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Great Events in the Life of Christ.

A. W. Connor.

Christ with Steadfast Face (Luke 9: 43-62).

"And it came to pass, when the days were well-nigh come that he should be received up, he steadfastly set his face to go to Jerusalem."—Luke 9: 51.

The "receiving up" of the text is the ascension to glory, the return of Jesus to the Father. That time was well-nigh come, and for Jesus it was now the beginning of the end. The words, simple as they are, haunt the mind with a deep suggestiveness of the humiliation and exaltation of our Lord. Clearly we have arrived at an epoch of great importance to him. From the Mount of Transfiguration Jesus had beheld that home of light, but the vision had also revealed the certainty that for him the "way home" was a *via dolorosa*—the way of the cross. By no "kiss of God," nor yet by "chariot of fire" would he accomplish his exodus as Moses and Elijah did. The short step between the transfiguration and the crucifixion is often unnoticed because the former event is placed near the middle of the Gospels. It was but a short six months. When Jesus came down from the mount of vision it was with one supreme purpose—"to be obedient to the vision and fulfil the will of God by dying upon the cross." From this time onward his face is "toward Jerusalem," not always literally, but in solemn thought and holy purpose he moved forward to that experience for which Jerusalem stood. That Jerusalem that killed the prophets, and stoned those who were sent unto her, he was now facing.

1. Farewell to Galilee.

The Galilean ministry centering at Capernaum was at an end. It was not only the scene of his manifold ministry, but his boyhood's home, and the scene of his manhood's activities as the Man of Nazareth. What emotions must have stirred his heart! What memories painful and pleasant must have surged in his soul! To them his love had been freely given. On them he had showered in rich profusion his choicest gifts. Among them he had done his mightiest works. And now as he leaves what has he? A band of faithful disciples. A large circle of lightly attached followers. But even they seemed more attracted by his miracles than moved by his messages. It needed that the corn of wheat should die before the harvest could be seen. His feelings are revealed to us in his words: "Woe unto thee, Chorazin!" "Woe unto thee, Bethsaida!" And his lament, "And thou, Capernaum!" The sadness of that final appeal is only matched by his appeal to-day to those who in clearer light, and with the deeper evidence of his love, seen in the cross, and with the proof of his Divinity seen in the resurrection, turn away from his great salvation. The condemnation of

such must be greater. Alas! that his first rejection at Nazareth should have so truly prefigured the attitude of Israel. It is this point of time when Jesus was "going over the top," which Luke has marked by the picture of the steadfast face.

This final itinerary ended in the triumphal entry into Jerusalem on that memorable Passover week. The thoughts in the mind of Jesus are clearly shown in the teaching of those days of journeying through Galilee and Samaria: The parable of the rich fool, the tragedy of a lost soul, the barren fig tree and its message of doom, the narrow gate with its seekers who seek too late, the great supper and its insincere excuse makers, the prodigal son and the smug self-righteous brother. All these belong to this period, and reveal the heart of Jesus yearning over those who were rejecting him. The incident of the ten cleansed lepers was more than a miracle. It was too much like the general attitude, and his words received a new poignancy: "Were there not ten cleansed; where are the nine?" The shame is that so many still want the gift, but forget the giver; to make use of Christ rather than obey him as Lord.

2. The Heroic Christ.

But it is upon the Lord himself that the words of Luke focus our attention. The presentation of the "leader and perfecter of the faith" in his courage and devotion is the chief thing. The life of Christ presents the greatest variety of beautiful and impressive features. His tenderness, his love, his majesty, his wisdom and charm of speech all impress us. But above these there is a picture of the Christ—the Christ we forget—of heroic face, devoted to the work of redemption. From this mission nothing could allure or turn him aside. Neither the growing hatred of foes, the shadow of the cross, nor the words of fearful friends could move him. Unhasting, yet unrelenting, he moved forward. In him is no suggestion of weakness. "Not in the midst of a great army cheered by the presence of comrades did Jesus face the battle scheduled in the economy of God for Jerusalem. But quietly and alone, sadly yet bravely, cheering others by the way, he marched unwavering from his path, from the glory of the mount of transfiguration, down into the depths of the valley of humiliation and death."

