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One of Christ's Crucifiers: The Great Church-man.

G. J. Andrews.

HAVE we realised that to a leading church-man belongs the terrible distinction of having first suggested the crucifixion of Christ? Apparently the most religious man of his day, Caiaphas was actually the chief agent in bringing about the tragedy of the cross. He held the holy office of high priest for the long period of eighteen years—A.D. 18 to A.D. 36. And as though the gospel writers perceived that the sin of Caiaphas might be a constant menace to the work of Christ, they have portrayed very carefully this sulate church-man.

He appears in

Scene after scene.

When Jesus raised Lazarus from the dead, so great was the impression made upon the people that the priests and rulers assembled to consider things. "What do we do for this man doeth many miracles. If we let him thus alone all men will believe on him; and the Romans shall come and take away both our place and the nation." It was then that Caiaphas acted with terrible wisdom and crafty resourcefulness. "It is expedient for us that one man should die for the people, and that the whole nation perish not." He gave such priestly sanction to the idea, he wrapped his suggestion in so splendid words, that "from that day forth," with all the fervor of patriotism and religion, "they took counsel together to put Jesus to death." But they were thwarted by his keeping out of their way, until he might needs go to Jerusalem. Then came the day when Jesus entered the city, and with wild enthusiasm the people crowded to meet him and welcomed him as king. That night Caiaphas was in his palace, with the leading priests and scribes, consulting that they might take Jesus by subtlety and kill him." They "sought to destroy him, and could not find what they might do: for all the people were very attentive to hear

him." Caiaphas, knowing the art of dealing with human nature, devised schemes for playing upon the ignorance and baser feelings of the crowds, causing them to hate, or at least distrust their best Friend.

After his arrest in the garden of Gethsemane, Jesus was taken for trial to the high priest's palace. Here again, we see Caiaphas cleverly manipulating the case; in the proper and religious manner of his day he tore his garments to show how shocked he was at the "blasphemous" claims of Christ. When, after the religious trial, Jesus was taken before the civil authorities it was Caiaphas who managed Pilate, and by appropriate reminders made sure that the Roman governor would not interfere with the base design. Later, the wretched Judas rushed remorsefully to the priests in the temple crying in mad despair, "I have betrayed innocent blood!" But Caiaphas callously dismissed him, and cleverly disposed of the blood-money which the traitor had cast on the floor.

Even as Jesus hung on the cross Caiaphas,

with his priests, was present to pervert even the influence of the dying Christ. Lest any should commence to sympathise, the chief priests taunted, "He saved others, himself he cannot save. If he be the Christ, let him now come down from the cross."

As we study this remarkable portrait, we must see the sin of Caiaphas

In terms of to-day

and we must learn at least three lessons.

First, the blinding power of a passion for wealth. "Ye cannot serve God and mammon." But Caiaphas evidently tried to do so, for he and his family were partners in a profitable business. From looths in the temple courts, the oxen, sheep and doves were sold for the sacrifices, and the pilgrims' money was changed into current coin. Now at least twice in his ministry Jesus had created a panic in that market, and denounced it as a den of thieves where God desired a place of prayer. To the eyes blinded by gold dust, the righteous Christ was a miserable enthusiast who jeopardised the family estates. Is the sin of Caiaphas extinct?

Second, the blinding power of a pride in cleverness. We are compelled to marvel at the high priest's skill, but we are reminded of that haughty wisdom which is tied to one policy, the scoring of points over an opponent, rather than the quest of goodness and truth. A man who is proud of his cleverness will make plausible the blackest lie; he will, for a while at least, defeat the very truth. Such was the cleverness of Caiaphas—a cleverness of the devil, which defends error and opposes truth to this very day.

Third, the blighting power of intolerance and bigotry. Caiaphas was the passionate defender of a priestly system and a religious institution with grand traditions, but his was an enthusiasm which prevented him from recognising the visitation of God to

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his own temple. He could not tolerate even God's improvement on his own divine programme. Is it not possible still to be more zealous for one's own religious organisation than for the greater church of Jesus Christ? The sin of Caiaphas puts off the day when Christ shall be glorified in the union of his people.

How is it possible for a man to fight so powerfully against God? How is it that Caiaphas can crucify Christ?

Was Christ defeated?

Certainly not. Remember his reply to Pilate: "Thou couldest have no power at all against me, except it were given thee from above." Consider his insistence: "I lay down my life, . . . no man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again." There is an inferior power of force whose victories make victims; there is also the superior power of long-suffering love, of sacrifice, whose victories win the glorious allegiance of penitent hearts. Christ refused the carnal conquest and chose the victory of love's sacrifice and the triumph of the resurrection.

Christianity Propagated by Conduct.

I think there should be no Christian who is not an articulate witness for Christ, but more and more do I see the importance of Christianity being propagated by conduct—that the Lord Jesus Christ should be commended above all things by himself being manifest in his people, so that the world may see and give praise to God.

Let me remind you of one beautiful evidence that the pleading of the apostle (1 Pet. 2: 12) for consistency for Christ's sake was not in vain in the earliest age of the church. There is much to deplore and perplex in the early chapters of church history, but there are also some splendid passages, and one was unearthed from a long entombment in the discovery of the "Apology" of Aristides, a man who seems to have been a powerful observer from the outside, and was by the grace of God drawn to be himself inside. This Apology, that is, a vindication of Christianity, was addressed to the Roman Emperor Antoninus about the year 130 after Christ, and it contains a description of the Christian life as a man of the world would have a chance of observing it. It is indeed a splendid testimony of the gospel's power in the life of Christian people.

Aristides tells us of the truthfulness, and the purity, and the brotherly kindness which he found to characterise the rank and file of the Christian community. He does not speak of rare and scarce phenomena, but of things that were observable wherever he found an entry into Christian homes. "The holy purity of Christian women in human life—there was, as yet, no idea of the monastery or a retreat from life's duties; holiness was seen in its beauty and glory in

the home—and the love of masters and mistresses for the souls of their then pagan bond-servants, and the efforts they made to bring them to Christ, are particularly mentioned. He speaks of the unimpeachable honesty of Christians in dealings of trust and other transactions, and the general fidelity shown in their lives; of their enjoyment of the present beauty of the world, which God makes, as he says wonderfully, to flow forth because of their obedience to his will; and he ends with saying, what to a pagan of the second century must, indeed, have been a wonder of wonders, that their deaths were full of light, and their funerals like processions of triumph. Aristides applied the microscope, and saw the triumph of Christian life and glorified God. He was quite certain the Christians had found the Supreme, and stood where all the philosophers had sought to climb and could only find abstraction. Where they stood he found an Eternal Person, an eternal heart, and an eternal hope. . . . If we could for

this year be such Christians as Aristides moved among in the year 130, we shall not have lived in vain—if by the grace of God, by the God of grace, we shall henceforth so live that as from radiating centres blessing shall flow from us, over the land, and for all the days of the year.—Dr. Handley Moule.

Believe the Easter Message.

O tried and tempted heart, believe in the Easter message! Believe in God. Believe in his love. Believe in his care. Believe in his goodness. Believe that he knows, and that all is well with you while you are in his hands. Believe that pain is not all pain; that chastisement may be sweet, that bodily weakness, hardship, loss, the blight of bereavement, and all that seems most wrong, must in some strange, sad, splendid way work out for you a far more exceeding weight of glory.—Dr. C. F. Aked.

What Christ Has Done for Me.

Geo. O. Tease.

It is only when the believer has had a very real and definite experience with Christ, a garden experience, a cross and an open-tomb experience, that he can tell what Christ has done for him. A nominal Christian would not occupy many minutes in reciting what Christ has done for him.

Christ has saved the believer from a self-centred life. Matthew, sitting at the place of custom, was engrossed with the sole interest of accumulating personal wealth. The fishermen-disciples lived lives circumscribed by the limits of the Sea of Galilee, but when Jesus came what a transformation took place. Instead of a self-centred life, their vision was extended by Jesus bringing before them the needs of the world. "Go ye into all the world" would have been an appropriate commission to the taxgatherer and the fishermen, but to men whose hearts, minds and souls were all enlarged by a vision of the needs of others, it was a natural sequence to the enlargement.

In the same way has Christ saved every believer from a self-centred life. He has brought those who are his to see through his eyes, to feel with his heart, and to think with his mind. Sympathies have deepened, ideas have become broader; in short, the life, circumscribed by self, now includes the world.

And again, Christ has saved the believer from materialism. Do you see Judas ever living to gain monetary gain from his association with the disciples? Materialism! Before the believer became Christ's treasured possession he, too, was governed by materialism. He estimated the value of life according to the amount of land or money he possessed. "That I may get on," was the reason for all his conduct. And how his

finer senses were marred! But when Jesus came, the sleeping soul was roused to life. All life assumed a new aspect, he was to Christ "a new creation." The wonder and glory of it! He was new, and the world was new and dazzling for him. Now he saw everything differently—life, his fellow-men, sin, death, and the future. He is changed and the world is changed.

Further, Christ has saved the believer from needless care. "Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; . . . not the life more than meat, and the body than raiment?" (Matt. 5: 25). The world is too much with many of us; we are constantly disturbed about the things which Jesus said are of secondary importance. Christ's exhortation, which is echoed in Paul's words (Philip. 4: 6), "Be careful of nothing," does not carry with it a licence to disregard our daily conduct, or the welfare of others; rather it teaches that he who is the chief circumstance of the believer's life has saved his trusting people from the burden they are unable to carry. Is the believing man burdened with the apparent failure of the gospel with many people? Is the increasing of worldliness in the church a burden? The burden is the Lord's; ours it is to accept and pray on.

Christ saves us from these things. The cross is the great burden-bearing place. As we are in the supper of sacred memories he reminds us that the burden is his. "I will take upon me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

What Makes a Church Great?

The importance of consecrated leadership.

H. G. Harward.

History has been said to be "the lengthened shadow of great men." Around outstanding characters the story of the centuries gathers. This is true of religious history. Denominationalism is linked up with great names. Its origin and development is intimately associated with these leaders. And every new movement is almost invariably associated with the bringing into prominence of some person of light and leadership.

Our Lord selected twelve men for intimate association with himself. At his call they left the ordinary pursuits of life that they might be trained for leadership. He was depending upon them. Upon their ability, zeal, and faithfulness, depended the completion of the "ministry of reconciliation." The Christian religion is not only associated with the name of Christ; these other names are also interwoven into its history.

And in a lesser degree is not the same thing true of the record of single congregations of Christians, or of the larger groups of churches forming conferences? In how many places churches are established because of the consecration of some one man of God! The progress of the gospel is intimately associated with outstanding names. They were the leaders in the Zion of their day.

To be great the church must have leaders. Jesus recognised this when "he gave some apostles . . . prophets . . . evangelists . . . pastors . . . teachers . . . for the perfecting of the saints . . . for the building up of the body of Christ." In none of these positions was there anything resembling the priesthood of modern days. That is a serious and a sinful departure from the simplicity of the church as the Lord instituted it. But that grievous departure from the faith is no excuse for swinging to the other extreme of repudiating any leadership, or for being satisfied with that which is less than the best in efficiency.

A survey of the situation confronting the church to-day reveals the need of consecrated leadership. That is not an odd job for spare time. It is not the task for the man already crowded with duties and overburdened with responsibilities. It is not a position for the office-seeker, or for one with less than the best available equipment. It is the work of the specialist.

