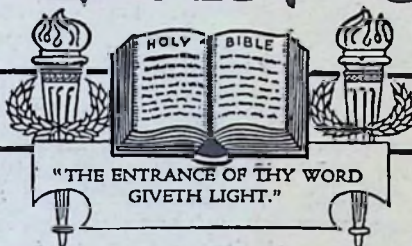


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What Constitutes a Call to the Christian Ministry?

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

"I MET at a conference of ministers a theological student. . . . I asked him when he got his call to preach. Was it while he was yet at school? He spoke very frankly and simply about it. Yes, it was during a service in the school chapel that the preacher had made some kind of appeal which had become to this boy the call of the Eternal Voice to the ministry. 'Who was the preacher?' I asked. 'I can't remember,' he said. 'You can't remember?' I was astounded. 'I only know that God spoke to me that night,' he said simply."

This story was told by Leslie Weatherhead to illustrate ideal preaching, when the listener recognises that Other Voice though he may forget the preacher. It is also a simple illustration of what constitutes a call to the ministry.

Yet it is not so simple. What is that voice of God? How may it be recognised? Men have often claimed to hear the voice of God when they have been merely the victims of an over-developed imagination.

God Does Call.

There is no doubt that he sometimes impresses a heart with a conviction so certain, permanent and unshakeable that forever a man knows he has heard The Voice. It was so with Amos the prophet. He was a herdman and a fruit picker. "The Lord took me," he says, "as I followed the flock, and the Lord said unto me: Go, prophesy unto my people Israel" (Amos 7: 14, 15).

In most cases the call may not come so clearly and definitely, though it may be certain. We all pray for guidance. We believe we get it. Whatever form that guidance may take, if it is his leading, and it leads us into the ministry, we have heard the call of God. But a call there must be if we are to give our lives to the ministry of the Word. Unhappy is the man who is in this service of God, and has no vocation!

Let us recognise that many motives may seem to urge us towards this special work

of God, even though he has not called to us. The work of the ministry may seem to be so desirable an occupation that an intense desire to enter it may be kindled in the heart, but that desire may not be a call of God. One may become engaged in the work of the church with a sincerity and singleness of heart which grow into a great enthusiasm, but such fervor may not necessarily be a call to the ministry. It sometimes happens that

Unworthy Motives

impel a man towards this work. Peter Green, in "The Man of God," says: "The idea that a clergyman's life is an easy, pleasant and not too exacting one is so widespread—and, I may add, so likely to be true if a man cares to make it so; and so utterly false if a man tries to do his duty—that it is necessary to watch our motives carefully." He tells of a man who sought it for his son who was not equal to the rough and tumble of a commercial life; of another who sought ordination because he wanted to get married sooner than the bank in which he was working would allow him to do. Dr.

J. H. Jowett said: "A man may become a minister because, after carefully weighing comparative advantages, he prefers the ministry to law, or to medicine, or to science, or to trade and commerce. The ministry is ranged among many other secular alternatives, and is chosen because of some outstanding allurements that appeals to personal taste."

We must listen then, for the Voice. But in what tones does it speak? We read so often in the scripture of God's call and man's response, and it all seems so natural until we ask, What was that Voice? Jeremiah heard it. "Before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet" (Jer. 1: 5). He heard it reluctantly—but what was it he heard? Was it an audible voice, speaking to the natural ear, or was it an inner conviction born in moments of meditation? We do not know. This perhaps may be true—the Voice is a figure of speech. It is a sense of constraint, an inward compulsion that will brook no refusal. Sometimes this divine imperative may come with such an awareness that it seems as if an audible voice has spoken. But not always. We may well pray for

The Spiritual Ear

which is sensitive to his voice. There is a spiritual sensitiveness which is developed in communion with God, and which must be forever unknown to one who lives always on material levels. Yet such a guidance must always have in it something of mystery. It can hardly be defined or described, though it may be very sure. There are other factors which may enter into the call which God gives a man. "The Holy Spirit said: Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13: 2). Here the leaders in the congregation were subjects of guidance, and their setting apart of these two men constituted in part the call of God to them. Without doubt the call of a congregation to a man is sometimes the voice of God. In itself it may not seem to be a sufficient call. A congre-

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gation might easily be moved by gifts of personality or public speech, and persuade a young man to enter the ministry when he was not chosen by God. "A man's vocation," said Peter Green, "does not have its roots in any sense of his own powers and abilities. I believe there is no power of body, mind or spirit which a man cannot use in his work for God. . . . But it is not necessarily the most gifted man who makes the best pastor. . . . The best pastor will be the man who most thoroughly realises the truth of Paul's words: "Such trust have we through Christ to Godward: not that we are sufficient of ourselves to think anything of ourselves; but our sufficiency is of God" (2 Cor. 3: 4, 5). While that is true, it seems as if the choice of a man by wise leaders in the church may be a definite factor in a call of God to the work of the ministry. "A certain disciple was there named Timothy. . . . The same was well reported of by the brethren. . . . Him would Paul have to go forth with him" (Acts 16: 1-3). Thus was Timothy called.

Circumstances of life also may tend to lay upon one's soul

The Stern Necessity

of yielding one's life to the preacher's vocation. Events so shape themselves that there seems to be no alternative. The apostle's work was often controlled that way. "The things which happened unto me have fallen out rather unto the progress of the gospel" (Phil. 1: 12). Untoward events they were, but they pointed to a divine purpose. He often felt the divine coercion. They were "forbidden of the Holy Spirit to speak the word in Asia, and when . . . they assayed to go into Bithynia, the Spirit of Jesus suffered them not" (Acts 16: 6, 7). We are accustomed to think that Paul had special revelations of a kind we are not likely to have. That is true, yet without doubt God impresses his will upon the hearts of his people even to-day by means which to the casual observer may be but coincidences or peculiar circumstances that shut and open doors. It often happens that men have tried to avoid the call to the ministry, shrinking from its tasks and responsibilities, but have been compelled by the events of life to go this way and say, "Necessity is laid upon me; woe is me if I preach not the gospel" (1 Cor. 9: 16). Events shape themselves in such a way that they become the voice of God to the soul. Is this what Isaiah meant by his curious expression, "The Lord said unto me with a strong hand" (Isa. 8: 11)?

I feel a real difficulty in trying to answer the question: What constitutes a call to the Christian ministry? From my boyhood, life seemed to open up to me in this direction. I could not say that at the first I had a direct monition of the Spirit of God, directing me thus. I wanted to follow the gleam that seemed to beckon

me thither, but that may have been a mere youthful aspiration. But in wonderful ways my brethren opened doors that seemed almost like a divine opportunity. I entered and was happy. Then came disappointments. I was often disheartened and felt I had missed my vocation. I tried to open other doors leading to other tasks and failed. Always larger avenues in the work of the gospel opened before me and I could not turn back. But it was not till many years had passed that the encouragement of my brethren, and the circumstances of life, and a settled conviction made me sure of the Voice which said, This is the way; walk ye in it.

"He Died Learning."

A SPLENDID epitaph is engraved on the tomb of John Richard Green, the English historian. It reads: "He died learning." All of us might well aspire to qualify for such a tribute. To keep the mind open and expansive, and ever to grow in knowledge, is a most worthy thing. It may be that Professor William James was right in saying that most become old fogies at the age of twenty-five years—we may have known a few become "dead from the chin up" at even an earlier age.

Especially to the Christian the epitaph suggests a worthy aspiration. We are disciples, learners in the school of Christ. We are exhorted to "grow in the grace and knowledge of our Lord and Saviour Jesus Christ." Are we progressing? With each passing year do we know more of him and his word? If not, something is seriously wrong. Let us ever live learning.

Choose Big Texts.

MANY of us have sought to pass this advice on to young preachers. It is pitiful to take a fragment of a text and seek to press out of that a meaning which was never in it. Even if the text be not distorted, the speaker has too little material for his working, and the resultant address is too thin and comparatively profitless. Select the texts which have the great Gospel themes in them. We commend the following introduction of a book review which recently appeared in the London "Christian":—

"'Preach on the big texts' was the advice of a prominent preacher to a number of ministers and students gathered for conference. The speaker, a man who had moved thousands for God, was speaking out of his own experience. He had known the fascination of so-called 'popular' preaching, which takes a local event, or some striking but superficial word of the hour, or a text that makes no demand for sweat of mind and soul in its exposi-

tion. The result in his case had been popularity, but leanness of soul, both in the preacher and in the church. A kind of second conversion drove him back upon the majestic texts, the great revelations of the heart of God, and on his knees he began preaching again—that is, he preached in the Holy Spirit, and men were moved as never before. Something of this type of ministry Dr. J. D. Jones is now urging in his latest book 'Keep Festival.'"

One Hundred Years Ago.

WE want in every Christian family a regular and well administered system of moral and religious training: we want a Sunday school in every town and neighborhood where there are children to educate; we want a well administered system of church edification and discipline in every professing community, and we want a great deal more liberality on the part of many brethren in the consecration of their property to the advancement of the kingdom of Christ in the world. I say, we want these four things more than any other four means, after prayer, to the prosperity of the cause to which so many of us have sworn eternal devotion. Many households are without religious and moral culture; many villages and congregations are without a Sunday school to bless the infant generation, which by others are seized and hurried into the ranks of sectarianism. We want a better system of church edification; more zeal, punctuality in attendance, more Bible reading, more religious conversation, more sanctification of the first day to the Lord, a more solemn, deep engagedness in the worship of the Lord and a higher, purer, more spiritual morality. And because of the feeble pulsations of Christian liberality many useful brethren are confined to their families, some have had to leave the field of labor altogether, and some talk of the same necessity coming upon them. . . .

Had we now five hundred new evangelists in the field, such as some scores I could name, what victories would be shouted, what triumphs would be sung all over the land! how many myriads would be given to us forever! how many blessings would adorn our inheritance, and be our crown of rejoicing as a community in the day of the Lord!

Brethren in the Lord, fellow-soldiers under the great king, citizens of Zion, heirs of immortality, what do you say? Shall we much longer wait for these four things? Let every man do his duty, and as many drops make an ocean, and many sands a mountain, then shall we spread from sea to sea, and be as strong as the hills round about Jerusalem!—Alexander Campbell, "Millennial Harbinger," March, 1840.

Apostolic Succession.

Ethelbert Davis.

IT is one of the strangest ironies of the present contention for apostolic succession in the Anglican Church that the church through which she traces her succession denies the validity of her claims. Three sections of Christendom believe that apostolic power has been transferred in an unbroken chain from the apostles by means of the ceremony of ordination. The Church of Rome, the Greek Church and the English Church claim that their bishops have had their office conferred on them by apostolic ordination, thus bringing each bishop into the direct apostolic line. The Church of Rome denies the validity of apostolic succession to the Anglican Church, while admitting it in the Eastern churches.

Apostolic succession with its corollary, episcopal ordination in order to a valid ministry, is at the core of the present Anglican basis of reunion. It must not be presumed, however, that the whole of the clergy and laity of the Anglican Church subscribe to that doctrine.

Two clergymen of that church whom we met recently represented the two views. One, a thorough-going ritualist, said, "The primacy of the church should be recognised and granted where religious representation is called for, because nonconformity has no legal standing or valid ministry." There we have it with a vengeance! The other said, "I am an Anglican clergyman in full standing with my own church, but apostolic succession is nothing to me. I do not accept it. The claim is to me ridiculous, wherever they got it from. In that matter and in the matter of the atoning sacrifice of Christ, I am as evangelical as you are."

When that tradition is forced upon our attention we find ourselves at once in a world of ideas wholly foreign to the New Testament. It stands outside the world of New Testament realities. Christ, the Head and Founder of the church, does not so much as even hint by the slightest suggestion that an order of ministry would continue in a direct apostolic line. The Apostle Paul, who had more to say about the ministry and constitution of the church than any other sacred writer, does not leave the slightest suspicion that he had ever heard of such a thing. It was not till the third century of the Christian era that the idea of apostolic succession first came into the church, and then it was the presbyters and not the bishops who were counted successors of the apostles.

As a guarantee that the church is apostolic in its authority, faith and life, the apostolical succession of which such boast is made is utterly worthless. An external, legal, formal continuity can insure no loyal

adherence to divine truth. Someone has aptly stated the position in the words: "Such an external, legal, formal continuity, even if it existed, could guarantee nothing spiritual. A historical succession, could it really be traced, would have something imposing for the imagination; it would not be without interest for the intelligence; but to conscience it could never mean anything at all. The connection with the apostles which marks the church as Christian is not to be sought in any external continuity of church officers, but in fidelity to apostolic teaching." Not the historic episcopate, but a faithful reproduction of apostolic doctrines, ordinances and life is the criterion of the New Testament church.

Now, as at the beginning, the test, the touchstone of the true church is, "And they continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers." That is the true apostolical succession, and all who are in that line of succession have a valid ministry.

The Blaze of Their Beauty.

