

THE AUSTRALIAN CHRISTIAN

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

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

Vol. XXXII, No. 15

THURSDAY, APRIL 11, 1920.

Subscription, 2/- per annum; posted 10/6.

The Divine Consciousness and Claims of Christ. A Study of the Great "I Am's" of Jesus.

NO lover of the Lord Jesus can be uninterested in the wondrous words in which Christ advanced his divine claims. The careful student of the New Testament may reverently inquire into the self-consciousness of Jesus, the dawning and developing of his recognition of his divine person and mission. Regarding that self-consciousness, Dr. A. C. Headlam, Anglican Bishop of Gloucester, utters some wise words: "That is one of those subjects which must in any case remain beyond our comprehension and experience. We cannot analyse the manner in which the divine consciousness was united to the human. We have no experience or analogy to guide us. All that is possible for us is to narrate faithfully the account that comes to us—directly or indirectly from his own lips—of himself, and build up our conception as we proceed."

Regarding the claims of Jesus, it were well if we did not let our constant reading of the Gospels dull our sense of their greatness. Did they come from one who was merely the greatest and wisest and best of men, they would be more than staggering, they would be unbelievable and absurd. Yet they fall with perfect naturalness from the lips of him we call our Master and our Lord. In a true sense the claims are self-attesting. Certainly they have verified themselves in the experience of sixty generations of Christians who have committed themselves to him who made the claims and have found him true.

It is our present task to notice some of the "I am's" of Christ preserved to us in the Gospel written by the disciple whom Jesus loved.

"Before Abraham was, I am." (John 8: 58.)

Thrice in one chapter Jesus uses of himself the phrase "I am," adding no qualifying or explanatory word (John 8: 24, 28, 58), though in the first two cases our trans-

lators have thought it desirable to complete the saying. All three verses may set forth the same great truth, but there is no doubt of the significance of verse 58. To the unbelieving Jews who taunted him, our Lord made the great pronouncement, "Before Abraham was born [or, came into existence], I am."

There are some "divine grammatical anomalies" in the Scriptures. The statement we now deal with is one of these. The careful reader may wonder why the translation does not run, "Before Abraham was, I was." That, it may be supposed, makes better English than "Before Abraham was, I am." The answer is that our Lord did not say "I was" but "I am." He does not employ the verb he used of Abraham (*γενεσθαι*, aorist infinitive of *gínomai*, to come into existence) but *éimi* ("I am," present tense). "In this connection 'I was' would have expressed simple priority. Thus there is in the phrase the contrast between the created and the uncreated, and the temporal and the eternal." Or, as Dr. Garvie expresses it, "the

contrast between *γενεσθαι* and *éimi* indicates a timeless existence."

This great passage not only involves the pre-existence of Christ but also his deity, and the Jews recognised this claim, for immediately they took up stones to stone him as a blasphemer. Irresistibly we are led to think of the name by which God revealed himself to Moses and to the children of Israel. Moses inquired of God the name which he should give to the people he was sent to deliver: "They shall say to me, What is his name? what shall I say unto them?" And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Exodus 3: 13, 14). We may never on earth fathom the depth of meaning of this great name of God; but it at least denotes the absolute self-existence of God, and almost certainly includes the ideas of eternity and unchangeableness. When our Lord uttered his great "I am," did he not as truly apply to himself the great name of Jehovah as did the apostles who apply the prophetic passages involving the name of Jehovah to Jesus (Isa. 6: 3, 40; Jer. 23: 4; Matt. 3: 3)? Christ's unique relationship to the Father is as truly implied in John 8: 58 as it is explicitly stated in his later words, "I and the Father are one."

"I am the bread of life." (John 6: 35.)

There seems among the Jews to have been an expectation that the Messiah would feed God's people from heaven, just as Moses had done. The unbelieving Jews, after our Lord's miraculous feeding of the five thousand, contrasted to his disadvantage his feeding a multitude once with Moses' recurring provision of manna for the Israelites in their desert wanderings. Virtually, then, they challenged him to repeat Moses' act and feed them with manna. Our Lord at once answers their gross mis-

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conception and proclaims that he himself is the true manna feeding not the body but the soul, and that to feed upon him, to eat his flesh (as it is put in verse 53), is to have everlasting life.

