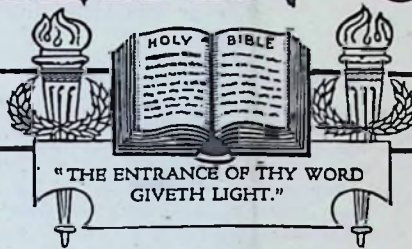


The AUSTRALIAN CHRISTIAN

A Journal Representing

Churches of Christ

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



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

The Love Which Knows No Bounds.

THE grace of God towards sinful man appears chiefly in this: that he so loved the world as to send his only begotten Son that whosoever believeth in him might not perish but have everlasting life. It was love loving the unlovely. The Son of God came "for rebel man to die." "Greater love hath no man than this, that a man lay down his life for his friends." "Scarcely for a righteous man will one die"; but "God commendeth his own love for us in that while we were yet sinners Christ died for us."

The Lord Jesus Christ commanded his disciples to love their enemies and do good to them that despitefully used them. But he did more than tell others to act thus; he himself set the perfect example. Above all things else, the cross of Christ, on which the thoughts of Christians throughout the world are now being centred, speaks of God's love towards all men. Jesus "tasted death for every man." His love transcended all national or social boundaries. There was no man excluded from that love—in the conquered land of Palestine or the conquering Roman Empire, in the palace or the hovel, worker in the temple service or the vilest sinner in the land. Christ loved them all and died for all; for all alike needed an atonement for sin. The cross speaks to us both of the extremity of human need, and of the boundless love of God which made provision for the meeting of that need.

Sometimes we are led to contrast the greatness and universality of Christ's love with the limitations of ours. We may be reading again Christ's hardest command, "Love your enemies," and ask, How *can* we meet this demand? We shall all agree with the words of Dr. Temple: "Of course I can love my friends. Anyone can do that. But my neighbor? Everyone that I have anything to do with—even the members of a despised class or race? Only love of God who loves all will lead me to that."

A minister in Melbourne recently roused a considerable discussion by preaching

on the command of Christ that we love our enemies. He found it a hard saying, but rightly concluded that, despite the difficulty of such a command for a time of war, the true Christian will love all mankind. It was not the preacher's words which caused us surprise, for these simply re-echoed the words of our Lord, but the criticism of it by some people who seemed to think that teaching of this kind was not good at a time when our nation is at war.

A time of world war may not be the easiest in which to think of brotherhood and universal love, but it is the time above all others when we need the lessons of the cross of Christ. If we are really followers of Jesus Christ, then we cannot keep his commandment of love with exemptions of our own making, whether of individuals who may have been mean and nasty to us, or of nations with which our country is at war. God makes no exceptions. Christ in example and command indicates no exemptions. He shed his blood for the members of the Sanhedrin who voted for his death, for Pilate who for self-interest violated his conscience and delivered him to be crucified,

for the soldier who nailed him to the cross, as for John the beloved disciple—more, he "tasted death for every man," and on him was laid the iniquity of us all.

Let us foregather at the cross and hear the Son of God pray for his enemies, "Father, forgive them, they know not what they do." Let us consider his tender love for his mother, and for that dying malefactor whose soul he plucked as a brand from the burning. Above all, let us remember that he the sinless One was there on the accursed tree as our Representative, bearing the load of the world's sin, dying that we might live, shedding his life's blood that men in every land and in every age might have the offer of free salvation, that the day of human brotherhood might come and that all might know of the heavenly Father's love.

Standing at the cross, surely we shall feel the constraint of his love. We shall love because he first loved us. Our sympathy will go out to all for whom he died. To all we shall seek to convey the story of his love. We shall be resolved, by his grace, to bless those who curse us and to pray for those who despitefully use us.

PRINCIPAL CONTENTS.

	Page.
The Love which Knows No Bounds	161
Sub-leaders	162
Entrusted with the Gospel	163
The Face of Jesus Christ	161
How Science is Endorsing the Bible	164
Atonement Difficulties	165
Home Circle and Family Altar	166
Our Young People	167
Here and There	168
News of the Churches	169
Foreign Missions	170
Obituary	171
Prayer Corner	175

VOLUME XLIII., No. 11.

WEDNESDAY, MARCH 13, 1940.

Can We Love Them?

JESUS expects us not merely to be hospitable to those who are kind to us, but to be hospitable to those whom we have every reason to dislike. We Scots have a national toast, "Here's to a' you fowk, and a' puir fowk, and a' the fowk who hae been guid tae your fowk," and so on. My word! It is fine; but it is not big enough yet. It is not enough to be good to the folk who are good to you. Jesus wants us to be good to the folk who are ill to us, to bless them that curse us, and to pray for them that despitefully use us and persecute us. Now that is a nice thing to ask of anybody. Can you do it? Can I do it? I know as well as any person here what it feels like to be

cursed, and to have your good name traduced. I know how we think, "I'll see to it that that man suffers, even as he has made me suffer." I know how the thing goes on. I have known what it is when a dirty trick has been played on me, to brood over it and to plan how I can get even with the man. I will make him pay! When I put my head down on the pillow I turn the thing over and over in my mind; I toss on one side and then on the other as I brood on the matter. That is a nice way of getting sweet sleep, isn't it? That is a nice way of preparing for awakening to a new day as a man whose trust is in God! No, no! That is the way to fill your heart with a nest of vipers which gnaw at you until peace is impossible. If you do get in your blow, what happens? His blow is to be expected in return. So it may go on, ding-dong, ding-dong, and your peace of mind is gone, and your whole outlook in life is poisoned, until you wake up to see that Christ, with these seemingly impossible demands and instructions, has got right down to the commonsense of the thing: that the right way is to bless them that curse you and pray for them that persecute you. And yet I can't do it. I can't. Do you know that is why God sent his own Son to this earth—to do it? He did it, so that I can not only have the example before me of One who could do it, but One who is ready to do it in and for me. So I pray that God may bless unto us this wandering meditation. Pass it on! Show a clear, steady, warm light, not in your own strength, but in the strength of him who is the Light of the world.—A. Boyd Scott.

Conscientious Objectors.

AT the Methodist Conference in Melbourne last week a motion was presented that the Federal Government be asked to amend the law to bring it into line with British law, under which a conscientious objector could obtain exemption not only from military service but even from compulsory service under civil authority. Some discussion took place, and divergent views were expressed. Later the president of the conference ruled that the motion was out of order on the ground (as the newspapers state) that it was a Federal and not a State matter. The conference resolved that the social service departments in the various States be asked to confer on the matter and report to the General Conference of the Methodist Church in Australia. It was also resolved to draw the attention of the government to the following expression of the Methodist view as stated at the 12th General Conference held in Adelaide in 1938:

"That should the occasion arise the State is justly entitled to require of all its citizens that they render assistance in the defence of

its integrity and life; that from those to whom much has been given, much should be required and therefore, the poor man should not be required to give, if necessary, his life while the rich man withholds his wealth. If defence by force of arms unhappily becomes necessary, every form of service should be drawn upon, and 'property' should not be more sacrosanct than living men.

"That as an increasing number of citizens conscientiously believe that evil should not be opposed or attacked by force of arms, holding to the final ideal of the mind of Christ, and that they therefore ought not, under any circumstances whatever, handle lethal weapons, even against an aggressor, they should not be called upon for military service, but, compatible with their conscience, they should be required, in time of war, to assist in defence in ways that would save life and minimise suffering."

Our own conferences have urged that the consciences of men be respected.

Prime Minister's Statement.

A DEPUTATION last week waited upon the Prime Minister (Mr. Menzies) and asked that the provisions of the Defence Act relating to conscientious objectors be amended to bring them into line with those of the British Defence Act, and further, that, pending such amendment, the provisions of the present legislation be administered with the greatest possible moderation. The Prime Minister in his reply is said to have agreed that the greatest test of liberty in a community was its treatment of minorities, but this problem was extraordinarily complex—almost metaphysical. A man had to ask himself how far his conscience would allow him to act in a certain way, but how far the State could recognise and allow his decisions was another matter. He and his colleagues might have difficulty in deciding what line should be drawn. But Mr. Menzies promised to take the requests to the Cabinet.

At this deputation Professor Calvert Barber referred to the percentage of those applying for exemption in England, and of those being exempted, as being very small. We noted in Saturday's newspapers that it was stated in the House of Commons last week that 21,349 men had claimed registration as conscientious objectors under the provisions of the National Service Acts. To February 24 8335 cases had been heard by tribunals, and 1078 men had been registered as objectors unconditionally, 3758 on condition that they undertook civil work, 2040 were placed on non-combatant duties, and 1479 were removed from the register.

Accurate Statistics.

THE following appeal is quoted from our New Zealand Bible Schools' Bulletin; but the secretary's office in any State sends forth such an appeal annually:

"The Committee is sending out during this

month a new circular-questionnaire for the purpose of securing accurate and detailed statistics for the Conference Year Book. We appeal to school secretaries (and superintendents) to make this enquiry a matter of urgency."

It is amazing that almost frenzied appeals need to be made to some church and auxiliary secretaries to do what any conscientious official should be glad to do. But in spite of repeated entreaties, many persist in neglect. Read the forthcoming conference reports, and see if the church to which you belong has reported.

A Soul.

GIVE me the man-soul, God-pure, brave,
A serene,
To meet these days;
Ready to walk, head high, with firm sure tread,
The year's strange ways.
Rich in self-giving, pouring life's love into
each hour.
Help me to sing and fight, not weep and cower,
When blows fall fast;
Patient to bear, strong to endure—thy son,
True to the last.
Let me live grandly, seek the things that last,
Press towards Love's goal.
Win jewels, fame! Nay, better, when earth's
past,
Stand a crowned soul!
So be my helper, Father—comfort me
With staff and rod,
Till I shall give thee back my life, well lived
For man and God! Amen.
—"British Weekly."

One Hundred Years Ago.

COLONEL B. has one of the best farms on the Illinois River. About one hundred acres of it are now covered with waving corn. When it first came up in the spring, the crows seemed intent on its entire destruction. When one was killed it seemed as though a dozen came to its funeral. And though the sharp crack of the rifle often drove them away, they always returned with its echo.

The colonel at length sent to the druggist for a gallon of alcohol, in which he soaked a few quarts of corn, and scattered it over his field. The black legs came and partook with their usual relish, and as usual they were soon pretty well corned; and such a cooing and cackling—such a struttering and staggering! The scene was like—but I will make no invidious comparison; yet it was very much like—

The colonel saved his corn. As soon as they became sober they set their faces steadfastly against alcohol. Not another kernel would they touch in his field lest it should contain the accursed thing, while they went and pulled up the corn of his neighbors. To return like a dog to his vomit, like a washed sow to its mire, like—not they. They have too much respect for their character, black as they are, again to be found drunk.—"Christian Messenger," 1840.

Entrusted With the Gospel.

• Thomas Hagger.

IT is a wonderful thing to be trusted. How very careful then we should be to be worthy of any trust placed in us. If the one who trusts be divine, and the thing entrusted be precious then faithfulness to the trust should be even more thorough, if such be possible.

We have been entrusted, not by men, but by God, with the Gospel. In 2 Corinthians 4: 7 we have that Gospel referred to as—"this treasure." What a precious trust! How faithful we should be to it. No failure could be greater than the failure to be true to such a trust. No wonder Paul in writing to Timothy, as translated by Moffatt, says: "O Timotheus, keep the securities of the faith intact: avoid the profane jargon and contradictions of what is falsely called knowledge."

One day we shall be called before the Lord to give an account to him of our conduct in this matter. May we be able to stand the test of that day!

May I suggest that there are four things that we should do with that gospel in order that we may be true to the trust our Master has placed in us?

Believe It.

This is the first essential. If we fail to believe it we shall not be able to preach it effectively, and so shall fail in the mission on which Christ has sent us. Only when men believe it with all their hearts can they preach it with that passion and power that will make it irresistible. It is related that one day David Hume was met by a friend hurrying along one of the streets of London. The friend asked, "Where are you going?" The reply was, "I am going to hear George Whitefield preach!" The friend said, "Surely you do not believe what Whitefield is preaching, do you?" "No," replied Hume, "but he does." And so Whitefield's passionate preaching was irresistible to a point even with Hume.

Believe it, I say, for it is not a romance, it is not a fairy tale; it is truth. And truth should be believed. When we are asked to believe we are not asked to be credulous; evidence has been given upon which to base our faith.

Appropriate It.

Make it ours! That is what Paul did, and so he was able to speak of it as "my Gospel!" Making it ours, appropriating it, will mean that we are to get a first-hand experimental knowledge of it and its divine author. It was good to have heard the Gospel, and good to have accepted its offer. Thank God for the men who brought it to us!

But such a second-hand knowledge and experience is not sufficient. We need to

be in contact with the Lord ourselves. We need to be able to tell from our own experience what the Lord has done for us, and is doing. That has been called "the fifth Gospel!"

To be true to our trust we must make the Christ of Jerusalem and Calvary the Christ of Melbourne, the Christ who saved the three thousand on the day of Pentecost the Christ who saved us, the Christ of history the Christ of experience.

A solicitor in Johannesburg was on his way to his office one morning when he passed a man standing on the footpath reading a letter. He looked very despondent. An impulse, doubtless from God, came to the solicitor to speak to the man, but he ignored it and passed on. However, as the impulse continued, he turned back and said to the man, "Nothing but prayer can save you." The man looked surprised and said, "I am really in great trouble." The solicitor then took him to his office, and told him his own story of being rescued from despair through the power of the Lord Jesus, and had been given victory and joy in its place. That was the gospel of experience. When the man left that office he was a new man.

Have we so appropriated the Gospel that has been entrusted to us that we can call it "ours," and can tell what the Lord has done for us?

Live It.

The Gospel changes men, and sets them out on a new way of life. That new life calls for absolute surrender to God; it demands that we take the teaching of Jesus seriously; it urges that while living in the world we should not be of it; it pleads for complete self-less-ness. One living the Gospel will not be looking to have things done for him, but he will devote himself to the service of the Lord in thorough self-forgetfulness. He will not be daunted by the difficulties that may confront him. He will not only be looking for others to live up to the standard, but will live up to it himself.

Men, we cannot be true to the trust placed in us, we cannot be faithful as stewards if we fail to live holy, self-forgetting lives. There is no easy path for the preacher of the Gospel, if he is to be true.

Tell It.

It is not for us alone, but for all. It must be told to the respectable suburbanite, and to the slum dweller. A preacher in Greenock named Grant was walking one Saturday afternoon with a friend through one of the poorer streets where there was poverty, and dirt, and smells. The friend said, "Fancy, Grant, speaking about God

down here." "Grant replied, "It is because we do not speak of God down here that we have these things to break our hearts." To withdraw from the crowded areas, or to refuse to tell the story in the slums is to fail God who has trusted us, and to fail our fellow-men.

The message is also for the dweller in our country towns, and for the men right back in the bush. To refuse to go there because we are not likely to have audiences of fifty or more is again to fail the God who has trusted us.