WHEN representing the United States in the diplomatic service, John Lothrop Motley, writing from Brussels to his friend Holmes, recorded this happy experience: "I have found here a gallery which contains some fine Rubens; and I go in from the mist and cold to warm myself in the blaze of their beauty."

David came to the sanctuary "to behold the beauty of the Lord and to inquire in his temple," exclaiming: "In his temple everything saith, Glory!"

The Christian meeting house is a wonderful place, whether the edifice be lost to the public eye by reason of its lowly estate or whether it have the magnificence of a great cathedral. Few spots are dearer than old places of prayer where, like Abraham, we "built an altar at the first."

In the house of God is the holy Bible, the Father's revelation to his wayward children, the golden candlestick with its sevenfold light of life.

There is a pulpit here, where the gospel is preached, where messengers of the covenant tell us about God. From the mist of man's opinions we came in here for truth, for a lamp to our feet and a light to our path.

In this holy place is a baptistery, the laver of regeneration, speaking to us of a Saviour from sin and a service of righteousness.

Bring Them Home.

"Do the work of an evangelist."—Paul.

▽

SERVANT of Christ, pursue thy way,
Where far from him poor wanderers roam;
'Mid sin's dark night they walk astray:
The Master bids thee call them home.

Servant of Christ, with soul elate,
Inspired by truth and grace divine,
His glory show, and dissipate
The clouds that veil the face of time.

Servant of Christ, in his blest name,
'Tis thine sad lonely hearts to cheer,
His boundless mercy to proclaim
In gladsome words that all may hear.

Servant of Christ, strong in his might,
Go forth and make the earth more sweet,
Around thee shed salvation's light;
Make clear heaven's path to wayward feet.

Servant of Christ, thy work how great—
Fit theme for angels' songs above;
To save men from their lost estate,
By reason of his mighty love.

—John I. Wright

in "Christian Advocate."

Here we find the golden altar where the incense of prayer is offered in the place where the most High has recorded his name.

The table of the Lord is here, and the household of the faith in blessed communion, in remembrance of him who died for us, showing forth his death till he come.

And the Lord's treasury is here, where the rich and the poor bring their tithes and offerings, where the communion plate and the collection plate are joined together, his gifts to us and ours to him.

There is a hymn book here, a song in the world's dark night. We are in a place of praise. In the midst of the church we will sing.

And with us in the holy place is Shekinah, the divine presence, the Master—"for where two or three are gathered together in my name, there am I in the midst of them."

And so, up and down the earth, by the grace of God, we find here and there a gallery, the local church and the Christian meeting house, and we go in from the mist and cold to warm ourselves in the blaze of its beauty.

We go in, and then we go out—out again into the mist and cold of the world, with the light of these altars on our faces, with the warmth and glory of the temple in our hearts, and with our hands stretched out to heal.—Selected.

Victorian Conference.

DURING the Easter period the 75th annual conference of Churches of Christ in Victoria was held, Bro. J. E. Webb being president.

This report commences with a summary of material prepared for conference by the various committees.

EXECUTIVE COMMITTEE.

The churches have added 536 by faith and obedience, 384 by letter, 33 formerly immersed, and 52 by restoration—a total of 1005.

The following losses are recorded: 316 by letter, 112 by death, 811 by revision of roll—a total of 1239. Nett loss for the year 234. The church membership now stands at 12,889.

The receipts of the committee amounted to £279/14/9, and the year closed with a credit balance of 13/9.

The brethren whose names follow have represented the conference upon the institutions mentioned:—

British and Foreign Bible Society, S. R. Baker and W. H. Clay; Local Option Alliance, H. G. Rasmussen; Australian League of Nations Union, J. McG. Abercrombie; League of Nations Liaison Committee, T. H. Scambler, B.A., Dip. Ed., and R. L. Williams, B.A., B.D.; Council of Churches, S. R. Baker, A. A. Hughes, C. L. Lang and S. Neighbour; Hospital Sunday Committee, W. H. Clay, S. H. Mudge; World Conference on Faith and Order, Victorian Regional Committee, H. A. G. Clark, M.A., B.D., and H. Earle; Sunday Christian Observance Council, A. E. Forbes; The Movement Towards a Christian Social Order, W. H. Clay; Joint Council for Religious Instruction in State Schools, A. W. Connor and Keith A. Jones; World Alliance for Promoting International Friendship Through the Churches, Dr. W. A. Kemp and T. R. Morris.

Under instructions from conference, a committee was set up to advise and assist members of Churches of Christ who had conscientious objections to military service. These duties have been carried out, and the committee is available for all who seek advice and assistance.

HOME MISSIONARY COMMITTEE.

Objectives of the committee were set forth as follow: (1) To stand by and promote aggressive work in the home mission fields, especially in the country. (2) To assist and encourage these churches with a view to their becoming financially independent. (3) To encourage co-operative circuit work throughout the State. (4) To intensify the spirit of evangelism—personal and collective. (5) To visit the home mission churches and maintain the touch between them and the committee.

The committee assists the work in the following fields: Albury (in conjunction with the N.S.W. committee), Ararat, Colac, Drumcondra, Echuca-Rochester, Hamilton, Merbein-Red Cliffs, Ormond, Ringwood-Mitcham, St. Arnaud, Stawell, Wangaratta, Warracknabeal-Minyip, Warrnambool-Port Fairy-Lower Heytesbury, Yarrawonga and Chelsea. An allowance for petrol costs is continued to enable W. B. Payne to visit the aborigines at Cumerogunga. Brethren at Portland recently commenced holding regular morning services. Assistance is being given by visiting speakers from Hamilton and from the Warrnambool-Port Fairy circuit.

Receipts for the year amounted to £3147/9/-; payments totalled £2917/9/4; showing a credit balance of £229/19/8 on the year's undertakings. We began the year with a credit balance of £48/2/3. Owing to an early Easter we closed the books a month earlier, i.e., at the end of January, when a credit balance of

£278/1/11 is shown. Our expenditure since then has already more than used up this credit balance.

The report expressed thanks to the women's mission bands for the cheque for £254/10/5 which they have given to home missions. Hamilton and the south-west seaside circuit, in which the bands have a special interest, have maintained their work quite satisfactorily—the latter new circuit showing very encouraging advances. Thankful appreciation of the gift from the C.E. was also expressed. £13/11/7 had been contributed to the cause at Wangaratta, which is the Endeavor living link.

The Endowment Fund received a bequest of £80 from the late Miss McLachlan, and a final payment of £26/5/2 was received from the estate of the late Mrs. A. R. Bolduan.



G. L. Murray,

Newly-elected Victorian Conference President.

CHURCH EXTENSION, PROPERTIES, TRUSTS AND BEQUESTS COMMITTEE.

Repayments of loans during the year amounted to £961/5/5. Balance in hand, March, 1939, was £238/11/3. Other receipts were: Loans to committee, £6945/17/8; annual offering, £89/19/9; bequest (part), late E. Hand, £50; interest, £1040/17/1; rents from trust property, £84/15/-; insurance premiums, £136/14/2; legal charges refunded, £7/14/6; dividends from shares in trust, £6/10/-; total receipts, £9622/4/10.

Payments to March, 1939.—Loans to churches, etc., and other payments, £5697/14/8; loans to committee repaid, £2678/14/10; interest paid, £1017/0/5; insurance premiums, £118/17/7; legal charges, £35/11/-; sundry charges, conference expenses, printing, postage, exchange, etc., £41/4/11; balance at bank, £33/1/5; total, £9622/4/10.

The report expressed thanks to churches and members for their contributions to the annual offering. Very generous loans have been made to the committee by members and organisations connected with our brotherhood, and these have enabled the committee to pay off the amounts which had been advanced by the banks to the various churches.

YOUNG PEOPLE'S DEPARTMENT.

Concerning the Christian Endeavor section, reports indicate that a splendid contribution has been made by the societies of Victoria to the spiritual life of the churches, and an active interest has been shown in all phases of Christian work.

Some new societies came into existence during the year, and present records give the number of societies as follow: Senior, 1; Y.P., 68; I.C.E., 27; J.C.E., 56. Total, 152.

Missionary interests were in the hands of Miss Buckingham, and both home and overseas work received support. The Sunshine department, under Miss Roberts, had paid visits to the Burwood Boys' Home and to the Christian Guest Home. At the Guest Home garden fete the sum of £10 was raised.

V. Foster was in charge of the Y.P. group, J. Searle supervised the intermediates, and W. Candy guided the activities of the juniors.

The Bible school section reported 9994 scholars and 1622 teachers on the statistical schedule. This shows a decrease of 41 scholars and 39 teachers. During the past year 264 scholars have been added to the church.

Receipts for the year amounted to £825/18/11, and expenditure was £797/14/10, which with a debit of £22/7/3 from last year, leaves us a credit balance of £5/16/10.

The committee has found the auxiliary method of organisation successful. The Good Companions Club for girls and the Explorer Club for boys have developed well. The Sports Auxiliary has had a successful year with tennis and cricket. A visit to Adelaide was enjoyed by teams during Christmas week.

Training-in-leadership camps were held at Kyneton and Hall's Gap. 96 attended the former camp and 60 the latter.

The programme for Youth Week received a very cordial reception in the churches. Youth Sunday saw over 100 young people in groups making their witness for Christ. A youth dinner, district youth rallies in Melbourne and further afield, were conducted with marked success. Many young people were won for Christ through the special appeals made in Youth Week.

The department has used every opportunity to encourage teachers and leaders in their work. Members of the committee, together with the secretary, have visited many centres to confer with teachers. A number of tea table conferences with leaders have been conducted and have assisted in progressive planning.

The biennial convention of the National Council of Religious Education was held in Melbourne in September. Outstanding educationalists and Sunday school workers from all States were in attendance.

There was an increase in the number sitting for the annual examination. Four of the Federal prizes were awarded to Victoria.

Broadcasting, Austral Graded Lessons, and the work among clubs and fellowship groups received favorable comment. Other clauses dealt with lending library, young worshippers' leagues, and a pledge-signing campaign for temperance.

The department has been represented on various conference committees and the joint Council for Religious Instruction in State Schools and the Council for Religious Education.

Owing to military preparations we regret to record that many of our teachers, leaders and executive officers have found it necessary to vacate their positions temporarily or for the duration of the war. Other young men in our ranks have been called to military service. We look for the full co-operation of the church to fill the gaps and carry through our work with devotion and efficiency.

ADVISORY BOARD.

Both churches and preachers have been helped. The acceptance and endorsement of men as recognised preachers among us is also part of our work. This has received very careful attention.

There has been a growing co-operation be-

tween the board and the preachers and churches it seeks to serve. We appreciate the co-operation of similar boards in other States, and trust that the need for such co-operation and consultation will become fully recognised.

SOCIAL SERVICE COMMITTEE.

The only change in the staff of the office was occasioned by the retirement of Miss V. Callanan. Miss M. Smith was appointed to succeed her.

The social service work has included many activities. Under the heading Major Questions, the report dealt with—

(a) War. Several meetings were held and the subject was discussed from every angle. The department was able to produce a small folder entitled "The Church and War," which received the endorsement of the churches of all the States and New Zealand.

(b) Licensed Liquor Traffic. The demand by the "wet" forces for the abolition of the octennial poll has, so far, been withstood. The Government, to its credit, has refused to be hurried or coerced. While the matter may not be regarded as settled, we may take it that, before any decisive action is taken to deny us the right to determine whether we shall have the liquor business or not, the "dry" forces will be consulted. The substantial majority recorded at Glenhuntingly against a liquor licence being granted was admittedly a big surprise to the applicants. This department played no small part in the victory. So far the efforts of the forces for sobriety have been successful in their advocacy of the dry canteens in military camps.

(c) Our Aborigines. The committee have been active in their support of the claims of the aborigines for better treatment, and during the disturbance which took place at Cumerogunga a few months ago, gave them financial assistance. A letter was sent to the Prime Minister, the Minister for the Interior, and every member of the House of Representatives and the Senate, urging the government to co-ordinate the efforts of all the States.

The membership of C.F.A. has grown from 2742 to 2929. The average monthly income for the ten months covered by this report has been £116/14/1. The amount granted by loans and relief was £705/1/9. Total loans outstanding, £850/10/3.

C.F.A. has acquired the property situated at Richmond which was bought originally by funds subscribed by the churches and the Campbell Edwards' Trust. This property has been renovated and is still serving the purpose it was intended to serve. A trust fund has been created by the disposal of certain property, the proceeds of which are being used to meet the needs of the original owner. Another property has been acquired, the value of which is a set-off against a weekly expenditure to which the association has been committed. A donation of two blocks of land by friends of the movement has been received.

Bro. Coventry has retired from the association after serving as special organiser for a period of eighteen months, and has temporarily taken up the work at Ascot Vale. He is highly esteemed by every member of the board.

The Christian Guest Home at Oakleigh has proved to be a boon to our dear folk who have sheltered beneath its roof. Miss Lambert is proving herself to be splendidly fitted for the position of matron, and Mrs. Ross, the housekeeper and assistant matron, is highly valued for her work's sake.

