that he lived not alone in the long ago, but that he lives to-day, to-morrow and forever more.

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TO YOU

News of the Churches.

(Continued from page 185.)

ing service; 102 broke bread. Bro. L. Harrison was welcomed by transfer from Cottonville. Bible School is practising for anniversary. The mission has had to be postponed for a time. Bro. Train's messages are helpful. All auxiliaries are doing good work.

Queensland News-letter.

* K. Gerrard.

Meals for Unemployed.

More than 10,000 meals have been given to unemployed single men by the Annerley Church of Christ in the four years in which its members have given Sunday night men's teas. The work is in the hands of the women's guild, who have the help of the preacher (Mr. Charles Young) and church officers. The attendances at these teas now average about 80 men. A service of song, with a short talk to the men, is held after tea. Many of these men stay for the evening gospel service, and some have become valued members of the church.

Visitor from Iraq.

David Zadok, a minister of the Assyrian church, Iraq, is visiting Anglican congregations in this State, soliciting help for his needy countrymen, and investigating the possibilities of settling Assyrian Christians in Australia. He has been welcomed warmly by Bishop H. H. Dixon, administrator of the archdiocese, and has been granted the official recognition of the Anglican community. Members of the Greek Orthodox and Russian Orthodox churches attended a service at which he preached the sermon, to show their sympathy with their sister orthodox church. Mr. Zadok said that since the League of Nations mandate expired Assyrian Christians had suffered frightful persecution from the Mohammedans. More than 75,000 Christians had been massacred in Iraq in the last two years.

"Healing in His Wings."

Queensland has no more popular or more romantic figure than its "flying doctor." Dr. Alan Vickers, who retired from the work at the end of last year, placed his post, and the whole ministry of the Australian Inland Mission, high in the esteem of the people of the West. His successor, Dr. J. McF. Russell, flew to Cloncurry this week, taking his wife with him to help in the work. He is a big man, serious, but with a cheery smile and a genius for friendliness. He is a Victorian, but has spent most of his life in New South Wales. He spent two years as a medical officer at the war, and since 1919 has been practising at Orange, New South Wales.

Work Not Wanted.

Apparently hundreds of parents of unemployed boys in Brisbane would rather have their sons loafing at home and about the streets and betting shops than allow them to go out of the city for training in farm work. The Department of Labor and Industry about 18 months ago sought the co-operation of the churches in a scheme for sending approved boys to approved farmers for rural training. The boys were to be selected by ministers in the cities, and the farmers were to be approved by ministers in the country. The boys were to receive their keep, practical training in farm work, and small weekly wages which were to increase with experience. Half of the wages was to be banked to the boys' credit to help them to start farming for themselves at the end of their training. The whole scheme was to have the oversight of the churches. At least 1,000 boys were expected in the first six months, but so far only about 400 have been received. Farmers in all parts of the State are

eager to get lads for training, but not half enough boys are offering. Farmers' applications received last September have not yet been filled. The authorities say that the boys are eager enough to go on the land, but their mothers want to keep them at home.

Queensland.

Brisbane (Ann-st.).—For last six weeks all services have been taken by Bro. T. G. Mason, whose addresses have been much appreciated. Attendance and interest are increasing.

Boonah.—The C.E. society had a visit from Fassifern District C.E. Union president, Mr. B. J. Huth, who gave a fine address. The evening took the form of a consecration meeting, and finished with a social cup of tea. Annual Bible School and church picnic held at Black Pinch on March 10 was a very pleasant outing.

Kedron.—Enlargement of the chapel has commenced. On March 4 Bro. Noble received three into fellowship at Kedron, and two at Redcliffe afternoon service. The orchestra, under baton of Bro. I. Kirk, rendered a successful concert towards building fund on March 8. Another good meeting at Redcliffe, conducted by Bro. J. Swan, on March 11. Gospel solos from Sister W. Keeble and Bro. E. Enchelmaier have lately helped gospel services at Kedron. Growing Bible School is a constant inspiration in service.

Moorooka.—The annual business meeting was held on Feb. 7. Revision of roll showed (with increases through transfers) a membership of 47, a slight decrease over last year's figures. Finances were healthy, showing a credit balance. The following were elected: Elder, Bro. J. Bell; treasurer, Bro. J. C. Jenkins; secretary, Bro. E. E. Hallam; and Bro. E. W. Hardy, A. F. Smith, W. Quintenden, with power to add. The church endorsed circuit arrangement with Annerley church, of which Bro. C. Young is evangelist.

