

Fraser

THE AUSTRALIAN CHRISTIAN

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

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST
Vol. 55, No. 13

TUES., APRIL 1, 1952

IF EASTER BE NOT TRUE—

If Easter be not true,
Then all the lilies low must lie;
The Flanders poppies fade and die;
The spring must lose her fairest bloom,
For Christ were still within the tomb—
If Easter be not true.

If Easter be not true—
Then faith must mount on broken wing;
Then hope no more immortal spring;
Then hope must lose her mighty urge;
Life prove a phantom, death a dirge—
If Easter be not true.

If Easter be not true,
'Twere foolishness the Cross to bear;
He died in vain who suffered there;
What matter though we laugh or cry,
Be good or evil, live or die,
If Easter be not true?

If Easter be not true—
But it is true, and Christ is risen!
And mortal spirit from its prison
Of sin and death with him may rise!
Worthwhile the struggle, sure the prize,
Since Easter, aye, is true!

BUT IT IS TRUE, AND CHRIST IS RISEN!

**"THE AUSTRALIAN
CHRISTIAN"**

Editor: C. G. Taylor, B.A.

Manager: W. R. Hibburt.

Printed and Published by
The Austral Printing and Publishing
Co. Ltd.,

524-530 Elizabeth-st., Melb., C.I.

Phone, FJ2524.

Directors:

A. E. Kemp, Chairman.

J. McG. Abercrombie,
Deputy Chairman.

Dr. W. A. Kemp.

G. W. Mitchell.

R. P. Morris, M.C.E.

INFORMATION.

Subscription.—Through Church
Agent, 5d. week.

Posted Direct (Aust. and N.Z.),
25/- year. Foreign, 30/-.

Cheques, Money Orders, etc., pay-
able to The Austral Printing and
Publishing Co. Ltd.

Change of Address.—Send old and
new address a week previous to
date of desired change.

Advertisements.—Births, Engage-
ments, Marriages, Deaths, Memor-
ials, Thanks, 3/6 (one verse al-
lowed in Deaths and Memorials).
Wanted, For Sale, To Let and
Similar Ads., also paragraphed
Coming Events, 24 words 2/6, every
additional 12, 1/-. Displayed Com-
ing Events and Other Ads., 3/6
inch. 6d. extra when invoiced
or taken over 'phone.

To ensure insertion in next issue
copy required by Friday.

TEXT FOR THE WEEK

*It is through the Son, at the cost
of his own blood, that we are re-
deemed, freely forgiven through that
full and generous grace which has
overflowed into our lives and opened
our eyes to the truth.—Eph. 1: 7, 8
(Phillips).*

THOUGHT STIMULUS

*Christianity has said the darkest
things about human nature, but it
has the brightest hopes and the purest
dreams for human nature. . . . The
Cross is at once our disillusionment
and our hope.—A. E. Whitham.*

**In the
Sanctuary**



**PURPOSE OF THE MEMORIAL
SUPPER**

"THIS do in remembrance of me," said Jesus,
and each Lord's day millions of Christians
the world over meet around his table to remember
him in the way of his appointment.

The ordinance of the Lord's Supper was insti-
tuted by Jesus on the Thursday night of his passion
week, just prior to his crucifixion on Friday. He
was greatly troubled. In Gethsemane he said: "My
soul is exceeding sorrowful unto death," and when
he prayed it was: "Father, if it be possible let this
cup pass from me." But his anxiety was not con-
cerning himself, for very deliberately had he come
to Jerusalem when he knew what would be the
outcome. His thoughts were for others and espe-
cially for that little band of disciples. "All ye
shall be offended because of me this night: for
it is written, I will smite the shepherd and the
sheep shall be scattered."

The disciples were Jews, and as Jews held the
belief that the promised Messiah would ever be
victorious. They had come to believe through their
three years of association with Jesus that he was,
as Peter confessed, "the Christ, the Son of the
Living God." They looked to him for triumph.
Death at the hand of his enemies, and such a death
as on a Roman cross, would be ignominious defeat.
To them it could be but one of two things: either
he was the Christ and therefore could not suffer
and die, or if he died, he was not the Christ.

It was a real problem that Jesus had sought to
solve. Following Peter's confession at Caesarea
Philippi, "he began to teach them that the Son
of Man must suffer many things and be rejected
of the elders . . . and be killed and after three
days rise again." (Mark 8: 31.) "And Peter took
him and began to rebuke him, saying, Be it far
from thee, Lord: this shall not be unto thee."
(Matt. 16: 22.) Then came the transfiguration, the
purpose of which was to reconcile in the minds of
Peter, James and John these two seemingly irrecon-
cilable thoughts and to show that Jesus was the
Christ, but that he would also die. The voice of
God, "This is my beloved Son," confirmed the first,
and the conversation of the transfigured Christ with
Moses and Elijah about "his decease which he
should accomplish at Jerusalem" confirmed the
second.

But had the disciples really grasped it? Yes,
in a way they had, but Jesus foresaw the Cross
as a testing. When all was over, two on the
Emmaus road said: "We hoped it had been he."

On that Thursday night the scattering time had
come. He would soon be gone. He must hold
them to himself, his work, his mission; so he chose
the simple memorial feast. As they would carry
out his request week by week and remember him
they would think of his words, his life, his death,
his resurrection, his ascension, his promise to come
again, and they would be fortified, encouraged and
held for the kingdom.—P. E. Thomas (N.S.W.).

FEDERAL DEPARTMENTS:

Federal Conference.
President, Prin. E. L. Williams, M.A.
Secretary, Howard Earle, 5 Barry-st.,
Kew, E.A.

Treasurer, R. Conning, 42 Forrester-
st., Essendon, W.5, Vic.

Foreign Mission Board Inc.

"Giving thanks always for all
things."

Send regular donations to—

V. L. Gole, Treas., 72 Canberra-gve.,
Brighton, S.5, Vic.

I. A. Paternoster, Falcon-st., Crow's
Nest, N.S.W.

T. Banks, 57 Holland St., Wembley,
W.A.

A. J. Ingham, 367 Payneham-rd.,
Payneham, S.A.

H. Hermann, Milman-st., Eagle Junc-
tion, Qld.

Miss G. Swinton, 2 Parliament-st.,
Sandy Bay, Tas.

A. Anderson, secretary,
261 Magill-rd., Trinity Gardens, S.A.

ABORIGINES MISSION BOARD.

Financial support is needed.

Forward contributions to the
following:

N.S.W.—G. E. Knight, 19 Albert-st.,
Petersham.

Qld.—V. G. Boettcher, "Glen Rose,"
Fernvale, Qld.

Sth. Aust.—E. H. Kentish, 29 War-
wick-ave., Toorak Gardens.

Tas.—M. R. Wilson, Walkers-ave.,
Newham, Launceston.

Vic.—W. A. Wigney, 7 Churchill-
st., Kew.

Or to J. K. Robinson, Federal
Sec., 140 Barrack-st., Perth, W.A.

TO ALL CHURCH SECRETARIES!

Preachers' Contribution to
PREACHERS' PROVIDENT FUND
(Maximum) £10 0 0
Subsidy 4 0 0
Interest 6 0

The Preachers' Provident Fund looks
to the Churches to provide the
subsidy and interest.

Can we count on a regular annual
contribution from the Church you
serve?

Send all donations to H. E. Bell,
26 Robinson St., Chatswood, N.S.W.

COLLEGE OF THE BIBLE.

The Federal Training Centre for all
brotherhood work.

Principal, E. L. Williams, M.A.
Secretary, Keith Jones.

Elm-rd., Glen Iris, Melb., S.E.6

**BOARD OF CHRISTIAN
EDUCATION.**

(Federal Youth Department),
161 Flinders Lane, Melb., Vic.

Director, V. C. Stafford.
Chairman, F. T. Morgan.
Treasurer, E. A. Lewis.

The Road of No Man's Seeking

EDITORIAL

LOOK at this man, whenever you think that life has treated you unfairly. Look at him, sweating his way beneath a rough-hewn cross, amid a crowd all the more ready to jeer at him because he was a foreigner. Some of the loudest mockers were men, still uneasy from the moment when the Roman commander's eyes had looked consideringly at them as he sought someone to bear his fallen prisoner's cross. It was surely a stroke of luck, they thought, that at the critical moment this dark man from Cyrene should have thrust his way curiously forward to see what had happened — only to be pushed further forward by rough Roman hands (with an extra push from the lucky ones themselves), made to kneel beneath the weight of a criminal's cross, and then prodded forward on the way to Calvary.

It seemed an ill day, indeed, for Simon of Cyrene as he trod that

WAY OF COMPULSION

with the man of Nazareth. Possibly he had journeyed from his North African home, planning to be in the holy city for the Passover; and he might well have dreamed of all that it would mean to be there at such a time. But this was no dream — it was a living nightmare. If he had only known, how quickly he would have hastened past the crowd which gathered when the prisoner fell! He cursed both his curiosity and the crowd. Had it not been for the soldiers he would have flung the cross, with one supreme effort, at the taunting faces around him. Instead he trudged on, "compelled" to bear the cross. However much his hot African blood might boil, Rome was the master and must be obeyed.