A garden fete held last December was an unqualified success, and great credit is due to the women's auxiliary and the women's committee of the Home, also to the many churches which took an active part in the function. The nett proceeds amounted to £230/11/4.

Nursing rooms and increased accommodation are an urgent necessity, and plans are in hand to provide them.

The financial statement covered the period from 1/3/39 to 31/12/39. Receipts (including £431/0/7 C.F.A. share of administration expenses) totalled £790/0/10. Payments totalled £804/16/-, of which the chief items were loans and relief, £81/12/2; salaries, £488/12/6; rent, £83/8/4; office expenses, £54/1/7; telephones, £22/11/-.

The financial statement of the C.F.A. for the same period showed receipts £1742/9/4, which with the cash from last year made a total of £2688/17/2. Payments totalled £1698/7/7, the chief items being loans and relief, £705/1/9; property, £259/13/6; salaries, £188; printing and stationery, £30/12/5. Cash at bank, 31/12/39, £988/9/7; cash in hand, £2.

FOREIGN MISSIONARY COMMITTEE.

The report summarised Federal missionary work in India, New Hebrides and China.

At Baramati, India, work has been carried on by Mr. and Mrs. Bolduan, Mr. and Mrs. Thomas and Miss Caldicott. Church membership, 215. (Many in isolation because of having to secure employment away from Baramati.) Additions (faith and baptism), 21; Sunday school—scholars, 350, teachers, 20; day school—scholars, 300.

The Indian conference has undertaken to support an Indian evangelist.

In the Blake Memorial Home the average number of boys approximates 60.

Miss Vawser is in charge of the work at Shrigonda. Miss Wiltshire has given help during many week-ends. In the Lyall Memorial Girls' Home there are 11 small boys and 62 girls.

Including outstations, the membership at Shrigonda totals 102; baptisms (including six from girls' home and some from outstations), 20.

The hospital work at Dhond has been under the care of Dr. and Mrs. Michael, assisted by Miss Wiltshire. Dr. Patil, the Indian doctor, has completed 10 years of service.

Statistics of Dhond work.—New patients, 4240; retreatments, 10,955; in-patients, 305. The total cost of upkeep was £906, of which £611 was raised in India and £235 sent from Australia. The amount raised in Australia was the highest for many years. The number of free treatments given was 5325. The church membership stands at approximately 50.

At Diksal, Mr. and Mrs. Escott continue their work, the former having completed forty years of service in India. Church members number 42. An extension was made to the church building. Medical work has also been carried on, 2342 cases being treated during the year.

Bro. and Sister Hammer have gone to the New Hebrides to consolidate the work done by Bro. and Sister Dudley, who are now on furlough. Statistics are given: Aoba.—Churches, 28; Christians, 831; children of Christian parents under instruction, 374. Pentecost.—Churches, 13; Christians, 226; children of Christian parents under instruction, 98. Maewo.—Churches, 4; Christians, 121; children of Christian parents under instruction, 98. Other missionaries on furlough are Miss F. Cameron, Dr. and Mrs. Oldfield, and Miss L. Foreman.

The group of churches in Ballarat, Victoria, has undertaken the support of Miss Helen Wiltshire, and the South Australian Sisters' Auxiliary has accepted the responsibility of supporting Mrs. Lionel Dudley.

The Victorian F.M. Income from 1/3/39 to 31/1/40 was £2612/6/3. Receipts from annual offering, £1320/18/2; weekly and ordinary contributions, £542/11/-; Bible schools and classes, £131/15/11; Women's mission bands, £338/9/6; other women's organisations, £32/10/9; C.E.

societies, £57/13/10; K.S.P. and P.B.P. clubs, £32/10/1; offering at conference, 1939, £22/2/6; bequests, £108/5/2; women's executive, £4; Women's Conference Choir, for Dhond, £20/3/7. Local expenditure totalled £261/9/2, and £2350/17/1 was remitted to the Federal Board.

COMMITTEE FOR THE PROMOTION OF CHRISTIAN UNION.

A symposium, giving a cross-section of the mind of the brotherhood on the subject of Christian union, has been published.

Two youth rallies were successfully conducted at Brighton and Camberwell, and Christian Union Sunday was observed on Pentecost Sunday.

A special number of "The Australian Christian" was published, and notes and news have been supplied by Bro. A. W. Stephenson. Bro. Stephenson also placed our historical background and plea for Christian union before a group of evangelical Anglicans.

LITERATURE COMMITTEE.

Initial expenses of this new committee were met by donations from brethren amounting to £25/3/-, but as a literature campaign is being planned, funds are urgently needed.

The committee made arrangements for the manufacture of cabinets for literature. Several churches have these now in use.

A campaign is being arranged for the free distribution of leaflets with a general Christian appeal to those who are indifferent to Christ and the church. An effort is also being made to publish a new work presenting an outline of the history of the restoration movement in Australia and New Zealand.

PRESIDENT'S RECEPTION AND ADDRESS.

The opening session of conference was held on Thursday evening in Lygon-st. chapel. Greetings were received from Federal and State executives, missionaries and others. The vice-president, G. L. Murray, welcomed visitors and delegates. Responses were given by G. P. Pittman (India), Bro. Matthews (W.A.) and G. Andrews. Anthems contributed by the Brighton choir were much enjoyed.

J. E. Webb took as the subject of his presidential address, "The Restoration Plea in Practice." The speaker gave a brief review of church history in order to give the setting of the restoration movement. He then showed how the movement had developed from small beginnings and had made rapid growth especially in the new world. A contribution had been made towards the change of sentiment in the religious world in the matter of division. The desire for unity was much in evidence to-day. But we had failed to a degree to live up to the plea, and there was need for loyalty to it in both theory and practice.

HOME MISSIONS.

At the very well attended home mission breakfast on Good Friday morning, G. L. Murray gave an address dealing with the subject "The Harvest."

At the afternoon session in the Masonic Hall, brief addresses were given by A. J. Fisher, representing the work at Ararat, C. L. Lang (Ormond), and J. Methven (South-west Circuit).

In the evening there was a fine meeting. The chairman, J. E. Webb, introduced G. L. Murray as the incoming president of conference. Bro. Murray responded, and paid a high tribute to the retiring president. A Bible was presented to Bro. Webb as a memento of his year of office. In response to an appeal by Bro. Gale, the sum of £266/8/4 was contributed in cash and promises.

Mrs. Brough brought greetings from the women's conference. She presented cheques

(Continued on page 204.)

The Home Circle.

Conducted by J. C. F. Pittman.

"INASMUCH."

"WHERE wast thou sick, Lord, and we knew it not?
Had we but known, how swift had been our feet
To bear us to thy couch! Ah! service sweet
To watch beside thee in the dreariest spot."
"Far off I lay, in heathen lands forgot
By thee and all. The blood of lepers beat
In the poor limbs. . . . The sun
Shone in an Indian room; thou did'st not see
My form on that bare floor. Those broken hearts
Thou did'st not bind. For that thou hast not done
It unto those, thou did'st it not to me."

GREAT MUSICIAN AND LITTLE GIRL.

DR. F. B. MEYER tells how he was confronted once by an incident which occurred at a summer hotel in Norway. There was a little girl at the hotel who was just learning to play the piano. She could play a few tunes with one finger, and these she played over and over until the guests were despairing. One day a brilliant musician came to the hotel. He and the little girl became friends at once. Sitting down to the piano beside her, he accompanied her with the most exquisite improvisation. Each struggling little melody of hers brought a new and wonderful harmony from the great musician, while the guests crowded into the parlor and listened breathlessly. When the performance was over, the accompanist took the little maiden by the hand and led her around the parlor, saying, "Let me introduce the young lady to whom you are indebted for this music." It was true that they were indebted to her, but they all knew that it was the weakness and inefficiency of the little girl, supplemented by the mighty gifts of the great man, which had made the music beautiful. Our efforts alone—how poor! Our efforts supplemented by the Great Musician will be real music.

REALITIES.

Love lies in the window
And love lies out again,
But where that love has touched us
Happiness has been.
Hate creeps in the window
And out creeps hate again,
But where that hate has touched us
Misery has been.
—John Harsen Rhoades
in "Christian World" (London).

AN APPROPRIATE MOTTO.

DIALS live over into this age of cheap clocks and watches, not by reason of their use or convenience, but because of their associations. They were formerly designed with taste, and bore some inscription suited to their purpose. Many of these are historic, as the one that used to be at Paul's Cross, in London, which said, in Latin, "I number none but sunny hours."

An old-fashioned dial in a garden of Sussex is said to bear upon its plate these four mottoes, each for its own season: "After Darkness, Light"; "Alas! how swift"; "I warn whilst I move"; "So passes life."

One of the most appropriate of these mottoes used to be borne by a dial that stood in the

old Temple Gardens, and it is said to have been furnished by the great Lord Chancellor Bacon. His lordship was hard at work one day in his chambers, when a workman dropped in to ask for a motto for the new sundial which was then being built. Twice the workman humbly made his request, but the grave Chancellor gave no reply or sign of having heard it. At last, as the petitioner began again for the third time, Bacon looked up and said angrily:

"Sirrah, be gone about your business!"

"A thousand thanks, my lord," replied the suitor. "The very thing for the dial! Nothing could be better!"

A PRACTICAL WORD TO YOUNG LADIES.

A YOUNG woman, upon an offer of marriage, consulted an old friend before making her momentous decision. He asked her if her husband that was to be were a Christian. To be truthful she had to say, "No; but," she added, "he isn't really bad, not worse than other young men who hadn't thought of religion; it is only that he had never given it a thought!" Her adviser's answer was blunt, but it went home. "If he is not a child of God," said the old man, "he must be a child of the devil; there is no half and half; and if he is the latter, and you marry him, look out, my girl! You'll have a deal of trouble with your father-in-law." This decided the case; the engagement was broken off, and the young woman was saved the misery of an unequal yoke.

"THE RESURRECTION NEAR."

O what a blessed hope is ours!
While here on earth we stay,
We more than taste the heavenly powers,
And antedate that day.
We feel the resurrection near,
Our life in Christ concealed,
And with his glorious presence here
Our earthen vessels filled. —Candler.

QUESTIONS CONFUSED.

IN 'Memoirs of H.R.H. Prince Christopher of Greece,' the author gives an account of the wedding of his brother Andrew to Prince Alice. The Russian priest, who officiated, asked two questions—whether she would consent of her own free will to marry the prince, and whether she had already consented to marry anyone else. The lady was slightly deaf. She had carefully rehearsed the day before, yet at the last moment was so nervous that she confused the questions and made answers in wrong order, to the horror of officiating priest and the amusement of the guests."

EXUBERANT ORATORY.

In the House of Commons, Canada, Nicholas Davin, when debating a bill re the lumber industry and possibly half-intoxicated, made a speech in a voice of thunder, concluding thus: "There are some who declare that Canada's trade is declining; there are some who maintain that the rich glow of health which at present mantles o'er Canada's virgin cheeks will soon be replaced by the pallid hues of the corpse. To such pusillanimous propagandists of a preposterous pessimism, I answer, Mr. Speaker. Never, Never!"—Sir Frederic Hamilton's "The Days Before Yesterday."

The Family Altar.

J.C.F.P.

TOPIC.—"UNDER AUTHORITY."

Monday, April 1.

LET every soul be in subjection to the higher powers, for there is no power but of God, and the powers that be are ordained of God.—Rom. 13: 1.

This injunction, if considered in the light of other New Testament precepts (which should be our rule in scripture interpretation) requires subjection to civil authority, except when such obedience clashes with an enlightened conscience. Subsequent history, especially that which concerns martyrdom for one's faith, illustrates the right attitude of Christians when required to do or believe that which conflicts with the higher laws of Christianity.

Reading—Romans 13: 1-7.

Tuesday, April 2.

Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey.—Rom. 6: 16.

Voluntarily we have yielded ourselves to Christ, and pledged ourselves to unquestioning obedience; so that, though freed from the law, we have been bought with a price, and are now bond-servants of our new Master.

Reading—Romans 6: 1-14.

Wednesday, April 3.

He is the head of the body, the church.—Col. 1: 18.

Therefore, in thought, word or deed, we should be "in tune with the infinite." In all that pertains to the church, its ordinances, and the Christian life, we should give Christ the pre-eminence, never forgetting that it is his right to command and our obligation to obey.

Reading—Colossians 1: 1-18.

Thursday, April 4.

But of the Son he saith, Thy throne, O God, is for ever and ever.—Heb. 1: 8.

Jesus has fought and obtained the victory. We can lift up our heads unafraid, for he has overcome the arch-enemy. He now reigns over his people, and the ultimate victory is only a matter of time. Meanwhile, his subjects must "fight the good fight," comforted by the thought that where they stand Jesus once stood, and still stands, saying, "Be not afraid, I have conquered."

Reading—Hebrews 1.

Friday, April 5.

Shall we not much rather be in subjection unto the Father of spirits?—Heb. 12: 9.

