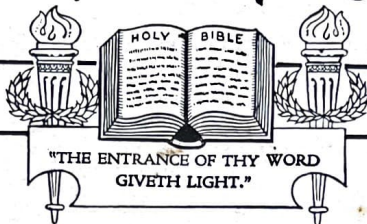


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Preparing for Pentecost: A Revival of Bible Reading.

ON to Pentecost from Easter! In thousands of churches of Christ throughout the world an intensive preparation has now begun for the celebration of the nineteen-hundredth anniversary of the establishment of the church. Attempts will be made to persuade Christians of the twentieth century to reproduce the spirit of the Christians of the first century, and to get the church of to-day to follow the church of apostolic days in its faith, doctrine, worship and life. As part of the campaign the reading of portions of the New Testament will be recommended, and there will also be stressed the privilege and duty on the part of every disciple of regular attendance at the Lord's table.

It would be well if, as part of the Pentecost preparation, we could have a revival of Bible reading, and particularly of a reading of the New Testament. Members of churches of Christ frequently hear the declaration that the New Testament is our "rule of faith and practice." But there are reasons for believing that many receive at second hand their knowledge of the contents of the word of God.

We are not pessimistic. It can scarcely be questioned, however, that there has been a serious decline both in church attendance and in Bible reading during the past generation. To many the authority of the Scriptures have been undermined. Unwise sayings from pulpit and platform have weakened the faith of some Christians. So the Bible has ceased to be the lamp unto the feet of many who would otherwise accept the light of God's revelation. Even amongst our own people, the New Testament is not carried or read as once it was. We know that there can be a knowledge of the Bible without a participation in the spirit of Christianity, and that it may be said we have developed a kindlier spirit with the passing of the years. We think there has been advance; but geniality and tolerance may be associated with indifference rather than knowledge. The average disciple in Australia of thirty years ago was more familiar with the New Testament, and read it more, than does the ordinary church member to-day. Herein is a source of weakness.

The authority and sufficiency of Holy Scripture lie at the very basis of the movement with which we are identified. The Scriptures are able to make wise unto salvation; they were given to furnish completely the man of God unto every good work. How can we hope to do the right unless we know the right? How can we be sanctified while we neglect the truth in which our Lord prayed that his disciples might be sanctified, or the word which he said was truth?

If the Scriptures do not come to us from God, if they are not authoritative and sufficient, then we have no means of certain knowledge of the divine will. We should cease to be interested in discussions of order, ordinance or polity, if we doubted the authority of the Word of God. We marvel when we find men who have lost faith in the inspiration of the apostles, and the New Testament writers generally, arguing about sacraments and such like things. If the authority of the divine Word goes, we shall not care about baptism or weekly communion. It is because we believe in the Scriptures and in the lordship of Christ that we earnestly plead for men to return

to the faith and order of the apostolic church.

We need a revival of Bible reading. The early church continued steadfastly in "the apostles' doctrine." For us the teaching of the apostles, the inspired ambassadors of our Lord Jesus Christ, is contained in the New Testament. Some of our religious friends plead for "an informed ministry." We need both an informed ministry and an informed people. Protestants think that the Roman Catholic church retains its power only when people are ignorant of the word of God. Rome has wisely, for its own interests, discouraged the reading of the Scriptures in the language of the people. Its strength lies in ignorance. Our strength is in knowledge. With information come freedom and inspiration for service.

What a gain it would be if we could get all our people between now and June to engage in regular reading of the New Testament! Each one could read a daily chapter of the gospels or the Book of Acts. Thus would we be attracted anew by the matchless life and character of our Lord, and instructed afresh in the history of the apostolic church. Our passion for evangelism might again be kindled. We should again have learnt how men are to be won to Christ, and what men should do after their first acceptance of him. Our preachers used to say that the Book of Acts was unduly neglected by the religious world. Is not this now true of all the Scriptures? Is ignorance of even Acts of Apostles not to be found in members of churches of Christ?

There are other good methods of Bible reading than by a chapter a day. There is the daily choice of a great text, to be meditated upon, to be kept in mind for the day, and to be returned to and pondered until it yields its meaning and stimulates for service. There is also the method of reading a book at one sitting. The longest book in the New Testament can easily be read in less than an hour; the short books take only a few minutes. The devotional reading of God's word enriches the soul, forms character, and brings blessing and peace.

PRINCIPAL CONTENTS.

	Page.
Preparing for Pentecost: A Revival of Bible Reading	257
The Sunrise of Eternity	258
Changing Conceptions in Hinduism	259
Across the Indian Ocean	259
Victorian Women's Conference	260
Victorian Conference	261
Home Circle and Family Altar	262
Prayer Meeting Topic	263
Our Young People	263
Foreign Missions	264
Here and There	265
News of the Churches	268

VOL. XXXIII, No. 17.
THURSDAY, MAY 1, 1930.

The Sunrise of Eternity.

A. W. Connor.

It was "very early in the morning," declares Mark and Luke—"When it was yet dark," says John with a vivid memory of that wonderful day—that the women came to the tomb of their loved Master. A beautiful sentiment, a tender devotion, and a loyalty that death could not quench brought them, fearing, yet made brave by love, to the grave where a few hours before the body of their Master had been laid. Their purpose, call it non-utilitarian if you will, was prompted by a noble sentiment. It was to "anoint the body of Jesus." It was an office of love.

No expectation of a happier ending to their visit had come to them: no premonition of the glad surprise had visited their bereft souls. They sought a dead Jesus. This despair was common to the whole band of disciples. "We thought it was he that should have redeemed Israel," was the mood of all. The despair that had gripped them when they saw him nailed to the cross had deepened into a darker despair when they saw his body carried away to its resting-place in Joseph's garden. Truly, it was "still dark." Jesus had left them. They had a precious memory, but, oh, such an aching heart. Life's problems were still unsolved; the Redeemer was still to come. Joseph's tomb held all their hopes. Yet they will anoint his precious body, and so "while it was still dark" they came. But a glad surprise awaited them. A miracle had happened overnight. The world is swinging into the rays of the Sun of Righteousness. That Sun will set no more. The open grave arrests their steps, and soon the angel's message is ringing in their ears, and passing from lip to lip among the disciples.

"Why seek the living among the dead?
He is not here," the angel said;
The early winds took up the words
And bore them to the lilting birds,
The leafing trees, and everything
That breathed, the living breath of spring."

And so life is the Master of death, and Calvary is not the last word in the vocabulary of revelation.

"Lift up your hearts ye sorrowing ones
And be ye glad of heart,
For Calvary and Easter day
Were just three days apart."

The cross illumined.

The cross has become faith's sign, and with Scriptural warrant, for the gospel is called "The word of the cross" and the saving message of the evangelist is "Christ and him crucified." Yet it is not the cross alone. It is the cross plus the open grave and the risen Lord. That is a tremendous plus. Alone, the cross shows love to the uttermost, heroism beyond compare, and a devotion that is unmatched, but its redeeming power is in its sequel wherein the willing victim is revealed as the Son of God

and the Saviour of the world. This it is that gives significance to his death. Alone, apart from its victorious issue, that cross saves nobody, and solves no problems for the sinful soul. Nay, we might feel that it deepens all problems of life and destiny that such a one as Jesus should thus suffer. The cross unrelieved by the resurrection would but cast a long shadow over the earth. "The cross is redeeming death, but the open grave is invincible life." Because Jesus was who he was death cannot win. "It was not possible that he should be holden of it." So our evangelistic hymn,

"Behold, behold, the Lamb of God
On the cross, on the cross,"

must ever find its complement in the rapturous, "I am he that liveth and was dead, and behold, I am alive again for evermore, and have the keys of hades and of death. Amen."

So his precious hands are not nailed to a perpetual cross, though he comes back to life with the nail-prints. No; they are full of ministries for men as of yore. They are hands of omnipotent love. His feet, once transfixed to the rough timber, found liberty in death, and he has walked down the centuries with tireless and victorious tread. He moves on to the great consummation. His noble head, thorn-crowned in derision, hangs no longer helpless on his breast. Nay, his face shines "as the sun in his strength." His eyes are as a "flame of fire" searching the moral conscience of the whole world. His voice that cried out in utter need, "I thirst," has now the tone like "the sound of many waters." He speaks and nations listen. And all this could never have been but for the dawning of the day that changed the world, and saw the sunrise of eternity. "Now is Christ risen from the dead." The darkness has gone, and yet though upon it hang all our hopes, neither the weekly Easter day—the Lord's day—nor the yearly festival to which we have come, grip our hearts as they ought. Let the season mean for us the spirit of worship and adoration. Easter means worship, not on that day only, but on each and every day. I would summon you to this duty and privilege. The spirit of the Lord's day is the spirit of reverence for divine things and adoration for our Lord. But it must mean even more. The living Lord speaks in tones of authority. "Go quickly and tell his disciples." So the earliest witnesses of the resurrection "did run to bring the disciples word." He himself is bidding us still "go quickly and tell." The Easter faith brings its responsibilities. We must enter more fully into the experience that will make us men and women of the burning heart to witness for Jesus the living Christ.

What a transformation if the whole

church should dedicate itself to this great task during these fifty days—Easter to Pentecost. There would be no need to urge attendance at the Lord's table, for there we would feel could alone be found in communion with the living Lord strength and inspiration for the task. Love would hasten our steps to adore. To these exercises I now call you. May our lives be more worthy of our risen King. May the fulness of our service match the glory of our faith. Let me close with a wish and a prayer.

A PRAYER.

May the glad dawn
Of Easter morn
Bring joy to thee.
May the calm eve
Of Easter leave
A peace divine with thee.
May Easter night
On thine heart write,
O Christ, I live for thee!

—Author Unknown.

Lord, our God, if long familiar with the story of the resurrection of our Lord Jesus, we have ceased to wonder and adore, come to us at this season and renew our faith and quicken our love. We do to-day thank thee for the wondrous fact that the Lord of death came forth to live and that by divine grace we have been led to share his life. We confess our coldness of heart, our lukewarmness in thy service, and our failure to tell the story of his love. We would this day renew our consecration to Christ as our Lord. We pray that thou wilt graciously renew our consciousness of his presence as our friend. Grant unto us the grace that will enable us to be bearers of the glad evangel to our friends, our children, and to those whose lives touch ours, that they, too, may be of the glad company that lives in the Easter faith, and that moves forward to the day that grows brighter unto the perfect day. Bring us at last, not empty handed, into thine own glorious presence. We ask this in the name of our risen and glorified Saviour. Amen.—A.W.C.

THE DEEP, DEEP LOVE.

Oh, the deep, deep love of Jesus,
Vast, unmeasured, boundless, free;
Rolling as a mighty ocean
In its fulness over me.
Underneath me, all around me,
Is the current of thy love;
Leading onward, leading homeward,
To my glorious rest above.

Oh, the deep, deep love of Jesus,
Spread his praise from shore to shore;
How he loveth, ever loveth,
Changeth never, never more;
How he watches o'er his loved ones,
Died to call them all his own:
How for them he intercedeth,
Watcheth o'er them from the throne.

Oh, the deep, deep love of Jesus,
Love of every love the best:
'Tis an ocean vast of blessing,
'Tis a haven sweet of rest.
Oh, the deep, deep love of Jesus,
'Tis a heaven of heavens to me;
And it lifts me up to glory,
For it lifts me up to thee.

—S. Trevor Francis.

Changing Conceptions in Hinduism.

2. *The Approach to God.*

(Concluded.)

Albert J. Saunders, Ph.D.

MODERN HINDUISM.

Those with eyes that are not blind can see another change gradually taking place in this idea of approach to God in modern Hinduism. It is none other than the human, social expression of religion. A new and highly significant social consciousness is steadily rising in modern India, due to contrasts with the West, and I think due especially to the teaching and work of Christian missions. The great names and institutions trying to express Indian idealism to-day are without doubt Gandhi, Tagore, the Rama-Krishna Mission, and the Servants of India Society; they are shot through with the Christian social gospel. Professor Radhakrishnan, of Calcutta, believes that Hinduism must adapt itself to this new interpretation of true religion or it cannot survive. He says: (1) "Leaders of Hindu thought and practice are convinced that the times require, not a surrender of the basic principles of Hinduism, but a restatement of them with special reference to the needs of a more complex and mobile social order." As we have seen, former Hinduism sought release from a wicked and perishing world. That was the Middle Ages position also in Christianity; it persists to some extent among a few even to this day; but modern Christianity has taken a different point of view, a more practical and natural view. The world is not wholly evil; man is not altogether sinful; the aim of the Christian life is not to get out of this sinful world as quickly as possible. No; the Christian is to stay in the world, to live with people in a normal and natural way, and by his fine idealism, clean and upright life, his genuine, helpful character be a friend and companion of men, to lift the world up to a higher and nobler plane. As an American poet put it:

"Let me live in my house by the side of the road,
And be a friend to man."

