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CIRCULATING AMONGST CHURCHES OF CHRIST IN THE AUSTRALIAN COMMONWEALTH AND NEW ZEALAND

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The Cross in Christian Experience.

WE often speak of the centrality of the cross. In the phrase we express our view that there is no Christianity where there is no recognition of the atoning death of Christ our Lord. There is no salvation apart from the cross. Almost invariably by the centrality of the cross we mean that in all our preaching the crucified Christ is the chief theme. This is excellent, but it is quite possible to give the cross the central place in our speaking, and yet in practice deny its centrality. Has it its due position in our lives as in our preaching? What is its meaning for us? Above all, what difference does it make in our lives?

The Apostle Paul wrote of some who were enemies of the cross of Christ. These were not people who blasphemed Christ, scoffers in the world, but professed Christians who lived out of harmony with the principles of Christ. They minded earthly things. So far from sacrificing self they made their belly God, as Paul bluntly says. The love for others, the self-denial, the sacrifice, of which the cross of Christ speaks so eloquently, had nothing to correspond to them in their lives. As truly as if they had joined in the cry "Crucify him," so they ranged themselves against the Son of God—they were enemies of the cross.

Our Lord taught that not only for himself but also for his disciples the way of the crown was the way of the cross. He declared self-denial and cross-bearing to be conditions of discipleship. Without them a man cannot be his disciple. Are there more searching words anywhere than these? As we consider the comfort, the ease, the comparative luxury of our lives, the little inconvenience of our Christian profession, the freedom from opposition or persecution by ungodly men which we enjoy, is it not worth while also considering this declaration of him we call our Master?

There is a constant tendency with Christians to diminish the force of the rule regarding self-denial and cross-bearing. To

give up something we like is called denying ourselves; whereas self-denial consists in the renouncing of self. To deny Christ would be to disown his Lordship; so to deny ourselves is to turn our back on self. To bear a cross is not simply to put up with some inconvenience. We know what the cross was to our Lord; it stands as the symbol of self-sacrifice unto death.

The greatest of the apostles has used many a phrase to indicate that we share the experience of Christ. We die to sin, we are buried with him in baptism, we rise with him to walk in newness of life. No passage is more familiar than this; but do we ponder sufficiently what it means? Paul said he had been "crucified with Christ." He rejoiced in the "fellowship of his sufferings." He bore in his body "the marks of the Lord Jesus."

Dr. J. Gregory Mantle has written of the exterior and the interior cross. He says: "There is a great difference between realising, 'On that cross he was crucified for me,' and 'On that cross I am crucified with him.' The one aspect brings us de-

liverance from sin's condemnation, the other from sin's power." "The death of Christ was not only an atonement for sin, but a triumph over sin." "There must be conformity between Christ and the members of his mystical body. How incongruous it is for a holy Christ to be leading a company of unholy Christians; or a cross-bearing Christ, a band of self-indulgent Christians, whose hearts are often towards Egypt, and who shrink from the least suffering and self-denial!"

Amongst the very greatest of the apostolic statements regarding the cross is that found in the Galatian letter. The Apostle Paul, after referring to the cross of Christ as that in which he found his only boast,—the cross of shame, transfigured, by Christ's enduring of it, into a thing of glory,—says that by it the world was crucified unto him, and he unto the world. So there are three crucifixions. There is the first and greatest: the Lord Jesus died for our sin; we glory in the cross because through his atoning death we have our salvation. Next we are crucified. We are crucified with Christ. We reckon that one died for all, and so all were dead. But we are also "crucified unto the world." How does a real Christian look to the eyes of him who rejects Christ? Why, of course, as Christ looks. The worldling has as little time for the Christian as he has for Christ. If he condemn the one, he will despise the other. If he scorn the Master, he will have no more regard for the disciple than he would have for a crucified criminal. He who is on excellent terms with the world may well ponder Paul's words, and may find in them a test of his own Christian standing. But, in the third place, the world is crucified unto the Christian. The world crucified! J. Gregory Mantle bids us remember that in Paul's day none of the beautiful associations with which we are familiar gathered round the cross. It was then a sign and symbol of shame and ignominy! Paul said the world was no more attractive to

"PEACE BE UNTO YOU!"

A company of troubled men
Whose hearts were sore
Were seated in the Upper Room
With closed door.
As they conversed about their Lord
In accents low,
They longed to see his beautiful Form—
They loved him so.
Oh! heavy hearted were they all,
The world was drear
(Though some of them still hoped that he
Might yet appear).
When suddenly his Presence bright
Lit up the room,
Great joy and peace filled every heart,
Dispelled was gloom.
To new disciples as of old
To-day he comes,
Where sorrow reigns his presence bright
Lights up our homes.

—Selected.

him than was a crucified felon. How does the world appear to us? Have we a hankering after its joys, its allurements, its plea-

sure? Are its principles ours? Not if we can rise to the height of the apostolic appreciation of the cross of Christ.

The Man Who Carried the Cross.

"They compel one Simon, a Cyrenian, who was passing by, coming out of the country, the father of Alexander and Rufus, to bear his cross."—Mark 15: 21.

Looking back, we see how some particular incident, which might indeed never have occurred, there and then set other things agoing and turned our life in a certain direction, and how all these things have gone to make us what we are. Probably as we get older the *incidental* loses its power to affect us. Our whole nature has become so settled and convinced, the more delicate fibres of the soul have become so trained and accustomed to a certain average habit, that intervening things, sights, sounds, words heard for a moment or things seen in a flash, have not the power over us which they once had.

Still, one would hope that this is not altogether the case. There is a tenderness and susceptibility which we must never allow to become hard. There is an openness to external things and to our own reactions upon things, which we must, if need be, cultivate.

Here was one Simon, setting out to town, little suspecting what was in store for him. He met a crowd, and in the front of it Jesus staggering under his cross. Simon did not know who Jesus was. We know nothing at the time. All that we really know of God's dealings with us we know *afterwards* upon reflection, when the spirit has had time to bring things back to our remembrance.

It was given to Simon to help Jesus to bear his cross. He walked in the footsteps of Jesus to Calvary.

This gave Simon his name, his place in the world.

It is our association with a great personality or a great cause which defines our own character.

We know nothing further about Simon. We do not know what he thought about his experiences that day. We do not know whether he stood near the cross or hurried away. And yet we do know something. We know his name, and we are told that he was the father of Alexander and Rufus. And one only needs to have insight to see in those two circumstances the hints of a wonderful story.

In later days Simon must have become known to the church. After the Crucifixion and Resurrection he must have come forward. It may be that we are indebted to him for some of the details. The disciples could never have told us certain

things, for they had fled. It is perhaps to this plain man from the country that we are indebted for some of the precious heart-breaking details of the "Via Dolorosa."

And so what I believe happened was this: This thing sank into the very soul of Simon; it was his first contact with *Reality*. He went home, brooded over it, became silent, pre-occupied, all his former interests becoming distasteful to him. He was never the same again. His children, Alexander and Rufus (and children see everything) saw that something had happened to their father. His voice was different. His

THE CROSS.

Is it not strange, the darkest hour
That ever dawned on a 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.

way with them and with everybody was different. Until one day he disappeared from his home. He went to Jerusalem and made himself known to the church. He told the disciples that it was he who had helped Jesus at the very end. How they would come around about him! How they would cherish every word which he recalled of that last journey!

By this time Simon of Cyrene was one of them. Home he went with a shining face; and his children, Alexander and Rufus, saw the new light, and their father told them everything. And they in turn became the Alexander and Rufus whose names are inscribed in the Gospel, and will be held in everlasting remembrance.

All this happened because a man casually, accidentally, as we say, saw Christ bearing his cross. This is the great faith and hope of the gospel: that we shall never be able to see Christ in his sufferings and ourselves remain untouched. And that touch will thrill us and make us different men, and the difference which it makes in us will be seen and perceived by others who, in their turn, will be moved. I have recalled these

where how I stood one morning by the shore of an island in the Orkney group. The waves that broke at my feet had behind them the whole might of the Atlantic. It was a shore of white sand and shells and pebbles. Over these one trod carelessly, for at every step it was the same. But suddenly I stood still, for my eye had fallen upon a shell which, lying amongst the others, was yet a stranger to all its fellows. There it lay, with a tone, a color, which separated it from the surrounding greyness. I stooped to gaze at its unwonted texture and grain, and these only increased the sense, which had come to me with the wonder of its coloring, that it was a stranger to our cold and formidable shores. And as I mused, the fire burned. I remembered that I was standing on a shore which from all time has been washed by a generous flood. The Gulf Stream passes that way; and once upon a time it had cast this shell upon that dreary waste of rock and sand. The Gulf Stream, pouring eternally from the Golden Sea, had borne it from afar and had cast it where it lay, to make one man here and there—like Simon—stand still on the journey of his life and consider it, and dream of its homeland under a clearer sky beyond the seas.

Just so did the outgoing heart of God, that eternal tide of Love, hear him to us, casting him upon this bank and shoal of things, to break the dreary tyranny of things, the curse of fate and iron law; to urge one here and there to pause upon his accustomed way and to consider everything anew, and in one brave ejaculation to cry out, "My Lord and my God!" And then to hand down his faith, the story and the proof of his own experience; and, even as Simon became the father of Alexander and Rufus thus multiplying himself for the future glory of Christ, so to throw open the door for others to enter in!—Dr. John A. Hutton.

CHRIST CRUCIFIED

Look up!—poor weary child of dust!
However sad thy lot may be,
There is an anchor all may trust,
A beacon-light that all may see.
Remember him who came to teach
The words of Peace and Truth to all
And how his gentle, holy speech
Met lands of thorn, and drops of gall.
Think of the torture-pangs he bore;
Think how the Perfect One was tried:
And then how down before his crown
And emulate Christ Crucified.