In Christian trials subjection to God is required, for he is not only "a shelter in the time of storm," but the very force upon whom all other forces depend, so that there is nothing comes to us except that which he permits and overrules for our eternal good.

Reading—Hebrews 12: 1-13.

Saturday, April 6.

Be subject therefore to God.—James 4: 7. Drawing nigh to God and subjecting ourselves to him in all things ensures the presence of God, and if he be with us, who can be against us? Well might Satan tremble when he sees a saint upon his knees, or humbly yielding to the safe keeping of the Almighty!

Reading—James 4: 1-10.

Sunday, April 7.

I also am a man set under authority.—Luke 7: 8.

The centurion was thinking of the similarity of Christ's office with that of his own. They were both "set under authority"; yet he, though subject to higher powers, could command others; even so Jesus, though subject to his heavenly Father, could do likewise. Yet later Jesus said, "All authority hath been given unto me in heaven and in earth."

Readings—Psalm 33; Luke 7: 1-17.

The Ideal and the Actual.

Philippians 3: 12-19.

Prayer Meeting Topic for April 3.

H. J. Patterson, M.A.

CONSCIOUS of present imperfection, Paul compared himself to a long distance runner. "I count not myself to have apprehended, but I press toward the mark." It is good for everyone to have an ideal—an end in view. The boy may have his hero and the man should have his ideal.

There is a vast difference and distance between the actual and the ideal. As the school boy's writing compared with the copper-plate heading, so is our life compared with our ideal. But the better the ideal the better the actual.

The Great Ideal.

Perfection is found only in Christ. He should be the goal of life. He gave us the ultimate end after which to strive. He himself is that end. His teaching indicates perfection in philosophy, and demands a very practical response. Nor was it a matter of cold, calculating philosophy, but of actual feeling for man. He knew what was in man, and what he had to contend with. He had compassion. It was because he knew, he could feel so deeply. The depth of his feeling was the cross.

In Christ the actual and the ideal were one. He practised what he taught, and embodied his doctrines in his own life. He not only said but did. He preached and lived the message. None can begin to compare with the ideal which in Christ was the actual.

Starting Out.

For many there is no ideal other than Christ, but often the plea is that the ideal is impossible, and so no attempt is made to reach it. We must take the first steps out of the old life and away from the place we now occupy. Stanley Jones tells of a Chinese engineer who could not believe in the divinity of Christ yet believed Christ was the best of men. Stanley Jones led him step by step to see that if he were honest he would at least try to live up to the ideal he had. He began by making an honest effort, and the next day came again, and his face was radiant. He said, "I didn't know a man could be as happy as I have been to-day. All my questions and doubts as to who Christ is have gone. And moreover I have been talking to my wife and she wants it too." That is the most difficult thing of all—to get men and women to act honestly and to step out from where they are toward the ideal. "What things were gain to me these I counted loss for Christ." If the man who accepts Christ makes no effort to attain he is unworthy of Christ. "If any man will come after me, let him deny himself and take up his cross and follow me." After all, life is a desperate struggle to achieve and attain. "Oh, for a man to arise in me, that the man I am may cease to be."

Progress.

We must not expect the ideal to become the actual or the actual the ideal at once any more than we can expect to reach the end or goal in a long distance race by taking one step. Indeed, progress can be made only as we build on past experience. The child first articulates sounds, then words, then phrases, then sentences, and later may write an essay or even a book. But the baby can no more write a book than the young Christian can immediately become as Christ. "I press on" is the secret of attainment.

TOPIC FOR APRIL 10.—FROM DESPONDENCY TO PEACE.—Psalm 13.

Our Young People.

Conducted by Keith A. Jones.

The Sunday School Adapting Itself to New Conditions.

THE most obvious of the new conditions within the Sunday school is the *diminution in our roll-numbers*. In my opinion, this falling-off has not yet come to an end. The remaining scholars will probably be, for the most part, those from Christian homes.

Part of the blame for dwindling attendances is due to the fact that our Sunday schools are *not good enough*, for example, in their worship and in their teaching efficiency.

The future of the Sunday school is bound up with the future of the church.

If we are convinced that the church has a future, then the only other certainty we need is a belief in education, a belief that every child's inborn possibilities for Christian life can and should be fostered and directed, so that, when definite, conscious choices have to be made between a Christian way of life and a lower standard, the training of the Sunday school will enable the child to make wise decisions. Thus, in the Christian scheme of things, education assumes a great importance, and the place of the Sunday school becomes a vital one for the future of Christianity in the world.

Therefore the Sunday school has a future, because the church has a future and because education has. The Sunday school of tomorrow will have to work with the church, in a world that is largely indifferent and possibly even hostile to Christianity.

To meet this challenge I believe that the Sunday school is compelled

To re-examine the real nature of her task,

To adopt the most modern educational ideas for carrying it out.

I believe that the task of the Sunday school is:—

- (1) To give the children a Christian conception of God and an appreciation of life centred in him,
- (2) To give them knowledge of the true purpose of life,
- (3) To educate them for worship.

1. The great need of this generation is some purpose in life. Surely this is another great task of the Sunday school, to try to give definite purpose to the lives in our care, by giving them a vision of what life can be, if directed along the path that Jesus followed.

2. In training for worship we must first make the worship in our Sunday school real and vital and meaningful. We hardly realise the value of good buildings, of carefully arranged, attractive rooms, of good music well used. We need pianists with imagination. We can also educate for worship by teaching

the children and young people the place of worship in religion, as one expression of their gratitude to God, for all his good gifts.

How Shall the Sunday School Carry Out Her Task?

We must get educational experts in our Sunday school. Sunday schools urgently need day school teachers in key positions of leadership.

In addition, we need training classes for Sunday school teachers. Piety and devotion are not enough. I hope that the typical Sunday school teacher of the future will be just as devoted to the kingdom of God and to the children as the teacher of the past, but also younger in outlook, keener in vision, a student of new and better ideas, adaptable to change, ever keen to experiment and discover the best.

There are other directions in which the Sunday school is called to experiment. Time of meeting—morning or afternoon—place of meeting, and type of meeting should all come under serious review, not once but continually.

These days are so critical that all unessential things must be forgotten. We must put all our energy into teaching the friendship of Jesus and the love of God. If we teach the fundamental things now, the Sunday school of the future will make its true contribution to the kingdom of God.—Alan Iffe, B.Com.

My Tribute to the Kappa Movement.

AT Prospect, S.A., the Kappa Sigma Pi and the Phi Beta Pi clubs are well established and are working uncommonly well. Our picture shows the Kappas and Betas together, but does not represent the full strength of the clubs, as a number of the young men were away on military service when the photograph was taken and several of the girls were absent through various causes. Of the 61 young people shown in the photograph, all but four are members of the church and are in regular attendance at all services. The writer of this paragraph has served a ministry of over five years at Prospect, and on the eve of his departure for Sydney would like to testify that at Prospect the Pi Christian Fraternal Movement has been used as a powerful instrument for the winning of souls, and from its ranks we have constantly secured workers in the church, leaders in the Endeavor, teachers in the school, and members for our choir. Long live the Kappas and Betas, and may their tribe increase.—Arthur Baker.



Members of P.B.P. and K.S.P. Clubs, Prospect, S.A.

Here and There.

THE holidays interfered with mails. All news I received till closing time on Tuesday afternoon has been inserted.

We are indebted to Bro. R. T. Pittman, B.A., Dip.Ed., for the report of the Victorian conference appearing in this issue.

We received the following telegram from N.S.W. on Tuesday morning: "Hinrichsen-Morris mission Georgetown had splendid meeting Sunday; seven decisions.—Wylie."

Favored with delightful weather, the Victorian conference picnic at Wattle Park on Easter Monday was a time of happy fellowship. Afterwards many joined the gathering at Lygon-st. for the C.E. evangelistic rally.

Further changes in the location of preachers are reported. Bro. G. D. Verco, now of Bundaberg, Qld., will succeed Bro. P. E. Thomas, B.A., at Hamilton, N.S.W. Bro. Thomas will shortly begin his labors with the church at Marrickville. Bro. R. Acland, we learn, will be the successor of Bro. G. J. Andrews at Lismore, N.S.W.

Bro. N. G. Noble, after 31 years of unbroken full-time church, and conference, ministries throughout Australasia, and during his ninth year in Queensland and third in Annerley, intimated to his church on March 13, and to the Preacher Placement and Advisory Board, his intention to close his ministry in middle of June, but invites opportunity for the privilege of service elsewhere for Christ and the church.

Bro. G. T. Fitzgerald, who has completed a year with the church at Ponsonby-rd., Auckland, N.Z., sends greetings to Australia. The work at Ponsonby has gone on well. Morning and evening attendances have increased over fifty per cent., and this applies to the other services. In all, 43 have been added to the church for the year. On March 3 there were record attendances of 150 in morning and about 140 at night.

The year-book of associated Churches of Christ in New Zealand, a copy of which has been kindly sent to us, gives programmes and reports of the 20th Annual Conference. Prior to 1920 New Zealand was divided into three conference districts. The Dominion membership now stands at 4703, a decrease of 104 on last year. A copy of the order of service used on Centennial Thanksgiving and Dedication Sunday, March 3, also came with the book.

Our N.S.W. women's conference on March 20 was most successful and well attended. The general conference had also some very good sessions. The home mission demonstration in Enmore Tabernacle on March 22 was an excellent one. Bro. H. G. Harward was able to be present and gave a delightful greeting. Bro. E. C. Hinrichsen gripped the audience with his strong and moving address on "How to Win the War." The new director of evangelism has made a splendid beginning of his work in N.S. Wales.

"The Torch," of South Wellington church, N.Z., in its issue of March 16 contained the following item of news: Wellington greatly enjoyed the visit of Dr. and Mrs. Oldfield. The district conference entertained them at a well-attended lunch at the Y.M.C.A. Eighty were present at the Wellington South prayer meeting, and listened with keen attention to the doctor's description of the medical work at the Australian station in India. Further information came as the result of many questions. At the close of the meeting members met Dr. and Mrs. Oldfield in the school room while enjoying a social cup of tea. The Young People's Department met at Wallis House on March 7 to extend its welcome to the visitors.

At Malvern-Caulfield, Vic., services on Easter Sunday were well attended. At morning meeting Bro. F. E. Buckingham spoke on "The Believer and the Cross." His evening message was, "The Essential Truth of Christianity." Two ladies were received into fellowship, having been baptised on March 17. The church rejoiced in the presence of Mrs. Gerrand, sen., at morning service after having been laid aside with sickness. Sympathy of the church is extended to Mrs. P. Webster in the home-call of her mother, also to Sisters Mrs. Barnes and Miss N. Woodward, whose mother passed away on March 23. A committee consisting of Bren. Gerrand, Holloway and Milne has been appointed to draw up plans, etc., for enlarging school hall and providing kitchen accommodation.

At Northam, W.A., on Feb. 28, the Dorcas society held a farewell meeting to Bro. and Sister Dudley. There was a large gathering. Sister Bamford presided and gave a farewell message. Bro. Paine spoke on behalf of the church. Sister Dudley told of work amongst the women of the islands. Bro. Bamford conveyed best wishes of the church to Bro. and Sister Dudley. Bro. Dudley gave a final message. During the afternoon the Dorcas society had a display of goods prepared for Sister Dudley to take with her, including babies' rugs, frocks for adults and children, underclothing, bed blankets, bandages, beads and necklaces. One rug of crocheted woollen squares, in which every sister of the Dorcas society had a part, was presented to Sister Dudley. An offering taken during the afternoon amounting to £2/5/- was also presented to Sister Dudley for any special purpose. Afternoon tea was provided by the sisters.

South Australian News-letter.

H. R. Taylor, B.A.

Home Missions Offering.

IT is too soon to form any conclusion respecting the amount of the offering this year; but from returns already to hand or reported, a slight increase may be anticipated compared with the 1939 effort. Young people are apparently taking more interest in the work in the home fields. The preacher at Berri tells us that one of their young men made 202 not out in a cricket match on the day before the offering, and a supporter gave him 2/6, which he put into an envelope for home missions. The newly-formed J.C.E. of the same church decided that all the members would sacrifice ice-cream or sweets for the whole week preceding March 3. Their gift on the Sunday amounted to 4/3.

Easter to Pentecost Campaign.

Quite a number of churches in the metropolitan area and country towns have planned brief series of meetings to be conducted after Easter. Some are evangelistic and others for the deepening of the spiritual life of the membership.

New Suburban Fields.

New homes which are being erected by the Housing Trust in the suburbs of Adelaide are providing a challenge to our brotherhood. A school has already been opened in a south-western suburb where within a few weeks over sixty scholars have been enrolled. Efforts are being made to provide a building for their accommodation and as a meeting-place for a church which must soon follow. In a north-westerly direction another promising field has been spied out.

Easter Camp at Gawler.