Countee Cullen, son of an American colored Methodist minister, has put these words into Simon's mouth:—

"It was himself my pity bought,
I did for Christ alone
What all of Rome could not have wrought
With bruise of lash or stone."

That's a fine sentiment, but scarcely likely to be true. Whatever look or words might have passed between them as he took the cross from the exhausted prisoner, it was the brute argument of the soldiers' force which made him do it.

Simon was not the first or the last to be turned aside suddenly from life's planned paths and forced to tread an unsought way. Many a day has begun like any other already woven into the happy pattern of a man's life, but before it was over there has come the prick of a needle — or worse — and the thread has been stained with blood and tears. A force stronger than any Roman arms shatters at a blow all life's earlier dreams. It is easy then, when bent beneath the weight of some unexpected cross, to give the heart up to bitterness.

If any man had reason to be bitter it was surely Simon that day, forced to walk that

WAY OF CONTEMPT

with a criminal's burden on his back. Thank God that at least the men of Cyrene could not see him; he had talked often enough of what it meant to be in Jerusalem with worshipping crowds thronging the temple. But to be in the centre of armed soldiers, with thieves beside him, and all along the way the rabble out to make brutal holiday of death . . . well, at least he could hide his face from the shame of it all as he bent beneath the cross.

Human nature always shrinks from the thing of shame. Jesus had known that long before this tragic Friday, but he had dared to cry in words which Simon probably had never heard: "If any man will come after me, let him deny himself and take up his cross and follow me." Men came to him,

looking for the glory of a kingdom; he gave them a cross of shame, "to the Jews a stumbling block, to the Greeks foolishness." The pride of Saul of Tarsus was forever lost when as Paul the apostle he faced experiences which would have broken and embittered him without the living presence of Christ. As he put it graphically: "It seems to me that God means us apostles to come in at the very end, like doomed gladiators in the arena! We are made a spectacle to the world, to angels, and to men! We, for Christ's sake, are 'fools' . . . To this hour we are treated as scum of the earth, the very refuse of the world"! (1 Cor. 4: 9, 10, 13—Moffatt). There have always been more kicks than kudos for the one who truly bears the cross of Christ. But when he knows that he bears the cross *with* Christ the way of contempt is transfigured into the

WAY OF COMRADESHIP

Did it happen that way for Simon? I wonder what he thought of that man, of whom even after terrible scourging the Roman governor himself had cried: "Behold the man!"? Did any word pass between the two as they toiled that tragic way together? Surely, from such a one as Jesus, there came at least a token of thanks. Simon saw the women weeping for his companion; heard him console them even in the midst of his own suffering. Here was one who had suffered — and was to suffer — far more than he, yet without bitterness. Did his own keen sense of being wronged matter so much in the presence of such a man?

In sorrow's lone hour many have looked up to find "closer than breathing and nearer than hands and feet" that same Man of Sorrows who walked beside the man of Cyrene. It is hard to look up; the burden presses down, and the vision clouded with bitterness sees only the brutal pattern of the road to be trod. But they who trust him find that Comrade of the Calvary way always near. Norman Gale cried:—

"It is not well that I should move
Forever in life's easy street.
How should my feet not bleed for Love?
Love's bled for me. And Love is sweet.
I follow, though the brambles tear,
And though the mountain track is rough.
How should I moan a cross to bear?
Christ went this way. It is enough."

For Simon it would seem that path came to be the

WAY OF CONQUEST

On that dull grey Friday morning he thought he had plumbed the worst depths he could ever know. But Mark, recording that scene years later, called him "the father of Alexander and Rufus," men evidently well known to the Christians for whom he was writing. How had they become Christians? Was it through their father's experience along that unsought way to Calvary? We have no proof, but we might well believe that Simon came later to prize that hour as the greatest in a life which never lost the comradeship of Jesus. J. H. Morrison has said: "Only the previous night Simon Peter had sworn with a great oath, saying: 'Though all men shall be offended because of thee, yet will I never be offended. Though I should die with thee, yet will I not deny thee,' but it was left to another Simon, the man from Cyrene, to take up the cross and bear it after Jesus."

Yet that was no road of his own choosing. It could so easily have been just a bitter, shameful memory, feeding only the fires of hate. But Christ made all the difference; he always does. Look for him again this Easter-tide, and find him — even on *your* road of no-man's seeking.



The Cruciality of THE CROSS

Wilkie J. Thomson, Malvern, Vic.

So Great a Theme

WHAT can be written of the sufferings of Christ on the cross? Our Saviour's death as related in the gospels is the most poignant story the world has ever read. After John Milton had written grandly in *Paradise Lost* of the fall of man, and told in *Paradise Regained* how Christ overcame the Tempter in the wilderness, it was his intention to write of the atonement, the crucifixion of Christ. But after much meditation he decided not to do it, saying that it was a theme too exalted for him. If, as Peter says, the angels desired to look into these great things of God, we can but contemplate the cross with humility of mind and heart. He who considers the crucifixion of Christ cannot but feel like a man adrift upon the ocean, for its immensity is such that its height and length and breadth and depth are immeasurable. But despite this I do know there is power in the very story itself. A fractious class of school children, a restless congregation of young or old, will have their interest captured and become tense and breathless as the story unfolds, for the lifting up of the crucified Saviour still draws men unto him.

The Crisis of the World

The events leading up to the cross, the upper room, the crossing of the brook Kedron (already swollen with the blood of the passover sacrifices slaughtered in the Temple courtyard), the agony in Gethsemane, the traitor's kiss, the arrest, trials, mockeries, scourgings are such that they give cause for a life-time of wonder and an eternity of praise concerning him who was led as a lamb to the slaughter—the Lamb of God. But on the fateful day of Christ's crucifixion, within six short hours, lay the crisis of the world; its judgment, its salvation.

It was the third hour of the day when they led Jesus forth, a scarlet cloak thrown across his lacerated body, and upon his shoulder the cross. On his head was the crown of thorns and where those thorns had pierced his brows the blood's congealing streaks mingled with the bruised and broken flesh of his face, where he had been struck with mailed fists and mock sceptre. With what scorn, touched with sympathy, Pilate had said, "Behold the man."

It had been written that he who should be hung upon a tree was a curse and a shame. Therefore, without the city walls our Lord was led to the place, fittingly called for such a crime as was to be committed, "The Skull." To hang between two thieves he was to be "numbered among the transgressors," and to the Roman soldiers this was just another malefactor through whose hands and feet they drove the nails. His refusal to drink the opiate must have made them wonder at his "fanaticism." They would not know that the cup which he had to drink demanded that he should be in full possession of all his sensibilities, undaunted firmness and resolve. What wonder, then, that in their ignorance they should lift the cross callously and let it fall into the hole prepared for it, so that the whole weight of Jesus' body sagged upon the nails—and yet Christ prayed, "Father, forgive them, for they know not what they do."

How Much Do We See?

How possible it is to look at Christ's sufferings (contemplation is another thing) and see nothing! These legionaries thought of his clank, whilst others passed by "wagging their heads" and

issuing a challenge to the sufferer, a temptation which he had to resist if he would save others. They promised allegiance to him if he would come down from the cross. O blind and foolish men, the death which seemed to shatter Christ's claims really established them! His cross is his throne of saving power by which he sways the hearts and wills of men, transforming the Sauls of this world into the Pauls of his kingdom!

Over Christ's head had been placed the "accusation" as Matthew calls it. It was written in Greek (the tongue of art and philosophy), in Latin (the speech of Law and power), and in Hebrew (the language of revelation). There was no mistaking the proclamation that he was the king of the Jews. But in this writing, Pilate, seeming to limit Christ's monarchy, had unwittingly proclaimed him King of Kings and Lord of Lords.

Christ's "Words" from the cross were not only indicative of his care for others but of his intense suffering. Is it any wonder that God should draw a blind over the sun, plunging the earth into darkness from the sixth to the ninth hour? The cry which came from within that darkness, "My God, My God, why hast thou forsaken me?", would not only bring to the mind of the watching disciples the prophecy of his death in Psalm 22, but revealed that he was bearing in his own body our sins, and that separation from God is the full penalty of sin. Or is it a matter for wonder that the earth should shake? Or that the veil of the Temple should be rent from the top to the bottom and the way opened for every sinner into the Holy of Holies when Christ gladly cried, "It is finished," and dismissed his spirit to the care of his Father?

When the shroud was withdrawn from the sun there hung the sacrifice of sacrifices, provided by God, "that taketh away the sin of the world."

"He died for me, he tasted death
Its woe and all its hell,
How much he suffered when he died,
No human voice can tell."

What Would We Have Done?

