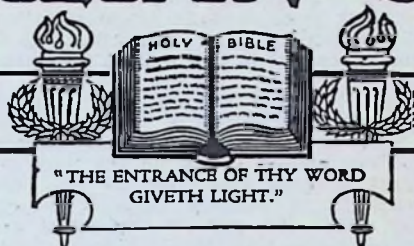


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1 Yearful news P164

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WEDNESDAY, APRIL 9, 1941.

A New Sepulchre.

S. Russell Baker.

"Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid."
—John 19: 41.

THESE words from John form part of the careful record given by all four of the Gospel writers of the safe and honorable burial of Jesus in Joseph's tomb. And it is not without significance that three of the four writers make special mention that it was a new sepulchre in which Jesus was laid, that it was indeed Joseph's own new tomb wherein no man had yet lain. The consistency of the records at this point and the general emphasis on such a feature have long indicated that we have to do with genuine historical narrative and not speculation. So there never has been any good reason to doubt the accuracy of the record that Jesus was thus buried by Joseph of Arimathæa in a new rock-tomb near the scene of the crucifixion. This emphasis on the fact that it was a new sepulchre is charged with deep significance, and our present purpose is an endeavor to reveal some of that significance. When Moses was buried care was taken that no one should know of his sepulchre; but when Christ was buried special notice was taken of his sepulchre, and the important particular in that notice with which we are now concerned is that it was a *new sepulchre*.

I.

Observe that it was *new* in the sense that it had *not yet been used*. This is the obvious truth indicated in the text.

The tomb hewn out of the rock was in Joseph's garden quite near to the cross, and was his own new tomb which had never been occupied—a truth which is made curiously emphatic in the Gospels by the clause "wherein never man before was laid." "No corruption ever soiled its dark precincts." And we must all be grateful to Joseph—hitherto a secret disciple—who now begged the body of Jesus and gave it a resting-place. When so many enemies were about it was good that our Lord had this friend near. Joseph probably knew nothing of the ancient prophecy that Jesus was to make his grave with the rich, yet he now becomes the very instrument for its fulfilment. His own sepulchre lies close at hand, he will open it that it may receive as its first tenant the body of Jesus the crucified. It is related of an old and honored servant of God that he would always be standing before the great painting, "The Descent from the Cross," waiting to see that his Lord was safely laid away—but he had no need for that, for when Nicodemus joins to the loving service of Joseph his ministry of myrrh and aloes, truly it could be said that "the richest man in Jerusalem could not have furnished a better burial for his best friend."

II.

Next it was *new because of the treasure it held*. There was one who was Son of man—yet Son of God. Never before was there a burial like his, never since, never will there be again. A survey of Westminster Abbey or of the world's great dead in any place would not produce one like this. Never had tomb or sepulchre received such a peculiar treasure. The shouting and the tumult was over, and in the custody and tender hands of a few loving friends this God-Man was borne to the sepulchre of Joseph, and it would henceforth be distinct from all other sepulchres—it was for this second reason a *new sepulchre*, because of its peculiar treasure. The brief path from the cross to the sepulchre was soon traversed. In silence our Lord's body was laid down on this new, cold, rocky bed. The few friends reverently withdrew, and after rolling the stone to the mouth of the sepulchre, they left the strange scene.

"At length the worst is o'er, and thou art laid
Deep in thy darksome bed;
All still and cold behind yon dreary stone,
Thy sacred form is gone.
Around those lips where peace and mercy hung
The dew of death hath clung;
The dull earth o'er thee, and thy friends around,
Thou sleep'st a silent corse, in funeral raiment wound."

III.

Once again, it was a *new sepulchre because it yielded its treasure*. Death could not hold him there. The stone is rolled away and the proclamation is made, "He is not here, for he is risen. . . . Come, see the place where the Lord lay." He who in his lifetime had said, "Destroy this temple and in three days I will raise it up" now fulfils his own prophecy. This was new to the world, and new to the experiences of men. It was a new sepulchre because it yielded its treasure. What is the grand difference between Christianity and every other religion? Just this, that the grave of its founder yielded its treasure. The author and finisher of our faith is alive. Confucius gave China her religion and Buddha gave India hers, and they have been dead for 2500 years. Mohammed has been dead for nearly thirteen centuries. A Mohammedan one day prided himself before a Christian missionary saying, "When we go to Mecca we find at least a coffin; but when you Christians go to Jerusalem you find nothing but an empty grave." But the missionary pointed out how that was just the difference that mattered. Mohammed is dead and in his coffin, but our Lord Jesus Christ is risen from the dead and is alive for evermore. And it is this that

makes it in the grandest sense of all a new sepulchre.

It is this that is the great message of Easter, and by this we live.

The late Grenfell of Labrador professed allegiance to a very simple creed, and in part of it he says this:

"It has been my lot in life to stand by many deathbeds and to be called in to dying men and women almost as a routine in my profession. Yet I am increasingly convinced that their spirits never die at all. I am sure that there is no real death. Eternal life is the complement of all my unsatisfied ideals. As I see more of Christ's living with us all the days, I care less for arguments about his death. I have no more doubt that he lives in his world to-day than that I do. Why should I blame myself because more and more my mind emphasises the fact that it is because he lives—that I shall live also?"

May the recurrence of Easter bring us all to some such fresh declaration of faith and awaken new hope in the heart of humanity.

"It was not high and it was not broad,
That little low door in the rock-hewn tomb,
And they who carried the Son of God,
Must bow as they entered the narrow room.

"So low it was that the little group,
In the dawn of that first glad Easter day,
Must pause in their eager haste and stoop
To see the place where their Master lay.

"It was not high and it was not broad,
But through its portals their wondering eyes
Caught sight of the glorified, risen Lord,
And the flaming angels of paradise.

"So low it was and narrow, too,
But it opened out on Eternity,
And the heavenly sunlight streaming through
Woke hope in the heart of humanity."

EASTER

The world has lost its way, they said,
And watched the greedy hand
Of lustful power stretch forth to grasp
Whate'er it might command
In men, in ships, in cities proud,
In fields of golden grain;
It drained the tears from women's eyes,
Then made them weep again.
The night is long, and dim the stars,
But we can surely say
That he will guide our steps who died
For men to find their way.

—Selected.

The Great Anniversaries.

THE days which we call "Good Friday" and "Easter Sunday" are held in sacred remembrance by Christian people. The one speaks of our Lord's death for the sin of the world. The extremity of human need and the wonderful provision made by the loving

wisdom of God for our redemption are the uppermost thoughts on the former day. The second brings the thought of the glorious resurrection to our minds. A dead Jesus could not have saved us. If he "died for our sins," he was "raised for our justification." It is well to visit both Calvary and the empty tomb. Without the death on the cross there would have been no salvation, but it is also true that had there been no resurrection we should have yet been in our sins. May we "know him, and the power of his resurrection, and the fellowship of his sufferings."

"Every Man's Book."

EVERY year we are led to admire the splendid service rendered by the British and Foreign Bible Society, and also to praise the excellent work of Mr. John A. Patten, Literary Superintendent, in preparing and issuing the popular annual reports. The title of the 1940 report ("Every Man's Book") is intended to show that "the Bible, whether we consider the nature of its message, the universality of its appeal, or the power of its influence, has every claim to that proud title." Since 1804 the Society has issued over 520 million volumes of the Word of God. The total circulation in the thirteen months covered by this report was 11,763,666 volumes, this figure being made up of 1,004,521 Bibles, 1,560,131 New Testaments, and 9,199,014 portions. This was an advance of 724,000 books over the number reported for the previous year—a very gratifying increase considering the war and the difficulties of the times. It is the Society's aim yet to give "Every Man's Book" to every man. At the beginning of this excellent volume is a fine portrait of King George and the following message from His Majesty which is inserted in every copy of the Scriptures issued for use in H.M. forces: "To all serving in my forces by sea, or land, or in the air, and, indeed, to all my people engaged in the defence of the realm, I commend the reading of this book. For centuries the Bible has been a wholesome and strengthening influence in our national life, and it behoves us in these momentous days to turn with renewed faith to this divine source of comfort and inspiration."

Over-capitalised.

ADDRESSING a group of Sydney business men recently, Mr. R. E. Walker, of the Supreme Court, condemned the lack of business methods in the work of evangelisation in Australia. The following sentences are culled from the report of his pungent address:—

"The capital investment of the churches of all denominations must be tremendous, and so must be the volume of loving service done by many faithful servants of our Lord Jesus Christ.

"The church of the early centuries performed marvellous feats with (humanly speaking) inadequate equipment. We must admit to-day that, with all the magnificent equipment to our hand, and the great number of trained servants at work, the result is ludicrously small.

"Even as there is a danger, however, in a business man's emphasising in his business activities that which is not of prime importance, so there is a danger of the church's carrying out only its charitable and social functions. The prime function of the church and every individual member is 'to be witnesses unto me, both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth.'

"We have the goods, and yet as salesmen commissioned by the Lord, we think we have done exceedingly well if we try to persuade a few prospective customers to come to the 'weekly lectures' in the hope that they will decide to buy. Nine-tenths of the church do not even make this effort.

"How long would your business last if run on these lines? And yet we expect God's work to be done like that?"