It is told of Cromwell that on the eve of a great battle, as he reviewed his troops, the soldiers would eagerly scan his face. "See," they whispered, "he has his battle face on to-day." That set, resolute face indicated a grim conflict for them, but in the leader's countenance they read the courage that made defeat impossible. The

Christ "with his battle face on" is the Christ we forget to our infinite loss. This "battle face" is a ringing call for the task of the hour. The sublime passion of the Master is to be the inspiration of the disciple. How far is this the spirit of the church? The religion of to-day is in need of this heroic spirit. The lack of it is keeping men from doing what they ought. To some, religion is emotional, a thing to be merely enjoyed. To others it is a thing of the intellect, theological propositions to be held and debated. To others it is formal, a thing of forms, ceremonies and ritual to be observed. To others its "other-worldliness" is a sort of spiritual insurance policy. It is something of all these, but it is bigger than any or all of them. It is a call to a mission, to serve under the captain with the "battle face," against the forces of sin and unrighteousness. True Christianity is cast in heroic mould. The bravest "digger" that ever went "over the top" will find his moral courage tested to the full by the challenge of Christ. "Come ye after me." He for the joy set before him endured the cross, despising the shame. That joy was the final victory of a world redeemed. Dart to stand as Christ stood, with heroic face against every spiritual foe. The world may crucify you, but cannot crush you.

"Wouldst thou see the skies aglow?
Work, work untiring;
Do the will, and thou shalt know
Doctrines soul-inspiring.
Do the will through fire and flood,
On life's claim attendant,
And in price of Calvary's blood,
Heaven shall shine resplendent."

3. Heroic disciples desired.

As they go forward certain men offer to enlist, while others are "called to the colors." The incident helps us to understand what the "steadfast face" in accepting the will of God means for all who will follow him. In the follower there must be, in a measure, the qualities that are in the leader. A heroic leader demands heroic followers.

(1) There must be the *courage of decision* that has counted the cost. On Christ's part this was shown when in the wilderness tempted by Satan he had chosen the high path of allegiance to God rather than that of compromise. That decision held under the hottest fire. The only gateway to the Christian life is that of decision. The lack of the courage of decision is fatal, and is keeping men and women from God's best. Face the initial duty of deciding for Christ. The first man who came offering to enlist was met with: "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head." The enthusiasm was there, but how deep did the

decision cut! Decision, so-called, is often made lightly, but Christ would have it deeply serious, based on conviction. The New Testament associates the act of decision with the open confession of Christ "before men," with the mouth. So also the act of decision was associated with the solemn profession of faith in baptism. The epoch of decision, confession of faith, and baptism, all but coincided. "Make disciples, baptising them," said Jesus. "Repent and be baptised," cried the Apostle Peter. "And when they believed they were baptised," is the record of the New Testament. In solemn baptism the soul's decision found its fitting investiture, and men not only confessed faith in a leader, but "joined up" with his cause. The professed decision which leaves us careless of the cause is vain. Such decision is the Rubicon of life.

The Rubicon was an insignificant stream, and the crossing of it by the legions of Cæsar a simple task, yet their act of crossing sealed the destiny of Rome. "It was not the stream nor the crossing that made the act significant, but the decision to do or die that made the Rubicon the turning point in Cæsar's history, and since then has made it the symbol of decision in the supreme moment of opportunity. Every life has its Rubicon—the narrow stream of opportunity, cutting across its experience." Will you who read this, cross the Rubicon, and take up the cross in the spirit of the heroic Christ? "Who follows in His train?"

(2) There must be the courage of constancy that is rooted in deep conviction. "Follow me," said Jesus to another. "I will, but first allow me to go and bury my father." Another volunteering said, "I will follow thee, but allow me first to say good-bye to those at home." The answer of Jesus enshrines his demand for constancy: "No man having put his hand to the plough and looking back is fit for the kingdom of God." No looking back! A definite act of decision, when in the depths of our will we resolve to follow Christ, crowned with constancy born of a noble faith. That is the life patterned after the Master.