But one cannot contemplate the crucifixion without revealing the awfulness of sin. False friendship, ingratitude, malice, envy, hatred of goodness, impurity, injustice, hypocrisy, falsehood, bad government, all hold their part in sending Christ to the cross. We wonder if Jesus came again as the lowly and humble Nazarene how long he would be left untouched once he charged men with their crimes and sins as he did nineteen hundred years ago! Perhaps Studdart Kennedy was right when he wrote that because men had grown more tender they would not hurt him, they would just pass him by. Perhaps Pascal was right in saying, "Jesus will be in agony until the end of the world," for when men are indifferent to the vicarious suffering of Christ they are at the best "fellow travellers" with the enemies of righteousness. "He that is not with me is against me."

But the cross is no longer shouldered in darkness, for the glory of the full noon-day sun shines upon it. We know it now as the way that leads home and the way to life and victory. Be it far from us to glory save in the cross of Christ.

"When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

The Editor presents final

Men Behind

4. A TEMPLE

We Return to Business

Outside the Temple we of the trade held a hurried meeting. We were white with anger at the daring effrontery of this Galilean peasant who had overturned our money tables. Clearly he must be made to pay for it as quickly as possible. Word must go to Annas at once. But where was he? Someone said he had seen the official high-priest, Caiaphas, in the Temple, and I raced in search of him. Not that he did much even when I brought him to the scene. The people were clearly behind this daring young Jesus, and Caiaphas was too shrewd a politician to do much when he heard how they taunted us, calling out vile jokes at our expense. They hated us—and I must say that we had had the better of most of them in many a bargain. So, while we stood there, the Nazarene went free, apart from a brief questioning. But Annas and Caiaphas and we of the trade were not the men to be flouted; let the carpenter beware—we would have our revenge!

But we saw no more of him that Passover. We were back in our old places the next day, despite the threatening looks of the crowd. The Temple officials kept us well guarded, and business was soon as brisk as ever. Only in sudden lulls did I remember that angry face, those blazing eyes, and my spirit seethed again at what he had done.

We Plan Our Tactics

His name kept cropping up in the next two or three years; I heard some tales in Jerusalem itself, but most came from the country towns I visited at regular intervals—tales of wonderful healings of lame, blind and deaf. All marvelled at his teaching, and one day I heard him myself. There was no doubt that he possessed a power of speech greater than any scribe or priest I had ever heard, but when I heard him say: "Ye cannot serve God and mammon," he had no further charm for me. As he had attacked our trade in deed, so now he was undermining it in his speech. Who knew where such teaching and example would lead the popular feeling against us? But when we of the trade talked things over in our booths we decided there was nothing to worry about. It was true that great crowds followed him, even in the third year after his action in the Temple, but many had already left him, and what was even more important, by this time the Pharisees who had long hated him had been joined in their opposition by the Sadducees and our own masters, the chief priests. All we needed to do was to exert the right pressure at the right time, and there would be no more trouble from this carpenter.

We Have Our Revenge

In the end it was he who really forced the issue. On the first day of the week before the Passover he rode into Jerusalem on an ass, acclaimed by a crazy mob. The next day he dared to repeat his act of three years before and cast us out of the Temple, this time crying the bitter words: "It is written, my house shall be called a house of prayer, but ye have made it a den of thieves!" We writhed with fury, but again were powerless to resist. But revenge was swift and sweet. Three days later the priests acted. He was betrayed by one of his own men,

pre-Easter portrait of

The Cross

MONEY-CHANGER (part II)

arrested, tried by Annas and Caiaphas, and, as was a foregone conclusion, condemned. Then he was handed over to Pontius Pilate, the Roman procurator, who alone had power to order a man's death. But incredible news came to us that morning as we sat our tables. Pilate was hesitating, and seemed to want to acquit the man. We dared not let that happen. The priests sent word that we must hasten to the scene of the trial, and lend our voices to the cry for crucifixion. We hastened there, but found an amazing thing happening. Pilate was offering to release to them one man in accordance with Passover custom, and the choice he offered was between Jesus and a murderer named Barabbas. It was obvious that he thought the mob would prefer Jesus and so relieve him of an awkward situation. But the priests had been busy, and we raised our voices with theirs in the cry for Barabbas. "What shall I do then with Jesus which is called the Christ?" came the governor's mocking voice. We howled like madmen in our fury: "Crucify him! Crucify him!" Was it only imagination that the thorn-crowned prisoner seemed to look at me then, as I shrieked the awful words? For one fleeting moment I saw a beauty in that face which took me back to the boy I had been, dreaming of beauty in the court of the Gentiles, straining my ears to hear the holy music. But that was only for a moment. That boy was dead; and so must this carpenter be, if our trade was to be safe. So I howled the louder: "Crucify him!"

We had our way. That morning on Golgotha they crucified him between two thieves. Some of our trade went to see him die. I stayed at my booth. I had seen enough of those eyes; besides, I might miss some business. So I sat and counted my money and drove the hardest bargains I could, while outside the city wall the carpenter died. With him died a real threat to our trade. We were safe.

Safe? Yes, safe for a few more years, Temple money-changer, but not for long. One more generation and the people of Jerusalem will rise and sweep you and your fellows out of the sacred Temple courts. Then only three or four years more and you and your kind will be starving in Jerusalem together with the poorest beggar, while the iron ring of Rome's avenging soldiers draws tighter around your doomed city. Will you remember then that this man whom your vested interest helped to kill once said: "Ye cannot serve God and mammon. . . . What shall it profit a man if he shall gain the whole world and lose his own soul?" For you have lost yours. You thought you COULD serve both God and mammon. Were you not doing God a service, you argued cynically, in providing the right money for his worship, and all the time it was your own coffers that grew rich. But you are not the only vested interest which has crucified eternal truth and righteousness, only to find that they can never die. Sometimes even the church that later bore the name of the man you crucified has been little more than a vested interest, deaf to the nobler voices of her soul until some saving prophet has arisen to recall her. For she and all men who, for the sake of worldly gain and security, crucify the noblest and the best, find as you found, O Temple money-changer, that this Man can never die, his look can never be forgotten, while his words still sound their solemn warnings "Ye cannot serve God and mammon!"

The Power of His RESURRECTION

R. V. Amos, Chatswood, N.S.W.



The resurrection of Jesus Christ has been spoken of as the heart of the Christian faith, the keystone of Christian experience, and the most characteristic word of the Christian religion. All of which is very true, for the Christian way of life is essentially a religion of resurrection.

On Easter morn we think of the marvellous thing which happened almost two thousand years ago, when our Lord burst asunder the bands of death, and came forth in triumph from the tomb.

The glory of the resurrection makes us to stand "lost in wonder, love, and praise." Think of the words of Paul who longed to know Jesus "and the power of his resurrection, and the fellowship of his sufferings." (Phil. 3: 10.) I like the way in which Dr. W. R. Maltby translates that verse. He says: "I long to know him as he is, to know him in the power of his resurrection and the fellowship of his sufferings."

The resurrection! This surely is the real symbol of the Christian faith. The One who claims our worship is best seen not as a dead figure on a crucifix, but as the risen redeemer, trampling a broken cross beneath his feet. He is the risen, resplendent, reigning Christ. And like Paul we long to know him better. Think for a moment of

The Soul's Natural Desire

Paul sums it up very beautifully and very definitely in the words: "That I may know him," or as Dr. Maltby says: "I long to know him as he is."

The desire to be identified with the Master is a sign of spiritual maturity. When we go to school we start with the simplest lessons, and as we grow older and our minds develop so that our capacity increases, we pass on to more difficult work. It would be pathetic if we were still only tackling the A.B.C. when we should be studying for our Leaving Certificate. Paul had been learning much about Christ during a very daring discipleship, and he was never content with anything less than the best. In the spiritual life he didn't want a mere matriculation; he wanted a degree with honors. In other words, he wanted to enter into the closest fellowship with Christ.

Fellowship with Christ! Knowing Christ! How very important that is. Paul was very conscious of it. He wished to go on from one stage of knowledge to the next, always going deeper and deeper into the wonder and the mystery of the love of God, as revealed in his Son. That should be the characteristic ardor of every Christian. As the hymn-writer said:

"I long to know thee better day by day,
I want to draw much closer when I pray;
To listen more intently for thy voice,
To let the things thou chooseth be my choice."

That is a vital need! Do we know Christ? Do we know him better than at the time of our conversion? What a tragedy if our conceptions of him are no bigger now than when we first met him. Must we confess that we are just where we were when we started? God help us if we are such pitiable examples of "arrested growth." Paul's longing ought to be our own, for we too should be able to say: "I long to know him as he is." As he is? Yes—we need

The Saviour's Supreme Triumph

This, too, is expressed by Paul who spoke of "the power of his resurrection." (Phil. 3: 10). We serve a risen Saviour. He lives! That is

the glory that lies behind the empty tomb. A tomb that is empty, moreover, not because someone came and took his body away, but because our Lord is actually risen from the dead, and now lives for ever more.

