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Easter—A Holiday or a Conference?

WITH the approach of the Easter season, preparations are being made in all the States, except South Australia, for the annual conferences of churches of Christ. There are other ways of spending the few days which are associated with our Lord's death and resurrection than by gathering as delegates and members will do. There are tens of thousands who know not the Christ, and who will give no heed to him, but spend the days "just as if Jesus had never lived, as if he had never died." There are many Christian people who love and serve the Master who, while they think of him, will enjoy the holidays, and with their families seek the seaside or the mountains and the health and pleasure which recreation brings. There are devout believers who spend some weeks in more or less ascetic preparation and who by sacrificing themselves of some ordinary and legitimate indulgence think they can best show appreciation of the sacrifice of the Lord Jesus. There are many who think that there can be no better way of filling the days than by meditating and talking of him and his work and planning to extend his kingdom in the earth.

With the advent of the motor car there came in a great counter-attraction both to ordinary church services and to conferences at holiday times. Each successive year adds to the difficulty of securing large attendances. With the growth of membership there has not been a corresponding increase but rather a decrease in attendance. It is hard, and becoming harder, to get delegates who will promise to be present at Saturday sessions as well as Friday meetings. The difficulty will not be removed by scolding or reprimand. It will not be lessened by saying that men ought to have more interest in the work. The people who take advantage, for themselves and their families, of the last big opportunity for months of a few days' release from business which a change of location and occupation gives are not merely those who

are uninterested. Many of the officers, workers and teachers in the local church and school, those who share the burden of the work, are amongst those who will be absent at this season. Whether the remedy is to urge a greater spirit of sacrifice, to make Conference gatherings so attractive as to render a motor outing a drab, unattractive thing by comparison, or to change the date of Conference, is a problem which may furnish an occasion for conference oratory and debate.

There can be no doubt of the importance of our Conferences or (to those really concerned about the work) of their interest. Times of rich fellowship are enjoyed. The meeting with brethren of like mind cheers and helps us all. Reports of work accomplished and blessing experienced, and plans for future progress, generate enthusiasm and lead to renewed activity. Occasionally, there are disappointing features and even regrettable incidents; but the good predominates. We note that the daily newspapers in reporting a Methodist Conference held in Perth stated that one Method-

ist minister—a College president also—had declared that there could at times be more profit found in a picture show than in some sessions of the conference. As we certainly lack the distinguished gentleman's knowledge of Methodist Conferences, and as inferentially we have not as intimate an acquaintance as he with Charlie Chaplin and his colleagues, we cannot say if the implied criticism was justified. But our experience of the conferences we do attend does not lead us to a like conclusion. To be present and take a proper part in the consideration of business is both to help and be helped. To be present, to look interested, to be interested, to speak when something helpful can be said, and refrain from speaking for advertising purposes or when the point of vain repetition has been reached—these things contribute to the pleasure and profit of our conferences. It is usually a delight to see the numbers of men and women—young as well as those older in the work—who follow with pleasurable interest the reports and discussions of the work.

Two of the States have special reasons for anticipating conferences of more than usual blessing and success. Queensland has two things which should create interest and enthusiasm. The planning for the 1930 Federal Conference—the first to be held in the Northern State—is an important piece of new work. The splendid success of the Hinrichsen missions at Rockhampton and Townsville must have cheered the hearts of loyal disciples. When brethren come together rejoicing in great victories and full of eager anticipation for other evangelistic efforts already planned, then conference is likely to be both happy and blessed. Prospects in New South Wales have considerably improved in recent years, and fine work has been done in various centres. The presence of the Vaaxter mission party, from America, and the planned series of missions to extend for over a year, will be a great uplift. In the Mother State, the 1929

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Conference is likely to be a memorable one. We have not yet seen the statistical reports to be presented to the various conferences. Doubtless in some States excellent progress will be noted. In others we may be marking time. The "removals by revision of roll" will shock us once more and elicit the usual discussion. Our Victorian reports will probably tell of a membership of just over 13,000 with a net gain of about 200. The number of Bible School scholars has increased by about 540. There have been just over 1,000 baptisms, while over 970 will be listed as losses "by revision of rolls." Well, it might have been much worse. There are communions which report losses. It does not seem easy to increase the schools. So we rejoice at the measure of success. But who can be

elated? Who can feel that that is the best which can be done by a people possessing the plea we have, believing in the omnipotent God, exalting the Saviour who said that if he were uplifted he would draw all men to himself, animated by the Holy Spirit, faithfully proclaiming the Gospel which is God's power unto salvation to every one that believes it? We could do more. Holy living, appropriating faith, united service, faithful preaching, diligent teaching, careful shepherding, and wise utilisation of forces, can bring greater victories and blessings than we have ever experienced. We plan for Pentecost celebrations and hope for Pentecostal blessings. Let these things be in our planning. If we fulfil the conditions, we may trust the Lord to fulfil his promises and display his power.

How little the New Testament reveals of the conduct of worship or the methods to be employed in the service of the church. It gives the great and abiding principles and has left the incidentals to the sanction of wisdom of those who love the Lord. Much friction and disputation would sometimes have been saved if this had been left in view.

No method of work is permissible which dishonors the Lord or disparages the church. But we are at liberty to seek the most effective ways of carrying on the work the Lord has entrusted to us.

"Methods are many,
Principles are few;
Methods may vary,
Principles never die."

The Triumphal Entry into Jerusalem.

See, he onward goes, how meek and lowly,
Billing on his milk-white ass; "Hosanna!"
Hail thou Son of David, blessed, blessed!
Mark him smile—I think perhaps a monarch
Playing in a palace with his children,
When he sees them strut on hobby-horse,
Wearing tinsel crowns in solemn order,
So might smile; he knows their kingdom soon
When his brows are cold; he knows it all.
Then their childish fantasy had framed it:
And the Master only smiled, I fancy,
Since he saw his kingdom in the distance
Waiting for us, after endless folly.

Little wonder, all the same, that wise men,
Scribes and Pharisees, and elite merchants
Thought him mad. They thought this lofty
prophecy,
Weaponless, with unarmed peasant followers,
Meant to drive the eagle out of Zion.
Lo, he gently stays his ass, and turning
Toward Jerusalem, he sits and gazes
Out across the valley, and his strange smile
Weathers the fig trees, and the olive trees
Bound about him father, and are silent,
While he, so long silent, now is speaking.
John and Andrew heard him, and I heard him.
No one else, for our dear Lord was sobbing
As he spoke, and all his face was buried
In the ass's name, to hide his anguish—

"O if thou hadst known . . . thou . . .
thou . . ."

The meaning of thy name, even now,
Those searing eyes, scaled in thy sin,
Had almost let the truth shine in
O fruitless tree, Jerusalem,
How often, hoping still, I came
Seeking thy figs, but with thyough,
But ever sought in vain! And now
God hath set his dreadful spade
At thy roots, for thou art dead!"

So, across the sunlight and the shining
Swept an icy wind, and when we straggled
Through the city gates our feeble shouting
Wilted in the blaze of taunts and curses,
Hissed from Zion's riff-raff, "Who's this fellow?
Stricken some Temple scoundrel's," His fellow
Cried no more, "It is the Son of David,"
Murmured only, "Jesus, out of Nazareth,
Down in Galilee, Jesus the prophet."
Ah, that day, when he had quivered for us,
All the foolish hopes that dreamed to see him
Crowned on David's throne. We reached the
temple

Just at sunset; never scene so dismal!
Half-dismantled booths, and no nameless litter
Stained the courts; the parish dogs were
Through the offal, and the like sad animals,
Theirs of pitying snowflakes spread their
Softly round each snowflake, and softly
Laid a carpet on the filthy flagstones
For the Master's feet.

—Edith Anne Stewart Robertson
in "British Weekly"

What Makes a Church Great?

The value of efficient organisation.

H. G. Harward.

What is the value of machinery? Is it not that it gives opportunity for the expression of power? Watt's discovery of the possibilities of steam required the invention of Stevenson's engine to make it of practical worth. Electricity has only been harnessed up to the vehicle of human need, as men have invented the dynamo and the storage battery. Machines are not worth the cost of construction if there is no power to work through them. And power is expressionless unless it has the machinery to do its bidding. These are interdependent.

The church was born in a baptism of power. The invisible forces of the Spirit of God operated in its conception and manifestation. "We are builded together for a habitation of God through the Spirit." "Walking in the fear of the Lord, and in the comfort of the Holy Spirit" the early church was edified. That is still an essential experience in service and for victory. It is folly to increase machinery where power is limited. It is equally unwise to let power go to waste because it has limited means through which it may operate.

The church is a body. Without the Holy Spirit it is dead. It is through the body Jesus Christ expresses himself. "We are many members in one body." As the members of the human body perform different functions, and all necessary, so is it with the members of the body of Christ. If the church is to accomplish its mission there must be the perfect working in the measure of every part. Each member must fit into the operations.

To accomplish this most successfully there must be efficient organisation in the church. This is a fourth test of greatness. Very few congregations enrol a majority of members in active service. The work is done by the few. Others are content with financial support, or attendance upon the

worship. Gideon's band won out in its campaign because "they stood every man in his place round about the camp." It is the way of victory to-day.

How frequently some are burdened because the responsibility of many offices has been placed upon them. They distribute their energies in many directions. And how impossible it is for them to put their best into their tasks! This is an age of specialists. One position worthily filled is the ideal of service. Should it not be so in the church?

But this will depend in part upon organisation. In each congregation the work should be definitely planned. There should be a proper sub-division of the tasks. Then every effort should be made to enlist each member in some department of service. In one local church a list of meetings and activities was made out and printed, and each member was asked to indicate the work in which he was specially interested, and to which he would give his support. This might work well now. It would, at least, give members the opportunity of definitely indicating their desire for service, or of declining to do so, while they sing

"I must be carried to the skies
On flowery beds of ease;
While others fight to win the prize,
I'm not so hard to please."

Organisation has to do with methods of work. These must vary with varying conditions. I wonder do we not sometimes overlook this! Old established business to-day does not employ the method of the past. Window fronts are altered. Internal arrangements have undergone change. Distribution is different. Greater publicity is sought. These things are essential to meet modern conditions and needs.

Much of church work cannot be carried on in just the same way as in other years,

Some Good Things Money Cannot Buy.

"All the best things are given away."

Stuart Stevens.

"He hath filled the hungry with good things; and the rich he hath sent empty away" (Luke 1: 53).

One of the great advantages in the study of poetry is that a single phrase, a sentence, a stanza, may become the medium of expression of our deepest thoughts. The philosophic mind, which can think in abstract terms, is not the heritage of very many. The theological mind, expressing itself in creeds, dogmas, carefully weighted and worded sentences, is not the possession of many believers. There is a poetic literature, which contains a summary of the spiritual discoveries of men. This will never be superseded for the simple reason that it embodies the faith and experience of all ages.

"There is a broad sameness in the human lot that never alters in the main headings of its history, hunger and labor, seed-time and harvest, love and death," and while that is true, some songs of the heart will be immortal. This passage has a great value and a deep significance to us all. It has always been true that the hungry he hath filled with good things, and the rich he hath sent empty away.