How readily this is recognised in other departments! But how slow we are to acknowledge it in the church, or at least to put it into practice. Sometimes congregations are unwilling to accept the leadership of qualified men; or, on the other hand, those with ability are too indifferent or too selfish to give themselves to the task. The church can never have efficient organiza-

tion or give itself to an ambitious programme of service without leadership.

Round plugs do not fit well in square holes. And one-talent men are equal misfits in five-talent positions. Some need to be made aware of their limitations, while others should be encouraged to recognise their greater possibilities.

Leadership had most to do with the rebuilding of the walls in Nehemiah's day. At the first it was a one-man task. Leave him out and the story would never have been written. And though centuries separate us from that event, it still serves as a model for men who would fill a like position to-day.

With Nehemiah there was first a vision of need. He saw the walls broken down and

THE SOUTHERN CROSS.

"I, if I be lifted up, will draw all men unto me."
—John 12: 32.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ."—Gal. 6: 14.

Oh, thou who this fair land hast made
With thine own cross overshadowing,
In stars of light, by night displayed,
Like glimmers of an angel's wing,
Who holds this sign for us on high
To tell us thou for man didst die.

Thy cross, the token of thy love
Would draw all men from earth to thee,
Would lift their eyes to heaven above,
Thyself, unseen; by faith to see.
Oh, by thy cross which lights our way
Draw all men to thyself, we pray.

We grope amidst earth's dust so dry
To find the treasures stored above,
Whilst overhead, in yonder sky
There shines the token of thy love
Like diamonds in a bright frame set,
Lest we thy love should e'er forget.

Those lustrous eyes which shine so bright,
Are hidden by the glare of day,
Only as falls the wing of night.
Dost thou the glittering host display,
So, when earth's glamour o'er us lies,
Heaven's gates are hidden from our eyes.

No night so dark, the stars are there,
Though carthily clouds may intervene;
They tell us of thy love and care,
They tell us of a land unseen,
They tell us of a gift unpriced,
Bought by thy precious blood, O Christ.

The seven stars thy angels are
To guard thy churches, and uphold,
And thou hast writ thy message there,
To draw thy flock within thy fold.
Oh, may thy cross with lambsent glow,
Teach all thy boundless love to know.

Sent forth thy messages once more
To all thy churches of this land,
On them thy Holy Spirit pour,
That they as beacon lights may stand,
On this dark world their radiance shine,
Showering thy cross, as stars of thine.

—Felicite Thornton,
(Author of "The Other Side," "Soul Heat," etc.)

the gates burned with fire. He knew actual conditions. There was work to be done. And he was in such a comfortable position, and so far away, that he might easily have forgotten all about Jerusalem, and things as they were away back home. Is it because of the blindness of indifference, self-interest, worldliness, that so frequently we fail to visualise the need which makes consecrated leadership imperative?

Again, there was a burden of responsibility. It was something which concerned him. His own interest was aroused. He did not wait to get behind other folk; he led the way. It was his task. And he accepted it. And we, too, need to recognise that ability spells responsibility. Anybody's business means nobody's business. The duty and privilege of leadership rest upon all who are qualified.

There was, further, a conscious divine call. Nehemiah did not appoint himself. In fasting and prayer he first of all waited upon God. In that communion there was revealed the divine will for him in this necessary service. That experience needs repeating. Many fail to hear the call because they never give the Lord an opportunity of speaking to them. They are in a hurry, and too busy, and his voice is best heard in the silence. The call will come to many capable men, if they will but wait to hear him speak.

And there was also a willing sacrifice on the part of this leader. It meant turning from comfort, ease, position and influence; and facing hardship, toil, opposition, ridicule, misrepresentation and discouragement. But he paid the price. Leadership costs. It is not a position of ease. Men must be prepared to pay for it. How many have occupied unnoticed positions in the ranks, when they should have filled the prominent places in the front, only they would not pay the price.

"Look ye out from among you . . . men of good report . . . whom we may appoint over this business." It is still necessary for the church to do that. Someone must get in front and lead the way. And others must be willing for them to do it. Only care must be exercised that none lead in the spirit of Diotrophes, who "loved to have the pre-eminence."

THE INNER CIRCLE.

Have you heard the voice of Jesus
Whisper, "I have chosen you?"
Does he tell you in communion
What he wishes you to do?

As the first disciples followed,
As they went where'er he sent,
So to-day we, too, may follow,
On his leading still intent.

Or, if he should choose to send us
On some errand in his name,
We can serve him as disciples,
For our place is just the same.

Master, at thy footstool kneeling,
We thy children humbly wait;
Lead us, send us, bless us, use us,
Till we enter heaven's gate.

—Selected.

The Tomb in the Garden.

A message for Easter.

Jan. E. Thomas.

John tells us that in the place where Jesus was crucified there was a garden, and in the garden a new tomb, wherein was never man set laid. What a wonderful setting this was for the cross and the grave of Jesus! Moffatt in his translation makes it even more suggestive, and says that the tomb was in an orchard. Amid the glories of nature and the beautiful flowers, and possibly amidst fruit-laden trees, the Lord of life was crucified and buried. When all the crowd had ceased to weep and his sufferings ceased, the soldiers laid his bleeding body in a new tomb and sealed it. They put a guard of soldiers to watch that they should steal the body, and no one could stay this wonderful morning. There in the midst of all that was beautiful, Jesus came forth on that glorious Easter morn. The scene of victory was in the same garden as the apparent defeat. The cross was in the pathway to glory, and Jesus did not shrink from the Calvary way. There could have been no deliverance from the power of sin and death till Jesus had tasted death for every man.

Calvary a Necessity.

There was nothing accidental about the tragedy of Calvary. It was the only way of making a sin-offering for a lost world, and for the joy that was set before him Jesus willingly endured the cross. Nor did there seem anything accidental about the place where Jesus was laid. If we look only at Golgotha we see a barren skull-shaped hill, and at its foot there was a little graveyard. This bare hillside seems as sad as any place could be, for it was the scene of the suffering agony of our dear loving Lord. If we look at the whole picture we shall come to see that this hill is part of a beautiful garden, and just near to the scene of his death we will see the place where the Lord of life and glory stood on that first Easter morn. As we come into the garden we will hear again the glad message of the angel who said, "He is risen; come, see the place where they laid him."

The Cross and the Glory.

What a wonderful relationship there is in this garden! The cross and the glory are there together, and the victory of the open grave was high into the cross. Often, like Mary, we allow the doubts of our heart and the tears in our eyes to prevent us from seeing the real living Christ of God standing by the open grave. Whatever there was that kept her from recognising Jesus we do not fully know, but she supposed him to be the gardener. If he had only expected to see him, and had really looked for him, she might have recognised the same voice that had spoken to the evil spirits and cast them out, and had comforted her so much in the days that were gone. But she was looking at that bare hillside and into that cold grave. The garlands and flowers and the glories of the garden had no message to her, for her Lord was gone. How many have stood just as she did, and have not looked up! The same loving Jesus still stands near every sorrowing doubting heart and says, "Why weepest thou? Look at me. Listen to me. Tell me, I have risen. We may go out our way rejoicing, and say we have seen the Lord."

"Where our dear Lord Was Crucified."

It was once my privilege to stand at the foot of Calvary and then to go into the rock-hewn open tomb where it seems most probable that our Saviour's body was laid. I took out my Testament and read again this wonderful record of John, and then I walked out into the garden and saw the old gardener. It seemed as though there had scarce been any change since that glorious morning. Jesus was not there, yet he came afresh to me that day and said, "I am the resurrection and the life; he that believeth on

me, though he were dead, yet shall he live, and whosoever believeth in me shall never die." What a beautiful garden! What a wonderful Jesus! What a glorious message of hope and victory! I used to sit on the balcony and look out in the moonlight on that little lonely hill where our Lord was crucified. There came to me then a sense of gratitude that he was willing to go the sorrowful way alone, and I thanked him as never before that he suffered and died for me. It seemed almost that those dark clouds came across once again, and that he said again, "It is finished, and died." But when at sunrise we went out and looked at the garden below the hill there came another voice that said, "He is not here, he is risen." The empty tomb was near to the cross.



Rock-hewn Tomb near Jerusalem.

This tragedy and the victory were not three days apart in point of time, and only a few yards apart, all in the same garden.

The Only Way.

What a wonderful lesson for us to learn! The cross is essential to the glory that is to follow. We, if we would reign with him, must be willing to suffer with him. He invites us to the glory of the Father's home, but we must be willing to share the cross and tread with him the daily path of sacrifice. Whatever men may say of the cross, and however they may seek to explain away the necessity of the atonement, God knows only one way. Jesus might have been a great teacher, a sinless man, and our great ideal life, if he had not died; but he could not have been our Saviour. He must needs go up and be put to death. He had to bear our sins in his own body on the tree. Let us not argue as to why this was essential. Let us be glad it was so, and as we look upon the cross, may we be grateful that for us he was willing to die. We may question and argue as to the problem of suffering, and feel sometimes that we have more than our share of sorrow and pain, but that will not avail us much. Let us look up and see near our cross a loving Christ who has more than we ever have to bear, and hear him say to us, "Why weepest thou? I am here."

The Empty Tomb.

If we learn that the cross is essential to victory and to the ultimate victory, it will help us to rejoice all the more in the fact that victory follows the cross. Jesus did not remain in the grave. The bonds of death could not hold him. The same women that wept by his cross and went sorrowfully away on that Friday evening, were filled with joy on that glorious Easter morning, three days later. Weeping may endure for a night, but joy cometh in the morning. The gloom of Golgotha was changed into the glory of the enter into his glory. There was no fallow for God. No bonds of the tomb could stay the dead victory. This is God's message to us to-day. The grave is empty. Whatever men may have of doubts or fears, as Agassiz the great scientist said, they are all exploded by one great fact—the glorious fact of the resurrection. Just because men cannot explain the fact they need not deny it or explain it away on natural grounds. The tomb is still empty in that garden, and Jesus has risen. He who brought forth Jesus from the dead will some day give us life. I do not know exactly how. There are some things God knows that we do not need to know. It is enough for us to believe that he who led his own dear Son forth to victory on the first glad Easter morn will speak to us, and we shall either hear the trumpet that tells of the coming of our glorious Lord, and calls us forth, or we will hear the call that will deliver us from the grave. The glory of that great day is for all that follow him.

Suffering Leads to Life.

How it will help us all to see the divine order of suffering leads to glory. Jesus did not blame Mary for her weeping. He only wanted to tell her how foolish and unnecessary it was for her to weep. Jesus did not blame those two perplexed sorrowful disciples that went to Emmaus. He only told them how foolish it was to weep if they really believed. He made himself known to them, and turned their sorrow into joy. There are some that may come to us in our sorrow and tell us how wicked we are to weep and how wrong it is to worry. It seems somehow as though such people have a kind of freedom from care that we might envy, but they, too, doubtless, have their dark days, and are tempted to worry. Jesus does not say we will never be sad. He knows that we are human, and that while we journey along the earthly road we will sometimes be sad. But Jesus says we have really no need to be sorrowful. Our tears come when we look at the grave and think of our losses. He comes, to tell us that he has conquered the grave, and that he holds our lives for us till that day when the glories shall give up their dead. Our sorrow is only for a night. Some day he is coming for his own and in that glad day sorrow and sighing shall flee away.