To wait for a motor car in which to travel, or for a chapel in which to preach is to miss the whole idea of evangelising. Archibald McLean in one of his addresses reminded us that the apostles evangelised the Roman Empire without a choir, without a pipe organ, and even without a church building.

We should tell the Gospel to the individual, in the open air, in the farmhouse or barn, in the bushman's hut or tent. We should tell it on the Lord's day, and on every day. If we restrict the telling to a service on Lord's day evening we shall fail in the trust that has been placed in us. The late J. A. Hamill was passing through Berwick, and had to go into a bootmaker's shop to get his boot mended. While the work was being done he told the story to the bootmaker and his wife with the result that they obeyed the Gospel, and the church at Berwick which has now witnessed for Christ for seventy years in that town, was brought into existence. The late G. H. Browne went into the Mallee in the year 1892 and preached. There was no church building in which he could minister, but he told the story wherever he could get a hearing, and as a result very many accepted Christ.

Only by becoming enthusiastic about telling the Gospel, and going everywhere with the Word can we stop the advance of the new paganism in the world, and save the people.

Just after the French Revolution the Sultan of Turkey was in Paris. He there saw a broken statue of the Christ standing outside a damaged cathedral, and he sneeringly said, "Sire, your day is past." Some years after Thomas Carlyle was in Paris, and passing by the same statue, now restored, he looked at it, raised his hat and said, "Sire, your day is to come." Carlyle was right. The best days of Jesus are yet to be; but the coming of those days will be hastened or hindered according to whether we are faithful or faithless to the great trust that has been placed in us. O, God, help us to be faithful that we each, like Paul, at the close of life, may be able to say: "I have gone through the contest; I have run the race; I have guarded the faith." Amen!

The friend of God will yearn after lonely men everywhere; he will be the friend of publicans and sinners.—Dr. J. H. Jowett.

The Face of Jesus Christ.

3. — An Outraged Face.

A. M. Ludbrook.

WE have seen the face of Jesus as a sad one—he was “a man of sorrows and acquainted with grief.” We have seen it also as a determined one—“steadfastly set to go to Jerusalem,” his features expressive of a fixed and holy purpose, his “battle face.” Now we are to view his countenance bearing the wounds received in the conflict in that city. Five inspired artists offered us glimpses of the outraged face of Jesus Christ—Isaiah the evangelical prophet, and the four gospel writers. These pictures are not mere duplicates, they present in turn fresh touches of interest—alas, fresh features of insult!

As Isaiah Portrayed It.

First, then, let us glance at the likeness of “Jehovah’s servant” painted by the artist-prophet. “His visage was so marred more than any man” (Isa. 52: 14). This immediately precedes, and forms a brief general introduction to, that wonderful 53rd chapter, so certainly descriptive prophetically of the Messiah. (I remember Professor I. (Isaiah!) B. Grubbs, at the Bible College, Lexington, telling us that Voltaire said, if he could be convinced that it was written prior to the N.T. he would have to accept the Gospel). Earlier, in chapter 50, we have surely a glimpse of the Christ to be—“I gave my back to the smiters”—a forecast of the scourging, “and my cheeks to them that plucked off the hair.” The latter clause evidently refers to the beard, to pluck off the hair of which is to offer almost the greatest insult possible to an oriental. This outrage, however, our Saviour endured.

Note also the voluntary character of Messiah’s suffering as implied by the words “I gave.” Said Jesus to Peter in Gethsemane: “Thinketh thou I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled that thus it must be?” He gave! Yes reader, he could have saved himself, but would not, that he might save you and me. “He was wounded for our transgressions, he was bruised for our iniquities.”

“O sacred Head, what glory—
What bliss—till now was thine,
Yet, though despised and gory,
I’d joy to call thee mine.
Thy grief and thy compassion
Were all for sinners’ gain,
Mine, mine was the transgression,
But thine the deadly pain.”

Matthew’s Picture.

Now let us glance for a moment at Matthew’s picture. “Then did they spit in his face and buffeted him” (26: 27). To spit in the presence of a person was deemed insulting, but to spit upon his face was the very acme of outrage. Yet Jesus, innocent of any wrong, endured it. And it was repeated. The first occasion was after his condemnation by the Sanhedrin, the second was after that by Pilate. Matt. 27: 30—“And they spit upon him, and took the reed and smote him on the head.” Oh what love, that he should voluntarily stoop to such humiliation that he might life us up to fellowship with God!

As Painted by Mark.

Turn now to Mark’s portraiture. And they clothed him with purple, and platted a crown of thorns and put it about his head” (15: 17).

It is said there are eighteen Hebrew words in Scripture referring to as many different kinds of prickly plants. When in Palestine they showed me some terrible looking thorns that grew there. If those the soldiers wove into a wreath were like them, as they may well have been, oh! the cruel wounds those sharp, curved spines would inflict, especially when (as we read on)—“they took a reed and smote him on the head.” He suffered thus for us, that for us there might be a crown of life.

“Oh! Thou wast crowned with thorns that I might wear
A crown of glory fair;
Exceeding sorrowful, that I might be
Exceeding glad in thee;
Rejected and despised, that I might stand
Accepted and complete at thy right hand.”

Luke’s Added Strokes.

Another artist-evangelist, Luke, gives a few other touches (22: 63, 64). “And the men that held Jesus mocked him and smote him; and when they had blindfolded him, they struck him on the face, and asked him, saying, ‘Prophecy, who is it that smote thee?’ We need not—we feel that we cannot—dwell on these shameful details of our Saviour’s suffering. When we, perforce, have been temporarily in the company of the scoffer and blasphemer, it has given us pain of spirit, sinners though we be. What must it have been for the sinless Son

of God thus to be made the object of wicked sport and vile insult!

John’s Portraiture.

Finally let us turn to John’s portrait (19: 1-3). “Then Pilate therefore took Jesus and scourged him. And the soldiers platted a crown of thorns and put it on his head; and they put on him a purple robe and said, ‘Hail, king of the Jews!’ and they smote him with their hands.” What a picture of royalty despised! What a contrast to the recurrent scenes in Westminster Abbey—and this, though they knew it not, the royalty of heaven! History tells of a king being taken by his enemies to a ditch and having his face washed with dirty water; and then being seated on an anthill, and told that that was his throne. But think of the Son of the Highest having for mock adoration the jestings of brutal tongues, and for homage the blows of filthy hands! And let each of us realise—

“Bearing shame and scoffing rude
In my place condemned he stood.”

Our Reaction to It.

Looking intently upon the outraged face of Jesus Christ, shall we not be moved to love him more and serve him better? Paul tells the Galatians that he “bore in his body the marks of the Lord Jesus.” No doubt the reference is primarily to the physical disabilities that had been inflicted upon him, but methinks there is also allusion to the sufferings of Christ, with which the apostle had thus entered into “fellowship.” Reader! have you and I to any worthy extent entered into that same fellowship? How much have we done, endured, sacrificed for him? If our Lord was “made perfect,” as the Captain of our salvation, “through suffering,” should not his saved ones, in their measure, “follow in his train?”

How Science Is Endorsing the Bible.

ARCHAEOLOGY is the science which finds and studies the ruins of ancient civilisations. There are abundance of such ruins in Bible lands; and all tend to confirm, and to increase, our knowledge of the Bible.

The excavations of the Bible cities of Jericho and Lachish supply two outstanding examples. Their evidence is significant, and it may be briefly summarised as follows:

The pottery fragments and scarabs found at Jericho supplied a date of 1400 B.C. for its destruction by Joshua. That discovery straightened out the whole chronology of the Old Testament from Abraham onwards and made it consistent with itself, and with contemporary history.

Beside this, the excavations at Jericho confirm and endorse the narrative of its capture as set out in the Book of Joshua, chapters 2 to 6. Thus Professor Garstang found huge brick walls surrounding the city fallen flat outwards in consequence of the action of an earthquake. He also found that these walls, at about the very place on which Rahab’s house must have stood (chap. 2: 15, 16) had not fallen with the rest. They had been held up by a tower which there stood between them.

He also found that the city had been most thoroughly burned (chap. 6: 24), but not plundered. For there were remains of food-stuffs—wheat, barley, lentils, dates and onions—which Joshua’s fire had scorched, and so preserved for more than three thousand three hundred years. Specimens are now in my cabinets at home—mute witnesses to the truth of the book of Joshua. There is also a piece of burnt rope which came from the ruins of what was probably Rahab’s house.

Thus the excavations of Jericho confirm

the Book of Joshua in minute details, and corroborate the passages which lead us to believe that the book was written in Rahab’s lifetime, probably before 1350 B.C.

How could this book of the Old Testament have been committed to writing at such an early date? Scholars have assumed that the Israelites were illiterate, and that their records were handed down for many centuries by word of mouth.

Now this is where the excavations at Lachish, the other Bible city, help us. They have disproved the assumption that the Israelites were illiterate. They have brought to light the fact that these people used one or more alphabetical scripts, which they brought from that very Peninsula of Sinai where Mosaic legislation was instituted. Specimens of one of the scripts, the Sinai Hebrew—written within a century of the death of Moses—have been found in the Lachish tombs.

Ink writing on pieces of pottery has also been discovered in the ruins of the city. This writing, also alphabetical, is in what is known as the Phœnician-Hebrew script. This script was obviously invented for writing on papyrus. The Egyptians had used such materials for more than a thousand years before the time of Moses.

So the ancient Israelites, when they crossed the Jordan to conquer Canaan, appear to have brought with them those alphabetical scripts from which our own system of writing is descended. So far from being illiterate, it is now evident that they possessed, in the alphabet, an instrument for literary expression superior to those of all other ancient civilisations.—Sir Charles Marston, F.S.A., in “The Christian” (London).

Atonement Difficulties.

"Wayfarer."

WE remember the night he was baptised. He taught for a while in Bible school, and helped in the church services. One felt quite sure he was enjoying a definite Christian experience, and it was heartening to see its development. He was keen mentally, and often asked questions that called for careful answers. Then things began to drag a bit, church attendance became irregular, some resignations; after a few final spasmodic efforts to keep in the ranks, he quit altogether. All of this took about three years. Yet he still remained the honest-to-goodness, loveable fellow he always was.

"And what's the matter with you?" was our friendly greeting some time after. "Well," he said, "I just couldn't keep it up, and I didn't want to be deceitful." "The church ideals were too high," we suggested. Then he almost got mad. As best we remember this was his trouble, he was refreshingly honest and sincere, decidedly frank, and certainly no mental coward. Nearer to the kingdom than he knew perhaps, that is if an intellectual difficulty would ever put a man outside.

"It's this question of Jesus dying on the cross for a man, that's what bothers me. He died on a cross all right, like many others have done; the Bible says he died for us, and thousands of men have done the same thing. I think he died for some principle he believed in, and of course that was a good example, but just how his death can bring about forgiveness of my sins—well, although I've tried hard, I can't understand it. Every Sunday at communion I was told that this was the reason we came to the table. If I couldn't understand how his death helps God to forgive me, then why should I pretend that I did. Mind, I think this would be a better and happier place if we lived like Christ, and I'm trying to do that. God loves me all right, *I've no doubt about that*, but I don't understand how Christ's death would help God to love me any more, or to make him more willing to forgive my sins."

No doubt a number of good theologians are willing, ready, and capable of demolishing such sacrilegious unorthodoxy, but they will also remember his trouble was vitally real to him, and it demanded more effort for him to keep out of the church than to stay in it.

Five feet of a library shelf nearly is set apart for books on the atonement. The diversity of opinion of many great minds should make us lesser lights brotherly tolerant.

Very frankly we believe there are many in the church, and certainly a great number out of it, who find the cross "foolishness" and a stumbling block." A useless religious pride keeps many of the former from disclosing their difficulties, while the latter class regards religion as a mystical, intangible kind of thing; and if the "doctors can't agree, what chance has the patient?" Really every man finally is his own theologian, and must take that view that he can best understand, and that will help him most. Some ideas given to our friend may possibly help others.

Can't we best understand Calvary by first taking an honest look at ourselves. If we are not one eyed we must recognise our own dire hopeless and helpless condition. It is not our first concern to know how Christ saves, but rather to sense the overwhelming defeat that dogs us every step of the way. And what do we see when we look within? Sin that gives us such a smug complacency that we mistake respectability for religion. Sin that weakens, spoils, frustrates, deceives, all dressed up but

rotten at the core. Sin that defeats until victory is a meaningless word. Sin that makes us murder and commit adultery in our heart. Sin that is pride, and fear, and cowardice. Sin that makes us wound to death with cruel words. Sin that makes us hideously selfish. Let's lift the lid off and see this vicious, cursed thing within that keeps us from being the man we can, and should be. Any man with a trace of honesty will look at himself, not to see the man his friends think him to be, but one that he and his Maker alone know, and he must conclude that above all things the heart is "desperately wicked." Our desperate need cries out to tell us that something must be done or sin will destroy and damn us here and hereafter.

And what is to be done about it? Is there no way out? Are we born to defeat? Look over the list of popular antidotes—environment, education, physique, culture, heredity, psychology, mental therapeutics, sickness or health, poverty or wealth; can any, or all of these things give a man the victory—well, have they?

Humanly speaking, no one, or no thing, or no set of circumstances can save us from the sin that finally condemns and destroys. "How shall we escape?" Every avenue leads to a dead end. With this knowledge of our poor weak defeated selves, and with fearful hearts, then let us look again at Christ on a cross. "A broken spirit and a contrite heart thou wilt not despise."

Can we yet understand the atonement? Not fully perhaps, but somehow we don't want to argue and question when we view it from the depths of our helpless distress. Our need clears up things. "Helpless, look to thee for grace, foul, I to the fountain fly, wash me, Saviour, or I die." And so our friend finally found it so. Thank God. Let's say it together again, "Wash me, Saviour, or I die." Things do seem to be clearer.

Queensland Notes.

Executive.

OUR president, Bro. C. R. Burdeu, visited Ipswich on Feb. 25, where he was the guest-preacher for Fellowship tea. Owing to floods he was unable to journey to Nanango and Kingaroy on March 3, but on March 10 he will visit Maryborough and Gympie.

Our guest-preacher for the Easter Conference, Bro. R. L. Arnold, will preach the conference sermon on Sunday, March 24. This session is to be broadcast by the courtesy of the Australian Broadcasting Commission.

Miss Cameron, missionary on furlough, has had to curtail and revise her itinerary owing to heavy rains making it impossible to visit some districts. Miss Cameron will speak on Thursday and Friday nights at conference.

Church office is now at Ann-st. church, 430 Ann-st., Brisbane.

The publicity committee is distributing 29,000 tracts free throughout the Queensland churches. The efforts of the committee in increasing the circulation of the "Echo," and sending it free of cost into every church of Christ home in the State, is greatly assisting the isolation committee who are now in contact with over 500 isolated members. Every effort is being made to find all isolated members and to keep in constant touch with them.

Statistical returns prepared for conference show an increase in both church membership and Bible schools.

Home Missions.