It was sunrise at the sepulchre! What a host of sacred memories are conjured up by those words, for we have all—in fancy—stood by the open tomb, in the dawn of Easter day. We have all thrilled to the glorious news that Christ is not dead, but risen. We have all enjoyed the company of the unfettered Christ, who could not be held by the bands of death. He lives! That is the Saviour's supreme triumph!

"The power of his resurrection." What does that mean to us? Surely it means that our risen Lord has all authority and all power. What Paul longed for, then, was to know Christ in just that state. So, when we talk to-day of the "power of his resurrection" we have two things in mind.

1. *The power by which God raised Christ from the dead.* There is a tremendous word in the Epistle to the Hebrews which refers to the resurrection as a mighty act of God. The writer says: "Now the God of peace . . . brought again from the dead our Lord Jesus." (Hebrews 13: 20.) In the New Testament the resurrection of Jesus is never preached simply as an escape from the grave, or as the re-animation of one who was dead, or as the return of the Master to his friends. The New Testament writers always proclaim that it is "the Lord's doing and marvellous in our eyes." The power of God is central in the resurrection.

2. *The power committed to the risen Lord Jesus.* His own testimony is this: "All power is given unto me." That is his own undeniable claim. The wonder of it all is this—the power which resides in him, can dwell within us, too. That is just what Paul meant, when he talked of "the power of his resurrection." He meant that to the believing soul the unlimited power of Christ was available. It still is! Paul knew that in the resurrection of Christ amazing forces were at work, and he believed that these factors could also be brought to bear upon his own life, with the result that he would be set free from all life's imprisonments. Like Paul we should want that power to work in and through us.

If we enter into "the power of his resurrection" we will know how to live victoriously. We will be free, as we have never been free before. It will mean victory over sin. Sin did its evil worst on Calvary. Sin—in all its fearsome force—laid him on the cross. For a brief moment, too, it almost looked as if sin had won. He was put to death, and his body was placed in a tomb. It looked like the end. But sin failed at the last. On the morning of the third day he rose. Sin was defeated. It will also mean victory over death. The Christian no longer has any need to fear the hand of the angel of death, for death died when Jesus rose. Once again it will mean victory over self, for we will become people with a new point of view, and a new purpose in life. Finally, it will mean victory in service. New conquests await us now in the strength of him who served mankind to the uttermost by dying on the cross, and rising from the tomb.

So let us say with Paul this Easter-tide: "Now I long to know Christ and the power shown by his resurrection; now I long to share his sufferings." (Phillips) And the best of it all is that we can!

Here and There

The vital work of Inter-Church Aid has been, and is, strongly advocated by this journal. It is important to realise that Inter-Church Aid funds are used to help only member churches of the World Council of Churches. As the Roman Catholic church is not a member, no help has been given to rebuild R.C. churches or train R.C. priests. But Inter-Church Aid is being given to Protestant minority churches in R.C. dominated countries such as Italy, Spain, Portugal, Belgium, and France. These facts are guaranteed by the Annual Report and Budget of the Inter-Church Aid Department, Geneva.

Brotherhood sympathy is expressed to Mrs. Stevens and family in the passing on March 23 of Stuart Stevens, of Sydney. After ministries in New Zealand and the Commonwealth, Mr. Stevens in recent years has been secretary of the Council of Churches in N.S.W. His work in this capacity was highly praised in a report appearing in the *Australian Christian World* last year.

The Victorian Youth Director, L. A. Trezise, has visited the National Service Training area at Puckapunyal, to contact churches of Christ lads at the camp. Without getting information about the names and the units to which they are attached, it is hard to find our own boys. Chaplain H. A. G. Clark is stationed at Puckapunyal, and his address is: Chaplain H. A. G. Clark, 2nd Battalion Headquarters. He will be glad to look up any of our boys if he is given the names and addresses. Preachers or parents could ask their boys to visit the Chaplain while they are in camp.

Miss Yvonne Williams, daughter of Mr. and Mrs. P. C. Williams, of Brighton, Vic., and formerly of Gardiner and Sydney churches, returned to Melbourne on the *Moolton* recently. A trained radiographer, Miss Williams, together with a friend, had visited 11 countries in her tour abroad.

One of the happiest events in the calendar of the Victorian Ministers' Wives' Association is the annual luncheon, which will be held as usual at Lygon-st., on Women's Conference Day, April 9. All ministers' wives are urged to attend.

Interest is growing nightly in the E. C. Hinrichsen mission which began at Strathalbyn, S.A., on March 23. The church would appreciate the brotherhood's prayers during this special effort.

Forty-seventh anniversary of the church at Collie, W.A., was celebrated on March 29 and 30. A comprehensive programme and accommodation arrangements ensured a happy return visit for former Collie members.

Attention of Melbourne readers is drawn to the advertisement in this issue for seven free lectures fortnightly on Tuesdays at Collins-st. Baptist church, by J. A. Thompson, M.Sc., B.D., on "The Assyrians." There will be offerings to cover hire charges, etc., but lecture notes will be supplied free to those attending. Lectures began on March 25.

Preachers who contribute to the Endowment Fund of the Preachers' Provident Fund, and have not already forwarded their pass books for entry of interest and subsidy for 1951, are asked to send them to the honorary treasurer, H. E. Bell, 26 Robinson St., Chatswood, N.S.W.

The church at Clayton, Vic., which at present meets in a public hall, has secured and paid for a block of land, and has £400 in hand towards a building. Recent decisions have been encouraging, with fine leadership from Mr. Holloway. On Dec. 9, 1951, just twelve months since the first meeting was held to form a church at Clayton, F. N. Lee (Conference President) formally received into fellowship 25 members who had

transferred from other churches; 45 were present. At first business meeting, held in Feb., 1952, the following were elected to office: Messrs. Munyard (secretary), T. Broderick (treasurer), Gluass, Wood, Tucker, Collier, Walker and Barnett, with one officer and preacher from Oakleigh and Springvale churches. W.M.B. is very active.

World Convention Melbourne, Aug. 5-10

AMONG THOSE PRESENT:



Harry L. Bell

Mr. Bell was born in Melbourne, moved to New Zealand at an early age, and from the church at Wanganui went to the U.S.A. to train for the ministry in 1912. For the past ten years, Mr. Bell has been minister with the church at Columbia Heights, Washington. In the national capital, Mr. Bell has been active in a variety of co-operative and evangelistic work. His trip to the World Convention is a gift of the Columbia Heights church—a token of the high esteem in which he is held.

**REGISTER NOW!
SEE YOUR CHURCH SECRETARY**

Mr. and Mrs. Allen Bell and daughters passed through Melbourne on March 18. They were passengers on the *Arawa*, returning to New Zealand on furlough after completing a term of service at the Dadaya mission station in Southern Rhodesia. They were accompanied by Mr. Matthew Bell and his daughter Jessie, who had been visiting the station. Misses Jean Scott, Joan Kermod, and Shirley Beadle, who had recently accepted teaching appointments at the same station, were passengers on the *Dominion Monarch*, and visitors to Melbourne on the same day as the returning party.

Springvale church, Vic., is looking forward to opening of new chapel on May 3.

Friends will be interested to learn that Hayden McCallum has been appointed assistant-registrar in the Diocese of Goulburn, as from March 1.

The fine sum of £22/13/- has been handed to the treasurer of the World Convention Committee by the Victorian Church of Christ Ladies' Choir, this being the proceeds of a concert recently given for the purpose.

F. E. Buckingham's mission at Warrawong (near Wollongong, N.S.W.) had an encouraging opening on March 16, with many interested friends present.

The Young Women's Fellowship, Vic., reports the raising of £110 at the College of the Bible garden party on March 29. Proceeds go to College furnishing funds.

Congratulation is extended to Clifford E. Warmbrunn, of Balwyn church, Vic., upon his gaining award of a Commonwealth scholarship in the course for Bachelor of Medicine and Bachelor of Surgery at the University of Melbourne.

The eight-day's campaign conducted by Ivor Powell, Welsh evangelist, in Collins-st. Baptist church, Melbourne, early in March, resulted in 75 professing faith in Christ. This number included 20 students from the Carey Grammar School. Baptists and other Christian friends acknowledge much help from Mr. Powell's evangelistic ministry. He hopes to return to Melbourne for a longer campaign.



EXECUTIVE NOTES

Western Australia.

The first meeting of the Women's Auxiliary for 1952 was held in the Lake-st. Hall, on Tuesday, Feb. 5. Devotions were conducted by the Dorcas Committee, led by Mrs. Moyle. Owing to the illness of the president, Mrs. Seaby, Mrs. Tilbee presided over the business session and welcomed a number of visitors to the meeting. Fifty-five delegates answered the roll call. The financial statement for the year was presented by the treasurer, Mrs. Beck, and showed that for the first time the budget aim had been reached, the sum of £880/6/10 having been raised by the sisters during the year.

New South Wales.

The president, Mrs. Greenhalgh, presided over the pre-Conference meeting on March 7, when Mrs. Ralph Amos led the devotional session. Copies of the suggested alterations to the Constitution, which are to be discussed at Conference, were distributed. There will be no meeting in April owing to Women's Conference being held on March 25.