Think of what is the lowest meaning in the sentence "I am the bread of life." Our Master declares that he is as necessary to the sustenance of our spiritual life as our daily bread is to our bodily existence. He declares that to come to him in faith and to have communion with him is to have perfect and eternal satisfaction. Let not familiarity with this word blind us to its wonder and glory. How great the claim, but how substantiated by the experience of sixty generations of believers!

"I am the light of the world."

(John 8: 12.)

Twice the Lord Jesus thus describes himself, and frequently the apostle makes reference to him as the light of men. The last prophet of the Old Testament foretold the rise of the Sun of Righteousness.

The truth enunciated by Jesus has been too great for even the believers' ready acceptance. We are wont to limit the meaning narrowly. We think of Jesus as the light of those who believe on and obey him, and in truth those have light in a sense denied to others who love darkness or live in the darkness of sin. But there is a distinct loss if we thus circumscribe our Lord's statement. He is "the light of the world," not merely of the believing section of the world. John had previously declared that he is "the light which lighteth every man" (1: 9). Intellectually, light is knowledge; morally, light is purity. The Word who was with God and who was God, the Word who became flesh and dwelt among us, is the source of all purity and all knowledge. He is "absolute Truth, both intellectual and moral, free from all ignorance and all stain."

The great corollary of a recognition of the truth that Jesus is the light of the world is that we ourselves walk in the light. They who follow him have light which is denied to those who believe not; they who follow him shall not walk in darkness but shall have the light of life. Indeed they too can fittingly be described as "the light of the world" (Matt. 5: 14). "They can never be 'the light' as he is, the source of light undivided; but they will shine with a reflected light which will illumine the lives of other men and show them the pathway of life.

"I am the door."

(John 10: 7.)

When Jesus said "I am the door of the sheep," he may have meant either that he is the door to the sheep, i.e., to the sheep-fold, or that he is the door for the sheep. It is easy to combine these elements, for in each case it is true that our Lord is the door. The church of the reformed is the fold of Christ. Sometimes we hear men call some other, perhaps an ordinance, "the door" of the church, but it were well if all remembered that Christ is himself

the door, and that "none can enter into that safe and holy fold except through him." The Lord Jesus is also the door for the sheep. "By me," he says, "if any man enter in, he shall be saved, and shall go in and go out, and find pasture." In this verse are indicated the two great provisions of Christ for his people. Through him they obtain safety and sustenance. The church, the fold, as a place of safety—that is a worthy thought in these days when church membership is lightly regarded. But sustenance is as needful as salvation.

"I am the good shepherd."

(John 10: 11.)

The allegory of John 10 is complex; some careless readers have regarded the metaphor as mixed. Christ is represented as door and as shepherd. Bishop Westcott finely expresses the thought: "In relation to the fold, Christ is the Door; in relation to the flock he is the good Shepherd." The Greek adjective translated "good" combines the ideas of "beautiful" and "competent." Dr. Weymouth calls attention to the fact that "good" here does not mean kind-hearted only. "A shepherd is not a good shepherd unless he is in every way efficient—in strength and skill as well as in tenderness. No figure is more familiar to readers of Old Testament and New than that of the Shepherd. The favorite Scriptures of many are those in which this figure is set forth. "This beautiful image," says F. W. Farrar, "more than any other haunted the minds of the early Christians." In the inscriptions of the catacombs, over and over again appears the drawing of the shepherd carrying the sheep or lamb in his arms. Sometimes the drawings represent the Saviour as bearing a kid on his shoulders. It may be that he intended to emphasise that the Lord came not to call the righteous but sinners to repentance, or that he wished to rebuke those who dealt too harshly with weak, erring and backsliding Christians, and meant to teach that the heart of the Master was more tender than that of his follower. The heart of the Gospel is in the words: "The good shepherd giveth his life for the sheep." Wondrous is that seeking love which made him leave the ninety and nine and go out into the darkness to save the one that was lost.

Happy is he who can truthfully and trustfully say, "The King of Love my Shepherd is."

"I am the resurrection and the life."

(John 11: 25.)

Countless thousands of believers have been comforted in the darkest hours of their lives by the word which the Lord Jesus spoke to Martha of Bethany as she mourned the loss of her brother. Martha looked forward to the "last day" for consolation. Jesus tells her that life is present and this life is in him. The faithful ones who passed from earth shall live, and they who on the earth have union with him shall never die. "The spiritual life which he communicates to his own," says Godet,

"is for them, if they are dead, the pledge of a return to corporeal life; and, on the other hand, while still living, they are raised by it above the passing accident of physical death."