And as Rabindranath Tagore beautifully expressed the same thought: "Leave this chanting and singing and telling of beads. Whom does thou worship in this lonely dark corner of a temple with doors all shut. Open thine eyes and see thy God is not before thee. He is there where the tiller is tilling the hard ground and where the pathmaker is breaking stones. He is with them in sun and in shower, and his garment is covered with dust. Put off thy holy mantle and even like him come down on the dusty soil. . . . Meet him and stand by him in toil and in the sweat of thy brow."

This, of course, is a commonplace with us to-day, but Hindu seers are just beginning to see it. We can find God in the needs of our fellow-men, and we may come to God in and through the service we render those who are in need. "Saved to serve" is a new idea in Indian religion. The Hindu doctrine of redemption speaks of deliverance from the past, but has little or no word of hope for the future. India does not need an opiate which will continue her in a state of sleep; she needs a tonic which will wake her up to action. The religion which India needs to-day is not one which will lull her to sleep, but one which will rouse her to life and action. Jesus calls men to action, to right the wrongs in the world, and that means social service.

Here is a man sitting by the roadside; he has no clothes on except a loin cloth, his hair is long, unkempt and matted; he is in deep meditation; he sits there for hours while the world rushes by, but he is indifferent to it all; he is

a Yogin in meditation. He is following out Krishna's teaching in the Gita:—

"Let him hold all these in constraint and sit under the Rule, given over to me; for he who has his sense-instruments under his sway has wisdom abidingly set."

He is the highest type of the religious man; he is the Hindu holy man.

But I change the picture: Here is Jesus Christ himself going along the dusty road; he hears a cry for help from a poor blind man; he stops and gives sight to that man, and sent him on his way seeing and rejoicing. To his disciples Jesus gave a parting message: "Go ye into all the world, and preach the gospel to the whole world." Mrs. Sinclair Stevenson, in her study "The Rites of the Twice Born" (p. 426), illustrates the attitude of asceticism by the following story:—Mrs. Stevenson says that she happened to be in an outcaste quarter of the town during the awful influenza epidemic of 1918, when people were dying in large numbers. Some of them drew her attention to an unknown stranger, whose friends, seeing that he was stricken with the disease, and fearing infection, had got out at the station hard-by and had

placed the dying man on the verandah of an empty house, then abandoning him there, they had themselves slipped away in the darkness. On a bridge above two sturdy, powerful ascetics were sitting, intoning sacred verses in the quiet starlight. Mrs. Stevenson asked them who they were. "We are holy men," they replied. So she suggested that they should leave off their chanting for a while and come and help her to carry the unknown sufferer to the hospital. "Never will I forget," says Mrs. Stevenson, "the astonishment and blazing anger with which they enunciated the foundation truth of the way of asceticism. 'We,' they cried, 'are holy men—sannyasis; we never do anything for any one else.'" There was nothing wrong in that attitude of the ascetics; it was the natural and inevitable result of, Hindu teaching. They were not to be troubled with the affairs of men; meditation, inaction, Yoga is the natural attitude of the Hindu holy man. But from the Christian point of view such conduct is intolerable, unsocial, and has been harshly condemned in Jesus' story about the good Samaritan.

Happily that view of religion is passing away even in Hinduism, and a new day is dawning in which Indians will realise that the way of approach to God is by service to men. Mahatma Gandhi sees it now, and he is one of the greatest living prophets in his own country to-day. This is what he says:—

"I regard untouchability as the greatest blot on Hinduism. . . . Hindus will certainly never deserve freedom, nor get it if they allow their noble religion to be disgraced by the retention of the taint of untouchability."

Across the Indian Ocean.

J. E. Thomas.

We had a very hearty send-off from the brethren at Fremantle. They had entertained us royally and shown us very loving hospitality. One of the compensations for being away from home is the number of kindly souls we meet with on the way. There was a great crowd to farewell the Australian Eleven that came on board here. Our little company waved us off with fond good-byes, and we were deeply grateful to them. The sun was setting as we drifted out to sea, and soon we were ploughing our way across the Indian Ocean having said our last farewell for many months to our own beloved land. We are sure he will keep us safely, who watches o'er land and sea, and so we leave ourselves in his loving keeping. We began to get to know the company on board better as we faced the journey of ten days before we should see land again.

There are many nationalities represented. Italians from the sugar-cane fields in Queensland on the way home for a holiday. Another young man from Sicily is going to be married and return. Some Greeks are having a trip to their beloved Athens and then returning to their cafes in Australia. Austrians, Russians, Indians, en route to Cambridge University, Scotchmen returning for a holiday, some to Ireland, and most to Mother England. Unfortunately some are returning disappointed because of industrial conditions that have left them out of work. It is to be hoped they find things better in their homeland. They are kind in their appreciation of Australia, and many hope to return when trade improves in the Commonwealth.

Sunday at sea is a unique and interesting experience. At the invitation of the minister conducting some of us met at communion service at 6.45 a.m. The official service conducted by the Chief Officer and attended by about 300 is held in the dining saloon. This is a short, uninspiring service of about 25 minutes, and be-

cause of ventilation that brings air by draughts into the saloon, much of the reading is unheard by those at the rear. It is good to join in the fine old hymns, and that made the service worth while. In the afternoon we had the Lord's Supper in a little corner of the dining saloon. Sixteen of us had a most helpful time remembering our Lord together. At 3 o'clock we had Sunday School, about 30 children being present. The Anglican minister was leader, and Ruth and I both had a class. It was a good opportunity to help the young. At night we had a fine service on deck. About 400 must have gathered, and a fine choir leader got a fine choir of men together and they led the singing. Two Anglican ministers took part, and at their request I preached. I have agreed to preach each Sunday evening, as my voice seems to be better suited to outdoor work. It is a very fine opportunity for making a witness, and a privilege we esteemed. We have a very nice Bible study circle each morning at 9 o'clock. Two Anglican ministers and many business men attend. We are studying the life of Christ in Matthew. Many other ways of service open up and help make the voyage a very happy one.

We have had two deaths on board, as well as an infant who was born and died on the ship. At the request of the widow I attended one service—that of a very fine man on the way to England to see his son who is a cyclist and who is only three weeks' ahead of his parents on the journey. The man sickened and in a few days passed away. The Captain read the service of the Anglican church and then the body was reverently committed with a heavy thud into the great deep. The flag had been half-mast and the engines slowed down. It was a most impressive service and one felt sorry indeed for the widow and dear ones at home. After ten long days we have come to Colombo with all its quaintness and Oriental fascination, but we will tell more of that in our next.

(1) See S. Radhakrishnan's *The Hindu View of Life*, p. 130.

Victorian Women's Conference.

The Victorian Women's Forty-fifth Annual Conference was held in the chapel, Lygon-st., Carlton, on Wednesday, April 16, 1930.

Mrs. G. W. Mitchell, president, was in the chair. Morning devotions were led by Mrs. S. Wilson, her theme being "Scenes from the Upper Room." "Is it nothing to you, all ye that pass by?"

Minutes of last year's meeting were read and confirmed. The secretary was asked to convey the thanks of the sisterhood to the editor and manager of the "Australian Christian" for their courtesy in printing the monthly Executive reports and Conference matter, and to convey greetings to several sisters unable to be with us through sickness, our missionaries in foreign lands and to the Federal Conference. Greetings were received from Mrs. Cosh (W.A.), Miss Mary Thompson (India), Mrs. Ludbrook, the sisters at Wangaratta, Mr. G. T. Walden (Foreign Mission Board), Mr. F. T. Saunders (College of the Bible), Mr. W. Gale (General Conference), Mr. W. Clay (Social Service), Tasmania, Queensland, Western Australia, South Australia and New South Wales Women's Conferences.

The obituary report told of 28 sisters called to higher service (Mrs. Forbes offered prayer for the bereaved).

Conference reassembled in the afternoon, when Mrs. Wakeley conducted the devotions. Her theme—"Looking back the better able to look forward, and to labor for that which endureth unto everlasting life."

The welcome greeting was very cordially given by Mrs. G. E. Moore, and responded to by Mrs. A. J. Saunders (India), Mrs. Clydesdale (N.S.W.), Mrs. Wykes (N.Z.). Mrs. Withers (Maryborough) spoke on behalf of country sisters. Gifts of flowers from Mrs. B. J. Kemp were presented to Mrs. Zelius and Mrs. J. Haddow by the president.

We were pleased to have in our meeting sisters from Western Australia, South Australia, Langwarrin, Swan Hill, Mildura, Ballarat, Bet Bet, Nar-nar-noon, Echuca, Berwick, Cosgrove.

Greetings were given by Miss Vera Blake, Mrs. Coventry and Mrs. Watson, missionaries on furlough from India. President's message by Mrs. Mitchell was entitled, "1930 Pentecost Commemoration Year." Materialism inside and outside of the church was hindering its work. It was necessary to regain the outlook and the enthusiasm of the disciples of the early church.

Incorporated in secretary's annual report were brief reports of the various departments of work. These were spoken to by superintendents and representatives of committees. A vote of thanks, carried by acclamation, was accorded Mrs. Meyer and her committee who regularly visit the hospitals and other institutions to help cheer the sick and lonely. To represent the Church of Christ at the Girls' United Missionary Society Mrs. D. Pittman and Miss A. Baker were appointed.

Two very interesting reports were read from the girls' circles at Ascot Vale and Carnegie. A splendid work has been done by these girls.

For Bible-women in India Mrs. Zelius has raised during the past thirty years the sum of £1,200.

Miss Ellis led the evening devotions; her text, "Wayside Ministries." In all true living, while we are endeavoring to accomplish great things, we are unconsciously in a quiet way performing wayside ministries.

The women's Pentecost commemoration gift resulted in the sum of £70, which was presented to Mr. Robert Lyall (chairman of Church Extension Committee) by Mrs. Mitchell. Mr. Lyall thanked the sisters for their gift which would be supplemented by a similar amount, making a total of £140. This will be used in helping some of our needy Home Mission churches.

Mrs. Scambler presented Mrs. G. W. Mitchell, the retiring president, with a copy of the Revised Version of the Bible in appreciation of her services as president during the year 1929-30.

"The Lord showed me four carpenters" was the subject of a splendid address by Dr. F. W. Boreham. The universe in four parts, things that need repairing, and things that never get out of repair. The ruins of my soul repair and make my heart a house of prayer.

Resolutions.

That this Women's Conference of the Churches of Christ congratulate the Prohibition League of Victoria on its splendid work in the cause of good citizenship in the no-licence campaign, and believing it to be a menace to the community, and totally opposed to every Christian ideal, pledges its wholehearted support to every effort made to attain the objectives of the league.

That this Women's Conference of Churches of Christ, believing that gambling is a menace to the well-being of the State, is totally opposed to the proposal of the State Ministry to introduce the totalisator into Victoria.

Resolved to place on record, that in the Conference year 1928-1929 the Victorian Women's Mission Band, with Mrs. Scambler as superintendent, reached its goal in raising the sum of £300. £120 of this was devoted to Foreign Mission work, entitling us to a living link in the foreign field. During that session Miss Vera Blake, of India, was granted to us in that capacity by the Federal Foreign Mission Board.

Officers and Committees.

Mrs. R. P. Clark introduced the officers for the year 1930-31.

Mrs. T. H. Scambler, president.
Mrs. S. Wilson, Miss Ellis, vice-presidents.
Mrs. G. W. Mitchell, past president.
Miss Rometch, secretary.
Mrs. F. Lee, treasurer.
Mrs. Dines, assistant and financial secretary.

Superintendents and Committees Elected.

Home Mission.—Mrs. Forbes, supt.; Mesdames W. A. Kemp, Shipway, E. Baker, Lewis, Saunders, Miles, Ingham, Scarebrook.

Foreign Mission.—Miss Baker, supt.; Mesdames R. Enniss, D. Pittman, R. Morris.

Prayer Committee.—Mrs. Burton, supt.; Mesdames B. J. Kemp, F. McDonald, Baker, Garth, Youens.

General Dorcas.—Mrs. Hunter, supt.; Mesdames Anderson, Barrett, Bryce, Dawes, Johnston, F. A. Kemp, Kettle, Martin, S. Wilson, Withers, Zelius, Miss Smedley.