"The lives which are aimless and trivial and unworthy are not the lives of the poor, the humble, or obscure. The lives which all men see to be valueless in themselves and to others are those that have no pure and self-denying purpose, and no deeply-passioned steadfastness in them." Such souls will miss the crown they might have won. Think of Henry Martyn. He put his hand to the plough of India's redemption. His words of decision are among the inspiring words of life. "Now let me burn out for God." He never looked back. He died in the furrow. The call of the kingdom to-day is for men and women who will show the courage of constancy in service. Look up at the Christ of heroic face. Follow him. Remember that "no man having put his hand to the plough and looking back is fit for the kingdom of God." Another brave ploughman in his lonely furrow in China wrote: "My eyes have filled with tears frequently these last few days! Oh! the intense loneliness of Christ's life! He bore it! O Jesus, let me follow in thy steps."

4. Jerusalem that crowns.

The path of constancy led Jesus "up to Jerusalem" and the cross, but surely that reference to being "received up" is meant to suggest that beyond the cross lay the crown of victory. There is a Jerusalem above that welcomes and crowns. The exaltation of Jesus is often mentioned in closest

association with his humiliation and "obedience unto death." "We see Jesus crowned with glory and honor for the suffering of death." "For this God hath highly exalted him." "If we suffer with him we shall be glorified together with him."

"Duty's path may thorny be,
Steep, steep her climbing,
But upon her hill-top free
Sabbath bells are shining."

As I close, I think of one who caught the vision of the Christ of heroic face, and illustrated in his life these heroic qualities. He faced his Jerusalem and bore his cross—A. B. Maston, of sainted memory, who died in 1907, at fifty-four years of age. When at fifteen years of age he put on Christ, he solemnly and intelligently promised the Saviour that he would spend his life in preaching the gospel. That step he never regretted, and the promise of boyhood was well fulfilled in manhood. When still young and in the midst of successful work, the hand of disease smote him. Did he falter in his courage or constancy? His life became one of glorious victory. The world to him, in spite of twenty years of pain, was "this glorious world of God's." The pulpit being closed to him, he still preached Christ through the press. Broken in health, but not in faith, weakened in body, but

strong in courage, he gave himself to the cause espoused in boyhood, and to the last breath of fifty-four his supreme concern was the kingdom of God. He was

"A noble spirit of the age, a bright and burning light
Whose beams, from many a darkened mind,
Scattered the clouds of night."

I refer to him because, in the courage of decision and constancy, he followed the great Captain who steadfastly set his face to Jerusalem. He exemplified the words of one who says, "As we set our faces steadfastly toward the Jerusalem of our sorrow and trial, we shall find that we are also setting our faces to walk in that endless way through the world that reaches the Jerusalem that is above. But we must remember the steadfastness of the gates!" Remember, that "no man having put his hand to the plough and looking back is fit for the kingdom of God." For the journey and the task let us find inspiration in looking unto the Christ of the steadfast face. He is the Hero and Friendly Leader in the faith. Look unto him, "who for the joy set before him endured the cross, and despised the shame, and is now set down at the right hand of God."

Victorian Conference.

Gatherings were large, enthusiastic, and harmonious. The Conference was a most successful and delightful one.

With conspicuous ability, dignity, and tact the President, W. B. Blakemore, B.A., fulfilled the duties of his responsible office. His presidential address, entitled "The Church's Essential Task," was a carefully prepared and thought-provoking utterance, worthy of the great occasion on which it was delivered. The healing mission of the church was beautifully and strongly emphasised. The church should make for peace and goodwill. She has hitherto taken her stand against polygamy, against slavery, and, in some cases, against drink, so she should now take a definite stand against war. To the church has been committed the ministry of reconciliation. To it has been given the only effective peace programme which the world has ever seen—the peace which comes through the blood of Jesus Christ. An immediate propaganda on the part of the church for the abolition of war ought to be undertaken. Such was the burden of a notable address.