WOMEN'S WORLD DAY OF PRAYER

Queensland.

Mrs. E. Lade sends the following report of the central meetings in Brisbane, Queensland:—

The meetings on Friday, Feb. 29, were held in the City Congregational church. The morning session at 11 o'clock was most inspiring, the church being filled to capacity (350). Mrs. Duigle (Methodist) presided; addresses were given on the theme "Christ Our Hope," by Miss Jean Allen (India) and Mrs. Captain Crown (Salvation Army). The Presbyterian Ladies' Choir, under the leadership of Mrs. May Jordan, rendered three items which were much appreciated. Mrs. Shakespeare presided at the organ.

Two hundred women attended the afternoon session when the speaker was Mrs. J. Kennedy (C.I.M.), who shortly leaves to take up mission work in Japan. Mrs. Ross Thomas led the meeting and Mrs. Burr, secretary, gave a very interesting outline of meetings held in distant parts of the world.

Mrs. Ingham presided over the Young People's meeting at night, the attendance being 80. Miss Wills, of the Y.W.C.A., was the speaker. Contributions from the two day-time meetings amounted to £33/16/-. The committee is happy to report growing interest in Queensland in the Women's World Day of Prayer; meetings this year were held in 52 centres, which shows an increase of 12.

ISLAND NOTES

Miss Kennedy, writing from Aoba in February, says:—

"We do appreciate parcels even if sometimes we are forgetful, and overlook our part. Especially this year, or these years, as the cost of living rises higher and higher, we appreciate these helps. This year we have had a lovely lot of food parcels. Our mail service, of course, does not improve much—in February we received October parcels. Nevertheless we were glad to get them. There is only one Christmas parcel that I know of that has not arrived yet. There may be more, but one of my sisters sent a parcel and it has not appeared yet.

"Things go on as usual here. The people, I think, are earnestly seeking to go on with the Lord, but I feel that the language is still a terrific barrier. At Navuti Bible Class, on Tuesday evenings, I'm getting Solomon to interpret for me, and Isobel is interpreting for the women's meetings, and I'm sure they get much more of the message that way. Of course, I use Eva often at the hospital in this way, too, but it is surprising how I can manage even alone. Eva came out the side of the hospital, and laughed and laughed at the efforts of two old women and myself to talk together—but we manage."

Freight rates to the Islands have increased again. Freights, customs charges and payment of subsidies on islands missionaries' goods cost a considerable amount per year and add to our financial worries.

An average of 150 have been attending clinic for injections on Pentecost.

School work has commenced on Pentecost, but it is a slow business. Mr. Smith writes: "It takes a lot of time getting around to each pupil, and all seem to have different amounts of knowledge. Some can read well but cannot do book work, and vice versa, while others have never been to school before and cannot even hold a pencil, let alone write. I take the boys in the morning and Mrs. Smith takes the girls in the afternoon, but she has been on the sick list for a week, so that part of the schooling stopped."

Because of the resignation of Miss Daisy Henderson and the probable delay in securing a successor for several months, Mrs. Harold Finger volunteered to return to the field earlier than anticipated. The Board have accepted this offer, for it will help greatly till a successor arrives, and also assure Miss Kennedy of companionship during the interim period. Consequently, Mrs. Finger and Stephen have booked their passage for the June plane, but Mr. Finger will remain in Australia until after the World Convention. John, their elder son, will remain behind in Brisbane for education. Mr. and Mrs. Finger are facing this problem both sensibly and courageously. Board will, of necessity, have to make a substantial education allowance for John whilst at school. This is done in all cases in India, but this is the first time the Board have had to face such a situation for our Island workers.

IT'S THIEVING

A medical missionary in the Belgian Congo, writing about a native prayer-meeting said:

One day of the Prayer Week they set apart, as they always, in every week, set apart one day, to pray for the work of healing. One man, illiterate but on fire for souls, poured himself out in petition.

"Thou judge, thou mountain-maker, it's thieving, that's what it is. Thieving from thee. They are healed. They go away. They harden their hearts. Lord, save their souls—their souls, their hearts. Lord, for what else is the doctor here? If he cares for their miserable about-to-die bodies, how much more for their eternal souls?"

SUNDAY.—Neil Adams has been deputising for me over the past few weeks in leading the studies at our after-church Youth Fellowship. We use that valuable little handbook, *Christian Youth Fellowship*, and Neil was telling me that the recent studies on the Restoration Movement have been a real help to him. "What was in the handbook," he said, "was sufficient to send me searching for more information in other books, and it has done me good." V. C. Stafford and his staff of writers are to be commended for this special series early in our World Convention year; if we are to have an informed membership we need more regular teaching along these lines. Incidentally, we owe a real debt to our Board of Christian Education for the untiring labor which has gone into the new cycle of Austral Graded Lessons. They haven't claimed to be perfect, and I'm sure their authors would always appreciate constructive criticism. But I still remember the first Sunday of the new lesson system at Graysley. As our superintendent, Roger Morton, put it in his colorful way: "You could have driven a steam-roller down the middle of the hall during lesson-time, and the youngsters would scarcely have noticed it!"

MONDAY.—The *Christian Advocate* arrived today. I've been chuckling over a neat little story told by the editor. "An old parish church in a country village erected a lych-gate as a war memorial. Under the penthouse roof were carved the words: 'This is the gate of heaven.' On the gate through which the worshippers pass is the notice: 'Please keep this gate closed!'" On second thoughts, it's a rather penetrating parable on some so-called "Christian" attitudes.

TUESDAY.—Mrs. Freeman was feeling more than a little weary by the time I saw her this afternoon. I didn't blame her; her healthy youngsters would make any one feel weary, judging by the looks I've seen on their Sunday school teachers' faces after only one "brief bright hour"! "And Mr. Casey has the nerve to ask for five extra hours' work from everyone, without pay!" she said feelingly, as she sank into a chair to talk to me. "These politicians!" "I can see that you would be a ready supporter of the man who opposed Winston Churchill at the British elections," I said "His policy was 'a one-hour-a-day work week'" "Ah, heaven!" sighed Mrs. Freeman. "But the electors preferred the man who had talked of 'blood and sweat and tears,'" I reminded her. "And as for those five extra hours of Mr. Casey, you're already giving them—and more—with that class of girls you teach on Sundays, when you could easily use your family as an alibi. I wish there were more like you."

WEDNESDAY.—Alison came in to the study this morning, waving an official-looking card as her sign of distress. "Look," she said, "there's this invitation from the Mayoress for her special afternoon in the Town Hall. I can't possibly go, but to-day is the last day for sending replies. Be a good chap and write a formal answer for me." Thereupon she retreated before I could think of a suitably crushing reply. I stared at the official card, and then looked back at the weighty volume with which I had been wrestling. The author had a name as a great thinker, but he had certainly never learnt the art of writing crisp, clear English which a commoner like me could readily grasp. Why must some such men wrap up their thought in long,

involved sentences, studded with little-known words? Not that we preachers are always blameless, either, whenever we indulge in round-about, impersonal constructions such as: "One is staggered, isn't one, by the appalling indifference to the church." Not if we talk like that! We must remember as a horrible example that shopkeeper whose story is told in *Son of London*. He came away from a trade dinner with the wrong hat; he thought he knew who the owner was, so sent him the following dignified epistle: "Mr. Brown presents his compliments to Mr. Jones, and he has a hat which isn't mine. If Mr. Jones has a hat which isn't yours, I shouldn't be surprised if they are the ones." Such things are likely to happen when we try to be anything but our natural selves—and it's fatal to be anything but that with the direct and challenging Word we have to preach. Now, as for this invitation of the Mayoress—I wonder just what would happen if I suggested a reply like: "Sorry I can't come to your 'do.' Love, Alison—?"

THURSDAY.—A delightful thing happened to me to-day. A man said to me: "Thanks for last Sunday morning's sermon. It was very helpful." I stared for a moment, nonplussed. I knew that he had not been present; ill-health has given him few opportunities of attending in recent months. He noticed my puzzlement and smiled. "My wife told me all about it when she came home," he said. We talked awhile, and then I came away smitten anew with that wondering humility which comes to a man when he discovers that God has used him to help another. And I had been unhappy about that sermon!

FRIDAY.—I appreciate the new version of the Conference handbook, which came through the post to-day. In every way it's a credit to those who co-operated in producing it. But it certainly isn't to the credit of us all in Victorian churches that total church membership shows a further decline from 11,344 to 11,196; the year of evangelism and the Snodgrass-Pollock mission should rouse us to a consecration which will mean an advance next year. There is promise for the future in increased numbers both of Bible school scholars and teachers.