Women's Mission Band.—Mrs. Main, supt.; Mesdames J. Abercrombie, J. Kelly, McCann, S. Wilson, G. Mitchell, Miss Ellis.

Social Service.—Mrs. Gill, supt.; Mesdames Allen, Crump, Fisher, Gilbert, Holloway, Hutchison, McDowell, McLeod, Moncur, Perkins, Ray, Thomas, Whittington, Youens, Strongman.

Isolated Sisters.—Miss P. Ellis, supt.; Mesdames Oliver, Gole, Piper, L. Williams.
Benevolent Home, Cheltenham.—Mrs. Croxford, supt.

Catering Committee.—Mrs. Gill, supt.; Mesdames Allen, Dines, Johnston, Kettle, F. Lee, Meyer, Moate.

Nominating Committee.—Mesdames B. J. Kemp, Shipway, Clark, Gill, A. R. Lyall.

Hospital Visitation.—Mrs. Meyer, supt.; Mesdames Banks, Bath, Bennetts, Hilliar, Kettle, McLeod, Northeast, Ray, Stewart, Widdicombe, White, Holmes, Still, Miss Enniss, Miss Smedley.

The financial report stated that £171/6/- had been received from various sources, the chief sources of revenue being collections at Executive meetings, £20/12/-; General Conference dinners and teas, £49/11/6; Margaret Goudie Fund, £50; pennies from churches, £15/12/1; Sisters' tea, £13/7/1. Expenditure amounted to £171/8/11 (including catering: General Conference £40/7/3; Sisters' tea, £10/19/6; General Dorcas (Margaret

Goudie Fund), £50; Mission Band expenses, £13/9/11). The balance in hand was 3/10. There is a balance in hand of £5 from the Federal Conference Catering Fund. Mission Band contributions of £360/5/- were divided as follows: Home Missions, £180/2/6; Foreign Missions, £144/2/-; College of the Bible, £36/0/6.

Thanks were expressed to Mrs. Mitchell for the able manner in which she presided over the meetings; to Miss Pittman, our organist; Mrs. R. Leane, pianiste; Mrs. F. L. Mitchell; Mrs. Howgate, Miss Morley; Dr. F. W. Boreham; the ladies at the door; the ushers; Miss Haines; Miss D. Pittman; the ladies who prepared the tea; Mr. Robert Lyall, our auditor; the officers of Swanton-st. and Lygon-st. churches for the use of their buildings during the year; and all who in any way helped to make the forty-fifth Conference pleasant and profitable.

Mr. T. H. Scambler closed the meeting with prayer and benediction.—L.R.

College of the Bible.

Work at the College for 1930 goes on quietly, and students have settled down to study and church work. Next week examinations will be held. The second term's work is due to begin on May 27.

27 of the men in residence are regularly employed as preachers. They serve churches in the metropolitan area and in the country, travelling as far as 160 miles each week-end to reach their places of labor. The other students are, of course, also helping the churches as opportunity allows.

10 students—6 men and 4 women—are preparing for foreign missionary service. The Victorian F.M. Committee kindly entertained these at a social evening on April 7.

Every College day begins with a devotional service, students taking turns to lead and speak. Sometimes visiting speakers attend. Last week Bro. H. G. Harward (first principal of the College) gave a helpful message.

This has been a notable year for the College in its relation to Foreign Missions. Four former students have during the past few weeks gone out to their first field of labor in foreign lands, viz., Mr. and Mrs. John Hay and Miss Ruth Hay, to South Africa, and Mr. R. J. Sandells to the New Hebrides. In addition, two others, Mr. and Mrs. A. Anderson, have set out once more for their work in China.

The College secretary and organiser (Bro. F. T. Saunders) was the guest of and special speaker at the Conference in Launceston. He is now visiting the Tasmanian churches in the interests of the College.

The College is urgently in need of funds, and the Board of Management would be grateful for generous gifts to carry on the work.

To-day Dr. A. J. Saunders was to close his series of informative lectures on "The Evolution and Teaching of Hinduism." These have been appreciated by faculty and students, and also by a small group of visitors.

From time to time the College library receives donations of books from friends. Mr. W. W. Hendry and Miss Bailey have been recent appreciated donors, while Mrs. T. J. Gore and Mr. W. L. Ewers have also kindly given many copies of our early periodicals, which in days to come will be of increasing value as historical records.

"Daily I sweep my altar steps
Within the holy place;
The Sanctuary where thy presence is,
No drifting speck their whiteness marring;
No dust must trace
Upon my altar in the holy place.
"Daily I sweep my altar steps
To keep them pure for thee;
The Temple where thy dwelling is,
The failings of the day I leave
In prayer with thee,
That daily swept my altar steps may be."

Victorian Conference.

Considering the depression, and in view of the fact that financial stringency had made economy necessary and rendered new ventures impossible, the Conference was a most successful one. Attendances were good, interest was great, and a spirit of harmony and optimism prevailed. Proceedings were so harmonious that the task of the President (Bro. A. G. Saunders) was a comparatively easy one. Bro. Saunders filled his position with dignity and ability, for his services receiving warm appreciation and thanks.

On Thursday evening, April 17, Conference opened with a brotherhood welcome to delegates and visitors. The Vice-President, Dr. W. A. Kemp, extended a welcome, and responses were made by Dr. A. J. Saunders, of India, on behalf of overseas brethren; H. G. Harward for interstate visitors; A. J. Ingham for new preachers; H. M. Clipstone for provincial brethren. The usual greetings from interstate Conferences and individual brethren were read and appreciated. Many letters and telegrams of greeting were read. The Box Hill male quartette rendered two selections. The Conference President, Bro. A. G. Saunders, B.A., delivered his presidential address, which was upon "Proving Our Loyalty." Devotional exercises were led by J. C. F. Pittman, and H. B. Robbins was song-leader.

Three new churches—Bentleigh, Mitcham and West Preston—were admitted to Conference.

Annually at the Sunday afternoon Conference Sermon session, an offering is taken up for our Preachers' Provident Fund. Bro. R. Lyall pleaded for a more liberal support of this fund and praised the work of our Federal committee. This year the offering for this purpose amounted to £41.

A new feature of Conference was the use of special Scripture readings which were printed with the programme and reports. Some of these were used as concerted and others as responsive readings. In each case the audience entered heartily and reverently into the reading, which was helpful and effective.

The absence through illness of Bro. J. Pittman was much regretted. A special message conveyed to him from Conference was received by our brother ere he was called home.

Conference time means much work, and even drudgery, for many people. Presidents and secretaries, particularly, live the strenuous life prior to and during Conference. Others share in the toil. The great services of the sisters, who provided excellent meals and waited at tables, should not be overlooked. Efficiently and cheerfully they do their work. How they provide such meals at the low price charged remains a mystery.

Students of the College of the Bible annually render much assistance by efficient service as ushers and scrutineers. In the latter capacity they acted in conjunction with the returning officer (Bro. A. E. Knight). Singers, leaders of song and devotions, pianists and organists swelled the number of willing helpers.

The Social Service meeting at Lygon-st. on April 22 was well attended, the Conference President being in the chair. Miss Edith Fennell rendered elocutionary items, Master A. Brooks sang beautifully, and Miss Iris Forbes helped with delightful violin solos. Addresses were given by A. R. Main on "The Passion and Compassion of Jesus" and H. R. Coventry on "Social Christianity: The Orient—Australia." The offering amounted to £120/8/6 in cash and promises.

In the discussion of the report of the Bible School and Young People's Department, special reference was made to the great value of the work of Bro. Wm. Gale (secretary and treasurer), who had, without any remuneration at all, given much self-sacrificing and efficient service. Bro. H. J. Patterson had also given valuable help as assistant secretary. The service of Bro. A. J. Fisher in furthering the Young Worshipers'

League was also appreciated. The closer co-operation of all our young people's organisations was urged. To this end our committee is trying to form a Young People's Council representing all our youth auxiliaries.

The work of the Social Service Committee was appreciated. The report presented told of great need and of our efforts to meet it. Much unemployment and distress exist and the worst is yet to be. Numerous important resolutions framed and introduced by members of the committee were carried unanimously by Conference.

In the discussion following the presentation of the report of the Committee of Church Extension, Properties, Trusts and Bequests Department, presented by the chairman (Bro. R. Lyall), appreciation was expressed of the work of the committee. Since the committee began its work in 1910 between 35 and 40 churches have been assisted with loans amounting in all to £28,828. In addition the committee assisted in making banking arrangements to provide cost of buildings for 11 churches, the amount in-

MY FATHER'S WORLD.

This is my Father's world,
I rest me in the thought
Of rocks and trees, of skies and seas,
His hand the wonders wrought.

This is my Father's world,
From his eternal throne,
He watch does keep when I'm asleep,
And I am not alone.

This is my Father's world,
O let me ne'er forget
That though the wrong seems oft so strong
God is the Ruler yet.

This is my Father's world,
Should my heart be ever sad?
The Lord is King—let the heavens ring
God reigns—let the earth be glad.

—Maltbie D. Babcock.

involved being close on £21,000. For this year those churches which promptly paid their interest and discharged their obligations to the committee received from it a rebate of 10 per cent. on the one year's interest, the amount being credited in reduction of their loans. This help has been appreciated, and will doubtless encourage churches in their efforts to do their utmost to meet their liabilities in years to come.

The report of the Advisory Board was presented by the secretary and chairman of the committee (Bren. Abercrombie and Scambler). A spirited discussion followed, during which it was urged that churches might, to their own advantage, consult the Board more regularly.

A pleasing innovation took place at the great Home Mission gathering on Friday afternoon. The secretary, Bro. Wm. Gale, delivered an address on our Home Mission fields, illustrated by numerous lantern pictures.

The Home Missionary Committee rejoices at the extinction of its deficit. On Friday night the funds benefited to the extent of £223/12/3 (in cash and promises), leaving a balance of nearly £34. It was announced on Saturday evening that this also had been forthcoming. The doxology was thereupon sung and a prayer of thanksgiving made. For years the debt has been an incubus, greatly hindering the work of the committee.

Dr. Law, president of the Victorian Prohibition League, attended as a deputation from the League. He referred to the recent no-licence poll as indicating a fine advance in prohibition sentiment, eulogised the work of the Director of the League (Mr. Reg. Ennis), thanked mem-

bers of Churches of Christ for their work, and solicited their assistance for the future.

At Friday afternoon meeting in the Masonic Hall addresses were given by the following preachers—Bren. S. R. Baker, of Ormond; R. L. Arnold, of Wangaratta; C. W. Jackel, of St. Arnaud; R. A. Banks, of Drumcondra; A. Cameron, of Redcliffs. In brief talks, the encouraging features and the difficulties of the fields were presented. The reports were all optimistic and the outlook declared to be very bright.

Very appreciative remarks were made regarding the value of volunteer missions, and the hope was expressed that more would be done in this direction. There was also an interesting discussion on the subject of religious instruction in State Schools. All recognised the great importance of the work and appreciated the splendid service of a great host of voluntary teachers. Many more teachers are needed to cover adequately all the schools. Men and women of ability who can spare the time are asked to volunteer for the work.

H. G. Harward made a report regarding the work at Canberra. He said that permission had been received from the Commission to erect a school hall, a condition being that a church building be also erected at the end of five years. Our Federal Committee is anxious to proceed with the hall, for which purpose the sum of £1,400 is in hand. The chief difficulty might be to support the work after a building is secured. The committee in charge desired the States to assume a certain proportion of the cost, so Bro. Harward appealed for the support of the Conference. He suggested that Conference should undertake to raise the sum of £75 per annum for the support of the work. The Conference carried a resolution supporting the suggestion.

W. C. Craigie presented to Conference his thirtieth annual balance sheet as treasurer of the Home Missionary Committee.

Brief devotional services prefaced each session of Conference. Various brethren led on these occasions. Amongst those who assisted as leaders of song for the different days were Bren. W. H. Clay, H. B. Robbins, Robt. Lyall and Allan G. Searle.

On Easter Monday a successful picnic was held at Cheltenham Park, where an enjoyable programme, arranged by a special picnic committee, was presented.

PREACHERS' SESSION.