There are other great Scriptures dealing with resurrection and future life, but this is the greatest of all. We love to think of Christ's having brought life and immortality to light through the Gospel, and of his promise of resurrection life; but here is something immeasurably superior. As Dr. George Matheson puts it: "I am the resurrection" are his own words about himself—not "I teach," not "I cause," not "I predict," but "I am." To be united with Christ is to share in his resurrection and life.

"I am the true vine."

(John 15: 1.)

Jesus is the "true light," the "true bread," and the "true vine." "True" in such a connection means that in him is perfectly and ideally realised that which is but partially and imperfectly set forth by any other. It is "true" not as opposed to the false but as opposed to the imperfect. The allegory of the vine teaches the necessity of vital union with Christ. As all the branches derive life and sustenance from their connection with the vine, so the disciples of Christ really share his life. To be separated from him is to die. Living contact with the Lord, to be growing in him, is the condition of fruit-bearing, and fruit-bearing is the condition of life eternal. To get the best out of the Christian life involves temporary suffering, comparable to the severe pruning of the grape branches, but it is essential that such cleansing take place, for the only alternative treatment noted is that of the hopelessly barren branches which are altogether cut away and burned.

"I am the way, and the truth, and the life."

(John 14: 6.)

No other man who ever lived on the earth has dared speak as did Jesus of Nazareth. Many have undertaken to point out the right way; none but Jesus said, "I am the way." Others have undertaken the quest of truth and have professed to speak truth, but he alone has said "I am the truth." The Son is the sole revealer of the Father; the Lord Jesus is the only way to God; the name of Jesus is the only name in heaven or earth wherein we can be saved. Thomas a Kempis has beautifully expressed the implication of our Lord's statement thus: "Follow thou me; I am the way, the truth, and the life. Without the way, there is no going; without the truth, there is no knowing; without the life, there is no living. I am the way, which thou oughtest to follow; the truth, which thou oughtest to trust; the life, which thou oughtest to hope for."

"Thou art the Way to the throne
From sin and death we flee;
And he who would the Father seek
Must seek him, Lord! by thee."

"Thou art the Truth—thy word alone
 True wisdom can impart;
 Thou only canst instruct the mind
 And purify the heart.
 Thou art the Life—the rending fonth
 Proclaims thy conquering arm;
 And those who put their trust in thee
 Nor death nor hell shall harm.
 Thou art the Way, the Truth, the Life;
 Grant us that Way to know,
 That Truth to keep, that Life to win,
 Whose loss eternal flow."

We may close with the suggestive words

Jesus Stills the Storm.

Mark 4 : 35-41.

R. Raymond.

Every page of the New Testament bears witness to its claim that it is the word of God. The miracle of stilling the tempest evidences the truth of the deity of our Lord. If the narrative had been devised to exhibit his divine power, surely we would not have had him represented to us as faint and weak. Here is a faithful record, faithfully told, of the wonderful power of one who could not only still the tempest that raged on the Lake of Galilee, but can still the storms of every life, and bring peace and quiet where once was storm.

"Something attempted, something done, has earned a night's repose," sang the village smith. Surely, then, Jesus had earned the little rest he could snatch in the stern of the boat, that was probably the property of Zebedee and which was always at his disposal whether as a pulpit, resting place, or as a means of journeying. But it was not, I believe, merely through physical weakness that Jesus wished to withdraw. We never read of Jesus subordinating his work to mere physical weakness. He would never, like many of his followers, be heard to say, when an important work was pressed upon him, I was too tired, and make this an excuse for neglecting the things divine.

Maybe in their haste they did not notice the approaching storm. Or they may have had a secret feeling that no storm could hurt the ship that carried their Lord. Or it may have been one of those sudden storms that arise without any warning on the little Sea of Galilee, to the very great danger of those riding upon its waters. All this is not to be determined. But we do know that he was in the boat with his disciples when the storm arose, and that with him were many other little ships. Possibly people were in them while Jesus was teaching during the day that they might be nearer to the teacher, and now that he put to sea they followed him, hoping they may be witnesses of some greater work.

At sea, Jesus rests his head and soon is asleep. We notice first then

A calm in the presence of storm.