Encouraging reports come from Mackay, where Bro. Stirling is conducting a special revival campaign. He will continue till Easter. Shortly after Easter efforts are to be made to revive the work in Townsville. Bro. Stirling is to spend several months in the district.

The generous gift of £95 to the committee by Bro. H. W. Winter was greatly appreciated.

In Chinchilla district, where Bro. Dallinger recently commenced his ministry, plans are being made to commence regular meetings at Tara, Drillham and Columboola. Prospects for a big forward move are bright in the whole area. The faithful witness of many families through years of isolation are now bearing fruit.

At the preachers' camp, to be held the week following conference, future plans for the whole State are to be discussed, when plans will be formulated for a Restoration Month to commemorate the beginning of the Restoration Movement in Queensland.—J.O.M.

Our Book Table.

"HOW CHRIST BORE THE SIN OF THE WORLD."

BOOKS on the life and death of our Lord Jesus Christ abound. The increasing number attests the interest and importance of the life of lives and of the death on Calvary. When written by believers in the divine Word, books on the atonement are of value. No one can give us a full or final statement of how the death of Christ avails for the removal of sin and its consequences. Theories of the atonement exist in great number; we are saved by none of them, but of our Lord who gave his life as a ransom for many. We can all accept the fact, even if we doubt the adequacy of any human explanation of it. From the different books published we may gain some helpful thoughts. Messrs. Marshall, Morgan Scott Ltd. have issued a volume entitled "How Christ Bore the Sin of the World." The author (Mr. W. W. Lucas, M.A., LL.M.) seeks to show that "the whole of the sin of the world fell upon Christ from the foundation of the world—in his conflict with the forces of evil in the spirit world—and in all his relationships with human life." He also endeavors to tell "how Christ bore the actual penalty for sin, how the suffering for sin fell upon the three persons of the holy Trinity, and how Christ, by bearing sin, won redemption, and by his righteousness provided the divine life for mankind." It is a big theme. The price of the book, which may be ordered through the Austral Co. or obtained from booksellers generally, is 8/6, posted.

WHAT IS THE GOSPEL?

THE Australian Student Christian Movement has issued a little book (price 9d.) entitled "What is the Gospel?" prepared by Mr. Norman Lade, vice-principal of Wesley College, Adelaide, with the co-operation of the A.S.C.M. Executive. The book was prepared as a study book primarily for the S.C.M.'s annual conference held in January, 1940, but is issued so that it may be useful for more extended study in the universities and elsewhere throughout the year. There are five studies on The Context of the Gospel, The Gospel in Current Thought Forms, The Adequacy of the Gospel, and two studies on Living by the Gospel. Many questions provocative of thought and discussion are provided.

The Home Circle.

Conducted by J. C. F. Pittman.

TO BE WITH GOD.

HOW beautiful to be with God.
When earth is fading like a dream,
And this mist-encircled shore
We launch upon the unknown steam!
No doubt, no fear, no anxious care,
But, comforted by staff and rod,
In the faith-brightened hour of death
How beautiful to be with God.

How sweet to lay the burden by,
The task inwrought with toil and prayer,
Assured that he who calls will send
One better still the yoke to bear.
What peace when we have done our best.
To leave the pilgrim path long trod,
And in yon fields of asphodel,
Snow-white, be evermore with God.

Beyond the partings and the pains,
Beyond the sighing and the tears,
Oh, beautiful to be with God
Through all the endless, blessed years;
To see his face, to hear his voice,
To know him better day by day,
And love him as the flow'rs love light,
And serve him as immortals may.

Then let it fade, this dream of earth,
When I have done my life-work here,
Or long or short, as seemeth best—
What matters, so God will appear?
I will not fear to launch my bark
Upon the darkly rolling flood;
'Tis but to pierce the mist—and then
How beautiful to be with God!

—Selected.

A CHRISTIAN GENTLEMAN OF THE OLD SCHOOL.

ONE man is not his whole epoch, and sometimes not entirely of his epoch. True disciples of Christ are in the world, but not of the world. They have managed to escape the corruption that is in the world through materialism and to grow up in the likeness of Jesus Christ.

Such a character seems to have been Captain Robert Dollar of the famous steamship line that bears his name, who lived to the good old age of 88. Captain Dollar was a staunch prohibitionist and a Christian of deed and devotion. He placed a Bible in every room of the big fleet of Dollar Line passenger steamers, and among these were Chinese Bibles to meet the needs of Chinese passengers.

In the "Bible Society Record" he gave an interesting bit of autobiography which helps to account for his life and character. He wrote:

"For the past 60 years every morning before breakfast, I have read part of a chapter in the Old and New Testaments. By commencing the day with the reading of my Bible I find it gives me much valuable information and inspiration which is past my power to express. The older I become—and I am past my 87th year—the more benefit do I derive from this habit of reading from chapters of the Bible each morning, not alone from a spiritual standpoint but from a commercial one as well, as I find it of great help in my business. It has meant guidance and help in my efforts to make success in this world. As we advance, as we accomplish more and more in the realm of science and its contributing factors, the more do we depend on the living Word of God, whether we realise it or not."

THE NOVEL AND THE ROSE.

A MOTHER and daughter walked along a country road. The daughter carried a volume in her hand. It was a modern novel. Its pages were large and closely written. Their number ran into hundreds.

A great moral, a great truth, was contained therein. The daughter spoke of the truth conveyed by the famous writer through the medium of its pages, but the mother did not approve of this method of teaching even truth. It was not that she doubted truth was there. She knew the teaching of the book was not evil. The book was a story of erring human nature. It was realistic. It portrayed the temptations, the sins, and the vices of some of God's people. The daughter said she read only for the great truth it contained. Her energy was unflagging.

As they walked they passed a barnyard. Cattle walked deep in mud and filth. The air was filled with sickening odors.

The mother picked a rose growing by the wayside. She held it toward her daughter. "Is it not beautiful?" she asked.

"It is perfect," answered the daughter.

The mother cast the rose into the mud and filth of the barnyard, and bade her daughter go and pick it up.

The daughter instead lifted up her dainty skirts and walked away. She preferred clean shoes to the rose.

"It is yet a perfect rose," remarked the mother.

"But I must wade through filth for it."

"It is still fragrant."

"True! But not fragrant enough to kill the odor of the barnyard that will cling to me."

The mother said no more, but walked on. The daughter followed. The mother glanced back. The book, in pieces, was flung into the mire.—Jean K. Baird.

THE NEEDY RICH.

FEW men can be trusted to be wealthy and good. Once when George Whitfield was preaching, the old clerk in the desk below, in giving out the notices, said, "The prayers of this congregation are earnestly requested on behalf of a young man who has just fallen heir to a large fortune." No man needs praying for so much as the rich man, for he is always in the gravest possible danger. Goodness before gold, wisdom before wealth—that must be the guiding motto of all noble lives.—Selected.

THE ONLY TIME.

"Do you mean to say," said the soulful young woman, "that you have never yet met the woman whose presence and touch thrilled your whole being in an utterly indescribable manner?"

"Only once," said the weary young man. "It was when I was in the hands of a woman dentist."

HIS EXPLANATION.

"Fred, dear, why are some women called Amazons?"

"Well, my dear, 'you remember the River Amazon has the largest mouth—'

But she went out and slammed the door before he could say any more.

The Family Altar.

J.C.F.P.

Topic—CHRIST'S RESURRECTION— A PLEDGE OF OUR OWN.

Monday, March 18.

I AM the resurrection and the life.—John 11: 25.
This was a stupendous claim, which, if substantiated, would revolutionise all men's preconceived theories; for whilst the doctrine of a resurrection was commonly held, never before had it been claimed that the power to effect it was vested in a person. Jesus alone can say, "I am the resurrection and the life."
Reading—John 11: 18-44.

Tuesday, March 19.

Now hath Christ been raised from the dead, the firstfruits of them that sleep.—1 Cor. 15: 20.

Christ's resurrection was a guarantee of our own, for it was the firstfruits of a universal resurrection. "As the first sheaf of ripe grain was the earnest or pledge of the entire harvest which was soon to succeed," so the resurrection of Christ was the first portion of the mighty resurrection which would follow.

Reading—1 Cor. 15: 20-28.

Wednesday, March 20.

For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection.—Rom. 6: 5.

As Christians have died to sin, and thus become intimately united to their Saviour, even so, "raised to walk in newness of life," they also shall live with him, to die no more.

Reading—Romans 6: 1-11.

Thursday, March 21.

Thanks be to God, who giveth us the victory through our Lord Jesus Christ.—1 Cor. 15: 57.

To Almighty God should our praises ascend, for he is the author of the victory over death, which stupendous plan he devised, and put into effect by the gift of his Son, who, though he died, lives again, and thus destroys the power of death, and causes all his followers to share his victory.

Reading—1 Corinthians 15: 50-58.

Friday, March 22.

Knowing that he that raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you.—2 Cor. 4: 14.

There is nothing which sustains afflicted Christians so much as the assurance of a resurrection. "A few more steps, and they will be out of the woods." They will pass from the shadow to sunshine, from the discords of earth to the harmonies of heaven, from a prison to a palace, from a wilderness to paradise.

Reading—2 Corinthians 4: 7-18.

Saturday, March 23.

I count all things to be loss—that I may know him, and the power of his resurrection.—Phil. 4: 8-10.

What wonderful power results from the knowledge of Christ's resurrection! Only in the light of it can we understand the cross; only because of it are we sustained amid our sorrows and trials; and only by it is hope kindled for a glorious destiny.

Reading—Philippians 4: 1-16.

Sunday, March 24.

How say some among you that there is no resurrection of the dead?—1 Cor. 15: 12.

If it be admitted that Christ had risen, we must conclude that we also shall rise. How can any say otherwise? Yet some did, influenced as they were by Greek philosophy, or Sadducean and gnostic denials. Paul here shows the inconsistency of believing that Christ rose, and yet denying the general resurrection.

Readings—Psalm 77: 16; 1 Corinthians 15: 1-22.

Sacrifice for Others.

Luke 23: 33-46.

Prayer Meeting Topic for March 20.

H. J. Patterson, M.A.

FASTER is here again. In a day or two we shall be observing the anniversary of the death of our Lord. Once more our eyes turn to Calvary's cross and we see him made a spectacle unto men. "Surely he hath borne our griefs and carried our sorrows." . . . "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." His sacrifice was for others and—for you and me.

By Design.

The rulers scoffed at him and made fun saying, "He saved others; let him save himself, if this is the Christ of God, his chosen". The soldiers joined them with similar words of mockery. One of the thieves also rallied on him saying, "Art thou the Christ? Save thyself and us." It seemed to these that this man was taken, having fallen into the trap set for him. All his boasts were without foundation. How could he save others when he was unable even to help himself.

But it was in the purpose of God from the beginning that this should be. He was the Lamb slain from the foundation of the world. He had said, "I am the Good Shepherd; the good shepherd layeth down his life for the sheep." He had plainly told his disciples that he should be taken and put to death. In the earliest of the temptations to which he was subject the question of force or love was paramount. He could have used force and subdued men but he refused. His was the path of peace and love—the way of the cross. It was by design he came to Calvary. Men were instruments in the fulfilment of God's purpose.

The Out Working.

Jesus had been sacrificing for others all his life so that it was not a new thing, but rather the gathering up of all that was characteristic of him in one last stupendous act of divine love. They fancied he would have escaped it if he could. But he could never have saved himself and at the same time been the world's Redeemer. And he was willing for that even though in its outworking there must be the insults of men and anguish and pain both physical and mental. The outworking of God's purposes in him was for the saving of men. This has been demonstrated again and again in the 1900 years since his death. Men have been redeemed from a vile slavery to sin and saved unto a life of peace and joy here plus the life eternal. Who can begin to estimate the effect of that sacrifice upon the cross that day. What he might have done by force in his own day would fall into insignificance alongside of this that is perpetual.

My Cross.

Even as Christ was not able to save himself and save others neither can we who are Christ's men. "Whosoever saveth his life shall lose it." Do we always thus view our calling? Again and again do we hear professing Christians uttering complaints because they are called upon to make sacrifices. This is not the spirit of Christ. It is not our joy to get but to give. We should be truly Christ's men and as ready to sacrifice self that others be saved. "Thy will be done" is not always the prayer of our soul but it ought to be. "If any man would come after me, let him deny himself, and take up his cross daily and follow me." Are we able?

TOPIC FOR MARCH 27—"THE POWER OF HIS RESURRECTION."—Philippians 3: 10, 11.

Our Young People.

Conducted by Kelth A. Jones.

Hall's Gap Camp.

HALL'S Gap is as popular as ever. After three camps we are convinced that there could be no better place for the Wimmera Camp Conference.

"My God, I thank thee this morning
For long days spent in the forest;

For the mountains,
Long slopes, sharp crags,
And the peaks, rich prize of achievement:
For the vision of beauty gained from their
summits
Over countless leagues of the forest."

—J. S. Hoyland.

Heights of Fellowship.

56 there were, gathered for a week of intense activity both mental and physical; to which number must be added those who attended to our inner needs, and fed us so royally, and those who came for the last few days, swelling the numbers over 60.

Our camp opened with a note that dampened our high spirits, in the loss of our Camp leader, Bro. Keith Jones, whose departure to South Australia was occasioned by the death of his father. This loss was both unavoidable and unrecoverable; but from the outset the campers set themselves to carry on as "Uncle Keith" would want them to do, and make the days together the most joyous and spontaneous experience possible. And when at Stawell on the last day we were all together at dinner, we were able to report a most successful camp, reaching great heights of fellowship and spiritual experience.

The Leaders.

Mrs. F. C. Hunting proved to be a real "mother" to the girls; and though her family was scattered in the regions of "Siberia" and "Tibet" (which, for the uninitiated were the names given to the two farther shacks occupied by the girls), we are confident that they all felt after that first day of becoming acquainted, that they "belonged." Bro. A. J. Fisher of Ararat (Uncle Arthur), Bro. F. C. Hunting of Prahran (Uncle Frank), and Bro. A. A. Hughes (Uncle Andy) completed the staff. The brunt of organisation, including accommodation and provision was borne by Bro. Harold Newell of Minyip, and no word of praise could be too high for his patient and thorough attention to detail. Everything that could be done for smooth working and comfort was cared for, and campers join in their appreciation of his helpfulness.

Beneath the Peaks.

Four houses, four tents and a marquee provided accommodation. Snuggling under towering Chataqua and surrounded by greater or lesser peaks with tall gums and wattles all around, with jackasses and jays, wrens and cockatoos, creek and swimming pool—who would not find life very rich and full, and God very near under such circumstances? And with 60 young people all come with one object, the stage was set for experiences long to be remembered. Even unsuitable weather could not have robbed us of life's best that week, but even the weather was in our favor; cool, fresh and bracing, yet not too cool to enjoy outdoor life.

The Morning Sessions.