Bro. R. Gebbie presided at the Preachers' Session on Thursday afternoon. There was a good attendance. Bro. W. W. Hendry was leader of devotions and gave a very helpful and heart-searching address, pleading for greater devotion to Christ who endured the cross for us. The following visiting brethren received a very hearty welcome—H. Watson and H. R. Coventry, of India; H. G. Harward, of Sydney; and W. D. Jackson, B.A., preacher of Collins-st. Baptist Church. Mr. Harward responded on behalf of visitors. Bro. Jackson, the selected speaker for the afternoon, gave a very brotherly greeting. The burden of his address was the concern of God for sinful men and women. The sin of the world reacts on God, the infinitely holy and omnipresent One; on God, the great Creator; and on God, the loving heavenly Father. Our supreme mission is to point men to the cross of Christ who gave himself for the sin of the world. For his deeply spiritual and stirring address, our brother received the hearty thanks of the preachers.

HOME MISSION DEMONSTRATION.

The Masonic Hall was well filled on Friday evening when there was a great Home Missionary gathering. A preliminary song service was heartily entered into. H. G. Harward, of Sydney, engaged in prayer and also led the audience in the responsive reading of Isaiah 55: 1-13.

A united choir, under the leadership of Bro. E. Tippet, rendered two appreciated items.

The chairman (Bro. A. G. Saunders) introduced

(Continued on page 266.)

The Home Circle.

Conducted by J. C. F. PITTMAN.

FOR THOSE WHO WEEP.

"For I fancy but thinly the veil intervenes
Between that fair city and me."

BAREFOOT DAYS.

(In memory of Billy-Boy.)

Now the glad some barefoot days have come,
And happy children play around the home,
But—Oh!—your joyous, running feet
No more our aching, longing hearts will greet.
And yet it seems I almost hear
The childish voices sweet and clear,
As you with angels run and play
Adown some heavenly, golden way.

'Twas Christ who said that your dear angel face
Would evermore behold his Father's face;
His glorious smiles forever on you shine
In heaven's home, O boy of mine.
Then surely some day we may join you, too,
And dwell beneath the skies' eternal blue,
In perfect joy to watch your merry feet
At play with angels down some heavenly street.

BILLY-BOY.

His eyes were a bit of the skies' own blue
That the angels gave him as he came through;
His hair had a touch of the sunset's glow,
And the gentle, loving winds that blow
Gave to his cheeks the tint of the rose—
The sweetest, most perfect pink rose that grows;
His sunny smile and merry voice
Made the household daily rejoice.
A gift of gold without alloy
Was the gift from God—our Billy-Boy.

But God wanted him and called him home,
Into our lives a blank has come;
No more his merry, childish voice
And running feet our hearts rejoice;
No more with his comrades glad he plays,
And our hearts ache through the empty days;
But heaven is dearer, sweeter, more fair,
Because our boy is playing there,
Beneath the sunlight of God's own smile,
The dear one we've loved and lost a while.

—Clara Cox Epperson.

A DOUBLE REWARD.

Some years ago a Christian man promised his son that he would give him a penny every time he learnt a new Psalm. The boy eagerly accepted the offer. He soon mastered the short Psalms, and then tackled the longer ones, and in this way learnt a large number. Many years went by, and one night he lay on his bed very ill as a result of evil living. Then it was that his mind went back to his boyhood days, and he recalled some of the Psalms he had committed to memory. He found divine sustentation in the 23rd Psalm: "The Lord is my Shepherd, I shall not want. . . ." A different outlook on life came over him, and he began to mend. When he was well again, he attributed his recovery to the wonderful influence wrought on him by the words of the Psalms which never left him. How far-reaching is the power of God's Word.

THE DEVIL'S BEST TOOL.

It was once announced that the devil was going out of business and would offer all tools for sale to whomsoever would pay his price. On the night of the sale they were all attractively displayed, and a bad-looking lot they were. Malice, hatred, envy, jealousy, sensuality, deceit and all other implements of evil were spread out and each marked with its price. Apart from the rest lay a harmless-looking, wedge-shaped tool, much worn, and priced higher than any of them.

Some one asked the devil what it was.

"That's discouragement," was the reply.

"Why do you have it priced so high?"

"Because," replied the devil, "it is more useful to me than any of the others. I can pry open and get inside of man's consciousness with that when I could never get near him with any of the others; and once inside, I can use him in whatever way suits me best. It is so much worn because I use it with nearly everybody, as very few people yet know it belongs to me."

It hardly need be added that the devil's price for discouragement was so high that it was never sold. He is still using it.

THE CLEARER VISION.

When, with bowed head,
And silent-streaming tears,
With mingled hopes and fears,
To earth we yield our dead;
The Saints with clearer sight,
Do cry in glad accord—
"A soul released from prison
Is risen, is risen—
Is risen to the glory of the Lord."
—From "Bees in Amber."

THE BEST AUTHORITY.

Pastor Adolph Monod tells of a home where the mother was converted and the father unconverted—an infidel, in fact. He often made jest of religion in the presence of his own children, and yet, in spite of his adverse influence, she succeeded in claiming them for Christ. Asked one day the secret of her success, this was her answer: "From their earliest years my children have always seen the Bible upon my table. This holy Book has constituted the whole of their religious instruction. I was silent that I might allow it to speak. Did they propose a question, did they commit a fault, did they perform a good action, I opened my Bible, and the Bible answered, reproved or encouraged them. The constant reading of the Scriptures has wrought the prodigy that surprises you." It was because she was so sure of Christ's claim that she was content to allow him to make it, and wise enough herself afterwards not to interfere.

EFFICIENCY.

One of America's best-known mathematical economists, Professor Irving Fisher (Yale), has stated that for each glass of beer a person drinks, no matter in what circumstances, he reduces his efficiency by something over 2 per cent.

THE CONSULATE.

The schoolmaster wanted to know whether the boys had an understanding of the functions of a British Consulate. "Supposing," he began, "someone took you up in an aeroplane, and after a long, exciting flight, dropped you down thousands of miles from home in a country quite foreign, what place would you seek out first of all?" An eager hand was uplifted: "Please, sir, the hospital."

BUSINESS IS BUSINESS.

An Irish priest offered sixpence to the boy who could tell him who was the greatest man in history.

"Christopher Columbus," answered one boy.

"George Washington," answered another boy.

"St. Patrick," shouted a bright little Jewish boy.

"The sixpence is yours," said the priest, "but why did you say St. Patrick?"

"Right down in my heart I knew it was Moses," said the Jewish boy, "but business is business."

The Family Altar.

J.C.F.P.

Monday.

There hath no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.—1 Cor. 10: 13.

Temptation, in one form or another, is the common lot of humanity, but the people of God differ from others in this respect—by their side is "One that hath been in all points tempted like as we are, yet without sin," who graciously provides "the way of escape."

Reading—1 Cor. 10: 1-13.

Tuesday.

The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?—1 Cor. 10: 16.

Paul may have had in mind the passover feast at which the third cup was called the "cup of blessing." In contradistinction to Gentile idol-feasts, the Lord's Supper is shown to be a communion, a fellowship of kindred minds united by the blood and body of their Saviour.

Reading—1 Cor. 10: 14-33.

Wednesday.

Be ye imitators of me, even as I also am of Christ.—1 Cor. 11: 1.

And no further. Care should always be taken to avoid, as far as possible, the failings and weaknesses of our best friends, and to seek to imitate them only in so far as they follow Christ.

Reading—1 Cor. 11: 1-16.

Thursday.

For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.—1 Cor. 11: 29.

The Lord's Supper is no ordinary meal. It is "a perpetual memory of the sacrifice of the death of Christ." A communicant should examine himself to make sure that he has a right to partake. If he fails to discern the Saviour's body in the bread he brings judgment unto himself.

Reading—1 Cor. 11: 17-34.

Friday.

For in one spirit were we all baptised into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one spirit.—1 Cor. 12: 13.

Whilst showing that there are diversities of gifts, Paul makes it plain that, after all, there is but one spirit. All Christian fruit comes from the one divine tree. Jews and Greeks, bond and free, are all one in Christ, and constantly drink of his Spirit.

Reading—1 Cor. 12.

Saturday.

Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up.—1 Cor. 13: 4.

We see here what love does and does not. Love is patient, long-suffering, kind. Should professing Christians be devoid of any of these fruits they should make quite sure that the root of love is not missing. What love does not is shown in the latter clause. It is always quite willing to remain in the background so long as loved ones are made happy.

Reading—1 Cor. 13.

Sunday.

What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.—1 Cor. 14: 15.

Paul primarily refers to speaking with tongues, but the resolve thus expressed should be the sentiment of all who pray or sing, so that such exercises should redound to the glory of God.

Reading—1 Cor. 14: 1-19.

Prayer Meeting Topic.

May 7.

MANY INFALLIBLE PROOFS.

(Acts 1: 2-8.)

W. Waterman.

"He also shewed himself alive after his passion by many infallible proofs—appearing unto them by the space of forty days (1), and speaking the things concerning the kingdom of God" (2).

1. Appearances. What was there to see to convince of his resurrection? Let us look into Christ's tomb, scrutinise his person and watch his doings.

(a) The first to go to the tomb were the women. "They found the stone rolled from the sepulchre: and they entered in and found not the body of the Lord Jesus." "Behold, an angel had rolled back the stone." And the Lord? "The angel answered, He is risen, as he said." Yonder see his grave-clothes!

(b) But Thomas, for one, must scrutinise Christ's person. "And after eight days came Jesus, and said to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered, My Lord and my God!" It was in his crucified body that Christ rose—"for a spirit hath not flesh and bones as ye see me have"—but it was a body glorified and overleaping physical restrictions.

(c) He was, however, still the "same Jesus." Watch him with the two at Emmaus: "Jesus himself, drew near, and went with them" "in another form." "And as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And they knew him; and he vanished out of their sight." And so "was he made known unto them in breaking of bread."

2. Next, his words—what in these will convince us? Let the angel recall to us Christ's predictions; and Christ himself, before us, expound the Scriptures, commission his disciples, and appoint them power.

(a) Of his denial Jesus had said, "Now I tell you before it come, that, when it is come, ye may believe that I am he." The angel at the tomb similarly pointed Christ's other predictions: "He is risen—as he said." "In Galilee shall ye see him—as he said." "Remember how he spake, saying, The Son of man must the third day rise again. And they remembered his words."

(b) The disciples doubted chiefly because "as yet they knew not the Scripture that he must rise again from the dead." Jesus therefore throughout the forty days continued to "open their understanding, that they might understand the Scriptures." "Ought not the Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. . . . And they said one to another, Did not our heart burn within us, while he opened to us the Scriptures?"

(c) The Living Christ can be seen in his charge to his disciples. "Go ye into all the world. . . . And signs [later bountifully accorded] shall follow." "All authority is given unto me: therefore go ye." Then, in keeping with these words, "he was (before their eyes) received up into heaven, and sat down on the right hand of God."

(d) No greater proof did Christ give than his promises fulfilled ten days after his ascension: "Behold, I send you the promise of my Father: tarry ye in Jerusalem, until ye be endued with power from on high." "For ye shall be baptised with the Holy Spirit not many days hence." "And—when the day of Pentecost was fully come they were all filled with the Holy Spirit."

"These signs (writes John) are recorded that ye might believe, and believing have life in his name."

TOPIC FOR MAY 14.—APPRAISING THE BATTLE.—Luke 24: 13-35.

Our Young People.

Conducted by WM. GALE.

THE BOOK.

We search the world for truth; we call
The good, the pure, the beautiful
From graven stone and written scroll;
From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from the quest,
To find that all the sages said,
Is in the Book our mothers read.

—Whittier.

A GREAT BIBLE SCHOOL LEADER ANSWERS A QUESTION.

THE PROBLEM OF TEACHER PROMOTION.

Question.—Do you recommend for a departmentalised school that a teacher handle the same class through the three or four years in one department, or that the teachers all keep their given grades year after year, while the class is promoted from one teacher to another annually?

Answer.—The above problem is one frequently arising in many Bible Schools.

In general concerning this problem of retaining teachers or promoting them with their classes, leading Bible School workers throughout the country agree that for the Beginners, Primary and Junior departments the teacher should stay with the grade from year to year, and not move with any particular class which may be promoted each year to a higher grade.

The chief reason for this decision is an educational one. We find the parallel in the public school system, e.g., that the thoroughly trained first-grade teacher becomes more efficient as her knowledge of those six-year-old children increases. Year by year she acquires new ability to teach the first-grade subjects. A thorough acquaintance with the teaching materials and methods best suited to that first grade gives her unusual skill. She lives within the world of six-year-olds, and comes to think their thoughts with them, and after them. She has, as we say, the "feel" of every character and conduct situation. It is easier as the years go on for her to make good every day. All of this means finest investment in the first-grade boys and girls in that school. Parents will look forward to their children having the advantage of such an efficient teacher. If the school principal of that particular school should each year let that teacher go on from grade to grade with the same twenty-five or thirty pupils, manifestly it would rob the new "generation" of first graders of expert services, and at the same time work for unstable, unsatisfactory conditions throughout the whole school. By the same token, the first-grade teacher would go on year by year, through grades, junior and senior high school and on through college with the given group with which she started in the first grade. Of course, in public school education the idea is absurd. Is it any more reasonable in the Bible School?