The "hungry" and "rich" stand for spiritual types. The contrast in this text is between those who are earnestly seeking to know the deeper meanings, the hidden values, the secret resources of life, and those who are content to skim the surface of life as swallows skim the surface of the lake, to sip the satisfactions of life as short-lived butterflies taste the sweetness of the flowers. Jesus said something very like this to the woman of Samaria when he spoke of the water which quenches the thirst.

The great truth of religion is that God seeks to flood the lives of men with power, to fill the hungry with good things.

"Like thies on a crocett sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come sweeping and surging in—
Come from the infinite ocean
Whose rim no feet have trod;
Some of us call it longing
And others call it God."

But let us all call it God, for God comes into our hearts with the longing. Jesus said, "Blessed are they which hunger and thirst after righteousness, for they shall be filled." Before even God can fill a human heart there must be hunger, eager desire, passionate seeking, heartfelt prayer.

The price of success.

Can the sweep of this great spiritual principle that only the hungry are filled with good things be identified elsewhere in the field of human achievement? Are there any awards in the realms of music, or of art, or of science? Do the golden fruits of success fall into the open hands and mouths of those who swing drowsily in

hammocks through the summer days of life? Can the lyric voice of a great soprano, the efficient touch of a great violinist, the compelling tone of a great elocutionist be acquired in a day? No. There are no great discoveries, no rich rewards, no exalted experiences coming to dull minds and to inert hearts. God can only give in terms of human desire. It is a law which runs through all life. "He filleth the hungry with good things." Many hearts are empty because they are unwilling to ask or to seek. Many lives are weak because desire is faint and faith is feeble. Many prayers are unanswered because they do not represent a passionate purpose.

"At the devil's loath are all things sold;
Each ounce of dross costs its ounce of gold;
For a cap and a bell our lives we pay,
Bubbles we earn with a whole soul's asking;
'Tis heaven alone that is given away—
'Tis only God may be had for the asking."

Some good things.

"He hath filled the hungry with good things." Yes, good things—good things which money cannot buy. God has good things for us. There are more profound needs than are met with in a well-filled store in the market, a full cupboard in the home, a comfortable margin in the bank. God has some good things for the sons of men. God gives release from the sense of guilt and unworthiness. He gives wings wherewith to rise above the distressing cares of life. He gives courage to face the blackest and bleakest day. The need of the human heart is God, and Christ is offering himself to the hearts of men as Comforter, Saviour, Friend. The free gift of God is eternal life.

Forgiveness is a gift. It is not in the market at any quotation. Yet forgiveness is a problem with which men have always wrestled. That strange soul, Oscar Wilde, writes:

"Society, as we have constituted it, will have no place for me, has none to offer; but Nature, whose sweet rains fall on unjust and just alike, will have clefts in the rocks where I may hide, and secret valleys in whose silence I may weep undisturbed. She will hang the night with stars so that I may walk abroad in the darkness without stumbling, and send the wind over my foot-prints, so that none may trace me to my hurt. She will cleanse me in great waters, and with bitter herbs make me whole."

But that is only limpid English, beautiful phrasing. That is not a solution of the problem of the divided self. Paul knew of a terrific struggle which only Christ could win. How can we end the inner strife? What price can we pay?

"Could my tears for ever flow,
Could my zeal no languor know,
These for sin could not atone—
Thou must save, and thou alone."

Finally, every one that loveth knoweth God, and is born of God, for God is love. Love is God's gift, as free as the air we breathe, as pure as the stream that flows from the hills, as strong as the tides of the sea. Men cannot buy love. They cannot buy the love of little children, or of a good woman. There is only one way to get love; it is to give it.

Percy Ainsworth well says, "All the best things are given away."

The Land of Beginning Again.

"I wonder who wrote this poem" (writes "Watchman" in "The British Weekly"). "Years ago I came across it, when my mind was wont to be so practical that it could not but retain things. One day last week it bubbled up out of the depths like a cork. My apologies to author and publisher for my recollection which I trust is accurate."

I wish that there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our heartaches,
And all of our poor selfish grief
Could be dropped like a shabby old coat at the door

And never put on again.
I wish we could come on it all unware,
Like the hunter who finds a lost trail;
And I wish that the one whom our blindness had done

The greatest injustice of all
Could be there at the gates like an old friend
That waits
For the comrade he's gladdest to hail,
We would find all the things we intended to do
That forgot, and remembered—too late,
Little praises unspoken, little promises broken,
And all of the thousand and one
Little duties neglected that might have perfected
The day for one less fortunate.

It wouldn't be possible not to be kind
In the Land of Beginning Again;
And the ones we misjudged and the ones whom
we grudged
Their moments of victory here,
Would find in the grasp of our loving hand-clasp
More than penitent lips could explain.

For what had been hardest we'd know had been best,
And what had seemed loss would be gain;
For there isn't a sting that will not take wing
When we've faced it and laughed it away,
And I think that the laughter is most what we're after
In the Land of Beginning Again.

So I wish that there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our heartaches,
And all of our poor selfish grief
Could be dropped like a shabby old coat at the door
And never put on again.

A NEEDED REVIVAL.

The way to the greatest revival of all was pointed out by Dr. Dinwale T. Young at a great rally at Wellington Wesleyan Methodist Circuit at Earl's Barton (Northants). Speaking of the greatest need of to-day, Dr. Young said there were many lessons to be learned from the works of that great Puritan writer John Bunyan. There was only one secret connected with the wonderful phraseology used by him in his works, and that was his familiarity with the Bible. That was what was needed to-day. There was talk of revivals and evangelical successes, but if only there could be a revival of Bible-reading, there would be the greatest revival of all—Selected.

Calvary.

"The trial and death of Jesus Christ."

Any one willing on the life of our Lord must marry a time pass in secret and exclaim to himself, "It is high as heaven, what canst thou do? deeper than hell, what canst thou know?" But we have arrived at the point where this sense of inadequacy falls most oppressively on the heart. To-day we are to see Christ crucified. But who is worthy to look at this sight? Who is able to speak of it? "Such knowledge is too wonderful for me; it is high; I cannot attain unto it." In the presence of such a subject one feels one's mind to be like some tiny creature at the bottom of the sea—as incapable of comprehending it all as is the mistletoe of scooping up the Atlantic in its shell.

This spot in which we have come is the centre of all things. Here two eternities meet. The streams of ancient history converge here, and here the river of modern history takes its rise. The eyes of patriarchs and prophets strained forward to Calvary, and now the eyes of all generations and all races look back to it. This is the end of all roads. The seeker after truth, who has explored the realms of knowledge, comes to Calvary and finds at last that he has reached the centre. The weary heart of man, that has wandered the world over in search of perfect sympathy and love, at last arrives here and finds rest. I think how many souls every Lord's day, assembled in church and chapel and meeting house, are thinking of Golgotha how many eyes are turned thither every day from beds of sickness and chambers of death! "Lord, to whom can we go? Thou hast the words of eternal life."

A Heroic Refusal.

The long journey through the streets to the place of execution was at length ended, and thereby the weary journeyings of the Sufferer came to a close. The soldiers set about the preparation for the last act, but meanwhile a little incident occurred which the behaviour of Jesus filled with significance.

The wealthy ladies of Jerusalem had the practice of providing for those condemned to the awful punishment of crucifixion a spicified draught, composed of wine mixed with some narcotic like gall or myrrh, to dull the senses and deaden the pain. It was a benevolent custom; and the cup was offered to all criminals, irrespective of their crimes. It was administered immediately before the frightful work of nailing the culprit to the tree commenced. This draught was handed to Jesus on his arrival at Golgotha. Exhausted with fatigue and burning with thirst, he grasped the cup eagerly and lifted it without suspicion to his lips. But, as soon as he tasted it and felt the effect of the stupefying ingredients, he laid it down and would not drink.

It was a simple act, but full of heroism. He was in that extremity of thirst when a person will drink almost anything, and he was face to face with outrageous torture. In subsequent times many of his own faithful martyrs, on their way to execution, gladly assailed themselves of this merciful draught, but Jesus would not allow his intellect to be clouded; his plan was not fully wrought out; he would keep his taste for death pure.

All was now ready for the last act, and the soldiers started their ghastly work. Crucifixion was an unspookably awful form of death. Cicero, who was well acquainted with it, says:—"It is the most cruel and shameful of all punishments." "But it never," he adds, "come near the body of a Roman citizen, nay, not even near his thoughts or eyes or ears." It was the punishment reserved for slaves; and for revolutionaries whose end was intended to be marked by special infamy.

Not Physical Sufferings Alone.

In modern executions the greatest pains are taken to make death as nearly as possible instantaneous, and any hanging which prolongs

the agony excites indignation and horror in the public mind. But the most revolting feature of death by crucifixion was that the torture was deliberately prolonged. The victim usually lingered a whole day, sometimes two or three days, still retaining consciousness while the burning wounds in the hands and feet, the unsteadiness of the unnatural position, the oppression of over-charged veins, and, above all, the intolerable thirst, were constantly increasing. Jesus did not suffer so long; but he lingered for four or five hours.

The true sufferings of Christ were not physical, but infernal. Looking on that face, we see the shadow of a deeper woe than smarting wounds and raging thirst and a racking frame—the woe of slighted love, of a heart longing for fellowship but overwhelmed with hatred; the woe of insult and wrong, and of unspeakable sorrow for the fate of those who would not be saved. Nor is even this the deepest shadow. There was then in the heart of the Redeemer a woe to which no human words are adequate. He was dying for the sin of the world. He had taken on himself the guilt of mankind, and was now

CALVARY.

Friendless and faint, with martyred steps and slow,

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

We fled him as he went, with hominist glee,
Till his dimmed eyes for us did overflow.

We cursed his voiceless hands thrice wretchedly—
And this was nineteen hundred years ago.

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

Edwin Arlington Robinson.

engaged in the final struggle to put it away and annihilate it. On the cross was hanging not only the body of flesh and blood, of the man Christ Jesus, but at the same time his mystical body—the body of which he is the head and his people are the members. Through this body also the nails were driven, and on it death took its revenge. The people died with him into sin, that they might live for ever more.

This is the mystery, but it is also the glory of the scene. Till he hung on it, the cross was the symbol of slavery and vulgar wickedness; but he converted it into the symbol of heroism, self-sacrifice, and salvation. It was only a wretched frame of coarse and blood-clotted beams, which it was a shame to touch; but since hung on it, the world has gloried in it; it has been carved in every form of beauty and every substance of price; it has been emblazoned on the flags of nations and engraved on the diadems of kings. The cross was planted on Golgotha a dry, dead tree; but lo, it has blossomed like Aaron's rod; it has struck its roots deep down to the heart of the world, and sent its branches upwards, till to-day it fills the earth and the nations rest beneath its shadow and eat of its pleasant fruits.

The Inscription on the Cross.

At length the ghastly preparations were completed; and in the greedy eyes of Jewish hatred the Saviour whom they had hunted to death with the ferocity of bloodhounds, was exposed to public view. But the first triumphant glance of priests,

Pharisees, and populace met with sullen cheeks for above the victim's head they saw something which cut them to the heart.