Christ Is Coming Again!

God does not want us just to look at the tomb, but to remember that the tomb is empty, and that Jesus lives. Each first day of the week we remember his death for us; but we look forward to his glorious coming again, when we shall see him as he is. If we will only look in the midst of our sorrow, and when we feel lonely, we shall hear him say to us again and again, "My loved ones are safe in his keeping. Do not grieve if he is real to us, for taking his hand to faith we can go through the darkest of night and know that he will bring us safely at last into the glory of the eternal morn. The cross may be upon a lonely hill, but some day we will stand in God's glorious garden."

"O child of God, wait patiently, when dark the path may be,
And let thy faith lean trustfully on him who cares for thee;
And though the clouds hang drearily upon the face of night,
Yet in the morning joy will come, and fill thy soul with light."

The Overcoming of Death.

The after-shine of the resurrection.

"Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel."—2 Ti. 1: 10.

The Easter message is like a diamond with many facets. It flashes its glory into our life in all directions. The more we look at it, the more it scatters the darkness which gathers upon our perplexing way. But the central light and heart of glory is its message about death, and its message about death is the message of all light about darkness—the discovery that it is not there.

The statement in the text was more than faith; it was experience. For three days Christ had been laid to his disciples in a grave, but Easter had brought him back stronger and more radiant than ever. So far as their friendship with Christ was concerned, death had ceased to count. The world in which they walked with Him was a world from which death had disappeared. For the future, it did not enter into their calculations. This world of ours is pagan in many respects, but it is lit with the after-shine of the resurrection. The Easter fact is in our blood, part of our Christian inheritance. It is part of Christ's great contribution to life. He hath abolished death. How is it done. Paul goes on to tell us. It is done in the only way in which death can be abolished: by the revelation of life. He hath brought life and immortality to light.

Stevenson tells of a lad who was shipwrecked on an island in the West of Scotland. He was taken far from the mainland, which lay look- ingly with its little homesteads and its flock of willing corf, while he was marooned on the island—a prisoner—with the great deep closing him in, day day, when near the very depths of despair, he hailed a passing boat, expecting to be taken off. In reply the fisherman only smiled, and he had some message which he found it difficult to catch, but at last the truth flashed into his mind. He ran to where the shore came nearest to the mainland, and found that the sea, which had looked so deep, was now sunk at low tide to a mere trickle of water, across which he waded with ease. In a moment the sea's ugly threat of separation was abolished. The terror was only made believe. What looked an impassable sea was really a ford. In the same way death is a small thing when you have seen Christ's vision of life. It is only a gateway to a larger world—a passage where our feet

fall on the seeming void
And find the rock beneath.

"This is not the end of me," said Campbell-Bannerman on his death-bed, when his colleague rose to go: "we shall meet again, Asquith."

A Quickered Desire.

Let us go deeper. How does Christ bring immortality to light? It is the same process as occurs in the making of any great discovery, of such a physical fact, for instance, as electricity or wireless telegraphy. The first thing that happens is the quickening of a desire. The heart must be awakened to need it and to demand it. The first thoughts of wireless telegraphy came to man's mind a century ago, but the demand for it did not arise till ordinary telegraphy had advanced some distance and the world had come to depend upon it. A break took place in a cable business was thrown out of gear. In desperation they sought to send messages, which they found reached spasmodically from one broken end of the cable to the other and made a continuous current and the minds of the scientists were sent exploring in a new world waiting to be conquered.

That is what Christ does for us with regard to immortality. The instinct is in our blood, and Christ awakens it. We were made for a higher sphere than this death-girt island we call earth.

Christ awakens the dormant instinct for the infinite. How does he do it? For one thing, he quickens our sense of the value of our own personality. When Christ comes in, we begin to count for something. We begin to count "me." We become a soul, a self, with a value which is infinite. It becomes unthinkable that we should pass down into the dust of decay and extinction. He awakens the same instinct by increasing the value of the great things of life—our love, for instance, to one another. He enriches the vital human affections which are the very salt of life. And he awakens the instinct of immortality by setting us tasks which we cannot half see finished, which, in fact, with only one life before us, it seems hardly worth beginning. Cecil Rhodes was no orthodox believer, but life had touched his soul with the glory of a great task, and his

THE LIVING CHRIST.

I say to all men far and near,

That he is with us now and here,

And ever shall remain.

And what I say, let each this morn,

Go tell it to his friend,

That soon in every place shall dawn

His kingdom without end.

The fears of death and of the grave

Are whelm'd beneath the sea,

And every heart now light and brave

May face the things to be.

The way of darkness that he trod

To heaven at last shall come,

And he who hearkens to his word

Shall reach his Father's home.

Now let the mourner grieve no more,

Though his beloved sleep;

A happier meeting shall restore

Their light to eyes that weep.

Now every heart each noble deed

With new resolve may dare,

A glorious harvest shall the seed

In happier regions bear.

He lives, his presence hath not ceased,

Though foes and fears be rife;

And thus we hail in Easter's feast

A world renewed to life. —Selected.

last words were these: "So little done, so much to do." That is the protest which Christ awakens in us. When he comes into a man's life, however dull and spiritless, the first thing that happens to that man is that he becomes aware of a motive for living which earth itself cannot supply.

The second thing which needs to be done in making a great discovery is to open the mind to believe in it. In the case of immortality Christ comes to our aid by the fact of the Resurrection. Doubts have been cast upon the story by many people in the last 1900 years, but the fact has persisted—and why? We may dispute the empty grave and certain details in the story; one thing we cannot dispute—the fact that the disciples were changed by something which was big enough to make them utterly different men. What spiritual power was behind their new-made lives? The explanation is that life was brought to light, and death was shattered. If there is one who finds it difficult to believe in the future, life here is a plain cause of his view of the universe, here is a plain cause of his view of the mind. What are we going to believe of it? If our scheme of things is one that will not hold Jesus—rise and live—it is time our mental world were smashed in pieces and rebuilt. There is only one outlook on the

world which is valid to-day, or worthy of a thinking man facing the facts of life. This little world of physical mere is but a fragment of a great spiritual universe where Christ is Lord, and death a door that leads to a larger room in the great mansion of life. We need to revise our ideas and find an outlook that is big enough to take in the risen Jesus. The more we look at him, the closer we come to him, the more he will make a place for himself which is all his own. By the fact of his rising Christ brings immortality to light.

The Assurance of Immortality.

But lastly, there is the possession of the final secret, the assurance of the man who is brought to say, "I know." How does Christ make us sure of immortality? It is a spiritual revelation. The final assurance of immortality is not an argument of the mind; it is a conviction of the heart—the experience of a life already victorious over the tyranny of earth. It is reached through faith by those who will trust Christ and let that experience bring its own conclusions. The scientist has to make experiments before he can be sure of his discovery, and not only once but again and again, till hit by hit the results pile up and the thing can be put upon the rack. Even he has to use faith, to take a certain risk of wasting his time and his money. There is no other way to final certainty of any great truth but the way of practical experiment. The man who takes no risks discovers no certainties. The assurance of immortality is a product of experience of the love of God which comes through trusting Christ; and trusting that love means committing our life to its promises and its challenges and its rebukes. What happens, then? Our souls break into life as a tree into leaf in every leaf with the coming of the spring sun-light. And the life which is eternal is born in our souls.

This life brings its own assurance. It stirs the conviction that in the love of God revealed in Jesus we are in contact with a love and care which is eternal. That is the only final guarantee. Immortality is a spiritual fact, and you cannot prove a spiritual fact except by spiritual perceptions. The assurance of immortality of the future lies not in deeper explorations of psychic marvels, impressive though these may be. It lies in exploring, in daily fellowship with Jesus, the marvel of the love of God. No man can interpret for another in what ways this assurance will come to him. There are certain well-defined ways—the sense of peace, the assurance of forgiveness, bubbling up sometimes like a fountain in tears of thankfulness. Varied experiences of God come through the changing weather of life.

The Certainty of Faith.

There is no other way of certainty except what comes through faith. We could wish for more," like Dr. Johnson. But no more comes, except what faith brings. If more were given us, we would lose that struggle of faith which keeps us alive. All living faith is something for which we have to do battle with what we call the facts of life. And the certainty of immortality of the future we have to live for and may have to fight for. It is a living certainty which grows bit by bit and changes its face and sometimes dies, only to be reborn if we keep on fighting for it, trusting it; for "faith," says Chesterton, "is the perpetually defeated thing that survives all its conquerors."—J. Reid, in "The Victory of God."

ABIDE WITH ME.

Abide with me! Fast falls the eventide,
The darkness deepens, Lord, and me abide!
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me!

I need thy presence every passing hour;
What but thy grace can foil the tempter's power?
Who like thyself has found the lonely power?
Who like thyself has found the lonely power?
Through cloud and sunshine, Lord, abide with me!

—Henry F. Lyde.

The Home Circle.

Conducted by J. C. F. PITTMAN.

THE BEST LETTER.

You may write a thousand letters to the maiden you adore,
And declare in every letter that you love her more and more,
You may praise her grace and beauty in a thousand glowing lines,
And compare her eyes of azure to the brightest star that shines,
If you had the pen of Byron you could use it every day
In composing written worship to your sweetheart far away,
But the letter far more welcome to an older, gentler breast,
Is the letter to your mother from the boy she loves the best,
She will read it very often when the lights are soft and low,
Sitting in the same old corner where she held you long ago,
And regardless of its diction or its spelling or its style,
And a thrill's its composition would provoke a mother's smile,
In her fond eye the trembling fingers it becomes a work of art,
Stained by tears of joy and sadness as she hugs it to her heart,
Yes, the letter of all letters, long wherever you may roam,
Is the letter to your mother from her boy away from home.

—Selected.

INFIDELITY AND CHRISTIANITY.

Said the most noted infidel in America, by the coffin of his brother: "Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry."

Said the learned and courted infidel Voltaire:—"In man, there is more wretchedness than in all animals put together. He loves life, and yet he knows that he must die. If he enjoys a transient good, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative; other animals have it not. The bulk of mankind are nothing more than a crowd of wretches equally criminal and unfortunate, and the globe contains carcasses rather than men. I tremble at the review of this dreadful picture, to find that it contains a complaint against Providence itself, and I wish I had never been born."

"This is the best infidelity can do. Listen now to the words of a dying Christian. Said the golly Halliburton:—

"I shall shortly get a very different sight of God than what I have ever had, and shall be meet to praise him forever. What a wonder that I enjoy such composure under all my bodily pains, and in view of death itself! What a mercy that, having the use of my reason, I can declare his goodness to my soul! I bless his name; I have found him, and die rejoicing in him. Blessed be God that ever I was born."—H. L. Hastings.

NAPKIN CHRISTIANS.

The churches are full of them. They say that they are not talented. By that they mean that they have not as many talents as some of their brethren or sisters, and to they wrap up their one talent (or pound) in a napkin. It is too small to be of any use. But this is the very spirit our Saviour rebukes. We are to use what ever talent God has given us. We are to make the most of it. The smaller it is the more important that we improve it. On the fidelity of

one-talented people the success of every good organisation depends.

Some good people think that they are modest, and shrink from conspicuousness when in reality they are lazy, faithless and disloyal.