Greetings, written and verbal, were received from the various States. The following responded to the presidential welcome: Bren, Raisbeck (W.A.), J. Wiltshire, B. W. Manning, and Will C. Beiler (S.A.), F. Evans (N.Z.), D. Wakeley (N.S.W., on behalf of returned men), Chaptain G. T. Walden. The presence of visitors, particularly the large number from S. A., was very helpful.

On two separate occasions the president spoke words of welcome to returned men. In grateful remembrance of the fallen, the great audience stood and engaged in silent prayer, at the close of which public prayer for loved ones was offered.

The president elect, Bro. W. C. Craigie, made a felicitous response to the president's introduction, and presented to Bro. Blakemore a copy of the Scriptures as a memento of his year's term of office.

The singing of the Conference was inspiring. The church choirs rendered excellent service, while the congregational singing was of an unusually hearty and helpful character.

The sisters deserved and received an unusually hearty vote of thanks for their bountiful provision of creature comforts.

For seventeen years, Bro. W. C. Craigie has been Conference Treasurer. He was re-elected this year. For the second time he has received the honor of being appointed Conference President.

Some preachers' choruses were greatly enjoyed and vigorously encored.

The churches at Ararat, Minyip and Kingswood were admitted to Conference. The work at Minyip has been re-opened; new churches have been established at the other two places.

G. B. Moysey in a speech in response to an appreciative reference remarked that in his fifty years' service he had not been incapacitated by labor for even one month.

At the Home Missionary Demonstration on Friday night, J. E. Webb delivered an address upon "The Decisive Hour of Home Missions." In a new era with its remarkable conjunction of circumstances which gave numerous opportunities to Christian people, the church must seek to win the sympathy and respect of the masses. The menace of a Christless socialism faced us, but no new religion was needed—the one thing needful was the religion of Jesus Christ, which was suited to all sorts and conditions of men.

The Preachers' session on Thursday was a great success. There was a large attendance and rich fellowship. Bro. G. T. Walden gave an address on his war experiences, which was much appreciated. At the tea table, bountifully furnished by the Lygon-st Sisters, questions were asked and answered. It was resolved to send a letter of sympathy to Bro. G. Gordon.

An offering amounting to £117/10/- was made for Home Mission funds in response to Bro. Bagley's appeal on Friday afternoon.

A Foreign Mission Breakfast is a new thing in a Victorian Conference, though usual in Britain and America. The president of the Victorian F.M. Committee, Bro. T. R. Morris, and Mrs. Morris very kindly entertained a large company at Sergeant's Cafe in Elizabeth-st. on Monday morning. Bro. Walden and Watson delivered helpful addresses relating to our Indian work. Altogether a delightful time was spent, and our "F.M. Breakfast" happily inaugurated. Bro. and Sister Morris were warmly thanked for their hospitality.

The Conference Picnic at Wattle Park on Monday was a very successful function. Much effort was made to have a picnic of a better type than usual. Those who worked hard felt rewarded when they saw the result.

There was a very large congregation in the Auditorium on Sunday afternoon, when Bro. A. E. Hingworth preached the Conference Sermon. In every way the gathering was an inspiring one. A fine spirit

prevailed. The singing was beautiful. Bro. Illingworth gave a notable address on "The Alpha and the Omega," upholding the Christ as the unchanging hope of the world. Many felt that this service, with its fine address exalting the Saviour of men, lifted the Conference to its highest point.

At the C.E. Demonstration on Saturday evening greetings were received from W. Beiler representing the S.A. C.E. Union, and C. Lang, the C.E. Living Link in the Home Mission field. Chaplain G. T. Walden said he would represent the Endeavorers who went to the war. He had found that from 75 to 80 per cent. of attendants at his prayer meetings were Christian Endeavorers. He referred to his visit to India, and touched the hearts of the audience with his picture of Miss Blake and the little orphans in her charge. Items were supplied by two choirs—a Senior C.E. choir and a Junior C.E. choir. J. E. Thomas, President of the Victorian C.E. Union, made an appeal for help to pay off the debt of the Union, and £65 was received in promises and cash. Prizes were given by Mr. J. H. McKean to successful competitors in the essay writing competition; and the Junior Banner was permanently given by Mr. Morgan, Junior Superintendent, to North Carlton Society. J. Williams addressed the gathering on "Lights in the World."