The practice of fixing to the apparatus of execution a description of the crime prevalent in some countries to-day. The custom was a Roman one; and, besides, there was generally an official who walked in front of the procession of death and proclaimed the crimes of the condemned. As mentioned, however, of such a functionary in the Gospels; nor does the inscription appear to have been visible to all till it was affixed to the right beam; and Pilate made use of this opportunity to pay out the Jews for the annoyance they had caused him. He had parted from them in anger, for they had humiliated him; but he sent after them that which should be a draught of bitterness in their cup of triumph. When they were still at the judgment seat his last line in his encounter with them had been to pretend to be convinced that Jesus really was their king. This insult he now prolonged by working the inscription thus:—"This is Jesus, the King of the Jews." It was as much as to say, "This is what becomes of a Jewish king; this is what the Romans do with him; the king of this nation a slave, a crucified criminal; and, if such be the king, what must the nation be whose king he is!" So enraged were the Jews that they sent a deputation to the Governor to entreat him to alter the words. No doubt he was delighted to see them; for their coming proved how thoroughly his sarcasm had gone home. He only laughed at their petition, and, assuming the grand air of authority which became no man so well as a Roman, dismissed them with the words, "What I have written I have written."

It added greatly to the significance of the inscription that it was written in Hebrew and Greek and Latin. What Pilate intended thereby was to heighten the insult. He wished all the stagers present at the Passover to be able to read the inscription; for all of them who could read at all would know one of these three languages. He also intended something else. There are the three great languages of the ancient world—the representative languages. Hebrew is the tongue of religion, Greek that of culture, Latin the language of law and government; and Christ declared king in them all. On his head are placed crowns. He is King in the religious sphere—the king of Salvation, holiness, and love; he is the King in the realm of culture—the treasurer of art, of song, of literature, of philosophy; he is the King in the political sphere—king of kings and Lord of lords, entitled to rule in the social relationships, in trade and commerce in all the activities of men. We have not yet, indeed, all things put under him; but every day we see them more and more in the process of being put under him. The name of Jesus is travelling everywhere, ever the gentle thousands are learning to pronounce it; millions are ready to die for it. And thus is the inconceivable prophecy of Pilate still being fulfilled—Prophet James Stalker.

AT EASTER.

O Christ! this holy Easter morning
Pierce every shadow of our sin,
With love's dear beaming truth's forwarding
Thy life anew in us begin!

Lead us to the Easter glory see,
And rise into his light with thee!
Lure Lysons.

The "seeing him who is invisible" is the quickening of our soul, the enlivening of our spirit, the sustaining of our courage.—Dr. Wilkes Grantell.

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

"The head that once was crowned with thorns
Is crowned with glory now;
A royal diadem adorns
The mighty Victor's brow."

Who Crucified Jesus?

Alan Price, B.A.

At the foot of a cross sprawl four soldiers in the dirt. Beside each lies some article of clothing, a girdle, a cloak, a turban, or a pair of sandals, and in the midst of the group a woven tunic. First one and then another takes the dice, and rattling it, throws a "three," a "two," a "four," a "six." With a grab the last thrower seizes the tunic and makes it his own. We ask him what it all means. "Those garments," says he, "belonged to the criminal that hangs above us; they are now ours by right. The tunic may be somewhat worn and it is stained with blood, but my wife will mend and wash it."

"How can you," we ask, "be here and gamble in careless indifference while the man you have crucified expires in agony?" "Don't blame us, boss," says the soldier in reply, "it is only killing with us, not murder. It is our duty to kill; ask the centurion yonder, he gave us the pointers."

We approach the figure on horseback as pointed out. His face is pale and his lips are quivering. He repeats to himself, "Truly this was the Son of God, having seen the wonders of this day and heard his cry for the forgiveness of his persecutors, I can only say he must have been God's Son." "Are you the guilty murderer of the Son of God?" we wonder you tremble at the thought. "Why have you done it?"

"Orders, sir, are orders," says he; "I am a man under authority. I do as I am told, and my soldiers obey me. If you want to find the guilty one go to the governor's palace over there; ask for Pilate, he is the man you want."

We proceed to the wonder. As we wait in the porch for permission to enter we overhear an altercation—a woman and a man.

"You cur, you scoundrel," says the woman, "did I not tell you of my dream? yet you persist and murder this just person."

"And your fault, my dear," says the man's voice, "I did not hear, I did not see, I do not know. I did he was innocent. I washed my hands of the whole thing, but the people persisted; they cried, 'Crucify him.' They threatened to tell Caesar. I would have lost my job, and you your many changes of dresses and your high living."

"Scoundrel," says the woman, "What are dresses and splendour to me if you murder an innocent man?"

"Not my fault," says the man, "I had to obey the people."

On this comes the gate-keeper to say his master is engaged and cannot see us. We have heard enough, however, and now make our way to the market place. The people there discuss the event of the day. "Who cried out 'Crucify him?'" we ask of a man standing by. "I did," says he, "but I was not the first; I only cried out because the others did." "Who was the first to cry out?" we ask. "No one seems to have been the first. At last one admits that he cried out because the high priest told him to do so, and he had to obey his religious leader." "Ask the high priest," he says, "he is the guilty one."

We proceed to the high priest's palace. A man of patriarchal mien receives us. The dignity of age is upon him, and his very garments proclaim him to be a "holy" man.

"How came you," we ask, "a leader and guide to the people, to provoke them to demand the death of Jesus?"

"Young men," he replies, "it is incumbent on me to preserve the purity of our religion. This Jesus was a blasphemer against our temple, and a heretic. We gave him a trial and although the evidence of his own mouth, he had the wicked audacity to say he was the Son of God. It was not I who condemned him. It was the whole Sanhedrin. I only acted as their mouth-piece. Ask the Sanhedrin."

We find the Sanhedrin sitting in gloomy silence. We ask why they have done this awful deed. "We are laymen," say they, "we have our spirit-

ual leaders among us, however; Scribes and Pharisees, men grounded in the Scriptures and of holy lives. Their opinion was that this man was undermining their influence and would ultimately overthrow true religion. It were better for one to perish than for the whole nation. We therefore agreed to their suggestions."

We now turn to the Scribes and Pharisees. "Yes," they say, "this man was a blasphemer against Moses and all holy things. He broke the law of the sabbath and laughed others to do the same. But why blame us? His own disciple turned against him. If it were not for Jesus we could never have taken him. Ask Judas Iscariot, he lived in Galilee."

We journey in Galilee and near the lake of that name we find the house of Iscariot. We ask for Judas, but his father, Simon, tells us he is dead—slain with his own hands. "Why did he betray Jesus?" we ask. "For money," says the father. "He used to bring home small sums of money from time to time. We now know he would take it from his master's purse. A few days ago he brought home thirty pieces of silver, but he could not keep it or sleep with it. He rushed away back to Jerusalem with it, threw it down where he had first received it, and then destroyed himself."

"But why, Simon, should he sell his Master for such a paltry sum? He was a disciple of three years' standing and had all the advantage of personal contact with Jesus."

"Satan entered into him," says the father. "He had been strange of late as one possessed."

Judas then was innocent, the father thinks. We cannot ask Satan; let us ask God.

"Great Creator of all things in whom we live and move and have our being, who controllst the destinies of men and holdeth in the hollow of thy hand the future of the universe, why didst Satan slay the Son?" Why did you not slay his hand ere the deed of destruction was accomplished? Why have you allowed Satan to exist at all?" To which God replies, "You ask me to explain mysteries in terms that limited human intelligence can grasp. Satan's existence has its end, but in the meantime he is accomplishing his purpose. No Satan, no sin. No sin, no light and triumph over sin. No love awakened by sacrifice for sin. No spiritual strength acquired in the struggle against sin. I myself permitted Satan to slay Jesus."

"Then my God, you slew

your own Son! A human father that would do this thing we call inhuman." "It was necessary that Jesus should suffer for the sins of the world. My love to humanity was so great that I was compelled by that love to give his life as a ransom for the lives of others."

Again we ask, "Why, then, should a holy harmless person be sacrificed for the unholiness and the harmful? It is not just to compel the righteous to suffer for the unrighteous. You have destroyed for ever a valuable holy soul for the sake of others of doubtful value." "The answer to these remarks will be given by Jesus himself, for while you have journeyed and made enquiries, strange things have happened. Go up yonder mountain and you will meet him." And as we climb, we meet a man with the face of God. His hands and feet have the print of nails recently drawn, his side is torn with a healing wound, and a circle of blood-stained marks surrounds his forehead. In his eyes is the look of triumph, of exultation and of love. "I am Jesus whom ye seek. What do you want of me?" "Why, O Christ," we ask, "did you suffer death? Why did the Father compel you to be torn and pained and slain? Speak if your spirit live again, or as a phantom vanish in the mist and leave the mystery for ever unsolved." "It was necessary," said he, "that the Son of man should be lifted up on the cross, that whosoever believeth on him should not perish but have everlasting life. Of my own free will I gladly suffered. I am he that was dead, but now I am alive for evermore."

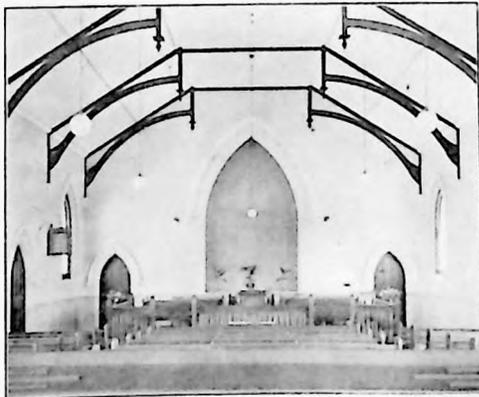
Then this wonderful person takes us up to the crest of the hill, and around there gather these eleven faithful ones, and he lifts up his hands saying, "All authority is given to me in heaven and in earth; go ye therefore and make disciples of all the nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and lo, I am with you all the days, even to the end of the age."

Then he left them and went home through the clouds into the presence of his Father.

Who, then, crucified Jesus?

The soldiers were not responsible; he died as they were told. The centurion likewise, Pilate, the weakling, cringed and crumpled under the force of public opinion. The people, the high priest, the Sanhedrin, the Scribes and Pharisees did it ignorantly in unbelief. Judas Iscariot was the tool of Satan and the victim of covetousness. Satan carried out his own destiny. God the Father gave up Christ as a sin-offering. Christ gladly assented to the sacrifice.

What is the prime cause behind it all? The answer is humanity—sinful humanity, and putting it personally, "thou art the man."



Interior View
of New
Church Building
at Nailsworth,
South Australia,
opened on
10th Feby., 1929

The Home Circle.

Conducted by J. C. F. PITTMAN.

"LOOK UNTO ME."

"Look unto me," I heard a sweet voice calling.
I turned, and lo! I saw from whence it came;
It was a sight most awful and appalling.
A scene of nameless suffering and shame.
For there, upon a rugged cross of wood,
Expiring hung the Christ, the Son of God.
"Look unto me," he said in tones most winning;
"I suffer this most cruel death for thee;
To save thee from the curse and life of sinning.
A child of God in holiness to be."
And as I gazed he bowed his head, and died;
"As I loved, I loved his Lord," I cried.

—J.P.

RESURGENT.

Beside the lifeless body of our Lord
Fair Hope lay sleeping;
The sorrowing few, who deemed that both were dead,
Without were weeping;
While silent darkness reigned in all around,
With their sad hearts in keeping.
But lo! a light gleams in the eastern sky,
The darkness cleaving;
And Christ and Hope appeareth, side by side,
The cold tomb leaving.
And Christ and Hope ill every loving heart
With gladness in believing.

—J.P.

EASTER REFLECTIONS.