There is plenty of lowly work for the humblest followers of Christ. Unroll the napkins. Shake out the one pound, and invest it for the Master. It is not yours, but his, and if you fail to use it he will call you "a wicked and slothful servant." How few of us realize that laziness is wickedness, that not doing is wrong-doing.—"The Home Magazine."

ADORNING THE DOCTRINE.

In a sermon published in the "Chinese Recorder," T. H. Stevenson tells of a missionary in a Chinese city who labored long without success, seeking to win the Chinese to Christ. One day when he was becoming discouraged, a Chinaman said to him, "I want your God to be my God." "What do you mean?" said the missionary. "I wish to have the same religion as you," said the Chinaman. "Why do you?" inquired the missionary. "Because your God is like you, he must be good." This was the result of the Chinaman's reading a living epistle which was placed before his eyes. This was his conclusion, after watching the man who had come to bring him tidings of an unknown God and an unknown Saviour. Just as the name of God is blasphemed among the heathen on account of the whilkey, the opium, the drunkenness and immorality of men who come from professing Christian lands, so Christian men, walking in the fear of God and hearing the beauty of God in their faces and the love of God in their hearts, adorn the doctrine of God our Saviour in all things, and lead others to believe and know the grace of God in truth. —Selected.

"WHAT, FATHER, SELL RUM?"

A story of President Coolidge's early aversion to drinkings in which rum or alcoholic drink figured and which may account for his present attitude toward prohibition, was told by President George Daniel Olds, of Amherst, at a banquet of the Amherst alumni. Mr. Coolidge's father wanted to apprentice his son as a druggist clerk at the age of fifteen, "until a terse objection was made by the youth."

"Colonel Coolidge told me," said the college president, "that when Calvin was fifteen it was a serious question whether or not he should be sent to college. Colonel Coolidge said he was not sure his son was the right type and that he finally decided he had better apprentice him to a pharmacist. At that time all drug stores had liquor in stock, and after the colonel told Calvin of his decision, his son thought for a minute or two and then said, 'What, father, sell rum?' That ended it."—"Colon Signal."

"DIDN'T HEAR IT THAT WAY."

Mr. Gutteridge used to tell a story of a working man who visited him when he was laid up in bed with a badly bruised foot. Offering prayer for the minister, the man prayed that Mr. Gutteridge's affliction might be "putrefied with his eternal good." When he rose to go, Mr. Gutteridge thanked the man for his prayer and his sixpence, adding, "But, William, you should be more careful in the use of words," going on to explain the meaning of "putrefaction." Having listened carefully, the man scratched his head, and said, "Ah, well, Mr. Gutteridge, God didn't hear it that way." "That God hears our prayers, not always in the way they are offered, but in the way they are meant, is surely a source of great help and comfort.

The Family Altar.

J.C.F.P.

Monday.

And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport.—Judges 16: 25.

The Philistines indeed knew nothing of what they were doing: like children playing with explosives. Many to-day make sport out of the things of God, heedless of results.

Reading—Judges 16: 13-21.

Tuesday.

Then said Mirah, Now know I that the Lord will do me good, seeing I have a Levite to my priest.—Judges 17: 13.

In Mirah we see one who has become darkened in mind religiously, but having the spirit of true worship. God sends him a true guide. The Eunuch of Acts 8 is a similar case. "Seek and ye shall find."

Reading—Judges 17.

Wednesday.

The Lord recompense thy work, and a full reward he given thee of the Lord God of Israel under whose wings thou art come to trust.—Ruth 2: 12.

Boaz estimated at its true worth the noble sacrifice Ruth had made, and he himself was God's instrument in bringing her, in part at least, to the reward he expressly desired she should have.

Reading—Ruth 1—2.

Thursday.

Then said she, Sit still, my daughter, until thou know how the matter will fall.—Ruth 3: 18.

There are times when it is wisest to wait patiently for God's guidance. "Stand still, and see the salvation of the Lord," said Moses to the Israelites, as they gathered by the Red Sea. In their extremity the Lord was their help.

Reading—Ruth 3—4.

Friday.

But Hannah went not up, for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there shall he ever.—1 Sam. 1: 22.

Hannah was determined to be true to her vow though it must have cost her mother-in-law a great strain. Her abounding joy, however, more than counter-balanced it, as we see in the song that she sang, chapter 2.

Reading—1 Sam. 1: 20—2: 11.

Saturday.

And she named the child Ishabab; the glory is departed from Israel.—1 Sam. 4: 21.

This the wife of Phinehas named her child with her dying breath. The unfaithfulness of God's professing servants led up to this awful climax. A bad life reaps a bitter harvest. "What that soweth to the flesh shall reap corruption."

Reading—1 Sam. 1: 1-18.

Sunday.

Then Samuel took a stone and set it between Mizpah and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.—1 Sam. 7: 12.

"His love in time past forbids me to think."

Will I have me at last in trouble to sigh? While each I remember I have in review.

Conforms his good in pleasure to bring me quite through.—

Reading—1 Sam. 7.

Prayer Meeting Topic.

April 3.

AN END OF PATIENCE.

(Luke 12: 49-13: 9.)

W. Waterman.

While Jesus was pronouncing judgment upon the unrepenting Jews, some of his hearers, in an endeavor to isolate themselves from his condemnation, remarked the judgment of God upon certain Galileans, "whose blood Pilate had mingled with their sacrifices" in the temple. They expected Christ to particularize by comparing oneself with such a righteousness as they esteemed in themselves. But they were disappointed; for Jesus answering, said, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered these things? I tell you, Nay, but except ye repent ye shall all likewise perish. Then to show how unfruitful disobedience would not much longer be tolerated, Christ told the parable of the barren fig-tree. This parable has personal bearings; and these we shall consider here.

We notice, first, that God has

A Purpose for Man's Life.

Our manner of life concerns God. To believe in a God is, indeed, to believe that all creation and life has purpose; and, therefore, that God has a purpose for each man's life. This purpose is to bear fruit: "He came and sought fruit therein." Jesus gives us the test of human life: "By their fruits ye shall know them." Next, notice that God gives to

Each Man His Peculiar Purpose.

He regards each man as "a fig tree planted in His vineyard"; a fig tree among vines. God expects, therefore, of each man his own fruit, not another's. I should like to be an orator like Demosthenes; but God never gave me the power to be such, and so he does not expect fruit of me. But such powers as I have I shall hold as a sacred trust to be developed and made fruitful to my farthest limit. But you have no talents or opportunities of fruitfulness! Then what of your circle of friends and fellow-workers, your neighbors down your street, or even your children? Here you have talents that I have not. Doubtless there are many who should work, but you lead them to Christ, will die un saved. Else, why did God permit you to move into your street, throw you into your circle of friends, and give you your children? No, life is no meaningless jumble. These are your opportunities; buy them!

See also,

God's Judgment on Unfruitfulness.

To learn with, God judges the unfruitful man to be barren: "I come seeking fruit on this fig tree, and find none." And the Gardener, who is our Lord Jesus, asks, "Planted by God is His vineyard, the object of Christ's special care yet barren: all our life going for nothing! What a humiliation! But to be barren is to be neglected as encumbering good ground and needlessly burdening the keeper's care. "Why cumberest thou the ground?" It is better not to be than to be unfruitful; for those depending on you for life would be saved, if only you could be removed. Even your children, possibly, would be better off in a foundling home than with a hindrance like you standing between them and God. Perhaps if you did not fill that office in the church its work would be done, and the church prosper. No wonder, then, that God and His Gardener finally agree to "cut it down."

In conclusion, notice that no man who is earnest need be discouraged, for the Gardener gives some hope of such, and pledges them his year after the next: "Lord, let it alone this year also until I dig about it, and dung it; and if it bear fruit we will, and if not, then after that thou shalt cut it down."

TOPIC FOR APRIL 10.—THE SOWER'S EXPECTATION.—Matt. 13: 1-13.

Our Young People.

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

A BIBLE SCHOOL TEACHER'S WAGES.

The Bible School teacher is as well, if not better, paid than any other employed person. His wages are sure. He never has to wait because of lack of funds; his pay begins at once, and he may receive a bonus without waiting a year or more for it. Another thing about the Bible School teacher's wages is that they are so lasting. His income is like the widow's crust, it never falleth. In this day of the high cost of living and of expensive luxuries the average person is perplexed in trying to make his income cover his demands, and often before the end of the week or month the money is gone and some obligations remain unpaid, but with the Bible School teacher it is different. The more he distributes his wages, the greater are his resources. Let us consider for a little while what some of his wages are.

Confidence.

The teacher in the Bible School receives part of his pay in confidence, both in himself and in others. When you were first asked to teach a class, doubtless you said you couldn't, but seeing the dire need of teachers, you said you would try. Perhaps the first Sunday you thought you made a miserable failure, and very likely you did. But the second Sunday it was easier for you, and so on week by week. Soon you found it wasn't a bit hard, but a great joy to teach. This is because you gained confidence in yourself, and this attribute can be obtained only through experience. No doubt, as you succeeded in your teaching you were asked to undertake other things, and, although a little fearful of the result, because of the confidence gained through teaching, you were willing to try the new task.

Not only did you gain confidence in yourself, but you also gained the confidence of others. As you succeeded, others noticed your growth, and when some one was needed to do something else of the efficiency you displayed in other tasks. The teacher of very small children gains the confidence and trust of these innocent, loving little folks, and what greater reward can one have than to be loved, trusted and admired by a little child? The teacher of young people who has the ability to win the heart-to-heart confidence of the youth of to-day receives a precious trust indeed. And he who is regarded as teacher and friend of men and women is given the opportunity of sharing burdens, relieving aching hearts and strengthening Christian character. This confidence is a part of the teacher's wages, and it cannot be estimated in pounds, shillings and pence. It lasts and increases as long as the teacher is faithful.

Knowledge.

Another part of the Bible School teacher's wages comes in the form of knowledge, both of the Bible and of human nature. Most of us need to gain this requisite. We know so little of the Bible, and yet we study it the more interesting it becomes. With an open heart, the guidance of the Holy Spirit, and the splendid commentaries and Bible-study helps which are found in our libraries today, we find the study of the Bible most interesting, helpful and inspiring. The teacher gains more knowledge than does his pupils, and this knowledge becomes a part of himself that neither time nor conditions can obliterate.

The knowledge of human nature is a great asset. To know people, to be able to understand them, and to know how to get along with them, is indeed a great personal accomplishment. The Bible School teacher is given the opportunity of understanding people. To understand young people, to know how to attract them and to hold their interest and to get their viewpoint is a rare

achievement. Without a knowledge of human nature it is impossible to do this, but the opportunity to gain this knowledge comes to the teacher in the Bible School. "The best study of mankind is man," and the teacher is given the opportunity to study this subject thoroughly.

Friends.

What a privilege it is to have friends and to be a friend! And who has more or better friends than the Bible School teacher? As you look back over your life, upon your friends and your acquaintances, you no doubt find that the most outstanding and enduring relationships are those you met in and worked with in the Bible School and church.

To be a successful teacher, one must know all about those in his class, and to know this makes friendship, for as the little boy said, "A friend is some one who knows all about you and still loves you." One of the fruits of friendship is influence, and the man or woman who stands before his class each week, imparting his personality and influence to those before him, and receiving in return fellowship and friendship, is indeed blessed. The wages that true friendship offers are indeed large, and these will enrich when silver and gold are worthless.

Christian Character.

