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"Many Infallible Proofs."

TO the apostles, the historian Luke says, according to the common version, the Lord Jesus "showed himself alive after his passion by many infallible proofs." There is no adjective for "infallible" in the original text, but Luke's word for "proofs" indicates the cogency of the demonstration, for it is one which ancient writers used for "proofs that carried certainty of conviction with them, as contrasted with those that were only probable or circumstantial." The proofs were "sure" ones, as Weymouth translates.

Many of us have in these recent days been thinking of the cross and of the resurrection. We are familiar with the gigantic claim that on the third day the tomb was empty because the Lord Jesus rose from the dead, it being impossible that he should be held by the bands of death. "Many sure proofs" of this are alleged. May we be sure of it? On it all our hopes depend; for if Christ be not risen from the dead, our faith is vain, and we are yet in our sins.

The appearances of our Lord.

In the New Testament there are at least eleven (and it may be twelve) recorded appearances of the risen Christ.

Five were on the day of the resurrection, and in or near Jerusalem:

1. Early on the morning to Mary Magdalene near the sepulchre (Mark 16: 9; John 20: 11-18).
2. To the women returning from the tomb (Matt. 28: 9, 10).
3. To Peter alone (Luke 24: 34; 1 Cor. 15: 5).
4. In the afternoon to two disciples on the way to Emmaus (Luke 24: 13-31).
5. In the evening to the apostles, Thomas being absent (Luke 24: 36-43; John 20: 19-25).

A week later there was another appearance in Jerusalem:

6. On the Sunday evening to the apostles, Thomas being present (John 20: 26-29).

Then there were two or three appearances in Galilee, whither the disciples had gone, not because they had lost heart and

gone back to the old life, as often declared, but for the satisfactory reason that Christ had told them to go and that he would meet them there (Matt. 28: 10).

7. To seven disciples fishing in the Sea of Galilee ("the third time" Jesus showed himself to the group of disciples; John 21: 1-14).

8. To the eleven apostles on a mountain (Matt. 28: 16-20).

9. To above five hundred brethren at once (1 Cor. 15: 6). This was doubtless in Galilee, though it is possible that it has to be identified with appearance No. 8.

Two further appearances are usually ascribed to Jerusalem near the end of the forty days elapsing between the resurrection and ascension:

10. To James (1 Cor. 15: 7), though nobody knows where the interview took place.

11. To the whole company of apostles on the Mount of Olives on the day of Ascension (Luke 24: 50, 51; Acts 1: 6-11).

Lastly, there was another appearance—

12. To Saul of Tarsus (Acts 9: 3-6), who claimed to have this qualification of an apostle that he had seen the Lord (1 Cor.

9: 1), and who referred to the incident thus: "Last of all, as unto one born out of due time, he appeared to me also" (1 Cor. 15: 8).

To the list we may add an appearance, years later, to the beloved disciple in the isle that is called Patmos (Rev. 1: 9-18).

The abiding witness.

The men who saw the risen Saviour were constant in their witness and convinced hosts of people, so that the multitude of Christians rapidly advanced—we read of 3,000 men, then of 5,000, next of "myriads who believe," and soon of the apostles as having turned the world upside down.

In attestation of their message, it is further recorded that the apostles performed notable miracles. Signs followed those that believed, so that by word and deed vast numbers of folk were won to the Lord.

But what of the "proofs" for us? We have not met the witnesses. We have not seen their signs. Are we bereft of evidence this Easter season? By no means; we still have "many sure proofs." In simplest language, without argumentation or embellishment, a few of these may be enumerated.

While we have not met the witnesses, we have their testimony. The potency of their word has not declined. It is still true that "these are written that ye may believe" (John 20: 31). The evidence of the Gospel story is beyond human invention. The life described, the character delineated, the teaching recorded, are their own best evidence. But more, we reflect that certainly the men who bore their witness to the resurrection of Christ, who said they had seen him alive after his passion, must have known whether they spoke truth or not. They could have no doubt on that point. It is idle to suggest they were deceived, and preposterous to imagine that they were deceivers. In the latter case they entered into the most comical conspiracy into which ever men entered—a conspiracy and a campaign of misrepresentation which had for its object the turning of men from evil living to righteousness, from shame to purity, from theft to honesty, from falsehood to truth. All this based on a lie?—believe it who can.

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More, the witnesses suffered hardships, tortures and death for the thing they declared to be true, when confession of the false witness (had it been such) would at once have freed them from their trials. No; the witnesses were honest, and the truth of their message enabled them joyfully to endure the worst that men could do. We have not followed cunningly devised fables but the sober account of truthful eye-witnesses.

We have been wont to say that the existence through the centuries of the three institutions called by the name of the Lord—the Lord's day, the Lord's house, and the Lord's supper—bear witness to the truth of the resurrection. There is no other adequate or reasonable explanation of their origination and persistence than the fact of the resurrection. Regarding the church, Sir W. Robertson Nicoll has well said: "The proof of the resurrection is the living church of Jesus Christ. The life of the church proves the life of the Saviour." The church was founded either on a dead Jesus or on a living Christ. Only one of the alternatives is adequate.

The effect of Christianity in the world is one of the most potent evidences of the truth of our religion. Christ's work was not ended at his death; for there is a continued activity of his Spirit, a continual diffusing of his life through the members of the church, which is his body, and a beneficent influence on the world at large.

Lastly, the Christian in his own experience knows something of "the power of his resurrection." Christ promised his abiding presence with his disciples; he promised them strength for living. The promises have been fulfilled, and are daily being fulfilled in the experience of myriads of Christians. "There hath not failed one word of all his good promise." That personal verification of the risen Christ is the most cogent of proofs.

FORCE RULES.

Force rules the world. Might rules the world.
Power grips me; but my hands are free.
Then let me grasp these forces whirled
From what men call infinity.

Beyond all sight I grasp, I hold.
Electric forces thrill me through.
I clutch their power. Now make me bold
To once more grasp beyond the blue.

Intenser struggle! Yet, I win!
A mightier force is mine at last—
The power to face the world as kin;
A character no power can blast.

Force rules. Power rules. Then one more grasp!
New, mightier powers are yet above.
I fall back broken—but I clasp
The power supreme. Men call it Love.

But, let me onward! Back, for shame!
Power leads to power. O, let the sod
Leap ever forward, till I claim
Eternal power—the Christ of God.

—A. Ernest Chancellor.

I Found Myself Wishing.

R. L. Arnold.

For I could wish that myself were accursed
from Christ for my brethren, my kinsmen according to the flesh.—Rom. 9: 3.

In these words we see something of the great heart of the apostle Paul, and what a great soul he was. No apostle worked harder than he, or suffered more for Christ than he. No saint of God prized his salvation more than he. No one was happier in the service of Christ than he. Yet he says, "I have great heaviness and continual sorrow of heart." His great heart ached for his countrymen. It grieved him to see so many rejecting the message of Christ. He felt that he could do anything to save them. "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." This verse has a remarkable meaning. Paul is saying, "If it were possible I could wish that I might lose my salvation if by so doing my countrymen might be saved," or "I find myself wishing that I might lose my salvation if by so doing my countrymen might be saved."

Wishing to sacrifice.

Such a thing as Paul conceived was not possible, of course.

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

But what a sacrifice Paul was prepared to make! Great souls are prepared to make great sacrifices for others. Moses was prepared to have his name blotted out of the book of God for the sake of the idolatrous rebels at Mount Sinai (Exod. 32: 32). David wished that he might have died in the stead of his rebellious son Absalom (2 Sam. 18: 33). This also was the attitude of the apostle Paul; but it was no use. It was not possible; and even if it had been it would have been foolish, for they could be of more use alive than dead. Moses might have saved some ungrateful murmurers, but he would not have been the great leader or lawgiver of the people of God. David might have saved a conceited, disobedient, worthless young man, but the world would have lost some of the finest Psalms. Paul might have saved some thousands of his countrymen, but we would not have had all his letters and the good that has come from his finished work.

We might find ourselves wishing to die for someone. Away with the idea. Rather live for them. If we are really ready to die we can do more good by living.

Wishing to help.

In spite of the selfishness in the world, there is a lot of thought for others. Many persons in deep distress have been heard to say, "I did not know I had so many friends."

Are we prepared to help? Elizabeth Fry found herself wishing she could do something for women prisoners. Florence Nightingale found herself wishing that she could help the uncared for sick and wounded soldiers of the Crimea. William Wilberforce found himself wishing that he could help the slaves. How wonderful was their work!

We find a similar desire to help in spiritual things. William Carey found himself wishing he could do something for the heathen. Morrison for China, Livingstone for Africa, Dr. Clark for the young people, Alexander Campbell for divided Christendom, are other examples. O my brethren, if we could find ourselves also wishing to help like this. Eternity alone will reveal the wonder and value of their work for others.

"Lord, help me live from day to day
In such a self forgetful way.
That even when I kneel to pray
My prayer may be for others."

Wishing to attain.

So far we have found ourselves wishing for others. We might also wish for ourselves. How often we find ourselves wishing that we had paid more attention at school, or that we had not wasted opportunities whilst young, or that we had listened to father and mother. Oh! the vain regrets. How often we find ourselves wishing that we had not played that mean trick, or said that unkind word that caused so much heartache and trouble; that we had not been cowardly when questioned about Christ; that we had not committed that sin.

How many awaken to find that in a weak moment they have fallen into sin, and are left to say, "Oh, that I could blot it out; that I could turn back the universe and have yesterday again." The glory of Christianity is that it gives us that opportunity to begin again. We may have lots of regrets about the way we have treated the Lord Jesus Christ. Let us have none in future. Let us turn from the things that are evil and false to the true. Do the right. Let Jesus Christ guide and lead, and we will have no regrets. There will be no saying, "If I only had! If I only had!"

One day, in the great judgment day, there will be many amongst the rejected who will find themselves wishing that in their earthly life they had turned from error to truth, from the evil one to Christ. Do we find ourselves wishing now?

"A sealed and guarded sepulchre—
The Christ is dead,
The Angel voice: 'He is not here,'
Despair has fled.
'A living Hope' brings joy and cheer.
No fear—no dread!"

—E. C. Baird.

Immortality.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?—1 Cor. 15: 12.

I.

Paul had one advantage over the modern preacher. Few of those whom he addressed doubted the truth of the resurrection of Jesus, for it was impossible for them to do so. They need only go to former unbelievers like James the brother of the Lord to find him tell the story of the appearance of the Lord which turned his hostility into loyalty; or to cautious disciples like Thomas, who except he had seen would not have believed; or they could find at hand many of the five hundred brethren of whom Paul writes, "The greater part remain unto this present, but some are fallen asleep." The early church was living on the impulse communicated to it by the appearance of the risen Lord. The preachers proclaimed no conquered leader, lying in a Syrian tomb, but a living Lord who had kept his appointed tryst with his favored followers and who had made his power manifest in their midst. The Jewish world is keenly interested in a book published by the foremost orthodox Jewish scholar of our time. Although other writers, such as the historian, S. Setzer, and Dr. Chaim Zhitlowsky, caused much comment by their books urging the Jewish people to reconsider their attitude to Jesus, Dr. Klausner's book, "Jesus of Nazareth," in which the author represents Jesus as the embodiment of ethical and religious idealism, has caused a sensation. There is much which causes sorrow to a Christian in this brilliant book, but the treatment of the resurrection is significant. While he believes that Joseph of Arimathea, after having laid the body of Jesus in his new tomb, secretly removed it at the close of the Sabbath, and placed it in an unknown grave, he denies that there was any deception on the part of the early church. "The nineteen hundred years' faith of millions is not founded on deception. There can be no question but that some of the ardent Galileans saw their Lord and Messiah in a vision." As Christians we are convinced that there was reality behind the visions. "If Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" We do not doubt that Jesus overcame death, why do we doubt that others than he may share the victory over the last enemy of all?

When from the dead he rais'd his Son
And called him to the sky,
He gave our souls a lively hope
That they should never die.

II.

In addition to this argument which we may call the argument from history, Paul used another argument which may be regarded as the argument of the emotions. As the years pass, heaven becomes a more powerful conception in the thought of all

good people. The vacant chairs on earth remind us of appointed places in the Father's home.

I never stand beside a bier and see
The seal of death set on some well-loved face,
But that I say one more to welcome me
When I have crossed the intervening space
Between this land and that land over there,
One more to make the strange Beyond seem fair.