Annerley.—Since the new year Bro. and Sister Caldicoat have transferred to Sydney. Our brother is greatly missed, as his messages were always instructive and deeply spiritual. In the tragic passing of Bro. A. Rieck the church lost a pioneer member. Bro. C. Schulte also passed away in February, after some months of suffering. The unemployed men's tea has served over 10,000 meals to date. On Feb. 25 Principal Bell, of Baptist College, gave an interesting and helpful message at morning service. Bro. Bell, of Moorooka church, is assisting greatly in the preaching. Annual business meeting took place on Feb. 28, with fair attendance. Sunday School is preparing for anniversary.

Bandenberg.—Meetings continue well attended. On March 3 a young woman was baptised. On March 4 two young men were immersed and a great message was given by a visiting brother. Mid-week prayer meetings are having larger attendances, and on March 8 the women of the church conducted the service. On March 11 Bro. Stirling delivered a great message on "Dropping the Pilot," and a woman confessed Christ. Good attendances at breaking of bread. Theban Sunday School picnic was held on March 10. Bible class is making rapid progress in attendances, Bro. Stirling conducting. The church is preparing for a mission to commence on Apr. 8, conducted by Bro. E. Davis, of Sydney. A guild social afternoon was well attended.

Victoria.

Dandenong.—Bro. Atkin addressed both services on March 18. Members of the Protestant Alliance Lodge attended in the evening.

Cheltenham.—An enthusiastic church welcome was tendered to Bro. J. E. Allan on March 15. Representatives from conference and local churches were present. On March 18 Bro. and Sister Allan and family were received into fellowship, and at a short induction service Bro. F. E. J. Smith impressively gave the charge. A splendid evening address was based on "Preaching the Cross." Mrs. D. Wakeley was soloist.

Brim.—On Mar. 18 Bro. Garland addressed the church at afternoon service. Many members were away on holidays. A young girl from the Sunday School made the good confession and was baptised.

Melbourne (Swanston-st.).—Good attendances on March 18. Bro. Scambler preached excellent messages morning and evening. On Wednesday evening, March 14, Bro. Randall Pittman gave an instructive Bible exposition on "The Conflict of Light with Darkness."

Wangaratta.—Meetings are well attended. Harvest thanksgiving services were conducted on March 18. A beautiful lot of produce was staged. Bro. Trezise spoke appropriate messages. Bro. G. Jackel has been elected a councillor in Wangaratta Shire.

Carnegie.—Sister Mrs. McDonald, of the College hostel, addressed a meeting of the mission band, held in the home of Sister Mrs. Smith, on March 14. Owing to much sickness in the district, and holiday week-end, meetings were not so large on March 18.

Doncaster.—The young people's club held their annual "get-together" social and formulated plans for future. Bro. Connor is giving a series of addresses on "The Cross." Sister Mrs. Jones, who has been an invalid for many years, passed away on 14th inst. The church's sympathy is extended to the family.

Box Hill.—Morning and evening services continue to draw large congregations. The men's fellowship tea, presided over by Bro. H. A. G. Clarke, M.A., and catered for by the sisters of the church, was much enjoyed by the 70 men present. A splendid programme of music, interspersed with short talks, and an address by Bro. W. Gale, was presented.

Red Hill.—At school anniversary held on Mar. 4 and 5, special addresses were given by Bro. Keith Jones, of Hampton. Good attendances were a feature, and steady progress is reported in the work. The church is endeavoring to retain the services of L. E. Baker as preacher till the end of June. Visitors were present on March 18 from city churches.

Mildura.—On March 14 a thanksgiving service, in recognition of the blessings the church has received recently, was held in the chapel, with a good attendance. Special items were rendered, and Bro. Macnaughtan spoke on "Proving God." Harvest thanksgiving services were held on March 18. Bro. Wilson, from Swanston-st., spoke in the morning, and Bro. J. E. Brooke, of Merbein, exchanged with Bro. Macnaughtan for evening service.

West Preston.—On March 7 the mission band celebrated its first anniversary; a large gathering of sisters from ten visiting bands brought greetings in response to roll-call. On March 18 the P.B.P. chapter held an installation service. Bro. H. Campbell led the meeting, and gave a helpful and appropriate address. Bible School is growing; 158 present last Lord's day. Bro. J. D. Lang, who has been laid aside for some weeks, is now improving.

Ormond.—March 11, good meetings morning and evening. March 18, fair meeting in morning. Bro. Sparks, of North Richmond, welcomed two to fellowship, and gave the address. Splendid gospel address by Bro. Andrews; fine attendance of young people. March 17, Miss R. Shepherd was married to Mr. F. Bardett. Bro. Cowen and lads from Bible School entertained a cricket team with Bro. Searle, from South Yarra, at tea and cricket.