Last, but not least, the teacher in the Bible School is rewarded through the development of Christian character, and the deepening of his own spiritual life. Our characters are developed through experience, knowledge and effort. The spiritual life is deepened by devotion and concentration and the nourishment of spiritual food. The strength of our Christian character and the depth of our spiritual life determines our wages. Elsie W. Jordan in "Lookout."

OUR PICTURE.

Beautifully situated among the hills to the south of Ballarat, Mt. Clear chapel has been the centre of religious influence for many years. For a long time Miss Gowen carried on the work without any assistance. When she was forced to leave the district other workers took up the task, and for several years Mrs. A. P. A. Burden, of Ballarat, has been superintendent of the Bible School. His work is greatly appreciated in the district. Some of the young people have attended Bible School for years without missing a Sunday. Miss May Geddes, who is in her tenth year of unbroken attendance, is the first girl in the second row from the left of the picture. Another girl, Miss Dorothy Walker, is in her seventh year of unbroken attendance. Mrs. Burden, the superintendent, is standing near the centre of the picture, and just in front of him is Miss Jean Geddes, who has been a teacher in the school for many years. The cockatoo in the group has been at school every Sunday for twelve years with one exception. It was once stolen, and was not recovered till a Sunday had elapsed.



Bible School, Mount Clear, Vic.

Foreign Missions.

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

FIELD COUNCIL CONFERENCE.

The Indian Field Council held their annual meeting at Dhond, February 19-22, 1929. There was an increased interest in this meeting owing to the fact that at the conclusion of the conference the first part of the Ashwood Memorial Hospital was to be opened.

The secretary reported that Principal Malin's book, "First Principles," translated into Marathi, has been adopted as a text-book by several universities, and is in constant demand, but is now out of print. One order received recently was for 120 copies. It was decided by the conference that a new edition be prepared.

At this conference it was resolved:—"That we as a mission pledge ourselves to support the Pentecost programme of our various station churches and help them fulfil their objectives."

The officials elected were: Chairman of Committee of Management, Dr. Oldfield; Secretary, H. B. Coventry; Treasurer, Andrew A. Hughes; Assistant Secretary, Miss Vawser; Auditor, Miss Vawser; Committee of Management, Dr. Oldfield; Mr. H. B. Coventry, Mr. Andrew A. Hughes, Mr. Theo. Essott and Miss Cameron.

We have now twelve young men and women in receipt of scholarships to enable them to take further educational work. The report presented at the last conference was very satisfactory.

Samuel Ganganath Marwad is attending Baramati High school, and is in the 7th standard. He is likely to be sent up for the matriculation examination in March. He is well behaved, and his studies are good.

Kace Bahadur, another one of our young orphan men, is attending the Union Training College, Almodnagar. His work is satisfactory, and he should have no difficulty in passing the training college examinations in April.

Sagund Thorat has been attending Mira Training School, where he finished his training last December. He is now with Dr. Oldfield, working in the dispensary at Dhond.

Daniel Divaker attends the Baramati High School, and assists in the dispensary at Baramati. He is doing good work.

Paton Bahadur attends Baramati carpentry workshops, and is also doing good work.

Kruppa Power and Sont Parthe both attend the Teachers' Training College, Poona, and expect to sit for the vernacular final examination in April. Their progress is satisfactory.

Gulab Salve and Goomwanti Divaker; both these girls are with Miss Parsons at Pandharpur, and from time to time reports are sent which are very satisfactory.

Anasuya Power attends the Church of Scotland Girls' School, Poona. She is making very satisfactory progress. Her Marathi work is good, and she is getting on well with her English. She is yet unable to do all her subjects in English, but they are trying to arrange for an extra coach for her. Her conduct in the hostel and in the school is good.

Alta Pappu, on account of the Teachers' Training College examination being altered from November to April, was unable to enter for training last November, hence she has not been in receipt of any financial help from this committee. We recommend that she be awarded a scholarship to enable her to enter training in June.

This report deals with matters of great interest to our work in India. We take into our children's homes little children from a boyhood. It is a great anxiety to know what will be the result of all the missionaries in caring for these boys and girls and training them up in the nurture and admonition of the Lord. They have not behind them the many generations of Christian mothers and fathers. They do not become saturated with the knowledge of God's Word. We are glad to state that the result of our work in the children's homes is one of the most en-

couraging features of our mission in India. Young boys have grown up qualified to be appointed teachers of our day schools, and are doing magnificent work. Others are being trained to help in the medical part of our work, while the girls are being trained for teachers and Bible-women and nurses. We are sure that the good brethren and sisters and the various auxiliaries, who have supported these boys and girls, will thank God for being able to help these young people to become channels of blessing in India.

GOOD NEWS FROM NEW HEBRIDES.

Three of our brethren in the New Hebrides, Andrew Tarrinat, Peter Takarolohani and J. Lulu, have written a very interesting letter to Bro. Mackie, which he has kindly handed to me for publication. It indicates the class of co-worker we have on the island of Oba; and the baptism of 81 men and women, who have been added to Christ from heathenism, largely through the efforts of the Christian Oba, is full of encouragement for us in Australia.

Nuluulu, Oba,
January 7, 1929.

Dear Mr. Mackie,

We let you know about the works that you put in us. We do all that in the church God help us. The works is going well. And we have a good Christmas day on December 25, 1928. Very happy day, God with us. The heathen people come for baptised, the numbers of them men and women 81 souls confessing their sins into baptism. And one thing we never use that to them because you never tell us and we leaveth that till you come back and bless them. And other work also about the marriage, that we do in the church as you told us. The men had marriage, we joining them by the word of God and without ring, we waiting for you till you come and put the ring on them. The marriage not on Christmas day but other day. Seven children have been registered, and we write down their name on cradle roll, and we keep your name till you be here at Oba. They bring the name of their children to you, and you have them in your book. We received a letter from you that makes us glad to hear you and Mrs. Mackie and Melville and also Willie Roy. You are getting letter in Australia, but we hope you will too in our prayer in every school. God will use you more by his knowledge to help us to do his holy work on Oba to help our people in the right way—God work possible to the heathen people. We know because their mind is going low. But school going on well, and Jack, will stay in mission house. We are all getting on well. The road making is going on still, but some of the white people they talk against us about the road and we not believing them what they trying to talk against, but we go on with the road and other thing too the business of our church that we do all that you tell us to do and we do. The French men they try pluck us from you doing of our church and we not obey them what they say, and we send our brother Stephen Thopene going to Vila to the lawyer. Mr. S. Perxson, Native Advocate, and Brother Stephen Thopene, he told out the trouble to the lawyer, and Mr. S. Perxson tell Stephen he said, you tell the people on Oba you be strong with you doing. Don't be silent all about, do you work strong, do not weary. Please we let you know about our brother Sharlie Tall of Wallariki, he is going to Maewo to teaching the Christian people there, six months or one year. God move the hearts of the Christian people, and also the heathen they seek the right way as Jesus saith, "I will seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." We thank God very much for his help to us, and we remember you always in our prayer. Please give our love to Mr. G. Walden.

we thank him very much for his letter sending to Mr. F. J. Purdy, and he read to us that makes us think more, but we not write any letter to him yet, but we hope him still in our hearts, better than the letter, all his teaching at that time he was here on Oba, we never forget him yet.

This is the request from yours truly, Brothers in Jesus,

Andrew Tarrinat,
Peter Takarolohani,
J. Lulu.

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SERVICES FOR EASTER SUNDAY EVENING,
MARCH 31.

Special Music by Choir.

Soloists:

Miss Bessie Martin, Soprano; Mrs. F. L. Mitchell, Contralto; Mr. Percy Ihundell, Tenor; Mr. T. Thompson, Bass.

The Choir will sing with other items:—"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 Tippett.

LOST.

Will anybody knowing the whereabouts of the First Minute Book of the Sawmarket church-Vic., please communicate with secretary, E. J. Warne, 7 Durham-st., Flemington, W.V? This book is required to assist in compiling the Jubilee History of Kensington and Sawmarket churches.

WANTED.

A Tasmanian Brother would like a Dairy of up to 30 cows, on shares or wages, Victoria preferred. Name and address from Austral 46-530 Elizabeth-st., Melb.

Girl for house work; all duties; good home; Church member preferred. 39 Mills-st. Albert Park, Vic.

Christian Men's Association

THE C.M.A. has been formed to help our churches to obtain the services of speakers, song leaders, club leaders, etc., and to help in the initiation of new work. Helpers in various spheres wanted.

Write to hon. secretary,

J. L. WARD, c/o McPherson Av., Carnegie, S.E.9, or 'Phone Cent. 5145.

"To help, not to usurp."

Here and There.

On Sunday evening last Bro. Ralph Geddie laid out five persons at Gardiner, Vic.

Miss Elsie Caldwell, our missionary on furlough from India, who has been in Melbourne for a few weeks, left on Monday for Tasmania to attend the annual Conference to be held in May.

Miss Iris Forbes, daughter of Bro. A. E. Forbes, teacher of Brighton church, Vic., won the first prize in a violin at the Geelong Musical Festival this week. Miss Forbes will be heard at our Conference gatherings.

Bro. G. T. Wallen was in Melbourne for the week-end. On Monday he left for Brisbane, where he hopes to be present at the Queensland Conference. Bro. F. T. Saunders, College organizer, also expected at the Conference.

All-day meetings in connection with Gawler, Williamson, and Kersbrook churches, S.A., will be held at Kersbrook on Good Fridays. Speakers will be Bro. P. Baker (Norwood), W. G. Oram (Gawler), H. Gray (North Adelaide), J. Warren. There will be special singing, and an enjoyable time is anticipated.

The mission conducted by the Vawter party to an end in a great meeting, in the Hawthorn Town Hall on Sunday evening last. There were three confessions, making a total of 62 who had responded to the invitation during the mission. A full report will be given next week. The party left on Monday for New South Wales.

At the end of May Bro. and Sister Mason will have completed four years' service with the church in Long Plains-Mallala Circuit, S.A. At the joint request of Mallala, Avon and Long Plains Bro. Mason has accepted a further term of engagement. The work is in good heart in each place, and the outlook for the future is bright.

Bro. Lionel Johnston, preacher of the church at Hobart, Tasmania, has accepted an engagement with the church in Toowoomba, Q., where a great mission is now being conducted by Bro. E. C. Hinrichsen and E. A. Arnold. Bro. Johnston hopes to be present at the Victorian Conference, and expects to begin his work in Toowoomba on April 7.

At Semaphore, S.A., the choir gave a beautiful programme at a sacred concert on Mar. 13. The annual teachers' picnic was held at Botanic Gardens on Saturday. At a special business meeting of the church held last week, the tender of Bro. H. B. Ackland, of Mile End church, for the erection of the manse, was accepted. On March 21 helpful meetings were held, Bro. Beiler preaching with special services. He left at the close of the evening service for Canberrra and the Victorian Conference.

The three weeks' tent mission conducted by Bro. J. E. Webb and L. Brookler at St. Kilda, Vic., came to a close on Monday night. On Sunday Bro. Grundy, preacher of the church, addressed a fine gathering in the tent, and two persons confessed Christ. There were 29 decisions during the mission, which will mean a large addition to the strength and membership of the church. The offering for the tent was taken on Monday, which, with money previously collected, will suffice to cover all the expenses of the effort.