We are so conscious of failure in our own lives that we would not charge God with harshness if he did not consider our lives worth conserving, but allowed them to be extinguished as a match by the night winds; but we have known lives of such saintliness that we are sure that God has other work for them to do. The church at Corinth had its roll of saints, with regard to whom the thought of extinction was impossible. Unbelieving husbands, heedless sons, could remember wives, mothers, sisters, brothers who had witnessed a good confession, and many turned to Christianity because they believed it held out to them a hope of being reunited with the beloved one who had gone. Confining ourselves to one of the many possible meanings of Paul's words, we find this idea behind the question, "What shall they do who are baptised for the dead, if the dead rise not at all?" Many careless Corinthians who had refused to listen to the pleadings of devoted Christian relatives when they had been with them, found themselves longing for the handclasp of a departed friend, and for "the sound of a voice that was still," and the promise of reunion which the Christian faith offered had proved the determining influence in winning them for allegiance to Christ and for witnessing to that faith in baptism.

Because I live, ye shall live also.—John 14: 19.

"The disciples did not assert merely that their Master had survived death, but that he had conquered death. They saw in the resurrection an act of God in the life of Christ which matched at every point the apparent defeat which he suffered on the cross."

"He is here! The long watches are over,
The stone from the grave rolled away;
'We shall sleep,' was the sigh of the midnight,
'We shall rise!' is the song of to-day."
—Frances Laughton Mace.

The resurrection of Jesus is the sufficient confirmation of our immortality. "Because I live," said Christ, "ye shall live also" (John 14: 19). Therefore no truth can be

III.

The third argument is that based on the lives of the men who formed the early church. If they had desired, they might have been as others, interested only in worldly aims. "Let us eat and drink, for tomorrow we die." Instead, it was apparent that they were living their lives on a higher level, striving to realise noble ideals which time did not create and which time could not destroy.

So much of the weakness of our religious life to-day arises from the fact that we do not truly believe and put to the test these great words, and many others like them. Divested of the garments of our frail mortality, the soul goes on to a life more wonderful by far. To the Christian, death is an episode in life, an adventure at one stage of the long journey which brings us to God. The great gift of God is not immortality, but something better, a possession infinitely greater, eternal life, which is already possible in this world through such a union with God in Christ that the death of the body cannot interfere with it in any way whatever.

Jesus uttered words which make us know that the departed are living a life more glorious than any we know, following the great Captain of our salvation in another state of being more glorious than any we can imagine. "Whosoever liveth and believeth in me shall never die." Our sorrow must therefore be accompanied by its note of triumph. It is not for us to allow our imagination to carry us beyond the simple yet unfathomable words of the Master.—A. Chisholm.

"Nothing is hopeless if there is God. We have been looking this way and that. We had better look up."

Prayer Corner.

a more powerful influence toward noble living.

"If when, like Mary, we are mourning at the grave, we could look within the veil, and behold the radiant features of those for whose loss we weep—if we could witness their transporting bliss, and for a moment listen to their songs of rapture—our weeping would be turned to rejoicing."—Newman Hall.

O God, who through thine only begotten Son Jesus Christ hast overcome death and opened unto us the gate of everlasting life; grant that, as he was raised from the dead by the glory of the Father, so we also may walk in newness of life and seek those things which are above, where with thee, O Father, and the Holy Spirit, he liveth and reigneth for ever and ever.—Selected.

Our Easter Faith.

Jas. E. Thomas.

The word Easter is not a scriptural word, although it occurs in the Authorised Version in Acts 12: 4. It is rightly translated Passover in the Revised Version, and yet it suggests to us that in the minds of the early translators there was a relationship between the Passover and Easter time. There is really no definite guidance as to the time of Easter. We do not know that what we now have as Good Friday was the actual day upon which our Lord was crucified. Christmas and Easter both came to us from certain heathen feasts and customs; from which those seeking a definite time for the events of our Lord's birth and death settled upon these dates and set them in the church calendar. What does it matter as to the time of Easter? It was certainly at some definite time that those mighty deeds were done that shook the earth and rent the sky. Though the definite date of Easter may be entirely traditional, yet the great comfort of our faith is that these things did happen and that they are not idle tales. If they are great facts and not merely assumptions we do well to pause with the rest of Christendom and fittingly remember the great facts of what is called the passion week. If these things are vain then is our faith in vain, our preaching is in vain, and we are yet in our sins.

In itself it is a very wonderful thing that the world for all the centuries of the Christian era has paused to remember the great facts of Christ's birth, death and resurrection. Whatever may be the varying creeds of Christendom they are centred in these great fundamental facts, and it is well for us to think of them each year as the time comes round when men remember them. Men may have a very vague idea of the gospel, and have no clear theory of the atonement, but millions halt along the way of life and for that day lay aside the implements of toil, and say, "Christ died to-day."

Four years ago we were in Jerusalem on Good Friday. What a crowd there was surging along the Via Dolorosa, from the old scene of Pilate's judgment hall. Parties left one after the other all the morning, led by their priests or ministers, and marched sorrowfully along the way from the Pretorium to the Church of the Holy Sepulchre. They stopped at the Stations of the Cross and recited the traditional happening in that place. It may have been where Jesus' cross was given to Symon of Cyrene, or where he was handed a handkerchief by St. Veronica, or a place where he stumbled and fell. We followed a party of hundreds that came from America. Another party came from Russia. All came at last to the church that is built on the traditional site of the cross and the tomb, and is called the Church of the Holy Sepulchre. There in the great church was a convulsing mass of people meaning and going through outward forms of prostration and grief. Much of the tradition was absolutely groundless, and the place of the church is to us obviously wrong, for Christ died outside the gate; but here was the fact that thousands had come from all over the world to remember the death of our Lord and theirs.

The real comfort of Easter to us is not in this outward celebration, but in the facts it perpetuates. Christ died and was buried and rose again the third day. These are the real facts of our faith that we need more than ever to hold on to to-day. There are some who are denying the historicity of Jesus to-day as the only answer to these great Gibraltar facts of Easter. This seems a pitiable subterfuge for doubters, for nothing is more undeniably sub-

stantiated than the fact of Christ. There may have been other men named Jesus about whom tradition has woven some strange stories, but there was only one Babe of Bethlehem heralded by angels, worshipped by wise men, and adored by shepherds. There was only one Jesus of Nazareth of whom it was said, "Never man spake like this man." There was only one of whom even his enemies said, "This man has done no sin." It was this Jesus who for more than three years gathered the people unto him, healing their sick and raising the dead. There can be no doubt as to the fact that it was this same Jesus that was taken after a mock trial and led forth without the gate to die. At the calling of the mob, stirred by misguided religious leaders, he was handed over by Pilate to the Roman soldiers, and was crucified on the hill called Calvary. There was nothing private about his death of shame. The crowd passed by or stood watching in wonder as they willed. No such tragedy ever happened on this earth or ever will. He who knew no sin became a

CHRIST LIVES.

Dr. Dale was writing an Easter sermon when the thought of the risen Lord broke in upon him as it had never done before. "Christ is alive," I said to myself; "alive," and then I paused; "alive," and then I paused again; "alive! Can that really be true? Living as really as I myself am?" I got up and walked about repeating, "Christ is living, Christ is living!" At last it came upon me as a burst of sudden glory; yes, Christ is living. It was to me a new discovery. I then said, "My people shall know it."

sin-offering for a world of sin. He did not die simply as a misguided patriot. He did it intelligently and willingly as the only thing possible for a lost world. The great glory of the cross is that it was love's unspeakable gift. He bore our sins in his own body on the tree. No one could have taken his life unless he was willing, but the wonder of the cross is that he went forth to die for the joy set before him of saving a world. He had deliberately planned this, and said, "I must go up to Jerusalem to be put to death."

What a mission was his with whose stripes we are healed! Others may make sacrifice for their own because they feel the call of duty, but Jesus willingly died for a world that turned him away and would not have him. He knew the need of the world, and that he was the only one who could save men; and so while we were yet sinners Christ died for us. We hear men call it an abattoir theology when we speak of him by whose sacrifice our sins are forgiven, but the glory of the cross is that it was a lamb without spot or blemish that died in our stead. If it were simply that Jesus lived a good life, others have done that. If it were that he was a great teacher, there have been other great teachers. Even if it were that he performed miracles and by his immaculate life showed us as never before the nature of God, that would still leave us without a Saviour. Jesus himself said to the wondering anxious two on the way to Emmaus, "Ought not Christ to have suffered these things, and to have entered

into his glory?" To this end he was born, and for this purpose he came into the world. The words of prophets would be unfulfilled, and the plan of the heart of God would be incomplete, unless Jesus had died.

We have no need to apologise for our belief in the vicarious sacrifice of Christ. Vicarious in the vicarious sacrifice of the welfare of sacrifice has been essential to the world ever since the world began, and is the world ever since the world began, and is still necessary. God did not shrink from doing what men have to do, so he entered into the world's suffering. He came in the person of his Son and faced the world's sin, and at last, when there was no one else to pity or to save, he by the gift of his Son made salvation possible for all the world.

Instead of seeking to argue away the reality of the cross, let us rejoice in all it has made possible to the world. The greatest of all facts in our Easter faith is the resurrection. The bonds of death could not hold him. Friends did not steal his body, for they came to embalm it, and do homage to him that Easter morn. Enemies did not steal it, for they had sealed the tomb and kept guard day and night at the door. His body did not disappear into gas and thus fade mysteriously away, for afterwards he appeared in the midst of those bewildered disciples, and said, "Reach hither your hand, and touch my feet and my side." If some friend of Jesus had invented the story of the resurrection no human mind could ever have conceived of all that happened on that glorious morning. Here, as the grief-stricken ones came to see the wounded, lifeless body, there appeared strange messengers that said, "He is not here, he is risen." While this had been foretold, yet it seemed to have been too much for these disciples to believe. Yet here was the empty tomb, the soldiers had fled, and the clothes were carefully folded that once wrapped the bleeding body round. As Agassiz said, the theories of infidels are exploded by one great fact. Someone had rolled away the stone, and the tomb was empty. Here is the greatest triumph of all time. Jesus had conquered, and men saw in him their risen glorious Lord.

There was not much outward show in that little garden. Only a few were privileged to see him after his death. But the proof of his resurrection was unmistakable, and no theories of men have ever explained it away. Since that glorious day he has lived in millions of hearts and transformed millions of lives. The few that saw him were enough to testify of him whom their eyes had seen, but what a glorious innumerable company have seen him by faith, and walked and talked with him since that day! He stands by every bed of sorrow and by every open grave. He comes to every darkened home and every despairing heart. He comes to tell us that because he has conquered we, too, will conquer. He is living that was dead, and is alive for evermore. Let us not be concerned by the doubts that come. Let us not be discouraged if we cannot solve every problem. There will always be other things to answer when we seem to have answered all. The great thing with us is that we know whom we have believed. We know the real risen Christ of Calvary, and we have seen him in his glory by a living faith. We have been with him along the way for all the years we have known him, and some day this living glorious Lord is coming again. We are not living in the shadow of the cross now, but in the dawning of that glorious day when we shall see him as he is. This wonderful Christ has turned the sorrow of Good Friday into the glory of the Easter morn. Let us be glad and rejoice in him.

"For ah! the Master is so fair,
His smile so sweet to banished men,
That they who meet it unaware
Can never rest on earth again."

"The Son of the Blessed."

Mark 14: 61.

Alan Price.

Jesus stood before the high priest, surrounded by the council with the elders and scribes, a low peasant in a crowd of intellectuals. They sought his blood, yet could not shed it, without the witness of two in agreement, but that could not be found. In exasperation the snarling high priest applied "the third degree," and putting the prisoner on oath, asked, "Are you the Christ the Son of the Blessed?" (The emphasis is on the "you.") Yes, the forsaken, careworn, prematurely aged rustic from Galilee—do you claim to be the Son of God? The answer is equally emphatic, "I am" (emphasis on the "I"). Jesus Christ's claim to divinity was absolutely opposed to the Jewish ideas of his day. It has since been a stumbling-block in the minds of those who vainly try to create a Christianity without a divine head, or to whittle down the claims of Jesus to equality with God.

As believers in Jesus Christ, the Son of God, we picture him enthroned and robed as a king, with a sceptre and crown, such figurative language being merely an attempt to describe the indescribable honor, glory and power surrounding him in God's presence. Let us, however, try to imagine him as the high priest saw him—a despised Nazarene, forsaken by all his followers, of no account among the rulers of the land, a disturber of the peace of the religious world and an apparent failure.

In spite of all, it is impossible to account for his works and words by any other way than by admitting his divinity.