He came to bless, he came to save;
And show mankind the righteous way:
To bid us triumph o'er the grave,
And fear not at the Judgment Day.
He dried our tears with tender love,
He raised the sinful and the weak.
He led us to the gates above:
Still free to all who "kneel and seek."
Oh, let us think on what he bore,
Think how the Perfect One was tried:
And then how down before his crown
And emulate Christ crucified.
—Eliza Cook.

hundreds of cemetaries. Graves of noble young men; hundreds, thousands, tens of thousands of graves. Surely the most pathetic picture in the world to-day. Such honor as is possible is being shown. Every grave, particularly every British grave, is well cared for. A small headstone has been erected over every gallant fellow. Soffly, reverently we paid our visits and scanned

the lists for names known to us. With appreciative hearts we stood where some of our own Australian church boys rest and await the coming day. Thoughtfully we considered whether the results have warranted the sacrifice. Earnestly we prayed that those for whom they fought might prove worthy of the price paid.

"Reflections."

S. J. Southgate.

One day in the late autumn of the year I journeyed from Hobart to Geveston, Tasmania, by motor coach. The road crosses the Huon River, a stream noted for its wonderful reflections. On the day on which the journey was made, these reflections were seen at their best. It was a day of brilliant sunshine and cloudless sky. Soon after crossing the river at Huonville I saw in nature's mirror a beautiful reproduction of mountain and valley, hill and dale, homestead and farm.

In the dark waters of the stream there could be seen the reflection of a misty heights clothed with their covering of native gums and shrubs. Their dark green foliage was reflected in gloomy patches, and the tops of the trees, as they were moved by the caress of a gentle breeze from the south, made curious and beautiful fretwork interlaced with the vivid blue of the sky and the patches of golden sunshine that showed through the greenery. The somber green of the trees was broken here and there by the red and brown of newly turned earth, and the brighter green of a growing crop. In places the golden brown of trees which had been subjected to the heat of bush fires looked like splashes of evening sunlight in a gloomy sky.

Through the days, and far into the clear, cold moonlight of the night, until the stars pale before the greater strength of the returning sun, the river reflects God's handiwork. I have seen it in the city and in the country—"Nature's own reflector." Many others have seen it. Shelley wrote:

"Within the surface of the fleeting river
The wrinkled image of the city lay,
Immovable unquell, and for ever
It trembles, but it never fades away."

As we turned a bend in the road the picture became more beautiful. Here the reflections were so nearly perfect that it was difficult to distinguish the shore line, when suddenly it was marred by a great streak of black smoke which came from the chimney of a bush mill. As the streak lengthened and spread, it became as a cloud, and blotted out the beauties reflected in the water. Instantly the wind rose, the smoke lifted, and the original beauty returned.

As I looked on the river with its beautiful reflections and intervening smoke cloud, and the restoration of the beauties of nature, I was reminded of three stages in the life of man. These stages are described in the word of God.

1. The perfect reflection: "And God made man in his own image."

2. The beauty marred: "For all have sinned and come short of the glory of God."

3. The restoration of the original: "God was in Christ, reconciling the world to himself."

1. "And God made man in his own image." This is one of the most wonderful passages in human speech. "God made man in his own image." Have you analysed it? Have you permitted your mind to dwell on the tremendous significance of this truth? Have you really tried to know the attributes of the One who is omnipotent, who possesses unlimited power; the One who is omniscient, who is infinitely wise; the One who is omnipresent, who is everywhere

present at the same time? He is holy. The prophet Isaiah, who has been described as "the best man of his time," tells how he had one glimpse of God in his holiness, and when he saw even the seraphim covering their faces and their feet in the presence of the holy God, he was overwhelmed, and cried out, "Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts." Our God is a holy God, and if we could get a real glimpse of Him in his holiness, would we not repeat the agonised cry of the prophet of Israel? And yet this holy God "created man in his own image." He made of him the perfect reflector.

Said A. C. Dixon: "Standing on the deck of a ship in mid-ocean you see the sun reflected from its depth. From a little boat in a mountain lake, you see the same sun reflected from its clear, shallow waters. Looking again into a mountain spring, not more than six inches in diameter, you see the same great sun. Look into the dewdrop of the morning, and there it is again. The sun has a way of adapting itself to its reflectors. The ocean is not too large to hold it, nor the dewdrop too small. So God can fill my man, whether his capacity be like the ocean, like the mountain lake, like the spring, or like the dewdrop."

Now we can, in a measure, comprehend the significance of the words "God created man in his own image." In holiness and purity, in perfect trust, man, the image of his great and holy Creator, inhabited the earth. God was to be reflected from him. In the beginning, amid the beauties of Eden, the wondrous works of God were reflected in such a way that the shore line between it and the Eden above was almost invisible. What a wonderful picture has been painted by the divine Artist in the book of beginnings. The great earth, the unquiet sea, the seed and of earth, the sturmy firmament, the abundant life of earth, and air, and sea, and to complete the picture, man made in the image of God. The presence on earth of a living soul was the completion of the mysterious wonder of the creation. The story is told of two artists, close friends, one of whom excelled in landscape painting, the other in depicting the human figure. The former had painted a picture in which wood and rock and sky were combined in the artist's best manner. But the picture remained unsold—no one cared to buy it. It lacked something. The artist's friend came and said, "Let me take your painting." A few days later he brought it back. He had added a lovely human figure to the matchless landscape. Soon the picture was sold. It had lacked the interest of life. We could tell of wonderful and beautiful reflections thrown back from the surface of river and sea, of original woodland, rocky crag, and "nature's smiling face," but the picture would be incomplete without human life. In man as created by God, there is seen the perfect finish; for he occupies the central position as the reflector of his Maker.

2. A streak of busy smoke, which lengthened and spread until it became a cloud, blotted out the beauties reflected from the bosom of the Huon River. The beauty marred. "For all

have sinned, and come short of the glory of God."—Man's first sin, which was like unto a smoky streak across the hitherto unblemished picture of humanity, lengthened and spread until it covered the face of the whole earth. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. Is this the being who once reflected the holiness and purity of the great God? Behold how the image is marred! Hear the mournful lament of the prophet: "The heart is deceitful above all things, and desperately wicked; who can know it?" "The fall of man." How glibly the world has mouthed the phrase. The behaviour of those who were the near descendants of Adam proves that they regarded this amazing tragedy as a mere day's wonder, and so unlike the image of their God did they become that "He repented that he had made man on the earth." That little streak of busy smoke, the little (3) sin, the mere taking of the fruit that was so inviting. Only stretching out the hand and taking that which was desired. See the great cloud that has filled the heavens, and cast its gloomy shadow over all the earth. No longer is the picture perfect, man's sin has obliterated the beauty. No longer is the image, the reflection of God, to be seen. Satan has cast his black shadow over the human reflector. And the shadow grew larger and blacker. Hear the Saviour's parable:—

There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wellspring in it, and built a tower, and let it out to husbandmen, and went into a far country; and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive of the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first; and they did unto them likewise. But last of all he sent unto them his son, saying, they will reverence my son. But when the husbandman saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him and cast him out of the vineyard, and slew him" (Matt. 21: 33-49).

And now was the image completely marred. The reflector was tarnished and dim. Here is the consummation of Satan's vile act of rebellion against the holiness and power of heaven. The marred of sin had elevated the prince of darkness to the throne of human hearts, and gross darkness shut out the sun of right-doing, and in the black darkness there can be no reflections.

3. The Restoration of the Original.

Would you see the restoration of the original? The recovery of the original ideal? The rising wind, the lifting smoke, the restoration of the reflected beauties which seem the more beautiful now that the disfiguring element has been removed? I have said that the words: "God made man in his own image," is one of the most wonderful passages in human speech. Here is another passage which, for its sublimity of thought, is almost unequalled in the language of men. "God was in Christ, reconciling the world to himself." Think of it in this way—When Jesus was laboring with his hands at the carpenter bench in the home of Joseph in the obscure village of Nazareth, it was God performing the tasks of a humble man. It was the expression of heaven's absolute monarchy being a member of earth's democracy. It was the giving of a new dignity to the work of man's hands.

When the Saviour was tempted in the wilderness, it was God undergoing the temptations in which his created beings are subjected. More than this, it was the temptation of One who took upon himself our form and was tempted as a

Religious Notes and News.

man, the while he might have exercised his divine power to utterly destroy the tempter; but "that he was tempted in all points as we are . . . that he might succour them that are tempted."

"If the supreme sacrifice of the cross, if the wondrous triumph of the Christ who emerged from the Arianathous tomb meant the reconciling of the world to God, surely it means the restoration of the divine Image, the return of men to the likeness of their Father, God.

How We May Reflect Christ.

We can only reflect Christ by enshrining him in our thoughts, wearing him upon our hearts. "There was no blur upon the pure soul of Jesus. The cloudless likeness of his heavenly Father was there. When the Saviour looked into the depths of his own being, he had the profoundest revelations of his Father. What happens when we look into the perfect reflector? Not content with looking at the image reflected there, we turn to look at that which is reflected. So it is with us. If we become reflectors of Christ men will detect it; they will see appearing in us, the reflectors, an image which they know has not been originated in us, and they will turn to look straight at the Christ whom we are reflecting.

To reflect Christ is to keep a spotless surface, an unruined surface. A life that is clean and pure and sweet for Christ's sake. A desire to go about doing good. A fixed determination to keep our lives untarnished from the world. A desire to stand in the open before God that his breath may remove the influences which blight the life and spoil the picture of God's "good man."

Longfellow translated these beautiful lines from the Spanish of Francesco De Aldama. The title is "The Image of God":

"O Lord! That sweet, from sou starry height,
Centred in one the future and the past,
Fashioned in thine own image, see how fast
The world obscures in me what once was
bright!

Eternal sun! the warmth which thou hast
given.