"We cannot deny that the organised church is over-capitalised when the result is compared with the capital and labor involved. There is only one remedy—the remedy that would be adopted by every sane business man present—let the salesmen get out and sell their goods, and let us be witnesses to God's Grace to those with whom we daily come in contact in our business associations."

Sometimes errors are made by those who would apply too strictly to the church's work the ideas of business methods and salesmanship. The church is not on the level of an ordinary business firm. Yet we have divine warrant for a contrast between the wiser things which the sons of this world do in their generation than the children of light do in the interests of the kingdom of God. Mr. Walker's pungent words are worthy of our careful attention.

The Most Beautiful Word, "Forgiveness."

E. P. C. Hollard.

THERE are many definitions of this word, but an excellent illustration of it was given by a little boy, who, on being asked what forgiveness of injuries was, gave this answer, "It is the scent that flowers give when they are trampled on."

It is manly to resent some things, we are told, but it is Godlike to forgive them. To err is human, to forgive is divine, for it includes within it mercy, justice and love. So this beautiful word has all the elements of the divine nature in it. No wonder a man feels good for having forgiven someone else, for the divine element in him has had its way.

Surely, then, we can say that "forgiveness" is the most beautiful word in human speech and in the Bible, for it is the most God-like word.

Christ's Forgiveness and Ours.

Maybe it would not be wise to talk of our brand of forgiveness too much, because it will lose out considerably in comparison with the Master's. Ours is the selfish kind. Injuries become enlarged beyond all proportion, until they become an obsession and ultimately a sin. Christ's answer to our weak attitude is stern, yet intended to soften us. It is seen in two ways. Firstly, in answer to Peter's question regarding the number of times one must forgive an injury. The Lord's answer is that unlimited forgiveness is necessary, seventy times seven. Secondly, the model prayer should be to us a constant reminder of the need of forgiving others if we expect God to forgive us.

A consideration of Christ's attitude on the cross will reveal his feelings about injuries to himself, and that must be our attitude too. He did not say, "I forgive," as though the injury were against himself, but, "Father, forgive." It is not the ill-treatment of the Son of man that is irreparable, "They know not what they do"; rather the mortal sin is committed against the Holy Spirit. You think that someone has injured you. Be it so; then you should forgive, as he did, because the injury against you cannot be as deep as the implied injury against your heavenly Father, who cares for you better than you have ever cared for yourself.

Christ did not resist injuries. When Peter struck off the servant's ear Christ healed it; when smitten on the cheek he would turn the other; when they took his robe he would offer his cloak also. No, he could have died an easier death had he returned blow for blow, but he could never have said, as he did, "It is finished." To finish one's course is the ideal; to keep the faith is to be ready for

Thanksgiving and Prayer.

SOME churches observed last Sunday as a day of thanksgiving for blessings received in answer to intercession on the national day of prayer. In his appeal to churches Dr. Head (Anglican Archbishop of Melbourne) said: "Let us not be unmindful of his goodness to us. Let us show our gratitude in our worship, and pray that we may be worthy not only of his blessing now and of victory later on, but also that we may be used by him to bring about the coming of his kingdom on earth even as it is in heaven."

Italian losses in East Africa continue. Grave events are now happening, notably the German activities in Africa and the retirement of our forces from Benghazi, and the Nazi attack on Yugoslavia and Greece. Our people should still be called to turn to God in prayer and seek his help.

death, but only as the last enemy to be conquered. He aimed at not only overcoming evil, but overcoming it with good.

The Necessities of Forgiveness.

Let us constantly remember that the atonement and forgiveness are dependent one upon the other—for one is unintelligible without the other. If there is no cross there is no forgiveness. Thus we are led to say that there are two necessities in forgiveness and the cross. Firstly, there is a divine necessity for it. Forgiveness is mediated to sinners through Christ, and specifically through his cross; that is, it is possible for God to forgive only through a supreme manifestation of his love made at infinite cost. The very nature of God demands punishment for sin, and as man of his own accord cannot escape the consequences of his sin, then God must supply the means of escape. Thus, if man, God's greatest creation and created for his glory, is to share in his eternity, then God had to make a way of escape. Man was made for eternal life, and that means sharing the life of God. Thus we see that forgiveness is a divine necessity. Forgiveness becomes possible as men open their hearts in faith and repentance to this marvellous truth, through the cross.

Secondly, there is a human necessity for it. Apart from the cross, the condition of being forgiven could no more be fulfilled by man than forgiveness could be bestowed by God. The cross was necessary for us to evoke repentance and trust in God. Only a divine act like this could melt hardened human hearts. Nothing less than the cross could have touched sinful hearts.

Jesus did for the human race what it could never do for itself, yet what had to be done if sinners were to be saved.

Forgiveness and Preaching.

Every gospel sermon recorded in Acts has one refrain, and that is that belief in Jesus heralds forgiveness. In chapters 2: 38; 3: 19; 10: 43, and others, it is plain that the message of the church was forgiveness through Christ, the "blotting out of transgressions."

However, we must not gain the idea that as God has provided the means all we must do is to put it on like a cloak. In a way we do. We do appropriate the forgiveness of God, there are certain prerequisites. We have noticed the need of repentance as making the cross a necessity, then we see that others follow. In the light of this, confession of faith becomes a great witness and baptism is the culmination, for in it God's pardon takes final

and complete effect. As the death of Christ was the completion of God's acts of forgiveness, so our death in baptism is the completion of the acceptance and acknowledgment of forgiveness. From baptism we bear the fruits of forgiveness.

"I, even I, am he that bloteth out thy transgressions for mine own sake, and will not remember thy sins. . . . For God's sake! Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing to his cross." For our sakes!

These two passages tell why forgiveness is the most beautiful word in human speech and in the Bible.

At the Table of the Lord

FINISHED.

"It is finished."—John 19: 30.

"THE finished work of Christ." How precious to the hearts of Christians is this familiar phrase, which doubtless has in it more meaning than the deepest thinker has found.

"It is finished" was the sixth great word spoken on the cross by Christ shortly before he yielded up his spirit. The three English words are the translation of one word in the original. "Tetelestai" has been described as perhaps the greatest word ever spoken. May we catch something of its meaning as we sit at the Master's table.

The earthly life of our Lord was about to close when he cried, "It is finished." Nobody, however, regards it merely as an announcement of the close of his life. The triumphant cry meant not simply "It is ended," but rather, "It is accomplished." He finished that which the Father had given him to do. The terrible suffering was nearly over, that accumulation of suffering which made Man of Sorrows a fitting name for the Son of God. He had a baptism to be baptised with, and said, "How am I straitened until it be accomplished!" But the cry did not merely proclaim that suffering was over. Not for that alone do we sing:

"It is finished! Oh, what pleasure
Do these precious words afford!"

Our Lord came from heaven to earth to do the Father's will—to show us how to live and leave us an example so that we should follow his steps, and also to give his life a ransom for many. Not long before he hung upon the cross he had said in his prayer to the Father, "I have glorified thee on the earth; I have finished the work which thou gavest me to do."

"O perfect life of love!
All, all is finished now,—
All that he left his throne above
To do for us below.

"No work is left undone
Of all the Father willed;
His toils, his sorrows, one by one,
The Scripture have fulfilled."

The Scriptures had foretold his sufferings and death, his bearing our griefs and carrying our sorrows, his being wounded for our transgressions and his chastisement for our peace, his bearing of the stripes that we might be healed. The great word, "It is finished," indicated the fulfilment of all this wonderful work.

As we sit at the table we think of the great word which sums up for us the work of the Lord—redemption. That is a finished work, to which nothing is added by anything which man can do. We are asked to accept on God's revealed terms the salvation secured for us by Christ Jesus. He procured it; we can only appropriate it. "It is finished!" "Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us."

A Historic Document.

ON this page is printed a facsimile of portion of a statement written by one of the ten members of the first Church of Christ formed in the City of Melbourne, which met for worship in the Mechanics' Institute, Collins-st., Melbourne (the present site of the Melbourne Athenæum, close to the Town Hall), on May 28, 1854. The name "Christians" or "Disciples of Christ" was customarily used in the early days, but later, for uniformity's sake, churches became generally known as Churches of Christ.

The statement was prepared for the late Mr. Charles Graham Lawson, my father-in-law, who was appointed secretary of the church on May 2, 1858, at the monthly meeting of the members arranged to transact necessary business. Mr. Lawson had joined in the membership on August 27, 1854. He kept careful minutes of the meetings and the roll of membership until Feb. 3, 1861, when he and others arranged to meet at Carlton for the greater convenience of the members living in that district. The minute book contained the statement, now printed, which had evidently been prepared by Mr. Robert Service and addressed to Mr. Lawson for entry in the new minute book. A comparison of the handwriting in this statement with that of Mr. Service in other documents

makes this quite certain. On Oct. 15, 1865, the Carlton brethren combined again with the new congregation in the new building at Lygon-st., Carlton, and Mr. Lawson was appointed a deacon, and he became the first superintendent of the Sunday school then commenced, and continued in that office until 1870. On retiring the teachers presented him with a beautiful large Bible with an inscription expressing their love and appreciation of his work for the school.—Robert Lyall.

CALVARY.