SATURDAY.—I have just finished reading Joseph Gollomb's book on Albert Schweitzer, *Genius in the Jungle*. It was not at all profound; just a warmly human portrait of the man, which held my interest all the way. I liked Schweitzer's own summing up at the end of the book: "How wonderful have been the experiences vouchsafed me all these years! When I first when to Africa I prepared to make three sacrifices. To abandon the organ, to renounce the academic teaching activities, to which I had given my heart, and to lose my financial independence, relying for the rest of my life on the help of friends. These three sacrifices I had begun to make, and only my intimate friends knew what they cost me. But now there has happened to me what happened to Abraham when he was prepared to sacrifice his son. I, like him, have been spared the sacrifice." Who else but Schweitzer would say that, after all he had given up?



A curious error crept into the last church report from Kaniva. Vic. Harvest thanksgiving offering was listed as £37/5. Anyone knowing the generous-hearted Kaniva brethren would expect £375 to be more like the correct figure. It was!

INTERSTATE CHURCH NEWS

“ . . . they rehearsed all that God had done with them.”

Discipleship

Mr. and Mrs. Evans, Peter Hughes, Jill Haskell, Albert Ivey, Ian McLaren, Peggy Carrod (all of Fremantle, W.A.)
Mrs. Mosman, Beverley Mosman, Warrick Mosman, Mrs. Heuston, Mrs. Edwards, Peter Saxby (all of Lane Cove, N.S.W.)
Mrs. Webb, Daphne Smith, Sharon Coulton, Mrs. Schwensburg, Ann and Max Schwensburg, Joan and George Newbold, Gwen Jones (all of Wiley Park, N.S.W.)
Elizabeth Kerrierson, Douglas Adams, Beryl Taylor (all of Malvern-Caulfield, Vic.).

Membership

Norman Wilde, Warracknabeal, Vic.
Miss Buckingham, Warracknabeal, Vic.
Mr. and Mrs. R. Sheehan, Gardiner, Vic.
Mr. and Mrs. B. Perkins, Gardiner, Vic.
Mrs. Perkins, senr., Gardiner, Vic.
Mr. Morris, Beverly Hills, N.S.W.
Mr. and Mrs. H. McLane, John McLane, Mr. and Mrs. L. Bick, Mr. and Mrs. A. Lobegeiger, Mrs. Wyllie, and M. McArthur (all of Ann-st., Brisbane, Qld.)
Mr. and Mrs. Dudeney, Mr. and Mrs. Morris, Frank Smith (all of Burwood, N.S.W.)
Mrs. H. Quinn, Inverell, N.S.W.
Mr. and Mrs. T. Ryan, Barry Williams, Laurie and Norman White (all of Coburg, Vic.).

Marriage

Ann Kennedy to Cliff Offer, Gardiner, Vic.
Lesley Buckley to Roy Oliver, Footscray, Vic.
Joyce Baker to Alan Mackie, Inverell, N.S.W.

Fallen Asleep

E. E. Nelson, Nedlands, W.A.
Mrs. R. Reynolds, Geelong (Latrobe-terr.), Vic.
Mrs. B. Young, Fullarton, S.A.
F. Broderick, Berwick, Vic.

Queensland

Brisbane (Ann-st.).—Following some weeks of preparation for visitation evangelism, six teams of twelve visitors made calls on pre-selected homes on nights of March 11, 12 and 14. Results were encouraging and valuable experience was gained. Womenfolk assisted with meals at church prior to teams setting out. March 16 was observed as day of consecration; R. W. Graham spoke at both services and at conclusion of gospel meeting one young married woman and three B.S. lads made their decision for Christ. During same afternoon I.C.E. celebrated anniversary with basket tea, and staged a pageant of missions. An excellent meeting of Women's Fellowship on March 20 heard Matron Maiden, of Aged Christians' Home, as guest speaker. Groceries were donated for use at home and a "Novelty Jug" competition raised further sum for building fund. Four special meetings were held March 18-21 inclusive, with good attendances

despite adverse weather. Speakers were C. H. J. Wright (Albion), S. W. Vanham (West Moreton circuit) and R. W. Graham. Personal witness relating to speakers' subjects was given also by Mrs. Wright, Miss Daphne Schulz and G. McKelvie. Service in song was rendered by Mesdames James, Ballinger and Smith, in addition to choir. At conclusion of first meeting church secretary (G. McKelvie) presented Mr. Wright with gift of books in appreciation of his valuable assistance in visitation evangelism campaign. Well attended gospel meeting on March 23 was baptismal service when R. W. Graham baptised five. Recent visitors were Miss M. Earle (Surrey Hills, Vic.) and R. A. Maycock (Rockhampton).

Western Australia

Fremantle.—Regular weekly prayer meetings resumed on Feb. 14; every fourth Thursday evening special prayer will be offered on behalf of our Living Link, Miss Kath Taylor (India). Mr. and Mrs. Fieldus were tendered farewell on removal to Subiaco; recognition was shown for many years of consecrated service. The following deacons were appointed: D. Cressie, G. Hughes, W. Robartson, H. Sprigg, C. W. Sagers, R. Thomson and F. Verco. Annual business meeting on March 12 revealed good work by all auxiliaries. Preacher, J. Gordon, has been offered further term of two years.

Tasmania

West Hobart.—Attendances at services have improved during past few weeks. On March 2 B. J. Golder conducted baptismal service. Church has enjoyed fellowship with Mr. and Mrs. W. G. Graham (Northcote, Vic.) and J. P. and G. J. Foot (Launceston). Speakers have included W. G. Graham, G. J. Foot (Conference president), B. J. Golder, H. England and L. Moore. At business meeting on March 12 B. Golder and J. Woolley were appointed delegates to State Conference. Peter Vogel has accepted nomination as secretary of Southern District Conference. B.S. held successful picnic at Bellerive on March 15. Three new scholars have been gained since last report.

New South Wales

Burwood.—On March 9 church was favored by visit from C. Aderman, M.H.R., who made an appeal for work at Canberra. Bible class, when it assembled in the afternoon, donated £10 towards a church building at Canberra. Five members were received into fellowship by letter of transfer on the same Sunday. B.S. picnic held at Anderby National Park on March 15 was splendidly attended.

Beverly Hills.—Annual meeting of church was held on March 17 with good attendance. Deacons elected were: Messrs. Fairbrother, Wheat, Walker, Taylor, Brogden, Skinner and Hansen; elders, Messrs. Fairbrother and Skinner with Mr. Wheat as secretary and Mr. Walker treasurer. Sisters Dickson and Cook were appointed organists, and J. Dickson, F. M. agent. Reports from auxiliaries showed all active, especially B.S., which is conducting scholar-winning competition. Church extends its thanks to Messrs. Laurance, Peters, Schofield, Evans and Sparks for conducting meetings during last month. Ladies' Aid visited Newington State Hospital, distributed gifts and conducted meetings. One was received by letter from City Temple, Sydney.

Wollongong.—Monthly meetings held at Camden (40 miles from Wollongong) are always crowded. Over 12 car loads from Wollongong, Appin and Sydney journeyed to this meeting last month. Car loads from Camden come every Lord's day to Wollongong services. B.S. meetings have been very encouraging. Ladies' work continues strongly. C.E. has strong hold on youth. Over 40 young people attended monthly fellowship tea.

Marrickville.—On March 12 preacher, P. E. Thomas, conducted service at which Ross Rugendyke was dedicated to the work of the ministry at Bowral. Mr. Rugendyke gave a splendid short address, after which a social hour was spent. On Sunday afternoon, 16th, the new organ was dedicated for service; Allen Rae gave a fine demonstration of its capabilities. Visitors at morning service included three young ladies who left on Monday to take up mission work in South Rhodesia, on the same field as Messrs. Ladbroke and Knapp.

Broken Hill.—Y.P. Sunday evening discussion groups are maintaining interest. A morocco-bound Bible is to be presented to member of B.S. who brings most new scholars. George Rogers and his father made and presented a cabinet for church vestibule to accommodate new hymn books. Combined anniversary and harvest thanksgiving services were held on 16th, E. P. C. Hollard (Pastor-Organiser, H.M. committee, S.A.) being speaker both services. All gifts were taken to local "Old Folks' Home." Mr. Hollard gave talk on New Zealand over 2BH and on Tuesday evening screened films at Wolfram-st. church on New Zealand and America to appreciative audience. Welcome visitors have been Mrs. Scown and Mr. and Mrs. Bond (Nails-worth, S.A.), A. Hosking (Sydney University) and Mr. Ludbrook (Dulwich, S.A.).

Earlwood.—B.S. anniversary on March 2 was great success. In afternoon Mr. Greenhalgh spoke to a large gathering of scholars and parents; Mr. Reese (Boonah) was evening speaker. Demonstration on March 4 was also well attended. Many scholars, parents and members attended picnic at Bronte on 8th. Mr. Elliot (morning) and Mr. Hinrichsen (evening) were speakers on March 9. Mr. Cavill spoke at morning service on 16th; Mr. Hinrichsen, evening. Mr. Craig from Hurstville spoke on morning of 23rd. Y.P.S.C.E. reports increased attendances; Mr. Greenhalgh spoke at March consecration meeting.