Carlton (Lygon-st.).—Very good meetings on March 18. Inspiring messages from Mr. Ennis, subjects being "A Sheet Anchor of the Soul" and "A Priceless Possession Available to All." Mr. Simpson sang a solo. Keen interest is shown in all departments of work. Visitors included Mr. Leslie Ritter (Castlemaine) and Mrs. Towers (Orbost). The church congratulates Miss Elvie Prittle and Mr. W. Comley, who were married on March 17.

North Richmond.—Bible School anniversary was continued on March 18. Addresses by Bren. G. Andrews, D. Stewart and R. Sparks were appreciated. Many visitors and friends enjoyed singing by teachers and scholars. Half-yearly meeting of the church was held on March 13. Reports from all auxiliaries were of a bright tone. Additions for half-year were 15; losses 9.

Horsham.—On March 1 Miss F. Cameron gave an interesting address on the work in India. The previous evening a successful tea and concert was held in aid of Bible School building fund. Harvest thanksgiving services were held on March 18, conducted by Bro. J. O. Methven. Bro. and Sister W. B. Payne, of Echuca, were present. Bro. Payne spoke at Haven in the afternoon. The Adelphian tennis club won the premiership of churches and district competition.

Middle Park.—At morning service on Mar. 18, Bro. Morgan, of South Melbourne, presided, and Bro. Westwood gave a stirring address entitled, "Brotherhood Organisation is Necessary." Good attendance at evening service. A duet by Sister M. Fisher and Bro. N. Myers was enjoyed. At the conclusion of Bro. Westwood's gospel address, two lads and a young girl from the Bible School made the good confession. Bro. Westwood has accepted a further engagement of twelve months.

Shepparton.—Good attendances, and greatly appreciated messages, on March 11. A visiting young lady responded to the invitation at the gospel service, and was baptised at the C.E. meeting on March 13. Harvest thanksgiving services were held on March 18, when 83 attended at the Lord's table, the greatest number since Bro. Baker commenced his ministry. There were many visitors at gospel service. The chapel with extra seating was comfortably filled. The display of fruits, vegetables and flowers was very fine. Sister Stewart, who made her decision the previous Lord's day, was received into fellowship, and will transfer to North Melbourne.

Ascot Vale.—On March 17 a social was given to Bro. and Sister L. E. Snow as a welcome home. Bro. Burdeu made a presentation on behalf of the church in the form of a clock and a set of saucers. Bro. Burns, on behalf of the tennis club, presented a crystal salad bowl and servers. On March 18, Bible School anniversary services were a great success. The children sang splendidly under baton of Bro. C. H. Payne. Bro. Dow spoke in the morning; Bro. Smith, of Essendon, presided. Mr. Ewin, of Newmarket Baptist church, gave an interesting talk to the children in the afternoon. Bro. Hunting, from Blackburn, spoke to the children at the evening meeting, and gave a gospel message to the parents.

Gardiner.—A happy church thanksgiving social was held on March 14. A month previously it was decided to make an effort to reduce the building debt. To date cash gifts and promises amount to £325, while loans amounting to £120 have also been promised. There were very good meetings on March 18, Bro. Patterson speaking at both services. Mrs. Clark and her son Gordon, from S.A., and Mr. and Mrs. Collins were received by letters of transfer. Good wishes were expressed to Mr. and Mrs. H. P. Morris and family, who on Monday left for Canberra. The departure of these faithful workers is much regretted. Bro. Eric Morris was farewelled at a young people's social on March 17.

East Kew.—The Bible School anniversary began on March 18 with inspiring services. Bro. Ingham spoke in the morning on "According to the Strength of the Children," and at night gave an interesting object talk to the scholars. The afternoon speaker was Mr. R. G. Nichols (Brother Bill, of 3DB), who gave a breezy talk. The scholars sang excellently under the leadership of Bro. F. E. Elliott. The school was saddened by the death of one of the brightest of the scholars, who passed away on March 13 at Fair-

field Hospital. Sister Mrs. Aston is still confined to her bed. Bro. Marshall, sen., and Sister Ellen Epple were farewelled prior to leaving for an extended holiday in New Zealand. Visitors included Bro. and Sister Warmbrunn, of Launceston, Tas.