Since we have come to think of the Sunday School as the real school of the church, we likewise desire to be fair educationally to all pupils, teachers and parents. If religious education rounds out, completes, crowns all education, then best educational sense should be put into all Bible School procedures.

A Possible Exception.

However, when we reach the Intermediate department, the personal factor enters for large consideration. This age is the time when hero or heroine worship is at its highest, when gang or clique ties are strongest, and the time when more boys and girls leave Sunday School than at any other time. If loyalty to a teacher means

the losing from the Bible School of boys and girls in the critical early-teen age, then common-sense seems to say it is better for the teacher to "hang on to" those pupils. The teacher is usually the key to the situation. Often he is the one who can best adjust things, but he needs time in which to do it. He should get his pupils to transfer their loyalty from him to the school and the church just as soon as he can. Then he should resume his regular place on the teaching staff.

Our suggested solution of the problem in the early adolescent period carries with it the decision that it is more important to hold those boys than to lose them entirely. Almost any seeming "educational" sacrifice should be made to tie them tight to the school, the church and the Christian life during those yeasty years of their lives.—W. Ed. Raffety.

PROMINENT CITIZEN'S TESTIMONY.

The first Bible School I attended was at my mother's knee when being taught "Gentle Jesus, meek and mild." I drank in the lessons taught me by my best friend—my mother.

I firmly believe in Sunday Schools. In my young days we went to school at 9.30 a.m., and at 2.30 p.m. we again went. I have many fond recollections of my Sunday School teachers—a band of noble workers. The boys and girls influenced by them must amount to many, ye, many thousands, followers of the lowly Nazarene, Jesus the Christ, the Son of the living God.

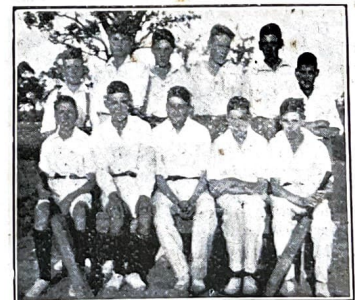
The K.S.P. movement in N.S.W. is growing, and will continue to grow. I believe I have the honor of being the founder of the K.S.P. and P.B.P. movement in N.S.W. I carried on a long correspondence with chaplain Jamieson in America, and finally established the K.S.P. club at Hornsby. The movement is producing much good among the young folk. May it still continue to increase its power for good is my earnest prayer.—T. E. Rofe.

VICTORIAN BIBLE SCHOOL CRICKET COMPETITION.

In the final match of the Bible School Cricket Competition the St. Kilda team defeated the Fairfield team by six wickets, thus bringing to a close a very successful season in which twelve metropolitan schools were represented.

The unsuccessful teams in the semi-finals were Box Hill and North Richmond Mutual.

A consolation prize was offered to the best of the next four teams on the list: Gardiner, Balwyn, South Melbourne and Preston. It was finally won by Gardiner after a good match with South Melbourne.—Fredk. N. Lee.



St. Kilda Bible School, Premiers, 1929-30.

Victorian Churches of Christ Cricket Association, Bible School Section.

Foreign Missions.

Conducted by G. T. WALDEN, M.A.

MR. H. H. STRUTTON'S NEW WORK.

The following notice from the Bombay (India) Government Gazette will speak for itself:—

"H. H. Strutton to officiate as Criminal Tribes' Settlement Officer, Bombay Presidency, vice Mr. O. H. B. Starte, I.C.S." This means Bro. Strutton will have the oversight of all the Criminal Tribes' Settlements in the Bombay Presidency, a recognition of his ability and his knowledge of work among the Criminal Tribes of India.

DEATH OF BRO. JOSEPH PITTMAN.

The Foreign Mission Board extends its sympathy to the family of Bro. Joseph Pittman. He was always interested in every enterprise connected with the church. He was a warm friend of Foreign Missions, and we are sure that on our mission fields, where his name is so well known, there will be grief among our missionaries at the loss that they and all of us have sustained. His work as superintendent of the Chinese mission, Queensberry-st., Melbourne, is remembered. He was a good man, and full of faith and the Holy Spirit.

CHILDREN'S DAY AWARDS.

In addition to each child, who contributed sixpence or over, receiving some small gift, it was decided to divide the schools in each State into six divisions, and the school in each division that contributed or collected the highest per capita amount should receive a large photograph measuring 36 ins. x 8 ins., of our Shanghai school children, taken at the farewell to our honorary missionaries prior to their furlough. The following results have been received:—

Victoria.—Under 50 scholars: Kaniva, 35 scholars, amount contributed £8/15/6, average 5/-. 50-100 scholars: Ivanhoe, 60 scholars, amount contributed £2/9/6, average 10d. 100-200 scholars: Lygon-st., 118 scholars, amount contributed £8/8/6, average 1/5. 200-300 scholars: Box Hill, 236 scholars, amount contributed £8/1/6, average 8d. 300-400 scholars: Moreland, 338 scholars, amount contributed £2/14/6, average 2d. In addition it was decided to present a photograph to Tankerton, French Island, correspondence school. It has 12 scholars, and they gave £2/4/9, or 3/8 per head.

Tasmania.—Under 50 scholars: West Hobart, 32 scholars, amount contributed £5/18/6, average 3/8d. Special prize to Tunnel Bay, 35 scholars, amount contributed £4/13/6, average 2/8. 50-100 scholars: Invermay, 92 scholars, amount contributed £1/3/3, average 3d. 100-200 scholars: Collins-st., Hobart, 120 scholars, amount contributed £3/15/9d, average 7½d.

Queensland.—Under 50 scholars: Bundamba, 21 scholars, amount contributed £5/9/6, average 5/2d. 50-100 scholars: Brisbane, 76 scholars, amount contributed £3/14/6, average 1/-. 100-200 scholars: Albion, 145 scholars, amount contributed £11/0/4, average 1/6d.

ANDERSONS RE-ENTERING CHINA.

The following are "travel notes" of one of Bro. Anderson's trips—Yunnanfu to Hueilichow. Bro. Anderson, when you read this, will likely be travelling the same road when he leaves Yunnanfu to Hueilichow this year.

WHO WANTS TO TRAVEL?

My aim during this ramble is to picture a journey over the roads of inland China. Not your "inland" China where Western civilisation has set its mark by long lines of gleaming iron

rails, but in the primitive interior where are still seen the ancient ways of almost prehistoric man.

One journey we take into the interior is from Yunnanfu to Hueili, a distance not more than 250 miles, but entailing a journey of eleven days.

Contemplating such a journey, and fixing a date as to when to start, is a different proposition to the actual start. You may wish to start at some date a week hence, and get away a month hence, and during the whole of that time you have been making preparations for starting. First of all your chairmen have to be hired; this, at times, takes days of hunting up, and even when all have been secured, one is not too sure that some of them will not bolt, since they have already been paid something in advance to buy the few things necessary for the road.

The long looked-for day appears, and our party are up betimes so as to be ready for the men when they come. At about nine o'clock the men begin to saunter in to make preparations for the start.

Our vehicle is known as China's chariot, a sedan, if you please, but instead of being on wheels, it has poles, not to be drawn by, but to be lifted on to the shoulders of men, and thus carried. No speed laws here, for the speedometer never registers more than three miles an hour.

The usual procedure on "starting" morning is for the coolies to make as much row as possible about their loads in the hope that some of the things will be taken off and the load thus lightened. Ninety pounds is the usual to be carried, but on this morning everybody's load is at least one hundred and fifty pounds; but, after a time, and after some of them have been weighed, they find the bluff will not work, so sullenly they pick up their allotted loads and march out on the long, long trail. On such a journey one needs several coolies to carry loads, as well as those to carry the chairs, for few food stuffs can be purchased on the road, and all clothing and bedding has to be carried. Often, too, horses are used for the heavier loads, and sometimes as many as thirty men and a number of horses set out on the trip.

The long string moves off; in front and behind march the escort, noble braves, who would risk their lives when no danger is present, but who absent themselves when the first sign of danger approaches. The escort's number is governed by the state of the roads; if bandits are supposed to be active, a large number is sent, if peaceful then only a few. At times we have had as many as seventy soldiers.

Soon the outskirts have been reached. Through the city wall they swing, with the peculiar swinging trot of the Chinese coolies, left, right, left, right; at the rate of three miles an hour, we swing into the country.

The road stretches out before us, sometimes a few hundred yards of cobble stones, more often a dirt track worn into a road by the passing feet of the coolies of by-gone centuries.

The dusk is falling when we at last follow the winding track into the city where we have planned to stop for the night. We are tired after the day's travels and experiences, and are hoping that we will be able to spend the night in peace and quietness. Our inn is secured, we have partaken of such a meal fitting to travellers who have roamed for nearly ten hours in the open air; nearby the coolies are stretched out in contentment, for they, too, have eaten, and are now just having their last chat and pipe of opium ere they turn in for the night. All around is quiet, and the time seems ripe to turn in and be ready for the morrow's track.

Thus endeth our first day of travel, which we consider was both good for experience and education.—A. Anderson.

COMING EVENTS.

The Fitzroy Church will hold special services every Sunday in May. A "Back to Fitzroy" service will be held on May 25. To all past members a cordial invitation is given.

MAY 4.—Footscray Church Anniversary (Back-to-Footscray-Church Sunday). All former members are asked to plan to be with us. 3 p.m., special pleasant Sunday afternoon; speaker, Bro. A. G. Saunders, B.A.

MAY 4 & 11.—Moreland Bible School Anniversary. May 4, 11 a.m., Mr. B. J. Combridge; 3 p.m., Mr. A. L. Gibson; 7 p.m., Sacred Cantata, "Cloud and Sunshine," by School and Orchestra. May 11, 11 a.m. and 7 p.m., Jas. E. Webb; 3 p.m., Prize distribution. Special singing by school and orchestra. Wednesday, 14th, 8 p.m., Concert.

MAY 4-18 (Fridays and Saturdays Excepted).—Church of Christ, High-st., Northcote. Bro. A. E. Forbes (of Brighton) will conduct a gospel mission. Old Northcote members and brethren generally are invited to co-operate. A welcome for all.

MAY 5 (Monday, 8 p.m.).—A Special Travel Talk will be given at Church of Christ, Camberwell, by Mr. A. L. Gibson, who has recently returned from a world-tour. All are cordially invited to attend this interesting and instructive lecture. Collection for Bible School funds.

MAY 11.—South Yarra church. Special services to celebrate 25th anniversary of opening of chapel. Morning service conducted by past members; speaker, Dr. W. H. Hinrichsen. Special singing by scholars at evening service; speaker, A. W. Ladbrook. All past and present members invited to be present. The church is preparing dinner and tea for those coming from a distance.

MAY 11 and 13.—Newmarket Church of Christ Sunday School Anniversary will be held in church, Finsbury-st., on Sunday, May 11, at 3 p.m. and 7 p.m. Speakers: 3 p.m., Mr. Patterson; 7 p.m., Mr. R. Clarke. Tea for visitors free of charge. Demonstration will be given by scholars on Tuesday, 13th, at 8 p.m.

MAY 11 & 14.—Gardenvale Home-coming and Bible School Anniversary. 11 a.m. and 3 p.m., Bro. W. Gale; 7 p.m., Bro. W. Clay. Special singing by the scholars. May 14, Concert and Distribution of Prizes. A welcome extended to all past members and friends.

MAY 18 & 21.—The 73rd Anniversary of Cheltenham Church of Christ will be celebrated on Sunday, May 18, and Wednesday, May 21. Special speakers for each occasion. Full particulars will be announced next week.

MAY 25.—Carnegie Church Anniversary. Past members invited. Cordial welcome to all. Special services. Speakers: 11 a.m., Bro. Gebbie; 7 p.m., Choral service by Murrumbena Men's Choir.

MAY 25.—"Back to Fitzroy" (Gore-st.), Sunday, May 25. Come back to the field of your past labors for a day. Special meetings and speakers throughout month. We will be glad to see you, and you will enjoy yourself at these meetings.

IN MEMORIAM.