To thee life's flower April, fast decays;
Yet, in the hoary winter of my days;

Forever green shall be my trust in heaven.
Celestial King! O let thy presence pass

Before my spirit, and an image fair
Shall meet that look of mercy from on high.

As the reflected image in a glass
Doth meet the look of him who seeks it there,
And owes its being to the gazer's eye."

When we are willing to let the presence of Christ pass before our spirits, we shall reflect him in every act of our life.

NOT MOVED BY LARGER SALARY.

Few preachers have attained international fame so quickly as Dr. F. W. Norwood, writes a London correspondent of the "Christian Evangelist." An obscure Australian Baptist, he worked among soldiers in France during the war, and a visit to the London City Temple led to his becoming its minister. The choice has been well justified. Of the many invitations he has received the latest is from the American Presbyterian Church in Montreal, which is said to have offered a salary of \$15,000—more than double what he receives at the City Temple. Within six hours of receiving the invitation he called a refusal. He says that if he had been a free man he would have gone, but he loves the City Temple and does not wish to leave it.

The London "Christian World" gives another instance of a preacher's declining an increased allowance. Dr. Charles E. Jefferson, who is completing thirty years as minister of Broadway Tabernacle, New York, has refused an increase of \$500 in his salary. He says he is getting sufficient now, and does not see the need for any advance. His present salary is £2,000.

FEDERAL COUNCIL ENDORSES PENTECOST.

The Federal Council of the Churches of Christ in America held its annual meeting in Cleveland, January 23-24. One of the significant actions taken by this body, representing 28 denominations, was concerning the commemoration of the 19th centenary of Jesus' ministry and Pentecost. The anniversary observance was given hearty endorsement. This great anniversary that the Disciples of Christ are talking about and planning for with intense interest these days, is being discussed, approved and received by many other great religious bodies. It is the plan that each religious body during these three years preceding Easter, 1930, shall work out its own definite anniversary programme. It was the action of the Federal Council at Cleveland, not only to endorse the celebration of the 19th centenary of the ministry of Jesus and Pentecost, but action was also taken asking the Administrative Committee to work out a suggested programme for the fifty days from Easter to Pentecost, 1930, that all the Evangelical churches of the world may follow in unison a common pro-

gramme presenting a united front in this eventful celebration of the 190th birthday of the church. Great days are ahead, and they are days fraught with untold spiritual blessing and certain advancement.—"World Call."

STUDENTS IN RELIGIOUS COLLEGES.

"It may be a revelation to some people to know that the majority of students in American colleges are in institutions definitely under the control of religious denominations," said Dr. Bernard Fiddings Bell, President of St. Stephen's Protestant Episcopal College preaching in New York, recently.

"These colleges," he said, "if they are properly supported and rise to their full opportunity, can do a vast amount toward rectifying the lack of balance which has come into education because of secularist inhibitions. It is quite as wicked to leave religion out of a modern education as it was to leave science out of a medieval education.

"The secular college is forcing students into scientific experiment at the expense of religious experiment. The religious college must not retaliate by attempting to do the same wicked thing to science. Only stupid theology needs to be hunted by bigotry."

MR. BOREHAM'S TOUR.

In his farewell speech at Armadale, Vic. Mr. Boreham made reference to the extensive tour on which, in company with Mrs. Boreham, he was embarking. "I have seen it announced," he said, "that I am going on a lecturing tour. I am doing nothing of the kind. I have repeatedly been asked to undertake a lecturing tour overseas and have always declined. It is not for me to pose as an entertainer. The tour is one so solemn and momentous. The committee that arranged the Canadian and American tours of Mr. F. B. Meyer and Dr. Campbell Morgan have, for some ineradicable reason, turned to me, and have invited me to undertake a great preaching tour in Canada and the States. I shall have the privilege of preaching in the great cities; but I shall also be permitted to get into touch with life out-back. I am to speak twice a day at conferences arranged by the Methodist Episcopal Church and at conferences planned by the Presbyterian Assemblies. I am to be the speaker at an immense camp meeting in Nova Scotia; and I shall have the opportunity of addressing the workers in the lumber camps and mines of the West. I am invited in many of the chief centres to address business men at mid-day luncheons. In all this, I am free to utter all that is best in my head and mind. I never dreamed that so sublime an opportunity would come my way. I want to make the most of it and scatter benedictions everywhere. If only I can recapture my health and vigor, we shall have a wonderful time, and I am sure that I may depend upon you to pray that these honors may be granted me."—"Australian Christian World."

DR. SUGDEN'S RETIREMENT.

Dr. E. H. Sugden, Master of Queen's College, Melbourne, has left for England, where he has been asked to deliver the Fernley Lecture. Dr. Sugden has resigned his work at Queen's where he has spent 10 happy and most successful years. He received an enthusiastic send-off. At his farewell meeting his auditors presented him with a cheque for £1,928. It was announced that two anonymous donors had shown their appreciation by providing him with a motor car. This will await him in London for his use in Britain. Later, when he returns, the car will be shipped to Australia at the donors' expense.



New Chapel
at
Kyneton, Vic.

The Home Circle.

Conducted by J. C. F. PITTMAN O. O.

IF AND PERHAPS.

If everyone were wise and sweet,
And everyone were jolly;
If every heart with gladness beat
And none was melancholy;
If none should grumble or complain,
And nobody should labor
In evil work, but each were fain
To love and help his neighbor—
O what a happy world 't would be
For you and me—for you and me!

And if, perhaps, we both should try
That glorious time to hurry;
If you and I—just you and I—
Should laugh instead of worry;
If we should grow—just you and I—
Kinder and sweeter-hearted—
Perhaps in some near and by
That good time might get started;
Then what a happy world 't would be
For you and me—for you and me!

—George C. Stebbins.

"SIR, WE WOULD SEE JESUS."

Aunt Sally hurried after the new minister. She wanted to overtake him that she might walk with him to church.

Aunt Sally was white-haired, but plump and rosy checked. She had been sixty-four her last birthday, but she was still active and vigorous.

She was rarely absent from prayer-meeting. She taught a class of boys in Sunday School. She was always present at the morning and evening services.

Notwithstanding her devotion to her church, Aunt Sally had a shrewd way of speaking her mind if she thought it best.

The new minister had not been at Finley very long. He was tall and slender, with pleasant manners, and a rather absent smile. Aunt Sally had liked him from the start, but, with her usual shrewdness, she detected at once the weak place in his spiritual armor.

"He preaches over my head," young Mrs. Ellis had complained to Aunt Sally the day before. "First if I can understand what he's driving at," admitted old Deacon Howe, who had only a common-school education. And Aunt Sally had made a mental calculation what these two and several others had said to her.

She trotted up to him and shook hands. The young minister turned and regarded her. "Good morning, Mrs. Burns," he said. Aunt Sally smiled and nodded. "Good morning. I had quite a time catching up with you; I'm not quite as brisk on my feet as I used to be."

The young minister smiled back. "Are you not? It has seemed to me as if you were about the most active woman in my congregation."

Aunt Sally smiled and nodded. "Nothing like keeping up," she replied. And then she added: "May I ask you the subject of your sermon this morning?"

"Why, certainly," replied the young minister. "I'm going to talk on Italian poets."

Aunt Sally was silent a moment. "Is not that a good subject?" she asked. Aunt Sally looked at him reflectively. "I've no fault to find with the Italian poets," she answered slowly. "But I'm going to answer your question by quoting to you a passage found somewhere in the Bible: 'Sir, we would see Jesus.'"

The young minister colored, but Aunt Sally went on. "I've no doubt the Italian poets were first-rate poetry-makers, but I am afraid they would not interest little Mrs. Gale, who has just

lost her baby, or Mrs. Endicott, whose son was killed near the forest of Argonne, or Mr. Spencer, whose wife was buried two weeks ago. But," she added, "if you could preach about the love of God, the wisdom with which he governs his children, his unspeakable gift to all the world, why, that would be giving them what they need." She paused. "We are only common people," she went on gently, "but we are prepared to love you. We may not be able to appreciate your sermon on the Italian poets, but we can understand a sermon that treats of the bread of life."

The quick flush that had spread over the young minister's face receded a little. "You must forgive me," said Aunt Sally, still gently. "I am only a blundering old woman." But the young minister turned and grasped Aunt Sally's hand.

"Thank you," he said. "I see exactly what you mean, and you're right. I'm wrong, entirely and absolutely, only I didn't know it. I shall choose another subject this morning, and this shall be the text: 'Whom having not seen, ye love.'"

Aunt Sally nodded in her usual direct fashion. "I know Mrs. Endicott will appreciate that," she said softly.—"S. H. Martin in 'Christian Standard.'"

NOT I, BUT CHRIST.

If success attends our efforts
As the maze of life we tread,
Even amid the praise and plaudits
Danger ofttimes lurks ahead.

Pride comes stalking boldly toward us,
Fills our hearts with mad conceit,
Then it is with humble spirit
We should kneel at Jesus' feet.

Conscious of our every weakness,
Thinking, too, how frail is man,
Crying with the great apostle,
"By the grace of God I am."

Thou hast promised, if we trust thee
All our needs thou wilt supply;
We can find no friend so faithful,
On thyself we must rely.

God forbid that we should glory
In a strength that's not our own;
'Tis the arm of flesh that faileth,
'Thou canst help and thou alone."

—J. S. Stowell.

Lady (on telephone): "I want my husband, please."

Voices from Exchange: "What number, please?"

Lady: "He's my third. If you wish to know, you impudent thing."

Difficult Customer: "I can't remember the name of the car I want. I think it starts with 'T.'"

Exasperated Salesman: "Madam, all our cars start with petrol."

Availing herself of her privileges, the preacher's wife asked questions which, coming from anybody else, would have been thought impertinent.

"I presume you carry a memento of some kind in that pocket you wear?" she said.