Jesus enjoyed what many of us, through

of Farrar: "By all these metaphors—of the Manna, and the living Bread, and the Light, and the Door, and the Shepherd, and the Vine, and the Way—did Jesus indicate 'the irrevocable saving significance' which he knew that his life and death possessed for mankind. No human lips have ever uttered claims so immense and fundamental as these. The fact that Jesus made them would brand him with condemnation had not age after age demonstrated their simple and eternal truth."

our own doubting hearts, do not enjoy, the blessedness which is born of confidence.

He had perfect confidence in God. He knew that God controlled all things for his children's good, and no harm comes to them that he does not permit, that he will not permit more than we are able to bear, and for every trial he supplies the needed grace.

Here is one of the most beautiful pictures of peace it is our pleasure to look upon. The storm is raging, the wind and gale in its mad fury literally swamps the little boat. The water is splashing about him, the little boat is heaving and tossing, and the thunder is heard above the roar of the sea, while the lightning illuminates with a fearful light the darkness that has now come upon them, and Jesus is asleep.

He had a consciousness of his own sonship; and this taught him how to leave everything with his Father. Happy the soul who, in the trying demands of life, can leave everything with God.

We, too, shall be calm in the presence of life's fiercest storm. "When the clouds unfold their wings of strife, when the strong tides lift and the cables strain," we shall be calm if we possess that confidence in our own sonship to the eternal Father that he asks us to possess.

So long as life is spoken of as a voyage, so long shall this seeme bring courage to the mariners on the sea of life.

But while there was a calm in the presence of storm, there was also

A storm in the presence of calm.

Jesus was calm, perfectly calm. But the disciples were in a storm. I am not speaking of the storm created by the elements, but the greater storm created by fear, and doubt, and mistrust.

They gave way to fear. Why should they? In the presence of Jesus, and he so calm. The heathen mariner took courage that Caesar was on board, thinking that with the divine Caesar on board no ship could sink. How much more should the disciples have been brave in the presence of Jesus.

Fear not ye that carry Jesus and his cause. Our ship may be endangered but it

cannot be wrecked with him on board. "He shall save his people." "The gates of hell shall not prevail against it."

"I know not where his islands lift
 Their fringed palms in air,
 I only know I cannot drift,
 Beyond his love and care."

"They gave way to suspicion. 'Carest thou not that we perish?' How could they who had lived in close fellowship with him dare such a thought to escape the lips? Shame on the lips that would allow the words a passage-way to the ears of another. Shame on the ungrateful heart that could think such a thing.

The disciples learned a better lesson, and, knowing the dangers of a doubting heart, they tell us to "cast all your care upon him, for he careth for you."

"Does Jesus care when my heart is pained
 Too deeply for mirth or song,
 As the burdened press,
 And the carees distress."

And the carees distress,
 Oh, yes, he careth I know he careth,
 His heart is touched with my grief;
 When the days are weary, the long nights
 dreary

I know my Saviour cares."

The disciples awakened the Lord and then there was

All calm, no storm.

One minute sleeping under the exhausted strength, and the next rising in the might of omnipotence.

With a word peace was restored, peace everywhere. The disciples' hearts like the restless sea were lulled to rest under the musical majesty of the voice of Jesus.

Life is a voyage on an untried sea. Many are the perils, many the storms. In these days the storm is raging with tremendous violence, and many precious souls seem to be submerged in despair. There is persecution, opposition, worldliness, flooding the boat, and she seems to be going under. There will always be these storms on the sea of life. Our hope lies not in the absence of danger, but in the presence of Christ. He is able to control all the storms of life.

We often hear people speak of a sense of his presence. Jesus is with us whether we sense it or not. And no work can be spoiled, no church wrecked, no life wasted, when Christ is with us.

Oh, for more courage to face the storms of life. We want more Christians like the Irishman who, when asked if he did not tremble during a certain storm, said, "Yes, my legs did, but the rock didn't; and because my feet were secure on the rock, I felt safe."

WHERE COMFORT IS FOUND.

Never despair; lost hope is a fatal disease. The great apostle, looking back over his life, said: "Having obtained help of God, I continue unto this day, witnessing." It is wise to rob ourselves of the comfort of seeking help where Paul found it.

"From every stormy wind that blows,
 From every swelling tide of woes,
 There is a calm, a safe retreat;
 'Tis found beneath the mercy seat."

—Selected.

The Church Walking with the World.