For several years a young people's camp has been organised in this northern town under the auspices of the Bible School Department. So many young men and women desire to share the blessings that the number has to be strictly limited to just over a hundred. The instruction of the campers in the great principles of the Christian faith and their spiritual development are the main concern of the promoter, Bro. W. Beiler, secretary of the department. The influence of past camps can be easily felt in the churches, where a more vital Christian experience has resulted.

District Conferences.

A large number of delegates from the southern churches gathered at Strathalbyn for the southern conference. There were one hundred people present at the afternoon session, half of the number being men. This speaks well for the spiritual virility of the southern folk, their desire for fellowship, and the spirit of unity animating them. The attendance at the northern conference was not so large. This may be explained by the fact that Balaklava as well as the rest of the State was experiencing the seventh day of a frizzling heat wave. It has to be very hot before men will take off their coats at a religious meeting. Nearly all coats were hanging on the backs of the seats.

May Convention.

An innovation for the churches in the State will be a series of inspirational gatherings now being arranged for the month of May at Grote-st. Complaints have been fairly general that not enough opportunities are provided for the members of the churches to get together during the conference year. It is anticipated that the gatherings will prove so successful that they will be held annually. The brotherhood spirit should receive a big stimulus.

Preachers' One-Day Retreat.

Several car loads of preachers spent a helpful day together at Lenswood in the mountains on March 4. Bro. W. F. Nankivell, B.A., B.D., gave an excellent paper on pastoral work, and Bro. A. R. Jones discussed the principles of the Oxford Group Movement at the afternoon session. During the day Bro. J. Roberts, one of the leaders of the Lenswood cause, gave the history of the little church which meets in a wood and iron building by the roadside in the corner of his apple orchard. The result is a church of eighteen members and a flourishing Bible school, and shows what consecration and enterprise, with perspiration added, can accomplish.

Unlawful Gaming in Hotels.

Betting shops, which were started in South Australia, ostensibly with the object of removing gambling from hotels, are not as successful as the authorities would like the general public to think. Evidence of a tendency towards a revival of Lottery and Gaming Act offences in hotels was reported by the Superintendent of Licensed Premises at the annual meeting of the Midland Licensing District held last month. The magistrate later upheld objections against the renewal of licences for two hotels where the premises were being used for illegal gambling.

ADDRESS.

K. H. Morris (secretary Hamilton church, N.S.W.)—10 Thomas-st., Hamilton.

GOLDEN WEDDING.

MASON-AYRE.—Mr. and Mrs. Thomas G. Mason announce the 50th anniversary of their wedding celebrated at South Melbourne on April 2, 1890. Present address, Church of Christ, Nanango, Qld.

News of the Churches.

WESTERN AUSTRALIA.

Perth.—There was an increased attendance at communion service on March 17. Bro. J. Wiltshire gave a helpful exhortation on "Gentleness." His theme at gospel meeting was "The King in Tears." Bible school had attendance of 112, and is confident of reaching its jubilee aim of 150 scholars in enrolment by September.

Kalgoorlie.—It was an inspiration to listen to messages brought by Bro. A. Anderson, Federal F.M. secretary, as he spent a week-end in Kalgoorlie en route to the State conference. He gave talks at all meetings of young people possible, addressed both services on Lord's day, and showed slides of overseas work after gospel service. Bible school is engaged in a local rally, sides of which are taking the names of David Livingstone and John Williams.

Maylands.—On March 3 the church held harvest thanksgiving services, when good meetings were enjoyed. Bro. H. Gray, of Bassendean, addressed the church on March 10 on "The Love of God." At night Bro. R. Hilford conducted an in memoriam service in respect to late Bro. A. Maloney, who passed away at the age of 77 years. Church meetings are well maintained. On morning of March 17 Bro. Lavery, from North Perth, gave a very fine address. On March 16 Bro. Hartley Smetherham and Sister Miss Violet Blakeley were united in marriage, Bro. R. Hilford officiating.

Northam.—Attendances have improved. Bren. A. E. Whisson and N. Lockyer exhorted the church on Feb. 22 and March 10 respectively. On March 4 the intermediate and young people's Endeavor societies journeyed 22 miles to York, and had a splendid time; 40 young people travelled on Bro. Roediger's truck, and two excellent short addresses were given. Sunday school is preparing for anniversary. At annual church business meeting on March 14 Bro. N. Lockyer resigned as superintendent of Sunday school after many years of service; Bro. R. Benvis was appointed to fill the position.

QUEENSLAND.

Bundaberg.—On morning of March 17 Bro. G. D. Verco spoke on Luke 22: 39-53. In the evening he gave a message from Psalms. A church business meeting was held on March 14.

Brisbane (Ann-st.).—On March 24 Bro. L. A. Trezise (Toowoomba) exhorted the church on "The Mighty Christ." There were 200 at communion. At first "fellowship tea" for the year 130 were present. Bro. H. W. Hermann and Bro. Allen Brooke presented an illustrated lecture, "The Oberammergau Passion Play." At gospel service Bro. R. L. Arnold (Burwood, N.S.W.) preached on "Calvary and After"; one lady confessed Christ.

Annerley.—There were two additions to Boys' Square Club on March 14. Bible school anniversary commenced on March 17. At 3 p.m. Bro. Allen Brooke, of Brisbane, illustrated a fine talk on "The Best Friend," and presented kindergarten prizes. Bro. N. G. Noble's morning message was "He is Risen"; evening, "Two Men and a Mirror." A girl and a boy of the school confessed Christ. Splendid singing was rendered by school choir under leadership of Bro. Len. Wyeth (baton) and Sister Joyce Elliott (pianiste). Genuine and widespread regret is felt at Bro. Noble's intimation to the church of closing his ministry in middle of June, for economic reasons.

Ablon.—Bro. D. R. Stirling has returned from Mackay to find the church in good heart. Bro. McDowell concluded his short ministry on March 17. The work of the Queensland brotherhood was presented in a lantern lecture on March 7 by Bren. Burden and Hermann. A handsome clock was presented to Bro. Noel

Cane at a social evening on eve of his marriage to Miss R. Langer, of Nambour. Bro. Ben. Whitnall has left for training at Flinders Naval Base. Sympathy is extended to Bro. G. Taudevin at the passing away of his father; also to Bro. and Sister Will Styles in the loss of their loved ones. Visitors were present at services on March 24. Speaker at morning service was Bro. R. L. Arnold, of Burwood, N.S.W., who challenged with a message entitled "Dare We Go to the Sepulchre?" Bro. Trezise, of Toowoomba, spoke in the evening on "Calvary."

SOUTH AUSTRALIA.

Pt. Pirie.—The Y.P. Fellowship held a successful outing on March 19. Tea was enjoyed on Telowie beach. A C.E. meeting was later held at Bro. and Sister R. O. Bottrall's home. Bro. E. Arnold, of Broken Hill, exhorted the church on March 24. In the evening Bro. Hutson delivered an Easter message. Bro. and Sister E. Arnold sang a duet.

Semaphore.—The three-year plan is being well considered. Bible school had a tea meeting. Scholars and parents attending helped to swell the proceeds. Easter services were well attended. Bro. Oram's messages were inspiring. A large number communed for the day. The choir, under leadership of Sister Ivy Bray, rendered three anthems, all well sung.

Strathalbyn.—On Feb. 25, at morning meeting, Bro. Wilson gave the hand of fellowship to Bro. H. Wanke, transferred from Victoria. At harvest thanksgiving services on March 5 Bro. J. Meyer was speaker. He brought a choir from the city which sang pleasingly. A fine collection of produce was arranged. On March 10 Bro. H. Steward ably gave the morning address, Bro. H. Hawke speaking at night meeting. On March 16 Bro. I. Cross and Miss N. Harrison were married in the chapel, Bro. Wilson officiating. Members were sorry to part with Bro. Allan Wilson, who has been engaged by the Education Department as a junior teacher at Warooka, Y.P.

Mile End.—The Dorcas ladies recently invited ladies of the church to an afternoon to meet Mrs. Forbes. Over 30 ladies attended and enjoyed the function. Church services are very helpful, with good attendances. On Good Friday two great sessions were held dealing with the second coming of our Lord. Afternoon programme included a fine address by Bro. F. Collins, of Dulwich church, on "The Key to Prophecy," and a forceful message from Bro. W. L. Ewers, of Hindmarsh, on "The Coming Forth of the King." Evening session included an address on "Where is the Promise of His Coming?" ably given by J. Westley Smith, of Wayville Baptist church, and a rousing message on "The Trumpet shall Sound" by A. E. Forbes. A very nice solo was rendered by Miss Okely, of Norwood church. Attendance in the evening numbered over 300. A great many were away on holiday over Easter, and Sunday meetings were smaller than usual. Visitors included Mr. Price and his son Ray, Mr. Tom Clarke and Mr. Ken. Hemsley, all of Brighton, Vic.

VICTORIA.

Reservoir.—On Easter Sunday Mr. J. Plummer addressed morning meeting, and at night Mr. L. Lofts gave a message. Preparations are well advanced for a special series of gospel meetings.

Echuca.—Very fine Easter services were enjoyed last Lord's day. Many visiting brethren were present. Bro. Kelly, of Nathalia, gave a helpful address at morning service on "Our Lord's Second Coming." Bro. Hatwell, of Melbourne, spoke in the evening on "The Emmaus Road." Good congregations were present at both services.

Hampton.—On March 24 Bro. Stephenson was speaker. After his morning address, on behalf of the church, he bade farewell to Bro. J. Y. Buckley, who leaves this week for Sydney for a time. Mrs. and Miss Buckley follow shortly. A presentation was made, and good wishes expressed.

Chelsea.—On March 24 Bro. Hunt's Easter messages were appreciated. In the morning 72 broke bread. Among other visitors there were 28 young men from Kew Baptist church and 16 young men from Moreland Church of Christ Kappa club, five of whom took part in the meeting.

Gardiner.—On March 17 the choir under the baton of Bro. W. Davidson gave a fine rendition of "From Olivet to Calvary." On March 24, at worship service, the church appreciated a splendid address from Bro. A. W. Garland, of Hamilton. At evening service two boys who had confessed Christ on March 10 were baptised.

Fitzroy (Gore-st.).—On March 24 very nice meetings were held. Bro. Robinson's Easter messages were most helpful. Bro. Shephard rendered a solo. At close of evening meeting a young lady made the good confession. Bro. L. S. Shephard has taken over the superintendency of Bible school. Sister Miss S. Turner is sick in hospital.

Boort.—On March 10 Bro. Sandells spoke morning and evening. Sister Lacy sang a solo. On March 13 the Bible school picnic was held. On March 17 Bro. P. Stocks spoke in morning, Bro. F. Burt at night. On Mar. 25 Bro. P. Stocks gave morning address. Several visitors had fellowship with the church. Bro. Whittington, of Gardiner, presided. At night Bro. F. Burt gave the gospel message. Bro. and Sister Sandells and family are on holidays.

Frankston.—There have been good attendances at all services over past few weeks. On March 17 two ladies were welcomed into fellowship with the church. At morning service on March 24, Bro. R. Amos spoke on "The Cross and the Tomb." A party of young people from Lygon-st. church, who were camping in Frankston over Easter, were present. A young man was welcomed into fellowship. At night the address of Bro. Amos was entitled, "On the Road to Emmaus."

Bayswater.—Bro. R. Burns is preaching faithfully, and meetings show marked increase. Local public hall was packed for united rally on Good Friday. Mr. Lee (Church of England) spoke on "Self Sacrifice." On morning of March 24 Bro. Edwards, of Brim, gave a touching address on "The Three Gardens." 50 broke bread. Bro. Burns preached at night on "Seeking Christ." Bible class is steadily building up. W.M.B. has commenced another year of service with Mrs. Burns president.

Wedderburn.—On Feb. 25 a harvest thanksgiving day was held, when Bro. Coventry gave enjoyable thanksgiving addresses. On Mar. 10 Bro. F. T. Saunders, of the college, gave the evening address, and on Monday night gave a much appreciated lantern lecture on the progress of the college. A ladies' guild and women's mission band has been formed by the sisters. Bible school attendance remains very good. On Feb. 24 Bro. Jack Probyn and Miss E. Cummings were married, Bro. B. Combridge, of Bendigo, performing the ceremony.

Mildura.—On March 19 a social evening was held in honor of Sister D. Case, to be married shortly. She was presented with an electric jug. On Good Friday a combined service was held. Bro. Hall, of Rochester, brought an Easter message on March 24. Bro. Waters gave his farewell address at Darcon. At gospel meeting one lady confessed Christ. The choir rendered an Easter hymn. Bro. and Sister Waters and family are leaving on April 2 to take up the work at Hamilton. Bro. Lewis, of Dandenong, will succeed Bro. Waters.

(Continued on page 204.)

Foreign Missions.

Conducted by

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

H. R. COVENTRY APPEAL.

VISITORS to the various State conferences will have had full information concerning the proposal to send Bro. and Sister Coventry back to India. Already many have expressed their interest in and ready sympathy with the proposal. An additional £1000 will be needed to finance this scheme covering a period of two years. Amounts may be earmarked and sent to State committees or direct to the Federal Board.