"Yes, ma'am," said the parishioner. "It is a lock of my husband's hair."

"But your husband is still alive?" the lady exclaimed.

"Yes, ma'am, but his hair is gone."

The Family Altar.

— J. C. F. P. —

Monday.

I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance.—Luke 15: 7.

"Hear us, O hear us, Lord; to thee a sinner is more music, when he prays, Than spheres' or angels' praises be, In pangeyric alleluias;

Hear us, for till thou hear us, Lord,
We know not what to say."

Heading—Luke 15: 1-10.

Tuesday.

He began to be in want.—Luke 15: 14.
Bunyan writes of a time when "things began to grow scarce in Mansoul": "Now the things that her soul lusted after were departing from her. Upon all her pleasant things there was a blast, and burning instead of beauty. Wrinkles now, and some show of the shadow of death were upon the inhabitants of Mansoul. And now, oh, how glad would Mansoul have been to have enjoyed quietness and satisfaction of mind, though joined with the meanest condition in the world."

Heading—Luke 15: 11-32.

Wednesday.

Abraham said, Son, remember that thou in thy lifetime receivest thy good things.—Luke 16: 25.

In 1853 Ruskin wrote: "My next birthday is the keystone of my arch of life—my thirty-fifth—and up to this time I cannot say that I have in any way 'taken up my cross' or 'denied myself.' I find it cannot be easy in this age more, for I feel that if I were to die at present, God might most justly say to me, 'Thou in thy lifetime receivest thy good things and likewise Lazarus evil things.' I find myself always doing what I like, and that is certainly not the way to heaven."

Heading—Luke 16.

Thursday.

Lord, increase our faith.—Luke 17: 5.
In his reminiscences of Sir James Pagel, Mr. Gilkes writes: "Last of all may be mentioned his strong religious feeling. 'Why,' said he once, 'should I go to hear him preach? I want to believe not less, but more.'"

Heading—Luke 17: 1-15.

Friday.

The Kingdom of God cometh not with observation.—Luke 17: 20.

"The spiritual kingdom within you comes not by observation." Remember that the waters of the stream, however slowly they may at times appear to move, yet, by never stopping on their journey, are sure to reach the great sea. Let your progress towards godliness be like the gentle stream which never murmurs nor chafes nor dashes against its banks, but keeps overflowing on and on, until it falls the last God has set it, and loses its own littleness by mingling with the mighty waters."

Heading—Luke 17: 20-29.

Saturday.

Two men went up into the temple to pray.—Luke 18: 10.

"Two went to pray? O rather say
One went to brag, th' other to pray;
One stands up close, and treads on high,
Where th' other dares not send his eye;
One nearer to God's Altar stood,
The other to the Altar's god."

Heading—Luke 18: 1-17.

Sunday.

He became exceeding sorrowful; for he was very rich.—Luke 18: 23.

"A man is content willingly to part with his riches, when his heart is not set upon his wealth; but if his heart be glued to it, it even rents his heart in two to part with it."

Heading—Luke 18: 18-43.

Prayer Meeting Topic.

April 11.

THE ABUNDANT LIFE.

John 10: 10.)

F. J. SIVVER, B.A.

"I am come that they might have life, and that they might have it abundantly." In ancient times men sought for precious gems not for their beauty and worth; but primarily because they desired a life of "some-thing" that would restore youth to the aged and add vitality to the ghostly existence beyond the grave." It is interesting to note that the word for "pearl" in the Greek comes from the Persian "mard-jah," which means "owner of life." The pearl was regarded by some as "a super-excellent-ism of immortality." Back of the modern rush after money, amusement, sensation, there is this same insatiable thirst for life.

"To life of which our nerves are seant,
More life and fuller, that we want."

Jesus came to satisfy this heart hunger. He meets in himself all our truest and deepest longings for life here and hereafter. Dr. G. H. Morrison has finely said, "Life is the compendium of the gospel, the sweetest epitome of all its news, the word which gathers in itself the music and the ministry of Christ." All that he came to teach, all that he was and is for us, is summed and centred in that one word—life. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." No tongue nor pen can express all that Jesus meant by "the abundant life." It is possible, however, to mention some phases of that life, which is life indeed.

Life is Knowledge.

There is in all men a longing to know the One from whom we came and to whom we are all hastening. With some this desire becomes a passion. "Oh, that I might know him," cried the apostle. Philosophic speculations yield very little in the way of a satisfying knowledge of him. We may spend many years studying the attributes of God—"forever learning but never coming to the Truth." Jesus Christ brings us a revelation of God's glorious Fatherhood which meets our needs and satisfies the soul. "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

Life is Fellowship.

"As the hart panteth after the water brooks, so panteth my soul after thee, O God." All men do not thirst for God with the passion of the Psalmist, but nevertheless, in our best moments, and these are often the times when we are most sorely pressed, we do long to have fellowship with the great Father and Friend. And, on the other hand, God is longing for fellowship with us. Back of creation and back of the cross is the yearning of God's heart for fellowship. Jesus came to restore us to that hallowed communion. He bridged the gulf and makes fellowship with God possible to all men. This is life, life at its highest, to know God, and to enjoy communion with him. "Truly our fellowship is with the Father, and with his Son Jesus Christ."

Life is Service.

Jesus Christ, however, is not content to have his followers know God and enjoy fellowship with him; he leads all who come to him into service for God. Teaching the young, caring for the aged, ministering to the needy, tending the sick, preaching the gospel of the kingdom, this is what discipleship leads to, and this brings the riches of joy. "He that loveth his life for me shall lose it, and he that hateth his life for me shall save it." Life is not on the lower levels only to be found on

TOPIC FOR APRIL 18.—JESUS AT THE TABLE.—John 11: 38-44.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

WHO FOLLOWS?

"The Son of God goes forth for peace,
Nor lands nor power to gain;
He seeks to serve, to love, to lift;
Who follows in his train?
A glorious land, in every age,
In spite of scorn and pain,
True sons of God, his peace have made;
Who follows in their train?"

SUPPOSING.

Supposing him to be the gardener.—John 20: 15.

Supposing is a great game. Big people have games they play, but none equals the children's one of supposing. A lonely child can play it best, a poor child may play it splendidly, and a child possessing everything he can wish can play it too.

Poor children and rich children suppose pretty much the same things. Join a company of children who have everything they want. Then go and watch the game played by poor children. The one company is as happy as the other. If there is any difference the poor children have the greater gift of supposing.

The heavenly Father provides for the happiness of his children. It is he who has taught them this game. Aren't they happy when they play it? A little slum girl was found amusing herself on a door-step with a wisp of straw tied in the middle with a piece of string. Someone asked her what it was. "That's my dolly," she answered. "But what is the string for?" "That's my dolly's sash."

Surely it is a loving Father who makes a child find joys, not excelled by anything even in a royal palace, out of a wisp of straw and a piece of string.

"Once I watched a little girl—the daughter of a doctor—nursing a broken doll very carefully. 'Dolly had to have her leg amputated,' she informed me. "That is the surgeon," she said, pointing to a doll leaning against a toy bed. "The night nurse has fallen asleep," she added, pointing to another—a dilapidated-looking figure with hanging head, which had been placed on a chair. "She has not had a wink of sleep—not a wink."

Lady Henry Somerset tells how, in a hospital, she saw the doctors changing a plaster on a doctor—nursing a broken doll very carefully. "Dolly had to have her leg amputated," she informed me. "That is the surgeon," she said, pointing to a doll leaning against a toy bed. "The night nurse has fallen asleep," she added, pointing to another—a dilapidated-looking figure with hanging head, which had been placed on a chair. "She has not had a wink of sleep—not a wink."

The worst of it is that we seem to suppose less and less as we grow older. Boys and girls, hold on to your supposing. If you are good it will bring great blessing to you. And God will help you with your "supposing" if you ask him. He is training us for a world that we cannot see, and he will tell us things in wonderful ways. Mary supposed Jesus to be the gardener. She thought her Master was dead. Jesus is not dead. The coming of Easter reminds us of that dead and rose again in sash us off from earthly life. Jesus is alive, and he tends and nals death. And we can repay his care by caring for his. And we can repay his care by growing day by day more lovely in character, more beautiful in heart.

VISIT OF DR. W. C. POOLE.

The President of the World's Sunday School Association, Dr. W. C. Poole, and the president of the British Section, Sir Edward Sharp, will arrive in Melbourne on April 28. They will give a reception at the Town Hall at 11 o'clock that morning, in the afternoon they will attend a meeting in the Botanic Gardens, and in the evening they will give addresses at a Christian Endeavor Conference in the Pent-rd, Presbyterian Church Hall, South Yarra. On Sunday (April 29) Dr. Poole will conduct services at the Independent Church, Wesley Church and Scots Church. A visit will be paid to Bendigo on April 30. On May 1 Dr. Poole will give a luncheon hour talk at the Assembly Hall, and with Sir Edward Sharp he will address a meeting of ministers at the Independent Church in the afternoon. In the evening Dr. Poole will address a public meeting at the Independent Church on "The Place of Christian Education in the Building of a New World." On May 2 the visitors will attend a Rotary Club luncheon, and Dr. Poole will address a Christian Endeavor Rally in the evening at the Independent Church. On May 3 Dr. Poole will give a luncheon-hour address at the Assembly Hall, and at a Sunday School teachers' and workers' conference in the evening Sir Edward Sharp will survey Sunday School work in Great Britain, and Dr. Poole will speak on the contribution of the Sunday School to the life of the community.

NEWS AND NOTES.

New South Wales.

Figures to hand show that in New South Wales the campaign to lift the Bible School enrolment has been successful. For the Conference year there has been a gain of 7 new schools and 446 scholars. Last year's enrolment was 3,065; this year it stands at 4,051. Some of the schools derived great benefit from the increase campaign. South Kensington showing a net gain for the year of 150 scholars.