The church at Enmore, N.S.W., begins on April 7, a "caveats" mission with the Vawter party. This will commence the work of the party in N.S.W., as that church first approached Bro. Vawter with a view to his coming to Australia. They will pay the whole of the expenses of their mission and make a substantial gift to the I.M.C. Committee toward bringing the party out. Until the close of the mission, on May 13, Bro. Vawter and Bro. Howe may be addressed at 68 Cambridge-st., Stannmore, or at the Tabernacle, Metropolitan-rd., Enmore.

Bro. A. E. Forbes, evangelist of Brighton church, Vic., is in Tasmania, where he is planned as special speaker for forthcoming Conference.

On evening of March 17 the building at Hurstville, N.S.W., was crowded out. One young man was baptised, and after Bro. Flood's message a married lady made the good confession. On March 21 about ninety broke bread. Bro. Flood ably exhorted, and gave a stirring gospel address on "The Crucifixion." Two ladies were baptised, and a young man and young lady confessed Christ. Several visitors were present.

Some very fine news has been published in recent issues of the "Christian," and victories of the gospel are reported in this issue. The most remarkable report comes from Toowoomba, Q., where for the last few weeks Bro. E. C. Hinrichsen and E. A. Arnold have been conducting a mission. Those familiar with Toowoomba will most appreciate the following telegram, which reached us on Tuesday: "Thrilling close Hinrichsen-Arnold mission Toowoomba; 31 decisions Sunday, 20 Monday, total 156. Over 60 received Sunday. Thankoffering, £550. Magnificent chapel purchased, £5,500.—Chapman." Thus the second of the special missions planned by our Queensland churches has proven to be a wonderful success, just as was the Rockhampton one.

The anniversary of the church at Preston, Vic., was held on March 17. Bro. A. G. Saunders spoke in the morning. In the evening Bro. Fisher addressed a crowded meeting. On March 21 a meeting was followed by a public meeting, Bro. D. Walker presiding. Bro. J. D. Lang publicly paid the cheque finalising payment of the debt on the property to Mr. Miller, of I.O.H., who congratulated the church on this fine achievement. Bro. L. Gole, Conference President, conveyed greetings, and Bro. A. W. Gooder gave an address. Bro. Fisher also gave a short address. Great credit is accorded Bro. Fisher for his enthusiasm and organising ability in raising the money. He was locally supported by the members and auxiliaries, especially the Ladies' guild. The choir sang special music. On Mar. 23, a picnic was held at Edwards Lake.

At Ashura, N.S.W., the Bible School anniversary was held on March 3. Bro. Puffitt speaking in the morning, Bro. Hagger in the afternoon, and Bro. Hinrichsen at night. All meetings were well attended. On March 5 prizes were distributed and Bro. Pond, B.S. organizer, gave the address. On March 10, a two-week series of speaking meetings commenced, Bro. T. Hagger speaking, when three confessions were made. On 11th Bro. Fretwell spoke, when one confession was taken. The remaining nights of the week were taken by Bro. Westwood, of Lilemore, and Bro. Hagger. On March 17 Bro. H. S. St. John, evangelist, spoke, Bro. E. Davis, from the town, taking the week night meeting, and Bro. G. P. Smith, from Monday to Thursday. The result has been that four confessions were made, and six persons were baptised, and all were received into membership for the month.

At Balazee, Vic., services for March have been very well attended. March 10 was "Family Day," very well attended, and families were asked to sit together. 198 broke bread during the day. March 17 was "Endeavor Day," when about ten of the young men of the C.E. society assisted at the choir services. The Endeavorers provided the choir for the evening services. March 24 was "Harvest Thanksgiving Day." There were fine audiences. Miss Elsie Caldwell, Miss Battersby, of Hindmarsh, S.A.; Alfred T. Thomas, of W.A., brother of the preacher; and Dudley Hagger were among the visitors. The chapel was very beautifully decorated with the endearments of Miss Caldwell, who was the endearments address at the mid-week service. The Endeavorers assisted in giving songs, which illustrated the dispensary work at Baramati. Jas. E. Thomas has been the preacher at each service during the month.

On Mar. 17, Bro. A. C. Rankine gave his final address to the church at Dulwich, S.A. In the morning a splendid gathering assembled. Welcome was extended to Bro. Rankine's successor, Bro. Turner. At night another fine audience listened attentively to Bro. Rankine's message. The Bible School had a record attendance. On 20th, a social, presided over by Bro. W. Morrow, was held to say farewell to Bro. and Sister Rankine and to welcome Bro. Turner. The members gave expression to their appreciation of the good work done by Bro. Rankine during his three years' stay, and made a presentation of a leather travelling case. The sisters provided refreshments. On March 24, Bro. Turner commenced his work, and a good number were present. At the Bible School all previous records were broken. Just will do.

Many of our Australian brethren honor the name of J. W. McGarvey. Some of our preachers were his admiring students and love to recall his work. The American "Christian Evangelist" contains the following interesting paragraph:—"Particular interest will attach to the forthcoming McGarvey Centennial Celebration, March 1, at the College of the Bible. His is the heritage of devout scholarship that has endowed a line of preachers and disciples of Christ for the ages. His vision of the College of the Bible, 'as eventually the greatest seat of Biblical learning in the world,' may seem like a dream, but come to meet all friends of this great institution with traditions among the most noble in our history, will rejoice to learn of the present growth and prosperity of this College and of Transylvania. The family will present a memorial portrait of Mr. McGarvey's heroic biography, will give personal reminiscences as a student, Prof. Morrow will speak of the past, Hugh McLellan will speak from the brotherhood, and Professor Pyatt for the present faculty. The College will be host at a memorial banquet and the great past will cast its benediction shade over days to come. This significant memorial will give prophetic impulse for renewed emphasis on the major task of the Christian College, the training of a Christian ministry and undergirding of a Christian leadership with understanding and morale for service in the church and through it to the world."

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VICTORIAN DEPT. OF SOCIAL SERVICE.

Swan Hill Sisters' Guild have forwarded three cases of jam direct from factory to the Victorian Department of Social Service. This is an example worthy of all imitations. A.M.B.

For Sale.—Hairdressing saloon, country, suit member, splendid opportunity, cheap. Prince George Cart and Harness. Any offer.

Domestic desires service in Christian home.

Fire Appeal.—Donations of cash or furniture will be gladly received.

Investors.—Country members are invited to investigate our migration proposals for lands and families.

Unemployment.—Members are requested to get into touch with our department for all kinds of labor.

Secretary, Will H. Gray, 10 Elizabeth-st., Melb.

Religious Notes and News.

WHAT CHURCH MEMBERSHIP MEANS.

The primary need of the churches, writes Dr. Peck, is really—a blessed, overworked world, but there is still time to make it better.

The church must stand for something real, definite, clear-cut, and everything in its work, worship, and organisation must do likewise.

Membership in the church must mean active participation in the church's life and service.

When our fine churches with a nominal roll of 1,500 and a congregation that, except possibly on Easter Sunday, never reaches 750, what is one to say?

When the association of 500 of these "members" consists in an annual cheque or an occasional attendance, how can a church be effective? The statistics of most of our churches could not be certified as correct by any charter, by any countant or auditor; he would write off at once 25 per cent. of British members and more than 25 per cent. of American. While the church is less honest than the world of business, can we expect to prosper?

ON KEEPING IN STEP.

Here is a very striking piece of spiritual diagnosis from the pen of Dr. A. Boyd Scott, of Glasgow. I take it from last Thursday's "British Weekly":

"When you and I feel the obligations of Christian fellowship too heavy, and our testimony for Christ in word and work faltering, and our spirit fraying and becoming ungenerous and irritable, and ourselves unequal to the glory of the daily missionary life to which we have all really dedicated ourselves, what is the reason of our weakness and faltering? Ask it of yourselves sincerely, and in twenty instances in a score we shall find the reason, faltering, and we have got out of step with our Captain and Comrade, out of personal touch with the living, present, and abiding Lord; we have broken on our part our companionship with Christ."

"That, I feel sure, must touch us all. Even objectives can have no meaning for the man who fails to practise the presence of Jesus."—"Christian Advocate."

A BLACK GOD.

The Bible declares that God "made man in his own image"; and as the sceptical wit said, "man has ever since been occupied in repaying the compliment, and making God in his image."

A colored writer has made a plea for a black God. Until this he has such a deity, he says, the black people will never get justice. Only in that way apparently will they ever turn the tables on the white races who have made God in their own white image and in his name claimed a title to the world.

Among the negroes of the United States a church has been founded as a black man. Its members to think of Jesus as a black man. In the opening procession there was a painting of "The Black Man of Sorrows," and also one of a Negro Madonna bending over a Negro Christ-child. For Jesus, "the little brown man of Nazareth," was certainly not pure "white," and were he living in our day he would in some places have the color line drawn against him.

These pleas for a black God and a black Saviour are a significant reflection on the white race, and their religion, and their relationships to colored people. They arise out of a passionate sense of injustice. Colored men are tired of being despised because of their color. They are increasingly in revolt against the religion of whiteness and the assumption "that of all hues whiteness alone is inherently and obviously better than blackness, and that the one virtue therefore is to be white." So the colored people are beginning to make God in their own black image, because we have made him in our own white one.—C. I. Benson in Melbourne "Herald."

DEAN CASTIGATES BISHOP.

The Dean of St. Paul's laces severely to task the Bishop of Durham for advocating disestablishment as the only solution of the church's difficulties. Having generally remarked that Bishop Henson's "chameleon-like changes have set his friends wondering whether he will not come out next year in violent red, the only color he has not yet assumed," Dean Inge goes on to say that for Churchmen to advocate disestablishment seems to him incredible folly. "A disestablished and disendowed church, he says, would not, and never could be again, the Church of England. "It would be a sect among other sects; and its comprehensiveness, which is now its strength, would be its weakness, either paralysing it by intestine feuds, or breaking it up into two or more fragments." If such a blow were inflicted on us from outside, it might draw us together as those who have to fight against a common enemy. But if the surrender came from within, it would be a humiliating confession that we are unable to maintain the position which we have held for four hundred years; it would be a declaration that we neither are nor wish to be the church of the English people. It would unquestionably be proclaimed everywhere as a resounding defeat for Christianity. None would have reason to rejoice at—except those who wish to see the nation dechristianised, and the great international Church, which would gather rich spoils from the wreckage. Happily, such disloyal counsels are not likely to make many converts."—"A.C. World."

£70,000,000 WORTH OF STAINED GLASS.

In the workshops of York Minster one of the most remarkable tasks of restoration ever accomplished is drawing slowly to an end.

Twenty-two years ago (writes a correspondent of the London "Daily Mail") craftsmen began to remove from the minster its priceless treasures of stained glass, which had become dimmed and the lead settings of which had become dangerously disintegrated.

Not only was the lead in many of the windows so worn and broken as to give scarcely any support to the glass, but much of the glass was found to be, as it were, etherealised by age to the thinness of butter-paper.

In 109 windows York Minster possesses more

than half of the total quantity of medieval glass in this country.

It is of the 12th, 13th, 14th, and 15th centuries, and having its worth on prices for medieval glass obtained in the United States recently, its value has been estimated to be no less than £70,000,000.

Up to the present 92 out of the 102 windows have been restored and replaced at a cost of £35,000.