FRIENDLESS and faint, with martyred steps
Faint and slow,

Faint for the flesh, but for the spirit free;
Stung by the mob that came to see the show,
The Master toiled along to Calvary.

We jibed him as he went, with houndish glee,
Till his dimmed eyes for us did overflow;
We cursed his vengeless hands thrice

wretchedly—
And this was nineteen hundred years ago.

But after nineteen hundred years the shame
Still clings, and we have not made good the loss
That outraged faith has entered in his name.
Ah, when shall come love's courage to be strong!
Then tell me, O Lord, tell me—O Lord, how

long
Are we to keep Christ waiting on the cross?

—Edwin Arlington Robinson.

*The Church in Melbourne first broke bread
in the Mechanics' Institution on the 28th May 1854.
Agreed to take the name 'Christians' or 'Disciples of Christ.'
R Service appointed to preside
Bros Morrison & Ingram deacons
Usually met at 11 for church service at 2 for preaching
the gospel as also in the evening.
The first ten were members on the day of Commencement*

- 1 Mr Phillips - died 17 Feb 1856 in the faith & hope
- 2 Mrs Do
- 3 Charles Jones
- 4 Mrs Do dead
- 5 A Morrison - left May 1858
- 6 Mrs Do " about Feb 1858
- 7 J. Ingram - gone to Beechworth
- 8 Mrs Do " "
- 9 Mrs Watt " "
- 10 R. Service - appointed overseer 15 Feb 1857
- 11 W. Leagay - added 4th June 1854
- 12 A Abercrombie " "
- 13 Moses Speers " 9 July - gone back to Glasgow
- 14 George Divers " 16 " " "
- 15 Hugh Roberts Jones " 20 " " by baptism -
- 16 Mrs Roberts " " " "
- 17 Miss Mapleston " 30 " " "
- 18 Mrs A Abercrombie " 13 Sept " "
- 19 ~~Mr~~ Donald Robertson " 27 " gone to New South Wales March 1855
- 20 Charles G. Lawson " " "
- 21 Russell Dick " " "
- 22 James Wyllie " 20 Oct " "
- 23 Mrs Donald Robertson " 12 Nov " "
- 24 Mrs Dunn " 28 " by baptism

The Home Circle.

Conducted by J. C. F. Pittman.

CHARACTER.

BUILD it well, whate'er you do;
Build it straight, and strong, and true;
Build it clear, and high, and broad;
Build it for the eye of God."

GETTING EVEN—WITH WHAT?

WHEN one person has wronged another, the unjustly injured person is always, for the time being, on a higher plane than the one who has done the injury. The wronged one has not lost what the other has lost. The only way to make the loss equal is for the injured one to "get even." Then, in addition to his hurt feelings, he has the satisfaction of knowing that he is now no better than the other fellow. What an ingenious tempter Satan is, to persuade us to add injury to insult unto ourselves! For that is what "getting even" accomplishes; it is lowering ourselves and our standards to the level of the one who has wronged us. How much better to help the other to "get even" with the higher standards which Christ alone can enable us to hold to: love and forgiveness.—Selected.

HORSE SENSE.

WE frequently hear the remark made that such and such a procedure indicates good horse sense. What is horse sense? We have to judge by watching the actions of the horse, and here are some things we have decided that indicate horse sense:—

The horse has to be driven to a given point but a few times and he will always go to that point. Drive him to a church three Sundays in succession and the fourth Sunday he will go to his old hitching post. Some people do not have horse sense. They go three or four Sundays, and then go past the church unless somebody turns in and ties them up.

A horse never gets caught in the same trap twice. Let him fall through a bridge once, and he is careful about every other bridge. Let an automobile strike him, and he is always shy of the automobile. But how unlike the horse is many a man. He gets caught in a trap and turns around and steps into the same trap again—he lacks horse sense.

The horse is broken to work in double harness. He enjoys teamwork, he co-operates—that's good horse sense.

A drove of horses on a ranch always has a leader, and the leader is followed—good horse sense.

The horse likes home best. His old barn may have a leaky roof, be weather-beaten, and show the absence of paint, but turn him loose anywhere and he will go straight home—good horse sense.—Selected.

THE BEST FOR CHRIST.

I RECOMMEND Christ and his love to you in all things. Let him have the flower of your heart and your love. Set a low price upon all things but Christ; and cry down in your thoughts clay and dirt, that will not comfort you when ye get summons to remove.—Samuel Rutherford.

WHY?

An old lady was told the story of the boy who defined "vacuum" as "a large empty space where the Pope lives." She was greatly amused, but recovered from a fit of laughter to murmur, "Dear me, how extremely droll; but why the Pope?"

"How's your husband getting along, Mrs. Fogger?" asked a neighbor of a woman whose husband was a permanent invalid. "Well, sometimes he's better and sometimes he's worse," replied Mrs. Fogger. "But from the way he growls and takes on when he's better, I think he's better when he's worse."

The Family Altar.

TOPIC.—THE EXCELLENCY AND POWER OF LOVE.

Monday, April 14.

IN love of the brethren be tenderly affectioned one to another.—Rom. 12: 10.

Such love as is seen to exist in a well-ordered family should also be manifested by Christians, for they belong to the same family, are actuated by the same principles, and are engaged in the same work.

Reading—Romans 12: 9-21.

Tuesday, April 15.

Love worketh no ill to his neighbor.—Rom. 13: 10.

If hate was supplanted by love, society would be revolutionised, for everything calculated to do harm to others would be abolished, and the second great commandment would be fulfilled.

Reading—Romans 13: 1-10.

Wednesday, April 16.

Confirm your love toward him.—2 Cor. 2: 8. Love for lovely souls is easy, but to love the unlovely is quite another matter. Yet we must never forget that in this, as in all else, Christ is our great Exemplar, for he loved even us.

Reading—2 Corinthians 2: 1-11.

Thursday, April 17.

Through love be servants one to another.—Gal. 5: 13.

During his earthly ministry, our Lord's love was constantly evidenced by service for others. He stooped to conquer. Even so, we must be servants one of another if our work is to be effective.

Reading—Galatians 5: 1-15.

Friday, April 18.

The fruit of the Spirit is love.—Gal. 5: 22.

The love which Christians should exercise is not of earth, but from heaven. It is one of the fruits of a tree which has been planted by God's hand. Hence, we should ever pray that this priceless gift should be ours.

Reading—Galatians 5: 16-26.

Saturday, April 19.

Speaking the truth in love.—Eph. 4: 15.

Many fall here. They know the truth, yet fail to speak it in love. By their morose manner and harsh words one would conclude that though they know the truth, they know not love. Truth and love must ever walk hand in hand.

Reading—Ephesians 4: 1-16.

Sunday, April 20.

The greatest of these is love.—1 Cor. 13: 13. Love is the most important of all virtues. Its influence is more widespread than any other. "It overcomes more evils; binds society together; and blends the interests of all the redeemed, and of the angels, and of God, into one."

Readings—Proverbs 10: 1-16; 1 Corinthians 13.

The Stone Rolled Away

Luke 24: 1-12.

Prayer Meeting Topic for April 16.

H. J. Patterson, M.A.

"AND they found the stone rolled away." The stone was rolled away from the grave of the disciples' hopes. "We had trusted," suggests that all that they had hoped for had gone. It was buried with the body of Jesus in that rock-hewn grave. And a stone, heavy and ponderous, was between them and their fondest desires and hopes. But now it was rolled away. It was a stupendous and most amazing miracle, and it formed the subject of many a sermon, and was the main point of emphasis in all the early preaching.

Certainty of It.

For us the records are trustworthy. Doctor Luke set out to trace the cause of all things accurately from the first. He wrote "that thou mightest know the certainty." John said, "This is the disciple which testified of these things and wrote these things, and we know his testimony is true." Some think that this was a kind of certificate appended by the elders at Ephesus. If it is, it is but another link to the chain of evidence for the resurrection of Jesus, for John takes two chapters to tell of it and of the appearances. In fact, it is a remarkable thing that in so short stories of the life of Christ, so much space is taken by all four of the writers to tell of the resurrection. When Peter preached on the Day of Pentecost the main argument was that the man Christ Jesus crucified of the Jews was raised up again by God. If Jesus had not been raised, couldn't those people have shown quite easily how foolish Peter was? Lazarus had been raised. They had heard of that, but now Jesus himself. Men moved the stone from the grave of Lazarus, but none had done so at the grave of Jesus, for it was sealed and guarded.

The Effects.

Effects are indicative of causes. How did it happen that weak and timid men became so suddenly bold and courageous? How shall we explain that a few people soon multiplied into a great company which neither the Jewish parliament nor the Roman Empire itself was able to suppress? Humanly speaking, in adhering to their faith they had everything to lose and nothing to gain. They became fools for Christ's sake. They were harassed and persecuted. Homes were broken and people were scattered like sparks under the hammer-like blows that fell upon the church. The intense suffering and persecution and the readiness for it is an effect hard to explain except for the reality of the empty grave.

It is True.