Inverell.—Broadcast service on March 9 was well attended; one was received into fellowship. Church made a presentation to Alan Mackie and Joyce Baker on eve of marriage on March 15. Mr. and Mrs. Norling are attending Annual Conference meetings. Visitors for March included Mr. and Mrs. John Brown (Carramar), and Mrs. H. Evans and family (Southport, Qld.).

South Australia

Kilburn.—Visit by K. Jones, who gave illustrated message on College of Bible work on March 18, was appreciated. C.Y.F. held opening meeting of year on 20th, when splendid attendance of young folk enjoyed devotional strip-films and social session. B.S. enrolled three new scholars on 23rd and Keith Henley conducted service at 11.15 a.m.; special youth tea was held at 5 p.m., followed by strip-films and gospel youth service, with more than 30 youth present. Theo. Edwards was speaker for day. Welcome visitors were Syd Lawrance and Mr. and Mrs. A. J. Ingham. Mrs. Les Milne is on sick list.

Fullarton.—Church was saddened by passing of Mrs. B. Young, active member here for over 20 years. B. W. Manning spoke at both services on March 23, 100 attending morning meeting. Mrs. D. Perkins was evening soloist.

Flinders Park.—Harvest thanksgiving services were held on March 16, when A. J. Ingham was visiting speaker at gospel service. Progress is still being made on the repainting of chapel exterior, looking smart in green and cream with silver roof. J. Baker preached at both services on March 23 when 60 broke bread, but evening service was poorly attended. F. Hubbard is still absent, but is slowly improving in health. A choir is planned for gospel services.

Victoria

East Preston.—On March 16 two were welcomed by letter from North Richmond, and at night two young people made their decision. The services are well maintained and interest is being revealed in every department. B.S. picnic was held Labor Day at Montmorency, where a large number had exceptionally good day. Y.W.F. meetings are encouraging; two afternoons conducted by them for building fund were well supported. Mrs. Ashman and partners raised £16/10/- at garden party at Mrs. Ashman's home. Miss Marjory Carter (cooking economist) spoke to 40 ladies about pressure cookers; £8/10/- was received from this effort. Preparations are being made for mission. F. Langford, on Wednesday nights, is speaking about revivals of other days. Building project is progressing satisfactorily; working bees by men of church are well supported.

Geelong (Drumcondra).—Annual meeting and election of officers was held on Feb. 26, preceded by fellowship tea. Enjoyable novelty evening was arranged by Young Women's Fellowship on March 18. Harvest thanksgiving services were well attended. Resignation of Mrs. Rogers as Mission Band secretary has been received with many regrets; sympathy is expressed to her in her recent loss. Miss Williams succeeds her as secretary. Members on the sick list have included Mrs. Colin Bauer, Mrs. Batty, senr., Mrs. McLean, Mrs. McGlashan and Mr. Douglass.

Bendigo.—During absence of Mr. Cave on holidays, well attended services were conducted by Messrs. Duus and J. K. Martin. At recent North Central District Conference held at Bendigo, H. Cave was elected president for ensuing

BIRTHS

HARRIDGE (Saunders).—On March 16, to Ucella and Ern—a daughter (Carol Faye). A sister for Barry.

LANYON (Jackel).—On February 28, at K.B.N. Hospital, Wedderburn, to Lois and Lloyd—a daughter (Lois Joy).

ENGAGEMENT

NUGENT-PRICE.—Alison Joyce, elder daughter of Mr. and Mrs. R. Nugent, Lees-st., McKinnon, to Royce Victor, seventh son of Mr. and Mrs. L. J. Price, 69 Halifax-st., Brighton.

GOLDEN WEDDING

Mr. and Mrs. E. Ross Manning, of 81 Alfred-st., Parkside, S.A., have pleasure in announcing the 50th Anniversary of their wedding, solemnised at the church of Christ, Grote-st., Adelaide, on Thursday, April 3, 1902, by the late Pastor H. D. Smith.

DEATH

STEVENS.—William Charles Stuart, March 23, 1952, at Ryde Hospital, late of 28 Kemp St., Gladesville, N.S.W., beloved husband of Daisie, dear father of Carson (N.Z.), John, Beth (Mrs. Adcock) and Charles.

IN MEMORIAM

McDONALD.—In loving memory of my dear father, James McDonald, who died at Quantong on March 30, 1948.

Death took him gently by the hand in sleep
And joined him in a peaceful fellowship
With all the great and humble of the past.
Inserted by Marg.

WHITTINGTON (W.).—Treasured memories of my beloved husband who fell asleep on March 29, 1947; loving father of Frank and Mabel, Wallace and Maynie, loved grandpa of Margerita and Douglas.

When we meet in the Eden above,
When we enter that blissful abode,
All the good who have passed on before
We shall meet in the City of God.
Inserted by his wife, C. Whittington.

year, with G. Goudie, of Kyneton, as secretary. Harvest thanksgiving services were well attended and sale of produce resulted in £18 being raised for church funds. Newly formed Young Worshipers' League under the guidance of Miss Irene Burminger is proving most satisfactory when young people attend morning worship service. B.S. attendances are increasing with E. Saunders as superintendent, and work at Spring Gully is in a most satisfactory condition. Vida Dyer, B.S. teacher, has been honored with kitchen tea on the occasion of approaching marriage to Max Pearce. Ladies' Auxiliary have Mrs. Wrese as president, Mrs. Pollock, secretary, and Mrs. Briggs as treasurer. At annual business meeting of church all reports revealed great heart, both spiritually and financially, and treasurer's report showed that £1,860 has been raised for all purposes throughout year. Church has been saddened by the death in Heidelberg Repatriation Hospital of Trevor Legg who, during his years of membership with this church, did wonderful service with young people and choir. Ladies of church with other friends honored aged sister, Mrs. Curnon, on her 90th birthday.

Parkdale.—Annual business meeting was held recently; reports of all auxiliaries were very encouraging. Church extension offering amounted to £6/13/6. Both tennis teams reached the finals. Some lady members are ill. Church wishes preacher and his wife (Mr. and Mrs. G. W. Barnett) and their family God's blessing as they prepare for new duties at Norseman Mission.

Oakleigh.—Ministry and addresses of J. Lewis are appreciated by members. Gospel service is preceded by prayer meeting and song service led by S. Corlett. F. J. Funston, representing Local Option Alliance, was speaker at morning service on March 16. Officers elected at annual meeting were: elders, S. Fordham and C. McGregor; deacons, R. Boak (secretary), G. Coates, S. Corlett, B. Donnan, H. Farmer, F. Gillespie (treasurer), F. Mathieson and W. Wright (B.S. supt.); deaconesses, Mesdames Fordham, Hodges, Kempster, H. Lewis and J. Masterton. C. McGregor has retired after 26 years' continuous service as B.S. superintendent, and C. Barnett has transferred to Clayton after 25 years as member of diaconate.

South Melbourne.—C. Dunse continues to give helpful addresses to good attendances. Twenty-eight members of young people's club spent Labor Day at Mt. Evelyn, and 24 joined Ivanhoe, South Yarra and Thornbury on a river trip and barbecue at Hawthorn Tea Gardens on March 11. A tennis club is being formed for young people.

South Yarra.—On March 2 E. Gough and M. Woods of the College commenced ministry. Ladies' Guild held annual business meeting on 4th and elected Mrs. D. Walters as president; Mrs. A. Davis, secretary; Mrs. F. Lewis, treasurer. On March 18 ladies held Mission Day service at home of Mrs. D. A. Lewis who celebrated her 80th birthday; each lady brought a gift for her pantry. B.S. picnic, held at Rickett's Point on March 10, was enjoyed by all. Four children in B.S. have received books and certificates for five years' unbroken attendance—Dawn and Merlyn Tonkin, Lorraine Walters, and Kathleen Kerrison.

Gardiner.—F. A. Youens continues to bring challenging messages to worship and gospel services. During his absence at Cottonville, S.A., E. Buckmaster and K. Jones took services. All auxiliaries are working well and since Children's Happy Hour meetings late in January new scholars to B.S. have been added almost each week. There was one rededication on March 16. New manse is nearing completion. Church cricket and tennis teams are playing in finals of their associations. W. Leech was welcomed back to morning service after absence of five months after operation.

Warracknabeal.—At annual business meeting following were elected: J. Earl, secretary; Mr. Harmer, treasurer; deacons, Messrs. Rogers, Sheriff, Joyce and Cunningham. Harvest thanksgiving service was held and goods donated to

hospital. Ladies' Aid has recommenced with Mrs. Wakefield again president; Mrs. Joyce, secretary; Mrs. F. H. Everett, treasurer. Women's prayer meeting was held in church, led by Mrs. Wakefield. Mr. and Mrs. Wakefield are to be delegates at conference. Church organists are F. McQueen, L. Rogers, D. Joyce and I. Buckingham; Miss W. Pang has resigned her position in view of her marriage. Youth club is planned. Two have been welcomed into church.