The five finest windows, the finest of their kind in the world in the north transept known as the Five Sisters, were restored at a cost of more than £3,000 as a memorial to the women who gave their lives in the Great War.

They were filled with 13th-century glass and were recased with 19th-century lead which once covered the roof of Ely's Abbey, near Hildesley, Yorkshire.

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S.A. SISTERS' AUXILIARY.

The sisters' executive met at Grosst, on Mar. 7 for the monthly meeting, which took the form of a Home Mission rally, presided over by Mrs. Joss Graham. Devotional exercises were led by Mrs. Rootes. Mrs. G. C. Hutchinson, who, by Mrs. Rootes, is engaged in Home Mission work in the North-west of Australia, gave a short message. The president welcomed Mr., Mrs. and Miss Elsie Allan. A duet was sung by Mrs. Jossop and Mrs. Segnit, of the Grosydon church, and Miss Elsie Allan gave a recitation. Mrs. Allan then read the Scripture lesson. Mrs. Ottaway rendered a solo. We were pleased to attend to an address from Mr. J. E. Allan, who talked for his text, "Lift up your eyes and look at the fields for they are ripe and ready to harvest." An offering for H.M. work realised £12 10. There were 100 sisters present, 41 being delegates. M. Manger, Asst. Secretary.

QUEENSLAND WOMEN'S CONFERENCE EXECUTIVE.

The executive met in Ann-st. chapel on Mar. 11 to complete arrangements for conference. Encouraging reports were received from superintendents of departments. The temperance superintendent, Mrs. D. Brown, represented the Sister's Executive at the W.C.T.U. annual convention at Toowoomba, conveying greetings from the sisters. Mrs. Hermann, Foreign Mission representative, read interesting letters from missionaries. Greetings have been sent to all sisters in different States sitting in conference at Easter. At the close of the meeting the executive met Mr. and Mrs. Manning and family at the station, and tendered them a welcome dinner at the Central Cafe. Mr. C. Young, President Home Mission Committee, and Mr. W. Wendt, were present. Mr. Manning expressed his deep appreciation of the welcome extended to Mrs. Manning and himself from the Women's Executive. A well-attended prayer meeting was held at Sunsethome Home on Jan. 31. Mrs. C. Young led the devotional. Mrs. Hermann offered the opening prayer. Mrs. Wendt gave a very helpful address on "That I may Know Him." Favorite hymns of the old people were sung. The matron expressed appreciation of the interest shown by the Women's Executive towards the inmates of the aged home, thanking the sisters for such pleasant afternoons, and for providing provisions for afternoon tea, and fruit. He president took the services at the home on Sunday, March 3. The executive has decided that the aim of the sisters' work for the coming year will be the assisting of new fields not supported by local churches. G. Partridge, Hon. Sec.

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News of the Churches.

Tasmania.

Launceston.—The work is progressing, and attendances are improving. Recent visitors have included Bro. Tipton, Bro. and Sister Dixon, Miss Owen, Bro. A. E. Forbes, and Sisters Smithers, all of Victoria, also Sister Mullinger, N.S.W. At the annual church business meeting on March 6, over 40 members attended. Statistics showed increase in membership, and finances had a credit balance. All auxiliaries reported a successful year's work. Bible School showed a fine increase in numbers. Bro. P. Duff, C. Nicholls and F. Collins were appointed elders, and Bro. Butler, Paul, Lee, H. Stevens, Sulzberger, Thornycroft and Tyson were chosen as deacons. Bro. R. H. Pitt, organist and choirmaster of the church, was the recipient of a cheque as a token of appreciation and esteem. The young worshippers' league and training for service class have been re-organised. Sister Collins has been elected president of the sisters' guild; Bro. F. Collins president of the C.E. society; and Bro. P. Clarke secretary of the Bible School. The retiring officers were thanked for their splendid services. We regret to report the serious illness of Bro. Hingston, who is in the public hospital.

Western Australia.

North Perth.—The annual business meeting of the church was held on Feb. 27, with a good attendance. A sister reconsecrated her life to Jesus at the conclusion of Bro. Robinson's gospel address on March 17.

Subiaco.—Inspirational services were again experienced on March 17. In the morning Bro. Carter spoke on "The Bible School," evening subject was "The Success of a Failure." Two men made their stand for Christ. A gospel team has been formed by the men of the church, and great enthusiasm prevails, as opportunities for service are abundant.

Victoria Park.—At the annual business meeting on March 12, the following were elected deacons: Bro. Bird, Bro. H. Bennett, Bro. Dunn, Bro. Paterson and White. Bro. Paterson was elected secretary and Bro. Bridge for another term as treasurer. Bro. Johnson is taking up a new field of employment, and is leaving at the end of March. He has held the positions of church secretary, deacon, Sunday School secretary, S.S. superintendent, teacher, and chairman of the K.S.P. club. The church learns of his departure with regret. Meetings are keeping up their average.

Fremantle.—At a well-attended church business meeting on Mar. 6, the programme of aims for Pentecost, 1923, was adopted. It includes a 50 per cent. increase in church membership, 100 at the gospel services, a school of 250, a great mission, a week's special meetings each quarter for the deepening of the spiritual life of the church, renovation of the church buildings and the extinction of the land debt (now at £120). The church gave a splendid kitchen tea to Miss Myrtle Whelan, who has been a very faithful worker in the Sunday school on the occasion of her marriage on March 2. On Mar. 9 Miss Irene Vanstan (superintendent of kindergarten dept.) and Mr. E. Gracie (church treasurer) were also united in matrimony. Bro. Stirling officiated on both occasions. During the week, from Mar. 1 to Mar. 8, Bro. F. E. Carter, of Subiaco, conducted the first of a quarterly series of meetings for deepening the spiritual life of believers. Special messages were given by Bro. Carter, but the attendance was disappointing.

Cotham.—The annual business meeting was held on March 13. Reports of all departments showed definite progress. The new chapel had justified its erection. Bro. Hunt is winning the confidence of the folk. The Bible School, under the superintendency of Bro. W. D. Lang, is hold-

ing a leading position in the State campaign for increase and betterment. The ladies' aid had raised £65 for the building fund. The K.S.P. and Phi Beta Pi, both of recent formation, were gaining ground. The church adopted a three-year programme, including Practical aims, making this a year of prayer and organisation, followed by a year of sacrifice and service, and then a year of evangelism and enlargement. Newly elected officers are: secretary, E. G. Jeffery; treasurer, F. Hood; Bible School superintendent, W. D. Lang. These, with W. B. Bennett, J. H. Higgs, C. Fitch, T. H. Ineson, A. E. Jefferys (organist), form the diacronate. The evangelist, Bro. C. H. Hunt, has been elected Grand Chaplain of the Loyal Orange Institution in Western Australia.

Queensland.

Gympie.—Bro. S. Vanham (after six weeks at Rockhampton) spoke at both services on March 17. In the morning he told the story of the Rockhampton mission, thrilling his audience by relating some wonderful conversions.

Wynnum.—The Wynnnum and Hawthorne circuit rally, held at Hawthorne on Feb. 21, was fairly well attended. The State President, Bro. Young, addressed the meeting. The next rally is planned for Wynnum. There has been a marked increase in attendance of scholars at Bible School. On Mar. 10 the meeting for worship was well attended, many visitors being present.

Bundaberg.—Bro. Price, of Maryborough, gave a very helpful exhortation on March 10. Mrs. Pollock, who was baptised on March 3, was received into fellowship. The choir, under the leadership of Bro. Cannon, rendered "Nearer, My Father." At the Mutual Improvement Society meeting on March 12, Bro. Vanham gave an interesting report of his six-weeks' stay at Rockhampton. The officers have granted Bro. Alf. Hinrichsen a week's special leave to attend the Wavler mission in N.S.W.

Rockhampton.—The church is greatly indebted to Bro. Vanham and Temple church for their great assistance the last few weeks. Interest and attendance have kept up in a remarkable way. Bro. B. W. Manning received an enthusiastic welcome on arrival, and at the meetings all day Sunday (17th), and a welcome social Monday (18th). Bro. W. T. Trudgian was present at these gatherings, and was a great help. The church is zealous, and prospects are bright. The members are keen to be self-supporting. The membership has remained true and steadfast.

Annerley.—Since last report meetings for breaking of bread and gospel services have been good. Bro. Bussard's exhortation was much appreciated. The branch Sunday School now has an enrolment of sixty scholars. Mrs. Blass presented the church with a communion table and four chairs in memory of her late daughter, Mrs. Ryan. The women's guild have provided a new handsome floor covering for the platform and steps. Mrs. W. V. Mills has been elected president of the Home for Aged People, which is conducted under the auspices of the Queensland Council of Churches.

Victoria.

Cheltenham.—Meetings on Sunday were interesting and inspiring. Bro. D. Wakeley preached a good sermon at night to a congregation that almost filled the chapel.

St. Albans.—On Mar. 17 Bro. Cambridge spoke on "Gethsemane," and on 20th gave a helpful study of the crucifixion. Appropriate music by the choir assisted, solos being rendered by Mrs. Cambridge and Mrs. Les. Holm. At 10 a.m. the J.C.E. Society held its anniversary under the superintendency of Mr. Macallister, whose work in this department has been greatly blessed.

Colac.—At the annual meeting on March 10 all retiring officers were received. The secretary and treasurer, Bro. Lewis, gave a very clear report of the year's work. The optimistic note struck was encouraging.

Oakleigh.—On March 21 both morning and evening services were well attended. Bro. Hunt spoke in the morning, and visitors being present. At night Bro. Mudge continued his treatment of the subject, "A Trio of Whys."

Pyramid Hill.—Bro. R. G. Cameron, of Inver and Chas. McDonald, of Swan Hill, have kindly assisted in the services. On March 21 Bro. N. Harris exhorted the church acceptably, and at the gospel meeting, Bro. A. T. Lacey's subject was "What Is Your Life?"

Footscray.—A fine number attended the morning service on Sunday. In the afternoon Miss Yerbury gave wonderful experiences of work among the blacks. The evening service was well attended, and the choir, under Mr. Cousins, rendered excellent service.

Wangaratta.—Good meetings were held last Lord's day. Bro. Arnold delivered a fine gospel message on the crucifixion. The church kindly team visited Yarrowongga on Monday, 18th, and defeated the latter team. Yarrowongga sisters provided dinner and tea.

Morwell.—The church is back after holding a successful mission at Mt. Kilda. On Sunday he addressed the church on "Giving our Money." There was a decision at night. Bro. Webb spoke on "The Sifting of Peter," and Mrs. Baldwin, of Sydney, sang a beautiful solo.

Melbourne (Swanston-st.).—In spite of very wet weather last Lord's day, there were very good attendances. Bro. Moore delivered interesting sermons. The choir rendered good music at the evening service, and Mrs. Thompson and Miss Moysey sang the duet, "Love Divine."

Yarrowongga.—On March 17 harvest thanksgiving services were held, with fine attendance. Inspiring addresses, including singing by the Y.P.S. and a male quartette were special features of the gospel service. Last Lord's day special Easter messages were given by Bro. Pratt.

Carlton (Lygon-st.).—Three appropriate anthems were rendered by the choir on March 21. Bro. A. G. Saunders spoke at both services, extending messages being given in connection of "When Jesus Comes Again." On Mar. 20 the Emburay and choir visited and assisted in the tent mission at St. Kilda.