We believe that the stone was rolled away by the power of God. We believe that Jesus lives. Yet we are so materially blinded in heart and mind that we deny in many ways the fact. We look for men to save us. We put our trust in the hard, material, concrete things of earth. We think too much of the stone and not enough of him who is beyond it and in whom there is the power of God. After all, what is death but the gateway to life. Jesus demonstrated it. At this Easter season we turn once more to him. When civilisations are crumbling and towns that have stood for centuries are tumbling into the dust, let us look beyond to the risen Christ. Civilisations have crumbled oft before, and wars have shaken the very foundations of the earth, but Christ still lives, and will live, for the stone is rolled away for ever. It is true.

TOPIC FOR APRIL 23.—A MESSAGE FROM HELL.—Luke 16: 19-31.

Our Young People

Conducted by Keith A. Jones.

FINDINGS OF C.R.E. SUMMER SCHOOL.

MT. LOFTY, S.A., JAN. 24-27, 1941.

1. That S.S. teachers should seek a greater knowledge of the Bible in order to more effective teaching.
2. That in order to greater conviction the devotional life of the teacher would be quickened by a detailed study of "The Facts of Our Faith."
3. That the S.S. offers the greatest opportunity for cultivation of and training in "worship," and it is urgent that greater attention and emphasis be given thereto.
4. That the need is for an emphasis upon the necessity for trained leaders. A training class in every church is essential to real success.
5. That emphasis be placed upon the necessity for greater relationship between teacher and scholar—the one hour on Sunday is not sufficient for the scholars' greatest welfare.
6. That expression work should not end with the kindergarten and primary departments, but be used in the junior and intermediate departments and Bible classes.
7. That teachers will not be able to solve scholars' personal problems unless their lives are fully surrendered to Christ and are motivated by love.
8. That by free and friendly discussion (such as C.R.E. summer school provided) the spirit of unity is fostered, the sources of knowledge are increased, and the grace of helping others is enlarged.—Will Beiler.

FELLOWSHIP AND STUDY.

THE annual young people's camp of the Eastern District Conference (Vic.) Churches of Christ was held at Seaford from March 22-24. Over forty young people representing the churches at Bayswater, Croydon, Montrose, Ringwood, Mitcham and Blackburn were present, and under the leadership of Mr. Keith Jones (Young People's Department) and Mr. A. W. C. Candy (South Yarra) a splendid time was spent. Mrs. H. C. Bischoff (Blackburn) graciously carried out the duties of camp mother.

On Saturday evening a camp get-together was held, when campers became acquainted with each other. Following this Mr. Jones introduced the first of a series of three group discussions upon the subject "Learning to Pray." Campers entered into these discussions wholeheartedly, and much help was received and many resolutions were made.

Splendid lecture sessions were given under the title "Learning to Serve"—(a) Through Teaching, and (b) Through C.E. (Mr. Candy), and (c) Through Friendship (Mr. Jones).

The Sunday morning worship service was one which made a deep impression on all. Mr. Jones presided, and Mr. Candy took as his subject, "Practising the Presence of Christ." The evening meeting was one of praise and testimony. A number of campers gave brief testimonies, and Mr. Jones brought a closing message upon the subject, "Follow Me." At the close of the meeting, an hour's happy service of song was held under Mr. Candy's leadership, when favorite hymns were sung.

Tennis, walks and swimming combined to make the week-end one long to be remembered.

God gives us always strength enough, and sense enough, for everything he wants us to do.—John Ruskin.

North-Eastern and Riverina District Conference.

THE conference was held at Yarrowonga on Mar. 5, a happy time of fellowship being spent. Visitors were present from the churches in the conference, namely Wagga, Albury, Wangaratta and Shepparton, and others were present from Melbourne. Unfortunately Bro. G. P. Pittman, the president, was unable to attend through ill-health. Bro. H. Walmsley, vice-president, of Albury, occupied the chair in an efficient manner.

Morning session opened with a devotional period, Bro. Walmsley speaking on "On the Other Side of the Door," stressing the need for daily communion. A welcome to visitors was given by Bro. Cowper, of Yarrowonga, representatives from churches responding.

Reports from the various churches revealed additions by faith and baptism, offset by removals. It was decided to hold 1942 conference at Wagga. Office-bearers elected were: President, Bro. Stow, Wagga; vice-president, Bro. Walmsley, Albury; secretary and treasurer, Bro. O. Brown, Wagga; executive committee: Bro. Geo. Jackel, Wangaratta; Bro. Wenk, Wagga; Bro. Taylor, Shepparton; Bro. Cantoni, Albury; Bro. A. Chappell, Yarrowonga.

At afternoon session Bro. T. Hagger, of Melbourne, gave a very helpful address on "The Challenge of the Present World Crisis."

The sisters then met in conference for an hour, when Mrs. Washfold brought a message. Prior to the evening service an open-air service was held, which attracted a few of the townspeople.

Evening service was fairly well attended, and commenced with a song service led by Bro. Lloyd, of Wangaratta. The incoming president was welcomed, and Miss F. Cowper rendered a solo. Bro. Hagger spoke on "The New Testament Church in the 20th Century."—Stanley Chappell, Hon. Sec.

New South Wales News-letter.

Ethelbert Davis.

MANY of our Sydney churches have been enjoying the visit of Nurse M. L. Clipstone, who is now on her way to the New Hebrides. It is a source of gratification to all who know anything of the work in the islands, that a qualified nurse is now included in the group of missionaries laboring there. The need for a doctor or a nurse has been felt for many years. And now that need has been supplied. Another source of gratification is the personal charm, the peculiar qualities, and the splendid qualifications for her work, possessed by Nurse Clipstone. Her visits to the churches have been greatly appreciated, and all who have met her have been favorably impressed with her suitability for the work to which she has dedicated her life.

Crippled Children.

Not until one has made a fairly extensive survey can any idea be formed of the avenues in which the Christian grace of philanthropy operates. While the spirit of gambling has dried up in many people the springs of charity, there are multitudes of men and women whose sympathy finds practical expression in helping the incapacitated. The foregoing thoughts have been inspired by the annual report of the New South Wales Society for Crippled Children. The society continued its work last year without disruption despite the problems of wartime. The number of children registered with the society is 1653. During the year the society granted 536 applications for assistance to provide surgical appliances, fares, and other forms of relief. It was provided at a cost of £734. We note, too, that 139 of the children registered attended technical colleges and trade schools, 10 business colleges and 10 boot-repairing school. Employment was found for 96 boys and 19 girls.

Wine with Meals.

The liquor interests are trying every conceivable means to bring about a change in the liquor laws. Six o'clock closing, according to them, must go; the hours of trading must be extended or some of the great (?) industries of Australia will be faced with ruin. All that is needed to make the wine industry flourish is to permit the consumption of wine with meals. "Wine-growers," we are told, "are being compelled gradually to change their occupation. This is regrettable from a national standpoint, because more labor is required per acre of vines than in most agricultural occupations." The wine industry must be helped; it is Australian. Beer for the same reason needs to be encouraged, so does the manufacture and sale of rum—they are Australian industries. They need encouragement from a national standpoint. Only £6,000,000 have been spent on hotels in this State in the last six years." Great Australian industries are languishing! What an indictment of unsympathetic legislation! Some of us who love Australia are praying, as earnestly as we pray for peace in this war-torn world, that the government will not in any way interfere with laws that are designed to restrict the evils of the liquor traffic.

Wollongong.

The Home Missionary Committee and the Director of Evangelism deserve to be congratulated on their faith and courage in entering the flourishing industrial town of Wollongong. A small group of advocates of the New Testament church has been meeting for some time in that town. They claimed that the town presented possibilities for a great work. The committee on home evangelism saw the possibilities too, and planned accordingly. Now the mission team is on the field, attempting great things for God. To establish a church there is going to be a tremendous task. Can we call upon thousands of the readers of the "Christian" to join us as allies and pray with us till victory comes?

BIBLE INSTRUCTION IN SCHOOLS.

THE S.A. "Advertiser" for March 10 contained the following paragraph:—

"To-day, for the first time in South Australia, organised religious instruction will be introduced into the State schools, which number about 1000 with approximately 80,000 pupils. It is estimated that at least 90 per cent. of these children will come within the scheme. The instruction, which will be given by arrangement with the headmasters, will be limited to half an hour weekly. While the Anglican, Roman Catholic, Lutheran, and other denominations are co-operating separately in the innovation, and will supply their own religious instructors, in the case of the Methodist, Baptist, Congregational, and Presbyterian sections, the Churches of Christ, and the Salvation Army, a combination has been reached, and at each school the children will be taught by one instructor. Special provision was recently made for the Greek Orthodox Church to be added to the religious organisations permitted to participate in the scheme."

ABORIGINAL STATISTICS.

THE Acting Commonwealth Statistician (Mr. S. R. Carver) reports that Australia's full-blood aborigines totalled 47,960 last year, and Torres Strait islanders, now grouped in a new category, 3727. The combined total shows an increase of 130 over the previous year. From 1934 to 1938 the number of aborigines declined each year, but there was a slight increase in 1939. Of the Australian total 56 per cent. were males. In 1921 the aboriginal population consisted of 82.3 per cent. full-bloods and 17.7 per cent. half-castes. Since then full-bloods have fallen to 65 per cent. The half-caste population at June 30, 1940, totalled 25,311. Last year 9998 full-blood aborigines were in regular employment as compared with 11,343 in 1939.

Here and There.

Owing to interruption to train services, some of our usual reports from South Australia had not come to hand by the time of our going to press.