The days started right—all together with thoughts turned to God in "Morning Watch," out in the open air with waving green trees and cloud-swept sky. Then the tonic of physical jerks and deep breathing, in preparation for and corrective to the strain of mountain climbing. Breakfast in the marquee followed (and here a word of thanks to Mrs. True and her helpers for those meals) and after breakfast came the day's work. From 9.15 till 1 p.m. the camp was at work in half-hour sessions of study. The subjects covered were Bible Study, which was the natural key to all other subjects, C.E. Work, Children's Worship, Personal Evangelism, Overseas Missions, Teaching Principles and Hand Work, and then to finish the morning came Group Discussions. The discussion centred this year on the subject "The Christian Life." Four keen groups turned the subject inside out and then reported their findings back for the benefit of all.

What Results?

The results of the camp cannot be calculated, for who can measure fellowship, fun, stimulated thinking, new resolves, remade lives, deeper consecration and all the other things one experiences but cannot relate or tabulate? It was worth while just to have country and city youth together in a common experience. City and country were about equally divided, and if the city showed wider reading the country had a simple directness of equal worth. But this is an incalculable benefit that must result, that from all over the State there is a growing number of young people who feel that the church to which they belong is part of a brotherhood; that they belong to each other and will continue to do so as long as they live, because they have shared the common experience of camp life. If camp can overcome the feeling that churches are merely fragmentary units it will be worthwhile; and the younger generation will regain something of the warmth of fellowship that seems to have characterised the generation that pioneered the work of the churches.

And if church leaders are looking for consecrated young people who are studying the word and contemporary problems, and will give themselves to the services of Christ, they could do no better than encourage their youth to spend a week in one of our Camp Conferences. —A. A. Hughes.

I RESOLVE.

RESOLVE:

To keep my health!

To do my work!

To live!

To see to it I grow and gain and give!

Never to look behind me for an hour!

To wait in weakness and to walk in power,

But always fronting onward to the light,

Always and always facing toward the right,

Robbed, starved, defeated, fallen, wide astray—

On with what strength I have

Back to the way!"

Here and There.

ON page 163 of this issue appears the address on "Entrusted with the Gospel" delivered by Bro. Thos. Hagger at the public inaugural meeting of the College of the Bible on Feb. 26.

Bro. and Sister L. Dudley, our missionaries from the New Hebrides, after a stay in Western Australia were expected in Melbourne on Tuesday. Bro. Dudley has had a recurrence of malaria, and we understand will be unable to fulfil the engagements planned for him in Victoria.

Our Western Australian brethren are preparing a brief Jubilee Souvenir History of the fifty years' work in the State. It may be that members in other States would like to have a copy, which may be had on application to the W.A. Churches of Christ office, 140 Barrack-st., Perth; price 1/6, posted free.

The Macnaughtan-Barber mission at Bordertown, S.A., is creating splendid interest. Both missionaries are in good form. There was a large crowd last Sunday evening to hear Bro. Macnaughtan's message on "How to be Saved and Sure of It." Three made the good confession. During the effort there have been 20 decisions and one restoration.

Attendances have averaged 55 at the mission services in Boronia Progress Hall (Vic.). Bro. H. J. Patterson's conduct of the services is an inspiration, and the church is being greatly strengthened. At a pleasant Sunday afternoon on March 10 Bro. T. H. Scambler spoke on "Does the New Psychology Outmode the Old Gospel?" Visiting singers have assisted at all services.

Six Chinese teachers in Foochow College evacuated to a site a few miles from the city to escape Japanese bombs, have been working with some sixty students on the text of a Chinese translation of Basil Mathews' "Life of Jesus," says "The Christian World." As there is not any large room in the inconvenient buildings improvised for use, the weekly assembly of all the students has been held in a temple.

According to the Melbourne "Herald," the president of the Methodist conference (Mr. T. C. Rentoul) on Thursday last invited Mr. Fletcher Barber, who had just flown over from Tasmania, to take the chair. "I welcome Mr. Barber very cordially," said Mr. Rentoul, "though I have not had the pleasure of meeting him before." And after that the choir rose and sang the anthem, "Come, O Thou Traveller Unknown."

The little church at Moorook, S.A., is to hold a mission, conducted by Bro. E. Hollard, from March 31 to April 15. This will be the first mission conducted by Bro. Hollard. Moorook brethren, under the leadership of Bren. E. Liddicoat and Jack Gray (son of Bro. Hugh Gray, preacher of the church at Bassendean, W.A.) are very keen. They have engaged a motor lorry, with seats, to travel the district nightly to bring people to the mission and home again.

Organisers are endeavoring to obtain an attendance of at least 1500 delegates at the convention of the Christian Endeavor Union of Victoria, to be held from April 6 to 8, in Melbourne and Upwey. Special speakers will be the principal of the Methodist Ladies' College; the principal of the Baptist College of Victoria, and the principal of the Congregational College of Victoria, who is the Victorian C.E. President. On April 6 there will be a junior rally in the Central Hall, Little Collins-st. On April 8 (Labor Day) the delegates will travel by special train to Upwey for a rally in the afternoon and a meeting in the evening in the Upwey Convention Hall.

Bro. F. Collins, preacher at Dulwich, S.A., has been widely complimented on a lecture on "Child Delinquency" which he delivered to the Rose Park Men's Brotherhood, a united church men's group of neighboring suburbs. A prominent officer of the Education Department and a well-known city solicitor took part in discussions after the address. Norwood district ministers' fraternal met at the home of Bro. and Sister Collins on their fortieth wedding anniversary day.

Bro. Will. H. Clay writes: "The Board of Social Studies, 202 Flinders-lane, Melbourne, is offering a course of study for children's workers to begin on Monday, April 1. Applicants must be over the age of 18, and should hold an intermediate certificate if they wish to take the full-time course. Fees: £10 for the full six months, lower charges for separate and short courses. Inquiries made to the above address will be acknowledged. Send stamped addressed envelope. Information may be obtained through Social Service office."

The Cross.

IS it not strange, the darkest hour
That ever dawned on sinful earth
Should touch the heart with softer power
For comfort than an angel's mirth?
That to the cross the mourner's eye should turn
Sooner than where the stars of Christmas burn?
Sooner than where the Easter sun
Shines glorious on yon open grave,
And to and fro the tidings run,
"Who died to heal is risen to save?"
Sooner than where upon the Saviour's friends
The very Comforter in light and love descends?
—Kehle.

At the Hinrichsen-Morris mission at Rockdale, N.S.W., the closing week has been a time of remarkable blessing and success. On Monday we received a telegram which reported as follows: "Having wonderful experiences; 70 welcomed; both tents crowded; 25 decisions Sunday night." Another telegram received on Tuesday reported thrilling closing services, 120 decisions, and a thankoffering of £300. We rejoice with the missionaries and the church. This is an excellent beginning for Bro. E. C. Hinrichsen's work in New South Wales and should have a very stimulating effect upon the forthcoming conference.

The 25th anniversary services of the church at Essendon, Vic., were held from March 3 to 9. Large and enthusiastic audiences marked the opening day, when Bren. W. A. Kemp, H. A. G. Clark, Reg. Enniss, S. Neighbour and A. E. Illingworth took part. Dinner and tea were provided by the ladies. On Tuesday, 5th, the K.S.P. held a successful reunion banquet. On Wednesday evening a spiritual rally was held, members from district churches being present. Bro. J. E. Webb (conference president) gave a splendid address. On Thursday evening P.B.P. had a very interesting talk by "Pioneer Tours." Saturday evening brought the special meetings to a close, when a church social was held, at which quite a number of folk enjoyed reminiscences, members of H.M. committee being present. Bro. J. Burns ably assisted with the choir at the various services.

On Monday evening, March 4, at Lygon-st., an enjoyable concert programme was presented by the Churches of Christ Ladies' Choir and assisting artists. Proceeds, amounting to approximately £15, were to aid the Sarah Meyer Memorial Hospital Fund. The Victorian Women's Conference Executive is very grateful to the choir for having augmented this fund for four consecutive years. The Ladies' Choir has a large and varied repertoire, and is able to entertain delightfully or to assist with a programme of sacred music, any church desirous of such service. The standard is assured under the leadership of Miss Pittman, and arrangements may be made with the president, Mrs. Lawson, or the secretary, Miss Gibson.

Dulwich, S.A., reports that Bro. Collins conducted funeral of Mrs. E. T. Cameron, mother of Miss Florence Cameron, the missionary, at Payneham cemetery. On March 3 Bro. Collins gave splendid morning message on "Fishers of Men," and at night spoke on "Balaam's Sin." Fire in churchyard on March 8 damaged outbuilding and fencing and destroyed neighbor's shed after burning-off by a member got out of control. Kindergarten made successful innovation by conducting its own harvest thanksgiving in presence of parents and friends. Bro. Kentish has been appointed treasurer in succession to Bro. Jeffries (removed). Church plans special fortnight's meetings for deepening of spiritual life in April-May, and Bible school plans increase campaign. Home mission offering on first day amounted to £66/17/1, a big increase on last year.

CHURCHES OF CHRIST IN VICTORIA.

75th CONFERENCE. MARCH 20-27, 1940.

Wednesday, March 20.—Lygon-st. All day, from 10.30 a.m., Women's Conference.

Thursday, March 21.—Lygon-st. 3 p.m., Preachers' Session; 7.45 p.m., Presidential Reception. Address by Conference President, Jas. E. Webb. Music by Brighton Choir.

Friday, March 22.—8 a.m., Delegates' Home Mission Breakfast. Speaker, G. L. Murray; 9.45 a.m., Lygon-st., General Conference; 2.15 p.m., Masonic Hall, Collins-st., Speakers from Home Mission Fields and Representatives of Conference Committees; 7.15 p.m., Masonic Hall, Collins-st., Home Mission Demonstration. Speakers, A. W. Stephenson, M.A., and Les. E. Snow.

Saturday, March 23.—Lygon-st.—9.45 a.m. and 2 p.m., General Conference; 7.30 p.m., Foreign Mission Demonstration. Speakers, Lionel Dudley, of New Hebrides, and Jas. E. Thomas.

Sunday, March 24, 2.45 p.m., King's Theatre, Russell-st.; Conference Sermon. Speaker, S. R. Baker.

Monday, March 25.—Conference Picnic. All day at Wattle Park; 7.30 p.m., Lygon-st., Christian Endeavor Demonstration. Speaker, W. G. Graham.

Tuesday, March 26.—5.30 p.m., Swanston-st. Lecture Hall, College of the Bible Old Boys' Club Reunion; 7.45 p.m., Lygon-st., Social Service Demonstration. Drama: "A Day in the Social Service Office." Address: S. H. Mudge.

Wednesday, March 27.—Independent Church, Collins-st.—7.45 p.m., Inspiring Youth Rally. Speaker, Principal T. H. Scambler, B.A., Dip.Ed.

PRINTING Is a very important part of AUSTRAL activities.

Will you please remember this when you have a job of printing—large or small? We shall be glad to submit an estimate.

AUSTRAL PRINTING & PUBLISHING CO. LTD.,
528, 530 Elizabeth Street, Melbourne.
F 2524.

News of the Churches.

WESTERN AUSTRALIA.

Maylands.—On Feb. 25 Bro. J. W. Gordon spoke at worship service on "The Reality of Christ." On Feb. 21, at church business meeting, the following were elected to office: Elders, Bren. J. Rhodes and S. Matthews; deacons, Bren. F. Heyhoe, R. Ruscoe, W. Harris, V. T. Higgott. Meetings are being well maintained. On Mar. 1 a kitchen tea was held in honor of Sister Miss V. Blakeley and Bro. Hartley Smetherham, who are shortly to be married. About 100 were present. We regret to report the passing of Bro. A. Moloney at the age of 77. Our brother was loved by all.

TASMANIA.

Tunnel Bay.—Attendances at services continue very good. On Feb. 18 a record offering from Bible school for missions amounted to £11/11/-. Speakers on this occasion referred to the fact that for 25 years the Bible school had maintained a greater number of scholars than the local State school.

Hobart (Collins-st.).—On March 2 the church auxiliaries held second annual autumn fair, opened by the lady mayoress at 11 a.m. It was well attended, and continued until about 9 p.m. Mr. Vertigan, superintendent of Blind Institution, gave an exhibition of conjuring. About £51 will be netted when all accounts are squared. Building extension will be paid for and sisters' Doreas society will have funds for winter needs. The two halls now will be 45 ft. x 20 ft., in which most auxiliary work will be carried on. On March 3 attendances were average. Bro. Bowes preached at both services. On March 4 the mission band held a prayer meeting at the home of Bro. and Sister W. Boxall. On March 10, at gospel service, a good congregation helped in the service that was broadcast through 7ZR. The choir rendered an anthem. Bro. Bowes spoke at both services.

QUEENSLAND.

South Brisbane Circuit.—A ladies' guild has been formed at Stone's Corner. At Moorooka Bro. Alcorn is giving a series of addresses on "The Plea of Churches of Christ." A building improvement fund has been inaugurated. Services are well maintained at Sunnybank.

Brisbane (Ann-st.).—There were good meetings on March 10. Bro. Allen Brooke's address at worship meeting was on "Gethsemane." A youth rally was led by Mr. Alfred Williams, a member of the Mildmay evangelistic party now touring Australia. He preached on the story of the conversion of Zaccheus. Sisters' guild held their first meeting for 1940 on March 7.

Bundaberg.—On morning of March 3 Walter Proudley spoke on "Saints in Wrong Places." At night a memorial service, in memory of our late Sister Law, was held. Bro. G. D. Vero based his address on Hebrews 11: 4. Mr. and Mrs. Vero sang a duet. On Feb. 28 the sisters' guild held a social afternoon, 23 sisters being present. A musical programme was given; collection amounted to £1/5/6.

Mackay.—The church recently had the services of Bro. K. A. Macnaughtan and greatly appreciated his work. Bro. D. R. Stirling, of Albion, is at present laboring here. Services have shown great improvement under the guidance of these two preachers. Both services were well attended on March 3, 59 being present at gospel meeting. Good work is being done by the choir under Bro. L. Crisp's leadership. Assistance is being rendered by it during a brief campaign conducted from March 3 by Bro. Stirling. Bible school shows good progress, new scholars being added in response to an "aeroplane race." On March 3 there were

42 present. The church looks forward to the coming of a new permanent preacher after Easter.

Maryborough.—On Feb. 11 Bro. van Eerde commenced meetings at Aramara. Bro. J. Ingham conducted the meeting at Maryborough. On Feb. 25 three were received into fellowship and Miss D. Warwick was welcomed back after a holiday in Victoria. On Feb. 27, at annual meeting, very encouraging reports from auxiliaries were received. A special finance appeal was made and £28/10/- has been contributed. The secretary reported a substantial increase in membership. The following officers were elected: Deacons, A. J. Payne (secretary), R. S. Turner (treasurer), A. C. Popp, A. C. Alcorn, J. Ingham and W. Dau. The guild have resumed after summer recess; Mrs. G. R. van Eerde was elected president, and Miss N. Rampton secretary. Five new members were welcomed. On March 3 Bro. van Eerde spoke on "Religion an Adventure." Mrs. van Eerde contributed a solo. The service was broadcast. The church is in good heart, and prospects are bright.

VICTORIA.