DUNN.—In loving memory of Captain Francis Henry Dunn, M.C., 23rd Batt., A.I.F., who was killed in action at Bullecourt, May 3, 1917; dearly loved son of the late F. G. Dunn and Mrs. E. R. Dunn, Story-st., Parkville.

JUDD.—In loving memory of my dear father, James Judd, who passed away on May 1, 1929.

He is safe at home, we know,
The rough road safely o'er;
He is not lost to those he loved,
But only gone before.

—Inserted by his daughter and son-in-law, Grace and Alf. Finger, and grandson Laurie.

Offerings for Foreign Missions
from Victorian Churches and Members
will be thankfully received by
A. G. SAUNDERS, 122 McIlwraith Street,
Nth. Carlton, N.4 Phone, Bwk. 141.

Here and There.

On April 20 Bro. W. Russell commenced his fourth year of service with the church at Prospect, S.A. A spirit of Christian harmony prevails, and the outlook is very bright.

Bro. A. R. Benn, one of our faithful preachers, who recently finished his work at Naracoorte, S.A., is now in Melbourne. We understand that our brother would be glad to serve as preacher for some church. Correspondents could address him care of the Austral office.

Bro. and Sister B. W. Manning and family expect to leave Rockhampton by train on May 13. Meetings have been planned for Bundaberg and Maryborough en route and for May 18 at Gympie. Leaving Brisbane on May 20, they expect to spend a few days in Sydney.

The first practice of the Pentecost choir, under the direction of Mr. Ernest Tippet, will be held in Swanston-st. chapel on Monday, May 5, commencing at 8 p.m. Members of church choirs and other singers are invited to attend. Practices will be held on each succeeding Monday evening until Pentecost.

Next Sunday afternoon at 3 o'clock, in Swanston-st. chapel, Melbourne, a Brotherhood in memoriam service will be held. All members are invited to come and pay their tribute of respect and love to the memory of Bro. Joseph Pittman, who for sixty-six years was a faithful preacher of the gospel.

"The Examiner," of Launceston, gave good reports of the successful Conference of Churches of Christ held at Launceston. In one issue also appeared a large picture of Mr. and Mrs. F. T. Saunders, who were present from Melbourne. In another issue there was included a very large picture of the delegates; this extended right across the page, and measured 6½ by 17½ inches. Liberal space was also given to reports.

At St. Arnaud, Vic., on April 20, a visit from Bro. Bird, of Wedderburn, was enjoyed. He preached at both services, which were well attended. On April 27 the new chapel was opened. All members and friends regretted the absence of Bro. Cecil Jackel, who was ill in Melbourne. Many visitors were present from surrounding districts. Bro. W. Gale delivered three very fine addresses, and Bro. R. Lyall capably led the singing. In the evening the chapel was crowded. A solo by Sister Randall, of South Australia, was enjoyed.

The following resolution was adopted by the Central Committee in behalf of the Continuation Committee appointed by the North American Christian Convention held in Canton, Ohio, October, 1929:—"This committee feels that the next great objective before our brotherhood is the realisation of the special Pentecost programme being promoted by the various journals of the brotherhood, and suggests that we co-operate with all the brotherhood in the attainment of these goals. This we can heartily do because this programme is the embodiment of the ideals set forth in all three North American Christian Conventions."

The mission conducted at East Ipswich, Qld., by Bren. Stuart Stevens and T. S. Westwood (song leader), has concluded. A prayer meeting held at 7 a.m. each Sunday was well attended. At morning meetings, the chapel was filled with congregations which included visitors from other parts. At the gospel meetings, particularly towards the end of the festival, room was fully taxed. Bro. Stevens, who based all his talks upon incidents recorded in the Book of Acts, created considerable interest. The school is making preparations for participation in the annual Scripture examinations. The newly-formed Intermediate C.E. society has settled down to work.

The secretary of Charters Towers church, Q., writes to ask the prayers of the brethren for the success of the Hinrichsen-Morris mission to be held in May. He also states: "At the quarterly meeting it was passed that visiting members be asked to produce a letter of recommendation from the church to which they belong. Baptismal certificates will not be accepted."

The Naval Conference in London cannot be regarded as a failure, for the three-power agreement between Great Britain, America and Japan marks an advance and involves a reduction in the burden of armaments. That Great Britain and America should ever stand together for the peace of the world is one of the most desirable of things. The failure of France and Italy, however, to enter the agreement has caused a feeling of great disappointment, though not great surprise. That Italy so soon after the conference should launch five new battleships and on the day of their launching swear 200,000 boys to adherence of Fascism, even to the extent of the shedding of their blood, is far from reassuring.

The combined services of the Kersbrook, Williamstown and Gawler churches, S.A., held on Good Friday, were a great success. The meetings this year were held at Gawler, and were very well attended. Excellent addresses were given by Bren. J. E. Allan and J. Warren. Bro. Allan in the morning spoke on "Scenes from the Upper Room," in the afternoon Bro. Warren spoke on "Scenes from Gethsemane," and in the evening Bro. Allan again addressed the meeting, his subject being, "Scenes from the Judgment Hall and Calvary." Several items were rendered by members of the three churches. In a splendid way the ladies of Gawler church attended to the catering, adding to the success and enjoyment of the day. The meetings for 1931 will be held in Williamstown.

A correspondent wishes us to reply to the questions: "Is it right for a church of Christ to take up collections at every meeting in the week towards the preacher's salary and general expenses? In these modern times, are our churches falling in line with the other churches, or are a few falling away from the church principles?" Every reader of the "Christian" doubtless knows of our oft-expressed desire that members of the church would support the work by direct, straight-out giving. This to us is the method of church finance which is most in harmony with the New Testament. We have no other "church principles" than are revealed therein. We regret that there should anywhere be taken up from all who attend our gospel services offerings for the support of the preacher or the general expenses of the church.

On Wednesday afternoon, April 23, many brethren and sisters gathered to pay their tribute of respect and love to the memory of our Bro. Joseph Pittman, whose body was laid to rest in St. Kilda cemetery. A large company gathered first in Hampton chapel, where the preacher of the church, Bro. K. A. Jones, conducted a short service, at which A. R. Main was the speaker. Bro. A. E. Illingworth conducted the service at the graveside, and gave a beautiful tribute of appreciation. The great gathering was most representative in character, and gave striking evidence of the love of the brotherhood for Bro. Pittman and his family. Our readers may be glad to know that Bro. J. Pittman's last messages to his brethren were in writing and were contained in the "Christian" of April 24, the issue which reported his home-call. He arranged the Family Altar for that number, and penned the brief paragraphs relating to faithfulness, purity, benevolence, freedom, love, and evangelistic zeal. All were in beautiful harmony with his own work and character.

The following telegram came as we closed for press:—"Vawter mission stirring Brisbane; thirty-two decisions to date; one thousand present Sunday last.—Bassard."

At the meeting of the Victorian Council of Churches last week the following resolutions were carried:—"The Council of Churches in Victoria expresses its strong opposition to any proposal for an amendment of the Police Offences Act which will remove existing restrictions with regard to gambling in connection with carnivals and charitable institutions." "The Council of Churches expresses its gratitude to God that, while the Conference of World Powers in re naval disarmament has not secured all that was hoped for, decisions have been reached which clearly indicate that there is a world-wide movement towards the outlawry of war, and an earnest desire upon the part of leaders of the nations to create conditions which we trust will bring about permanent world peace."

Boys' and Girls' Week.

The Melbourne Rotary Club is holding a girls' and boys' week, which opened last Saturday. We sympathise with every movement which seeks the welfare of the young, and note with pleasure the interest of responsible men in the community. One of the best newspaper comments on the week we have seen is that "the week organised by the Rotary Club is sound in conception and ideal, but it may be pertinent to remind other bodies that there are 52 weeks in the year, and that something should be done all the time in the interests of youth." The reminder may help us all. The church needs the lesson too! Our young people are the hope of the future. Let us appreciate the work in Bible School and young people's auxiliaries. Next Sunday is Bible School day in a number of the States, when offerings will be made on behalf of the work.

A PRAYER FOR YOUTH.

Purge thou my mind, good Father,
That I may learn of thee
To think thy thoughts most holy;
For I seek eagerly
To grow in understanding
Of thee and of thy ways
Till truth my eyes shall lighten
And wisdom fill my days.

Teach me the wondrous secret
The radiant Master shares
With him who bravely follows
And his cross daily bears.
Help me to see in all men
Whom I meet in his name,
Whate'er their lot or color,
My brothers just the same,

Guide me in all my seeking,
For I would fearlessly be,
Knowing that truth must lead me
At last, O God, to thee.
Keep me alert and eager
Through all these days of mine,
That I may help to build here
A world fit to be thine.

—"The Christian Advocate"; written by
Dr. Frank Kingdon for Older Boys' and
Girls' Conference.

ADDRESSES.

L. R. H. Beaumont (preacher Coburg church, Vic.)—83 The Avenue, Coburg, N.13.

A. W. Garland (preacher Forestville church, S.A.)—11 Homer-rd., Black Forest Estate.

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VICTORIAN CONFERENCE.

(Continued from page 261.)

the newly-elected president (Dr. W. A. Kemp) who suitably responded and presented the retiring president with a copy of the Scriptures as a memento of his term of office.

Dr. Kemp also gave an address on "Problems of Home Missions." In Jesus Christ we shall find a solution of the great moral, social and international problems. If our land needs the plea of Churches of Christ, then we should be whole-hearted in our service and seek to meet the need. The need is the call; it is ours to hear and respond to the call of the Christ.

The Home Missionary Organiser (Bro. Wm. Gale) made a strong plea for generous support of the work, for which an offering amounting to £219/15/- in cash and promises was received.

Bro. J. McGregor Abercrombie delivered an address on "Sign Posts of Our Movement." He enumerated three of those which should be very dear to us: (1) Our conception of the brotherhood of those who believe in Christ. With increasing numbers we should seek to preserve the spirit of brotherhood. Sometimes there is danger of a local church becoming self-centred and parochial. (2) Our conception—the New Testament conception—of the priesthood of believers. We need a practical belief in this, and not a mere mental assent to it. Every Christian should be a servant of the Lord, busy at the work of advancing his kingdom. (3) Our emphasis upon the absolute authority and supremacy of Jesus Christ, God's only begotten Son and our Saviour. Bro. Abercrombie's eloquent and impassioned address formed the fitting close of a great session.

FOREIGN MISSION SESSION.

On Saturday afternoon an interesting Foreign Missionary session was presided over by Dr. W. A. Kemp. Bren. A. G. Saunders and J. I. Mudford (secretary and president respectively of the Victorian F.M. Committee) introduced the report, which was freely spoken to and adopted. Greetings were conveyed by Miss Blake and Bro. Coventry, from India, also by Dr. A. J. Saunders, of Madura, India, who later delivered an address which was very much appreciated. At this session appreciation was expressed of the thirty years' service as treasurer of Bro. Robt. Lyall and of his invaluable assistance to the committee. His retirement from office was greatly regretted. A special resolution appreciative of his services was carried.

In the evening Lygon-st. chapel was well filled by an appreciative audience. Bro. Coventry delivered an address on "New Churches for Old Temples," and Bro. J. I. Mudford gave a speech introductory to the offering, which amounted to £117/10/5 (cash, £43/11/5; promises, £73/19/-). Miss Morley helped by rendering two sweet solos.

CHRISTIAN ENDEAVOR DEPARTMENT.

There are now 104 societies registered, with an approximate membership of 3,100. The Junior Department, under the direction of Miss M. Milligan, has encouraged the activities of the younger members. Combined efforts have been planned, and visits to various Homes and Hospitals arranged. The Intermediate Department, under the superintendency of Bro. L. E. Stevens, has been busy, and some new societies have been formed. There is need for the extension of intermediate work. The missionary department (first under Miss I. Parker, and later with Miss V. Rasmussen as leader) has been of great assistance. Miss Parker's retirement through ill-health is greatly regretted. The department has supplied societies with information and speakers for special occasions. £18/17/- has been received towards the Home Mission Living Link. The sunshine department had lost its superintendent, Miss O. Sear (now Mrs. Sandells), who had given valuable help for many years. The committee placed on record its appreciation of her work.

The rally in Lygon-st. chapel on Easter Monday evening was most successful, the chapel be-

ing crowded. An interesting and varied programme was given by the societies. The Junior Shield, won for the second time by Moreland Society, was presented. Dr. Geo. E. Moore delivered an address on "Why I Believe the Bible."

CONFERENCE SERMON.