OFFICERS AND COMMITTEES.

The following elections were made for the new year:—

- President: W. C. Craigie.
- Vice-President: J. E. Thomas.
- Treasurer: W. C. Craigie.
- Secretary: T. Bagley.
- Assistant Secretary: M. McLellan.

Executive and Home Missionary Committee: W. B. Blakemore (Past President), R. Enniss, A. E. Illingworth, H. E. Knott, B. J. Kemp, A. R. Lyall, A. R. Main, A. Millis, T. H. Scambler, J. Tully.

Foreign Missionary Committee: J. E. Allan, B. W. Huntsman, R. Lyall, J. I. Mudford, T. R. Morris, P. D. McCallum, L. C. McCallum, D. E. Pittman, H. L. Pang, J. B. Thomas.

Bible Schools and Young People's Committee: J. H. Drummond, W. A. Kemp, R. T. Pittman, J. Sharp, F. J. Sivyler, J. E. Webb.

Temperance and Social Problems Committee: J. E. Allan, R. H. Bardwell, J. G. Barrett, E. H. Eaton, L. C. McCallum, E. Styles, J. E. Thomas.

Advisory Board: T. Bagley, W. C. Craigie, R. Enniss, B. J. Kemp, A. Millis, M. McLellan, A. R. Main, J. E. Thomas.

Council of Churches: W. B. Blakemore, W. C. Craigie, B. W. Huntsman, A. E. Illingworth, H. E. Knott, B. J. Kemp, A. R. Main, J. E. Thomas.

Christian Endeavor Committee: Mrs. Myers, Miss E. Bowey, Miss I. Collings, Miss F. Johnston, Miss A. Hagger, J. E. Allan, L. Braden, A. E. Burren, A. A. Hughes, J. H. McKean.

Nominations' Committee: J. E. Allan, W. C. Craigie, R. Enniss, W. A. Kemp, R. Lyall.

Preacher of Conference Sermon: T. H. Scambler.

CONFERENCE RESOLUTIONS.

That we heartily thank Bro. J. Pittman for his excellent service in hospital visitation.

That appreciation be recorded of the work of faithful brethren called home during the year, and sympathy be extended to their relatives.

That a letter of sympathy be sent to Bro. G. Gordon, promising hearty support in his work.

That this Conference expresses heartfelt gratitude at the union of the Prohibition forces of this State in the Anti-Liquor League, and pledges its hearty support to the efforts of this organization for the securing of a simple majority decision in a State-wide local option poll at the next election as the democratic method of dealing with the evil of the liquor traffic.

That this Conference send a letter to Bro. W. James, our Chinese Evangelist, expressive of its sympathy with him in his illness.

That this Conference recommends the Executive and Home Missionary Committee to consider and if possible draft a scheme to recommend to the churches whereby the different annual appeals for special funds may be related and include in the plan Church Extension Fund in addition to those now made.

That this Conference approves of the proposal to

appoint six members on the Victorian Christian Endeavor Council as our representatives on that body; and that nominations of the six members be made by the C.E. Committee and submitted for the approval of the Executive and Home Missionary Committee.

That this Conference places on record its profound appreciation and gratitude to the Bible School Organizer and Committee on their splendid foresight and effort in the commencing of the work at Glenhuntingly, and its heartiest thanks to the consecrated workers who for four Saturdays willingly gave their services, and to the noble band of ladies who so unselfishly and faithfully catered for the workers.

That section (c) of clause 11 of Constitution be altered to read: "Bible School and Young People's Department.—This Department shall be controlled by a Committee of ten, six to be appointed by Conference, and four by and from the Home Missionary Committee, and shall be entrusted with the promotion of the work in Bible Schools and in young people's organisations, other than Christian Endeavor Societies, six to form a quorum."