Melbourne (Swanston-st.).—On March 10 Bro. Hughes preached morning and evening. Church Extension offering amounts so far to about £14.

Dandenong.—At a recent meeting of Sunday school teachers, two new teachers were welcomed to the staff. Bro. Lewis delivered fine addresses on March 10 on "The Secret of Finding the Christian Way" and "The Secret of Obedience."

Ararat.—Harvest thanksgiving services on March 10 were most successful. J. H. Wilson, of Presbyterian church, addressed morning service. A. J. Fisher gave a blackboard address to the school, and at night preached on "A Grain of Wheat."

Hampton.—On evening of March 3 Bro. Doug. Nicholls was speaker and an offering of £2/14/10 was made for aboriginal uplift. Physical culture classes for 1940 began on March 6. R. T. Pittman spoke on morning of 10th. At night Bro. Stephenson preached and Miss B. Marris sang a solo.

Carlton (Lygon-st.).—On March 9 a splendid social evening was held by the N.C.B. class. On 10th there were good services. Bro. Baker giving two pre-Easter messages. At Bible class Bro. Ennis spoke on "Filial Duty." One was received into membership by transfer. Visitors were welcomed from S.A., W.A. and N.S.W.

East Kew.—There were good services and helpful messages on March 10. "The Origin and Meaning of the Lord's Supper" and "What shall I Do with Jesus?" were subjects of Bro. Turner's addresses. Mr. Dodsworth brought two fine messages in song. Bible school enrolments are still increasing. Y.P.C.E. visited Boronia mission on March 7.

Black Rock.—There were large attendances on Feb. 25 for fourth church anniversary. Inspiring messages were given by Bro. Mathieson. Christian Endeavorers paid profitable and enjoyable visits to Berwick and North Fitzroy. A kindergarten teacher and a Bible school scholar were received in on March 10 after baptism on 6th. Auxiliaries are working again.

Stawell.—On Feb. 22 Phi Beta Pi chapter held a cooking night at home of Mrs. Thurrowgood. The church held harvest festival services on Feb. 25, Mr. Thurrowgood being preacher. The C.E. anniversary has been held. Bro. Alex. Arnel, an Endeavorer, gave morning address on Mar. 3. Junior and senior C.E. gave an interesting pageant on 4th. The good congregation included a number of young people from Horsham.

North Essendon.—At morning service on Mar. 10, Bro. L. Dugay was welcomed into fellowship, following his baptism on evening of March 3. Following Bro. McIlhagger's gospel message a Bible class girl made the good confession. A Y.P.S.C.E. has been formed, meetings commencing on March 3. K.S.P. has resumed work under chaplaincy of Bro. McIlhagger.

Footscray.—Sister Mrs. J. Boyle, a very faithful disciple, passed to her rest on Mar. 8. The church extends sympathy to Bro. Boyle and the loved ones. Bro. Wakefield gave a splendid message on "The Voice of God" on morning of Mar. 10. Discussion at young men's class was on the Coliseum at Rome. Yarraville school celebrated seventh birthday on March 10.

Brunswick.—On morning of Feb. 25 Bro. Fitzgerald, from Collingwood, was speaker. Mr. Lee, Mr. Rolland and Mr. G. Hing gave interesting and instructive talks to the children at Bible school anniversary services on Mar. 3. On evening of March 7 Miss G. Kinnear and Mr. N. O'Brien were recipients of a gift of a crystal fruit set from members of the church on eve of their marriage.

Yarrowonga.—The Y.P.S.C.E. visited Benalla Methodist Society and took their meeting, greatly enjoying the fellowship. J.C.E. changed time of meeting to before morning service. Two young people have been at Hall's Gap camp. Thanksgiving services were held on Feb. 20. There was a fine display, and Bro. Curtis's addresses were appreciated. A delegation of twenty went to N.E. conference at Shepparton.

Bet Bet.—There were well attended meetings for Bible school anniversary on Mar. 3. Bro. A. H. Pratt, of St. Arnaud, was visiting speaker, his messages to scholars and adults being much appreciated. On Mar. 10, anniversary services were continued. Prizes were distributed at afternoon service. Bro. Roffey delivered excellent addresses for the day, and at close of gospel service two young girls from Bible school made the good confession.

Blackburn.—On March 4, 50 young people attended quarterly youth rally. Bro. Bischoff spoke on "The Priceless Heritage of Youth." At women's mission band on March 7 Mrs. Copeland, of Blackburn, was speaker. Bro. Bischoff spoke morning and evening on Mar. 10. Two young people were baptised. Bible school had record attendance of 100. The teachers met for tea. On Mar. 8 the boys' club was entertained with a news reel brought by Bro. J. Langford.

Ormond.—At midweek prayer meeting Bro. C. L. Lang gave a good talk on "Jesus, the Man of Prayer." Mar. 10 was commencement of Bro. and Sister Lang's third year with the church and "family day." Bro. C. L. Lang spoke to the church on "The Preacher," and at night gave a good message on "The Theme Behind the Cross." Choir sang an anthem beautifully. Bible school has added ten new scholars during increase campaign. Ladies' aid held an enjoyable Australian tea on Mar. 9.

Hamilton.—On March 3 harvest thanksgiving was held, attendances being excellent. Bro. Garland's gospel message was on "The Fruits of the Gardens." Bren. R. T. and D. E. Pittman, of Melbourne, were amongst visitors and spoke a few words during after-church fellowship meeting. On Monday evening £5/10/- was cleared for building fund from sale of harvest gifts. Tuesday C.E. meeting was enjoyed by many, echoes being brought by those who had attended the camp at Hall's Gap. On March 10 Bro. Garland took morning service at Portland, returning to take gospel service, his subject being "Life's Supreme Question." Morning address was given by Mr. Terrill, of I.O.R. The church rejoices that Bro. Waters, of Mildura, has accepted a call to the work, and will commence on April 14.

(Continued on page 172.)

Foreign Missions.

Conducted by

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

FINANCIAL NOTE.

SIX months of the financial year has passed—months of anxiety and uncertainty for many of us. It is with gratitude we report that income has been maintained, and though February income this year declined a little, the income for the period is still in advance of nearly £30 over last year. We seek continuous love gifts to allow sending monthly remittances to the fields until the great effort in July.

NEW HEBRIDES.

MR. and MRS. DUDLEY and family who are on furlough from the Islands have left Western Australia, and after spending a short time in South Australia, will be in Victoria for Conference. Unfortunately Mr. Dudley had a recurrence of malaria during the closing weeks in Western Australia, but is feeling a little better again. Many good friends in Western Australia have promised support for the building of better accommodation for our Island workers, and to send forward a nurse at an early date. Three short articles on our Island work have been prepared by Bro. Dudley, the titles: "The Place," "The People," and "The Plant." The first article appears herewith.

1. "THE PLACE." It was Captain Cook, who in 1744 made a thorough survey of the group of Islands in the Pacific, which lie some 1200 miles due east of Cooktown (Queensland) and which he named the New Hebrides. In all, there are nearly eighty islands on which thirty have a coastline of eight or more miles, and the largest has two hundred miles. They are mostly of volcanic origin, and make a link in the great chain of volcanic islands which extends from the Aleutian Islands and Japan to New Zealand. In form and beauty there is wonderful variety—from Aniwa a low coral island that can be seen only a few miles away, to Tana, Ambrym, Santo, Aoba, Pentecost and Maewo; some with sandy beaches and inlets, others with rugged granite coast lines, and inland mountains towering from 2500 to 5500 feet. On three of the islands are active volcanoes. Frequent earth tremors are experienced throughout the group.

An abundant rainfall and dense tropical undergrowth provide an ideal breeding ground for the mosquito, thus malaria is the most serious disease which confronts and handicaps the white man. The islands are under the joint control of the British and French Governments.

Situated in the extreme north of the New Hebrides are the islands of Aoba, Maewo and Pentecost, on which the Churches of Christ are represented. Our work is numerically strongest on Aoba, where we have twenty-eight churches, with a total membership of 831, and in addition, there are 374 children of Christian parentage. On Pentecost there are twelve churches with 325 attendants including children, whilst on Maewo there are four churches with a total membership of 102 and 48 children of Christian parentage.

INDIAN ITEMS.

DIKSAL. Sitting round listening to the Christmas message given by one of our Indian brothers, were quite a number of the very old and poor folk. They had come to see if there was to be any Christmas Cheer for them this year. Yes, they were not to be disappointed, the same Beloved Friend who has made it possible to give the old and needy folk "A Happy Christmas," had not forgotten, and her gift of love enabled us to give grain (for their bread), rice and Dhal. How very grateful they

were, men and women cripples, blind, lame old men and women. Men removed their upper garment so as to have something in which to carry home the grain, etc.—they were shivering. How I wished I could have given a blanket too. Women pulled their saris tight round them, and tied grain in the corners. Our hearts were thankful for we knew they would have enough to eat for a few days at any rate.

Our children's classes have kept up well. During the month of November, a big feast is held, "The Feast of Lamps." People make a point of visiting friends and relations. The railway issue cheap tickets and encourage train travelling at such times. This year, during the feast, the villages where our classes are held also had their share of visitors, and the children joined with the class of children, bringing the number taught in our Scripture classes for that month to 1087. We praise God for this, because it is quite possible that many, if not all of these young visitors came from villages where there is no witness for the Lord Jesus Christ.

Some time ago, I was at the camp for four days, taking part in giving addresses to the preachers attending the preachers' retreat. Coming home from there, I had the misfortune to break the main leaf of the rear car spring. On the day of my return to Diksal, Edgar had been on a few day's visit, and was returning that day, but he stayed and repaired the car. We are very busy in various ways, but at present it is a question of getting in the year's supply of fodder, for unless we get it in now, we will have to pay a very high price later. I have about secured our supply. This is going to be a difficult year for the people, as the crops in many parts will only produce fodder, but no grain. One good rain at the later stage would have meant a bumper crop. So, what with the war, unemployment, and part failure of the crops, it will make it hard for the poor people. I am planning a new venture of work in the villages of this district. The idea is to rent a house in several villages where the preachers could stay for periods and work the village as well as any villages within reach. In this way, tents would not be required, thus the cost of moving and setting up tents would be saved, as well as motor costs. Yesterday we were out to a village, and a man is prepared to let us have half a house in a central part of the village.

In this plan we will be enabled to do more systematic and definite work. In the evenings lantern lectures could be given, preaching, and classes for instruction could be arranged. Days could be arranged when patients could be

treated. I feel strongly that we need something of this description to follow on the long period of seed sowing that has already been done. For this reason I felt that we needed to put the gospel into every home, and into the hands of the people. Next week I hope to go to another village, where a man has offered me a house. I came to know him well by his coming to the dispensary at various times for treatment. The dispensary keeps me fairly busy, and I am glad of the opportunity of getting in close contact with the people in this way as it opens up opportunities for giving the message of life, making them more receptive to the message, when once the door of the heart has been opened. In the past I have run the dispensary so as to make it pay its way, but this year it is going to be more difficult to do so, as the cost of drugs has gone up considerably.—T. Escott.

SHRIGONDA. Shetki came with the good news that Konduba had come for baptism. The men had been to Takli on the previous Thursday and had come back with the message that Konduba had said that he would not be baptised just now, but would wait until there were others from his village ready to take the stand with him. Now I prayed that we would be shown whether he was sincere or merely making excuses as Christ illustrated in the talks with his disciples. This seemed a direct answer. We asked if he was prepared to wait until next day, as we expected four people from Bhangaon to come for the same purpose. There is no water in these villages now, otherwise I would have preferred the baptisms to have been in these villages. He said that he could wait. Next day Bhagubai, who is now with Pandu, Rama's wife and Bhagaji and his wife came for baptism, and Esther Edke made the sixth. On the Sunday I thought of Mr. Colin Thomas. He seems to have a special place in his heart for Takli, and as Miss Caldicott, Mrs. Bolduan and Rona were coming here on New Year's day for a few days, I thought I would let Mr. Thomas know of the baptisms. He came over for the day with the others, and officiated.—E. Vawser.

BARAMATI. All the Baramati missionaries gathered together for Christmas dinner, which we thoroughly enjoyed at Mrs. Bolduan's bungalow. Peacock tastes even better than turkey, I think, and Christmas pudding with plenty of Australian fruit in it is just splendid. You all helped us to have a most happy Christmas dinner. Our Indian Christians have most grateful hearts for that wonderful feast you helped to provide. Rice and mutton cooked in a special way with cocogem, nuts, raisins, and fried onions, makes a dish called flaw. With some chutney to eat with this, the heart of the Indian is delighted. About £7 provided a splendid dinner for the three hundred to four hundred who sat down to it. We pray for the extension of Christ's kingdom in this land of India.—E. Caldicott.

QUICKSILVER

Cash-in-hand slips through the fingers. The safest plan is to bank all you can, making withdrawals only as the necessity arises. A balance in the bank smoothes out many difficulties!

MAKE GOOD USE OF THE FACILITIES OFFERED BY THE

STATE SAVINGS BANK OF VICTORIA

Head Office:
Elizabeth St., Melbourne.

J. THORNTON JONES,
General Manager.

Obituary.

Albert Pascoe.

ON morning of Feb. 7 at Malvern, South Australia, Bro. Albert Pascoe, at the age of 76, passed away to be with his Lord. Nearly 44 years ago our brother united with the people known as Churches of Christ, having served previously as pastor to the Christian Church at Kersbrook, S.A. At the same time this body of people united with the Evangelistic Union of our churches, so Bro. Pascoe continued as preacher there. Williamstown, a few years later, was included with Kersbrook, and he very faithfully and successfully labored in this circuit. Then followed a three-year ministry at Christian church, Hindmarsh, and two years with the church at Naracoorte. Then Kersbrook sent for him again. Thus he completed at the end of two years, twenty-five years of service at Kersbrook. In 1926 he took membership with Henley Beach church. Bro. Pascoe was a great Bible student, and many of his expositions of the Scripture will long be remembered. For several years his weakness of body has prevented him doing much active preaching, but his life has been a great blessing to many. His faithfulness and beautiful spirit drew many into the circle of his friendship. Sister Pascoe survives him. Five daughters and one son live in South Australia. One daughter is serving in the C.I.M. in China. All are giving a wonderful testimony to their faith in Christ. To these who are left the church extends its sympathy, yet rejoices in the triumphant life our brother lived and the beautiful close to such a sanctified life.—H.P.M.

Mrs. W. Law.

THE church at Bundaberg, Qld., has suffered a great loss through the death of Sister Mrs. W. Law, who passed away on Feb. 25 in the General Hospital. A fortnight before her death, our sister had to undergo a serious operation, and for a while it seemed that all was going well, but a fortnight later blood poisoning set in, and she passed peacefully away. Born in Ireland seventy years ago, our sister came out to Queensland 29 years ago, and has lived in Bundaberg ever since. For many years she was a baptised believer. In a mission conducted by Bro. Will Beiler, during the ministry of Bro. B. J. Combridge, she with her husband, became identified with the church. Her consistent Christian life, her simple faith, and devotion to her Lord, were an inspiration to all who knew her. There was a large gathering of members and friends at the service in the chapel conducted by the writer, and also at the cemetery afterwards. To Bro. Law, his daughter and son, we offer our heartfelt sympathy. She "being dead yet speaketh."—G.D.V.