There can be no doubt whatever that the New Testament records are a true and faithful account of his teaching and miracles. The men of that age were not so mad as some would make them. How would it be possible to foist upon the world, thirty years after the alleged events, accounts that would not stand investigation? In the daily papers we read articles headed "Twenty-five Years Ago" or "Fifty Years Ago," giving an account of events of those particular periods. Now, if the daily press proceeded to manufacture such news and introduced alleged incidents that never occurred, the older residents of the district would rise up in a body and condemn the faked news as false. The accounts of Christ's life, works, death and resurrection circulated freely among believers thirty years after the events recorded, and these incidents had previously been told by word of mouth from the moment of their occurrence, until they were placed in documentary form. Nor was there, at that time, a word of question with regard to even the greatest wonder of all, the resurrection of Christ, except that hare-brained myth that the soldiers circulated to exonerate themselves. Had there been no resurrection, it would have been an easy matter to produce from the garden of Joseph the body of the crucified One, or to have hounded to an open confession those super-human disciples who stole his body from the Roman soldiers. The records being true, it is folly to attempt to account for the power of the man who healed the sick, restored sight to the blind, and raised the dead, in any other way than by admitting his divinity.

His great "I am" links him with the "I am" of the Old Testament—the God of all. He claimed sonship and equality, and claiming them was, or was not, a blasphemer. If he were a blasphemer, is it possible that God should select such a man to bestow upon him miracle-working powers beyond those ever enjoyed by any of God's most righteous creatures? The only alternative is that he spoke the truth, his claims were genuine, and he was and is what

he claimed to be—the Son of God. Again, take his words. As he said himself, he spake words such as no man had ever spoken. Those who once came to take him went back saying "Never man spake as this man." Renan, with a host of agnostic and infidel writers, acknowledges the sublimity of his teaching, and pays his tribute to him as a great and righteous leader in words he would not apply to any man before or since. It is the general opinion of all men that the teaching of Jesus in the Sermon on the Mount, and elsewhere, has never been surpassed, that the purity of his motives under the most trying circumstances stands out ever and above those of any man that has ever lived.

If the wisdom of Greece and the sages of Judaism, with all the folk-lore and vaporings of every religion and cult that six thousand years of this world's history has revealed, have never succeeded in producing any system of religion approaching that of Jesus the Nazarene, the only rational conclusion is that this Jesus possessed what his fellowmen did not—sonship to God Almighty.

The unbeliever finds himself on the horns of a dilemma. He must be foolish enough to try to account for Jesus Christ as a mere human freak or must admit his claims as the Son of God. The first alternative is absolutely absurd and against experience; the second is the only possible solution of the problem. In fact, the dilemma is twofold: "What think ye of Christ? Whose Son is he?" If he were the Son of man only, could he do the miracles he

performed? If he were the Son of man only could he teach as he taught? Reason answers No. The only sensible alternative is that Jesus worked the miracles that he did, and taught as he did, because he was divine.

Further, it is impossible to imagine that he who set up ideal standards of right, and lived up to these standards, should stultify himself by endeavoring to impose upon the world a fraudulent claim. From every point of view, therefore, we are gladly compelled to admit with Peter, "Thou art the Christ, the Son of the living God."

Let us therefore receive back from the hand of the scoffing high priest the despised Nazarene, restore to him the robe of royalty, give him once more the sceptre of righteousness, enthrone him as Lord of our lives, and crown him King of kings for ever. Amen.

RESIGNATION.

Inspirer and bearer of prayer.

Thou Shepherd and Guardian of mine,

My all to thy covenant care

I, sleeping and waking, resign.

If thou art my shield and my sun,

The night is no darkness to me:

And, fast as my moments roll on,

They bring me but nearer to thee.

Thy ministering spirits descend

To watch while the saints are asleep;

By day and by night they attend,

The heirs of salvation to keep:

Bright seraphs, dispatched from the throne,

Repair to their stations assigned:

And angels elect are sent down,

To guard the elect of mankind.

—Augustus H. Toplady in

"Western Recorder."

At the Lord's Table.

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

WHEN THEY SAW THE LORD.

The disciples therefore were glad when they saw the Lord.—John 20: 20.

Through closed doors he came. They had not closed the doors against him. They were afraid of the Jews, perhaps the more afraid because of the news coming in that the grave was empty and Christ Jesus had risen. Mary Magdalene had brought tidings that he was alive. Peter and John had seen the empty grave. Two men from Emmaus had come with thrilling news of a meeting with the Lord. We can imagine the feelings of the disciples. They had been cast into the depths of despair by the death of their Master. Now a new great hope was struggling into being, that after all, in spite of death, all the wonderful things they had looked for might still be true. But fear was awakened too—fear of the malignant enemies who had done their Master to death, fear perhaps of another fiery trial to test their loyalty which had failed so miserably before. Then it was that, though the doors were shut, Jesus came and stood in the midst of that group of men who were alternating between fear and joy, and spoke the word of peace—the word above all others they needed that night. Then were the disciples glad when they saw the Lord.

We may not be unfamiliar with the experience of having Christ come through closed doors to bless us. Our necessary contact with the world of things is often sufficient to close the doors against the spiritual influences we so much need. It may be that, like the disciples of old, we have had dreams die from our hearts and visions fade from our minds. Perhaps we have become baffled and confused because of the strange outworking of our life's problems, often so different from all we had hoped for and planned. Disappointment and grief may leave the heart hard and apparently incapable of faith. Indeed, sometimes sin takes possession of these hearts of ours, and the doors are closed against him.

But through all such closed doors he may come. We know he can. We have gathered together to-day awaiting his coming in blessing. We meet expectantly, even though some of us may be aware of barriers that would seem to obstruct his coming. As we partake of these emblems that speak of his love, we shall pray, "Through every closed door come, O thou risen Christ, and stand in our midst, saying Peace be unto you." So shall we be glad, when we see the Lord.

The Home Circle.

Conducted by J. C. F. PITTMAN.

THE EASTER OF THE SOUL.

Wake to thine Easter, O my soul,
To-day be glad and brave;
The King whose look shall make thee whole,
Is victor o'er the grave.

Wake to thine Easter! Droop no more,
Though dark the hour may be!
Heaven swings full wide its jewelled door,
'Tis life that beckons thee.

Oh, didst thou dream, poor faithless one,
That death should wear the crown?
Oh, didst thou deem time's waning sun
In blackness should go down?

And when thy loved were reft away
By angel hands unseen,
And grief and loss held weary sway
Where joy and health had been,

Didst thou forget that just beyond
The barriers of the tomb,
Unchecked by frost with iron bond,
Immortal lilies bloom?

Wake to thine Easter! Christ is risen!
Ten thousand thousand sing;
Freed souls, that erst were held in prison,
They sing to Christ, the King.

—Selected.

GOOD FRIDAY.

"While I was musing, the fires burned," said the Psalmist. In meditating about the special days in the church connected with the life of our Lord, and how they were spent during my life and in the communities where I have lived, my soul was strangely stirred on Good Friday of last year. For the past two years our public schools were dismissed at one o'clock, and the children with their teachers marched to designated churches for a religious service. The streets were crowded with throngs of children on the way to these churches to commemorate the most sacred day of our religious year. About 2,000 children were thus gathered in seven of our houses of worship. It was my privilege to speak to one group at the edge of the city. Every seat in the building was occupied, while some children had to stand.

We also are teaching the Bible in all our schools this season. A lady, a school teacher, and a student of the Bible, is the enthusiastic supervisor of this work. We pay her as much as she had received from the school board. The money is raised by the churches. On this Good Friday afternoon the children recited in unison selections from the Bible, like the 1st, the 19th, the 23rd Psalm, and the first nine verses from the Sermon on the Mount. To listen to these children's voices stirred my heart to its depths. I can recall when children were taught little or nothing from the Word; when this epochal day was spent without any thought as to the significance of Christ's life and death. To-day America loves to hear about all the deeds of this Nazarene. Theatres are crowded to capacity at the Lenten noon-day services, and the nation's greatest preachers are interpreting the message of Christ to the modern world. What the results of all this will be is far beyond our poor ability of estimation. We know, however, that good seed that falls on fertile soil will bring a harvest. What we need is meditation. Strange fires are kindled in hearts during serious thinking. These fires may be either good or bad. Cain, thinking about Abel, kindled the fires of hate; Haman stirred the fires of jeal-

ousy; Joseph, in thinking of God and his brethren, roused the fires of love and forgiveness. And what can result but good, when a nation looks upon Calvary and thinks of him who said, "Greater love hath no man than this, that a man lay down his life for his friends?" Material fires are kindled on earth and the sparks fly upward. The flame of love first burned in the heart of God and the spark went downward. When the heart opens to the Babe of Bethlehem, to the Christ of Calvary, the heavenly sparks begin to rise again to God in a grateful life. I am of the opinion that such scenes as transpired on our streets and in our churches on Good Friday are a sweet smelling savor unto God and deserve duplication in every city, village and hamlet of Christendom.—Edward Edelmaier.

A SMILING VOICE.

You have all heard of photographs reproduced by radio. This seems quite the most remarkable accomplishment of the radio to date, although it has little practical interest for most people.

I observed something just as novel, and much more practical, in my office a few days ago. I heard a woman smile over the telephone. Her voice always smiles, and I knew that this smile must have registered on the girl who took her message. I said to my friend afterward, "You have something better than radio photography. You have a telephonic smile."

She gave me a face-to-face smile then, and said: "That girl is so pleasant, I just can't help smiling at her. It is hard to smile at some of them, but I try always to do it."

Let's cultivate the art of telephonic smiling. To many, the telephone serves as a shield for the display of ill-temper, but it can be a conductor of good cheer as well.—"Girlhood Days."

THE STONE.

"We, too, often ask with sighing:
'Who shall roll away the stone?'"

"But before the way was ended
Off we had with joy to own,
Angels have from heaven descended
And have rolled away the stone."

CALAMITY HOWLER.

A bishop of the Methodist church visited a church in California, which had three bells in the tower: a tiny bell, one of medium size, and a gigantic bell. "What are they for, and why are they different sizes?" he asked a prominent member. "The tiny one is to announce our pastor is to preach," was the reply. "We ring the medium-sized bell for Easter, Christmas and such occasions. But we reserve the largest one to announce an earthquake, that the bishop's going to preach, or any public calamity."

THE BIG DIFFERENCE.

Sandy McNab had found lodgings with a landlady of a mean disposition. For one thing, she never overfed her boarders.

At the dinner table McNab was handed a very small helping indeed. Eyeing it ruefully, the Scotsman said: "You've made a mistake, Mrs. Brown, haven't you?"

"Why?" asked the woman.
"Because my name's Sandy, not Gandhi," he replied.

The Family Altar.

J.C.F.P.

Monday.

Beloved, what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are.—1 John 3: 1.

Paul frequently uses the term "sons," whilst John writes of "children"; the former having special reference to the question of heirship, the latter to the "community of nature."

Reading—1 John 3.

Tuesday.

For as many as are led by the spirit of God, these are sons of God.—Rom. 8: 14.

If the Holy Spirit guides us, and unites with our own consciousness in testifying that we are children of God, there is no need to doubt. Our present position is indeed an exalted one; we enjoy renewed spiritual natures, and are heirs to blessings known only to those who cry "Abba, Father."

Reading—Romans 8: 1-18.

Wednesday.

For ye were once darkness, but are now light in the Lord; walk as children of light.—Eph. 5: 8.

The unregenerate nature is frequently alluded to as darkness. Being translated out of darkness into the glorious light of Christ's kingdom, we shall resolve that we will under no circumstances return to the old darkness, but ever reflect that light which emanates from him who is the "light of the world."

Reading—Ephesians 5: 1-13.

Thursday.

So that thou art no longer a bond-servant, but a son.—Gal. 4: 7.

Before coming of age, an heir to an estate has no claim upon the inheritance; he must continue under the authority of others, even as servants of a household. The moment he becomes of age he is entitled to the inheritance. So, under law, we are all in bondage; under the gospel we are free; no longer servants, but sons.

Reading—Galatians 4: 1-7.

Friday.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ.—Eph. 1: 3.

Even Paul seems to have experienced difficulty in finding words adequate to express our privileges in Christ Jesus. The chapter from which our text is selected is surely one of the grandest and most glorious utterances ever expressed. It gives a summary of untold spiritual blessings "in the heavenly places in Christ" experienced here and now by the children of God.

Saturday.

That ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world.—Phil. 2: 15.

Being children of God we should so conduct ourselves that others may be induced to come into the same relationship and enjoy the same privileges.

Reading—Philippians 2: 1-16.

Sunday.

And it shall be, that in the place where it was said unto them, ye are not my people, there shall they be called sons of the living God.—Rom. 9: 26.