That this Conference of Associated Churches of Christ in Victoria convey to the Foreign Missionaries of the Australian brotherhood, and to other missionaries from Australian churches, its very hearty fraternal greetings, together with an assurance of our continued confidence in them, and of our prayers on their behalf.



W. C. CRAIGIE,
Newly-elected Victorian Conference President.

That by-law No. 5, relating to nominations, be deleted, and the following mode of procedure substituted: "That a special Nominations' Committee, consisting of five members, be appointed annually by Conference, the duties of which shall be to draw up and present to Conference a list of nominations for all Conference offices and standing committees (except the Church Extension Committee); and, further, that before any ballot is taken or election made, an opportunity be given in open Conference for additional nominations to be made; it being understood that the consent of any person nominated must be obtained before his nomination can be accepted; any vacancy occurring on the Nominations Committee during the Conference year shall be filled by the Executive and Home Missionary Committee."

FROM EXECUTIVE AND HOME MISSIONARY REPORT.

Benevolent work has been under the direction of Chas. Young for the greater part of the year, and success has attended the work. Since the removal of Bro. Young from Burnley, the work has been in the hands of a committee from the Burnley church, with J. W. Nicholls as its energetic secretary.

During the year additions to the churches have been 778 by faith and baptism; 430 by letter; 77 as baptised believers; 37 restorations; total, 1317. Losses were 414 by letter; 58 by death; 757 by discipline and revision of roll; total, 1269, a net increase of 48. The church membership now stands at 10,162. In the Bible School we have 9973 scholars and 1195 teachers, showing an increase of 34 scholars and a decrease of 20 teachers.

The year began with a deficit of £466/10/2. During the year the sum of £5053/10/1 has been received. Our expenditure has been £4724/6/7, leaving a deficit of £137/9/8. As the annual offering is not yet complete, the position will be somewhat better than the figures indicate.

Collingwood deserves special reference. A splendid work has been accomplished. About three years since Bro. J. E. Webb came to this field. Progress has been continual. The membership has grown from 100 to 240. The church recently decided to repurchase the Tabernacle at a cost of £2000. This was made possible by the aid of the Church Extension Committee. The church is self-supporting. Additions during the year have been—86 by faith and baptism, 5 baptised believers, 3 restorations.

At Maryborough, there were 55 additions by faith and baptism during the year. The Chandler-Clay mission helped the church greatly.

An effort is being made at Boort to raise about £900 in order to erect a suitable building there.

H. B. Robbins, after two years of successful service with the church at South Melbourne, is leaving to take up work at Kensington, Sydney.

Oakleigh church has had a rapid growth since work was begun there. In three years the church has grown from 25 to about 150. During the year, Bren. Chandler and Clay held a mission with success. A. Anderson is the preacher. A fine building has been erected.

At Shepparton, where C. Lang labors, J. E. Webb held a mission, resulting in 15 decisions. Four others were added by faith and baptism. The Bible School has 75 scholars, an increase of 50 during the year.

Missions were conducted at Echuca and Rochester by two College students, E. Hinrichsen and L. Clay. There were 10 additions at Echuca and 15 at Rochester. A neat, comfortable building has been erected at the latter place.

H. Bassard, formerly of Queensland, is now the preacher in the Horsham Circuit. 35 have been added during the year.

Summary of additions in Home Mission churches: 316 additions by faith and baptism; 29 as baptised believers; 7 by restoration. Total, 352.

TEMPERANCE.

At the Temperance Demonstration on Thursday evening, Mr. E. W. Greenwood, M.L.A., President of the newly formed Anti-Liquor League, outlined the programme for local work adopted by the League, and made a strong plea for personal effort in the particular district where the individual resides. Indications were in favor of the assertion, he said, that in the coming session of Parliament the Majority Decision would be won. Mr. C. M. Gordon, M.A., Organising Director of the Anti-Liquor League, traced the development of the prohibition spirit during the past century, passing in review the conditions relating to the movement in the various countries of the world. The business men of Toronto declared, in answer to a question submitted to them, that prohibition was good for business; the vote showed fourteen to one in favor of this statement.