Geelong.—Both meetings were well attended on March 18. In the morning Bro. Clipstone welcomed five new members to the church, baptised during the week. He spoke on "The Upward Look and the Downward Reach," and in the evening on "The Conversion of a Robber." Mr. E. Simper rendered a solo. On March 14, at the annual meeting, satisfactory reports were read from the departments of the church. Ladies' aid had a successful year, receipts being £105. Much credit is given to this band of faithful women with Mrs. Clipstone president. Those appointed to positions were: Secretary, Bro. T. Thomas; treasurer, Bro. S. Ball; deacons, Bren. G. Williams, D. Carr, A. Jones, J. Baird, A. Clarke, Cashmore, Herring. A two-weeks' mission in the chapel is planned for end of April. The services of Bro. T. Hagger have been secured.

New South Wales.

Enmore.—On morning of March 18 a teachers' dedication service was held, and at night the S.S. anniversary was celebrated. Mr. Paternoster was speaker at both services. There was one confession at evening service.

Erskineville.—On March 11 Bro. H. C. Stitt spoke at both services. Gospel attendance was satisfactory. The subject was, "He refused the opiate." On morning of March 18 Bro. Stitt's subject was "Hope." At night he briefly spoke on "If there was no God."

Concord West.—Lately meetings have suffered in numbers because of losses. The church recently had addresses from Bro. J. Rosser on "Fishing," and Bro. Bürker on "The King," both being edifying. Bro. Stowe continues his ministry of evangelism and visitation. The church will shortly complete its third year. Finances are sound.

Inverell.—Bro. Button spoke well on Feb. 18, on "The Red Streak." Church made March a month of preparation in an "onward and upward from Easter to Pentecost crusade." Good interest, great spirit, splendid meetings prevail. Bro. Newell's expositions from Romans are instructive and appreciated. Bible School is preparing for anniversary.

Taree.—Bro. V. C. Stafford was preacher on March 11 at both services. In the evening two young people made the good confession. A young married man made the decision at the prayer meeting on March 13, and was baptised the same hour with three others. The annual united Sunday School demonstration was held in Taree Park on March 11. Mr. W. Guildford, of the Open-air Campaigners, who was the special speaker, conducted a children's mission during the week. Sister McKay, who has been seriously ill, has been discharged from hospital.

Mosman.—Bro. Larcombe, of North Sydney, gave an inspirational message on March 11; at night the gospel was proclaimed by Roy Acland. The annual meeting held on March 14 was marked by a spirit of unity and thankfulness. The following were chosen as deacons: Bren. Button, Dale (secretary), K. Hunter (treasurer), Kaske, Stimson and Webster. They were instructed to proceed with the appointment of a full-time preacher, pending which Bro. Acland's engagement has been extended. The meeting closed with refreshments, when representatives of auxiliaries voiced appreciation of the service of Bro. and Sister Acland during last four years. Bro. Acland responded. On March 18 Bro. Acland edified the church from Rom. 8: 1; his evening address on "Life" was helpful to all; W. Webster was soloist.

ADDRESSES.

A. E. Brown (preacher Invermay church; editor "The Evangel").—"Glenara," 335 George Town-rd., Mowbray, Tasmania.

N. H. Reeves (secretary Grafton church, N.S.W.).—Little Duke-st., Grafton.

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COMING EVENTS.

MARCH 25 and 27.—Brunswick Bible School Anniversary services continued. March 25, 11 a.m., Cecil E. Watson; 3 p.m., R. Sparks; 7 p.m., J. C. F. Pittman. Tea provided for visitors. Bright singing by scholars. Children's Demonstration, Tuesday, March 27, 8 p.m. All meetings in church building, Glenlyon-rd.

MARCH 25 and 28.—East Kew Bible School Anniversary Services continued. 11 a.m., Bro. L. Baker; 3 p.m., J. E. Newnham, M.A.; 7 p.m., A. J. Fisher. Song service, 6.40. March 28, Grand concert; tickets, 1/-. Join with us in these final meetings. A hearty welcome awaits you.

MARCH 28.—The Victorian Women's 48th Annual Conference will be held in the chapel, Lygon-st., on Wednesday, March 28, commencing at 10.30 a.m., and continuing all day. President's message (Miss Ellis); an address by Mr. C. C. Dawson; topic, "The Woman with a Question Mark"; solos; recitals. All women cordially invited.

MARCH 28.—The annual business meeting of the C.O.B. Women Students' Association will be held in Lygon-st. lecture room during the tea session of the Women's Conference on Wednesday, March 28.

LYGON STREET, CARLTON.

SUNDAY, MARCH 25, 7 p.m.

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Rendered by Church Choir.