Geelong (Latrobe-terr).—B.S. anniversary was continued on March 23; in the afternoon after kinders had given a display, Mrs. Carr (kinder supt.) presented prizes to kinders and cradle roll babies. Prizes for school were presented by Mr. Wilson (Drumcondra), who then addressed school. At evening, school continued special singing under leadership of Mr. Smail; Mr. Anderson gave address. All meetings were led by B.S. superintendent, Don Drayton. On 21st Y.P.S.C.E. had fine meeting, when Mr. McKenzie, of Williamstown, was guest speaker.

Footscray.—Interest has developed in C.E. work and attendances have increased; members attended rally at Williamstown. Church attendances have been well maintained, passing 100 at communion. Appreciated speakers during Mr. and Mrs. Hurren's absence on holidays were N. Livett, H. B. Robbins, and C. Young. Visit by Melbourne Spiritual Choir was much enjoyed. At recent teachers' meeting Neville Livett was appointed superintendent. Phi Betas were successful in winning shield at annual sports at Mentone, and also enjoyed river trip and barbecue. During preacher's absence on holiday, two rooms of manse were painted and Ladies' Aid provided linoleum for three rooms.

Preston.—Officers of K.S.P. club were installed by State officers at gospel service on March 9. Successful B.S. anniversary services were held on March 16 and 23, speakers being C. Cole, L. Brooker, and J. E. Searle. Scholars sang splendidly under leadership of D. MacDonald. B.S. picnic was held at Plenty on Labor Day holiday, with good attendance of scholars and parents.

West Preston.—Mr. Withers spoke at both services on 23rd. Fellowship meeting was well attended and tea before gospel service was great success. Junior Endeavorers enjoyed recorded radio programme in morning. K.S.P. held swim night on 21st. Cricket team is doing well in final match.

Malvern-Caulfield.—Since last report the good confession was made by three young people under the preaching of W. Thomson. One rededication is also reported. Attendances are improving and several visitors have been welcomed to meetings. Men's Fellowship has been organised—president, W. Thomson; vice-president, S. Flatman; secretary, W. Griffith. Y.W.L. has also been formed, led by Lola Thomson. Women's department meeting at manse was well attended, preacher giving interesting talk on W.A. wild-flowers. Mr. Simpson, from S.A., who has just entered C.O.B., is assisting in B.S.

Brighton.—Flower show on March 22, organised by Men's Fellowship, was delightful. J. Hattwell securing championship award. Baptistery fund benefited by £35. Offering of £16 went to Inter-church Aid on 16th. Fourth annual marriage recognition service drew large congregation on 23rd; couples married in chapel were also entertained at social hour afterwards. Men's Fellowship members joined in united meeting at Hampton on 24th, W. S. Lowe in chair. Heather Taylor is home again after eye operation.

Portland.—On Thanksgiving Day, March 16, the small stage was tastefully decorated with fruit, flowers, and vegetables. Thirty-one adults and 14 children attended morning service and 32 adults and 14 children, gospel service. C. Houston (Warrnambool) spoke at both meetings. Visitors from Port Fairy, Warrnambool, Minyip, and Leithfield were present and enjoyed fellowship. Thank offering of £45/10/- was taken. New almost-completed house, adjoining B.S. hall site, has been procured with help of brotherhood for future use as manse.

Coburg.—B.S. held annual picnic at Wattle Park on March 1; most enjoyable. Baptismal service was held at Moreland on 12th, when four were baptised. K.S.P. held installation service for new officers on March 16, W. W. Saunders (Federal Chaplain of K.S.P.) being speaker. Mrs. Kirwood is again attending, after serious illness. Ladies' Guild travelled to Oakleigh Guest Home for afternoon on March 25. Mrs. Plunkett has been admitted to the Will H. Clay Nursing Home at Murrumbena, and J. Elder has been transferred to Sacred Heart Hospital.

RINGWOOD CHURCH OF CHRIST
Bedford Road
SECOND ADVENT CONVENTION
April 5 & 6

Sat. 5, 7.45, K. Macnaughtan
Lord's Day, April 6—
11 a.m., T. Fitzgerald
3 p.m., T. Fitzgerald
5 p.m., Basket Tea
7 p.m., A. Cameron
Soloists at all services
All welcome

CHURCH OF CHRIST, PRAHRAN
99th ANNIVERSARY AND HOME-COMING DAY
April 6, 1952

11 a.m., Arnold Caldicott.
3 p.m., Harold B. Robbins.
7 p.m., Arnold Caldicott.
Hospitality provided for Visitors
Plan for a happy day of fellowship

Christians are cordially invited to the

Belgrave Heights
Easter Convention

An Australian "Keswick" or
VICTORIOUS LIFE GATHERING
April 11-14, 1952, inclusive

Leading Speakers:
Alan Burrow, B.A., B.D.
Principal of Adelaide Bible Institute,
Late Chaplain, R.A.A.F.
Alex Gilchrist
N.S.W. Secretary of Campaigners for Christ
and well-known radio personality.
Meetings Daily:
11 a.m. and 7 p.m. Afternoon meetings
Friday and Sunday at 3 p.m., Saturday at
2 p.m.
Missionary Meeting and Picnic at Morton on
Monday, at 2.30 p.m.
Accommodation available in well organised
Camps.
Day Visitors. There will be a special bus leaving
the Keswick Book Depot at 9 a.m., Friday,
Saturday and Monday. Book at Keswick
by Wednesday, April 9. Proceeds go to
Missions. Tea or hot water available.
Programmes available at Upwey Convention
Office, 315 Collins St., Melbourne. Phone M 1526.

Eleven Vital and
Valuable Lectures

For Preachers, Teachers, C.E., and all Christian
Workers

Illustrating the amazing story of
"THE ASSYRIANS"

Baptist Church, 174 Collins Street, at 8 p.m.
Alternate Tuesdays
March 25th, April 8th and 22nd, May 6th and
20th, June 3rd and 17th.

Lecturer: Mr. J. A. Thompson, M.Sc., B.D.,
Director, Australian Institute of Archaeology
Admission Free - Offerings for Expenses.
MINISTERS KINDLY ANNOUNCE

State Newsreel

Ethelbert Davis, N.S.W.

Dr. F. H. Rayward, president of the Methodist Conference, preaching at the official service of the Jubilee Methodist Conference, said his slogan for 1952 was: "Every Methodist a Bible student." Dr. Rayward said the tragedy of our so-called Christian civilisation is that so few are really reading the Bible and allowing its wisdom to guide their actions and form their character. Even if we did not adopt the same motto it would be a good thing for us to challenge every member of churches of Christ to become a Bible student.

Preaching at the inaugural service of his ministry at St. Stephen's Presbyterian church, Sydney, Gordon Powell predicted a religious revival for this country. He said that in Britain at present religion was at a lower ebb than it had ever been for generations, with only ten per cent. of the population attending church, while in America a full-scale revival was in operation with more than half the population enrolled as church members. He felt that Australian conditions were such that a similar revival was likely here.

Geo. Burns, on one of his presidential tours, reports that the church at Gilgandra is doing an outstanding work in Sunday schools. Besides the school in the home church, a group of young men conduct a school at Dubbo. In

Dubbo, land has been purchased to build on. Another group conduct a school at Eumungerie, while others run a school at The Pines. V. S. Dallinger is the preacher.

Three church buildings are now in course of erection—Caringbah, Padstow Park and Loftus Park. Caringbah church has been meeting in a private house for some years; Padstow Park is a new cause; Loftus Park members are enlarging their building.

FOR SALE.

Kalorama.—Four-roomed home, two bedrooms, lounge and kitchen, with bathroom and washhouse. Garden with plenty of rockwork, firewood, lovely view, garage, road right to door, near bus route to Croydon. Furnished, carpets and linos. £1950 for quick sale. V.P. For further particulars ring Montrose 66.

CHANGE OF ADDRESS

D. STEWART (preacher, Emerald-Avonsleigh-Berwick Circuit)—Manse, Main Road, Emerald.

E. J. MILES (preacher, Caulfield Church, Vic.)—192 Bambra-rd., Caulfield, S.E.8. Phone UL3787.

BENTLEIGH CHURCH OF CHRIST
Gilbert Grove

April 6
SUNDAY SCHOOL ANNIVERSARY
3 p.m. & 7 p.m.

Special Speakers—Bright Singing
Conductor: Claude Gadge
(Hymns from "Word of Life Melodies No. 1")



*"He
Owes
Not
Any
Man"*

During the war years many citizens took advantage of increased earnings and the restrictions on purchasing to free themselves from debt.

In the days of peace, the appeals to spend money as it is earned are more urgent and potent than the appeals to put it aside for future needs.

The wise person will spend less than he earns — it can be proudly said of him as of "The Village Blacksmith" — "He Owes Not Any Man."

Get what you want by SAVING.

The
State Savings Bank
OF VICTORIA

"SAFEGUARDING YOUR SAVINGS"