Easter Day, profoundly wonderful in its worshipful beauty, is borne in upon the fragrance of flowers, and the still hush of early morning devotions. Great throngs of worshippers join the sunrise pilgrimage to the altars of God. The almsgiver and the prince meet that day and worship side by side in "His Holy Temple." Both are caught in the magic glow of Easter-time.
It is a universal day. It speaks a universal language. In its sublime universality there are no distinctions. It is all very much like the beautiful thing that happened one day when the Duke of Wellington was kneeling at the communion table. When a very poor and obscure man saw the Duke kneeling alongside him, he started to move away. But the great soldier gently placed his hand on his shoulder and said: "Please do not move, my brother; we are all equal here." The rich and the poor, the high and the low, meet together, and the Lord is the Maker of them all. The law of eternal hope arches above all alike. Selected.

THE MESSAGE OF THE RESURRECTION.

The apostles went everywhere telling the message that Christ, "He that you have murdered, is risen. They were persecuted and put to death for this message, but notwithstanding all this they declared, "We cannot but tell the things that we have seen and heard." The resurrected Christ was no myth to the disciples. It was their heart message. All things else were secondary. The death of Christ was not so much a part of their message as was his resurrection. The people knew that Jesus was dead. They were not depressed with this fact. It was not until they were brought face to face with the resurrection of Christ that they cried out, "Men and brethren, what shall we do to be saved?" They then were ready for anything that the apostles would suggest. And when told to repent of their great sin and be baptized, they questioned not the validity of the command, but immediately obeyed and rejoiced in their new life.

The apostle's message must be our message. As they went everywhere preaching Jesus resurrected, so must we proclaim it to the world. Let it ring from every pulpit. Let it be shouted

on every hill and in every vale, till all the sons of the earth shall hear and, trembling, cry, "Men and brethren, what shall we do to be saved?"—Selected.

A FAMOUS SURGEON'S DICTUM.

When Dr. Lorenz, a noted European surgeon, was being entertained at a banquet, he was noticed to turn his wine glass upside down as soon as he sat down to table.

"Why, Doctor, no wine?" said someone near him. "No, thank you," was his answer, "I am a surgeon. Men, women, and children trust me with their lives. I must keep myself at my best, or be untrue to those who trust me." A splendid reason why every employee should not take strong drink. Alcohol clouds the judgment, dulls the will, makes the grasp fumbling, the muscles and touch sluggish and uncertain. It prevents the man doing his best. "To put alcohol in the human brain is like putting sand in the bearings of an engine," said Edison.—"Band of Hope Chronicle."

THAT "BIT OF STEEL."

A ship was wrecked off the Irish Coast. The captain was a careful man, and the weather had not been severe enough to make the vessel veer from its course; nevertheless, the ship went down, and many lives were lost. So much interest was taken in the wreck that a diving-bell was sunk. Among the portlous examined was the compass, and inside the compass-box was found a tiny bit of steel. The day before the wreck, a sailor had been ordered to clean the compass. Using his pocket-knife, he had unconsciously filed off the point of the blade under the edge of the box. That tiny bit of steel changed the dip of the needle, and the pilot had driven the ship on hidden rocks. One morning it may be brought to our notice that some seemingly noble life has foundered on the rocks. The whole community stands in amazement. What has been the cause? The tiny bit of steel hidden away somewhere. If there is a "bit of steel," some secret sin—hidden in your breast, take it away before it causes a dip in the needle of life's compass and wrecks your life.—Selected.

MUST DO IT THEMSELVES.

One day as a minister was passing down the street where he resided, he was seen by some boys to enter a saloon he was approaching, and one of the number called to him and said, "We have a dispute here of some importance, and would like you to decide. It is in relation to the age of the devil. Can you tell us how old he is?"

"Gentlemen," said the minister, with dignity, "you must keep your own family records!"

THE LABOR PROBLEM.

A Negro applied to a cotton plantation manager for work.
"All right," said the manager. "Come around in the morning and I'll put you to work and pay you what you are worth."
"No, sir, I can't do dat," replied the Negro. "Ise gitfin' mo' than dat now."

ALL SICK!

"Rivers," said the American, "why your rivers are nothing to ours." Compared with our Hudson and Mississippi, your Mersey, Severn, and Thames are sleepy, sickly streams."

"Oh, come!" protested the Englishman. "I think your rivers are just as sickly as ours."

"How do you make that out?"
"Well, they are all confined to their beds," replied the visitor.

The Family Altar.

—J.C.F.P.—

Monday.

These were the cities appointed for all the children of Israel, and for the stranger that dwelleth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stand before the congregation.—Josh. 20: 9.

This reminds us of our state of condemnation as sinners, and of Christ as our refuge.

"Jesus, Refuge of my soul,
Let me to Thy bosom fly."

Reading—Josh. 19: 49—20: 9.

Tuesday.

Take good heed therefore unto yourself, that ye love the Lord your God.—Joshua 23: 11.

The besetting sin of Israel at this time was idolatry, and the surest preventive was love to God. It is so with us; love to God prevents the love of the world gaining the mastery over us. "Where your treasure is there will your heart be also."

Reading—Joshua 23.

Wednesday.

And the people served the Lord all the days of Joshua.—Judges 2: 7.

This only makes the statement in verse 12 all the more sad. Joshua's presence was a restraint on their idolatrous tendency. The Chronicler has his Joshua (Jesus) who "ever liveth to make intercession for" him. His presence is a still greater restraint on evil passions.

Reading—Judges 1: 1-15.

Thursday.

So let all thine enemies perish, O Lord; but let them that love him be as the sun when he goeth forth in his might.—Judges 5: 31.

The enemies of God bring about their own destruction; for God alone can save. They are like men on a sinking ship who refuse the lifeboat. Salvation is offered, but they despise it and in consequence perish; for there is no other name (but Christ) given among men where by we must be saved.

Reading—Judges 1.

Friday.

And Gideon said unto them, I will not rule over you, neither shall my son rule over you; the Lord shall rule over you.—Judges 8: 23.

If ever a man deposed a crown it was Gideon. But he refused it because a crown was a throne—God alone was their rightful king. A man is at his greatest when he effaces himself.

Reading—Judges 8: 1-23.

Saturday.

And the children of Israel said unto the Lord, We have sinned; do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day.—Judges 10: 15.

"Blest are the men of broken heart,
Who mourn for sin with inward smart;
The blood of Christ divinely flows,
A healing balm for all their woes."

Reading—Judges 10.

Sunday.

It came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar.—Judges 13: 20.

"Of the angels he saith, Who maketh his abode in fire, and his ministers a flame of fire. Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?"

Reading—Judges 13.

Prayer Meeting Topic.

March 27.

RICH, BUT NOT TOWARDS GOD.

(Luke 12: 13-14.)

W. Waterman.

Jesus was speaking to his disciples, "And when your enemies shall bring you before the authorities, be not anxious what ye shall answer; for the Holy Spirit shall teach you in that very hour what ye ought to say." The man, interpreting Christ's words according to the staple of his own thought, interjected, "Master, bid my brother divide the inheritance with me." Appalled at such costousness as could carnalise the treasures of heaven, Jesus warns all his hearers, "Take heed, and keep yourselves from all covetousness," and illustrates his lesson with a parable. This parable teaches the following four lessons.

First, that a man's life is

Not Identical with his Possessions.

Dad has drawn attention to our modern tendency to identify a man with his goods; as, for instance, when referring to a man's fortune, we ask how much he, the man, is worth, and answer that he is "so and so." To those whose interests are not commercial but professional, it is often amusing to see the unbounded importance the man of money attaches to big sums and successful transactions. He betrays his understanding that money is the real thread on which life is strung; that a man is to be estimated by what he has. But Jesus, in introducing his parable, denies this: "A man's life," he says, "consisteth not in the abundance of the things which he possesseth." A man and his money cannot be amalgamated.

Second, that a soul

Cannot Live on Corn.

The man in the parable said to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry." He was making the blunder of feeding his soul with money, which is as proper as that of nourishing our bodies with flour of gold. We must learn that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Man has an intellect to develop, a heart to satisfy, and a soul to save. And remember, brother, when you withdraw from God's service an hour on Sunday, or during the week, and transfer it to business or pleasure, you are by so much feeding your soul on corn.

Third, it is implied, on the other hand, that a soul can

Get Much Good from Corn.

What condemned this rich man was his abuse of wealth. Right use of it would have helped him. If, instead of claiming his wealth as "my fruits," "my harvest," "my corn," and "my goods," he had stored his God-given surplus in the laps of the poor, he would have found that "the that hath pity on the poor, loveth his Lord, and his good deed will pay him again." So he would have laid up treasure in heaven, and made eternal friends. "And I say unto you, Make to your riches friends by means of the mammon of unrighteousness, that when ye fail, they shall receive you into the everlasting tabernacle." And finally, that a reason for open-handedness is

The Thought of Death.

"But God said unto him, Thou fool, this night is thy soul required of thee; and the things that thou hast prepared, whose shall they be?"

The numbered hour is on the wing,

That lays me with the dead."

Wealth can provide against many evils, but not against death. And wealth that is not in heaven will at death be lost. This fool's going was not a home-going; it was an arrest. "This day," said God, "they shall require thy soul of thee," the angels will arrest you and take you to judgment! When we go, what will we be worth? And shall we "go home?"

TOPIC FOR APRIL 3.—AN END OF PATIENCE.
— Luke 12: 49-53; 40.

Our Young People.

Conducted by L. C. McCALLUM, M.A., B.D.

YOUNG MEN'S CAMP, WESTERN AUSTRALIA.

The seventh annual camp for young men held in Western Australia proved a very successful gathering. The camp was held at the Royal Show Grounds, and the accommodation proved ideal in every way. The week spent in training for Christian leadership and service proved helpful to all. The instruction given was very fine, and it was a pleasure to take part in the gatherings. Quite a number of new campers were present, and we are certain that they enjoyed the week of fun and fellowship.

The programme for each day was as follows: Each evening after a hearty meal all adjourned to the oval, where basket-ball was played. This

any reward for the study of God's word or for attendance at Bible School is a demoralising thing. With such a contribution we cannot agree. Even grown men and women appreciate tangible recognition of their labour, and so do boys and girls. The Master himself placed before his disciples the joys and rewards that were to be the lot of those who lived for God and faithfully served him. The giving of a reward is quite justifiable, and is to be commended if the end for which it is given is a worthy one.

Nevertheless, the giving of prizes should be governed by justice and intelligence. There is not very much to commend the old system which awarded a first prize to the boy or girl who secured the highest marks in the class, even though the marks secured might be less than 50 per cent. of the marks that could be obtained, while in another class, where the competition was keener, a number of scholars missed the first and second prizes even though they had secured over 90 per cent. of the possible marks obtainable. Prizes given under such conditions are likely to cause trouble and discontent, and to do more harm than good.

A better method, and one which is now being used by a number of our schools, is that in which it is possible for every child in the school to secure a first prize providing that each works hard enough. The system is as follows:—The officers and teachers of the school meet and set a standard for the whole school. The general rule is to set, as the standard for a first prize, 98 per cent. of possible marks obtainable. The standard for the second prize may be set at 90 per cent., the third at 84 per cent., and so on. Each school makes its own standard for its own scholars. Then every scholar who secures an average of 98 per cent. of the total marks becomes eligible for a first prize. In this way it is possible for every member of the class to receive a first prize. At first sight the scheme may look as though it would be very costly, but in actual experience it does not work out that way. Taken on the average, prizes awarded in this way will cost the school no more than under the old system, while those elements which tended to bring about misunderstandings and heart-burnings are removed. It is possible for every scholar to gain a first prize; but on the other hand, it is not very likely, for, after all, it is only the few who are prepared to do the work necessary in order to stand high in their classes. Further, if a scholar under this arrangement does not secure a prize, it is either due to his own indolence and lack of interest or to ill-health.