The chief thought is that if God once recalled a people whom he had rejected, even so would he deal with the Gentiles. Such should, upon turning from idols to serve a living and true God, be received into his family, enjoy all the privileges of sonship, and become heirs of God and joint heirs with Christ.

Readings—Exodus 33: 7-23; Romans 9: 19-33.

Prayer Meeting Topic.

April 4.

THE RESURRECTION AND THE LIFE.
(John 11: 17-30.)

H. J. Patterson, M.A.

All the happiness so characteristic of that family home at Bethany had gone. The dark night of sadness and sorrow had settled about them. Martha's grief was intense, for Lazarus had been cut off in the midst of his days, the task unfinished, and the goal unreachd. "Young Lycidas is dead: dead ere his prime." It seemed almost an accident that Lazarus had died, for if only the Lord had been there it surely would not have been. Crucel! Crucel! Jesus was not there when most needed. So when he returned Martha met him with the words half despair, half faith, "Lord, if thou hadst been here my brother had not died." "Thy brother shall rise again," were the words shot back at Martha. Conventional comfort! And the sister, interpreting the words in the light of prevailing Jewish belief, was not much helped. How often our words must seem empty and hardly-worth the time we take to utter them because not understood.

"I am the Resurrection."

Martha accepted the assurance of a resurrection at the last day, but what was that? She understood not. For Jesus it was not some far-off event. Jesus takes this question of the resurrection out of time, gives it life, and associates it with himself. "I am the resurrection and the life." "Whosoever liveth and believeth in me shall never die." What did Jesus mean? Is there a content in his words that we have not yet learned? Jesus seems to teach that the dead are alive. Lazarus had passed from the sisters, but to Jesus he was yet alive. "A gentleman, stepping into a poor woman's house, saw framed and glazed upon the wall a French note for a thousand francs. He said to the old folks, 'How came you by this?' They informed him that a poor French soldier had been taken in and nursed until he died, and when he was dying he gave them that little picture as a memorial of him. They thought it such a pretty souvenir that they had framed it, and there it was adorning the cottage wall. They were greatly surprised when they were told that it was worth a sum which would be quite a little fortune for them if they would but turn it into money. They had done as Martha did when she took the words, 'Thy brother shall rise again,' and put round them this handsome frame, in the resurrection at the last day." According to Jesus death is the gateway to life. The grave is not the end and limit of our power. God is not the God of the dead but of the living.

The Lesson.

Surely the subsequent raising of Lazarus is not a thing done simply to assuage the grief of two sisters. Lazarus in course of time must again die, as we term it. Surely in it is the lesson we all ought to learn and know most in the presence of death, that Christ is the resurrection, and in him we do not die. He rose from the dead. Life is a present experience, and its continuance a matter of course. The resurrection is sure, though our faith and conception of the ways of God may be immature. Too often we put the new wine of the gospel into old skins. Frequently do we take the promise and put it in the frame of our old conservative and traditional view. It is largely valueless, and certainly unreal to us. Jesus had power over death, and on his word it shall not have dominion over us.

TOPIC FOR APRIL 11.—"PURE RELIGION."
—James 1: 19-27.

Our Young People.

Conducted by WM. GALE.

The Associate Superintendent.

A Necessity.

The first word under this heading in Jesse Lyman Hurlbut's book, "Organising and Building up the Sunday School" is "the necessity." The chapter opens out thus: "In every Sunday School there is need of an officer to aid the superintendent and to take his place when absent. Even in a small school the supervision can be more thorough, and the teaching more efficient, if someone is at hand with authority to relieve the superintendent of minor details, and give him freedom for the general management. And in a large school assistants to the superintendent are an absolute necessity."

A Great Weakness in Our Schools.

A few visits to the average Bible School will soon reveal the fact that there are some outstanding weaknesses in our Sunday School system. One of these will soon become apparent—a great weakness on the management side. Once one becomes conscious of this and has seen it in school after school, he wonders how the schools hang together. But he also will know that where this condition continues there are sad losses to the kingdom of God. These avoidable losses—whose responsibility are they? In a modern factory an efficient costing system locates where and why losses occur, and a wise management at once takes steps to cut out the losses.

Avoidable Losses.

There is no doubt that very considerable losses are being sustained in our Sunday Schools—losses that can only be labelled "avoidable" losses. Children are lost, who, with a careful and efficient follow-up system, would have been retained. Homes are lost to the church as a consequence of efficiency, which might have been definitely influenced for Christ, if efficient oversight were available to make good the indifference or shortcomings of a teacher.

Perhaps the losses are greatest in number and consequence in the early and later adolescent section of the school. Losses here are truly tragic. But how shall we speak of "avoidable" losses amongst our young men and young women? Whose is the responsibility if these losses are attributable to inefficient management?

We affirm again that every average sized Bible School needs an associate or an assistant superintendent.

Duties.

Deputy Superintendent.—"If for any reason the superintendent is absent his place should be taken promptly by the associate. It should also be understood that if at the moment of opening the school, or at any point in the general service, the superintendent is not on the platform, the associate shall act as his representative, without the slightest reflection upon the superintendent's administration, the two being regarded as one in their work."

Providing Substitute Teachers.—"One definite duty of the associate should be to provide substitutes for absent teachers. In an efficient school teachers will provide a substitute when they are absent, but if this is not possible, then it will fall to the associate to do this."

New Scholars.—"These are received and assigned to classes generally by the associate; at

least all details are collected by him, and if necessary, are referred to the superintendent."

Detailed Supervision.—"While the superintendent is at the desk directing the general exercises, his associate may be upon the floor, quietly observing the condition and needs of the school. He can also give quiet attention to the order of the school. For the superintendent to stop to rebuke some thoughtless pupil breaks into the service and mars its dignity. The associate can accomplish this at the right moment by a light step and a gentle word."

Chief of Staff.—"In a word, the associate superintendent should be the chief of staff to the executive head of the school, his eyes, his ears and his hand; possessing full acquaintance and accord with his plans and carrying them out in his name; avoiding all that would hinder, and aiding in all that would make his management successful. He can divide the labor, and relieve his chief of some of the most perplexing and trying details, leaving him free to watch over the general interests of the school. Whoever can fill such a service is an invaluable worker, and should be held in high honor."

The almost general reply will be—"Where are we to get these key men?" Reply: "Grow them." But the process must start now for years ahead—you cannot grow these or good teachers over night, hence the need for the long view, the careful plan—the absolute necessity of an associate superintendent and a school cabinet.

Quotation marks indicate extracts from "Organising and Building up the Sunday School," by Jesse Lyman Hurlbut.—W.G.

A SUNDAY SCHOOL ON THE AIR.

The Victorian Sunday School Council has arranged for the conduct of "A Sunday School on the Air" for one hour on Sunday afternoons between 5 and 6 o'clock, through station 3 DB, commencing on April 1.

Mr. Horace Book—the original "Billy Bunny"—has been secured as the announcer for the period.

In the first quarter of an hour, in addition to music, there will be a short talk to parents and to young people.

In the Children's Half Hour—5.15 to 5.45—a Sunday School choir will provide the choruses and vocal selections, and a short lesson story will be given to the children.

The last quarter of an hour will be devoted to music, except on the last Sunday in the month, when Mrs. F. W. Head, of Bishopscourt, will conduct a short question-and-answer period.

The seven bodies associated on the Victorian Sunday School Council will in general take a month each; the month of June is a missionary month, and four bodies will take a Sunday each. Churches of Christ will take the month of July.

One or two Sunday School choirs will be required each Sunday afternoon. All arrangements are in the hands of the secretary of each respective Bible School and Young People's Department.

This is a move in the right direction. It will prove a great boon to sick children and to isolated children in our great open spaces where it is hard to gather them into Sunday Schools.—W.G.

Here and There.

The morning service at Swanston-st., Melbourne, will be broadcast by 3AR on April 8. T. H. Scambler will be the preacher.

From Tasmania on Tuesday morning we received the following telegram:—"Mission closed Sunday; twelve decisions; offering £60; Harvard commences Invermay Sunday.—Waters."

Bro. A. M. Ludbrook, of Adelaide, S.A., purposes attending conference and spending a few weeks in Victoria, visiting churches and friends. For the next several days he may be addressed c/o Mr. C. Brough, 43 Britten-st., Glen Iris, S.E.

On Tuesday morning we received the following telegram from Queensland: "Toowoomba flourishing; school hall commenced Saturday, one family paying nearly entire cost; nearly 300 confessions here and elsewhere since commencing.—Hinrichsen."

Bro. F. Collins has accepted a call to labor with the church at Ann-st., Brisbane. He commences his work there on the last Sunday in May. In the absence of Bro. Hagger from the City Temple, he will supply the preaching service of the Sydney church during April and May.

Chatswood church, N.S.W., raised last year for all purposes the sum of £964/13/9. Of this amount £621/13/- was for general fund and £36/1/7 for building fund. £308/19/2, or 32 per cent. of the whole amount contributed, was for other than local church needs—home and foreign missions, Bible Schools, Preachers' Provident Fund, Social Service, College, and benevolence.

The London "Christian World" reports that the committee of the British and Foreign Bible Society has forwarded to the British Museum authorities a first instalment of £500 towards the purchase of the Codex Sinaiticus. For the information of Bible Society supporters it should be stated that this is a special fund raised by the committee, and that no moneys contributed for Bible Society work will be used for it.

Miss Enid Gray, of Gardenvale church, Vic., was amongst those who received the degree of Bachelor of Arts in Melbourne University on Saturday last. While at the University Miss Gray was prayer-secretary of the University Evangelical Union and treasurer of the Crusader Union. Recently her engagement was announced to Mr. F. T. Davidson, with whom she later hopes to go out to Borneo to labor in connection with the Borneo Evangelical Mission.

The Bible Society's annual report states that the circulation of the Scriptures throughout Australia in the year ended November 30, 1933, was 172,296 copies. Contributions received during the year, including the proceeds from sales of the Scriptures, amounted to £26,500. Copies of the Scriptures have been printed in four Australian aboriginal dialects, and the publication is contemplated of a further work in a language that will be understood by the Caledon Bay natives.

Will H. Clay writes: "As a result of harvest festivals held in connection with churches at Camberwell, Ringwood, Middle Park, Prahran, Thornbury, Ormond, Doncaster East, Malvern-Caulfield, Doncaster, Bayswater and Croydon, a very liberal distribution of fruit, vegetables and groceries has been made among our less fortunate friends. Some of these churches entered into the matter with much zeal, and not only forwarded goods but substantial donations to the Victorian Social Service Department. Every year our orchardists make a splendid contribution toward their poorer brethren. Will all accept the best thanks of the committee and the brethren concerned?"

On Tuesday evening, after our forms had closed for press, we received the following telegram from New South Wales:—"John R. Leach died this afternoon.—Edgar Leach." This news, which will be received with the deepest sorrow, comes as a shock of great surprise. No particulars have come to hand. Bro. and Sister Leach served for a time as missionaries in India; and there our brother contracted malaria from which he has suffered ever since leaving the field. Brethren throughout the Commonwealth, especially in Western Australia and New South Wales, where our brother labored in the gospel, will deeply sympathise with Mrs. Leach and the children.

Mr. Geo. E. Peart writes as follows:—"In connection with the centenary celebrations a combined march of Sunday School scholars and young people of all the churches will take place through the streets of Melbourne on the first Saturday afternoon in December of this year. Pageantry depicting Sunday School work in the early days will be a feature of the march, which is included as one of the official fixtures by the centenary committee. Arrangements have been made for teacher-and-leader training classes again this year. Two centres have been provided for. The suburban group will be held in the Methodist school room, Epping-st., East Malvern, on Thursday evenings, and the Central Class in the Assembly Hall, Collins-st., on Monday evenings. Lectures will commence on the second week in May. First and second year honor classes also have been arranged."

At the last meeting of the Victorian Council of Churches reference was made to the holding of organised sports on Sunday, and the following resolution was passed:—"The Council of Churches notes with deepening anxiety the growing practice of employing Sunday for organised sport. Our conviction, based on history and experience, is that personal and public morality are dependent upon religious faith and practice; and that these qualities are thus most adversely affected among the youth, who presently must assume the responsibilities of citizenship and determine the character of the nation. We regard the appeal to sports organisations to check these Sunday activities as the more urgent because of the growth of those revolutionary and anti-religious movements which threaten the nation, and which are strengthened by all that fosters materialism and secularism. We urge all sports organisations to refrain from activities which retard the development of that high moral culture which is essential to civilisation."