Mr. A. Wallace, who recently organised a Bible School at Edgerol, in the Narrabri district, expects to be transferred from that district shortly. He has not been able to secure a teacher to take over the school, so he is planning to conduct it on Home Department lines from his new destination.

Bru. P. J. Pond has visited a number of country centres during the past quarter, and plans are being made for the opening of new schools. Bru. P. C. Bennett, recently acting organiser for the Young People's Department, will be the principal speaker on Young People's Night at the annual Conference of Churches of Christ in New South Wales.

Alliance, Ohio.

Recently the First Christian Church of Alliance, Ohio, where William C. McCallum is the preacher, observed a very successful Visitation Day. Five hundred persons visited the church during afternoon and evening, and were met by a reception committee who conducted them through the seven departments of the church school. An exhibition of the work done in each of the seven departments of the school consisting of posters, charts, model programmes, courses of study, etc., was shown. Many exclaimed, "We did not know that our church-school was doing all this."

Here and There.

H. C. Stitt, preacher of Footscray church, Vic., has accepted an invitation from the Hornsby church, N.S.W., and will commence his ministry there on May 6.

Occasionally we get ancient items of news. News is like fish, the fresher the better. As our space is limited, we have again to ask for brief reports—all news and no frills.

Victorian churches and workers having money in hand from the Church Extension annual offering will be greatly obliged by forwarding same to: Mrs. E. Enbys, Hilary-ave., East Malvern.

The following telegram from Bro. N. G. Noble reached us on Tuesday:—"Lamoucton making successful preparations for large Conference; three more decisions last Sunday, making eight adults and one lad in three weeks. Glad William Fernow coming."

We learn that Bro. W. H. Nightingale has resigned his work at West Ulverstone, Tas., where he has labored for the past three years. Our brother has given eight years' faithful service to the island State, five years having been devoted to Holbart church. Our brother will be free to take up work in any of the States at an early date.

Bren, E. C. Hinrichsen and D. Stewart are preaching and singing to great crowds at Myrland, S.A. Many were unable to obtain admission to the tent on Sunday night. Bro. Hinrichsen gave a wonderful message on "Three Men in Maylands who Cannot get to Heaven." There were six decisions and one restoration, making forty confessions to date.

We learn that Miss Flora Abramovitch, formerly a member of Moreland church, Vic., but now of Paddington, N.S.W., will shortly commence work as a missionary to the Australian aborigines. Miss Abramovitch has been of great service at Paddington, visiting amongst the poor, and acting as Sunday School teacher and superintendent of the J.C.E. Society. A farewell meeting to her will be held in Paddington chapel on April 12; to this all friends are invited.

The training class for young men, conducted by Bren H. J. Patterson, R. T. Pittman and A. G. Saunders at Lygon-st., Carlton, Vic., commenced work on March 27. There will be no meeting of the class next week. There is room for a large attendance, and young men are urged to take the fine opportunity provided in a class conducted by such capable teachers. Will preachers and church secretaries please see that suitable announcement is made? Classes are held on Tuesday evenings in Lygon-st. lecture hall.

In last week's issue there was a brief notice of the death of Mrs. A. E. Varcoe, of Henleyville, Vic. Our sister was a most faithful Christian, and well known to brethren in Australia. For many years she was matron of the Burwood Boys' Home. No one ever had a greater interest in the welfare of the boys, spiritually as well as physically, than did our sister. Members of the churches at Ascot Vale and Surrey Hills, with both of whom our sister was connected, will sorrow to hear of her departure. Our most sincere sympathy is extended to Bro. Varcoe in his time of sorrow.

In a recent letter, Bro. C. A. Bowen, who is laboring at Dadaya Mission, South Africa, under the direction of our New Zealand brethren, writes: "The spiritual work still continues to prosper. The number of our churches and schools is steadily growing. Every month sees a great number of heathen turning to God," Mr. and Mrs. Bowen have now another little daughter. At the close of his letter, our brother adds: "I had rather a funny job to do the other day. A man called me to shoot lantorns which were destroying his crops. I went over and spent a day, and was able to account for nine.

It is the hardest kind of hunting that one can find, running up and down the steep sides of mountains in a broiling sun. We have to have rubber soles. To keep from slipping on the smooth rocks."

The Adelaide "News" publishes an interesting interview with Dr. A. C. Garnett, who recently returned to Australia after spending fifteen months in England. Our brother was chiefly at King's College, London, where he read the courses in experimental psychology. Our brother devoted much time to study in the British Museum library. While in England he helped our churches by his preaching. Dr. Garnett while abroad prepared the thesis for his degree of Doctor of Letters for publication. It will shortly be issued in book form under the title of "Instinct and Personality." Dr. Garnett is resuming his work at Adelaide University in connection with the Workers' Educational Association, and in addition has been appointed evening lecturer in Logic.

Gardiner church, Vic., has in recent months been prospering exceedingly. At a special church meeting held on Mar. 29 a forward movement was decided upon. Commencing on April 22 the Sunday evening services will for some weeks be held in the Regent Theatre (almost opposite the chapel in Malvern-st.). Bro. Gehlke, who has been drawing good audiences, will, it is hoped, have the opportunity of preaching to large numbers. The services will be bright and attractive. At the special meeting the church was asked to contribute £150, and immediately over £170 was promised towards the expenses of the new venture. On April 1, harvest thanksgiving services were held, with record attendance. A young man was welcomed into fellowship in the morning. After Bro. Geddie's evening message, a young man and a young woman confessed Christ.

An unusual meeting was held at Ulmita, Vic., on Sunday evening, Mar. 25. Owing to heavy rain F. T. Saunders and T. Westwood were prevented from reaching Swan Hill, and returned to Ulmita, leaving their cars in which they were travelling on the road. An invitation was received from Mr. Leith, Presbyterian minister at Ulmita, to preach to his congregation, and was accepted. However, owing to the rain there was no congregation, and a company assembled in the home of Mr. and Mrs. Harrison, where a service was held. The opening prayer was offered by Mr. Leith, the Scripture was read by Mr. Miles, Anglican minister, and F. T. Saunders preached on "Why seek ye the living among the dead?" Bro. on "Why seek ye the living among the dead?" Bro. on "Why seek ye the living among the dead?" Among those present was the Methodist local preacher who was to have conducted service that evening. Later the Methodist preacher, Mr. Briggs, and the whole company joined in hymn-singing until a late hour. Every preacher in the town was present in a season of wonderful and happy fellowship. The utmost goodwill exists among the churches in the town.

A correspondent asks the usual accepted dating of the "Apostolical Constitutions." There is no finality. A common view is that they took their present shape between 260 and 260 A.D. Hastings' Dictionary of the Apostolical Church says: "Modern criticism, it may be said summarily, has shown that the 'Apostolical Constitutions' is a compilation made by a single writer, often referred to as pseudo-Klement, who seems identifiable with the author of the spurious Ignatian fables with that it is of Syrian origin, and that it could be dated in the fourth or early in the fifth century." The same correspondent writes: "Gal. 6: 2 is often quoted to offset the force of Matt. 5: 17, 18. The 'law of Christ' when fulfilled is not destroyed, therefore it is contended

the fulfilling of the law by Jesus did not imply its abrogation or being 'done away.'" The alleged reply to the statement that the law was abrogated has no force in it. The fact that the law was done away is clearly revealed in Heb. 8: 7-13; 12: 18-25; Eph. 2: 11-17; Col. 2: 11; 2 Cor. 3: 6-14; Gal. 4: 21-31. The argument referred to by our correspondent would be of weight only against the position of one (the which one could be found) who said that the word "fulfill" in Matt. 5: 17 implied abrogation. Nobody that we know of so reasons. If Jesus said the law would not pass till it was fulfilled, then the fact that he came to fulfill it, and he did what he came to do, makes the abrogation possible. The fact, or time, of the abrogation however is revealed in the other Scriptures referred to.

ADDRESSES.

- H. J. Berry (secretary Haswellan church, W.A.), Balluag-ave., Haswellan
- E. J. Cox (secretary Sunshine church, Vic.),—Thomson-st., Sunshine.
- C. G. Orford (preacher Wagga church, N.S.W.),—17 Albert-st., Wagga.
- F. Quilley (secretary Preston church, Vic.),—18 Collins-st., Preston, N. B.
- Miss E. Thorne (secretary Benalla church, Vic.),—Synthes-st., Benalla.
- J. Warren (preacher Williamstown-Kersbrook churches),—Williamstown, S.A.

COMING EVENTS.

APRIL 15 to 22. Jubilee Celebrations at Footscray. Sunday, 15th, morning, Worship; 4, Bible School; old scholars welcomed. Evening, 7, Gospel Service. Monday, 8 p.m., R.S.P. and P.B.P. provide programme. Tuesday, 7.15, Bible School and J.C.E. programme. Wednesday, 3 p.m., Reunion Gathering; tea at 5.30, 7.15, Devotional, Thursday, 7.15, Choir and C.E. Saturday, 7.15, Ladies' Aid Society; Sunday, 11, 3 and 7. Come home and enjoy the friendship of your old friends. Tea provided on Sundays for visitors. Write the secretary and arrange for your tea. Pictorial Jubilee printed; order now, 2/6.

APRIL 28, 29, MAY 1.—Altered dates of the Opening Services of the New Chapel at Box Hill (Court-st.), 28th, 3 p.m., Dedication Services; preacher, F. T. Carter, M.A., LL.B., 29th, 11 a.m., T. H. Scambler, B.A.; 3 p.m., W. H. Clay; 7 p.m., J. E. Allan. May 1, Public meeting; representative speakers. Past members and friends cordially invited.

DEATHS.