We heartily recommend the system of awarding prizes to our schools, feeling certain that if it is given a trial it will prove quite satisfactory to all concerned.



The Target for 1929—"Myself."

was conducted on a competitive basis. Besides this, other competitions and indoor games such as ping-pong, quills, and so on, were enjoyed.

At the gathering which followed the games, choruses were sung and discussions held. This year the discussions centred round the topic, "Myself." The topic embraced such subjects as self-discovery, self-recovery, self-mastery, culminating in the wide circle of unselfish ministry. Prominent men in our church and civic life gave us their views each night, and then discussion followed. In this way everybody benefited, and we learned that before we can be of service to others we must first conquer ourselves and allow the Lord Jesus Christ to come into our lives and direct us aright. Each night before retiring, a short devotional service was conducted, each meeting closing with some definite thought from God's word.

Our lecturers included: Bro. A. M. Bell, A. Hutson, F. T. Carter, M.A., G. H. Hunt, J. C. Ewers, Cyril Fortune, H. See, A. B. Povey, L. C. Peacock, and Chas. Schwab.

Friday night was given over entirely to camp fun. After a lantern lecture on "Cold Gold," indoor sports were held, and the evening closed with a great birthday banquet.

On Saturday morning a tired but happy band broke camp, and turned their steps homeward, each making the silent resolve never to miss the opportunity of attending succeeding camps.

It is hard to estimate the value of such a time of fellowship as the camp provided. The practical and helpful nature of the instructional programme, and the deep spiritual atmosphere of the devotional sessions, strengthened us all for better and more efficient service in the kingdom of God.

AWARDS IN THE BIBLE SCHOOL.

The question of prizes in the Bible School seems to be an ever-recurring problem. There are those who are convinced that the offering of



Group of Campers, Seventh Annual Young Men's Camp, W.A., 1929.

Foreign Missions.

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

OPENING OF HOSPITAL AT DIOND.

A very brief message from Dr. Oldfield says: "This went off very well. There was a fine crowd present, and the interest in the place was good. Miss Vawser will be sending you a report of the proceedings." We expect later news for next week's "Christian."

NEW HALL FOR BARAMATI.

Some months ago the young people of the Brighton, Vic. Bible School League of Joy discovered that the young men of Baramati, with whom Bro. A. A. Hughes is much associated, and in whose training for Christian service he takes such an interest, were very much in need of a small hall in which they could meet and could better carry on their work of training and social intercourse. The Brighton Bible School League of Joy decided that they would raise the fund needed for this hall. This week through Bro. R. Exall, the Victorian treasurer, we received 175 of the £100 needed to send on to Bro. Hughes that the building may be commenced at once. The possession of this building will be a great help to Bro. and Sister Hughes in their work among the young men of Baramati. It will provide a room in which the training work can be carried on, and a room for social meetings among the young men, and will be another help in carrying out the splendid work on our Baramati station.

BRO. AND SISTER R. BOLDUAN.

In a letter just to hand Bro. Bolduan reports that on the whole they had a very pleasant trip on their journey towards India, where they would arrive the first week in March. Bro. Bolduan writes: "We have a number of missionaries on board. One young man from New South Wales bound for Bombay, independent of any society. A young man from New Zealand for Abyssinia in the Sudan Mission. A young woman from New Zealand for Algeria. Both the last-named are Baptists. A Salvation Army lassie from Western Australia is returning to India after furlough, and a Methodist missionary from America is returning to India after having had her third furlough. Apart from the missionaries there are about twenty very earnest Christian people on board, so we have been fortunate."

"The brethren in Western Australia give us an excellent treat. How it heartened us to find on the way brethren many unknown to us, but all keen to give us a good time and wish us God-speed. Mrs. Stirling entertained us at early morning lunch, after which Bro. Yelland, M.L.C., motored us to Perth by way of the river and King's Park. A stop was made at Parliament House, where Bro. Yelland acted as escort and displayed the grandeur of the W.A. sea by government. Luncheon was partaken of, and then the party proceeded to Lake-st. where a public welcome had been arranged. Speeches were delivered by several, and responded to by ourselves. We had a pleasant social hour after the programme, and several accompanied us to the ship."

FAIRWELL MESSAGE FROM BRO. AND SISTER BOLDUAN.

From the Indian Ocean the following message has been received: "Jesus continually leads his disciples into new ventures, which bring greater experiences. It was so when he called the fishermen to be his first disciples. To leave their nets, their boats, and the old familiar haunts, and to begin to follow Christ, was for them a new venture. In the years that followed, the fellowship with him and the service for him brought the greater experiences. And Jesus calls to-day. There are the new ventures and

the greater experiences in fellowship and service. We have this confidence, that he will lead us in the ventures and keep us through the experiences. Like the fishermen on the Sea of Galilee, we must answer the irresistible call of the Master. For when he calls who could refuse?—R. and D. Bolduan."

FOR ALL THE MISSIONARY SAINTS.

For all thy saints who labor on, we pray—
Thy patient, toiling saints, who still are here,
Clinging and following up life's rugged way,
Forget them not, O Lord, to them be near.

For all thy saints in far-flung lines, who still
Gallantly raise thy standard 'gainst the foe,
We plead—O show them perfectly thy will,
Give them the succors of thy hand to know.

Help them, with lifted heads, to stem the tide
Of hostile forces menacing their lives,
Aid each true saint, on fields of battle wide,
As with the ranks of sin he sternly strives.

These are thy saints, O God, as truly thine
As those that rest before the great White Throne.

May they, at last, in the same radiance shine;
May they, like them, be numbered as thine own.

May they, when life's long light is fully o'er,
Join in that hallelujah chorus grand
Among the victors gathered on heaven's shore,
Who, crowned and robed in white, triumphant stand!

—Elizabeth S. Bairy
in "Missionary Survey."

MEDICAL MISSIONS ALL OVER THE WORLD.

The "Christian Endeavor World" has collected statistics of medical missions which are of interest to all Christians. Incidentally one would like to know how many hospitals and physicians there are besides those enumerated by the "World," which gives the following figures:—

India has in round numbers a population of three hundred and thirty millions. Here we find, under missionary control, one hundred and eighty-three hospitals, three hundred and seventy-six dispensaries, one hundred and twenty-two men and one hundred and fifty-nine women physicians.

China, with a population of more than four hundred millions, has three hundred and seventy-two mission hospitals, three hundred and twenty-eight dispensaries, two hundred and sixty-seven men and ninety-three women medical missionaries.

For Korea's sixteen millions we have twenty-nine hospitals, thirty-one dispensaries, thirty-one men and five women medical missionaries.

The Philippine Islands, with a population of nine millions, have ten hospitals and eighteen dispensaries under missionary conduct, with fourteen men and two women physicians.

Siam, with about the same population as the Philippines, has ten hospitals, twenty dispensaries, thirteen medical missionaries, all men, no women.

Persia's population is nine millions five hundred thousand. For this number of people she has ten hospitals, seventeen dispensaries, thirteen men and six women medical missionaries.

Arabia has a population of one million five hundred and ninety-six thousand one hundred and sixty-five. Here are five hospitals, eight dispensaries, four men and four women medical missionaries.

Turkey and Syria show about twenty millions population. Here are thirty-five hospitals, fifty dispensaries, forty-eight men and ten women physicians.

For Egypt's twelve and one-half millions we

have ten hospitals, sixteen dispensaries, twelve men and two women physicians.
Africa—a continent, not a country—contains us with its one hundred and thirty-six million people, has one hundred and twenty-two hospitals, two hundred and twenty-eight dispensaries, one hundred and six, the women physicians fifteen.

Medical missions represent the healing work of Jesus Christ, and for the pleasure of Christianity more pleasing. It shows the march of the Kingdom of God in the heathen world.

Offerings for Foreign Missions

from Victorian Churches and Members will be thankfully received by
A. G. SAUNDERS, 122 Melbourne Street,
Nth. Carlton, N.Y. Phone, Bnk. 111.

At the annual draw of ten debentures in the Church of Christ Building Fund, Boroona, Vic. the following numbers were drawn:—72, 79, 80, 79, 51, 96, 71, 81, 18, 58—J. Maguire, Secretary Boroona.

MARRIAGE.

McEWEN—BENNETT.—On Feb. 27, 1921, by Mr. Searle, of Birm., Hazel Norma, only daughter of Mr. and Mrs. W. H. Bennett, "Wahroona," Birm., to Mr. Leslie McEwen, "Almond Grove," Donald.

DEATH.

GREEN.—On March 5, at Lancelwood (private) hospital, Kew, Ady, beloved wife of E. Leonard Green, 108 Riversdale-road, Hawthorn; born, mother of Una, Valma, and Harold (Bible) at rest.

IN MEMORIAM.

CAMPBELL.—In loving memory of my dear grandma, who was called home on March 20, 1920. Not only to-day, but always remembered.—Inverted by her loving grand-daughter, Mabel Wedd, Bullbush, Vic.

PHENON.—In ever loving remembrance (and sweet mother, who entered into rest March 10, 1917.

And soul by soul, and silently heaven's throne bounds increase;
And her ways are ways of gentleness, and in her paths are peace.

Inverted by her children, H. F. Patten and Sadie H. Osborne.

AN EASTER GIFT ON AN EASTER TRIP.—"SCENES AND VOICES FROM THE UPPER ROOM!"

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Geo. E. Moore, M.A., D.D., Minister.

SERVICES FOR EASTER SUNDAY EVENING.

MARCH 21.

Special Music by Choir.

Soloists:

Miss Bessie Martin, Soprano; Mrs. P. L. Martin, Contralto; Mr. Percy Blundell, Tenor; Mr. J. Thompson, Bass.

The Choir will sing with other voices:—"Lift Up Your Heads," "Worthy is the Lamb," From "Messiah."

— and —

"The Hallelujah Chorus."

Pianist, Mr. J. Harold Barrett.
Organist, Mr. C. H. Mitchell.
Conductor, Mr. Ernest Duffell.

Here and There.

A young man confessed Christ at Gardiner, Vic., last Sunday night, Bro. H. Gebble preaching.

All meals for the Victorian General Conference will be in the capable hands of the Women's Fairing Committee. Prices of meals for Good Friday dinner, 1/6; all other meals 1/3 per head.

Bro. and Sister Vawter and Bro. Howard House had an appreciated visit to the College of the Bible on Thursday last. Each gave a greeting. Mrs. Vawter rendered a beautiful solo, and Bro. Vawter delivered an address. A time of happy fellowship was spent.

News of the mission at Toowoomba, Qld., reached us by telegraph on Tuesday as follows:—"Hirschbein-Arnold mission Toowoomba causing much enthusiasm; 800 present Sunday; 10 confessions; total, 80. Church decided erect new leading central site. Chapman."