Mrs. Elizabeth Spurr.

THERE recently passed to her rest one who had had long and loved associations with the church in Victoria, in the person of Mrs. Elizabeth Spurr. Bro. Wm. Spurr and his family joined the church at Maryborough, and on removal to Melbourne took membership at North Fitzroy, in the days when meetings were held in the Temperance Hall. There, in association with other stalwarts of the early days, consecrated and loyal service was rendered. Nearly thirty years ago the family linked up with Swanston St., where associations have been maintained until now. Our late sister survived her husband by 20 years, and at the ripe age of 93 entered into her rest with faculties almost unimpaired, and her interest in the work keen to the last. Quiet and strong of character, a typical pioneer, it was always a pleasure to have fellowship with our late sister. There is more than a note of triumph in such a life; it is a symphony of praise to God. May his strength meet our sorrow.—A.A.H.

Tasmanian Women's Auxiliary

THE final meeting of the sisters' executive for the conference year was held at West Hobart on March 4. Devotions were led by Mrs. Ashlin. Solos were rendered by Mesdames Tease, Crombie, Jnr., Bowes and Miss Bradley. The business session was presided over by the president (Mrs. A. Madel-Cole). 5/- was received for Mrs. Arnot from the northern sisters for home missions. Mrs. Sulzberger (F.M. superintendent) reports that £29/6/- has been collected by the penny-per-week system and £20/7/9 for Christmas cheer. Acknowledgment of conference affiliation fees is made to the following auxiliaries: West Hobart, Collins-st., Devonport and Invermay. Splendid work has been done by the sisters' auxiliaries, and all Dorcas societies have begun another year of loving service. Sick visitation has been faithfully done by Sisters Bowes and Ashlin, who also distributed literature. Thanks are due to the Kellevie church for helping in the purchase of literature.

Mission bands formed at Kellevie, Geeveston and Collins-st. have done excellent work, and from June to February have in hand £17/4/5. Prayer meeting committee express sincere appreciation of the efforts of the matron of the Newtown Rest Home in making it possible for the committee to hold monthly prayer meetings there. Much blessing has been received, both by patients and those taking part. Thanks are also extended to Bren. Bowes and Byard for inspiring addresses. 50 were present at Geeveston prayer meeting held by the committee in February. It is with regret that we learn of the impending departure for three years of our isolation superintendent (Mrs. Bradshaw) who has kept in touch with our isolated members throughout Tasmania, sending literature, mostly "Australian Christians." Forty letters have been written and 22 bundles of literature forwarded. Arrangements are well in hand for the Tasmanian Sisters' Auxiliary Conference, which will be held in Launceston on March 23. With grateful acknowledgment to the editor for space granted in the "Australian Christian," also to all who have given loyal service, we close another year and ask our heavenly Father's blessing and guidance in our work.—B. Taylor, secretary.

AWAY WITH WORRY!

WORRY is one of the most fatal of all transgressions. It is a sin against not one organ of the body, but against the body as a whole. It is a demon whose pressure is felt upon the heart, and there is not a capillary in any gland or tissue which does not shrink under the glance of its gloomy eyes. A man who worries is slowly draining the springs of life. He not only stunts himself, but he makes it harder for others to grow and blossom. Depression is a vice, and like all vices it must be dealt with firmly and with vigour. What is the effect of your presence in your home? Does your look fall like a sunbeam or a shadow across the breakfast table? Does your conversation lie like a strip of summer sky or a patch of midnight across the family life? Upon what subjects do you speak with largest freedom and keenest relish—your aches and failures, or the things which are beautiful and fine and high? For your own sake and for the sake of others you ought to bring your soul into a jubilant mood. All Christian virtues grow best under a sky filled with sun, and the man or woman who persists in being gloomy and sour and moody will have his home filled at last with weeds and brambles and briars.—Dr. C. E. Jefferson.

PREACHERS' PROVIDENT FUND.

With which is incorporated the Aged and Infirm Evangelists' Trust.

Established by the Federal Conference of the Churches of Christ in Australia.

Members of Committee: T. E. Rofe (Chairman, H. E. Bell, J. Crawford, F. S. Steer, Dr. C. A. Verco, W. H. Hall (Hon. Secretary and Treasurer).

Representative in Victoria: W. Gale, T. & G. Building, 145 Collins St., Melbourne, C.I.

Representative in South Australia: General S. Price Weir, 2nd Avenue, East Adelaide.

Representative in Western Australia: D. M. Wilson, 1 Nanson-st., Wembley.

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, 113 Pitt-st., 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.

H. E. GILBERT & SON.

33 TOORONGA RD., EAST MALVERN,

"A" Grade Auto Engineer,
R.A.C.V. Service Station,

Authorised Dealer for Vauxhall Cars and Bedford Trucks,

offer for sale—

1 only 1939-40 Model, 10 h.p. Wyvern Caleche as new, with long registration. This car averages 40 miles per gall. Sell for £75 dep., balance over 18 months.

'Phone UY 6053 for any demonstration.



Look Here, Mr. Motorist!

If your Radiator is
Leaking or Boiling—the Car
Hard to Start—Come right in and
see us. New Robyn Cores. Start-
ing, Lighting, Ignition Experts.

Radiator House, 305 Latrobe St, Melb.
CENT. 5758

F. J. LANG,

WATCHMAKER AND JEWELLER.

23 years with late F.A. Newmans Pty. Ltd.

Engagement Rings, Wedding and
Birthday Presents.

Watches, Clocks and Jewellery
Repaired.

Satisfaction guaranteed.

4th Floor, York House,
294 Lit. Collins Street, Melb., C.I.

'Phone, Central 4293.

J. FERGUSON & SON

J. Ferguson - E. J. Collings

Funeral Directors

712 HIGH ST., THORNBURY

Phone JW 3037

176 High St., Northcote, JW 3333.

47 Vere St., Collingwood, J 1448.

Orders promptly attended to. Up-to-date Motor Service

News of the Churches.

(Continued from page 169.)

Gardiner.—Family day on March 3 was a great success, with inspirational services and a total of 230 communicants. On Tuesday evening, 5th, a large gathering attended a kitchen tea in honor of Miss Enid Smith and Mr. Lance Fisher, who were married on March 9, Bro. Hagger officiating. On March 10 the C.E. anniversary was commenced. At the evening service Mr. Dyer conducted special singing. Two boys confessed Christ after Bro. Hagger's address on "This or That?"

Coburg.—On Mar. 10 the junior and intermediate Endeavor societies held anniversary services. At 10 a.m. 70 Endeavorers, including visitors from nearby societies, listened to an inspiring address by the president of Brunswick and Coburg C.E. Union, Mr. P. F. Lanyon. At night special singing by Endeavorers was a feature. Bro. Swain conducted a graduation service; 14 juniors were raised to intermediate society. At conclusion of the service two juniors just graduated made the good confession.

Haven.—There was a large attendance at Bible school on March 3. A Bible class numbering 20 met in the shade of the building, and the children indoors. At gospel meeting Bro. G. Miller preached on "The Great Evacuation," and a young lady confessed Christ. On Mar. 10 open-air Bible school and church services were held. Bro. C. W. Jackel addressed Bible class and preached at the service which followed. An enjoyable picnic was held on March 9 at the ground opposite church building; over 100 attended.

St. Kilda.—On March 3 a home-coming service was held. Morning speaker was Bro. J. E. Thomas. Bro. L. Johnston conducted gospel service; Sister Mrs. R. Booth was soloist. A happy time was spent by all during the day. On March 6 a tea was held, 45 being present. This was convened to discuss building debt of the church. Bren. L. Finger and A. M. Norton were the speakers; a general discussion followed. On March 10 Bro. W. Robb was morning speaker. Bro. and Sister Edwards, from Forestville, S.A., were present.

Minyip.—Seven young people enjoyed the Hall's Gap camp. On Mar. 3 Bro. C. Jackel, from Horsham, delighted with his address. It was harvest thanksgiving. At night Bro. Black gave a fine address. He is back after a fortnight's holiday. On Mar. 8, at annual business meeting, all officers were re-elected. Work was shown to be satisfactory, and financial statements for church and all auxiliaries were a bright feature. The church appreciates assistance rendered by Bren. H. Newell, J. Blake and B. Rivett. Bro. H. Newell commences his thirteenth year as secretary of the church.

Ballarat (Dawson-st.).—On March 4, at first officers' meeting after annual business meeting, the following appointments were made: Chairman, E. H. Price; vice-chairman, W. W. Saunders; secretary, A. Ferguson; asst. secretary, W. Brown; treasurer, W. H. Benson. On March 6 well-attended church anniversary fellowship social was held, enjoyable time being spent. Doreas held first meeting for year on March 7, with election of officers. About 250 attended Sunday school annual picnic held at Lake Burrumbet on March 9. On March 10 fellowship was enjoyed with Bro. and Sister G. P. Pittman. Bro. Pittman addressed morning meeting and Bible class, and spoke at night at harvest thanksgiving service at Mt. Clear. Y.P. Endeavorers broadcast in hymn service at 5.45 p.m. over 3BA. At evening service C.E. anniversary was conducted, Endeavorers forming choir. Bro. W. W. Saunders preached on "For Christ and the Church." At Doveton-st. North, Bren. W. Wigley and L. Smith were speakers at morning and evening service respectively.

Cheltenham.—On morning of Mar. 3 Bro. Clipstone, from Bambra-rd., gave a helpful address. At night Bro. Allan concluded a series of addresses on "The Cross Triumphant." Reference was made to the passing away of Bro. A. Organ, a former member of Cheltenham. In the evening an impressive communion service of a new order was inaugurated after gospel meeting. On morning of March 10 Bro. Allan spoke on "Limitless Service," and at gospel meeting an augmented choir under leadership of Bro. Val. Woff rendered Stainer's "Crucifixion."

Dunolly.—After five weeks of happy fellowship Bro. Johnson gave farewell addresses on Feb. 17. Sisters P. and G. Scott rendered a duet. Bro. I. W. Nixon was welcomed after holiday in W.A. After record attendances at Bible school, the removal of four scholars to Wagga is regretted. Ladies' guild and W.M.B. re-opened with fine meetings. Young Ladies' Fellowship has joined Churches of Christ Fellowship with membership of 15. Sister Norma Treble gave "Echoes of Hall's Gap Camp" at C.E. meeting. Fifty-four members and Bible school scholars journeyed to Bet Bet for their school anniversary.

North Williamstown.—Meetings on March 3 were well attended. Bro. L. Stevens addressed the church on "Curiosities." On March 6 some 50 men and friends attended a "bring a pal" banquet, when an inspiring spiritual time was experienced. Church anniversary and harvest services were held on March 10. Dr. Hinrichsen delivered a forceful message in morning on "The Healing of the Lame Man." Fellowship was enjoyed with Bro. and Sister L. Tilley, of Bordertown, S.A. Bro. Jas. E. Thomas addressed a large congregation at gospel service on "Death, the Gate of Life." Choir rendered special music, and Mr. W. Harris sang a solo. A young lady and two young men were baptised.

Box Hill.—Bren. T. H. Scambler and Rankine (S.A.) were speakers at worship meetings of last two weeks. A young man, baptised the previous Wednesday, and a lady were received into membership on March 10. Prayer and Bible study meetings attract increasing numbers. A memorial service to late Bro. W. A. Sharp, a faithful member of the church board for 17 years, was held on evening of March 10. At the close of Bro. Clark's address a young man and a lad from the Sunday school confessed Christ, making a total of 17 decisions in recent months. The church was glad to have Miss Lynda Foreman (missionary from India) back at the services after being laid aside for a number of weeks.

Horsham.—Interest is well maintained, with growing attendances. On March 3, in absence of Bro. C. W. Jackel at Minyip harvest festival, Bro. F. J. Sherriff addressed morning service on "Masters of the Situation." Three new members were received. At night Bro. Jackel was the preacher, and four decided for Christ. On March 10 harvest festival services were conducted, with fine attendances, reaching 150 at night service. After Bro. Jackel's message on "What shall My Harvest Be?" a man and a youth decided for Christ, making 13 decisions of late. A solo by Sister E. Mackley was enjoyed. A car-load from Dimboola attended. 21 Endeavorers attended Stawell C.E. anniversary on March 4. Before their departure for Geelong the sisters presented Sister Knipe with a Bible, and Bro. and Sister Cutchie were recipients of hymnbooks. Five candidates were baptised at close of gospel meeting on March 10.

Bendigo.—On morning of Mar. 3 Mr. E. Squire-Nicholson was speaker. Two were received into fellowship. Bro. Combridge's messages have been forceful. Evening subject on Mar. 3 was "The Repentance that Needs not to be Repented of." Two young girls decided for Christ; one young lad was baptised. Mar. 10 was harvest thanksgiving day, a fine variety of goods being displayed. The choir assisted at both services with anthems. At night Mrs. B.

Combridge and Bro. R. McPherson rendered a duet. Subjects were, morning, "The Grace of Gratitude"; evening, "An Unexpected Harvest." One young lady accepted Christ, making a total of 12 decisions in past five weeks. Three were baptised after evening service.

Caulfield (Bambra-rd.).—On Mar. 3 Bro. J. E. Allan, of Cheltenham, addressed the church. On Mar. 10 Bro. Clipstone spoke, his subjects being "The Joy of Giving" and "Conversion of a Publican." Women's social circle held annual meeting on Mar. 4, and a successful year's work was shown. Presentation was made to Sister E. Arnott after five years' service as treasurer. A kitchen tea was tendered to Miss Adele Berry and Mr. Hugh Neeson on Mar. 5. A youth council has been formed, with Bro. Thomas as president and Sister M. Buckingham secretary, to co-ordinate youth work within the church. Sympathy is extended to Sister Laslett in the passing of her mother. Sister Ward, in hospital, is progressing well.

South Yarra.—On home-coming day, Feb. 25, there were splendid meetings and happy fellowship. Dr. Hinrichsen spoke to a large morning congregation. A service of scholars and parents was enjoyed in the afternoon with Bro. F. Lee as speaker. Bro. Candy conducted the largely attended gospel service, assisted by two of the young men. One feature of the day was the talented singing by Mrs. L. Gove and Miss M. Searce. The four sections of C.E. are functioning nicely, and good meetings are held. Mr. Robert Story visited senior society on Feb. 28, and spoke of his work in Papua and Amazon Valley. The church is enjoying fellowship with Miss Sears, from Lake-st., Perth, and the Misses Cooke, from Launceston, Tasmania. Sister Mrs. Barrett is suffering ill-health. Sister Mrs. Robinson is home from hospital.

SOUTH AUSTRALIA.

Semaphore.—There were good meetings on March 3. Choir sang four anthems, and Bro. Weeks a solo. 82 communed, Bro. Stanley, of Crystal Brook, preaching. Evening breaking of bread before dismissal has proved a great success. There have been up to 22 communicants at night.