Bro. W. J. Crossman (N.S.W. conference president) spoke at a special service at North Parramatta last Sunday afternoon, when four young people made their decision for Christ.

Friends of the Victorian Churches of Christ Ladies' Choir will be interested to know that the sum of £24 was raised at the concert held on Mar. 3 in aid of the Sarah Meyer Memorial Fund.

On Monday afternoon we received the following telegram from N.S.W.:—"Hinrichsen-Morris mission Wollongong gathering interest splendidly; marquee crowded last night; one decision.—Corlett."

The following telegram from Tasmania reached us on Tuesday morning:—"Macnaughtan-Barber mission closed Invermay Monday, thanksgiving service; Sunday tent crowded; total confessions 31, four on Monday; offering over 100 pounds.—Morgan."

Members of the Victorian General Dorcas will hold their usual monthly meeting on Wednesday next, April 16, from 10.30 a.m. till 4 p.m., in Swanston-st. lecture hall. Visiting sisters to the conference are invited to attend and see this committee and their helpers at work.

The tent mission at Mont Albert, Vic., closed on Apr. 8. Bro. P. R. Baker has proclaimed the gospel earnestly, and the church has been strengthened. A number of visitors came on morning of Apr. 6, when one sister was received into fellowship. At night there was one decision. Bren. Baker and Pigdon have spent much time in visitation. Bro. Anderson has helped as song-leader. A youth tea was held on Apr. 6, when a happy time was enjoyed.

The evening service at Swanston-st., Melbourne on Mar. 30 was broadcast, and satisfactory reports of its transmission to country and other places have been received. On Apr. 6, at evening service, the choir rendered the sacred cantata, "Olivet to Calvary." There was a large attendance, including some visitors from Queensland and Western Australian churches. The principals were Mrs. Henry Simpson, soprano; Mr. Robert Hardy, tenor; and Mr. L. Lomax, bass.

At Malvern-Caulfield, Vic., a commencement has been made with improvements to present hall, erection of a kindergarten room and a kitchen, at cost of £950. A most successful appeal to members of the church resulted in over £360 being raised for this purpose. Meetings on April 6 were splendidly attended. After Bro. Buckingham's evening address on "A Remarkable Statement" four made the good confession and two were baptised. Mrs. Stenhouse, of Fremantle, W.A., was a visitor in the morning.

The Premier of New South Wales (Mr. Mair), speaking at the weekly prayer meeting of the National Emergency Christian Women's Prayer Movement recently, said: "The social ills of the present day can be attacked only with the weapon of Christianity. It would be wonderful if we could face these ills as members of one denomination—and make a united Christian effort against our enemies," he continued. "It is the duty of this young country to realise the magnitude of the present threat against us, to sink all differences, and become so united by grim determination that eventually we will attain victory. When we achieve victory we can bring about an honorable peace, and bring into being the recognition of the fundamentals of civilisation—truth, spiritual belief, and confidence in God. The church is the basis on which this stability is based."

At Bexley North, N.S.W., on March 23, 70 broke bread. Local Scouts attended morning service. Increased offerings marked the decision to relinquish H.M. subsidy. Bro. Weir's morning addresses on March 30 and April 6 were keenly appreciated, subjects being "Self-examination" and "Old Faith Restated." Mrs. Bagley was soloist at evening service on Apr. 6. Helpful teaching characterised the mission conducted by Bro. Paternoster, which closed on March 31. Three were baptised, and the church was much strengthened. A thankoffering covered the expenses of the mission. Presentations were made to Bro. Paternoster, Bro. E. Lawrence, of North Sydney (song-leader) and Sister Hope Toyer (pianiste).

Almost twelve months ago the church at Georgetown, N.S.W., came into being after the very successful Hinrichsen-Morris mission. A further campaign was held from March 9 to 24, Bro. P. E. Thomas, of Marrickville, leading the effort. The meetings were inspiring, and a constant source of blessing. Four responded to the gospel appeal, and many others are seriously considering the claims of Christ. Meetings were well attended from the outset, and on the four Sunday evenings the chapel was crowded. So splendid was the response that it

*"The risen Lord! Where is thy victory, Grave?
Death hath no pang from which he cannot save.*

Listen! His voice pierces through sin and strife:

'I am the resurrection and the life.'"

was decided to extend the mission a week. One of the most popular features was the nightly talk to the children. Another fine point was the number of vocal items of high merit. The continued support of Bren. R. M. Wilson and G. D. Verco, and the help of Hamilton, Mayfield and Merewether churches, was much appreciated. The thankoffering of £20 more than covered expenses.

"The Argus" of April 1 contained the following paragraph:—"The death occurred on Saturday of Mr. William Cooper, founder and first honorary secretary of the Australian Aborigines' League. Mr. Cooper only resigned a few months ago, when, in appreciation of his splendid services to his race, he was appointed honorary life member and hon. president of the league he had founded. Mr. Cooper was entirely self-educated, but his organising work has had no small part in bringing about a sympathetic attitude by white people. His most spectacular work was the collection of 1814 signatures by aborigines from all over Australia asking, among other things, for representation in the Federal Parliament for the native race."

On March 25, at Yarrowonga, Vic., a surprise tea was given Bro. and Sister G. P. Pittman on the occasion of their golden wedding anniversary. Sunday school girls presented them with bouquets. Bro. Cowper was chairman. Bro. Lloyd, from Wangaratta, proposed the toast of the bride and bridegroom. Bro. Geo. Jackel spoke words of greeting on behalf of Wangaratta church. Bro. Cowper presented our brother and sister with an electric radiator, and Mrs. Houghton presented Mrs. Pittman with a handbag containing notes. Both Bro. and Sister Pittman feelingly responded. A beautifully decorated cake had been made by Mrs. J. Bailey, of Ballarat. About sixty greetings were received from far and near. Miss Frances Cowper beautifully rendered a solo. The church and many friends elsewhere were glad to show their appreciation for the life of valuable service Bro. and Sister Pittman have given and are still giving for the Master.

"In the 'Sunday Mercury' for Jan. 12 (says 'The Christian Advocate' for January 22) there was an article on 'Blitzed Churches of Birmingham.' It dealt mainly with two churches, one a rather elaborate Roman Catholic church which had been built up in ten years by the faithful devotion of a single priest, and beautifully decorated with mosaics, the last of which had only just been completed. The other church was our own in Summer Lane. This is what the writer said: 'Another church that has suffered is one of a very different type—no exquisite mosaics on the walls, no priceless relics or jewel-encrusted chalices; just a church of the people, simple, and homely—and a direct hit from a high explosive has reduced it to a shambles. This church of Christ was over a century old, with a congregation of some 200 men and women from the working classes, and its keynote was simplicity. Now the church is gone, and all that remains is the name, 'Church of Christ,' lying on top of the pile of bricks and rubble.'"

SUMMONS TO PRAYER.

A CABLED message from London on Friday last announced that the King, Mr. Churchill and the Archbishop of Canterbury (Dr. Lang) have commended the practice, now widely followed, of one minute's silent prayer while Big Ben strikes 9 p.m. The Archbishop of Canterbury said that millions of home and overseas listeners were already united in prayer at 9 p.m., British Standard Time.

"The Friends of Russians" for January-February contains the following interesting news sent by a correspondent in South Africa:—

"We have a pause for prayer in the big towns, for our country's cause and for Britain, every working day. Hooters sound and work and traffic in the town cease for two minutes. It is most impressive and must help. Some time ago our city council stopped the bugle on the square, as some of the Afrikaans folk were trying to break the pause, and one day there was quite a scuffle. Now a church bell rings, and strangely enough the pause—which is now absolutely voluntary—is better observed than before. It is quite wonderful seeing all the traffic in the heart of the town stop like clockwork. Whether the church bell speaks a better language than the bugle or no, we are still free to unite in prayer at noon. It is a great inspiration. If only the whole Empire could do that!"

CARRYING ON.

IN a private letter to Mr. G. P. Pittman written 1 on February 6, Dr. W. Robinson, principal of Overdale College, Birmingham, and editor of the British "Christian Advocate," writes:—

"Our work here is increasingly difficult, especially since the heavy blitzes started. But we are carrying on in spite of depleted manpower. Here we have had some terrible times. For two months we hardly had a night free. The college has been housing homeless people, but we are free just now. I am afraid Hitler has not found us the easy proposition he imagined. No one here is daunted. We carry on with our work in the worst of raids. The city traffic runs, and we go about our business. Often I write my leaders to the hammering of guns and the blasting of bombs. The college has escaped any real damage, and so has my house so far—nothing worse than a little roof damage which has been repaired. On the matter of food we are taking no harm at all. The spirit of the people is fine. It is good to know you are all thinking of us and praying for us."

ADDRESSES.

G. Cordy (secretary Footscray church, Vic.).—49 Kellaway-st., Maribyrnong, W.3.

L. G. Read (preacher Lane Cove church, N.S.W.).—4 Burley-st., Lane Cove.

Portland.—On Apr. 6 Bro. Porter addressed the church, his subject, "The Righteousness of Faith," being enjoyed by all. Visitors were welcomed.