Bro. W. Waterman, preacher of the church at Inerway, Tasmania, has accepted an invitation to labor with the church at Kalgoorlie, W.A. It was at Kalgoorlie that the great Hirschbein-Arnold mission was held. Here Bro. C. H. Hill rendered very fine service for some years.

Bro. B. W. Manning in a telegram delivered to us on Tuesday morning tells of his arrival at Rockhampton, Qld.:—"Enthusiastic welcome station; five services Sunday; conclusion gospel meeting terrific storm for one hour; lights fused; new converts standing steadfast; many problems, but tremendous possibilities."

March 5 issue of "The New Zealand Christian" is a special College Number. It contains information and appropriate articles regarding the work of the College, intended to prepare for a liberal offering for the institution to be taken on March 15. The paper states that last year there were three full-time students, while fifteen were enrolled in evening classes. For this year two new students have been accepted as residents.

The meetings of the Vawter evangelistic party at Glenferrie, Vic., continue to be very largely attended. Further collections are being received, and baptisms taking place. There have been 229 readings of the book of Acts to date, souvenir copies being presented to each reader. The meetings have been much helped by the large delegations from sister churches. The mission will close on Sunday evening, 24th inst., at the Glenferrie Town Hall.

In the mission conducted by J. E. Webb and L. Booker at St. Kilda, Vic., there were four professions at the evening service, and two Bible School scholars made their decisions at a special service in the tent, conducted by Bro. Gromby, last Sunday afternoon. With one confession during the week, the total to date is sixteen. Two scholars have been added to the Bible School. A baptismal service was held at the conclusion of the tent service. There were five baptisms. During the week two K.S.P. members were initiated into second degree at Elwood.

We have received a copy of the account of balance sheet and statement of expenditures of Chalwood church, N.S.W., prepared by the treasurer, Bro. Y. M. Middleton. The printing of the details enables every member to know the exact financial position of the church, and the amount of them must be very cheering. The amount raised for all purposes in 1928 was £1,452 17/-, of this amount the splendid sum of £625 18 7 was raised for other than congregational purposes, chiefly brotherhood enterprises including £173 16 for Home Missions, £216 2 3 for Foreign Missions, £196 19 3 for Bible Schools, £50 14 4 for College of the Bible). Of the amount raised local work received 56.92 per cent., the other was £478 per cent. Since 1918 the church has raised £12,604 15 7, of which 67.29 per cent. was for congregational use, and 32.61 per cent. for other purposes.

Mr. J. L. Ward, 6 McPherson-ave., Carnegie, S.E., secretary of the Men's Christian Association (Victoria) reports that the council held its first meeting on Tuesday night last, and appointed convenors of the following departments: Platform, Religious Instruction, Young People, Social Service, Transport, Music.

The Young People's Department of the New Zealand churches has planned a young men's camp to run simultaneously with the Dominion Conference at Wanganui during Easter. This is a determined effort to link up the young men of the Dominion churches, the greater number of which are isolated the one from the other because of geographical conditions peculiar to New Zealand. Since a number of important conference sessions are included in the camp syllabus it is believed that the camp will serve also to train the young men in the brotherhood work. Upwards of fifty young men from various centres are planning to attend.

Facts revealed in the discussion of the Latters Bill in the New South Wales Legislative Assembly are very disquieting. It is well that the operations of those who conduct carnivals ostensibly for the benefit of charity, but really for the profit of "professional charity-mongers," should be stopped. The Attorney-General is reported as saying that a carnival supposedly conducted in the interests of a certain hospital had as receipts £4,398, but the hospital only received £21. Another hospital benefited by £16, while the receipts were £121. Every decent citizen will rejoice if the way of such "charity-mongers" are more responsible for these and similar carryings-on is made exceedingly hard.

Some recent Vatican City announcements are very interesting. One cabled message states that when the Pope leaves the Vatican for the first time the salute of fifty guns will be fired. The authorities will also announce that all must kneel when the Pope approaches. Nobody will be allowed to approach the Pope unless he first heekons, and his orders must be received in a kneeling posture. Italian soldiers on the march must halt and salute when ten paces distant, and if they carry rifles they must present arms." And some believe this man to be the vice-gent of Christ. We are led to think of the lowly Saviour who stooped to wash the disciples' feet, and who said that he came "not to be ministered unto but to minister."

It was recently announced that the Vatican had placed a ban upon the Rotary movement, on the ground that the movement was anti-catholic and was influenced by Freemasonry. This charge being refuted, we are now informed that "the Vatican has withdrawn its ban on the Rotary movement." Chances of kind are often good. They are sometimes curious in the light of papal pretensions. Historians make merry over one Pope who in crusading days thrice excommunicated a European monarch—once for not going on the crusade; secondly, for going; and, thirdly, for winning a bloodless victory upon his return. We are very glad that it rests with other folk to explain how one infallible pope can contradict another, or how an infallible pope can contradict himself.

At the recent Methodist Conference in Victoria, two motions seeking the approval of the conference to the admission of women as local preachers, and as candidates for the ministry, were introduced by Dr. A. McCallum. The first motion, which Dr. McCallum explained was designed to legalize a practice already current, was as follows:—"We recommend to the General Conference that there be added to the regulations relating to local preachers the following clause:—"That women are eligible to become fully accredited local preachers on the same conditions, and shall enjoy the same rights and privileges as men who are local preachers." The motion was agreed to unanimously, and without discuss-

sion. The debate on the second resolution, designed to allow women to enter the Methodist ministry, was adjourned. Dr. McCallum said the matter was likely to be contentious, and he wished that ample time should be given for discussion. The President-General of the Methodist conference (Mr. J. G. Whelan) had ruled that the present laws of the church did not permit State conferences to accept women as candidates for the ministry.

In a private letter, Bro. M. Bowen, formerly of the College of the Bible, now laboring in South Rhodesia, South Africa, under the auspices of our N.Z. Foreign Missionary Committee, writes: "We have had more rain this year than in any of the two preceding years since I have been in the country. The mission work is going ahead well, although we have been handicapped because of insufficient staff. We had to close our college last year, but are opening this year, since Mrs. Mansell has arrived to help us. We intend to open a new mission in the middle of this year about two hundred miles away from here. It is a splendid opportunity, and I feel overjoyed that I may have a hand in the opening of it. Unfortunately we are badly in need of helpers, and there seem to be very few men these days who are prepared to leave their homes, and all their worldly ambitions to become lost in Africa in the work among the natives. We want two new men this year, but we do not know of any ready for the necessary sacrifice. Still in God's own time they will be raised up. The ideal man should have a good education, should have a sure knowledge of God, should be able to rough it in all weathers, and not be particular about his food, and last of all should not love towns, or desire over-much the company of white people. Rather a strange combination, but necessary for this work."

KYNCTON DISTRICT CONFERENCE, VIC.

A forward move was made by the Lancelfield, Drummond and Kyncton churches on March 18, when a splendid representation met at Lancelfield for the first district conference. From start to finish the day was an unqualified success. At the morning session an audience of 65 participated in a song service, devotional period, and the discussion of business.

The chief items of business were the decision to keep in close touch with each of the three churches by means of an executive committee appointed from the Drummond church, and also a unanimous vote to support the cause of prohibition and the work of the Social Service Department. It was decided to hold conferences annually.

In the afternoon an enjoyable picnic was held in Lancelfield gardens. Lancelfield sisters did admirable service in arranging meals.

In the evening the chapel was packed. All enjoyed the singing and the message given by Bro. Clay. The visit of Bro. Will Gray was a great asset to the conference, and his heart-searching messages will long be remembered. The crowning blessing of a happy day was a response to the good invitation by a lady from Kyncton.

ADDRESSES.

- P. A. Grosley (secretary West Preston church, Vic.), 71 Norththorn-st., Preston, N.19.
- C. King (secretary Rockdale church, N.S.W.), 80 Mimosast, Bexley, Sydney.
- G. Mathieson (preacher Ballarat East church), 1-Canalban Post Office, Ballarat, Vic.
- J. Morfaw (secretary Preston church, Vic.), 251 Tyler-st., Preston, N.18.
- J. L. Mulford (preacher Camberwell church, Vic.), 3-Maysia-st., Canterbury; phone W.3274.

REBUREAUMENT NOTICE.

Mrs. Conning and family desire to thank all kind friends for wires and letters of sympathy in their recent sorrow, especially those from the Elmiers Park church, N.V. for the beautiful floral tributes, also for the loving kindness shown to my late husband in his final illness, and to Bro. Hugh Gray and Mrs. Gordon for their visits of cheer.

Religious Notes and News.

OUR CONTRIBUTION TO EDUCATION.

Disciples (says the "California Christian Collegian") have made four distinct contributions to American education: (1) The placing of the Bible in the undergraduate curriculum of the college; (2) the founding of colleges educational from their beginning; (3) the establishment of Bible chairs and schools of religion in connection with tax-supported colleges and universities; (4) the establishment of chairs of religious education in the colleges.

GIFT TO BAPTIST MISSIONS.

A gift of 2,000,000 dollars to be divided equally between the Woman's Foreign and the Woman's Home Mission Societies of the Northern Baptist Church, U.S.A., was recently made by the Laura Spelman Rockefeller Foundation. In addition to this gift, Mr. John D. Rockefeller, Jr., offered to match any increase in donations for missions up to 250,000 dollars over last year.

NEGRO CHURCH MEMBERS, U.S.A.

There were 12,585 churches in the United States in 1926 that had a negro membership of 5,204,187, compared with 39,592 churches with membership of 4,692,905 in 1916. The greatest number of such churches was in Georgia, 5,201, with a membership of 538,093. There were, in 1926, twenty-four exclusively colored denominations with 36,595 churches and 1,558,795 members, and 611,592 colored members in churches of predominantly white denominations.

BRITISH BAPTISTS' SUCCESS.

British Baptists initiated, two years ago, an effort to raise a capital fund of £100,000 as the mainstay of a super-annuation scheme for aged ministers and ministers' widows. This represents the largest special appeal ever made by the British Union. Three funds of £250,000 each had been raised in earlier years, but one of these was in response to a joint effort of the Union and the Missionary Society.

Baptists in England have been hard hit by the war. The churches contain fewer wealthy men than of yore. Under these conditions the raising of a "record" sum is a welcome sign of widespread and careful interest. The announcement that £93,000 had been provided, and about two-thirds of this already paid, was made at a dinner given by Mr. H. O. Serpell, in the Savoy Hotel, London, on January 30.

The occasion was rendered noteworthy by the presence of the Prime Minister (the Rt. Hon. Stanley Baldwin, M.P.) as principal guest, and by the fine speech in which he surveyed the history of the denomination and paid tribute to its achievements in the past and present. Mr. Baldwin displayed a remarkable knowledge of the world-wide distribution and influence of the Baptists.—"The Australian Baptist."

SUNDAY TRAINS IN VICTORIA.

There is no unanimity as to what should be done about these "save among the Railways" Commissioners, whose one idea appears to be to have as many of them as can be made to pay. Mr. Edgar, M.L.C. It is reported, wants to stop all Sunday trains and there are not a few who support him. City churches want Sunday church trains. Even the Council of Churches has not a clearly defined policy so far. In the meantime more Sunday trains and earlier ones are being run.—"Australian Christian World."

SAUL'S PARABLE OF THE HOLIDAYS.

Now it came to pass as summer drew nigh that Mr. Church Member lifted up his eyes unto the hills and said:

"Lo, the hot days come and even now are at hand. Come, let us go into the heights, where cool breezes refresh us and glories refresh us."