Victor Harbour.—Two very fine meetings were held on March 10. Visitors were present from several centres, including W.A. At close of Bro. B. W. Manning's gospel message on "Our Dependence on the Lord Jesus Christ," Miss Joy Fullston and Miss Lily Kennewell made the good confession. Finishing touches are being made to the new building, and seating is arriving.

Winkie.—On March 3 Bro. W. A. Hunt addressed the church on "The Great New Venture." Bro. Holland spoke at night on "The Divine Book-keeper," and a man confessed Christ. At C.E. meeting on March 7 "Christ's Chosen Comrade—James" was discussed. Bro. Holland chose his subject from 32nd Psalm on March 10 at morning service, Bro. L. A. Chapple being evening speaker.

Queenstown.—March 3 was observed as Home Mission Sunday. Harvest thanksgiving services were also held. Bro. A. Anderson exhorted the church, and preached at night to a good audience. The goods given for the harvest thanksgiving were all taken to "Estcourt House." On March 11 Bro. Cox exhorted the church and Bro. Coin preached in the evening. Bro. Brooker is away on holidays.

Unley.—At morning worship on March 3 Bro. G. A. Jessup gave an impressive address, with much sound advice, to young Christians. Attendances on 10th were smaller, but services were hearty, and Bro. Nankivell's discourses much appreciated. Home missions offering to date, £125. Members sorrow with Bro. J. E. Morphet on death of his wife, and Sister Muriel Bowering on death of her mother. Between Easter and Pentecost Sunday aims in connection with three year plan will be emphasised.

Pt. Pirie.—Harvest thanksgiving services were held on March 3, Bro. Hutson having charge of both services. Y.P. Fellowship rendered an item and Bro. A. E. Arnold sang in the evening. Bro. Hutson's subjects for Mar. 10 were: morning, "The Threefold Commission"; evening, "The Great Commission." Y.P. Fellowship held their service at the home of Mrs. Leverington on March 10.

Cowandilla.—The work is on upgrade. Bible school has enrolled several new scholars. The church held harvest thanksgiving services on Feb. 25. At close of Bro. Hollams' message on "Reaping what you Sow," a scholar of the school and two young men made the good confession. Spirit and attendances on March 3 were good. At gospel service Patty Hossack was baptised. The preacher's subject was "Baptism According to Scripture." An anthem by the choir and a trio by visiting friends were helpful. Band of Hope and C.E. combined in a temperance meeting on Feb. 20. About 80 were present. Mr. Harry Green, of Olden aboriginal mission station, was speaker.

Indmarsh.—March 10 was harvest thanksgiving day. A good display of "fruits of the soil" was arranged by C.E. societies. At morning worship Bro. W. L. Ewers gave an address on "The Harvest." Choir rendered an anthem. At night Bro. H. R. Fitch brought a good message. Miss Lorna Goodall sang a solo, and the choir provided an anthem. A good number journeyed to Flinders Park to support the after-church services being held in Flinders Park hall. Endeavorers and friends went to Northfield Hospital in the afternoon to cheer the inmates of that institution. They have also arranged for the harvest gifts to be distributed amongst needy cases in the district and Morialta Protestant Children's Homes.

Nailsworth.—During March special services are proving helpful and fruitful. Since last report there have been four baptisms. Home mission offering on March 3 amounted to £11. After Bro. Shipway's address two boys confessed Christ. Intermediate society attended Salvation Army harvest festival and gave the programme on March 4. At Endeavor anniversary service on March 10, Bro. Dickson, president of Northern Suburban Union, addressed morning meeting. Bro. Shipway preached at night. The meeting was led by intermediate president Bro. Fletcher, and singing was rendered by Endeavor choir. Sisters Barbara and Kath, McQueen sang a duet. Three were baptised, including a young man who is to leave with A.I.F. Two young girls confessed Christ.

Prospect.—All services were well attended during past month. Cricket team held a church parade in February and assisted in evening service. At close of Bro. Baker's address two young men confessed Christ; they were baptised the following Wednesday. Three members were received by transfer. At harvest festival services on March 3 there were splendid meetings. Kappas and Betas entertained Bro. and Sister Baker at a farewell social. Presentation of a silver tea service and an enlarged photo. of K.S.P. and P.B.P. combined was made. At ladies' guild on March 5 farewell was said to Mrs. Baker and presentation of an autumn scene picture made. Y.P.S.C.E. visited Northfield Hospital, distributing posies and magazines. Miss Penfold, a valued Sunday school teacher, is very ill in hospital. Mrs. Doug. Lawrie is also very ill.

NEW SOUTH WALES.

Paddington.—There were good attendances at both services on March 10. Bro. J. Dean addressed church from Luke 5: 36. At night the monthly praise service was conducted by Bro. Greenhalgh, who spoke on "Naaman." A sister made the good confession. The school held a happy picnic at Nielsen Park. Attendance reached 100 at Bible school this week.

Burwood.—A young man confessed Christ on Feb. 25. "Around the piano with Sankey" was enjoyed by over 40 in the school hall. There were good meetings morning and evening on March 3. "They Forsook All" was the subject at worship gathering, and "Why Baptism?" at night. A baptismal service was conducted by Bro. Arnold. Visitors included Sisters Mrs. and Miss Potts, from Moreland, Vic.

Gilgandra.—Bro. Chivell began his ministry on first Sunday in January, in which month there were six decisions. Sister Chivell is now secretary of Ladies' Fellowship. Sister H. Burrell has resigned from teaching staff to take up nursing in Orange. Several men and women have enrolled in C.O.B. correspondence course. Meetings of students under the supervision of Bro. Chivell take place fortnightly. On Feb. 25 Bro. Chivell preached on "The Eternal Son," the first of a series from John's Gospel.

Mosman.—On March 3 F. Button's morning subject was "The Mind that Matters." Mr. and Mrs. Len. Thomas, of Canley Vale, joined in fellowship. Evening service was broadcast through 2CH; a large audience filled the building. G. E. Burns delivered a powerful message on "The Inescapable Christ." He was assisted by Mrs. Swallow, of Manly, soloist, and a male chorus. On 10th Bro. Burns exhorted on "Bringing Men to Christ." At night he commenced a prophetic series with "Is this Armageddon?" the soloist being Mrs. Moule. Good attendances are being maintained.

Lismore.—Interest was fairly well maintained during last month. On March 3 there were good congregations. Bro. Roy Acland, both morning and night, gave helpful addresses on "Sidelights on Prayer" and "Will the World be Converted Before Christ Comes?" Sisters' guild held its first meeting for year on March 6. The sisters have given faithful service, and have held 18 social coin afternoons, thus raising £21/1/9 in addition to £10 given to the organ fund. The sick have been regularly visited, total visits numbering 444. Bro. Acland gave an encouraging message.

ADDRESSES.

E. F. Cole (secretary Ma Ma Creek church, Qld.).—Mt. Whitestone, via Grantham.

Miss L. M. Foreman (missionary on furlough).—18 Kangerong-rd., Box Hill, E.11.

A. A. Hinrichsen (preacher Rockdale church, N.S.W.).—72 Gibbes-st., Rockdale.

G. Milligan (secretary Moorooka church, Qld.).—South Terrace, Yeerongpilly, Brisbane, S.4.

Roy Raymond (preacher Subiaco church, W.A.).—260 Bagot-rd., Subiaco.

Wilkie Thomson (preacher of Glenelg church, S.A.).—30 Sturt-st., St. Leonards.

IN MEMORIAM.

GOLDSWORTHY (March 5, 1939).—In affectionate memory of Elsie Lyall Goldsworthy, beloved wife of Stanley Warren Goldsworthy, loving mother of Merle and Warren, of Camberwell. Much loved daughter of Robert and Lilly J. Lyall, of Royal Park, Melbourne, Australia.

Sleep on, beloved, sleep, and take thy rest; Lay down thy head upon thy Saviour's breast: We love thee well; but Jesus loves thee best.

Calm is thy slumber as an infant's sleep; But thou shalt wake no more to toil and weep: Thine is a perfect rest, secure, and deep.

Only "good-night," beloved—not "farewell"! A little while, and all his saints shall dwell In hallowed union, indivisible.

Until we meet again before his throne, Clothed in the spotless robe he gives his own, Until we know even as we are known— Good-night!

COMING EVENTS.

16 words, 6d.; each 12 words extra, 6d.

Displayed matter, 2/- inch.
(State if display required.)

MARCH 20.—The Victorian Women's 54th Annual Conference will be held in the church, Lygon-st., on Wednesday, March 20, commencing at 10.30 a.m. and continuing all day. At 3 o'clock Miss Constance Duncan will speak on "Our Cause and its Consequences." In the evening the presidential address, "The Reality of the Invisible," by Mrs. C. R. Brough. Soloists, Mrs. J. Charlesworth and Mrs. C. F. Ferris, and the ladies' choir.

MARCH 21 to 25.—Victor Harbour opening services, March 21-25. Thursday, 8 p.m., prayer meeting; Good Friday, 3 p.m. and 8 p.m. (opening services); visitors entertained to tea; Saturday, 8 p.m., Sunday, 11 a.m., 3 p.m., and 7 p.m. Easter Monday, 3 p.m. and 7.30 p.m., preachers and visiting members taking part.

MARCH 31.—Mission commencing High-st., Preston. Tent situated opposite Circle Theatre. Missioner, Bro. K. A. Macnoughtan, of Queensland. Visiting brethren and sisters cordially invited.

BROADCAST SERVICE.

Margaret-st., Launceston, over 7 NT. Sunday, March 31, at 7 p.m.

A PLEASANT HOUR.

LYGON STREET, CARLTON.

(Next to Trades Hall.)

MAKE YOUR WAY THIS COMING SUNDAY
and

BE HAPPY WITH SO MANY.

Hear these Vital Messages.

Speaker, Mr. R. Ennis.

Soloist, Miss Royle.

SEE YOU SUNDAY NEXT AT 3.

Tea for all at small cost.

Lygon Street Services

Easter Sunday

11 a.m., Mr. G. L. Murray.

7 p.m., Mr. Arthur Baker.

Soloist, Mrs. C. F. Ferris.

Sacred Orchestral Selections.

Organ Recital.

Conference visitors cordially invited to tea after Conference Sermon.

TO LET.

Edithvale.—House, furnished, clean, accommodate 9, all conveniences, gas. Minute from safe beach, 4 mins. from station. Vacant from March 28. Phone WF 5203.

WANTED.

Wanted, married couple or two ladies, share comfortably furnished flat. "Thalbyn," 51 Valley-pde., Glen Iris, Vic.

W.A. CHURCHES

JUBILEE SOUVENIR HISTORY

Write Now for a Copy.

W.A. Church of Christ Office,
140 Barrack-st., Perth. 1/6 posted.

Tasmanian News-letter.

W. S. Lowe, B. Com.

Milk Bars for Military Camps.

AS a practical contribution to the re-opened "wet canteen" discussion the Tasmanian Temperance Alliances have formed a Milk Bar League to secure funds among temperance advocates for the installation of equipment to provide milk and fruit drinks at the military camps. Equipment has, as a result, been installed in the two major camps and will shortly be operating in the third. Annual membership in the league is secured by a contribution of one shilling. Donations have come in readily and the scheme promises to be a highly successful counter to liquor agitation.

Jubilee of C.E.

Though the State functions to celebrate the jubilee of C.E. in Tasmania have been postponed until next year because of the National Convention, the first societies in the State recently jointly celebrated their jubilee. Both are Baptist societies, and the functions included a pageant showing the origins and development of the societies concerned. As part of its programme for the new period, the Launceston District Union is planning a three months' campaign of personal and society evangelism. Christian Union.

Tasmania is an ideal sphere for experiments in Christian Union in the opinion of Mr. W. T. Blight who has been supplying the Newtown Methodist Church, Hobart, for some months past. In a recent utterance he said that there is a danger that the general public will overlook the essential unity of the church, that the time is overdue for the expression of the inter-church friendliness which exists already, in corporate worship, and that the growing persecution of the church should draw Christians everywhere closer together.

This year the annual combined service held at Easter in Launceston will be addressed by our Conference president, and as an expression of wider Christian fellowship, Conference will adjourn to attend the gathering which is held on Good Friday morning.

Race Frivolity.

Launceston's race week recently roused Mr. A. C. Prior, minister of the Memorial Baptist Church to declare its frivolity to be another among the many symptoms of a spiritual decadence in our national life. Interviewed by the "Examiner" ministers in general supported Mr. Prior's utterance though Anglicans held that beneath the surface there is more real religion than is apparent. Laymen, according to the reporter, were non-committal. The newspaper contributed a short sub-leader to the discussion, and naively suggested that "Launceston is not so bad as other places!"

Easter Arrangements.

The annual State Conference will be held this year in Launceston and promises to be a very profitable period. The State Y.P. Committee has arranged youth camps in conjunction with the Conference and the young people will play a larger part than formerly in the Conference programme. At one evening session they will present a pageant, "The Fruits of the Spirit."

Conference statistics are always interesting and this year show that Tasmania has given a record sum to overseas missions, that our church membership for the State now stands at 862 and that our Bible school enrolment is 633. There have been forty-four additions by faith and baptism of which three quarters have come from the Bible school. The ever-present difficulty under the reading of "roll revision" shows that we have lost 54 members during the year. Six churches show a net gain for the year, six a net loss and the remaining figures are stationary.

Brevities.

There is continued protest against the new broadcasting arrangements whereby one service each Sunday is on national relay. It is felt that this gives the listener too little choice of programme.

We are informed by a long standing resident of the district that Notley Gorge, near Bridgewater, now being opened as a tourist show place, is situated on property once owned by Stephen Cheek.

CHRIST LIVES.

NOT by his wondrous death alone
Christ lives;
But by the life he gave, unto his own
New life he gives.

The love which triumphed on the cross
Lives on.
The death which seemed to end his life of loss
Was victory won.

His wondrous life and death have brought
Heaven near,
And the soul certainly that nought
Of good ends here.

—John Oxenham.

WHY THEY DON'T GO TO CHURCH.

SOME stay at home because it's cold, and some because it's hot; and some because they're getting old, and some because they're not. Some stay at home to entertain, and some to cook the dinners; and some because they're good enough, and some because they're sinners. Some stay away because their hat the milliner's not finished, and some because their liking for the church has been diminished.—Selected.

Advertising Pays.

"THE AUSTRALIAN CHRISTIAN"

Is Read by Subscribers All Over Australia.

Each week we publish rates for casual advertisements. Write to us for period prices, etc.

NERVES, CATARRH, ULCERS,
GALLSTONES, ETC.

TAKE BOTANIC REMEDIES.

Many Testimonials.

Consult H. WATSON
(of India).

Room 416, London Stores, City.
MX 4963.

FOREIGN MISSIONS.

Wanted:

Gifts Small and Large.

Contributions from Victoria
should be sent to

D. E. Pittman, Treas., 530 Elizabeth-st.,
Melbourne.

Miss M. E. Pittman, L. Mus. A.,
(Univ. of Melb.)