CAMPBELL.—On Mar. 20, at 20 Storthes-st., Mount Lawley, W.A., Sarah Guthrie, the dearly loved mother of Margaret (Mrs.) Edmondson, Bullbush, W.A., John Campbell (deceased), Carrle (Mrs.) Bird, Victoria Park, W.A., Lawson Campbell, U.S.A.; Kenneth Campbell, Mount Lawley, W.A., and Laura Campbell, Sulistaro, W.A. "So he giveth his beloved sleep."

SPENCE.—On Mar. 21, at the residence of her parents, 66 Chetwynd-st., West Melbourne, Ethel May, the dearly beloved daughter of James and Margaret Spence, and dear sister of Mary and Flo (Mrs. Galway), Jessie (deceased), William (deceased). "Good night, beloved, sleep and take thy rest."

THICE.—At Fairfield Hospital, Ivy Trice, aged 23 years. A patient sufferer at rest.

VICKERS.—At 111 Chapman-st., North Melbourne, Viola Elizabeth, youngest daughter of the late Mr. and Mrs. J. P. Wright, and brother of Matthew, beloved mother of Joy (Mrs. B. Greenwood), Viola (Mrs. H. Barry), Mavis (Mrs. S. Sierce).

TO LET.

Comfortable five-roomed furnished cottage, near beach and shops, Dromana. Vacant now and Easter. Low rental. Apply Field, Dromana.

The Power of His Resurrection.

"That I may know . . . the power of his resurrection"—Phil. 3: 10.

Of the fact of the Resurrection Paul had not a shadow of a doubt. It was one of his indubitable certainties. He himself had had a revelation of the Lord which had altered the whole tenor of his life. He had known and conversed with His son in the days that followed upon Easter morning. Whatever might be doubtful to his intellect, or might remain a matter of conjecture, his life, both of experience and thought, was based upon the fact that Christ was risen. But the power of a fact is to be distinguished from the fact itself. The power is the influence it exercises in its various relationships to life. And so the power of the Resurrection is not the power that raised Christ from the dead, but the increasing pressure upon life of the stupendous fact that Christ was risen. To penetrate more fully into this, to grasp it in its infinite significance, that was the ambition of Paul as he made his lonely way among the mystics. It was some bright star, the fact always shining. It was unalterable and unsetting. His passion was to know the power of the fact.

One thinks, for instance, of its evidencing power. The Resurrection was the seal of heaven. In it the stupendous claims of Jesus were guaranteed and ratified of God. The hours when he lay buried were to the disciples hours of anguish. They could not reconcile that last indignity with the magnificence of his spiritual programme. It must have seemed to them, and seemed to everybody, as if all that they had shared in was a dream, now quenched for ever by the grave. The fact of death extinguished all their hopes. It invalidated every claim of Jesus. It brought down into a hopeless ruin the building they had thought to be of God. And the first great power of the Resurrection, its primary influence upon thought and life, was the power to scatter the agonising doubts that filled the hearts of those who trusted him. It gave beauty for ashes and the oil of joy for mourning. It guaranteed the Messiahship of Jesus. It flooded with the authority of heaven the vocation of their blessed Lord. That was why, in the earliest Christian preaching, there was such impassioned and unswerving emphasis on the resurrection of the Saviour. It was not an isolated fact. Isolated facts are quite inoperative. It was a fact fraught with a tremendous influence on the whole conception of the Lord. Every word he spoke and every claim he made was charged with new and heavenly significance under the power of the Resurrection.

Or one thinks again of its sustaining power amid the tasks and burdens of mortality. It gave to men, wherever they might wander, the near presence of a living Friend. It is true that memories enrich our lives, and often are very powerful for good. Men are held and purified and guided by the dear memories of their beloved dead. But in life's intricacies, and its swift surprises, whether it be of problem or temptation, the dear demands in the most sheltered life outweigh the range of the tenderness of memories. The soul thirsts for a living God and the heart thirsts for a living friend for one who knows and understands and loves, in the intimacy of a present fellowship. And the power of the Resurrection is that it answers that steady yearning of the heart in a way no memories can ever do. It gives us a Friend who is alive, closer than breathing, nearer than hands or feet. It confronts our lives not with the storied past, but with One who lives and loves us to the uttermost. And the best of all is that this living Friend has sounded all the depths of human life, and has "come sundering from the world's great snare untaught" "What the law could never do for Paul was done vic-

toriously by the risen Saviour. In fellowship with him he triumphed, and when he was weak he was strong. His one passion was to know more fully the resources of his Resurrection. This was the power of his Resurrection. Or one thinks of its exalting power, which was never absent from the apostle's thought. The spiritual power of the Resurrection is its steady upward pull upon the life. When one is climbing in our Scottish highlands there are often bits of a perilous to negotiate. In such bits it is a mighty surety when someone above holds down a helping hand. And the mystical thought that Christ was gripping him from the upper security of heavenly places turned the apostle into a daring climber on the steep, that led to God. Christ was above him—he was risen. He was stooping down to lift the climber up. Paul felt the surge of the true mountaineer which lies in seeking the things which are above. But for him there was the splendid certainty that he was not going to perish in the mists, for before him and above him there was Christ. In union with him there was an upward pull. Paul turned his back upon the lower things. Just because Christ was risen, and above him, he must gain to Christ the heights of holy living. Had you asked the apostle, I think he would have answered that that was the dominant thought within his breast when he wrote of the power of his resurrection.—Dr. Geo. H. Morrison in "The British Weekly."

DEPARTMENT OF SOCIAL SERVICE, VICTORIA.

The secretary desires to hear from a thoroughly qualified nurse (mother), capable of a matronship of a country hospital. A splendid opportunity. The matter is urgent.

A smart girl, about 15 or 16, is wanted for a good factory position near the city, constant employment if satisfactory.

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SISTERS' CONFERENCE, WEST MORETON CHURCH, QUEENSLAND.

The sisters of West Moreton held their annual conference at Rosewood on Mar. 17, there being a record attendance. Devotional meeting was led by Mrs. W. J. Campbell.

A welcome to delegates and friends was given by President Miss A. Lohseiger, and responded to by Mrs. Wendorf and Mrs. J. Parafine.

A duet was given by Miss H. Zornig and A. Zahl. The subject of the president's address was "Toward the Highway." The treasurer's report stated that penny-a-week collection amounted to £12/18/8, and the golden offering to £13/4/10.

Reports from churches were all encouraging. Orphan fund report by Mrs. W. J. Campbell showed that the £6 had been paid for keep of orphan, and 7/- on hand.

Part of the penny-a-week collection is to go toward the buying of a new stove for the manse. A golden offering is to be taken up on the first Sunday in September. An offering for Rockhampton mission fund amounted to £24/3. Election of Officers.—President, Miss A. Lohseiger; vice-president, Mrs. A. Buhse; secretary, Miss A. Zahl; treasurer, Mrs. H. Berlin. Penny-a-week Collectors:—Rosevale, Miss Elise Lohseiger; Mt. Walker, Miss E. Hubbard; Rosewood, Mrs. W. Mundt; Marlburg, Mrs. H. Berlin; Fernvale, Miss E. Smith. Orphan fund reporter—Mrs. W. J. Campbell. Obituary—Mrs. A. Hinrichsen.

Sick visitors reporters were all re-elected with the exception of Rosewood, Mrs. F. Jacklytz being appointed for Rosewood. A solo was nicely rendered by Mrs. Madsen. An address by the President of the Brisbane Sisters' Executive (Mrs. Wendorf), on "Seeking the Lost," was much appreciated. There were 15 sisters present. This was one of the best annual conferences held in the circuit.

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OBITUARY.

SPENCE.—Lygon-st. church mourns the loss of another of its members in Miss Ethel May Spence, who was baptised by Bro. B. Emms at Lygon-st. in 1915. Following a nervous breakdown our sister endured with the finest fortitude a wearing sickness of four years. She fell asleep on Mar. 21, her worn body being laid to rest, in the presence of a large gathering of friends, in the Melbourne General Cemetery. She was of a most lovable and unselfish character; grateful, also, for every little administration. She lived all her life at West Melbourne. Besides her parents two sisters remain to mourn her loss. Many friends at Lygon-st. and elsewhere will join in loving Christian sympathy for Bro. and Sister Spence on account of this great sorrow in the eventide of their lives, and to commend them and their dear ones to the God of all comfort and love.—A.G.S.

WESTCOTT.—At the age of 36 years, Bro. William Westcott passed away at Heidelberg, Vic. on Mar. 14. For a long time he had been a patient sufferer. He served in the Great War, and in all probability his tubercular trouble was an aftermath of experiences abroad. Bro. Westcott was baptised at Preston in the year 1911. While residing at Hampton he married Miss Dyson, of Lygon-st. church, in 1921. Both were regular in attendance at the church services here till it was necessary for them to remove to Heidelberg. To the widow, and all the relatives, the sincere sympathy of the church is extended.—D.E.P., Hampton, Vic.

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News of the Churches.

Queensland.

Gympie.—On Mar. 25 Bro. Vanham preached on "God's Love." Endeavor and Bible School are healthy.

New Veteran.—On Mar. 18 gospel service conducted by Bro. Vanham was well attended. The Bible School was reopened.

Zillmere.—Meetings are being well attended. On Mar. 18 Bro. Rothery, of Brisbane, exhorted. Bro. Willis preached to an audience of forty. The Bible School is in session. On Mar. 17 the annual picnic was held, a most enjoyable time being spent.

Brisbane.—At Ann-st. on morning of Mar. 25, Bro. Wendorf exhorted on "Who are the Wise?" Bro. Bassard proclaimed the gospel, when a young lady confessed Christ. A baptismal service was held. The Bible School anniversary services were a great success.

Toowoomba.—The sympathy of the church is extended to Sister Quize in the loss of her brother, Mr. W. Davis. Sister McIntyre, who has been an inmate of a hospital in Toowoomba, has returned to her home at Mt. Tyson. There is a marked increase in attendance at church meetings, and three new scholars were added to the Bible School during March.