Dandenong.—Good meetings on March 17. Bro. Walters addressed the church, when two young ladies were welcomed to fellowship. On March 21 Mr. E. A. Fretzie spoke at both services, the subject for the evening service being "The Triumph of Christ." Five young ladies who previously confessed Christ were baptised.

South Melbourne.—Last Sunday morning Bro. Waterman gave a fine talk on "The Beliefs of Love." At night he gave a stirring sermon on "The Definiteness of Sin." Good attendance of scholars at Bible School. The teachers' training class continues its useful studies. Bro. Bangstad has been taken to hospital. All pray for his speedy recovery.

Hampton.—On March 21 a church social was held to say good-bye to Sisters Mrs. Storey and Misses A. and F. Storey, who are leaving to join Bro. Storey in Adelaide. An enjoyable evening was spent, and presentations made from church and J.C.E., of which Miss Freda was organist. The church sympathises with Sister Miss Bullen in the death of her mother.

Bunessy.—On Sunday, March 17, four who had been baptised during the previous week were received in. At the morning meeting on Mar. 21, one young woman was received in, and at night two more made the good confession. During the last few weeks there have been 29 additions. All services are well attended, and the Holy Spirit is flourishing here.

Castlemaine.—At the annual meeting on Mar. 12 the treasurer's statement showed a credit balance. All auxiliaries gave favorable reports, and the preacher's report showed much work accomplished. On March 21 the Standard conducted both services. Bro. A. McKenzie continues to improve, but Bro. Potts is still in a serious condition.

East New.—Anniversary services were conducted with good success on Sunday morning, when Bro. R. Hough exhorted. In the afternoon Bro. Shipway gave a fine message, after which Bro. Jones was presented to the primary and kindergartens. Great meeting at night; building crowded. Bro. Jones gave a soul-stirring address. There was one decision for Christ. Singing by the children was much appreciated.

Shepparton.—There have been good meetings throughout, with attendances improving. After a month of meetings on March 17, two adults made their confession of faith, and were immersed at the Endeavour meeting during the service. The church at the recent annual business meeting unanimously decided to start a Bible School at Shepparton Park, where Bro. Loren for some time has been giving religious instruction at the State School.

South Yarra.—On March 9 the church and auxiliaries gave Miss E. Barrett a kitchen tea. Beautiful articles were given. On March 16 Bro. Barrett and Mr. F. N. Lee were invited in by a quartet, Bro. A. G. Saunders officiating. The guests were entertained at Pralban Freemasons' Hall. In the evening a number of church members and friends were entertained in the hall. Last Lord's day a baptizing service was welcomed to fellowship. In the evening there was one confession, and one, after baptism, was received into fellowship.

Newmarket.—Bright enthusiastic services during month. Two baptisms. Visiting speakers were Bro. Ennis and Gray. On Sunday, March 17, the church celebrated its forty-fifth anniversary with excellent attendances. Bro. Hattis, who presided in the morning, gave a brief retrospect of the church's history, concluding with some verses he had written for the occasion. The singing service, conducted by Bro. G. T. Black and Bro. Hattis, was also well appreciated. Bro. B. Stewart, a former organist, gave a beautiful message in song.

Aeot Vale.—On March 10, at the Sunday School anniversary, 150 broke bread in the morning. Bro. L. G. McCallum spoke to the children in the hall. Bro. Patterson preached to a crowded gathering in the evening. The children's tea and demonstration were very successful. On March 17 Bro. Burns, of Fitzroy, spoke in the morning. In the evening Bro. Patterson baptized a girl from the Bible School who made the good confession on March 3. On March 21 Bro. Lee, Ennis and Gray with the church and gave an address. All auxiliaries are working well.

Kyneton.—A happy afternoon was spent at the Bible School picnic held in Malmbury gardens on March 9. The church was uplifted by a message from Bro. McNaughton, of the College, on the following Sunday. The first Bible School anniversary, held in the hall, was celebrated on March 24. The school sang splendidly under leadership of Bro. E. Goudie. Messages were enjoyed from Bro. Earle, of Castlemaine. After the closing service a married lady was baptized. Next Sabbath is felt at Rossing. Bro. H. Greenwood is the acting preacher. He leaves shortly to take up the work at Parahwah. Bro. Waters, of the College, commences duties in April.

Exendon.—On March 17 there were good attendances at both services. Five sisters were received into fellowship by letter. Bro. Pratt officiated at the church. His evening subject on "What Must I Do to be Saved?" was impressive. A young man made the good confession. There were fair attendances on March 24. Bro. Pratt delivered impressive addresses at both services. An optional service was held. The active visitation of the preacher is helping attendances. The annual meeting on March 13 was well attended. Encouraging reports were received from all auxiliaries. Bro. L. Smith was elected superintendent of Bible School. Bro. Jackson, who had held the position faithfully for a number of years, having resigned. Bro. McGregor, Flood, (treasurer), were elected as officers.

South Australia.

Woolbrook.—On March 3 S.S. anniversary was held, and three services, conducted by Mr. S. D. Gaden, of Brighton, were greatly enjoyed. On March 10 Bro. Warren conducted the services.

Bro. W. Hain spoke in the morning on March 17, and P. J. Ballin at night. Misses Myra and Norma Fullston sang a duet.

Adelaide (Grote's).—On March 21 Bro. J. Willshire took as his gospel theme, "The Hebraist." One made the good confession. Special music by the choir was appreciated. A football club has been formed by the young men. This and the pleasant evenings will be held on Tuesdays in lieu of Thursdays.

Glenelg.—Splendid meetings on March 17. At the morning service Bro. and Sister Millbank and son, late of York church, were welcomed to membership. The gospel service attendance was good. The C.E. society held an entertainment in aid of missions, and realized over £7. The sympathy of the church goes to Bro. T. G. Storer, who has passed through a severe illness. His health now shows improvement.

Clifden.—On March 23 the older members of the church were given a motor outing March 21 was "Old Folks' Day," when special attention was given to the older members. Bro. Brook's morning message was, "God's Care for the Aged." Three young girls were received into membership. Bro. Brook's evening topic was "An Old Man's Story." Bro. Grubbick, aged 83 years, was present on the occasion. Bro. Brook's message made the good confession. Attendances were excellent, and a very happy day was spent.

Nailsworth.—Harvest thanksgiving services on March 10 had splendid attendances. In the anthem, "O Father Almighty," the solo was rendered by Mrs. Leslie Mathews, L.A.M. The boxes of goods were sent to Grote's, to be distributed among the unemployed. Several were helped in Nailsworth district also. Four candidates were immersed on Wednesday night. Miss Tomkin addressed the ladies' guild on Thursday afternoon; tea was served, and a collection taken for Forest Mission. On March 17 there were splendid attendances.

Colonel Light Gardens.—Harvest thanksgiving services were held on March 24. Bro. C. H. Warren spoke morning and evening, and gave a short talk to the school. Good attendance on the morning meeting, and Bible School. At night a record attendance of 132 crowded the building. Bro. Warren has accepted the unanimous invitation of the church to continue week-end service until June 30. At the church business meeting on 20th inst. Bro. Hieker, Pollard and Schmidt were re-elected deacons. A fencing fund was inaugurated, and already half the estimated cost is in hand.

Fullarton.—Good meetings are being held. On March 10 Bro. Graham's addresses were full of thought. At night, after a powerful appeal, one man rededicated himself, and a married woman made the good confession. The Bible School is making excellent progress with anniversary work, under Bro. Banks. The red and blue contest is creating enthusiasm. Two new scholars; 142 present. The M.I.C. and friends visited the home for incurables. Mr. Wells gave a chalk talk, and the young people distributed sweets. The J.C.E. continues well, under the leadership of Miss Derbyshire. A girls' club has been formed with Mrs. S. Furniss president, Mrs. Ding vice-president, and Miss Ash secretary.

Cottonville.—For the past two Sundays visiting members have been absent preaching, and assisting in the cause. Bro. Hughes spoke at Foresting on Mar. 17. The Bible School is preparing for anniversary. The average attendance is about 120; two new scholars on 20th. Bro. Hughes has commenced a series of morning addresses on "Revivalism." His gospel address during the choir rendered an anthem, was on "Prayer." The J.C.E. society is progressing well, many young folk taking part. On March 12 Miss Yerbury, of the World-wide Evangelical Crusade, delivered an interesting lantern lecture to the Good Harbor society on 19th. An inspiring combined service was held, about sixty young people being present.

New South Wales.

Canley Vale.—Bro. Thomas, Mavin and Crawford filled the platform during Bro. Clydesdale's absence for health reasons. A successful sale

of work was held on Saturday. On March 21 Sister M. Thomas was received into fellowship. Bro. C. Hurrichson exhorted. Bro. J. Clydesdale's Easter message was on "The Cross of Christ."

Enmore.—There were good meetings on March 24. In the morning Bro. Paternoster welcomed Bro. Wallace Ludbrook by letter from Dulwich, S.A., and Tom Harvey, recently baptised. Bro. H. Watson spoke morning and afternoon, greatly interesting all with his message. At night Bro. Paternoster's subject was "The Bread that Perishes." Bro. Noble, of Lismore, took part in the service.

Lismore.—On Mar. 20 Bro. F. T. Saunders, organizing secretary of the College of the Bible, delivered excellent messages and appeals to the afternoon meeting of the ladies' guild, and to a good service at night. The ladies' guild have held successful building fund afternoons in the homes of Mrs. J. W. Smith and Mrs. Frank Ellis. The guild presented a guinea Home Mission gift to Sisters' Conference. Bro. Noble left for conference on March 21.

Bonahy.—On March 17 Bro. Sitt spoke at both services. Attendance at gospel meetings is increasing. The church orchestra makes a valuable contribution to the gospel service. Bro. Neary sang a solo. Bro. Sitt gave an impressive dramatic presentation of the gospel, selecting the narrative of "the man with the withered hand." A senior boy confessed Christ and was baptised. Bible School scholars are being added every Sunday evening. More teachers have been asked for. The boys are in double majority.

Chatswood.—On March 6 the church held its annual business meeting. Reports from the various auxiliaries showed that a decided improvement had taken place during the year. 31 persons had been baptised in the morning service. All proposals were agreed to. On March 21 Mr. Laverly, of Chatswood Methodist church, addressed the church. At night Mr. J. Whelan's theme was "The Inevitable Cross." Bro. and Sister Whelan are taking a much-needed vacation.

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In his "Yale Lectures on Preaching," which are as good as any that have ever been delivered on that distinguished foundation, Bishop James E. Freeman, of Washington, D. C., offers some advice to preachers on the subject of the clique spirit which we think well worth passing on. We very frequently see preachers cultivating only those who are temperamentally, socially or financially congenial to them. Bishop Freeman says such men "have a class-consciousness, and beyond a few they find themselves out of their element."

He continues: "Such men have no place in the ministry, they should follow callings in which such things are recognised and permitted. Of all anomalous things the snob in the ministry is the most impossible and reprehensible. This is a form of Pharisaism that dishonors the office and brings it into disrepute."

A minister needs often to repeat to exhort himself with Phillips Brooks's fine saying: "The more men we honor the more evilness we have to draw from." Not only must the minister avoid being part of a clique or a class, but he must refuse to recognize it in his church. To him all his members must belong to the "better class." "Christian Evangelist."

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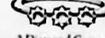
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