Teacher of Singing

"Brantwood,"
147 Hampton Street,
Hampton, S.7

Also at
Lygon Street
Christian Chapel.

Christian Guest Home

139 Atherton Road, Oakleigh
S.E. 12, Vic.

The only Social Institution of Churches
of Christ in Victoria.

▽

A Home for Christian Men and Women
in the eventide of life and in other needy
circumstances. The Home is dependent
on gifts of friends for maintenance and
development. Remember the Home in
your will. Our solicitor will draft your
will for you without charge.

▽

Secretary, Will. H. Clay,
Bible House,
241 Flinders Lane,
Melbourne, C.1.

Tel.—Office, MX 3083; Home, UM 2441.

BETTER FEET. BETTER HEALTH.
HORACE L. LEE, M.A.I.S.Ch. (Melb.),
D.I.S.P. (London).

FOOT SPECIALIST

Successfully Treats All Foot Ailments.
Evening Appointments if Desired.

LEE'S PHARMACY, 108 Greville St., Prahran
LA 1036.

Do You Want a Diamond Ring

Made to your order at no extra cost? If so,

Consult **B.J.KEMP, JEWELLER**

288 Lit. Collins St., Melb. 6th floor

REPAIRS PROMPTLY EXECUTED

YOU CAN DEPEND ON ME! Cent. 8604

You Can't Beat a Singer.

CASH FOR YOUR OLD SEWING MACHINE.

The New Singer from 3/- per week.

Call or write—

E. A. SCAIFE, 497 Gilbert Rd., West Preston

Repairs attended.

JU 1860.



W. J. Aird Pty. Ltd.

The RELIABLE OPTICIAN
FOR SATISFACTORY SERVICE
AT MODERATE COST
ALTON'S BUILDING.
1st floor, 82 Elizabeth St.
(Cr. Collins St.), Melbourne

Phone 6937

Prayer Corner.

Conducted by G. J. Andrews.

"THY PRAYER IS HEARD!"

ETERNAL God, we bow before thee in worship and adoration. For all thy goodness and mercy we thank thee, but above all for him whom thou hast given to us, who, sharing thy nature, humbled himself to share our own. May we see him, human as we are, knowing from within our fears and temptations, sharing our manhood, wearing our flesh, living in our circumstances, crowning human life forever with his glory. May we see him also, the Son of God, revealing thy nature, bearing our sins, carrying our sorrows, making intercession for us, the Saviour of our lives. Made proud that ever he should stoop to be made like us, may we be made humble, as in him we worship thee. We ask it for his sake. Amen.—Leslie D. Weatherhead.

⊙

GOOD-FRIDAY GRATITUDE.

Here is the note of deep gratitude to God that should have some expression every day of the year.

Our thanks for "The Tasting!" that assures the perfection of sympathy (Heb. 2: 9-13). "Jesus actually died, his sensitive nature tasting perhaps more keenly than the hardened nature of sinful men, the sufferings of death" (Oldway). "He drank the cup, tasting all the flavor of its varied bitterness" (Peake).

Our praise for "The Triumph!" which disarms the Adversary and effects our deliverance (Heb. 2: 14-18). "Death now to them is not in the hand of Satan, but in the hand of Christ; not Satan's servant but Christ's servant, has not hell following it, but heaven, to all who are in Christ" (Henry).

Our rejoicing at "The Testimony!" which is true whatever unbelievers may say (Jno. 8: 48-59). Men may misquote, misunderstand or misrepresent Christ and talk on in their incompetence, but the fact remains: "If any one lays my Message to heart, he will never really die" (20th Cen. N.T.). Frank Crossley said in dying that he had come to the River, and there was no River.

⊙

THE SPIRIT OF THE CROSS.

Forbid, O God, that in these dark days and midst tasks so urgent, the men of the church should be shirkers of their cross. Give to us all, in new measure, we beseech thee, the consecration, courage and spirit of sacrifice revealed on Calvary's Cross. For the Lord Christ's sake, Amen.

New South Wales News-letter.

C. B. Nance-Kivell, B.S. Litt., B.D.

Milk Bars in Camps.

RESULTS of providing milk bars in a number of the military camp canteens have been very encouraging. The liquor people argued in favor of wet canteens, that the publicans of Liverpool sold 2000 half pints of beer per week. At Ingleburn camp alone 3200 half pints of milk are purchased daily by the soldiers. And at Walgrove a thousand bottles of milk build up the army. This Christian constructive effort is proving an effective foil to the temptations of the liquor bar. Milk, not beer, is best.

39th Methodist Conference.

The conference was opened in the Lyceum Hall on Feb. 28. The retiring president, Mr. E. H. Hynes, delivered a thoughtful address on "The Church in an Eventful Year." Mr. P. L. Black, an outstanding preacher with evangel-

istic passion, was elected president. During the year death has claimed six of the prominent ministers, best known perhaps being Mr. H. C. Foreman, principal of the Methodist Ladies' College. Public meetings in the Town Hall have been packed. The Sunday school report shows an increase in attendance in 200 schools. The membership figures were 41,355. Two very important papers were discussed, "The Church and Education," and "Christianity and War." A whole afternoon was set aside for "The Conversation on the Work of God," and the spiritual condition of the church was carefully reviewed.

Military Men Converted.

We have just heard the glad news that at an evangelistic service conducted at one of the camps by Mr. G. Ridley, thirty or more soldiers accepted the Lord Jesus Christ as their Saviour and Lord. We rejoice that the church is not missing an opportunity to serve their Lord and the men in this way. According to reports, Mr. J. I. Brice, M.A., and others are doing the same kind of work in England.

Christian Ethics.

It is possible to place too much emphasis on the social application of the gospel and overlook the glorious theme of redemption, but we believe what the University Evangelical Union is doing at the Church of England, Miller's Point, deserves special mention. Teams will discuss various aspects of spiritual, commercial and professional life. To conclude this effort Mr. A. W. Morton will deliver a gospel message.

Minister's Departure.

Recently Bro. Cyril Flood was farewelled. Our brother during long ministries at Hurstville and Kingsford, not only served these pastorates with distinction but proved an efficient missionary for special meetings, and was always in demand. We trust his work in New Zealand will accomplish great things for the Master, and that some day he will return to his native State, where he is held in high esteem.

Film Title Objections.

The Legion of Christian Youth openly objects to the title given to a film showing in Sydney at present named "Hitler, Beast of Berlin." Public opinion is divided according to letters appearing in the daily papers.

The Open Door.

We are glad to notice as we pass churches in the State that their doors are open, inviting the general public to pray God on behalf of individual, national and world wide problems.

W. T. COLES

CENTRAL ESTATE AGENCY.

For that HOME you need.

287 BAY STREET, BRIGHTON-LE-SANDS.

All Classes Insurance With

AUSTRALIAN MUTUAL FIRE INS. SOC. LTD

PROVIDENT SOC.

Phones: LW 2033; Cron. 542.

WAKOOL GUEST HOUSE.

VIEW STREET, MORNINGTON, VICTORIA.

Phone 238.

Two minutes from Fisherman's Beach. Hot Water System. Refrigeration. All Home Comforts. Moderate Tariff.

Mr. and Mrs. E. B. Beruldsen.

S. H. PITTMAN,

Organ and Pianoforte Tuner;

Specialist in Reed Organ Repairs.

Telephone:

Windsor 4912.

339 ORRONG RD.,

E. ST. KILDA, S.2.

Victorian Churches of Christ

HOME MISSIONS

75th Anniversary
of
First Conference

Make This a Conference
Easter.

—W. Gale, Secretary,
Churches of Christ Office,
145 Collins-st., Melbourne.

DON'T PAY A HIGH PRICE.

We have large stocks of
Good New and Slightly Used
Machines at Low Prices. Call
or Write To-day

WARD BROS.

Established 50 years.

32-38 Errol Street, N. Melbourne. F 3985.



WATERS & ENNISS

(C. J. Waters, J.P.; R. Enniss, J.P.; L. S. Mills),

271 Collins Street, Melbourne.

LICENSED REAL ESTATE AGENTS.

Properly Managers and Salesmen — Home Builders

□

See us about all Property matters.

We make necessary financial arrangements.

We Specialise in Erecting Modern Brick Homes

TAILORING

LADIES' OR GENTS'

Our New Prices Suit
Reduced Incomes

CRAIGIE & CO.

265 LITTLE COLLINS STREET

Four doors from Swanston St.

A Sympathetic and Efficient
Understanding, achieved by
Long Years of Experience.

We would appreciate an opportunity to
serve you when in need of a competent
FUNERAL DIRECTOR

LEWIS - - Undertaker

PHONES: J 1066, J.W. 1579 and 3029.

LYALL & SONS PTY LTD.

39-51 Leveson St., North Melbourne
Also at Lara and Geelong.

CASH CHAFF, HAY, GRAIN, PRODUCE, and HARDWARE MERCHANTS

Exporters of Pressed Hay, Chaff, and Colonial Produce
Seed Out and Grain Specialists—Grass,
Clover and Other Seeds.
All kinds of Poultry Feed and Meals supplied.
Manufacturers of "Excello" Chicken Feed,
Laying Mash, and Calf Food.

HARDWARE LINES:—

Galvanized Iron, Spouting, and Ridging, Fencing
Wire, Galvanized, Black, Baling & Barbed Wire,
Wire Netting, Chicken Netting, and all other
sizes. Galvanized Water Piping and Fittings.
Cyclone Gates and Fencing Supplied.
We stock and can supply everything required for
the Poultry Yard and the Farm.

For Service, for Quality, **LYALL'S**
for Price, try

Alfred Millis & Sons Pty. Ltd.

Wholesale Fruit Merchants

Registered Office: 438 Queen St., Melb.

Phone F 1862

Also Queen Victoria Wholesale Markets.

LEARN BY POST

(Pittman's Correspondence Courses.)

The subjects are Preaching, Speaking, Bible
Study, Bible Analysis, Bible Doctrine, Church
History, Christian Evidences, Grammar and Com-
position, Teacher Training, Elocution, Church
Efficiency (for Presidents, Officers, Secretaries
and Treasurers), Paul's Life and Work, Women
of the Bible.

Terms: £1/1/- per Quarter.

These lessons help toward efficiency in ser-
vice, which should be the aim of all.

Enrol me as a Student in { Course.....
Send Particulars re {

Name.....Address.....

Fill in above, and post to

J. C. F. PITTMAN,

7 Pollock St., Colac, Vic.

(Enclose 2d. stamp for postage.)

DEPARTMENT OF SOCIAL SERVICE
and
CHRISTIAN FELLOWSHIP
ASSOCIATION.



Experience has shown that 90 per cent. of
social problems which come before us are to
be solved by money alone.

We need clothes, blankets, footwear and food,
but we need money too.

C.F.A. invites you to co-operate with 3500
others in providing a regular source of money.

Particulars from Agents in the Churches or
Secretaries—

T. P. Dale, Will H. Clay,
Social Service Office, 241 Flinders-lane,
242 Pitt-st., Sydney. Melbourne.
'Phone, MA 6633. 'Phone, MX 3083.

Parcels addressed Churches of Christ Mission,
Flinders-st., Melbourne, carried free on rail.

LORD OF LOVE.

I GIVE thee back my heart,
O Lord of love divine,
Why did I think to keep
What ne'er was mine, but thine?

I give thee back my heart,
O love so strong and still,
Search thou the unknown deep,
Where dwells the subtle will.

I give thee back my heart,
Shattered, or seared, or sad,
O sympathising love,
Thy tears have made me glad!

Lord, give me back my heart,
Renewed and cleansed and free,
By all-enfolding love
Possessed, and filled with thee!

—Ella E. Wallers in "The British Weekly."

THOUGHT FOR THE WEEK.

"THE love of Christ constraineth
I us; because we thus judge, that
one died for all, therefore all died;
and he died for all, that they
which live should no longer live
unto themselves, but unto him who
for their sakes died and rose again.
—Paul.

A BROKEN HEART.

WITH the cry, "It is finished," Jesus died.
The end had come speedily to him. Two
great medical doctors, William Stroud and J.
Y. Simpson, have addressed themselves to the
question of the physical cause of so speedy a
death. They both hold that he literally died
of a broken heart, "agony of mind producing
rupture of the heart," basing their conclusions
on the statement that a spear, driven into the
side of Jesus after his death, was followed by
an effusion of blood and water.

"The guests of God" expresses beautifully
the state of those passed away from earth
into immortality.—Ruskin.

Australian Christian

Published Weekly by
Austral Printing & Publishing Co. Ltd.

52h, 530 Elizabeth St., Melbourne,

Victoria, Australia.

Phone, F2524.

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

All Communications to Above Address.

SUBSCRIPTION—Through Church Agent, 2d. week;
Posted Direct, 10/6 year; Foreign, 14/-.

CHANGE OF ADDRESS—Send old and new address
a week previous to date of desired change.

CHEQUES, MONEY ORDERS, etc., payable to
D. E. PITTMAN.

ADVERTISEMENTS—Marriages, Births, Deaths,
Memorials, Bereavement Notices, 2/- (one verse
allowed in Deaths and Memorials). Coming
Events, 16 words, 6d., every additional 12 words,
6d. Wanted, For Sale, To Let and Similar Ads.,
24 words, 1/-; every additional 12 words, 6d.
Other Advertising Rates on Application.

Merits Support

The College of the Bible

merits the support of the
brotherhood because

It is true to the "faith of the
fathers" in that it is loyal to
Jesus and his Word.



It is a federal work. It serves
every State and all brotherhood
co-operative enterprises. Stu-
dents are trained to think in terms of
a brotherhood reaching beyond State
limitations.



It is a missionary force. More
than one in nine students have
served in overseas fields, or
with missions to aborigines.



It maintains fires of evangelism.
New churches have been or-
ganised, weak churches revived,
live churches strengthened by students
and graduates.



Its Charter is the Great Com-
mission. It fulfils the command,
"Teaching them to observe all
things I have commanded," and responds
to his command, "Pray ye the Lord of
the harvest."

The College depends on the brother-
hood for support.

Will you help?

Send now for the need is real and
urgent.

A Centre of



Faith & Culture

The College of the Bible

GLEN IRIS, VICTORIA, AUSTRALIA

CONTROLLED BY THE FEDERAL CONFERENCE

Board of Management: R. Lyall (chairman),
R. L. Leane (treasurer), J. Adams, W. T. Atkin,
Dr. W. A. Kemp, F. N. Lee, A. R. Main, M.A.,
G. L. Murray, H. J. Patterson, M.A., T. H. Scam-
bler, B.A., Dip. Ed., F. T. Saunders (secretary).

Teaching Staff: T. H. Scambler, B.A., Dip. Ed.
(Principal); R. T. Pittman, B.A., Dip. Ed.;
E. L. Williams, M.A.; J. S. Taylor, B.A.

Send Donations to

Fred. T. Saunders, Secty. & Organiser,
99 Queen St., Melbourne, C.1, Victoria.
'Phone, MU 3474.