Roma.—On Mar. 4 Bible School anniversary services were held. The children gave a special afternoon programme. Bro. L. H. Pitman giving a special address. Bro. A. S. Cooke conducted the gospel service. On Mar. 5 the children presented a varied programme, including instrumental items under the direction of Bro. Burnsley. Prizes were distributed, every child receiving a book. Farewell was said to Bro. and Sister Payne and family, who have gone to Toowoomba. Bro. Cook made a presentation on behalf of the church, and Bro. L. H. Pitman presented a xylonic jewel case to Jean on behalf of the Bible School, in recognition of her faithful services as organist.

Western Australia.

Harvey.—On Feb. 23 a welcome social was given to Bro. W. R. Frost, evangelist for Collie and Harvey. Bro. Chapman and Ingram spoke words of welcome, to which Bro. Frost responded. Several musical items were rendered. Harvest thanksgiving services were held on Mar. 4 and 5. Bro. Frost gave two very fine addresses on the Lord's day. The chapel was packed to its utmost at the gospel service.

Lawson.—Church work continues fairly local and visiting brethren assisting. The church eagerly awaits the appointment of a regular preacher. The annual business meeting of the church was held on afternoon and evening of Mar. 17. The following officers were elected:—deacons: Bro. Robinson, James, J. Hulcher, Mr. B. Little, Bro. Gough, Bro. H. Edger, secretary, Hs. Barry, treasurer, Bro. H. Edger.

Maylands.—Bro. Hunt and Peacock are meeting with considerable indifference at the tent mission. The church is loyally supporting the meetings, and visiting brethren and sisters are helping in song.

Perth.—On Mar. 25 Bro. Hunt gave a stimulating message on "Fishing on the Right Side." The whole church made a vow of reformation. A short address was given to the Bible School. In the evening 20 scholars made confession of faith. Total confession to date, four. The mission was to close on April 1, when 20 members of the Balgownie Y.L.O. were expected to be present.

Fremantle.—On Mar. 26 was celebrated the first anniversary of Bro. Stirling's ministry. 120 adults were present in the morning, and a large number gathered at night, when the Phil Heta Di rendered two special pieces. At mid-week service on Feb. 29 seventy were present, and in-

teresting talks were given by Bro. S. Thomson, S. Taylor and D. R. Stirling. Decision day in the school was held on Mar. 18, after six weeks' special preparation, and eleven young people decided for Christ. The average attendance at the school for the past month has been 170. On Mar. 25 and 26 the Maylands Sunday School held very successful anniversary services. Bro. A. J. Ingham being speaker on Sunday afternoon and evening, and Bro. Stirling on Monday.

Northam.—Three new members were welcomed into fellowship on Mar. 25. A young man confessed his faith at the conclusion of Bro. Ingham's gospel message. Attendances at both services were excellent, while the record number of 205 was present at Bible School. A debate between the P.B.P. and K. S. P. clubs on Mar. 27 delighted a large audience, the P.B.P. proving that "The Home Girl makes the Better Wife."

South Australia.

Queenstown.—At the morning service on Sunday, Bro. W. C. Bronker, who has returned from his holiday, exhorted the church. In the evening he spoke on "He is the Saviour You Need." On Mar. 27 the Girls' Wattle Club gave an evening for the benefit of the Seamen's Mission, a nice lot of gifts being collected.

Mill End.—At the conclusion of Bro. Ewers' address on Mar. 25 a young woman confessed her faith. Bro. Ewers has gone to the West Coast to conduct a Bible Institute. Bro. S. E. Biche, missionary from South Africa, spoke morning and evening on April 1. Active preparations are being made for the Hinrichsen mission to be held this month.

Araldeen (Goolwa-st.).—Bro. Wiltshire gave the address at Bro. Ewers' service on April 1. Three ladies from the Sunday School were immersed during the evening. Bro. Wiltshire's subject was "The Triumphant Entry." Five girls from the Bible School confessed Christ. These services marked the commencement of the third year of Bro. Wiltshire's ministry with the church.

Murray Bridge.—Bro. Killinger commenced his ministry on Feb. 26. A largely attended social was held on Mar. 10 to welcome Bro. and Sister Killinger. Lord's day services are being well attended. G.E. meetings are on the up-grade. Home Mission offering has exceeded £12. Pastor Hollans (State Pres. of G.E. Union), also Mr. Cook and Gare addressed a combined meeting of Endeavorers in the chapel on Mar. 21. A tennis club meeting was held on Mar. 22.

Prospect.—Bro. Russell continues faithfully to proclaim the word. Attendances have been affected by illness of members. Mr. Stanley, of Seamen's Mission, conducted the service on Mar. 18, an offering being taken on behalf of the mission. The concert organised by the K.S.P. club to raise funds for renovation of kindergarten was very successful, and the work is proceeding with. After Bro. Russell's address on Mar. 25, one young woman made the good confession.

Dulwich.—On Mar. 29 a farewell social was tendered to Bro. Rodda, who has faithfully performed the duties of secretary to the church for some time. He intends to reside in the country. The monthly meeting of Bible School teachers showed every department in good order.

On Sunday one was received into fellowship at the morning meeting. Two young ladies were immersed at the close of the gospel meeting. Bro. Rankine (evangelist), and Kentish (S.S. supp.) were back after holidays. Two new scholars at Bible School. Home Mission offering reached £50.

Cottonville.—On Mar. 18 three young men were immersed. The attendance was splendid, 161

present. One confession and one restoration were made at the close. On Mar. 25 Mr. Jones, of the A.A.M., spoke to the church. Five young people were received into fellowship, two by transfer. 131 were present at Bible School, and one new scholar. Bro. Hughes delivered the gospel message to two young ladies witnessed for Christ. The Endeavorers paid a visit to the tent mission at Maylands. On Mar. 20 Forestville society led the meeting, about 100 Endeavorers being present. The visitors' supper, and an enjoyable time was spent. The tennis club won the premiership of the association.

Semaphore.—The Band of Hope had an excellent meeting on Mar. 26. The girls' club commenced sessions for the year on 27th, under the guidance and instruction of Bro. Busell. On 28th the annual Bible School teachers' tea was held, followed by a conference, at which Bro. Theo Edwards gave a splendid address. The same evening Miss Annie Russell was married to Mr. J. K. Anderson, Bro. Heller officiating. Services on Sunday were splendid. Mrs. Bruce was received into fellowship in the morning. Bro. Heller's theme was "It is finished." The scholars at Bible School, besides teachers and visitors. A grand service at night. The singing by the choir, and the solo by Mrs. L. V. Mathews, L.A.B., were beautiful. After Bro. Heller's address on "The Fact of the Cross," a young man confessed Jesus. Deepest regret is felt at the contemplated departure from the district of Bro. and Sister Lex. Mathews and family.

Victoria.

Hampton.—On Mar. 25, after the gospel address by H. L. Arnold, a sister came forward to renew her fellowship with the church.

Benalla.—Good meetings are being held. On April 1 twenty were present. A brother and sister were welcomed into the church from Wangaratta.

Geelong.—On Sunday all meetings were large and inspiring. Bro. D. Waleley preached at night on "The Unknown God." There were three confessions—one lady and two gentlemen.

Melbourne (Swanston-st.).—There were very fine meetings all day on April 1, particularly good at night. Bro. Moore's subjects were "An Incomplete Record," "The Principle of Judgment." Both addresses were very thoughtful. Mrs. Vernon Walker assisted with two very nice solos.

Geelong.—On 2nd inst. a social evening was held in the new hall in wish born voyage to Bro. Collins on his trip to Japan. He was presented with a travelling rug, with the best wishes of the congregation for a happy holiday. Bro. and Sister Baker, of North Fitzroy, were also present to wish Bro. Collins good speed.

Brighton.—Splendid meetings marked the commencement of Bro. Forbes' second year's labors with the church. A lady was received into fellowship by faith and baptism. Mrs. and Miss Ashwood, of Chatswood, N.S.W., were visitors. Last Sunday week Bro. and Sister Pope, from Croyston, S.A., worshipped with the church.

Hartwell.—On April 1 Bro. C. Robinson gave a splendid address in the morning on "The Wanderer's Return." Good meeting; several visitors. Evening, Bro. H. Watson spoke on the work in India. All were interested. There was a large meeting. One young lady made the good confession. Every branch of work is in good order.

Geelong.—On Mar. 30 and 31 was held an Easter fair opened by Mrs. Shipway. It proved a great success, realising £55. On April 1 Bro. Baker gave an attractive evening address on "The Loneliness of Sin." Many strangers were present. Bro. and Sister Baker are leaving for their vacation. A choir is being formed under the leadership of Bro. McSair.

South Melbourne.—Splendid meetings are being held. Last Sunday, Bro. Jas. Waterman preaching. A brother and a young lady confessed Christ. A brother and sister from Western Australia rendered an

enjoyable diet. The Junior Christian Endeavor Society membership is increasing, and good work is being done by its members. All other activities report interest and progress.

Kathleen.—The church held its annual business meeting on Mar. 28. Satisfactory reports were received from the diaconate, Bible School and various auxiliaries. The following officers were elected:—Deacons: Bro. Booth, Brown, Butler, W. Foreman, McGregor (Bible School supt.), Roberts (Secretary), R. Skinner, Smith (Treasurer); deaconesses: Bro. Sisters Gracie, Hooper, Blastering, Walters, Wheat.

Footscray.—On Mar. 25 Bro. F. Carter gave the exhortation. The Christian Endeavor presented Misses V. Plunkett and A. Wicking, who have left the district, with handing Testaments, and also gave Bro. Cecil Thomson, who has entered the College of the Bible, a Golden's Commemorative. Good meetings on April 1. Bro. Sitt's gospel message was "April Fools—Standing on the Door-sill." Many strangers were present for the first time.