FOREIGN MISSIONS.

During Conference year four new workers have been sent to India—Mr. and Mrs. Thomas Escott, of Sydney, and Misses E. D. Jones and L. I. Redman, of Victoria. Bro. and Sister W. E. Black, of South Australia, are under appointment to go as missionaries to Pentecost. The Chinese brethren in Australia are supporting one of their number as he trains for service as a missionary to his own people in China.

Several Country Conferences agreed to receive deputations from the Victorian F. M. Department.

The Victorian Committee have agreed to arrange for the translation of helpful Christian literature into Chinese for the use of Chinese brethren.

In the financial statement, the balance sheet shows that £3025/9/11 has passed through our books. Of this amount £600 represents bequest money. Apart from this sum £2425/9/11 has been contributed, this being an advance of £456/2/8 over last year's record.

Greetings were received from the missionaries on the field.

BIBLE SCHOOL COMMITTEE.

The report showed a small increase in the number of scholars and a slight decrease in the number of teachers. 285 scholars had been received into the church.

An outline of the scheme for the new school at Glenhuntingly was presented. The building will cost £1500. The sum of £335 in cash and promises was raised at the opening service. To date the total

received was £438/5/7. At the first Sunday afternoon service 50 scholars were enrolled, and many more were expected.

Successful conferences of teachers were held in several centres. Much help was given by expert lecturers.

Good work has been done by the visitors, B. J. Kemp and Bro. Drummond.

CHURCH EXTENSION.

The report of the Church Extension Committee, presented by Bro. R. Lyall, was well received. The Committee had helped the church at Collingwood in their securing a building to the extent of £1930 by means of a loan arranged with the bank, also the Bible Schools Committee was assisted in the erection of the new building at Glenhuntly by obtaining bank advances until other means have been arranged. The net capital of the Fund is now £680/4/6. The Committee proposes to ask the Executive and Home Missionary Committee to arrange for a special offering at some suitable time. A number of brethren spoke appreciative words of the Committee.

CHRISTIAN ENDEAVOR.

The report showed an increase in the number of societies, and that the membership was over 2000. £72 had been raised for Missions. Competitions had been held among juniors for essays. These were successful. C. L. Lang is the H.M. living link. Much good work has been done in hospital visitation and other "Sunshine" work.

ADVISORY BOARD.

The report of the Advisory Board, presented by its Secretary, Bro. Reg. Eoniss, showed that increasing use is being made by all the States of the services of the Board. Churches and preachers are encouraged to seek the advice of the Board, and have the assurance that no effort will be spared to help both preacher and congregation.

Here and There

Bible School Day and Bible School Annual Offering among Victorian churches on Sunday, May 2.

A young man decided for Christ at Dandenong, Vic., on Mar. 28, W. J. Way preaching. Meetings were well attended.

Bren. Bottrill and Wright gave appreciated addresses at Port Pirie, S.A., in the absence of Bro. Shipway, on Mar. 28.

One was received into fellowship at S. Richmond, Vic., last Sunday. D. Wakeley spoke in the morning, and F. Cornelius, of Colac, at night.

Bro. A. W. Tucker, late of Victoria, has been successfully maintaining the services at Launceston, Tas. Bro. P. R. Baker was due there last week.

On Mar. 28 a brother was welcomed into fellowship at Hornsby, N.S.W. On the same day a returned soldier made the good confession, J. Clydesdale preaching.

Dislocation of postal arrangements owing to holidays doubtless prevented a large number of items of news and other correspondence reaching the Austral Co. before we went to press.

J. Larsen (brother of the evangelist) exhorted at Maryborough, Q., on Mar. 28. At the evening service, which was largely attended, there were one baptism and two confessions.

Bro. H. B. Robbins, South Melbourne, has found a home for the young girl, in connection with whom a paragraph appeared here two weeks ago, and thanks all who so kindly wrote offering a home.