S.A. NORTHERN CONFERENCE

The forty-second annual conference of churches of Christ in the Northern District, South Australia, was held at Balaklava on March 13 and 14. In spite of record heat for March the conference was well attended, and proved one of the most successful gatherings held in recent years.

On Tuesday the sisters held their meeting in the Balaklava chapel. A report appears on page 207.

The men's meeting, held on the same afternoon, was well attended, and the addresses by Bro. C. Killmister and J. Warren on "Evangelism" and "Sanctification" respectively were excellent, and elicited a very helpful discussion.

The young people's meeting was a happy gathering. Two items were presented by scholars of the Balaklava Bible School. Mr. J.

Harkness was chairman, and a very interesting illustrated address was given by the secretary of the State Bible School Committee, Mr. W. Beller.

The business sessions on Wednesday were presided over by the president, Bro. L. C. McCallum, Bro. Garfield Rootes led in a devotional address, while the conference sermon was preached by James Johnston, M.A., who took as his subject, "God's Seed Basket." Mr. Frank Hollams, chairman of State C.E. Committee, presented the man of State Endeavor movement, and Mr. H. R. Taylor, B.A., spoke on behalf of foreign missions.

Reports from Northern fields were received, and Mr. W. J. Marshman, of Owen, led the discussion on future work. The outcome of this discussion was a motion urging upon all the northern churches the holding of a series of special meetings during the year; such meetings to be run, as far as possible, by an interchange of preachers laboring in the north.

The meeting on Wednesday evening brought a very successful conference to a close. The Balaklava choir, under the leadership of Mr. W. Long, sang three anthems, and a solo was rendered by Mrs. Ross Graham. Mr. Taylor gave a very fine address on "Vision and Opportunity."

The election of officers for the ensuing year resulted as follows: President, Mr. C. McDonald, Port Pirie; vice-president, Mr. J. Warren, Kadina; secretary, Mr. L. C. McCallum, Balaklava; asst. secretary, Mr. S. A. Webb, Balaklava; treasurer, Mr. R. Shepherd, Balaklava.

LEICESTER (1935) CONFERENCE.

Bro. John Wycliffe Black secured many signatures of those intending to go to Leicester for the second World Convention of Churches of Christ. One steamship line promised 20 per cent. concession off full single fares, providing 100 travelled "home" on the one steamer. The return journey can be made on any boat of similar class; there is no need to come back together. Sailing lists are not yet issued covering the period. When these are available we shall confer with those who have signed up, and decide upon the convention steamer, and see if we have enough to secure the concession.

Single fares on "one class" tourist steamers range from £38 to £58 according to position in steamer and number in cabin. If sailings correspond to those of this year, then a "Bay" line steamer (one class—tourist), sailing via Suez Canal, should leave Melbourne about May 27, reaching London about July 7. The convention opens on August 7, 1935.

Bro. H. B. Holloway, transportation secretary for the American delegation, has asked whether any from Australia or New Zealand would like to journey to England via America, and join the official steamer, either the "Georgic" or "Britannic" of the White Star Line, sailing from New York on Monday, July 31, 1935.

As additional information comes to hand it will be published in the "Australian Christian."—W. Gale, Australian Transportation Secretary, T. & G. Bldg., 145 Collins-st., Melbourne, C.I.

ADDRESS.

A. O. S. Baker (preacher Warrnambool church, Vic.)—8 Jamieson-st., Warrnambool.

SPECIAL EASTER SERVICES AT SWANSTON STREET.

SUNDAY, APRIL 1.

Minister, T. H. SCAMBLER, B.A.

Subject, "Lift up your Hearts."

Special Music by Choir.

Artists:

Mr. Alexander Raff. The Wanderers Quartette.

News of the Churches.

Tasmania.

Devonport.—Two more have confessed Christ at Harward mission, making a total of nine to March 24. Bro. Harward is giving great messages. There are brighter Sunday morning meetings with good attendances. Sisters Uteridge, Elwin, Price, and Eric Taylor, have been received into fellowship. The mission has brought a good increase to Sunday School.

Launceston (Margaret-st.).—At annual business meeting on March 14 it was unanimously decided to invite Bro. I. A. Paternoster, of Enmore, to fill the vacancy caused by the resignation of Bro. Collins. Bro. Paternoster will commence his labors early in May. Bro. Collins was to deliver his final addresses on March 25. On March 14 Sister Nicholls, senr., received her home-call. The sympathy of the church goes out to her family.

Western Australia.

Harvey.—The tent mission is proving a great uplift to the church. Bro. Buckingham's messages are proving very helpful. There have been six decisions. On March 8, 110 were present at gospel service; 58 met round Lord's table.

Cottesloe.—Since the beginning of Bro. F. M. Fewster's work steady progress has been made. All auxiliaries are working well. Many visitors attend, and all meetings are growing. Two have made the good confession. At annual business meeting on March 14, Bren. Shields, Fitches, Brown and Spicer were elected to fill vacancies on board.

Ramswende.—On March 11 Bro. Pearce gave an uplifting exhortation, and in the evening Bro. Peacock faithfully proclaimed the gospel. Both meetings were well attended. On March 15 the S.C.E. society held a happy social gathering, when £1 was added to the kindergarten renovation fund. On March 15 Bro. Peacock delivered fine messages at both services. The aged Bro. Bailey was present; he is slowly improving.

Subiaco.—Meetings for past three Lord's days have been fairly well attended both morning and evening. Bro. Saunders' messages have been powerful and enjoyed by all. Splendid work is being done by the three Endeavor societies. Bible School is in a healthy condition under the superintendency of Bro. Piper. New scholars are being added each Lord's day. The girls' club, boys' and young men's clubs and ladies' aid are in full swing again. Other sections of the work are in healthy condition.

North Perth.—Church annual meeting was held on March 7. Reports showed church to be in a healthy condition, together with all auxiliaries. Election of deacons resulted in Bren. S. Bown (chairman), J. Lavery, F. Meredith, J. Michael and J. W. B. Robinson (secretary) being appointed, and Bro. J. Henderson treasurer. It was unanimously resolved that Bro. J. R. Robinson, who has labored as evangelist of the church for six years, be offered re-engagement for a further term of two years. Misses M. Stewart, P. Robinson, J. Michael were re-elected to positions of organist and assistant, and pianists, respectively. The church is now in a much better financial position, a credit balance being reported. Bro. and Sister Robinson have been enjoying a holiday at Busselton.

South Australia.

Belaklava.—The church recently enjoyed fellowship with Mr. and Mrs. J. E. Webb, and all were delighted to hear the former preach and the latter sing. The Northern Conference, which was held here this year, proved a happy time of fellowship for the church. Meetings are well attended, and interest is good.

Adelaide (Grote-st.).—Over two hundred attended Band of Hope annual meeting on March 8. "Full Force" meetings, conducted recently, assisted Bro. Schwab in survey of the work. Four were received into fellowship by transfer on March 25. A good spirit prevails.

Milang.—At church anniversary services on Feb. 25, Bro. Illingworth, of Hindmarsh, was the speaker, and all enjoyed his beautiful messages. Both morning and evening meetings were well attended. The tea-meeting on Feb. 27 was well patronised, and there was a good meeting in the evening, when Messrs. Wilson and Dignace were the speakers. Home mission offering to date is £15/1/6.

Semaphore.—On March 18, while Bro. Beller was conducting anniversary services and Bible School conference at Bordertown, Bro. J. C. Stanley exhorted the church and Bro. A. P. Mann preached the gospel. On March 25, a young man was baptised and later welcomed into fellowship. Good service at night, when the choir rendered Stainer's "Story of the Cross," and the male quartette party sang. Bro. Beller preached at both services. The removal of Bro. Scriven to Myponga is regretted. He was a splendid worker.

Hindmarsh.—Both services on March 18 were well attended. In the evening the first youth rally for the year was largely attended, responses being received from auxiliaries. Bro. Illingworth has been giving a series of pre-Easter messages at gospel meetings. Girls' gymnasium and Dorcas society have resumed work. Preparations are well in hand for the Youth Crusade, to be held in April with Bro. W. Graham as missionary. The sympathy of the church is extended to those who have suffered through bereavement.

Queenstown.—At the Bible School anniversary on March 25, the scholars rendered special singing all day, and the building was crowded. In the morning Bro. H. Manning, from York, gave a splendid message. At the afternoon service Bro. Brooker gave an object talk on "Hidden Treasure." His message was very helpful and interesting, and all were pleased to have him present again after vacation. At the evening service Bro. Fred. T. Saunders, secretary of the College of the Bible, gave a splendid message. The anniversary was a success, and scholars and teachers did their utmost to assist the leader, Bro. G. Cox. On March 21 the Bible School held a concert, which was well attended. A very good programme was given.

Bordertown.—Sister Miss Cameron, of India, addressed meetings in the circuit on March 11. She gave a very enlightening address, at the G.E. meeting on March 13, on her work in India. A memorial service was conducted in the town hall on March 11 to the late Bro. Wylie. Bro. Cornelius addressed the meeting on "Walking Through Life with God." Bible School anniversary was conducted on March 18. Bro. Beller, of Semaphore, was the special speaker. Appropriate items were given by scholars. Bro. Beller's afternoon address, "The Little Foxes" (illustrated) was much appreciated. At the gospel service his subject was "Journeying Joyfully," to which about 300 people listened attentively. On March 19 a Bible School conference was held in the chapel at 8 p.m., when a display of kindergarten work was given, and many helpful hints on teaching were given by Bro. Beller. Tea was served in the evening by the sisters, and at 7.30 p.m. prizes were distributed to the scholars. At 8 p.m. the final meeting commenced, when Bro. Beller spoke on "The Light of the Ages" to a crowded meeting.

Port Pirie.—Successful harvest thanksgiving services were held on March 4. Some of the gifts were sold, and proceeds given to the benevolent fund, the others being distributed amongst seven homes. The first of the monthly women's meetings was held on March 21, over 40 being present, about 20 being newcomers. Bro. Killmier spoke on "The Good Shepherd." On March 25 meetings were well attended. In the morning Bro. Killmier concluded his addresses on "Evangelism." C.E. society is progressing favorably.

Queensland.

Kedron.—There were encouraging services on March 18. Bro. C. R. Burdeu delivered a practical morning address on Christian social service. Bro. N. G. Noble's evening subject was "He Saved Others." Duets were rendered by Sisters Mrs. More and Mrs. Topp. New scholars are weekly added to the school. Bro. R. K. Gerrard conducted good services at Redcliffe, Sister Gerard assisting at the organ.

Albion.—At communion service on March 25, the building was filled. Bro. McMahon attended after several weeks in hospital. Bro. Les. Enchelmaier has returned from north. At Bible School anniversary in the afternoon, B. Lovelock gave a great talk on "Hearts," illustrated by models. Fine singing was rendered by children under Bro. E. Enchelmaier. Evening session was held in School of Arts, Bro. E. Davis preaching on "Life's Railroad." A scholar confessed Christ.

Mt. Walker.—On March 11 there was a record attendance at worship service, Bro. L. Larsen exhorting. A young man and his wife were received into fellowship. A young lady confessed Christ. On March 13 she was immersed at Rosewood, where Bro. Larsen is holding a fortnight's mission. On March 18 Bro. John Swan, of Redcliffe, who conducted services here well over 40 years ago, delivered a fine message on "Paul's Epistle to the Church at Philippi." The church attended Rosewood mission and the circuit conference, which was a marked success.

Victoria.

North Melbourne.—On March 19, the Chetwynd-st. cricket club finished the cricketing season with an enjoyable picnic at Swansea.

Hampton.—A concert, arranged by Miss Hamilton to aid Y.W.L. funds, was held on March 20. Bro. Jones addressed both services on March 25, in the evening concluding a series of pre-Easter sermons.

St. Kilda.—On March 22 Bro. Alcorn gave an interesting address on favorite hymns. At the gospel service on March 25, a lady took her stand for the Master. The young worshippers' league is proving a success.

Blackburn.—There was a splendid meeting on March 18. After Mr. Hunting's address on "Expectance" a lady confessed Christ. The teachers held their quarterly tea and enjoyed a talk by Mr. Clarke on "Illustrations."

Geelong.—Splendid meetings on March 25. About 140 partook of communion in the morning. In the evening Bro. Clipstone's subject was "The Old Rugged Cross." The choir rendered a hymn. Miss Barnes was soloist.

Carlton (Lygon-st.).—Splendid attendances on March 25, Bro. Ennis preaching at both services. At night the choir, under leadership of Bro. Nat. Haddow, rendered the sacred cantata, "Penitence, Pardon and Peace." Bro. Ennis gave brief, appropriate messages. Two men confessed Christ.