A magnificently attended meeting was held in the Auditorium, Collins-st., on Sunday afternoon, April 20, when the Conference sermon was preached by Dr. Geo. E. Moore. A delightful song service was conducted by Bro. W. H. Clay. Bro. A. G. Saunders presided, Bren. H. G. Harward and T. H. Scambler led in prayer, and Bro. R. Gebbie read the Scripture lesson. The congregational singing was excellent, and anthems by the combined choirs, under the leadership of Bro. E. Tippett, were much appreciated. An offering amounting to £41 was taken up for the Preachers' Provident Fund.

Dr. Moore's theme was "The Church in the Changing Order," a powerful and forceful sermon. He described the wonderful development and changes in man's thinking, in Science, Geology and Biology, and the instituting of historic investigation. He said that in all of this changing order there was no need for alarm—the stupendous discoveries of science but set forth the power of God in more wonderful fashion, the astounding claims of geologists which demand the extension of time beyond the limits of our understanding but bespeak his patience, whilst the upward movement of life as manifested by biologists but leads us up to God, and historic investigation but makes the historicity of Jesus loom larger than ever before us. In conclusion, Dr. Moore said that we may speak of the new science, but the planets, etc., are old; of the new geology, but the rocks, etc., are old; of the new biology, but life is old; and so in an age dominated by the microscope, telescope and intelligence of man, the church need not falter nor fear, for, for these things and all else, God is sufficient.

CONFERENCE RESOLUTIONS.

"That the question of assisting the work at Canberra be remitted to the Executive Committee of Conference with the recommendation from this Conference that assistance should be given to the work at Canberra to extent of £75 per annum, as requested, and that the money be raised by means to be decided upon by the committee."

"That in section 12, clause (c) 'Bible School and Young People's Department' the words 'six to be appointed by Conference and four by

and from the Home Missionary Committee' be deleted and the words 'appointed by Conference' be inserted, so that the clause shall read 'a committee of ten appointed by Conference.'"

"That greetings and best wishes be sent from this Conference to the annual meeting of the Churches of Christ in Great Britain, to be held in August."

"That greetings be sent to the World Convention to be held in Washington, U.S.A."

"That this Conference place on record its high appreciation of the services rendered to the Churches of Christ in Victoria by Bro. Robt. Lyall, particularly in the office of treasurer to the Foreign Missionary Committee for over thirty years."

"That greetings and congratulations be sent to Bro. and Sister Strutton, in the work in which they are now occupied in India."

"That the Nominating Committee be requested to send to delegates the names of nominees for committees when posting the Conference reports."

"That this Conference expresses its thanks to the Austral Publishing Co., and to Bro. Main, in the publication of the 'Australian Christian,' and heartily commends it to the Australian brotherhood."

"That the Committee of our Bible School and Young People's Department be urged to continue its efforts for the closer co-operation of the various movements existing among our young people, and that it be asked to present a comprehensive report to next Conference indicating the nature and numerical strength of our young people's activities."

"That this Conference suggests to the Church Extension Committee the advisability of taking into serious consideration the existing church debts, and the formulation of a scheme to wipe out all such debts."

"That this Conference of Churches of Christ in Victoria expresses its sincere congratulations upon the results achieved at the recent State-wide No-License poll, and offers its congratulations to the Victorian Prohibition League, and all other organisations which continued to make this possible. A 43.1 of the people in favor of liquor reforms demands some consideration by our Parliament. We pledge ourselves to support any attempt to secure the gains this tremendous expression justifies. The minimum claims of the 'Yes' supporters must embrace

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Saturday afternoons, Christmas Day and Good Friday closing. It would be perfectly reasonable that on all holidays the liquor business should be subject to the same restrictions that other businesses suffer. The Conference further commends the Prohibition League on its determination to secure the removal of the undemocratic conditions which pertain to the poll, and to secure the triennial local option vote. We heartily endorse the policy of 'fight on.'

"This Conference of Churches of Christ protests against the low standard of many of the picture films that have been released for public exhibition, either by the Commonwealth Censor Board or the Appeal Board. It has been publicly stated that 60 per cent. of films rejected by the Censor Board have been released by the Appeal Board. The explanation for this extraordinary state of affairs is left to the imagination of the public. It will not be disputed, however, that an amendment of these conditions is desirable. Seeing that the State Government of Victoria is without power, unless under the Police Offences Act, to interfere in the case of indecency or immoral suggestion, and the Commonwealth Government is without the power of recall, after a film has been released, we urge both the State and Commonwealth Governments, in the interests of public morals, to seek the powers necessary to effectively deal with the matter."

"That this Conference expresses its thankfulness to God for what has been accomplished among the nations, towards the attainment of the Christian ideal of disarmament. While it is to be regretted that a complete five-power agreement has not been achieved, the three-power agreement arrived at by Great Britain, U.S.A. and Japan, constitutes a significant indication of the trend of international opinion in the direction of world peace. It is due to the present Government of Great Britain that the Christian churches of the Empire express their appreciation of its courageous international attitude, and their gratitude for its wonderful achievement. No matter what may be our individual politics, we can afford to be generous in our praise toward any Government that is prepared to stake even its very existence on a matter of such religious significance. We earnestly pray that God's blessing shall rest upon, and follow every effort among the nations, that will hasten the day when there shall be 'no more war.'"

"That Churches of Christ in Victoria welcome the opportunity this Conference affords of once more entering their protest against the legalising and introduction of the totalisator. No amount of revenue raised by such vicious means can compensate for its demoralising effect. The moral portent of the measure should outweigh every other consideration. We are of opinion that, both for economic and ethical reasons, the passing of the bill would be a big blunder. Disastrous results such as have followed in other States of the Commonwealth and in other parts of the world, would be bound to follow. The churches associated with this Conference strongly appeal to our legislators, both in the Legislative Assembly and the Legislative Council, for the sake of the present, and more particularly for the sake of the future, to resist the measure, and save our country from this perpetual scourge."

"This Conference of the Churches of Christ in Victoria expresses its deep concern at the increase, both in volume and obscenity, of pernicious publications circulating throughout the State. Books are passing into current use in our libraries and homes, which are unquestionably filthy. Advertising matter, at times distributed through our private mail boxes, is altogether shameless. This is allowed on the assumption, surely false, that our moral order has changed. What in print was vile many years ago is vile to-day. We urge upon the Government the urgent necessity of tightening up the present regulations, obviously framed to promote and protect the moral well-being of the community."



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Churches of Christ in Victoria.
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OBJECTS.—To develop and use the man-power in the churches.

Departments and Conveners.
Platform.—A. G. Saunders, L. Gole.
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News of the Churches.

Western Australia.

Kalgoorlie.—A large number, including Bro. Waterman and family, attended Conference. On Sunday, April 20, Bro. Wilcox gave a helpful talk in the morning, and Bro. Hill delivered the gospel message, when two made the good confession.

Subiaco.—Meetings were well attended on April 20. At the communion service a number of country members were present. The Bible School showed increase in numbers. At the gospel service Bro. Carter's message was delivered to a large audience. A solo by Miss Harris, and special anthems by the musical department, were enjoyed. Two sisters made the good confession. The men's gospel teams went to Redcliffe and Palmyra to take gospel services.

Queensland.

Bundaberg.—On April 8 the mutual improvement society enjoyed an outing at the Sand Hills. Services on April 13 were large. In the evening Bro. Hinrichsen spoke on "Choose ye this day whom ye will serve," and a man made the good confession. The Bible School is growing rapidly, each Sunday seeing an increase in membership.

Wynnum.—On April 13, 111 broke bread for the day. In the evening Bro. Campbell gave a powerful address on "The Power of Faith." On April 20, 95 broke bread at morning meeting. Visitors included Bro. and Sister Noble, from Lismore, N.S.W. Bro. Noble exhorted. At evening service Bro. Campbell spoke on "Lay hold of Eternal Life." The chapel was filled. Prospects are very promising.

Kingaroy.—Work is progressing and in good heart. Mr. C. Aderman spoke at both services on April 6, during Bro. Tease's absence at Chinchilla. Bro. Lobegeiger conducted both services on Conference Sunday. Bro. and Sister Tease were called home from Conference on account of the illness of their younger boy. A few hours after their return the older boy took ill also, and both are now in hospital suffering from diphtheria.

Rockhampton.—On April 20 special Easter messages were given. Bro. Furlonger, of Albion, ably presided. Three girls came forward in response to the appeal. Bro. Manning's two little girls recently confessed Christ, and will be immersed before leaving Rockhampton. The Endeavorers took part in the recent C.E. rally. Easter Monday night the State President from Brisbane (Mr. Prouse) addressed a fine meeting in our chapel, when a married lady and another girl stepped forward.

South Australia.

Semaphore.—Another wonderful day was enjoyed on April 27. In the morning Bro. Beiler spoke on "Many Infallible Proofs." Two young men were welcomed from York church. At night the chapel was full. Bro. Beiler preached on "The Deity of Christ." One lad confessed Christ and ten were baptised.

Mile End.—Second advent meetings were held in the chapel on Good Friday, speakers being Bren. McKie and Raymond (afternoon), A. C. Rankine and McKie (evening). The attendances were good, especially in the evening, when approximately 500 were present. It was a time of great inspiration. Vocal items were rendered during the services, and song services were conducted by Bro. Will Watson.

Nailsworth.—Work still prospers. A baptismal service was conducted on April 16. The church congratulates one of the brethren, Mr. Warne, on being successful in the recent State Parliamentary elections. On April 14 the Junior C.E. held its second annual rally, when a happy time was spent. Bro. T. Turner, of Dulwich, was speaker. On Easter Sunday Bro. Raymond gave an inspiring address on "The Resurrection" to a large congregation.

Port Pirie.—Inspiring meetings were held on April 27. In the absence of Bro. Randall, who was in Victoria on holidays. Bro. Bottrall addressed the church in the morning. Bro. Arnold, senr., spoke in the evening. Though a large number of members were on holidays, the meetings were good.

Hindmarsh.—Splendid services were conducted on April 27. Bro. Allen Brooke addressed the morning service on "The Eyes of the Lord." Bro. Brooke was at Flinders Park in the evening, and Bro. G. T. Walden, M.A., conducted the service. His gospel message was, "The Church at Jerusalem." Both services were well attended.

Williamstown.—Services on April 20 were conducted by Bren. G. Philp and A. Bain, jr. Attendances on April 27 were good, when Bro. J. Warren conducted both meetings, and made special reference to the passing away of Bro. Woolford, whose death cast a gloom over the district, he being highly respected by all. The church extends deepest sympathy to Sister Woolford and family.

Bordertown.—On March 16 three girls from the Sunday School made the good confession and were immersed the same week. On April 20 the Sunday School anniversary was held in the Institute Hall. In the afternoon the scholars rendered items of song and recitations to a good audience. In the evening more items of song were given. Bro. Cornelius gave helpful addresses. On Easter Monday the annual picnic was held; a large crowd assembled.

Dulwich.—The work is in splendid heart. The church has received welcome visits from Bren. F. T. Saunders and G. T. Walden. All services are well attended. The Bible School is growing splendidly; record numbers, and nearly all Pentecost aims gained. The Y.P. Endeavor is doing excellent work, and has assumed the responsibility of the new junior society, which is growing nicely. Evening meetings have now passed the 100 mark. Three confessions on April 7, one confession on April 20.

Forestville.—Good meetings on April 13, when Bro. and Sister Rankine concluded their ministry with the church. In the morning one brother, who had previously been immersed, was received into fellowship. On April 15 a complimentary social was extended to Bro. and Sister Rankine. Representative speakers spoke of the magnificent work our brother had done. Presentations were made to both. April 20 marked the commencement of the ministry of Bro. Garland, and his messages were enjoyed by all. On the following Tuesday there was a welcome meeting to Bro. and Sister Garland. April 27, good meetings, when Bro. Garland again spoke. Miss Morey and Bro. and Sister Garland were welcomed to fellowship at the morning meeting.

Cottonville.—On April 13 Bro. E. J. Colliver delivered a fine address to the church. The Bible School commenced the year's work with a new scholar campaign; 134 present; 3 new scholars. On April 20 Bro. Graham preached an acceptable message on "Easter Thoughts." At the gospel service Bro. A. C. Rankine delivered a magnificent message. The choir rendered the anthem, "Now is Christ Risen." Mrs. R. Knight, A.L.C.M., rendered a message in song. On Easter Monday the church combined with Fullarton and held a picnic at the Gorge; over 200 attended. On April 27 Bro. J. Fisher gave a fine message to the church. The Bible School campaign to date has won five new scholars. Attendance at gospel service was 130. Bro. Graham made a powerful appeal. Two have been added to the church, one by faith and baptism and one by letter. Fellowship with Bro. and Sister Adams, of Gardiner, Vic., was enjoyed. Nurse Adlam, who has been suffering for some twelve months, recently passed away.