Leader: Mr. Nat. Haddow.

Appropriate Messages.

A Service of great helpfulness. All heartily welcome.

WANTED.

The Church of Christ, Collins-st., Hobart, will be requiring the services of an evangelist to labor with the brethren after April 8, 1934. All communications to be addressed to Norman A. Cooper, Hon. Secty., 93 Lord-st., Sandy Bay, Hobart.

IN MEMORIAM.

PRESTON.—In loving remembrance of our beloved mother, who passed away seventeen years ago, March 19.

Remembrance is a golden chain,
That binds us till we meet again.
—Inserted by her loving children, Sadie R. Osborne, Footscray; Henry F. Preston, W.A.

Obituary.

RASMUSSEN.—On Feb. 12 Sister Eunice Rasmussen, wife of Carl Rasmussen, was called home to be for ever with the Lord. She was baptised at Dawson-st., Ballarat, Vic., in 1892, by the late Charles Morris, and after a long stay there, transferred to South Yarra, and a little later to Fairfield before coming to Moreland in 1926. She was faithful in her attendance at the Lord's table whilst her health permitted. Our sister leaves a husband and a grown-up family of seven to mourn their loss. Her eldest son, Mr. H. G. Rasmussen, is the present secretary of the Moreland church, and to him and the rest of the family we commend God's gracious consolation.—J.H.B.

GRIFFITHS.—On Feb. 26, at her home in York-st., Caulfield, Vic., Sister Griffiths, wife of Bro. Ed. Griffiths, passed away very suddenly as the result of a stroke. For some years the Griffiths family have had membership with Bamba-rd. church, where they have always faithfully served in the work of the Master. Our sister had the regard and wide esteem of our brotherhood here, and we all with her loved ones mourn the loss of a fine Christian character and a noble soul. Mrs. Griffiths was born at Williamstown 52 years ago, and when a young woman moved with her parents, Mr. and Mrs. Crisp, to live at Thorpdale, where she was baptised by Bro. E. Griffiths. The Crisp family set up the Lord's table in their home at Thorpdale, but shortly after left for Dandenong, where Bro. and Sister Griffiths were married. It was here that Sister Griffiths with her husband did much to foster the growth of the church, and the part she played during the Harward-Pittman mission was most commendable. Other fields of service where our sister so faithfully labored together with Bro. Griffiths were Mildura (two years), Mallala and Long Plain, S.A. (six years), then later Mildura again. Eventually coming to the metropolitan area, the family enjoyed fellowship with the churches at Gardiner and Ormond, finally settling in Caulfield. Sister Griffiths, together with Bro. Griffiths, a beloved elder at Bamba-rd., has contributed greatly to the progress of the cause here, and we remember her gratefully for a part nobly done. The family that remain are Cyril, Merna, Elma, Alwyn and Lloyd. To the young people, together with our dear Bro. Griffiths, we tender sincere Christian sympathy. The service conducted by Bro. Youens and Graham at the home was impressive and beautiful, large numbers of brethren and friends attending. The burial service took place at St. Kilda cemetery, when again Bro. Youens and Graham conducted and Bro. W. H. Clay (President of Conference) gave a beautiful tribute.—H. L. Sercombe.

QUEENSLAND WOMEN'S EXECUTIVE.

A meeting of executive was held in Ann-st. chapel on March 8, eight churches being represented. Devotions were led by Mrs. J. Harlin. The president (Mrs. Wendorf) presided over the business session. Four visitors were welcomed. Final arrangements were made for conference catering. Many donations were thankfully received. A suggested programme for conference was submitted and approved.

The treasurer (Mrs. J. Coward) reported that a further donation of £16/3/8 has been handed to the Home Mission Committee, making a total of £35/19/2 since last June. A donation of £1 has since been received from Mrs. T. Simpson, Chinchilla, and 4/6 from a mite box.

A letter was read from Mr. W. J. Campbell, secretary of the Home Mission Committee, thanking the sisters for their help during the year. The president made feeling reference to the passing away of Mrs. A. Woodward, for over six years a vice-president of committee. Mrs. Woodward will be greatly missed, as she was a tower of strength to the committee, especially in catering matters, in which she was an expert. Miss E. Hackett sweetly rendered the solo, "The Beautiful City." A collection was taken up, and afternoon tea was provided by Mesdames D. Brown and Wendorf.—G. Partridge, Secretary, Baron-st., Annerley.

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It is time to think of the price Jesus paid to redeem men.

Nothing we can do can be too much, too difficult, or too exacting, if it adds to his honor and glory.

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