Warracknabeal.—Meetings during March were fair, Bro. Garland's addresses being very helpful. The annual business meeting was held on March 7. On March 25 harvest thanksgiving services were conducted. During the month there were three baptised. Y.P.C.E. and J.C.E. are doing good work.

(Continued on page 204.)

Foreign Missions.

Conducted by G. Percy Pittman.

MRS. ANDERSON'S HEALTH.

In a letter from China, dated February 3, 1934, Bro. A. Anderson writes: "In all our recent letters we have advised you about Eva's health, and stated definitely that this might have some bearing on the future of the work here. In all our minds came the question, Could Eva manage to hold out till we were due for furlough? This doubt was expressed to you, and apparently gave the South Australian Conference some concern. The whole trouble goes back to the middle of the year 1932, when Eva had the scarlet fever. She has never been the same since, though at times she seemed to be holding her own.

"Because of this, we went for the extended trip into Yunnan last year, and for the time being she seemed to gain something because of the trip. Unfortunately, as soon as we returned we had the dread sickness of Bro. Waterman, followed by the long sad days till the end.

"Practically for a year now she has had periodical periods of severe headaches and bodily weakness. The only thing that seems to help, when such periods come, is to rest. Even of late they have been more frequent, necessitating a stay in bed of two or three days.

"During all the time Grace has been out here she has been more than mother and sister to her, and there seems to be little doubt that had Grace not been here during the past year we would have had to move out. Reinforcements would not in any way help Eva's present condition. We have had the best help and sisterly kindness that one human being could give another, and Eva's condition has not improved in the slightest. We have to reluctantly admit that she is not holding her own.

"During the past week she has had a very bad time, and it has forced us all to the conclusion that a definite pronouncement must be made. It is useless trying to hide up the facts, and useless to attempt to go on avoiding them.

"Dr. Huseh says she is tired out mentally and physically, though actually he cannot say there is anything physically, except loss of weight, wrong with her. He considers that she should go away immediately; but if this were followed out it would create so many complications that we are forced for the present to remain."

The brethren everywhere will be sorry to hear of Mrs. Anderson's illhealth, and will sympathize deeply with Bro. Anderson in his anxiety. We are sure that many prayers will arise on their behalf.

The Federal Board hopes to be in a position to make a statement in our next issue re the future of the work in China.

A CHURCH FESTIVAL AT OBA, NEW HEBRIDES.

J. F. Newman, planter, Pentecost, sends the following interesting account of the dedication of the new church at Oba.

"Knowing how interested your readers always are in news from the missionary churches, I thought I would send you an account of the dedication of the new church of Oba on Dec. 25 last year. The whole affair was arranged by the church council and teachers, and was carried out to perfection by everyone concerned, and was a great credit to the missionaries who have previously worked in the interests of the Church of Christ at Oba. The weather, however, was rainy, and put somewhat of a damper on the feasting of the invited neighbors from Pentecost and Maewo. Most elaborate arrangements had been made for entertaining visitors on a right royal scale, some forty odd cattle hav-

ing been killed for the occasion, and mountains of yams, taros and other fruits provided.

"The actual dedication service began about 11 a.m., outside the old church, by the head teacher reading passages from Old Testament Scripture, relating to the building of the temple, drawing parables, and emphasizing the fact that the people needed a place of worship, common for all, and where they could foregather every Sunday to hear God's word and partake of the Lord's Supper; this building they had now erected, and it was to-day being taken into use, and he now asked God's protection and blessing over the building and congregation. A short prayer by another teacher followed, and some hymns were sung by a very powerful choir, which led the singing throughout. After this we entered the new church, which is a roomy and airy structure, and speaks volumes for the skill and work of the native builder. There is seating accommodation for 600 people, and I must frankly admit that the building is a credit to the Church of Christ at Oba.

"In a few minutes the church was filled to overflowing, and many more, who could not get places inside, stood on the wide platform surrounding the church. When the congregation was seated, the head preacher, Peter Takaro, took the platform. The choir led the singing in an opening hymn, after which one of the brethren offered a prayer, which was again followed by a hymn. The preacher then delivered the sermon, taking his text from Matt. 1: 18, and the second chapter, and at the same time as he gave a Christmas message he declared the church open for public worship, and referred to the benefits the people had had from previous missionaries, among others Fred Purdy, whose eldest son was present (our host). After Peter Takaro had finished his sermon, young Stanley Breusch, from Bundaberg, who is engaged in commercial enterprise at Oba, and who is deeply interested in mission work, continued in a short speech to refer to the Christmas season, and to render thanks to the Oba-people from all of us whites, who had had the privilege of attending the church opening.

"This ended the morning proceedings, though many more of the elders and teachers from different parts of Oba gave their testimony after we left. Feasting and entertaining now took place, and I guarantee there was no one who did not have a substantial share of the good things.

"In the evening, after 8 p.m., the native women's singing class, led by Agnes, gave us a few numbers on the playing ground, which had

been decorated most prettily with Chinese lanterns, ferns and streamers. Here the young school boys executed Swedish gymnastics with a precision and vim equal to any I have seen in civilisation. The choir, some 70 odd, rendered several hymns, ancient and modern, with a skill and harmony which were a delight to hear.

"Unfortunately both Mr. and Mrs. Sandells were prevented from attending, having previously promised to celebrate Christmas at the old mission station with their own parishioners."

A MESSAGE FROM R. C. BOLDUAN.

From a letter from the Indian C.O.M. secretary, to G. T. Walden, we cull (without permission) the following:—

"We regret to notice in the church papers from home that you have resigned from the position of secretary to the Board. The years must surely have brought an increasing burden in the task and responsibility that was yours. We treasure the memories of the fellowship that we have had in our common task, and thank God upon every remembrance of you. It has been the happy portion of us all to have been helped and inspired by you, and we want you to know how our every contact with you has been appreciated. We are more than glad in that you are to remain 'secretary emeritus.' Our prayer for you is that the coming days may be of continued usefulness, of happiness and satisfaction in seeing, both in the homeland and in the lands beyond, much fruit as the result of your long years of labour for the Master. We are glad that the experience that is yours will still be at the service of the Board. May our heavenly Father bless you and make your life one of added blessing and help to others.

"As most of our missionaries will be at Mahabeshwar this year, we are planning to hold our retreat there, and hope to include teachers as well as preachers. We regret very much that we cannot plan for the training class again this year. The necessary changes affect too much the management of the schools, and no suitable arrangements could be made without additional cost. We do not wish to incur the expense—worthy though the cause may be.

"By way of a personal note, let me say that we are well and 'do prosper.' Ray Cedric grows apace, and is now 15.9. Rona Bell takes more than a kindly interest in his well-being, and is really a devoted 'big sister.' She talks frequently of 'our home country,' though we do not know for certain what her anticipations are of a furlough next year."

MISSIONARY BIRTHDAYS FOR MAY.

On behalf of the F.M. Board, we send birthday greetings to Gordon Athol Anderson for May 1; R. J. Sandells for May 26, and Mrs. Olive Sandells for May 29, wishing them every blessing during the coming year.

LESS THAN YOU EARN

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Religious Notes and News.

RELIGION AND THEOLOGY.

One of the tricks by which designing men wish to rob us of the truth as it is in Christ Jesus is to tell us that religion is good, but that theology is either worthless or at least negligible. By religion they mean righteousness; by theology they mean what expert religious specialists teach concerning religious subjects. But according to the Bible, theology means nothing else than the truths of God's Word together with their application and effect. It is true that some, for instance, ministers and teachers of God's Word, study these religious truths in a more extended and more detailed form; but, after all, the religious instruction which our little children receive constitutes the foundation of our theology. There is no essential difference between theology and religious truth. It is a custom to call catechetical truths "Bible teachings" or "fundamentals of Christian knowledge," and to call the study of God's Word by ministers and expert teachers "theology."—*"Lutheran Witness."*

FACTS VERSUS PROPAGANDA.

Whenever a Protestant goes over to Roman Catholicism (writes F. D. Kershner, in the American "Christian Evangelist"), there is a great furor raised by the advocates of the Vatican, but when Catholics become Protestants there is not very much said about the matter. The church statistics for last year show a Roman Catholic adult membership in the United States of 14,464,949, with an increase during the year preceding of 23,938, a percentage of .16. Twenty-six Protestant bodies show a membership of 29,867,257, an increase of 521,213, or a percentage of 1.85. Upon the showing of last year's statistics most of the smaller Protestant bodies in this country are growing more rapidly than the Roman Catholics. The majority of accessions to the Catholic church from Protestantism comes from one or two denominations, while the Catholic contributions to Protestantism are absorbed by a multitude of churches. It is our own guess that for every member which the Roman Catholics secure from Protestantism in this country the Protestant churches secure at least two Catholics.

A GREAT THOUGHT A DAY.

"Imagine for a moment," said Sir Evelyn Wrench, presiding at a Fleet-st. luncheon given to Mr. James Craig, editor of "Great Thoughts," "what a different place the world would be if each of us could just think one great thought a day."

"It need not necessarily be an original thought. If we could just ponder on one great thought a day, one thought from one of the master-minds of the past, what a different world we should make. I do not suppose there is an inhabitant of this planet who is not affected by great thoughts. . . . When you throw a stone into a pond a succession of ripples spread out in all directions across the surface of the water. So in life our thoughts enrich or impoverish the world. Thoughts which may seem personal and private to us yet have wide reverberations, the consequence of which perhaps we shall never know. They are the raw material out of which life is made. The thoughts which we give utterance to will either help or hinder those who come into contact with us. . . . We all of us when we have done actions for which we are sorry, in looking back on our life, know that such and such an action was the inevitable result of the thoughts that went before. Just in the same way when we have overcome temptation it has probably been as a result of the

silent hours we spent in preparing for the struggle beforehand."

FAITH AN ACTIVITY.

"I am convinced," writes Dr. A. E. Garvie in an article on "God and Grace" in "The Expository Times," "that while pantheism as the identification of God and world is false, and morally and religiously harmful, yet the prevalent deism in a great deal of Christian thinking prevents a true understanding of the relation of God and man. As grace is God's personal activity, so is faith's man's, a receptivity for, and responsiveness to God; and faith is a real activity, even if it be in its beginning as its course, a human, still dependent on the divine activity. As we have advanced from the conception of the kingdom of God to the conception of the grace of God, so to invest this divine activity with its full content, we must advance to the distinctively Christian doctrine of God. My teacher, Dr. Fairbairn, in his teaching, did not appear to get beyond a duality, the Father and the Son; and Dr. Thomas Bees in his book on 'The Holy Spirit,' and Dr. Denney in his work 'The Christian Doctrine of Reconciliation,' do not feel the need of a Trinitarian, or I should prefer the term Trinitarian conception. It is not only the teaching of the New Testament, or of the church, but my own thought of many years that leads me to such a conception."

DR. R. F. HORTON.

Dr. R. F. Horton recently celebrated the jubilee of his ordination: His ministry at Hampstead began four years earlier, in a temporary building, but he combined it with his tutorial work as Fellow of New College, Oxford, coming up to London for the week-ends. In the later months of 1883, he was the centre of an Oxford "storm," his appointment as examiner in divinity having aroused fierce opposition in certain Anglican quarters. The country clergy rolled up in their hundreds, and by an overwhelming vote in Convocation vetoed the appointment. On the day of the vote Mr. Horton left Oxford for good, and settled as full-time minister at Lyndhurst-rd., where the present church buildings were already in course of erection. The ordination service was held on January 17, and among those taking part were Joshua Harrison and Edward White. One amusing incident which may be new to the present generation is associated with the day. The young minister had determined to follow the example of Dr. Dale in discarding the title of "Rev." and the wearing of distinctive clerical dress. He said, "I shall wear no clothes to distinguish me from my fellow-Christians." An Oxford wag seized on the remark, and by the insertion of a comma, gave it a ludicrous turn. A caricature was published, depicting the preacher soaring in the skies, and tearing off his garments piece by piece. Underneath were the words, "I will wear no clothes, to distinguish me from my fellow-Christians." Dr. Horton was able to report an interesting sequel, however. A public school boy came to hear him, prompted only by curiosity to see a preacher who was reputed to wear an unconventional red tie. He became a regular hearer, joined the church, and later entered the ministry. Of the wonderful ministry to which that ordination was the prelude there is no call to speak here, but Free Churchmen everywhere will join in offering jubilee congratulations to Dr. Horton.

"Progress is not in property nor in education, but in moral growth."—Peter Ainslie.

Victoria's Centenary

1834—1934.

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All general correspondence to A. J. Ingham, secretary, 11 Gladstone-st., Kew, E.G.