NEW HEBRIDES.

3. THE PLANT.

MOST enterprises in modern days demand a substantial plant if they are to be progressive. It is well for us to consider the plant which we have placed at the disposal of the missionaries who are representing us on the field. A prominent essential in our mission plant is an adequate home for our missionaries. This is their chief earthly comfort, and one which can make a substantial contribution towards the maintenance of health. Our present mission house is inadequate to meet the needs of a missionary with a wife and family; besides, it has stood some thirty-five years of tropical summers and hurricanes in addition to the ravages of white ants and borers. Our first glimpse of the house on arriving on Aoba was anything but inspiring; but repairs and paint, plus the touch of a feminine hand, have partially transformed it. Nevertheless the day is at hand in which a move needs to be made towards the construction of a new and adequate building. Of this fact our Federal Board is aware, and recent announcements indicate their determination to meet the need.

We were not many days on Aoba before it became evident to us that we must have a dispensary. A small building at the rear of the house was hastily converted into such a convenience. It met our need for a time; but as it was only a few steps from our kitchen door, it was not sufficiently hygienic, since a continual stream of people passed to and fro, the bearers of contagious diseases. Natives in such a condition were not averse to squatting on our back doorstep. Increasingly the need was manifest for a new building. After planning and cautiously spending our budget, we put aside sufficient funds to enable us to order materials for a small yet suitable building. A month prior to our departure for furlough we rejoiced to have completed the erection of a dispensary, at a healthy and convenient distance from our home.

Travel in the islands is by no means easy. Out-station churches for the most part are situated within walking distance of the coast. There are, however, several villages a considerable distance inland from the mission station. The native roads are comparatively good, which fact simplifies itinerating. Walking is somewhat laborious toil in the tropical heat amidst the hills and valleys; thus the writer expressed the desire for a horse to lighten the task. There was a wonderful response to this appeal, and so to-day we have a sturdy young animal which carries the missionary to many a secluded spot, incidentally conserving health and time.

Our second means of transport is per motor launch. The Endeavour II., as the name suggests, was the gift of Christian Endeavorers of our brotherhood. The writer's earlier experiences with the launch were not the most pleas-

ant, as portions of the hull had fallen into disrepair and the motor engine was not functioning well. In due course the Federal Board were informed of our experiences. It was realised that repairs and additions were necessary. After unavoidable delays, repairs to the hull and engine were carried out. A more suitable mast along with sails and rigging was added. Before leaving the islands we made some long trips through difficult seas, and the launch stood up to the test very well. By means of the launch we travel around the coast of Aoba to assist the cause of Christ in the various villages. We also cross the high seas from island to island. Because of the nature of the seas, it is essential to have a reliable and well-equipped launch.

There is room for an extension of our plant. We are planning to take back to the field a tent, for which camping equipment is needed. A lantern and slides, picture rolls and similar sundries, would assist us substantially in an efficient presentation of the gospel.

DHOND.

CONGRATULATIONS are extended to Miss Helen Wiltshire, whose name appears in the honors list for first year examination in Marathi. In addition to language study, Miss Wiltshire has been busy in hospital and in work among the Indian women. In part, her latest letter reads:

"Christmas, my first in this country, was a very happy one. The preparation and distribution of the gifts gave us not a little pleasure, and we know that they provided a lot of joy for those who received them. The service on Christmas morning was well attended, and there was a fine spirit of happy comradeship and of praise and worship of God's most wonderful Gift to mankind, evident amongst those who gathered. On New Year's Eve a watch-night service was held in the dispensary. This, too, was well attended, and when we had bade farewell to 1939 the moment of departure, or rather the commencement of the new year, was marked by a great blowing of whistles to which it seemed all the trains at the station contributed; the people went to their homes after guidance had been sought for the year that lay ahead. New Year's Day was our picnic day, and in nearly every respect the atmosphere of that day was identical with what I remember the atmosphere to have been of Sunday school picnic days in Australia. Buns were distributed and the same races participated in

as at home—thread the needle, bun on a string, etc. The picnic was held under the shade of an immense banyan tree near the river.

The days here are just beginning to warm up very noticeably, and very soon now we will be leaving for Mahableshwar. The language school reopens on March 5, so we shall plan to go up on the 4th. From February 6 to 8 I was in Poona for the first year exam., and had a good time meeting many others again who had been at Mahableshwar last year. I feel very happy that I got through the exam. all right.

Following upon the women's all day of prayer, February 9, our Dhond Christian women have entered upon a special week of witnessing to their unenlightened sisters outside their village homes. They have entered into this special effort with an admirable spirit and with a very sincere desire to present Christ clearly and simply to the Hindu people who gather to listen. Each day, before venturing out, we meet to ask God to guide our steps to where we may most effectually tell the gospel story and to touch the lips of those who speak with power from on high. On Monday and Tuesday of this week we concentrated upon certain parts on the other side of Dhond. With the sound of the singing quite a number of women came out of their homes and gathered around. Others paused as they were bringing their waterpots from the wells, and a number of children clustered around too. Anaysayabai, our Bible-woman, then told in simple words, first of the need of mankind for redemption from sin, and then of the gift to the world of God's Son, Jesus Christ. Then some of the other women, with the help of pictures, spoke of Christ's wonderful life while upon the earth, of his loving acts of healing, of his compassion for all who were sick or discouraged, and of his gentle invitation, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Our hearts ache for these poor, misguided folk. Some seem to be quite happy, never having experienced the hope and the joy that is the Christian's; but on the faces of some, disappointment, sin and suffering have left an unmistakable imprint. Even while one of our women was speaking, a Hindu mother, seeing her little girl apparently interested in the picture that was being shown, harshly reprimanded her, and dragged her forcibly from among the others, away to their little mud home nearby. How different that life would become, if only the love of God could be allowed to penetrate into that mother's heart. However, in all the places we have been, such an attitude was rare. On the whole the Hindu women, being as they are a very lovable, simple and childlike people, listened very interestedly to all that was said, and we do pray that they may not forget, but that they may be caused to think about all they heard and saw, and be led to fix their faith on the One who died to save them.

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"He Showed Himself Alive."

A. W. Connor.

He showed himself alive after his passion by many infallible proofs.—Acts 1: 3.

THE writer of the third Gospel, Luke, tells us with what care he had verified his facts, as he related "the things most surely believed" by him and the church. Among these things was the resurrection of Jesus from the dead and his continued living presence with them.

Jesus! His story from Bethlehem's cradle to Olivet's brow, from his helpless infancy to the day in which he was taken up, has been told. But there is a sequel that also must be told, and the starting place is the affirmation of the resurrection, as a victory of him who had died as the seeming victim of men's hate. He who slept in Joseph's tomb "showed himself alive," and this, too, not in any brief fleeting vision, but

"By Many Infallible Proofs."

The word means "sure signs." The word infallible is not too strong. Beyond those of which Luke writes, to-day we have the demonstration of the centuries of the living presence of Christ. "He showed himself alive." He shows himself alive.

To Whom?

"The apostles whom he had chosen," says Luke. "Not to all the people, but unto witnesses that were chosen before of God, even to us," says Peter. There were others, of course, in the circle of believers, but in a special way to these "chosen witnesses" who by reason of their previous close intimacy with Jesus were fully competent, and who by their later sacrifice for their faith proved their absolute honesty. "Witnesses of his resurrection" they called themselves, and threw out their challenge to the world that was. And still their witness is a challenge to the world. They saw him, not in a fleeting vision of a moment, but in closest contact of repeated interviews. They heard him speak, not in some incoherent or ghostly whisper, but in living messages that left no shadow of doubt. He talked of the "kingdom of God," recalling the earlier days of teaching. He reiterated promises once made to them. "Ye shall receive power." He laid upon them great commandments for their future guidance. There could be no mistake. They saw, they heard, they felt, they knew. And all this not in solitary or lonely interviews, not in one brief flash of vision which left them in doubt, but during forty days. What a wonderful forty days! "He showed himself alive." To many people, at different times and places, to people in all moods, glad and sad. In personal, intimate interviews, and to groups and even crowds. In close contact of rooms, of fellowship on the roadside, and in the garden, on the mountain, or by the quiet seashore in the early morning. "By many infallible proofs." Surely there was no room for doubt. So these men, who had lost faith when they saw the cross, the funeral in the garden, the sealed and guarded tomb, who had forgotten the voice that said, "After these things I will go before you into Galilee," came back to a complete faith that Jesus the friend, companion, teacher and Lord had come back to them in fullest power. "He is risen!" The word first heard with amazement had called out the response, "The Lord is risen indeed." The loved Master whom they saw dead had become their living Lord. Their faith was born when they beheld the vacant grave and the mysterious clothes left behind. Here there was something other than a grave robbery. So "they saw and be-

lieved," and that faith was strengthened day by day.

We do well to recall these "infallible proofs" that he lives. Listen to the apostle as he writes to a church far away from the scenes of the crucifixion and only thirty years after the event. "Christ died and rose again." "He appeared"—to Cephas—Peter, confessor, denier, but now a witness; to the twelve—the whole body of the apostles; to five hundred brethren at once; to James; to all the apostles; and last of all "he was seen of me also." In addition "he appeared" to Mary and to the women on the first Easter morn; to the two travellers who went to Emmaus; to the group of apostles at the Sea of Galilee; and finally at the ascension on Olivet.

Surely Luke is justified in calling these "infallible proofs." Changed and yet the same, in unbroken personal identity, he was with them, never more to be separated from them. Gloom gives place to gladness. Sad forebodings yield to burning hearts. Closer than ever, more real than ever, to them. His word thrills them, "Lo, I am with you alway."

The sequel is to us another added proof. These witnesses were changed men. They became flaming evangelists of the love of heaven. They became self-forgetting heralds of the cross in the power of God. They became witnesses—martyrs in our sense of the word—for the new faith that had come to them.

"Infallible proofs." Add to these the objective testimony of the "New Testament"—the Book of the Resurrection, without which it never had been; the church—the fellowship of believers; the Lord's day, the day of the resurrection. It has no meaning apart from the living Christ.

To-day I call to a true, vital, living faith in the living Christ. The witnesses are gone, but their testimony still abides. "These are written that you might believe." The resurrection does not stand as an isolated or unrelated fact. It is the climax of a life, the noblest ever conceived. The men who bore witness were surely competent, and by all fair tests they were neither deceived nor deceivers. The man of faith and surrendered will can know something of the "power of his resurrection." To such—

"He is his own best evidence,
His witness is within."

Thanks be to God for a living Saviour!
Thanks be to God for these "infallible proofs"! May we enter more fully into the Easter faith. There is a salvation to be accepted. There is a witness to be borne. Oh, the glory of the Easter faith! May our service match such a faith.

PRAYER.

"Let me find in thy employ
Peace that dearer is than joy.
Out of self to love be led
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude. Amen."

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The Objects of the Fund are:

1st. To assist financially Aged and Infirm and Retired Preachers.

2nd. To control and manage an Endowment Fund to which Preachers may contribute.

In order to do this effectively the Committee needs the practical sympathy and support of all the churches and brethren throughout the Commonwealth.

Please forward contributions to W. H. Hall, 1 Ortona-rd., Lindfield, Sydney, N.S.W., making money orders and postal notes payable at G.P.O., Sydney. Contributions may also be sent to W. Gale, S. Price Weir and D. M. Wilson.

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News of the Churches.

(Continued from page 201.)

Carlton (Lygon-st.).—On morning of Mar. 24 Mr. G. L. Murray (incoming conference president) spoke on "An Antidote for Trouble." A great number of visitors attended both services and a large number accepted the church's hospitality at lunch and tea. At 6 p.m. Miss Pittman gave an organ recital, and at 6.30 the New Century Bible Class orchestra played sacred music selections. Bro. Reg. Enniss led the evening meeting. Bro. Arthur Baker (brother of Lygon-st. preacher) spoke on "Something Everybody Should Know." Soloists, Mrs. C. F. Ferris and Mrs. A. Burns, of S.A.

NEW SOUTH WALES.

Burwood.—Services on March 24 were well attended. Although many were away on holidays many visitors were present. Bro. Roy Wilson, of Mayfield, was morning speaker, and Bro. A. R. Main gave the gospel address. He was accompanied by Mrs. Main; Bro. Prince, of Victoria Park, W.A., and Sisters Payne and Cook, from Moreland, Vic., were also among visitors.

Victorian Conference.

(Continued from page 197.)

from the women's mission bands, £265/14/1 for home missions, £212/11/3 for overseas work and £53/2/10 for the college. These made the splendid total of £531/8/2. The addresses were based upon phrases taken from the writings of the pioneers of our movement. A. W. Stephenson, M.A., took as his subject the words of Thomas Campbell, "The Mite of our Humble Endeavors." L. E. Snow took the phrase, "From the Pure Wheat of Primary Revelation." These words also came from "The Declaration and Address." From these phrases the speakers developed in a very effective way the thought of Campbell concerning Christian union, and the Word of God as the basis of union. During the evening delightful vocal items were contributed by the Doncaster quartette party and Miss Millie Scarce.