Essendon.—On morning of April 6 Bro. Funston, of North Essendon, delivered a fine address. At gospel service Bro. Illingworth preached an inspiring sermon on "The Tragedy of the Middle East." The death occurred suddenly during the week of the elder sister of Sister A. Jones.

Caulfield (Bambra-rd.).—Chapel was crowded for Bible school 21st anniversary services on Mar. 30 and Apr. 6. Speakers were Bren. G. P. Foster, L. Brooker, E. L. Williams, K. Jones and H. M. Clipstone. Scholars sang under leadership of Bro. Machin. At close of gospel service on Apr. 6, one lady made the good confession. Bible school concert held in Town Hall on Apr. 8 was very successful. An Easter concert was given by young worshippers on Apr. 3.

Warrnambool.—Impetus was given to the work of the College of the Bible through the visit of Bro. F. T. Saunders during week-end of May 23. He gave a splendid message on "The Cross" at gospel meeting, and his lantern lecture on Monday night was most interesting. Enthusiasm and co-operation marked business meeting on Apr. 2, when plans were discussed for future, and much encouragement has been given to the ministry of Bro. and Sister Methven, to whom expressions of love and confidence were conveyed.

Hamilton.—On Mar. 23 Bren. Morrison and Comer addressed the church. Mar. 30 brought to a close the ministry of Bro. Waters prior to his departure for Merbein. The church has been greatly helped by his messages during his term, and at Church Fellowship on 30th a farewell was tendered and a presentation made to him and Mrs. Waters on behalf of church and auxiliaries. Bren. Morrison and Robb brought messages to the church on Apr. 6. Bro. Hargreaves, of Echuca, has accepted a call to Hamilton, and will commence his ministry within a few weeks.

Yarrowonga.—Bro. Pittman has recovered from recent illness and his messages on "Five Reasons for the Second Coming of Christ" and "Five Miracles at the Crucifixion" were much appreciated. On Mar. 25 a kitchen tea was tendered Miss W. Cowper and Mr. W. Nothrop, who were married in the chapel on Mar. 29. Mr. and Mrs. J. Nicholson have had Mulwala Sunday school building lined in memory of Kenneth, for many years a scholar of the school; and on Apr. 6 at 3 p.m. a service was held in the school at which the gift was dedicated to his memory. Miss Stella Chappell is an inmate of Yarrowonga Hospital, and is progressing favorably after operation for appendicitis.

Footscray.—On Apr. 3 a farewell and welcome social was tendered to Bren. Wakefield and Ritchie. A fine programme was presented. Representatives from Footscray Ministers' Society and Sunshine church were present. Bro. Middlemiss, on behalf of the church, presented a cheque, and presentations were also received from tennis club and boys' club. Bro. Wakefield thanked all for their gifts, and spoke of his pleasant five and a half years' service in Footscray. Bro. Swallow, on behalf of the church, welcomed Bro. Ritchie. Bouquets were presented to Sisters Wakefield and Ritchie. At the close all adjourned to the school hall, where the ladies had provided a fine supper. After 19 years' service as secretary of the church, Bro. Tomkins has retired.

Coburg.—On Apr. 2 a large gathering of members welcomed Bro. and Sister Wakefield to their new sphere of labor. Bro. G. L. Murray, conference president, occupied the chair. A very happy programme, including musical items, was arranged, and leaders of the various auxiliaries joined the officers of the church in extending a cordial welcome. Greetings from Moreland, Brunswick and West Preston were also extended by Bren. Graham, White and Wigney respectively. After well-chosen responses by both Sister and Bro. Wake-

field, all present enjoyed supper, during which small tokens of esteem were presented to Bro. and Sister Swain. The church regrets to learn of the death of Miss Page, granddaughter of Bro. and Sister H. Swain. Bible school is preparing for anniversary.

Bayswater.—On March 15 Bro. A. Burdeu gave an interesting lantern lecture on work for aborigines. Women's Mission Band held a special meeting on March 16, Sister Bischoff speaking on "The Ministry of Song." At night Bro. Burns was speaker, and a young man of Bible class decided for Christ. Boys' Club has enjoyable meetings, and last week attended Ringwood mission. Harvest festival celebrations were held on March 23. In morning Bro. A. W. Connor gave an inspiring address. Afternoon and evening there was a full chapel. Bro. Burns' message was on "The Spiritual Harvest," and at night he gave a stirring gospel address. Produce, along with cash offering of £2/15/-, was sent to old folks' home at Oakleigh. Two senior members of Bible school, Kath Sanders and Gilbert Handasyde, were baptised, and on Apr. 6 received into fellowship. Bro. Burns' evening theme was "Behold, what manner of love." A senior S.S. girl confessed Christ.

Ballarat (Dawson-st.).—Doveton-st. Y.P. fellowship recommenced on Mar. 18. G.E. anniversary services were continued with public rally on Mar. 26. Youth Council met to review youth auxiliaries on Mar. 29, and Doveton-st. Sunday school held an enjoyable picnic at Ballarat gardens. Bro. W. Benson addressed morning meeting on Mar. 30, and at night a youth service was held. There was a splendid parade and roll-call of youth auxiliaries, also church parade of men from armored car division at showgrounds camp, and Bro. E. P. C. Holland, serving in camp as chaplain, gave the address on "Glorious Adventure." Bro. C. Hill preached at Doveton-st. in morning, and at night Bro. J. A. Wilkie commenced a series of addresses. Y.P.S.C.E. enjoyed visit from Peel-st. Endeavorers on Mar. 31. Men of all churches were guests of Doveton-st. brethren on occasion of men's half-yearly meeting on Apr. 1. Bro. Holland speaking on "Whither the Restoration Movement?" Mr. John Stewart, of B. & F. Bible Society, gave an interesting lecture on Apr. 2. An Easter message was given by Bro. Saunders at morning meeting on Apr. 6, and at night he conducted a business men's meeting, assisted by Bren. W. Wigley, K. Price and H. Reed. A young man and a girl were immersed. Mr. A. Pocklington, of C.I.M., gave a helpful message at Doveton-st. at morning service, and Bro. J. A. Wilkie continued his series at night.

NEW SOUTH WALES.

North Sydney.—On April 2, at a special church meeting, Bren. H. V. Lacombe and Paternoster were invited to the eldership, and Bren. Brydon, Fleetwood, F. Horsey, G. Horsey, C. Lawrence, Rofe and Modral elected as a board of officers. On April 6 an impressive dedication service was held, when Bro. Paternoster's message on "The Honor of Service" was appreciated.

Mosman.—On March 30 G. E. Burns addressed church on "Christian Unity"; Mrs. Lyle, Joan Date and Leo. Donaldson were welcomed to fellowship. At night Bro. Burns preached on "Catching Men for Christ" and rendered a solo. J. L. Stimson spoke on "The Old Faith Restated" on morning of April 6. Bro. Burns preached in the evening on "How a Well-known Publican was Saved."

Lidcombe.—Bro. E. Andrews addressed church on April 6, and at night Bro. J. Dean, of Paddington, was speaker. Bro. W. J. Crossman, who for the past 11 years has been the preacher, will close his ministry on April 20.

Lismore.—The church is indebted to Bro. A. G. Saunders, of Taree, for his inspiring messages on Mar. 16 and 23. Evening address on "Jesus the Son of God" and morning one on "The Christian Conscience" were especially helpful. Sympathy is extended to Bro. Slade and family on the home calling of Sister Slade. Bro. R. Acland, after six weeks' duty as chaplain at Rutherford camp, has returned to his church work. Plans are being made for meetings and a tent mission conducted by Bro. Acland. On Mar. 30 Mr. Robert Savill made the good confession.

Chatswood.—On morning of April 6 Bro. Youens addressed a good meeting on "Making Fast." Three were received into fellowship. At night the choir rendered the cantata "The Way of the Cross" and provided fine singing. There was an excellent attendance. At gospel service on March 30 there were four baptisms. At annual business meeting on April 2, the following officers were elected: S. O. Gole, A. Graham, M. Hunter, R. Marley, Y. Middleton, M. Purkiss, J. Toyer, D. Verco, P. Verco and F. Woodward. During March a series of special mid-week meetings was highly successful. Essays and addresses and ensuing discussions were most helpful.

Auburn.—Bible school anniversary was celebrated by special services on March 30 and April 1. Attendances and the singing were excellent. On the Sunday morning young men from the school took an active part, and Bro. Ethelbert Davis was preacher. In the afternoon a children's service was enjoyed by a big congregation. Bro. F. C. Hunting gave an illustrated talk, and also presented prizes to kinders. Bro. Davis spoke to a crowded meeting at night, when a man and wife confessed Christ. On April 1 the demonstration, conducted by Bro. E. Davis, was held. A varied programme was presented and prizes were distributed. There were good meetings on April 6. Bro. A. C. Maclean, of City Temple, spoke in the morning and at night. Bro. Davis conducted an Easter service. Special singing by the choir was much appreciated.