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News of the Churches.

(Continued from page 201.)

Victoria.

Berwick.—On Mar. 25 a happy day of fellowship in service was crowned with a response to the gospel invitation; two confessed Christ. Sunday School is increasing, great interest being evinced in an increase competition.

Black Rock.—On March 18 Bro. Machin addressed the morning service. A very fine gospel sermon was delivered by Bro. Quirk. On Mar. 25 morning and evening services were conducted by Bro. Curtis, of the College of the Bible.

Dunolly.—Meetings are very encouraging. March 25, large attendance at gospel service, when Bro. Lewis ably delivered an address on "Christian Baptism." An elderly man (Mr. Willis) obeyed his Lord in baptism. Sunday School shows increase; record attendance on March 25.

North Richmond.—A splendid concert by teachers and scholars, before a large gathering, brought the Bible School anniversary to a close on March 21. Bro. Sparks' messages on Mar. 25 were very helpful. Ladies' sunshine circle continues to do valuable work. All clubs, etc., are very active.

Gardiner.—The K.S.P. club held its annual concert on March 22. There were good meetings on 25th. Mr. Patterson was morning speaker. At night Mr. Ambrose Roberts, of the Prohibition League, gave an address. Special music was rendered by the choir under the leadership of Bro. Davidson.

East Kew.—Another day of splendid services was experienced on March 25, when Bible School anniversary was continued. Visiting speakers helped with excellent messages. L. E. Baker, of Red Hill; J. E. Newnam, of Kew Baptist church; and A. J. Fisher, from Preston, were speakers. The children delighted with their singing. One young man confessed his Lord at the evening service.

Flitroy (Gore-st.).—Splendid meetings were held on March 18, harvest festival services being held. Bro. Holland spoke in the evening on "Harvest Contrasts." On March 25, good services were again held, Bro. Holland speaking, his evening topic being, "The A B C of the Gospel." Miss G. Kerr rendered a solo. On March 17 the Y.P. society held an enjoyable social at the home of Mrs. Copeland. Members were pleased to have Bro. Gregor back last Sunday.

Mildura.—On March 23 there was a good attendance at a lantern lecture given by Miss L. Fowler, a missionary on furlough of the United Aborigines Mission and a member of the church of Christ. The lecture dealt with the work at the Bomaderry Home, at which Sister Fowler is matron. Good attendances on March 25. In the evening Bro. Macnaughtan spoke on "Things Not Taken Away." A man and a lady made the good confession, and four were baptised.

Melbourne (Swanston-st.).—Good meeting on morning of March 25, and large attendance at evening service. After Bro. Scambler's address on "Pilate," the choir rendered the sacred cantata, "The Darkest Hour," under leadership of Mr. Ernest Tippet. The principal soloists were Miss Thompson, Messrs. P. Jenkin and Nankervis. Miss Jenkin officiated at piano, Mr. Walter Brown at the organ, and Messrs. Bruce Duncan and Lloyd Lawson assisted with their violins.

Dandenong.—At the home of Mrs. Nankivell on March 21, the ladies of the church held a successful social afternoon. On the evening of March 22, members of Y.P.S.C.E. presented an inspiring mission review entitled "Tired of Missions." Mr. A. A. Hughes spoke on "The Life of Women in India." Proceeds were in aid of Dhond hospital. Bro. Alkin spoke at both services on March 25; his evening address was entitled, "When Darkness Covered the Earth."

Boronia.—The work is continuing smoothly. Bro. F. Manning, of the College, is serving the church as preacher. A very successful anniversary on March 18 opened the 14th year of the church and Sunday School. In the morning 75 broke bread, including visitors. There was a crowded building for children's service in the afternoon, and a good meeting at night. Special singing was rendered by Sunday School at afternoon and evening services. Bro. E. L. Williams was the speaker for the day.

Yarrawonga.—The church is experiencing a time of great spiritual blessing. The ninth anniversary of the Bible School was held with very good attendances and wonderful messages by Bro. Searle. An outbreak of diphtheria kept away 25 per cent. of scholars and parents. Special singing by the scholars, under leadership of Bro. Searle, was very good, and at the close of a stirring gospel address two scholars made the good confession. A kitchen tea was given to Sister Millie Drayton on the eve of her marriage with Mr. Mark Nicholson.

Preston.—Bible School anniversary celebrations were concluded on March 18, when the scholars entertained a large audience with a lengthy programme. On the following night the scholars enjoyed a tea meeting, after which a lantern lecture by Bro. Fisher, and chorus singing, concluded an enjoyable evening's entertainment. Classes have been re-arranged, and prospects for a successful school year are very bright. Visitors were present at worship on March 25. In the absence of Bro. Fisher at East Kew, the gospel service was conducted by Bro. H. G. Rasmussen, of Moreland.

Boort.—Meetings for March have been good. Attendances have improved very much since the increase campaign was commenced in February. On March 18 Bro. Hargreaves delivered the morning address. At night he gave a very fine message. Sisters Mrs. Lacy and Mrs. Leach sang a duet; Bro. Streader rendered a solo. On Mar. 25 Bro. Burt addressed the morning meeting. At night an Easter service was held. The story of Calvary was given in song by several members. Solos, duets and quartette were nicely rendered. Bro. Hargreaves took as his theme, "Bearing His Cross."

Caulfield (Bambra-rd.).—For three successive Lord's day mornings visiting speakers in Bro. Rasmussen (Moreland), Andrews (St. Kilda), and Crawshaw (Gen. Sec. Mission to Lepers) occupied the platform, and their messages were much appreciated. Bro. Youens at gospel services continues to attract and inspire large meetings. One lady, baptised on March 18, was welcomed into fellowship with the church. Last week ladies of the church entertained girls' clubs at a pleasant social function. An enjoyable cricket match between the regular church team and a team of older brethren was concluded on Mar. 24.

Brighton.—During Bro. Webb's absence in S.A., addresses of Bro. Abercrombie, W. H. Clay, A. L. Gibson, R. T. Pittman, W. G. Graham and R. P. Morris were much enjoyed. On March 18 Bro. Jas. E. Webb spoke morning and evening to good audiences. The church has lost a faithful member through the death of Miss Gilmour. She was buried in Tallarook Cemetery. Bro. Webb officiating. On March 25 Bro. T. R. Morris spoke on "Stewardship" at the morning service. At night there was a large congregation, and after a brief gospel service the choir rendered the sacred cantata, "From Olivet to Calvary." Mrs. S. Frecker, Miss A. Regis, Mr. R. P. Morris and Mr. David Plummer taking the solos.

Malvern-Caulfield.—Harvest thanksgiving services were very successful. Eight local families were assisted, and the remainder of the gifts and 10/- were sent to Social Service Department. Three have been received into fellowship by letters of transfer—Bro. and Sister Moody, from Prahran, and Sister Mrs. Whyet, from South Kensington, N.S.W. Bro. and Sister E. Potter are again meeting with the church after some

weeks' absence in Sydney. Among recent visitors were Bro. and Sister Warmbrunn, from Launceston, Tas. To date £130 has been given or promised as a result of an appeal for straight-out giving. Sympathy is expressed to Bro. Stan. Tennant, whose mother passed away recently. Excellent attendances on March 25.

Castlemaine.—Harvest thanksgiving services were held on March 11; Bro. Earle spoke in the morning on "The Spirit of Harvest," and at night on "The Harvest of His Cross." A thank-offering to wipe out church debt was received. The choir sang four anthems; Misses Grace Potts and Gladys Johnston were soloists. At annual business meeting on March 13, reports revealed a year of solid service. The Ladies' Help Assembly raised £96 from all sources. Bro. Earle tendered his resignation, but the church asked him to reconsider it. Bren. Clarke, Deed, Hogarth, Jermyn, Read, Shearer and Swallow were re-elected deacons. Bro. Earle is conducting an intense newspaper controversy on proposed greyhound racing on the camp reserve.

Footscray.—During March, services at Tottenham have been conducted by Bren. Pietzsch, Easton and Stewart. At Yarraville, on afternoon of March 11, Bro. Wm. Gale preached at the first anniversary of the commencement of the Bible School, the scholars singing pleasingly under leadership of Bro. G. Swallow. The school has been maintained successfully throughout the year by Bro. H. Easton's superintendency. On March 18, Bro. D. Stewart preached in the morning. At night Bro. Pietzsch gave the gospel message, there being one decision. On Mar. 25, 162 were at breaking of bread for the day, Bro. D. Stewart preaching at both services. The "count on me" campaign recently commenced is proving an effective help to the general church work.

Drumcondra.—Harvest thanksgiving services on March 25 were very successful. Bro. R. A. Banks' subjects were "Our Unconscious Ministry" and "God's Wonderful Bounty." At the annual business meeting on March 14, the following officers were elected: Secretary, W. Readhead; treasurer, P. Goodwin; asst. treasurer, R. Tattersall; deacons, Bren. Combridge, Goodwin (2), Tregurtha, Tattersall, Dunn, Readhead (2); deaconesses, Sisters Meyers, Haines and Tregurtha; organist, Sister McKay; assist. organist, Sister H. Wiltshire; supt. Y.W.L., Valma Goodwin; agent for "Christian," Sister Haines. A kitchen tea was held on March 21, when good wishes were extended to Bro. Hal Combridge and Sister Maud Stannard. Sympathy of the church is extended to Bro. Tregurtha and family in their bereavement.

Thorabury.—Meetings for deepening the spiritual life closed with remarkable success. The church is indebted to Bren. D. Stewart, W. Graham, A. Fisher, and J. McG. Abercrombie for splendid messages, through which the church received a spiritual uplift. It was also a time of decision, many being added to the church. On March 14, the church held a fellowship tea, followed by a public meeting. It has been decided to abandon the sale of work, and a system of direct giving has been established; already promises amounting to £123 have been made. C.E. held a successful picnic. Services in keeping with Easter season were held on March 25. Bro. Jackel spoke on "Scenes Around the Cross." One young man made the good confession. The choir, under Bro. Barber, ably assisted with two anthems.

New South Wales.

South Kensington.—On March 25 Bro. Wakeley spoke at morning and evening services, having returned from a successful mission at Hamilton. The church regrets the loss of Mrs. Hill, late of Botany-st., who departed this life on March 24.

Enmore.—The 70th anniversary of the Bible School concluded with excellent meetings on March 25. Bro. Paternoster spoke morning and night. There were three confessions. Bro.

Hagger spoke to the children in the afternoon. On March 21 a reunion tea and meeting brought a number of old workers together. Bro. Fred Taylor, of Ilford, and Bro. Fred Willis, of Epping, gave excellent addresses. The story of the healing of Naaman was very successfully presented by nine young people. A successful picnic was held at East Hills on March 24.

Lidcombe.—Services during past month have been of a high order. On March 18, a married woman was baptised prior to gospel service, after which her son and daughter made the good confession. Bro. Crossman was the speaker at both services on March 25. In the evening there were two baptisms and a man made his decision. Bro. A. Stevenson gave a fine address to men's fellowship in the afternoon, Bro. Crossman being at Dundas. Activities amongst the youth of the church are keen. Several new teachers have been added to the staff.

Belmore.—Bro. P. E. Thomas, who has been with the church for over eleven years, has done a great deal towards establishing a genuine feeling of Christian union amongst members. The church building was recently renovated. Sister Miss Russell was farewelled last week on the occasion of her setting forth to devote her life to missionary work in Abyssinia. Representatives of all church auxiliaries extended her good wishes. The junior C.E. society has increased its membership to over sixty, whilst the intermediate society has graduated into a Y.P. The church choir of young people maintains its average attendance on Sunday evening of between fifty and sixty. The leader, Miss G. Cheatle, has been ill in hospital. Prayer meetings are well attended. The Phi Beta Pi Club, under the leadership of Mrs. E. Smith, has a membership of 35, and has done splendid service. The K.S.P. club, recently inaugurated, has a membership of 19. The church deeply appreciates the untiring service of Bro. Thomas.

FORWARD MOVEMENT AT HARTWELL, VIC.

The church anniversary held at Hartwell on Sunday, March 25, was the culminating point in the first stage of a progressive step taking place at Hartwell under the name of "The Hartwell Church of Christ Forward Movement." The movement began early in January, and has continued with unabated success through the weeks. One of the great features has been the prominent place given to prayer. Prior to the special

Thomas, and Principal A. R. Main, M.A. The meetings were remarkably well attended, and the theme running right through all the addresses was that of holy living. The men's meeting on March 22 was one of the finest men's meetings it has been our privilege to attend. Mr. Len Buck spoke on "Practical Christianity" in a forceful and convincing way. Special soloists for the meetings were Mrs. Baker, Mrs. Lack, Chris. Reekie, Mr. Barber, Hilton Williams and Allan McDiarmid. A. H. Jones, of Hartwell, was song-leader throughout, a duty performed in a most efficient manner.