"Thou speakest wisely," quoth Mrs. Church

Member. "Yet, three, yea four, things must we do before we go."

"Three things I can think of, but not four," responded Mr. Church Member. "We must arrange for our flowers to be cared for, our chickens fed, and the mail forwarded, but the fourth eludes my mind."

"The fourth is like unto the first three, yet more important than all. Thou shalt dig down into thy purse and pay thy church pledge, that the good name of the church be preserved and that it may be well with thee; for verily I say unto thee, thou hast more money than thou wilt have when thou dost return."

And it came to pass that Mr. Church Member paid his pledge for the summer, and the Treasurer rejoiced greatly, saying, "Of a truth there are those who care for the Lord's work." And it was so.—"Fresno Christian Church Bulletin."

PRAYER MEETINGS THAT KILL.

"The Christian World," London, tells the story of how an unpunctual prayer meeting figures in the recently published "Early Life of Thomas Hardy" written by his wife. In the architect's office in which the future novelist spent his youth, it appears he came into contact with a convinced Baptist, who introduced him to his minister's family. Their combined influence upon him was so great that Thomas was almost persuaded to become a Baptist. The August evening he agreed to attend a prayer meeting in the chapel vestry, and at the appointed time he was there. But, to his astonishment, no one else turned up for nearly an hour. When his friends arrived they attributed their delay to the fact that a circus was arriving in the town, and they had waited to see it. This rather curious episode, according to Mrs. Hardy, chilled the young man's enthusiasm for any further prayer meetings. There are prayer meetings that kill.

CONFERENCE HYMNS—A HINT.

Little Marjorie was asking her father what the Methodist Conference was and what they did there. "Do they sing hymns?" she inquired. "Oh, yes," he said, "they sing quite a lot of hymns, and always start with the same one, a hymn that begins, 'And are we yet alive?' " "Oh," she said, "and are they, daddy?"—C. I. Benson, in Melbourne "Herald."

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19 SIMPSON ST., NORTH AUBURN Opp. Park

Mr. Green, sen., is touring Victoria and Western Australia, and will advertise his movements in the local papers.

Federal Facts.

H. G. Payne, Federal President.

Sufficient time having elapsed to enable the new Federal Executive to take stock of the position, and to feel the financial pulse of the broad, the publication of some facts may be helpful to the Executive—and to the brethren. Certain tasks were either directly assigned or recommended to the Executive by the recent Conference.

The Conference said Tasmania is to be helped financially as heretofore to the extent of £17/6 per week for evangelistic work, which is being done. An insistent appeal for further consideration of Tasmania's needs has been made by the island State. The consideration has been given, but unfortunately the condition of the exchequer meant a regretful negative, not financial, consideration.

Western Australia is noted for its missionary spirit. True to tradition they are anxious to start work among the aborigines. Federal Conference recommended this being done, and preferably in Western Australia. The Western State Executive, since Conference, has written urging the wisdom of an immediate start, as workers are available who may not be in the future. Again the answer had to be "No." A depleted treasury negated the wish both of the Western Australian and Federal Executives.

Conference recommended that certain arrangements be made with a mission party from overseas. Missions mean money; both as a cause and effect, but first as a cause. We again present a need.

Such appeals as we have made have not had a general response. Pentecostal plans in the various States are absorbing cash; economic depression is shutting it up tight. Some brethren reply that they are helping the Canberra Fund, so while in sympathy with other departments cannot help.

It should be noted that no money given to the Canberra work comes to the Federal Executive. We think it necessary to make that clear. The Federal Capital fund is administered by the Canberra committee which is located in Sydney. Money for objects other than this should be sent to the Federal Treasurer.

Scattered throughout Australia are many members of the League of Birthholders. Their birthday gifts are very welcome. Apparently some of these have ceased having birthdays. We advise them to celebrate periodically by sending a donation to the fund. The re-organisation of this fund (another Conference recommendation) is in the hands of S. Vanham, c/o Miss G. Greenfell, Ferguson-st., Gympie, Queensland, who has been appointed to that task by the Federal Executive.

Let us hear the conclusion of the whole matter, of the making of many appeals there is no end, and much asking of a weariness of the flesh. Fortunately the Book says, "It is more blessed to give than to receive." We do not grudge the sivers their blessings; rather we would help to multiply them, particularly at the present time and for the present purpose. The Federal Executive freely provides the occasion of blessing; the measure of your reception of it is estimated by your gift.

Brethren, help us! This is your work, directed and debated by your State's representatives in Federal Conference assembled. Send your donation to the Federal Treasurer (J. W. Clothier, Copeland-st., Milton Heights, Brisbane, Qld.), then will God be glorified, your own hearts rejoiced, and the tasks which are our sacred heritage and responsibility completed to the approval of the Master.

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News of the Churches.

Tasmania.

Sulphur Creek.—Gospel meetings are continued weekly. Bro. Forbes, of Brighton, took charge of services on 10th inst. The church greatly appreciated his messages. The school continues to make slow progress; six new scholars since last report.

Queensland.

Gympie.—On March 10 Bro. C. S. Trudgian exhorted on "This World Offers Nothing that Satisfies." At night Bro. E. Trudgian preached the gospel.

Maryborough.—Crawren brethren appreciate the periodical visits of Bro. A. N. Hinrichsen, and some encouraging meetings have been held. The church at Maryborough is arranging for a fortnight's special meetings in the chapel.

Ma Ma Creek.—Attendances fell off owing to wet weather, but crowded meetings are now the rule. Interest is well maintained in all departments. The C.E. is making splendid progress. Bro. Hannam continues to hold meetings for the breaking of bread fortnightly at Flagstone Creek; the average attendance at these services is about sixteen. Some of the Ma Ma Creek members journey to Toowoomba to attend the mission.

Western Australia.

Subiaco.—Meetings were well attended, with much interest and enquiry evident. The church is enjoying a time of inspiration and education. On March 10 Bro. Carter delivered inspirational addresses on "The Tragedy of Pulpit and Pew," and "Is God in Earnest?"

Maylands.—Bro. Wakefield has entered upon his third year of service with the church. At the annual business meeting on March 11 the following deacons were elected:—Bren. Matthews, Haines, T. Higgett, W. Higgett, S. Higgett, Bridges, H. E. Hilditch. The church have been thirty-seven addresses for the year, and reports state that all auxiliaries are working well. The church has suffered loss by a number of removals from the district.

Kalgoorlie.—On Feb. 23, at the close of a powerful address by Bro. F. D. Pollard, a young lady accepted Christ. She was baptised on the following Wednesday. On March 3 Bro. Garland exhorted the church, and Bro. Pollard preached in the evening. Solos by Sister Pollard and Bro. Allan McDermid were appreciated. On March 10 Bro. Banks gave the church a fine message, and in the evening, at close of Bro. Pollard's fine gospel message, a young lady confessed Christ. Sisters M. and J. Staff rendered a duet. The church is looking forward to the arrival of the new preacher, Bro. Waterman.

Bassendean.—On Saturday afternoon and evening, March 9, the annual business meeting was held. Between sessions a basket tea was enjoyed. During the year a cause was commenced at Midland Junction, and at present open-air services are held on Sunday evenings, when large crowds attend to the messages. The building fund for the year, from the title boxes, amounted to £21 17s. Reports from auxiliaries were given. The following deacons were elected:—Bren. H. Berry (secretary), J. Butcher (taxist), secretary, R. Liddle (treasurer), W. Beeding, J. Jarrett, W. Smith and J. Grouson. Four deaconesses were appointed:—Sisters Nightingale, Groom, Beeding and Berry. Bro. Ingham spoke on Sunday morning, March 10, and Bro. Nightingale in the evening.

South Australia.

Queenstown.—On Sunday, March 17, Bro. Brooker was back after his holiday, and exhorted the church. In the evening he took for his subject, "Sacrifices." On Tuesday, March 12, the girls' Wattle Club gave an evening in aid of the Seaman's Mission at Port Adelaide, and an excellent programme was provided.

Strathallya.—Church anniversary services were held on Feb. 17 and 19, meetings throughout being well attended. Mr. Wiltshire on the Sunday delivered three excellent addresses. On Tuesday Mr. Ewers and Mr. Wiltshire favored with interesting speeches.

Glenelg.—On Lord's day, March 10, attendances were very good, and the Bible School average was maintained. Bro. and Sister Bevell, for many years faithful members, and most consistent in attendance, are leaving the district. Sister Keen, who is also moving away, has been a splendid help, and will be missed greatly by the sisters of the church.

Naracoorte.—A very successful harvest thanksgiving service was held on March 10. The meetings were well attended, especially at night, when there was a record attendance. A collection was taken for the local hospital. On 11th a social and sale of gifts was held, also in aid of the hospital. The church has decided to hold a gospel mission as soon as arrangements can be completed.

Bordertown.—On Sunday, March 3, a visit from Sister E. Galdicott, missionary from India, was enjoyed. She addressed meetings throughout the circuit on Sunday and during the week, and with the help of pictures and curios aroused much interest in our Indian work. Last Sunday Bro. Cornelius gave a good address in the morning to a large audience. In the evening Bro. E. P. Verco preached on "The Prayers of the Pharisee and the Publican."

Hindmarsh.—Services on Sunday, March 17, were largely attended, and very helpful. It being "guest day," Bro. Allen Brooke delivered suitable addresses. In the morning his topic was "Hospitality Religion." At the commencement of the evening service four young girls were baptised. Bro. Brooks spoke to the young worshippers about "The Cobler's Guest." His gospel message was, "God's Guests." Three boys from the Bible School made the good confession.

Adelaide (Grote-st.).—On Sunday, March 17, Bro. J. Wiltshire addressed both morning and evening meetings, and at the conclusion of the gospel meeting one made the good confession. The subject of the address was, "That they All may be One." The attendance is good at Wednesday night services for praise and prayer. Miss Minnie Ledham continues to do a good work in ministering to the needy, and has been instrumental in bringing many new scholars to the Sunday School.

Gawler.—In the absence of Bro. Oram at Mounta, Bren. F. Bushbridge and C. Pickering took the morning and evening meetings respectively. Harvest festival services, held March 17, were well attended. The church is again called upon to part with consistent members. Bro. and Sister G. M. Doley and family are leaving for Adelaide in a week's time. Bro. Doley was secretary of the church, teacher in the Bible School, and assisted at the evening service with the violin. Sisters Mrs. Curtis and Mrs. F. Bushbridge are still too unwell to attend meetings.

Hobaklava.—A farrow social was tendered to Bro. and Sister Manning and family on Tuesday, Feb. 28. A large number attended. Presentations were made, and bro. three and sisters spoke appreciatively of the work done by Bro. and Sister Manning, and wished them Godspeed in their new field of labor. Harvest thanksgiving services were held on Sunday, March 3, with a fine display of products of field and garden. B. W. Manning spoke at all services; these were his very best, especially at the evening service. One young man, an immersed heathen, received the hand of welcome. Bro. I. C. McCullum has accepted an invitation to labor with the church, starting some time in April. Bro. and Sister Hillford are with the church until the coming of Bro. McCullum. On March 10, Bro. Hillford ex-

horted the church in the morning and preached the gospel at night; a large number present at both services. 107 were present at Bible School.

Victoria.