Great meeting at Hobart on March 28. Seating accommodation inadequate. S. J. Southgate preached farewell sermon; 4 decisions for Christ. Bro. Southgate commences at Bendigo, Vic., on 25th inst.

On March 21 two adults confessed Christ at Rockdale, N.S.W., and on Mar. 28 another decided for the Master, S. Stevens preaching. A Social and Outing Club has been successfully started with 50 members.

Melbourne platforms were largely supplied by preachers from the other States or the country on last Lord's day. The audiences were benefited, and the usual preachers pleased to act the part of listeners.

Our reporter from Ringwood, Vic., writes of great blessing, much encouragement and good meetings. 21 were at Bible School and 40 at evening service last Sunday. The work promises well. Bro. E. C. Hinrichsen is preacher.

During the mission held by Bro. Noble at Wanganui, N.Z., three more made the great confession, making a total of four. Since then a young man confessed Christ. The school is holding an attendance and new scholar competition with Gisborne school.



MISS E. JONES,
who should now have arrived in India to
represent Australian Churches of
Christ as Missionary of
the Cross.



MISS L. I. REDMAN,
now entering upon her work in India as
representative of Australian
Churches of Christ.

Strike conditions continuing prevent our giving as much space as usual to Conference and other reports. We are doing the best we can in trying circumstances. We are indebted to Bro. R. T. Pittman for assistance in compiling the report of the Victorian Conference which appears in this issue.

We have received a letter from Queensland warning brethren in the Southern States that a man, under the guise of brotherhood and with a tale of rescue from the morphia habit and of conversion from Jesuitism, is borrowing money freely to the sorrow of some confiding members.

Three were received into fellowship at West Guildford, W.A., on Mar. 28, two by letter and one by faith and obedience. W. L. Ewers, from Perth, gave an inspiring morning message, while Bro. Stirling preached at night. Attendances were good. At a social evening on March 23, the Girls' Mission Band made a presentation to Bro. Robinson, a faithful member and worker for many years.

Good meetings at Geelong, Vic., last Sunday. W. G. Carpenter was the visiting speaker.

North Richmond, Vic., celebrated its school anniversary on Mar. 28, addresses being given by Bro. J. E. Thomas and J. E. Allan. Bro. A. McCosker, on behalf of the Sisters Jones, presented the church with a framed enlargement of a photo of Miss Ethel Fisher, missionary to India, and on behalf of the Fisher family with a framed enlargement of the photograph of the late Bro. Fisher, sen. Both gifts were greatly appreciated.

Montrose, Vic., held very successful Bible School anniversary services on March 14 and 16. Bro. Arnold and Combridge delivered appropriate addresses. The children under the leadership of Bro. E. R. Batterham (a returned soldier) rendered some anthems in fine style. A beautifully framed certificate was presented to Elsie Downs, who has attended this school for six years and eight months without missing one day or one mark during that time.

Bro. H. B. Robbins was given an enthusiastic farewell social at Sth. Melbourne on Mar. 30. Representatives from Local Council, Protestant Federation, and Bro. T. Bagley, spoke eulogistically of his work. Bro. Northeast on behalf of the church and Bro. Morgan for the K.S.P. presented him with tokens of esteem. Sister Robbins prior to going away was presented with a travelling rug. On April 4 Bro. Robbins spoke at each service, delivering farewell addresses. During last month there were four confessions. Bro. Robbins will take up work at South Kensington, N.S.W.

COMING EVENTS.

APRIL 18, 20, 21.—South Yarra Anniversary. Sunday, 11, H. Clark; 3, E. Allan; 7, W. Hinrichsen. Tuesday, 8 p.m., Public Meeting, J. E. Thomas and T. Bagley. Wednesday, S. S. Demonstration. Good programme. Free.

IN MEMORIAM.

MILLIS.—In loving memory of my beloved wife and our dear mother, Fanny Millis, who passed away at Brighton, on April 7th, 1918. For many years a devoted member of North Fitzroy Church of Christ, and later of Brighton.
—Inserted by Alfred Millis and family.

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