The members of the Forward Movement Committee are H. S. Banks, A. E. Hancock, E. M. Hall, A. H. Jones and A. Baker. The movement is in its infancy only as yet. The second stage will begin on April 12, with the launching of the debenture issue for the remainder of the debt on the building. Members, officers and preacher have one request to make of the Australian brotherhood: "Brethren, pray for us."—A. Baker.

WEST MORETON SISTERS' CONFERENCE, Q.

The sisters of West Moreton Churches of Christ held their annual conference at Rosewood chapel on March 16. There was a record attendance of over 50 sisters.

Devotional service was led by Mrs. Wendorf. The roll call was responded to by sisters from all the churches in the circuit. The conference meeting was then led by the president, Mrs. L. Larsen, who welcomed all sisters.

The treasurer (Mrs. Jackwitz) reported that penny-a-week collection amounted to £10/6/-. In the afternoon a duet was sung by Misses Elise and Eileen Lobgeiger. An essay by Mrs. Davis on "Our Individual Responsibilities" was read by Mrs. H. Larsen. Various reports were most satisfactory. Reporting on the orphan fund, Mrs. Boettcher stated that £6/7/9 has been paid. It was decided that the sisters should again despatch gifts to India. An offering amounting to £1/11/- for special mission work was handed to Mrs. Wendorf.

The president gave the obituary report, which referred to the passing of Mr. F. Stumchke, of Marburg. Mr. L. Larsen delivered a splendid address to the sisters.

Election of officers resulted as follows: President, Mrs. L. Larsen; vice-president, Miss A. Lobgeiger; secretary, Miss A. Zahl; treasurer, Mrs. F. Jackwitz; orphan fund reporter, Mrs. J. Boettcher; obituary reporter, Mrs. L. Larsen. All other officers were re-elected with the exception of the penny-a-week (Rosewood) collector, Mrs. F. Lacey being elected.—A. Zahl, Secretary.

SOME NEW AND RECENT BOOKS.

A. R. Edgar—"A Methodist Greatheart," Palamoutain, 6/-; "John McNeill—His Life and Work," Gammie, 7/6; "Them Also" (Children of India), Mary Warburton Booth, 5/3; "With Christ in Soviet Russia," Martinkovski, 6/6; "The Jew in Daniel's Image," Wingate, 4/6; The Mildmay Conference, 1933, 3/9; "His Last Word"—Readings in Revelation, Baxter (reprint), 2/3.

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BIRTH.

BRODERICK.—On February 23, at Sister Harcoan's private hospital, Somerville, to Mr. and Mrs. F. W. Broderick, "Holm Lea," French Island—a daughter (Beryl Margaret).

DEATH.

MYERSCOUGH.—Kenneth James, elder son of Dorothy May and Henry Myerscough, 63 Homerd., Newport, passed from this life on Mar. 24, aged 3 years 10 months. "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord."

THANKS.

Mrs. R. G. Cameron and family desire to thank all kind friends and relatives for letters, telegrams, floral tributes, and personal expressions of sympathy in their recent bereavement. Will all please accept this as a personal expression of gratitude?

IN MEMORIAM.

DENNIS.—In loving memory of Alice, loved wife of Fred Dennis, and dearly loved mother of Frank and Jack (Mildura), Fred (deceased), Ada and Emmie (Ballarat), and Jean and Ray (Kew), who passed away March 31, 1933. "With Christ, which is far better."

—Inserted by her loving children.
McCULLOUGH.—In memory of our dearly loved mother, who passed to the higher life on April 1, 1930.

"Not 'dead,' but 'entered into life.'
And more abundantly than we can dream."
—Inserted by her daughters, E. and R. McCullough.

YEWDALE.—In memory of my dearly loved and devoted sister, Margaret E., who passed to a higher life on April 2, 1933. Sadly missed.
—Inserted by her loving sister Edith.

UNITED CHURCHES FOOTBALL ASSOCIATION.

Applications are invited for teams (4) open age and umpires (9) in above association. All applications to secretary by April 9.—D. J. Foster, Hon. Sec., 816 Brunswick-st., Nth. Fitzroy, N.7.

COMING EVENT.

APRIL 14, 15 and 16.—Bendigo new school hall will be opened on Saturday, April 14, at 3 p.m. The celebrations will be continued on Sunday, April 15, with special services, and on Monday evening with a fellowship social. Bro. W. Gale will be speaker at all meetings. All past Bendigo members and scholars of the Bible School are specially invited to be present. Write for souvenir programme to A. E. Streader, View Point, Bendigo.

CHURCHES OF CHRIST IN VICTORIA.

ANNUAL CONFERENCE.

MARCH 29 TO APRIL 4, 1934.

SYNOPSIS OF PROGRAMME.

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; 6.30 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.



The Chapel at Hartwell, Vic.

services held last week, there were twenty-three days of intensified prayer. Cottage prayer meetings were held in the homes of members, and on the first Sunday in each month prayer meetings were held at 7.30 a.m. It is felt that the great offering on Feb. 17 of £165 for reduction of building debt was the result of intense prayer on the part of the members of the church. The special services from March 19 to 28 were of blessing. Special speakers were N. C. Lack, of China Inland Mission; A. L. Gibson, B. J. Cambridge, F. A. Youens, Len. Buck, J. E.

Obituary.

JONES.—On March 14, at Box Hill, Vic., Mrs. Helen Jones entered into rest. Our sister will be remembered with affection in various places in Queensland, New Zealand and Victoria, where she labored with her husband, the late Bro. W. L. Jones, in the ministry of the Word. She has been a great sufferer. For many years she has been unable to meet with the Lord's people in worship, except that occasionally she was strong enough to have two or three brethren come and break the loaf in the home. Her life has long been one of patient endurance and steadfast hope. She loved to have fellowship in the reading of the Word and before the throne, and many times on our knees we besought the Lord that his grace might be hers, huffed the while at thought of the long and thorny way our sister was called upon to tread. But ever she seemed to hear the word: My grace is sufficient for thee. She was tenderly nursed through her long illness by her daughter Nettie, whose patient care for her mother has been a rare example of filial devotion. The body was laid to rest in Box Hill cemetery in the presence of many friends from North Richmond and Doncaster, among whom Sister Jones had formerly lived, and from Box Hill, her home during the last few years.—T.H.S.

MCGREGOR.—Most sacred to the church at Geelong, Vic., is the memory of our late beloved Sister Elsie McGregor, who passed away on Friday, March 2, at the age of 28 years. She came about 14 years ago with her parents to Geelong, and was associated with the church ever since. For five years she was superintendent of the J.C.E. Society, and for about the same time was teacher of the senior girls' class in the Bible School. She was a keen student of the word, and many splendid essays were written and read by her at our senior C.E. meetings, of which she was a vice-president. At the C.E. meeting on March 12, five young women were baptised, three of these being former members of Sister Elsie's class. Her life was fully consecrated to the Master's service. Her earthly remains were laid to rest in Eastern Cemetery in the presence of a large number of relatives and friends. Bro. J. Bird, of Wedderburn, and A. R. Banks, of Drumcondra, assisted the writer. We commend her dear ones to the Lord whom she loved, and in whom they trust.—H.M.C.

SMEDLEY.—The passing of Bro. Wm. Smedley on Feb. 27, at the ripe age of just on 90 years, marks another vacancy in the ranks of those brethren who spent themselves in the past in the interests of the kingdom of God. Converted through the preaching of Bro. Earl at Doncaster, Vic., over 65 years ago, he expressed his faith by continuous effort on behalf of the Lord Jesus. As a home missionary, pastor and supply speaker to churches without preachers, he has done noble service. Throughout Victoria as well as Queensland and Western Australia, his name is associated with valuable terms of service in the effort to extend the borders of the church of Jesus Christ. For him the conclusions of the modernist had slight value, his concern seeming rather to be to emphasise the certainties of revelation. Possessing a philosophical as well as a poetical turn of mind, he brought these gifts largely into his preaching and writings, accomplishing a great deal of good by the earnestness of his faith and sincerity of purpose in which he carried out his tasks. Several of our small churches are largely indebted to him for his kindly help when without preachers. The call came rather suddenly when out visiting, a few days unconscious, and then—"absent from the body to be present with the Lord." His funeral was a private one, only members of the family being present.—J.B.

North-eastern and Riverina Conference.

The fifth annual conference of churches of Christ in the North-eastern and Riverina district was held at Wangaratta on March 7. Sessions, morning, afternoon and evening were presided over by Mr. G. O. Jackel, of Wangaratta. The morning session began with a devotional service led by Mr. J. Searle, of Yarrowonga. The president welcomed delegations from Wagga Wagga, Shepparton, Benalla, and visitors from Berwick, Oakleigh and Brighton. Mr. and Mrs. Hughes and their two children were present from India. Mention was made of the coming of two new preachers into the district, Mr. Wakefield to Wagga Wagga, and Mr. S. R. Baker to Shepparton. Mr. Wakefield gave an address on "Spiritual Values," emphasising the need for the family altar.

During the business of the afternoon reports were read by church secretaries, followed by a helpful discussion. The next conference will be held at Shepparton, with Mr. Paul as president and Mr. Clydesdale as secretary. Other members of the executive are Messrs. Searle, Baker, Rowlands, McArthur, Cowper and Cambridge.

In a short address Mr. A. A. Hughes told of his impressions of the Victorian churches, and affirmed that the greatest need was for an individual personal experience of Christ living and real. An address by Mr. S. R. Baker, of Shepparton, on "The Believer's Guide," was also greatly enjoyed.

Luncheon and tea were provided in the tent by the ladies of Wangaratta church.

The building was filled for the evening service. Community singing was led by Mr. Trezise. On the motion of Mr. Baker, seconded by Mr. Searle, resolutions were carried protesting against war and increased armaments, gambling in any form for public or private purposes, increased facilities for drinking, and organised sport on Sundays.

Mr. and Mrs. Hughes gave greetings. Mr. Hughes sang in Marathi music several Indian hymns.

A vote of thanks was accorded to the retiring president and secretary, Mr. Jackel and Mr. Whittaker.

A duet, "Why should I make the lesser sacrifice?" was rendered by Mrs. Whittaker and Mrs. Trezise.

The address of the evening was given by Mr. Hughes on the subject, "The True Perspective of Christian Missions." "No longer do we speak of darkened India," said Mr. Hughes, "but seeking India." This stirring message set forth the challenge of Christ and the task of Christian Missions.

A warm vote of appreciation was accorded Mr. and Mrs. Hughes for their splendid contribution to the success of the conference.

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Northern District Sisters' Conference, South Australia.

The conference was held in Balaklava chapel on Tuesday, March 13. The devotional session was led by Mrs. Bowden, of Balaklava. Mrs. Steer, of Wallaroo (president) presided over business session. There was a good gathering of sisters present, seven churches being represented. Fifteen delegates answered roll call. A greeting was received from the Sisters' Auxiliary Conference, S.A. Treasurer's report showed a balance of 10/2. Offering for the afternoon was 17/4. Miss E. Webb, of Balaklava, welcomed delegates and visitors, Mrs. Warren responding. Mrs. Russell, State President, delivered the afternoon's address, which was much appreciated. Miss D. Webb, Miss V. Roberts, and Mrs. J. Webb (Victoria) rendered items.

Departmental reports were read by Miss A. L. Bennett, Kadina, and Mrs. G. Bennett, Wallaroo. For Home Missions there had been received £2/14/6, and for Foreign Missions £11/9/-, a parcel of singlets, quilts and scarves, and old linen.

Bible School report was encouraging. Balaklava school supports on orphan in India. Donations had been given to Adelaide Children's Hospital and Church of Christ cot.

Dorcas reported three cottage prayer meetings, two social afternoons, and one evening. Girls' circle was formed. £1/10/- spent on material for Sunday School scholars, £2 church building fund, 185 bunches flowers, 83 visits to hospital, 85 to sick and aged, 30 parcels of dainties, 30 parcels of secondhand clothing.

Reports were given that most churches hold prayer meetings before each service on Lord's day. Moonta reports attendance of 25 to 30. The Endeavor Societies of the district were reported to be doing good work.

The obituary report stated that Sisters Mrs. McLachlan and Mrs. Brushabam have received the home call.

After the election of officers Mrs. Brealey introduced the new officers.—A. L. Bennett, Sec.



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