Norwood.—On April 20, after Bro. P. R. Baker's message, a young girl from the Bible School made the good confession. The church has been cheered by the presence of strangers at the meetings, also visitors from the country and sister States. On April 28 a combined meeting of the eastern group of our churches was to be held in the tabernacle, Bro. H. R. Coventry, from India, being the speaker.

Henley Beach.—Appreciation of the work of Bro. and Sister Manning was shown on April 22, when a large gathering of members tendered them a surprise birthday social. Presentations were made, and a pleasant evening was spent. Good attendance on Sunday, 27th. Bro. Manning's address at the morning service was on "The Infallible Proofs of the Resurrection." Special singing at Bible School anniversary service, when Bro. Beiler, of Semaphore, spoke on "Little Foxes." Splendid gospel service; Bro. Rankine delivered the message.

Queenstown.—On April 20 Bro. Brooker exhorted. At night he spoke on the crucifixion and resurrection of Christ. The choir rendered an Easter anthem, and Miss K. Harris recited a portion of Scripture. On April 27 Bro. Brooker exhorted the church. Bro. Maslen, from Grote-st., was received by transfer. At the evening service Bro. Brooker's subject was, "A Life-long Occupation." On April 21 the annual picnic of the Bible School was held at Alberton Oval. At 7 a.m. on April 25 an Anzac service was held, about 87 persons being present. Bro. Brooker gave a short talk. The choir rendered "Across the Bar," and Bro. H. Watkins read Kipling's "Recessional."

Maylands.—April 13 marked the twenty-first milestone in the church's history. The morning service was presided over by Bro. Allan, who offered the dedicatory prayer for church officers. Bro. Allan Brooke addressed the church. In the evening the choir presented special Easter music, including Stainer's "Story of the Cross." Bro. Allan's theme was, "Voices at the Cross." On April 15 the annual social was held, Bro. Allan presiding. Bren. H. R. Taylor and G. T. Walden addressed the gathering. Bro. Langlois, on behalf of the church, presented framed photographs of preacher and deacons to Bren. J. H. Daniel, A. L. Read and F. Sando, who have filled the position of deacons since the opening of the church. The opportunity was taken to present a token of esteem to Sister Miss Fuge for services rendered at the organ on Sunday mornings. On April 20 Bro. Allan spoke morning and evening, and two elder Bible School girls confessed Christ. On April 27 Bro. Allan exhorted the church. The evening service was preceded by a baptismal service, after which Bro. H. R. Coventry, of India, gave an address on work amongst the criminal tribes.

Victoria.

Fitzroy.—The church had a good service on Sunday morning. The subject was, "The Spirit of Christ." In the evening Bro. R. Rough spoke on "When and Where is Heaven?" Special services are to be held throughout May.

Oakleigh.—Morning and evening meetings on April 27 were well attended, Bro. Mudge addressing both. At the close of the evening service two Sunday School scholars made the good confession. A baptismal service was held, when three were immersed.

Gardiner.—There were very fine attendances last Lord's day. Two young ladies were recently baptised. Among those who have recently had fellowship with the church are Mrs. Vickery (daughter of Bro. and Sister Gebbie) and Mrs. Wykes, both from Auckland, and Mrs. Harward, from Sydney.

Bayswater.—There were good meetings on April 27, Bro. A. E. Brown, of North Essendon, exchanging with Bro. Crosby. Members greatly appreciated both addresses, Bro. Brown speaking in the morning on "Achan's Covetousness" and at night on "The Open Door." On April 20 members greatly enjoyed an evening address on "The Living Christ" from their past preacher, Bro. S. A. Crouch.

Mitcham.—Steady progress is reported. Fine services were held on April 27, Bro. Dickens speaking on each occasion. A solo by Miss I. Gray, of Box Hill, was much appreciated.

St. Kilda.—Meetings for the past month have been fairly well attended. On April 27 Bro. Grundy spoke at both services, his gospel address being specially good. Social service collection received a good response.

Box Hill.—There were splendid meetings on April 27. Attendances were good, and two excellent addresses were given by Bro. Scambler, his evening subject being "The Conversion of the Ethiopian Eunuch." A solo by Bro. Hilton Williams was much enjoyed.

North Melbourne.—On April 26 the cricket club held a pleasant social to finish the season. Bro. G. Seal, who has been secretary for seven years, was presented with a set of crystal ware by Bro. Phil. Wright on behalf of the club. Bro. Albert Fordham presented the association trophy to the club as runners-up.

Hampton.—On Sunday morning, April 27, Mrs. Gladstone and Mrs. Lawson were received by letter from South Richmond. Feeling reference was made to the loss the church had sustained in the death of Bro. Joseph Pittman. Bro. K. Jones gave the address. In the evening he conducted a "favorite hymn" service.

Carnegie.—Meetings on April 27 were well attended. Bro. J. Mudford, of Camberwell, spoke in the morning on Isaiah 53. A young people's service was held in the evening, many young people taking part; duet by Misses Werner, and solo by Miss Brown, of Ballarat. Bro. Shipway spoke on "The Riddle Robinson Crusoe Gave Up."

South Yarra.—On April 27 Bro. Ladbroke continued his addresses on the resurrection, and in the evening exhibited an analysis of the address on the blackboard. There was an attendance of 82 at night, and about 80 broke bread for the day. The painting of the exterior of the building is proceeding. A fine spirit of harmony prevails.

Ararat.—On April 3 a gift social was held. On April 10 Mr. C. Lang gave an interesting lantern lecture on "The Fauna and Flora of the Grampians." The proceeds of both of these were in aid of the young people's stall at the forthcoming bazaar. On Easter Sunday morning Mr. A. P. Mallalieu gave a beautiful address which was much appreciated.

Northcote.—Nice meetings on Sunday. Bro. A. G. Saunders gave a most inspiring address in the morning. Good meeting in the evening, Bro. Illingworth preaching on "The Challenge of the Risen Christ." Solos by Bren. H. Gilbert and V. Barber were appreciated. All seem interested in the gospel mission to be commenced on May 4 with Bro. A. E. Forbes.

Wangaratta.—April 27 there were splendid meetings. The anniversary of the church was held, with a special thankoffering, and also a harvest thanksgiving, a beautiful array of produce being displayed. Bro. Arnold's address at the gospel service was "Harvest Time." The thankoffering for the day amounted to over £56. The fund is to be kept open till May 31.

Middle Park.—At the close of the morning service on April 20 Mrs. Smith, who has gone to reside in New Zealand, was presented with a New Testament. There was a baptismal service at the conclusion of the gospel meeting. On April 27 an Anzac service was held in the evening with a very good attendance. Bro. Baker gave an address on "The Spirit of Anzac."

Coburg.—The anniversary of the J.C.E. society, celebrated recently, was a fitting termination of a successful year of active service. The church has lost a good many of its best workers by removal from the district lately. The members are glad to have Mrs. Bentley back, after her recent illness. The fellowship and helpful address of Bro. A. Withers were greatly enjoyed on Sunday last. Preparations for Bible School anniversary are well in hand.

North Williamstown and Newport.—Newport cause is in its sixth week. Local brethren take the morning services. The gospel services are

conducted by visiting brethren from the C.M.A., whose efforts are much appreciated, as were those of Bro. James and his party on April 13. There is a 25 per cent. increase in attendances. At North Williamstown on April 27, Dr. Saunders, of India, gave a fine message to a good congregation. Two anthems by the choir were enjoyed.

Moreland.—Bro. Webb was the speaker at both services on April 27. At the close of the gospel address three young ladies who had previously decided for Christ were immersed. On April 28 the annual business meeting of the church was held. There was a good attendance of members. Encouraging reports of the past year's work of the church and auxiliaries were presented. It was decided to elect by ballot, returnable on Lord's day, May 11, seven brethren to the diacnate.

West Preston.—On April 20 Dr. Hinrichsen spoke in the morning and Bro. Rasmussen in the evening. Both messages were appreciated. Bro. Garth was morning speaker on April 27. Three young ladies were received into membership by transfer. It being Endeavor Sunday, the J.C.E. occupied the platform in the evening. Special singing by the children, under Bro. J. D. Lang, and an inspiring gospel address by Bro. Robbins, combined to make a very successful service.

Caulfield (Bambra-rd.).—Bible School anniversary services were continued on April 13. In the afternoon prizes were distributed. At night Bro. Forbes spoke to the children. The anniversary attendances and offerings were a record. Scholars' concerts on 14th and 15th were a great success. On April 20, Bro. Pratt spoke in the morning, and Bro. Youens at night. A feature of the evening Easter service was the rendering of "The Story of the Cross" by the Y.P.S.C.E. choir under the leadership of Bro. McNair.

East-Kew.—The Bible School demonstration was a huge success, with the largest crowd ever present. 26 scholars, from one up to eight years, received "never miss" awards. Two kinder children received awards for four years' unbroken attendance. On April 27 Bro. Ingham's exhortation was appreciated. Good meeting at night. At the close of a fine message by Bro. Ingham a young lady took her stand for Christ. A gymnastic class for junior and senior girls has been started under the leadership of Sister Prince. Pentecost meetings are being held each week. All auxiliaries continue to grow. The junior cricketers are premiers again this year; they have not lost a match for two seasons.

Brunswick.—A blackwood railing has been erected on the platform, which has been improved by two sets of steps from the aisles. The Bible School anniversary concert was repeated on April 15. Bro. J. Roberts, superintendent, presented to Bro. Frederick Lydiard a necktie from appreciative friends. Sister Mrs. Rose Milburn passed away at Austin Hospital. On April 19 Bro. J. C. F. Pittman, assisted by Bro. A. Mann, conducted a service at her home, and later officiated at Fawkner cemetery. On April 20 Bro. Pittman exhorted on, "If Christ be not risen your faith is vain." At night he spoke highly of Sister Milburn's life. The gospel theme was, "The Appearances of Jesus Christ after His Resurrection."

Camberwell.—The Lord's day school celebrated its anniversary on April 6, 13 and 15. All meetings were well attended, especially the demonstration on the 15th, when the scholars excelled in various items prior to distribution of prizes. Inspiring addresses were given by Bren. A. J. Fisher and A. L. Gibson. The singing by the scholars, who were excellently trained by Bro. Chipperfield, was much enjoyed. Meetings for worship are improving, but gospel meetings could be better. Bro. Mudford is untiring in his work for the church. Bro. McDiarmid, of the College of the Bible, has been engaged as assistant in connection with the school and young people generally. A young ladies' gymnasium club has been formed and taken up with enthusiasm, and the Junior Endeavor is well attended on Sunday mornings.

New South Wales.

Petersham.—On April 20 a man and wife made the good confession, and on April 27 another man confessed Christ, Bro. R. P. Arnott preaching. His theme on Sunday was "Witnesses to Christ" and "Witnesses to the Resurrection" on the previous Sunday. The midweek prayer meetings have been very well attended of late.

City Temple.—Services on Easter Sunday were splendidly attended. A number of visitors were present. A helpful feature of morning meeting was Bro. Hayward's solo: "There is a Green Hill Far Away." Easter hymns and anthems made a happy meeting at night. A husband and wife and a young woman confessed Christ at the close of a message by Bro. Davis on "The Evidences of the Open Tomb."

Burwood.—There were splendid attendances at both morning and evening meetings on Sunday. Bro. Rush gave a very helpful and much-appreciated morning address. In the evening, the earlier part of the service took the form of an installation service, when the newly-elected officers of the boys' club were duly placed in office. The sympathy of the church is extended to Sister Mrs. Hosten, whose husband received the home-call very suddenly on April 11.

Chatswood.—On April 20 good meetings were held. Four were received into fellowship. During the week a social was tendered to Bro. and Sister Belz, and Sisters Matherson and Guilfoyle, prior to their departure for England. Parting gifts were presented. On morning of April 27 Bro. Chapple gave an encouraging and inspiring address. It was also his privilege to set apart to the service of God the officers of the church. At night Bro. Whelan spoke to a large audience on "The Supreme Sacrifice." One young lad confessed Christ.

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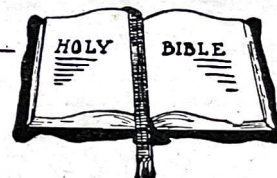
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