Cheltenham.—Meetings on March 17 were good. The work is in a very satisfactory condition. On Monday, March 13, good morning meetings. Record school, 124 present. On March 17, good meetings. All are working hard for a sale of work.

Melbourne (Swanston-st.).—Good meetings held Bro. Lord's day, and interesting sermons by Bro. Moore. Attendances at evening services are proving many strangers attending.

Gakleigh.—On March 17 good meetings were held. At the evening service a number of Bible School girls sang a message which was greatly enjoyed. Bro. Mudge spoke on "The Whys."

Chelsea.—There was a large attendance at Lord's day. At the close of Bro. Manning's address there was a baptismal service. A young lady made the good confession. Bro. Hickford of Vanhoose, sang a solo. Bro. Watson conducted the singing.

Middle Park.—Attendances at mid-week praise meetings are growing, and a great interest is shown. At the evening service on March 17 Bro. Baker gave an interesting chart address: the Pentecost aims. The illness of the wife of Bro. Mackison is much regretted.

Gardenvale.—Harvest thanksgiving services were held on Mar. 17, with a fine display of fruit and vegetables, etc. Bro. R. L. Williams was commenced his labors with the church, spoke in the morning on "Knowing Christ," and in the evening on "What Shall the Harvest Be?" Attendances were good.

Pranran.—Good attendance on Sunday morning, when Bro. McCullum addressed the church. Best wishes for his work in S.A. were expressed. Bro. Mackison, of Bendigo, and family were present, and he took part in the service. Members are helping St. Kilda church in its mission. Five new scholars in school.

Warragul.—Good services on March 10, Bro. Miles being the speaker. On March 17, several visitors were present in the morning. An address by Bro. Mackie was much appreciated. At the evening Bro. Miles spoke on "When Christ Fails." The Bible School regrettably reports slight decline in attendance.

Carlton (Lagon-st.).—On March 17 the morning speaker was Bro. Halsebeck, and appreciative reference was made to Bro. Saunders' work with the church during the past four years. At night Bro. A. G. Saunders spoke well on "When Jesus Comes Again" to a good meeting. The choir rendered a bright anthem.

Fitzroy.—At the annual meeting on Thursday, March 11, deacons were elected as follows: Bro. Burry, Jrn. (secretary), Lewis (treasurer), Sharp, hard, Griffiths, Mildern and Loft. Reports stated that all departments had a steady year of service. At the conclusion of an address by Bro. Boettcher on Sunday evening a girl from the S.S. came forward.

Kaniva.—Meetings have not been so large lately owing to a number ill and many on holiday. At the including Bro. Methven and family. At the annual business meeting Bro. D. Gault and J. Kennett were elected as officers. All other officers were re-elected. Bro. Esall Williams has taken several services in Bro. Methven's absence, and his stirring messages have greatly helped. Cheltenham.—Interest is maintained in all departments of church work. Bro. Snow, a XXX student at the College, is assisting in the day school and Junior Endeavor. On 2nd inst. a youth from the S.S. made the good confession. A vigorous boys' club has been formed, of which Bro. Fordham is president. Bro. Manning, preacher-elect for Rockhampton, Q., during the evening service on 10th inst., and all as he took of the wonderful mission at Rockhampton. Splendid meetings on 17th inst. Bro. attendance at evening service, when Bro. Mackie gave a recital of the "Crucifixion" and the Janets' feelingly rendered two solos relative to same topic.

South Melbourne.—Meetings were bright last week. At the gospel service Bro. Waterman expounded Scripture in answer to questions asked of him. The Junior Christian Endeavor Society enjoyed its annual picnic at the Botanic Gardens. R.S.P. and other societies spent a happy day at their combined sports last Monday at the Exhibition. A large number of church members were present. All auxiliaries report interest.

Hepton.—At the church annual meeting on March 11 encouraging reports were presented. Bro. Buckley, Carterross, Gray, Glendinning, Dean, D. and H. Pittman were appointed deacons and Bro. Buckley, Carterross, Gray, Jones, Shan, J. D. and H. Pittman (president); J. Y. Buckley, treasurer; D. E. Pittman, secretary; Miss Holloway, organist. On Sunday Bro. Jones and R. T. Pittman were the speakers. After the evening service a young man was baptised.

Carzie.—On Sunday, March 3, two young people, previously baptised, were received into fellowship in the morning. In the evening a juvenile Orange service was conducted by Bro. J. E. Shipway. Benevolent societies were held. Bibles attended. Last Sunday evening Dr. W. A. Kemp, in the absence of Bro. Shipway at Kariva, gave an excellent address to a well-attended gospel meeting. Evening services of late have been particularly well patronised by strangers.

Saan Hill.—The annual meeting of the church was held on Mar. 13. Encouraging reports of the year's work were submitted by secretary, treasurer, evangelist, and ladies' guild. The latter reported having raised £116 since May, 1928, for the land fund. Bro. C. McDonald, Geo. Walker, A. G. Clark, H. J. Squires, W. H. Yale, F. Bedford and A. J. Wilson were elected deacons. A class for training young men for service in church activities has been started, with Bro. W. Amor as secretary.

Isanhu.—Bro. Ross Lloyd and Waters, of the College, have addressed the church acceptably. One meeting at Wesley on Sunday last. Visitors included Bro. and Sister Gracie, of W.A. Bro. Chibell's messages were full of inspiration, and splendidly delivered. The ladies' guild arranged an enjoyable "supper evening" recently, and a nice one resulted for the building fund. On Tuesday, 14th inst., a fair number attended the mid-week meeting, when Mr. Elliott Lewis, who told the story of his life and conversion to the Christian faith.

East Kew.—There were very fine services on March 17. In the morning Bro. Youens exhorted. Auxiliary services started in the afternoon. Bro. L. Trezise gave a fine message to the children. There was a splendid meeting at night, when Bro. Youens gave a great message to parents and friends. Three senior girls from the Bible School and one man took their stand for Christ. The singing of the children, under the direction of Bro. F. Elliott, was appreciated by all. At the church held an enjoyable picnic at Carrum on March 17. Bro. Lewis was the speaker.

Preston.—The annual business meeting of the church was held on March 14, with a record attendance. Thankfulness to God was expressed at the fine work done during the year. The membership is 188, and the school roll is 294, including teachers, and all auxiliaries submitted encouraging reports. Bro. Fisher's splendid work and organisation were appreciated. The new cause at West Preston is doing nicely, the meetings being well attended, and the addresses by Bro. Hollins being excellent. The Bible School there is progressing, 60 being present last Sunday.

Cullingwood.—Services of the past week were fairly well attended. Bro. J. Bird gave an interesting study of "Pilgrim's Progress" to Endeavorers on March 13. On Monday, 18th, a Second Advent Conference was a very great success. About 420 persons attended the three meetings and a joyful time was spent. The social themes discussed were "The Judgment of Christ," "The Bethany Home in the Light of the Second Advent," and "Is Jesus Really Coming?" The speakers were: morning, Messrs. G. Tease and A. D. Shaw; afternoon, Messrs. H. G. Pope and J. E. Thomas; evening, Messrs. H.

H. Hollins and J. S. Harrison. Soloists were Messrs. T. Forbes and T. Cuddy.

New South Wales.

Chatham.—The church rejoices at some baptisms during the past two weeks. Bro. Whelan's faithful preaching is bearing fruit.

In the absence of Bro. Paternoster at Inverell, Bro. Hagger took both services on March 17. His splendid exposition of Bible truth was rewarded by four making the good confession of the gospel service.

Lidcombe.—There were good meetings on Mar. 17. Bro. Westwood exhorted and also spoke at a gospel service. A young girl decided for Christ. On March 10 Bro. Allen, of North Sydney, exhorted. Bro. Westwood taking the gospel service.

Bankstown.—Bro. Way has ministered to the church close on a year, and his faithful ministry has been highly appreciated by many. A successful Bible School picnic was held at Carr's Park on March 9. Sister Mrs. Stokes, of City Church, S.A., and Sister Mrs. Saunders, recently returned from Queensland, have been welcome visitors.

Hornsby.—About fifty were present at the social of the mutual improvement society on 6th inst. The two new tennis tables were used for the first time, and were constructed by Bro. Melville and Dave Phillips. On Lord's day morning, March 10, J. Crawford spoke. Mr. and Mrs. Semple, senr., have returned from an extended holiday. Bro. Silt preached the gospel from the theme, "Will there be Identification of Friends in Heaven?"

North Sydney.—On March 13 a good company of members accepted the invitation to tea issued by the officers and their wives. Bro. Hagger gave an encouraging talk concerning the forthcoming Year of mission. A well-attended annual meeting followed. The reports were of a high order. Additions were—faith and obedience, 15 (including 11 from Bible School); restoration, 4; letter, 11. Losses were—letter, 14; death, 2. Allowance for revision, the enrolment is now 78. The year's mission sheet has been raised, and has raised for general fund, £50 for special offerings, and by duplex envelopes. In building fund £355 had been handled with satisfactory credit balance. Officers re-elected were, J. Allen, W. Blyden, F. Horsey, G. Horsey, C. Lawrence, B. Larcombe and W. J. Madral. At gospel service on March 17 Bro. Hagger gave a very fine address on "The Voice of Victory."

Ashfield.—The annual meeting was held on March 6, with Bro. S. Browne in the chair. The following were elected to office:—Deacons, Bro. Franklyn, Chandler, Cook, Morton and Fairbrother; secretary, A. E. Fairbrother; treasurer, G. Morton. Votes of thanks were extended to Bro. E. R. Childs, preacher, and to Misses N. Inge and M. McNeice, organists. Additions by letter, 12; baptism, 7; membership now 61. The work generally is in a very active condition, and the spirit of progress prevails, especially in the young people. The choir C.E. has thirty members, junior C.E., sixteen, and girls' club, nineteen. To Bro. Childs the church extends its best thanks for his unstinted efforts in every sphere of the work. It is hoped to complete very soon the purchase of property under offer. Then the church will have its own building.

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A family, husband, wife and two children, only five months in this country, suffered the almost total loss of their home by fire last week. Not even a change of clothes could be saved. The husband, a fire class painter, has had to leave the country, and the family is now destitute. All were regularly attending our Hartwell church. The Department of Social Service invites sympathisers to send some article of furniture to refurbish the home. Kindly advise the secretary, and arrangements will be made to collect. Investigations have proved the case to be genuine. The Victorian Department of Social Service will have motor car attendants (unemployed

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COMING EVENTS.

MARCH 21 and 26.—Newmarket, Sunday, Mar. 24, at 11 a.m., Speakers-Fifth Church Anniversary and Ball-call. If unable to attend please send response. Speaker, Bro. G. T. Black, Tuesday, 20th, "Get-together" Social and Re-union in chapel, 8 p.m. All old friends invited.

MARCH 25 (Monday, 8 p.m.)—Moreland Junior Christian Endeavor Anniversary. Special singing, items, address. Presentation of prizes.

MARCH 27.—Victorian Women's Fortieth Annual Conference will be held in the chapel, Lygon-st., on Wednesday next, March 27, commencing at 10.30 a.m. and continuing all day. An address on "The Christian Citizen—Her Call Today," by Miss Stevenson, and a travel talk by Mrs. R. Lyall. There will also be musical and electro-music items. Ladies will bring their own luncheon. Tickets for tea, 1/- each.

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