FOREIGN MISSION SESSIONS.

On Saturday afternoon the committee's report was introduced by H. A. G. Clark, M.A., B.D. Reference was made to the illness of Bro. Dudley. Bro. and Sister Dudley were detained in Adelaide. Miss Foreman, from India, was welcomed, and gave a brief response.

The evening meeting was enthusiastic and deeply spiritual. Greetings were sent to missionaries on the field and on furlough, and they were commended to God in prayer. Beautiful selections were effectively rendered by members of the Women's Conference Choir. J. E. Thomas gave the address upon the subject, "The Challenge of Calamity." Basing his theme upon the words, "They that were scattered abroad went everywhere preaching the Word," the speaker said that the church never had more difficult days than at the beginning of its history, and yet it triumphed. So in these dark days the hour of our calamity is the hour of God's opportunity. It is also our opportunity. Let us trust God, live out our faith, and venture to preach the Word as the hope of the world. The offering in cash and promises amounted to £133.

CONFERENCE NOTES.

J. E. Webb, as president of conference, led the sessions and conducted the business in a gracious and efficient manner. There was a good spirit prevailing in all the meetings, even when discussion and difference of opinion were evident.

To mark in a special way the 75th annual conference in Victoria, considerable emphasis

was laid by speakers upon various aspects of the restoration plea.

The home mission treasurer, Bro. Mitchell, paid a high tribute to the work of the secretary, Bro. Gale, and also commended Miss Haines for her work in the office.

A letter was read concerning the work of Bro. Young in connection with chaplaincy at Torquay and other camps. His life and work were very highly commended.

The musical items given during conference gave much pleasure. Miss M. E. Pittman acted as accompanist, and was assisted by W. H. McCallum.

Students of the college rendered valuable assistance as ushers and scrutineers and in other ways.

The work of the sisters in preparing and serving meals was much appreciated.

A resolution was passed appreciating the work of the Joint Council of Religious Instruction in State Schools, commending the statement of the Anglican bishops concerning segregation of scholars, and favoring the continuance of the present policy.

A very helpful preachers' session was held on Thursday afternoon, under the presidency of J. E. Webb. A devotional talk upon "The Thoughtfulness of God" was given by J. E. Brooke. A welcome to visitors was expressed by the chairman, and responses were given by G. P. Pittman, W. Graham and E. Waters. H. M. Clipstone was installed as president of the preachers' association. Principal J. D. Northey, B.A., B.D., gave an excellent address upon "The Mind of the Master." Principal Northey brought greetings from the Congregational Union. A number of preachers took tea together at the close of the session, the Lygon-st. sisters very kindly making arrangements for the meal.

On Good Friday afternoon the thoughts of delegates were directed to the cross by the reading of Mark 15: 21-37. The impressive solo "He was Despised" was feelingly rendered by Miss Phyllis Daff. A period of meditation in prayer followed.

Short inspirational addresses were delivered on Friday afternoon by representatives of various phases of our work. K. A. Jones represented the Young People's Department; R. Lyall spoke of the Church Extension work; the Social Service Department was represented by W. T. Atkin; the Christian Union Department by H. Earle, and the Literature Department by T. Hagger. Principal Scambler gave a report on the work of the College of the Bible.

The conference sermon was preached in the King's Theatre on Easter Sunday afternoon by S. R. Baker. The preacher took as his theme, "Saving the World." Based upon John 3: 17, the message was an eloquent and impassioned presentation of the doctrine of the cross. Bro. Price, of Ballarat, contributed a solo, "The Sacred Flame." An offering was taken for the aged and infirm preachers' fund. This amounted to £30/19/10.

OFFICERS AND COMMITTEES.

Following are the conference officers and members of committees for the ensuing year:—

President.—G. L. Murray.

Past President.—Jas. E. Webb.

Vice-president.—J. E. Allan.

Secretary.—W. Gale.

Treasurer.—G. W. Mitchell.

Asst. Secretary.—H. J. Patterson, M.A.

Executive Committee of Conference.—The above officers and one representative of and from each committee in control of a conference department.

Home Missionary Committee.—The officers of conference, as above, together with the following: J. McG. Abercrombie, S. R. Baker, H. M. Clipstone, A. W. Connor, Dr. W. H. Hinrichsen, J. Holloway, Dr. W. A. Kemp, T. R. Morris and R. L. Williams, B.A., B.D.

Foreign Missionary Committee.—J. E. Allan, H. A. G. Clark, M.A., B.D., H. R. Coventry, L. Gole, A. A. Hughes, Dr. E. R. Killmier, S. H. Mudge, D. E. Pittman, J. E. Thomas and Henry Watson, together with four from the Women's Conference.

Advisory Board.—J. McG. Abercrombie, W. H. Clay, A. W. Connor, J. Holloway, Dr. W. A. Kemp, A. R. Main, M.A., D. E. Pittman and J. E. Thomas, together with T. H. Scambler, B.A., Dip. Ed. (Principal of the college), G. L. Murray (conference president) and W. Gale (secretary of conference).

Young People's Committee.—Bible School Section.—F. C. Hunting, F. N. Lee, R. P. Morris, M.C.E., S. Neighbour, R. T. Pittman, B.A., Dip. Ed., and A. W. Stephenson, M.A. Christian Endeavor Section.—G. J. Andrews, A. W. C. Candy, Thos. Hagger, G. Hing, Miss R. Roberts and J. E. Searle.

Social Service Committee.—W. T. Atkin, J. E. Austin, F. P. Chipperfield, W. H. Clay, L. O. Collyer, F. J. Funston, W. G. Graham, S. H. Mudge, Dr. C. C. Sharp and L. E. Snow.

Promotion of Christian Union Committee.—J. McG. Abercrombie, H. A. G. Clark, M.A., B.D., H. Earle, F. C. Hunting, R. P. Morris, M.C.E., T. H. Scambler, B.A., Dip. Ed., L. E. Snow, A. W. Stephenson, M.A., E. L. Williams, M.A., and A. B. Withers.

Literature Committee.—G. J. Andrews, H. C. Bischoff, H. Earle, Thos. Hagger, A. R. Main, M.A., D. E. Pittman, and A. W. Stephenson, M.A.

Council of Churches.—H. C. Bischoff, A. A. Hughes, C. L. Lang, and S. Neighbour.

Nominating Committee.—W. H. Clay, Thos. Hagger, Keith A. Jones, C. L. Lang, F. N. Lee.

RESOLUTIONS.

That it be a recommendation to the executive committee that the conference year close henceforth on Jan. 31.

That the proposed constitution of the Joint Council for Religious Instruction in State Schools be approved by this conference.

In view of the situation existing in inner suburban churches, and the increasing difficulties attending the work there, this conference requests the H.M. Committee and the Y.P. Department to appoint a joint sub-committee, with power to co-opt, to consider the advisability of undertaking immediate responsibility and activity in these districts, especially with a view to putting into operation a seven-day programme for boys and girls.

This conference recommends that a temperance pledge-signing campaign be organised in the Bible schools, C.E. societies and Y.P. clubs during 1940, and that an annual temperance service be arranged to keep in touch with those who sign pledge cards.

That this conference of Churches of Christ in Victoria records its great indebtedness to the generous provision made for broadcasting Sunday School of the Air by the management of 3 DB, Melbourne, and expresses sincere appreciation of their action.

Conference reaffirms its previously declared conviction "that war as a method of international policy is contrary to the spirit, teaching, method and purpose of Jesus Christ."

This conference reaffirms its previously declared attitude towards the conscientious objector to military service, viz., that it "will wholeheartedly support any of its members who as conscientious objectors refuse to prepare for or take part in any war as a combatant"; and directs its special sub-committee "to advise and assist in every way all those members of Churches of Christ who, because of conscientious objection to war or military service would find it impossible to obey the call under any Compulsory Military Service or Conscription Acts." It will also follow with its ministrations those members who answer the call to arms, and will maintain a brotherly interest in their bodily and spiritual welfare.

Having regard to the existing unjust and dis-

turbing conditions and the misery, distress and war resulting therefrom, this conference urges churches associated with the conference to give more definite consideration to the vexed problems associated with finance; wages, unemployment, housing, trade relations and standards of living with a view to making a contribution towards their solution.

Conference urges that the Government continue to resist the pressure to institute a Victorian State lottery, and to take measures to prevent the exploitation of the Victorian people by stopping the passage through mails of tickets and printed matter relating to lotteries. It declares its belief that lotteries constitute an insidious form of gambling which should be resisted to the utmost.

This conference welcomes and approves the statement of the Prime Minister, the Rt. Hon. R. G. Menzies, and to take expression of opinions in relation to the international and national situation will not be interfered with for the duration of the war.

This conference views with concern the statement attributed to the Premier, the Hon. A. A. Dunstan, that he is inclined towards the abolition of the octennial poll on the liquor question, and the proposal to allow the decision as to when a poll shall be taken to rest with the Government. Conference holds that the statutory right of the people to voice their opinion on the important question of liquor control should not be taken from them. Conference holds that the right of the people to voice their opinion on a local option basis should be restored to them.

That conference recommends that the executive give attention to the matter of submitting resolutions to conference, with a view to overcoming, in some cases, the necessity for giving at least six weeks' notice.

That this conference sends greetings to the Annual Meeting of the Churches of Christ in Great Britain and Ireland, and desires to assure them of its deepest sympathy with them in the troublous times through which they are passing, and trusts that the fulness of divine grace may be theirs in all their problems and sufferings, and that their labors in the Lord may not be hindered by these afflictions, but that in spite of them they may be enabled to increase and abound in the work of the Lord.

FAREWELL AT PROSPECT, S.A.

At Prospect, S.A., on March 16, a church social was tendered to Mr. and Mrs. A. Baker and family prior to their departure for Kingsford, N.S.W. Several other functions had been held representing various auxiliaries and presentations made. A splendid gathering assembled. Many eulogistic remarks were made concerning Bro. and Sister Baker's ministry of five years, and their untiring labors, especially with the young people. Bro. R. H. Burns, J.P., was chairman. Sunday school and Y.P.S.C.E. were represented by R. Dunn, J.C.E. and Basketball Club by Sister Miss D. Wood, ladies' guild by Sister Mrs. Fax, P.B.P. and K.S.P. and sporting auxiliaries (cricket and tennis) by C. Sander, the choir by A. Cousins, choirmaster, who also made a presentation to Sister Miss Bennett, as she had recently left the district. The Churches of Christ Preachers' Fraternal was represented by Bro. J. E. Shipway, and Prospect Ministers' Association by Mr. D. Dickson (Methodist). Bro. C. Smith, J.P., represented the church officers. Bro. P. T. J. Roberts, J.P., made a presentation on behalf of the church. A nice presentation to Girlie Baker was made by Sister Mrs. Reg. Bradshaw. Miss J. Purdie made a presentation on behalf of one of the school departments. Mr. and Mrs. Baker replied to the many kind remarks. Musical items were enjoyed. Bro. C. Schwab has kindly consented to take the oversight of the church for the time being. He will commence his labors on April 7.

ACCOMMODATION.

Bexley North.—Vacancies for gentlemen boarders. Christian home, handy to station, comfortable, clean and quiet, tariff moderate. Apply Mrs. Doe, 36 Stott-ave., Bexley North, N.S.W.

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DEATHS.

BROWN (nee Moysey).—On March 24, passed peacefully away at 78 Langhorne-st., Dandenong, Elizabeth Ann (Bessie); widow of the late David Brown and beloved mother of Effie (Mrs. H. Williams) and Wilfred; mother-in-law of Harry and May; and dear grandma of Joan and Dorothy Williams, and Graham, Joyce and Nancy Brown. Aged 74 years. "Until the day dawn, and the shadows flee away."

KING.—On March 8, at Cohuna, Isabella King, loved wife of Charles Livingstone and fond mother of Gladys (Mrs. W. C. Wood), Laura (Mrs. F. H. Williams), Charles David and James A., and loving sister of Elizabeth (Mrs. Salter), David (East Malvern), Charles (Hawthorne), John (Northcote). Aged 64 years. At rest.

MILLAR.—On March 13, at 1 Grenville-st., Hampton, Catherine, widow of the late John Millar, of Horsham, loved mother of Mary Jane (Mrs. A. E. George), Alice, Louisa (Louie), Ethel Ann (Mrs. J. Shanahan), Katey Ellen Victoria (Nellie), John Albert (Bert), Bessie (Mrs. Laurence Waywood) and Leonard James (Len). "Until the day dawns."

IN MEMORIAM.

SCAIFE.—In loving memory of my dear mother, who passed to a higher life on April 1, 1931. God's greatest gift, remembrance.—Inserted by her loving daughter, Olive Winstone, Bentleigh.

THOMPSON.—In loving memory of our sister Mary, late missionary at Harda, India, who passed away on March 27, 1936.—Inserted by her brothers and sisters.