Burwood.—Final meetings of Bro. Arnold's ministry were excellent. Sister Hasken confessed Christ on March 30 and was baptised the following evening. At the farewell social on March 27, Bro. Crossman spoke on behalf of conference committees; Mrs. Lewis for Sisters' Conference. Bro. A. Stevenson presented Bro. Arnold with a wallet of notes on behalf of the church. Bro. and Sister Arnold during their four years' ministry have earned the love and esteem of all the members, and their departure is deeply regretted. Bro. A. R. Main will fill the platform for two months, commencing April 27. Bro. Dan. Wakeley, of Maylands, S.A., has accepted a call, and is due to commence his ministry on June 29. Bro. Kennedy has returned home from hospital after an operation. Sister Nell Stow is progressing well. On April 6 Bro. McCallum, of Epping, addressed morning meeting, and Bro. C. Thompson preached at night on "We Know."

SOUTH AUSTRALIA.

Semaphore.—On April 6 the Sunday school had a record attendance for three years. Three new scholars were enrolled. Easter anthems were sung by the choir. Bro. Turner spoke in the morning. Bro. Oram visits four schools a week to give religious instruction, and Sister Allan assists him as a substitute teacher.

Glenelg.—Y.P.S.C.E. held a social to aid Children's Homes, and on Mar. 29 a kitchen tea in honor of Bro. H. Pascoe and the society's secretary, Sister Mavis Norris. I.S.C.E. and J.C.E. are adding new members and having encouraging meetings. Mrs. Bowden, sen., is in hospital and Lady Newlands is seriously ill. Church has enjoyed lengthy fellowship with Sister Oliver who is returning to Victoria.

Fullarton.—Meetings during March were well attended. Bro. Rankine's messages continue very helpful. Special Easter services were held on April 6. Choir items and gospel service were much appreciated.

Hindmarsh.—114 attended morning service on April 6. Easter services were held. Bro. W. L. Ewers spoke on "Fear Not." The choir rendered an anthem. In the evening special music was given by the choir, also a duet by Miss Lorna Goodall and Mr. Merrifield. Bro. Ewers delivered a good address on "A Grain of Wheat." Dorcas society has resumed activities.

Unley.—A youth service on March 30 was very helpful. Bro. Nankivell spoke on "Follow Me." Lindsay Bowes, W. B. Wharton and Miss E. M. Messent assisted, and large youth choir rendered music. Easter services were held on April 6, when Bro. Nankivell spoke on "Implications of the Cross." Easter music was provided by choir. H.M. offering totals £171—a record. Weekly "cottage prayer meetings" are a source of blessing.

Nailsworth.—On March 23 national day of prayer was observed with good attendances. At Endeavor anniversary on March 30 Bro. Rootes, of North Adelaide, was speaker. Bro. Shipway preached at night. Special singing was rendered by Endeavor choir. On March 31 a C.E. rally was held, Bro. Schwab, of Prospect, giving stirring address. Easter services were held on April 6, with special anthems by the choir. Sister Gibbs rendered a solo.

Adelaide (Grote-st.).—On morning of Apr. 6 Bro. H. R. Taylor gave a splendid address on "A City Wept Over." There were good meetings in the tent during past week, Bro. Hurren giving some excellent addresses. On Sunday night the tent was well filled. Bro. Hurren gave a soul-stirring address on "Does a Good Man Need Conversion?" There were two decisions for the week. A family of three previously immersed was received into fellowship.

Berri.—Bro. Tucker was morning speaker on Mar. 16. At gospel meeting Bro. Patching illustrated his address with lantern slides. P.B.P. and K.S.P. combined for a lecture on psychology. Bro. Patching addressed large congregations at both meetings on March 23, when harvest festival services were combined with a day of intercession. There were two decisions on March 23. On March 24 the new kitchen was officially opened by Sister Edwards. Bro. M. Rowan spoke on morning of Mar. 30. Bro. Patching's evening subject was "A Kingdom Message from the World's Greatest Teacher." The church has lost a much-loved member in the passing of Mrs. Irving. Sympathy is extended to her family.

Whyalla.—Helpful and inspiring messages have been given by Bren. V. C. Kerwood and C. Brock from other churches, and also by Bro. A. G. Thurgood. On March 23 a welcome was extended to Sister Tregloan and family who have come into the district. On Mar. 30 Bro. V. C. Kerwood was preacher. There were thirteen present, including a visitor from Ungarra. The church has also been encouraged by visits of Bren. Newell and Laurie, from Ungarra, and Bro. Elliott Arnold, of Broken Hill. On April 6 a welcome was given these brethren, also Bro. L. Berry, who has been ailing for over twelve months. There was a record attendance of 17 members. Bro. Newell's address on "Laying a Sure Foundation" was much appreciated. Consideration is being given to the purchase of a site for a chapel.

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COMING EVENTS.

MAY 4 to 10.—Burwood, N.S.W., 21st anniversary services. Special week of meetings. May 10, tea, 6 o'clock, 1/-. Speakers, Bren. E. C. Hinrichsen, F. Hunting and A. R. Main. All welcome.

Lygon Street Church

Easter Sunday

Preachers:

11 a.m., Mr. J. E. Allan (incoming Conference President).

7 p.m., Mr. S. Russell Baker.

Soloist, Miss Amelia Scarce.

Conference visitors are most cordially invited to tea after Conference Sermon.

"Climb Higher"

is the slogan of

YOUTH WEEK IN VICTORIA,

APRIL 27 to MAY 4.

April 27, at 7 p.m., Youth Guest Service.
May 4, at 7 p.m., Great Evangelistic Service (Y.P. organisations' parade).

MONDAY, APRIL 28, at 6.15 p.m.,

Youth Fellowship Tea, Victoria Hall.

District Youth Rallies at Surrey Hills (Apr. 29), Prahran (Apr. 30), Northcote and Ringwood (May 1). Ask your school secretary for programme and tickets for tea.

Our Guest Speaker: Dr. TREVOR TURNER, of Adelaide, S.A.

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—Keith Jones, Sec.

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PRELIMINARY ANNOUNCEMENT.

BACK TO OAKLEIGH.

25th ANNIVERSARY.

Old members are cordially invited to re-unite in fellowship on

SUNDAY, MAY 18.

Lunch and Tea Provided.

If coming, please notify by May 4.

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BIRTH.

FISHER (nee Audrey Briggs).—On Mar. 17, at St. Andrew's, East Melbourne, to Mr. and Mrs. Norman Fisher, Ivanhoe—a daughter (Judith Eccles). Both well.

SILVER WEDDINGS.

HALL-TURNER.—Mr. and Mrs. James Hall announce with gratitude the 25th anniversary of their wedding celebrated on April 15, 1916, at the Church of Christ, Balmain-st., South Richmond, by the late W. L. Jones. Present address, 158 Barkly-st., North Fitzroy, N.7.

TOVEY-SMITH.—Mr. and Mrs. C. F. Tovey with gratitude announce the 25th anniversary of their wedding celebrated at the North Williamstown Church of Christ on April 15, 1916, by Mr. A. G. Bennett. Present address, 41 Yarra-st., North Williamstown.

DEATH.

FARR.—On Mar. 29, 1941, at a private hospital, Hurstville, Ada M. Farr, relict of the late W. Stanley Farr, and dearly loved mother of Eric, Norman and Winnie (Mrs. Eric Oldfield). Aged 78. At rest.

IN MEMORIAM.

DENNIS.—In loving memory of Alice Brayne, our beloved mother, who entered into rest on Mar. 31, 1933.

"Some day, some time, our eyes shall see—
That dear face kept in memory,
Some day our hands shall clasp her hand—
Just over in the Morning Land."

—Inserted by her loving family.

STEWART.—A tribute of everlasting love to the beautiful memory of my dear husband, Frank Allan, whom God called home Apr. 10, 1940, aged 33 years.

"Till that fair morn shall bring an end of weeping,
And heavenly love dispel all earthly pain,
In God I trust and wait the glorious greeting,
When in his presence we shall meet again."
Rom. 8: 38, 39.

STEWART.—In loving memory of our dear brother Frank Allan, who was called to higher service Apr. 10, 1940.

Away in God's beautiful mansion,
Sheltered from sorrow and pain,
Some day, when life's journey is ended,
We'll meet you, dear Frank, again.

—Inserted by loving brother and sister, T. and M. Blair.

STEWART.—A tribute of love to the memory of our dear brother Frank Allan, who was called home on April 10, 1940.

We bless thee, Lord, for his every step,
In faithful following thee,
And for the good fight fought so well
And crowned with victory.

—Inserted by his loving sister and brother, Jean and Arthur Bartrim.

STEWART.—A loving tribute to the memory of my dear friend and brother in Christ, Evangelist F. A. Stewart, called to gain a glorious life above, Apr. 10, 1940, at Wingham, N.S.W.

One of the best that God could send,
Beloved by all, a faithful friend;
To those who knew him, all will know
The true friendship I lost one year ago.

His memory is ever treasured by one he led to Christ.

Foreign Missions.

Conducted by A. Anderson, 261 Magill-rd., Tranmere, S.A.

NEW HEBRIDES.

Housing.

BRO. HAMMER reports that he is doing his best to solve the question of accommodation for the mission staff at Aoba. The Board have authorised Bro. Hammer to do whatever is possible; but in these days boats are so few and cargo space so valuable that little can be done. He still contemplates removing the Pentecost house when the opportunity presents itself. This problem could be simplified if a launch could be used. As there is a possibility of the launch question being solved within a week or two, the position regarding housing should be simplified.

Training School.