Warrambool.—On Sunday, April 1, Bro. Fisher delivered farewell messages to big meetings. Several visitors were present. Through the past week farewell services were held to Bro. and Sister Fisher and family, and handsome gifts made to them from church and auxiliaries. Bro. Fisher, from the College of the Bible, will be the visiting preacher until a permanent man is secured. Bro. Pittock conducted the meeting at Winslow on the above date.

Coburg.—During the past five weeks' special evangelistic services were conducted by Bro. L. Beaumont and A. G. Harvey. There were two additions to the church. The uplifting influence is seen in increased attendances and interest in all departments. The church is greatly indebted to Bro. A. G. Harvey for his magnificent services as song-leader, and assistance in visitation and school work. The practical co-operation of Brunswick Church is acknowledged.

North Essendon.—Morning meetings are splendidly attended. Gospel meetings are improving. On Mar. 25 Bro. E. Waters was received by letter from Warragul. Bro. B. Williams is giving good addresses at both services. Bro. Thomson, of Footscray, has consented to take charge of a Young Workers' League. Bible School officers and scholars are delighted to have passed the 100 active membership. Last Sunday five new scholars brought the total to 102.

Surrey Hills.—Splendid attendances last Lord's day. Bro. Cambridge leading both services. On a recent Sunday Bro. Shipway gave a helpful exhortation. Tentative arrangements have been made for a series of special evangelistic services on Sunday evenings, helped by a popular song-leader. During the absence on holiday of Bro. George Murray, valued assistance was given by Bro. G. Strickland in conducting the choral services. The Ladies' Guild is resuming active work.

Ringswood.—The Bible School anniversary was held on Mar. 25, 28 and April 1. Bro. Hendry, Arnold, English and Clay delivered splendid addresses. Two young men made the good confession last Lord's day. The children under the training of Bro. Taylor and Sisters Miss Kennedy and Miss Hood sang their pieces well. Bro. Clay distributed the prizes on Mar. 28. Through Bless Mrs. Goddard could not continue as organist for the anniversary. Appreciated help was given as organist and pianist by Sisters Miss Parker and Mrs. Greenness. The local orchestra also assisted.

Geebung.—The sudden home-call of Sister Mrs. Finch, for many years secretary of the Ladies' Aid Society, and a leader in church activity, is deeply regretted. To Bro. Baird and family sincere sympathy. The tender close of a cable and effective ministerial service with the Geebung church, extending over a period of six weeks, will be marked in June next, when Bro. Stuart Stevens, who recently resigned, will conclude his pastorate. The pipe-organ is to be removed from the west wall of the building to

the east side adjoining the platform, the work being financed and managed by the senior choir.

Carlton (Lygon-st.).—At a good morning meeting on April 3, McGregor Amercumberle was the speaker. A. G. Saunders, B.A., spoke to a large congregation on night. A splendid choir led by Bro. Ernest Tippett rendered a beautiful Sister choral service. Others took helpful part.

North Melbourne.—Two members have passed away. Sister Vida Elizabeth Vickers was a very old member for 71 years, and was highly esteemed by all the brethren. Her father was well known by the brethren. Our young Sister Joy Trice was an active member of the young women's club, and was the originator of gymnastics, she being instructress for some time, and was generally beloved by all the members. The church sympathizes with the bereaved ones.

Kyneton.—A marked improvement is shown in every phase of the work. A successful Bible School picnic was held at Coliban Reservoir on Mar. 21. A red and blue thermometer contest for doubling membership of Bible School is realising its aim. A Mutual Improvement Society which meets on Saturdays has been formed, and is being enthusiastically supported, while a fortnightly mid-week prayer meeting commences this week. After Bro. Greenwood's address, a record attendance on April 1, one young man and five women confessed Christ, the young man being baptised the same hour.

East Key.—Anniversary services were continued on Mar. 25, with splendid meetings. Bro. Youens exhorted. In the afternoon Bro. Baker, of Middle Park, spoke to the children. In the evening Bro. Youens gave a great message to children and parents. At the children's demonstration and prize-giving on Mar. 28, the building was crowded. The children rendered a very fine programme, all being trained by their teachers. April 1, splendid meetings. Bro. Youens exhorted. In the evening the scout boys were in full attendance. At the close of the anniversary two young ladies decided for Christ.

Castlemaine.—On Mar. 25 the Bible School anniversary was held. Bro. T. H. Scambler, of Hawthorn, gave interesting addresses to the children. Special singing was rendered by the scholars under the leadership of Bro. D. Ross, assisted by an orchestra. On April 1 the anniversary was continued. In the afternoon the prizes were distributed, and in the evening Bro. Clifton gave an address to the young people. On Mar. 27 a concert was given in the Mechanics' Hall by the scholars. On Mar. 22 the annual business meeting of the church was held. Encouraging reports were given by secretaries of the various departments.

Boronia.—Anniversary services on Mar. 18 were well attended. Bro. A. L. Gibson gave three very fine addresses. On the following Wednesday, Bro. E. Arnold presided over a good gathering. Prizes were distributed by Bro. Williams. The children's items and special singing at all services were much enjoyed. Last Christian Endeavor anniversary was held last Lord's day. Bro. Williams spoke in the morning. Bro. L. H. Burnell in the afternoon, and Bro. Clay in the evening. Afternoon and evening services were largely attended. About 50 C.E. visitors and friends partook of tea provided by Boronia Endeavorers.

Bambawrd.—The work is progressing. Three members since last report. It is expected that the new building will be commenced within a few weeks. Re-organised women's work is most successful. Senior cricket team secured the premiership in their competition. Young women have commenced junior and senior gymnasium classes with an enrolment of 93. The women's garden party at the Botanical Gardens on Mar. 31 was a great success, as was also the cricket 31 was a great success, who conducted both concerts. Bro. Mortimer, who conducted both services on Mar. 25 in the absence of Bro. Tease, was greatly appreciated. The church deeply regrets the death of Bro. Carey.

Melburn-Caulfield.—The open-air services are very well attended, drawing a great number of strangers into the gospel meetings. On Mar. 21 a married lady from Hurstbridge was baptised. On Mar. 28 the church held a business social. The financial position is satisfactory.

In the place of Bro. Black, who is laboring with the church at Newmarket, and Bro. Fielder, who moved to Parkdale, Bro. Russell Gerrard and Frank Pippard were elected deacons. Opportunity was taken to express keen appreciation of Bro. Anderson's ministry. On Mar. 31 a treat for Burnley Sunday School was organised by Sister Gowderoy and Bro. Russell Gerrard, when eight Melburn members took the children to Somerville in their private motor cars. Last Sunday Dr. H. Killmer helped at all meetings. In the morning he gave a stirring address.

Brunswick.—On Mar. 29, 30 attended the prayer meeting. A working bee (Bro. W. Jenkin and W. Jackson, leaders) has completed erection of substantial side fences and gates to protect the church buildings. At worship on April 1 Bro. A. McNeill gave an Easter message on "Joy in Disappointment." A cheering letter was read from aged Sister Mrs. S. Nash, and the Lord's Supper partaken with her at her home. The preacher does his visiting on Sunday afternoons. At night a fine audience assembled. Sister Miss Alice Adams and Bro. F. Lydall sang a duet. A collection for a case of distress brought £22/11. Bro. McNeill's gospel subject was "Lost at Sea." The Brunswick Church of Christ cricket club (H) team won the premiership in their grade in connection with the Brunswick and Coburg Protestant Churches Association cricket competition.

New South Wales.

Auburn.—During March special revival services, conducted by Bro. H. M. Arrowsmith, were a source of deep inspiration and help. They will be continued this Easter Sunday. After a good gospel message on Mar. 25 a Bible School scholar made the good confession.

Sydney (City Temple).—On Mar. 25, Davis spoke both morning and evening. A lady made the good confession. The church was glad to have Bro. Crawford present after eight weeks' illness, and Bro. and Sister Fox home again after their trip to New Zealand.

Paddington.—On Mar. 25 a good address by Bro. Southgate was enjoyed. In the evening a Bible service was held, and a number of treated and historical Bibles were exhibited and mentioned. The new pulpit Bible was opened by Bro. Chapple, who spoke appreciatively of this very fine gift from Sister Oseh.

Bankstown.—After Bro. Bennett's departure meetings last month were carried on by Bro. Edgard, Franklin, Collins, Pond and Casperson. A successful Bible School picnic was held on Mar. 21 at Dalls Point. It was considered one of the best yet held. Bro. W. G. Green was in conference with the church on April 1, and despite the very inclement weather the meetings were fairly well attended.

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WEST MORETON DISTRICT CONFERENCE. QUEENSLAND.

The annual conference of West Moreton churches of Christ was held at Rosewood on Mar. 17, the president, Bro. Alb. Hinrichsen, in the chair. The five churches were well represented. The treasurer's report showed a credit balance of £179.6. The church reports were splendid. In some instances they showed very heavy local expenses. The circuit car is almost paid for. The manse is to be improved, and a new stove, donated by the sisters, is being installed.

Visitors included Bro. Trudgian (State President), Sister Mrs. Wendorf (Sisters' President), Bro. Martin (preacher, Wynnum), Bro. Priestley (preacher, Ipswich); Bro. Wendorf (Brisbane), Aug. Hinrichsen (Wynnum), Paradise (Brisbane), Hixon (Ipswich).

Election of officers resulted as follows:—Pres., Bro. Alb. Hinrichsen (re-elected); vice-pres., Bro. H. Berlin; secretary, Bro. J. Christensen (re-elected); treasurer, Bro. J. Boettcher (re-elected).

The evening demonstration was also a great success. The chapel was packed. Bro. Trudgian and Martin, also Mrs. Wendorf, delivered splendid messages. Dialogues and vocal and educational items made a good programme. The conference was one of the best yet held.—W.J.C.

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