COMING EVENTS.

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MARCH 31 to APRIL 4.—Reservoir church. Special series of gospel meetings. Speakers on following dates will be: April 1st, A. A. Hughes; 2nd, J. E. Thomas; 3rd, K. A. Jones; 4th, T. A. Fitzgerald; 5th, C. Watson; 7th, J. McG. Abercrombie; 9th, T. A. Fitzgerald; 10th, C. L. Lang; 11th, Lyall Williams; 12th, A. A. Hughes; 14th, W. Gale.

APRIL 7.—Burwood Boys' Home Sunday school anniversary, Sunday, April 7, 11 a.m., Surrey Hills Church of Christ; 3 p.m., at the Home, Boundary-rd., Burwood; speaker, Mr. Les. Brooker. 7 p.m., Surrey Hills Church of Christ. All friends are cordially invited.

APRIL 7.—Isolated Members' Field Day at Warragul. Bro. Thos. Hagger, of Gardiner, will be present all day. Subjects: 11 a.m., "Unmovable Disciples"; 2.30 p.m., "The Challenge of Present World Conditions"; 7 p.m., "Through a Man." Basket luncheon in near-by hall. Make this rally for members of the district a great time of fellowship.

APRIL 14 and 21.—North Richmond Bible school anniversary. Special speakers at all services. Special singing by scholars afternoon and evening. All welcome.

BROADCAST SERVICES.

Mayfield, N.S.W., Church of Christ, 11 a.m., March 31, station 2NC. Speaker, Bro. E. C. Hinrichsen.

3 SR's "Open Pulpit" session will be conducted by Mr. A. R. Lloyd and Shepparton church choir at 1.30 p.m. on April 7.

BE SURE TO VISIT THE BIG TENT MISSION AT PRESTON COMMENCING SUNDAY, MARCH 31.

Missioner, Bro. K. A. Macnaughtan, of Qld. Tent situated High-st., opposite Circle Theatre, near Preston Railway Station, and East Preston electric tram. Tram travellers alight corner Pender-st. and Plenty-rd. Services: Sunday 7 p.m., Monday to Friday inclusive 8 p.m. Visitors from sister churches cordially invited.

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Special speaker, Bro. A. W. Connor.

MONDAY, APRIL 1.

5 p.m., TEA; 7.30 p.m., PUBLIC MEETING.

Jubilee Mission commencing April 2 to 14.

Missioner, Bro. J. E. Webb.

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PEACE NEGOTIATIONS NOW

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Wednesday, April 10 - - 8 p.m.

Speakers:—

Hon. E. J. HOLLOWAY, M.H.R.

A. A. HUGHES (Church of Christ).

K. D. RIVETT (Peace Pledge Union).

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R. Raymond.

Methodist Activity.

THE Methodists have been in conference in W.A. during the month. Their activities have had good publicity in the morning press where social and national questions have been featured. I was surprised by the answer given by some debaters in the conference on the question of dry and wet canteens. I thought that for Methodists there was only one answer to this question. However we can all applaud their resolution deploring that the name of charity was besmirched by being associated with lotteries, and pleading that the people of W.A. reinstate charity in its rightful place within their hearts, and pursue charitable deeds prompted by love of God rather than by selfish hope of personal gain at the expense of others.

The Aborigines.

Once again we have had the needs of the natives of our State brought before us in a telling way by Bro. Albany Bell in an address given to a meeting of our men. Few men in our brotherhood have a better understanding of the subject than Bro. Bell. It is equally true to say that few men—if any—are doing more to help the natives over here. There were nearly 100 men present to hear this address, following which a resolution was carried urging that the needs of the natives be brought before the next Federal Conference with a view to opening up work amongst them in this State. The Federal Executive has already given a lot of thought to the matter. I notice that a resolution was before the Methodist Conference seeking increased effort for the evangelisation of the aborigines. It is surely a matter for rejoicing that the Christian community is becoming more alive to the needs of these much neglected people.

Open-air Church Services.

It was my privilege to attend one of the Lord's day evening gospel services conducted by Bro. J. Wiltshire in the open air. The day had been very hot, and the congregation—larger than usual—enjoyed the whole service in comfort. There was nothing lacking in reverence or dignity. The lighting and seating arrangements were excellent, and the choir sang well. In addition to the large congregation seated there were many strangers listening the whole service through from the roadside. Lake-st. church and preacher are to be commended for their enterprise.

Home Mission Secretary.

The H.M. committee in this State is hoping to make satisfactory arrangements for the organising of our home mission work. Owing to the long distances to be covered and the rising prices in petrol, it seems unlikely that we shall be able to carry on as before the war. Bro. Jefferson Gordon, one of our younger men, the son of our North Perth preacher—and himself a preacher much in demand—will attend to the work of home mission secretary, temporarily, following the Easter conference. We expect to be able to announce later the appointment of an organiser.

Federal Conference.

W.A. brethren are beginning to get a little excited over the prospect of our second Federal Conference in this State. The first Federal Conference in this State was in 1926, when such a high standard of efficiency was reached both with regard to organisation and entertainment, that many are asking if we can do it again. Owing to the war conditions are not nearly so favorable. But W.A. is planning for a great conference October 16-24, 1940.

Varia.

Mr. Rhys Francis, for 11 years organist and choirmaster at St. Andrew's Presbyterian church, Perth, died at his home early in March. Mr. A. O. Neville, Commissioner of Native Affairs in W.A., will relinquish official duties on March 21 to begin leave before retirement.

Prayer Corner.

Conducted by G. J. Andrews.

"THY PRAYER IS HEARD!"

IT is said that a housemaid was once found beating hearth-rugs with her master's flute. She appeared to be well content, but he was not. He knew what a flute was really meant for. But what of the urgent need of our making sure that we are using life in accord with the great and goodly purposes of God! Hence the counsel of the apostle: "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer" (1 Tim. 4: 4, 5).

○

CONSECRATED BY PRAYER.

Fra Bartolomeo, the great Italian painter, entered a monastery because he thought that his paints and canvas were stealing his heart from God. But then his fellow-monks urged him to resume his art and do it for the glory of God; and he painted those sublime pictures before which men still stand in mute admiration. But when his fellow-monks urged him to sign his name at the foot of each picture he replied, "No, I have not done it for my own glory, but to show forth Christ to men." So he just wrote on each picture these words: "Pray for the painter, that he may do his work in a better way, and for the picture, that it may more clearly show the Lord. But let the name of the artist be forgotten."—J. W. G. Ward.

○

THE HALLOWING TOUCH.

O God, we bless thee for the challenge and inducement held out to us in Christ Jesus, that we should hear him say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25: 23).

Grant to us, O Lord, we beseech thee, such a hallowing touch that every thing we may ever handle will be made to promote thy glory and accomplish the highest purposes whereunto thou hast sent it.

Purify our hearts that we may see the prophetic vision yet more clearly and help to bring it to pass: "In that day shall there be upon the bells of the horses, holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts" (Zech. 14: 20, 21). Amen.

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Queensland News-letter.

H. G. Payne.

Scraps.

MR. W. H. JACK has been appointed by the Temperance League to succeed the late Mr. A. Toombes, under the title of general secretary. He has been the league's legislative secretary for the past four years, and was formerly a public accountant.

A familiar figure at religious gatherings in Brisbane is Mr. S. Wanmer, of "The Telegraph" reporting staff. He has a sympathetic understanding and wide knowledge of church affairs. Recently he celebrated his 70th birthday, when he was presented by the literary staff of the paper with a book of poems.

Milk and fruit juice bars are very popular in military camps. The Temperance League is supplying £2000 worth of equipment for these bars.

The Norman S. Miller Memorial and Gift Fund realised £1750. Of this, £1000 is invested with the Presbyterian and Methodist Schools' Association to provide bursaries for his children, £500 has been given to Mrs. Miller, and £250 invested to earn money for prizes for essay competitions on Protestant subjects.

The National President of C.E. (Mr. Donald McNicol, of S.A.) will be in Queensland from March 14 to April 2.

Messrs. Trevor Morris and Fred. Levett, of the Mildmay Mission (London) have spent a week in Brisbane, and are to be in the State until March 26. They are accompanied by Mr. Alfred Williams, hon. secretary of World-wide Witness. Despite rainy weather there were encouraging meetings. The primary object of the meetings was to stress personal witness.

Miss E. Chaseling, M.A., B.D., a Queensland and the only woman preacher in the State, is leaving for Melbourne, disappointed that she has not secured a pulpit here. She is a Congregationalist.

Methodist Conference.

The new president is Mr. W. L. Slater. With a view to promoting world-wide Christian fellowship the conference moved in the direction of an exchange of representative ministers or laymen for a period of six to nine months, between Australia, Canada and South Africa, or any other part of the Empire where possible. Methods of promoting fellowship with Christian churches in China, Japan and Australia are to be considered. The address of the retiring president (Mr. F. A. Malcolm) was of a cheerful nature on the whole, but stated that very urgent attention to Sunday school enrolment is necessary.

At the Central Mission the Albert Hall is to be enlarged and remodelled. A new building at a cost of £13,000 is to be built on vacant land facing Ann-st., which will include a church parlor, administrative offices and caretaker's quarters.

Conference resolved to approach other churches to discuss the possibility of forming a united faculty in association with the University of Queensland to investigate the establishment of a Diploma of Theology.

Union.

A detailed plan was presented to the Methodist Conference for intercommunion, exchange of ministerial commissions, and ultimate union of the Methodist, Presbyterian, Congregational and Anglican churches. It is proposed that ministers of these four churches should "be free to take part in a specially devised service, by which an extension of ministerial rights to include members of all four congregations would be bestowed." This would not be mandatory to ministers but permissive. The Nicene creed would be recognised as a general state-

ment of Christian belief by the churches, who would agree to minister the communion "with the elements ordained by Christ and with the use of his words of institution." The plan will not be limited to the churches named, but all churches would be invited to participate.

S.A. Sisters' Auxiliary.

THE monthly meeting was held at Grote-st. on March 7. Mrs. Bartlett presided over the devotional session, her message being "The Cross." Miss Nancy Graham sang a beautiful solo. A large number of sisters attended, 64 being delegates. Collection, £1/9/5.

Mrs. H. Brooker (president) presided over the business session and welcomed Mrs. Dudley (our living link), who afterwards gave a wonderful talk on work in the New Hebrides. A posy and a beautiful basket of fruit were presented to Mrs. Dudley with love from the sisters.

Mrs. Verco (H.M. superintendent) reported that £16/9/4 was collected during January and February, and that she had visited Strathalbyn, Owen and Balaklava churches.

Overseas superintendent reported that £9/0/11 was collected for month of February.

Mrs. Edwards (Mile End) has consented to be proxy delegate for Berri sisters.

Obituary Report.—The following sisters have received the home-call: Mrs. Brumby (Colonel Light Gardens), Mrs. Watling (Nailsworth), Mrs. Moyle (Long Plains), Mrs. Mathews (Maylands). Letters of sympathy were sent to the bereaved.

Mrs. McCallum will be the leader for the devotions at April meeting.

On March 6, at the Botanical Gardens, a most enjoyable afternoon was spent with Mrs. Dudley, many sisters being present.

Treasurer's statement, March 7.—Home missions, cash in hand, £15/13/-; overseas missions, £9/0/11; general fund, cash in hand, £15/18/4; catering fund, balance in hand, £11/11/7.—Mrs. H. R. Charlick, assistant secretary.

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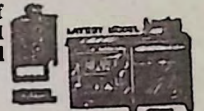
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Further particulars may be had from W. Gale, Home Mission Secretary, T. & G. Bldg., 145 Collins-st., Melbourne, C.1.

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ONE day a gentleman in India went into his
library and took down a book from the
shelves; as he did so, he felt a slight pain in
his finger—like the prick of a pin. He con-
cluded that a pin had been left in the cover
by some thoughtless person. But soon his
finger began to swell, and then his arm, and
then his whole body, and in a few days he
died. It was not a pin among the books, but
a small, deadly serpent. There are many ser-
pents in books nowadays; they nestle in the
foliage of some of the most fascinating litera-
ture; they coil around the flowers whose per-
fumes intoxicate the senses. When the records
of ruined souls are narrated what multitudes
will carry the inscription: "Poisoned by ser-
pents among books."—Captain Reginald Wallis.

THOUGHT FOR THE WEEK.

THERE is no better way to
show our trust in God
than to busy ourselves with
the thing he asks us to do.

—Dr. Maltbie D. Babcock.

IN HIS OWN WAY.

WE hoped for peace; our eyes survey
The blood-red dawn of Freedom's day:
We prayed for love to loose the chain;
'Tis shorn by battle's axe in twain!

A redder sea than Egypt's wave
Is piled and parted for the slave;
A darker cloud moves on in light;
A fiercer fire is guide by night!

The praise, O Lord, is thine alone,
In thy own way thy work is done!
Our poor gifts at thy feet we cast,
To whom be glory, first and last!

—J. G. Whittier.

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