For the past few years our missionaries have been considering how the young men might be helped to become effective teachers in their own villages. It was even felt that if a training school were commenced not too many would attend, particularly the type most suited for the work of teaching and preaching. The first development came when Bro. Hammer used the Christmas gift money in erecting native houses for sleeping quarters; a native school building was also built. With the few boys already over from Pentecost, and a few to be added from Macwo and Aoba, Bro. Hammer anticipated he would make a modest start. An announcement was made at Christmas that the mission would be willing to take a few boys into the school for teacher training. The response was so great that a limit had to be put on the numbers of those wanting to come from each area. This has allowed Bro. Hammer to make a selection, and probably about twenty will be in the first group. It is estimated that at least five times this number would have been ready to come. Apart from the great value this training will mean to the men themselves, and to the work generally, the most pleasing feature was the way in which the sons of leaders responded. Some time ago these same leaders were among those who would have preferred to be independent of the mission. Of this phase Bro. Hammer says, "The fact that the school is getting such widespread interest goes to show that it is a powerful weapon given to us by God to change the attitude of the teachers and through them the people as a whole, within a few short years. Within about three years these boys should be going back to their own villages to teach the small children to read the Bible, and they will have had behind them the experience of clean living and proper explanation of the Bible that we can give them here. I am sure they will be accepted and welcomed by their own people; and there will be enough of them to draw upon, should we desire to put a teacher into an occasional heathen village, or one that has slipped back."

Need for Financial Help.

Bro. Hammer continues: "The matter of food: I am giving the boys bread and a cup of tea for breakfast, rice and sometimes meat for dinner, and expect them to grow native food for the third meal. At present breadfruit is helping out, and I have asked the people to bring us yams when they come in again. The bread we can make ourselves if we build a baker's oven. The rice we can get in bulk, and the meat can be supplied by myself in pigs, goats and an occasional bullock, which animals we will buy and kill for ourselves. The cost will not exceed our own tinned meat bill, and will supply us with fresh meat, and the boys with their meat, two or three times a week; that need not worry us. It becomes a question of asking you how far the Board is willing to

support the school idea. If the Board approves of the idea, some extra financial assistance will be required. Later, if copra is again saleable, we will go to Pentecost regularly and make the Banmatmat copra up to help pay expenses, and furthermore, these boys, being almost men (some seem to be already men) will cut down expenses, in that very few wages will have to be paid for boat's crew, building operations, etc. Thus, when we get the allowance straightened out, there should be some from that available for food. I would like to know whether you are prepared to support the school idea; secondly, whether you consider up to twenty boys enough, or what figure; and thirdly, whether you are prepared to give it a thorough trial, so that we can work out expenses over a year or so, and see how it goes. Re the number to take in: our work on the islands embraces over fifty distinct and separate villages, so that to do the thing properly, twenty is a very low figure indeed. The very number of villages under the control of one mission station is a strong argument in favor of a greater development of this scheme, so that the mission's influence can be spread farther."

Bro. Hammer concludes his report thus: "I feel that the work completed and begun in this month will have far-reaching effects in our work—the people coming in numbers to help us build the schools, etc., coming together for the opening of school for the year on the mission grounds, instead of the missionary going to them, and the beginning of the teachers' school, including the four boys previously from Pentecost. I do not think that credit goes to us, except that we did pray, and did what we felt God wanted us to do, but 'This is the Lord's doing, and is marvellous in our eyes.' We are now looking forward to the nurse's coming. We are hoping to arrange a welcome kai-kai for her, if possible, and so continue this more vital interest in the mission and its doings."

Federal Board Message.

The Federal Board have sent a message to Bro. Hammer commending and approving of the move to train and equip our young men for service. They will also have to stand by financially in supplying at least part of the food for the students. At other times, this may not have been necessary as our native Christians were able to raise money by the sale of copra. As this method is now denied them, we will have to give them aid. If this venture can be continued, we are sure to see visible results of this valuable work in two or three years' time. As this is a new venture, we would be glad to receive any monies that could be devoted to the worthy purpose of helping these young men in training.

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, C. Graham, 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: Roy Raymond, 260 Bagot Rd., Subiaco.

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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, "Hurlston," Carysfort St., Blackheath, N.S.W., making money orders and postal notes payable at P.O., Blackheath (N.S.W.). Contributions may also be sent to W. Gale, S. Price Weir and Roy Raymond.

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Obituary.

Miss Olive E. Fulford.

THE sudden home-call of Sister Fulford brought deep sorrow to the church at Rochester, Vic., and to her many friends in the town. Our sister confessed her faith in Christ at Swan Hill, and for some years was very active in the work there. About seven years ago she came to Rochester and was active in the work until her departure for Melbourne recently. Her beautiful Christian character endeared her to many people. She lived a life of witness for Christ. Sister Fulford recommenced the Bible school some years ago, and as superintendent and teacher ably conducted that work. Her ability to teach was shown in the success which her scholars had in the scripture examinations. She was always regular in attendance at all services of the church. She loved to beautify the house of God, and donated a railing and curtain for the platform and curtains over the baptismal doors. She gave liberally to the work of the Lord. Her sweet gospel singing was an inspiration to many. She lived for Christ and his church. The church at Rochester extends sincere sympathy to her sorrowing relatives. —A.C.M.

Mrs. C. Gilmour.

THE church at Boronia, Vic., suffered a loss on January 9 when our aged sister, Mrs. Christine Gilmour, received her home-call. Our highly esteemed sister had reached the ripe old age of 96 years, and had been a faithful follower of the Lord for 71 years, having been baptised with her late husband, H. B. Gilmour, by the late G. L. Surber in Lygon-st. chapel in 1870. She attended the first sisters' conference in Victoria, and was a pioneer member of the churches at Broadmeadows and Boronia. Living with her daughter, Mrs. H. R. Chandler, at the Basin, our sister was a regular attendant at the Boronia church right up to the time of her falling asleep in the Lord. To the student preachers who have served the church she was always a keen and sympathetic listener. With a deep, simple faith she was one of those tranquil, gentle souls whom all recognised and loved as a true woman of God. The end came suddenly in the home of her daughter, without fear or regret. "Blessed are the dead which die in the Lord."—J. Maguire.

Thomas Edwin Haines.

ON March 9, at the residence of his daughter, Mrs. Atkinson, Bro. Thomas Edwin Haines, affectionately known as "Ted," was called to higher service. He was immersed in Tasmania approximately sixty years ago, and after removing to Victoria, became associated with Lygon-st. church, of which he was an honored member for the past 53 years. For a quarter of a century he served efficiently as agent for "The Australian Christian." From the time of coming to Melbourne until a year or two before his death, he was connected with the business of our late Bro. W. C. Craigie, his brother-in-law. He adorned the doctrine of God his Saviour in all things. His quiet disposition, simple faith, thoroughness, attention to small duties and unobtrusive service made him a brother much loved and respected by all. He was an ideal father, and his influence is reflected in the lives of children and grandchildren alike, who, with all who knew our brother, thank God for every remembrance of a life now perfected in Christ. Bro. J. E. Thomas spoke most appreciatively of our brother's life and work at the graveside, and the writer commended all the loved ones to the God of all comfort in a service conducted in the home.—W. G. Graham.

Prayer is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but compunction of soul.—Hannah More.

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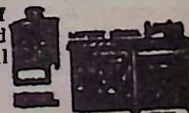
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"AND with great power gave the apostles
a witness of the resurrection of the Lord
Jesus: and great grace was upon them all."—
Acts 4: 33.

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We give thanks, O Lord, for an abiding and
manifold witness to the reality of the resur-
rection.—That Christ's supper of remembrance
was partaken of with joy among earliest be-
lievers.—That the sacred seventh-day gave
place to the first day, upon which Christ rose.
—That the triumphant literature of the New
Testament came to be written.—That the church
began and emerged victorious in a pagan world.
—That loyal disciples from the first days until
now, share a common experience of the living
presence of Christ Jesus the Lord. May the
hearts of thy people, O God, be renewed in
the truth by another Easter festival; so that
the divine testimony of triumphant life may
be the more evident during days of warfare
and death. For thy name's sake. Amen.

©

O God, we bless thee for the dynamic fact
of the resurrection, which makes our outlook
and experience so entirely different. Our sin-
bearing Christ is declared to be the Son of

THOUGHT.

*We are not orphans; we do not
look back to a Christ who is dead,
nor forward to a Christ who is to
appear; we live with a present Christ.*
—Dr. Lyman Abbott.

God with power, by his coming forth from
the dead. The tyranny of death is broken and
the grave has lost its gloom. Through touch
of heart with our living Lord we share the
joy and power of an endless life. Never again
shall we fall into the hopelessness which says,
"Let us eat, drink and be merry, for to-morrow
we die!" We praise thee, O God, for our
great salvation. In the name of Jesus. Amen.

©

Our heavenly Father, we thank thee for our
inspired assurance and foretaste of the life
beyond death.—A life which transcends all
earthly limitations; when bodies shall be like
unto Christ's glorious body; and where his
service shall be our abiding joy.—Life in the
house of many mansions, in fellowship with
eternal friends, and in the immediate presence
of Jesus the Lord. For so we are helped day
by day, towards surrender, submission and
serenity of heart. In the Saviour's name we
pray. Amen.

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