The Church and the World walked far apart,
On the changing shores of Time;
The World was singing a giddy song,
And the Church a hymn sublime.
Come, give me your hand, cried the merry
World,

And walk with me this way;
But the good Church hid her snowy hand,
And solemnly answered, Nay,
I will not give you my hand at all.
And I will not walk with you,
Your way is the way of endless death;
Your words are all untrue.

Nay, walk with me but a little space,
Said the World, with a kindly air;
The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny and rough and rude,
And mine is broad and plain;
My road is paved with flowers and gems,
And yours with tears and pain.
The sky above me is always blue;
No want, no toil, I know;
The sky above you is always dark;
Your lot is a lot of woe.
My path, you see, is a broad, fair path,
And my gate is high and wide—
There is room enough for you and for me
To travel side by side.

Halt! Haly, the Church approached the World,
And gave him her hand of snow.
The old World grasped it and walked along,
Saying, in accents low,

Your dress is too simple to please my taste;
I will give you pearls to wear,
Rich velvet and silks for your graceful form,
And diamonds to deck your hair.
The Church looked down at her plain white
rubes,

And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
I will change my dress for a costlier one,
Said the Church, with a smile of grace;
Then her pure white garments slipped away,
And the World gave in their place,
Beautiful satins and shining silks,
And coats and gowns and pearls;
And over her forehead her bright hair fell
Cropped in a thousand curls.

Your house is too plain, said the proud old
World,

It'll hold you one like mine;
Capets of Brussels, and curtains of lace,
And furniture ever so fine.
So he built her a costly and beautiful house—
Splendid it was to behold;
Her sons and her beautiful daughters dwelt
there.

Gleaming in purple and gold;
And feasts and shows in the halls were held,
And the World and his children were there;
And laughter and music and feasts were heard
In the place that was meant for prayer.
She had cushioned pews for the rich and the
great.

To sit in their pomp and pride,
While the poor folk, clad in their shabby suits,
Sat meekly down outside.

The angel of mercy flew over the Church,
And whispered, I know thy sin;
The Church looked back with a sigh, and longed
To gather her children in.

But some were off in the midnight ball,
And some were off at the play,
And some were drinking in gay saloons;
So she quietly went her way.

The sky World pathetically said to the Church,
Your children mean no harm—
Merely indulging in innocent sports.

So she turned on his proffered arm,
And smiled, and chatted, and gathered flowers,
As she walked along with the World;

While millions and millions of dying souls
To the horrible pit were hurled.

Your preachers are all too old and plain,
Said the gay old World with a sneer;
They frighten my children with dreadful tales,
Which I like not for them to hear;
They talk of brimstone and fire and pain,
And the horrors of darkest night;
They talk of a place that should not be
Mentioned to ears polite.
I will send you some of the better stamp,
Brilliant and gay and fast,
Who will tell them that people may live as they
list.

And so to heaven at last,
The Father is merciful, great and good,
Tender and true and kind;
Do you think he would take one child to heaven
And leave the rest behind?
So he filled her house with gay divines,
Gifted and great and learned;
And the plain old men that preached the Cross,
Were out of their company turned.

You give too much to the poor, said the World,
Far more than you ought to do;
If the poor need shelter and food and clothes,
Why need it trouble you?
Go, take your money and buy rich robes,
And horses and carriages fine,
And pearls and jewels and dainty food,
And the rarest and costliest wine.
My children they dote on all such things,
And if you their love would win,

You must do as they do, and walk in the ways
That they are walking in.
The Church held lightly the strings of her harp,
And gracefully lowered her head,
And simpered, I've given too much away;
I'll do, sir, as you have said.

So the poor were turned from her door in scorn,
And she heard not the orphan's cry;
And she drew her beautiful robes aside,
As the widows wept weeping by,
The sons of the World and the sons of the
Church
Walked closely, hand and hand,
And only the Master, who knoweth all,
Could tell the two apart.
Then the Church sat down at her ease and said,
I am rich, and in cools increased;
I have need of nothing, and naught to do
But to laugh and dance and feast.
The sky World heard her, and laughed in his
silence.

And mockingly said aside,
The Church is fallen—the beautiful Church—
And her shame is her boast and pride!

The angel drew near to the mercy-seat,
And whispered, in slights, her name;
And the saints' their anthems of rapture burst,
And covered their heads with shame,
And a voice came down through the hush of
heaven,
From him who sat on the throne,
I know thy work, and how thou hast said,
I am rich; and hast not known
That thou art naked and poor and blind
And wretched before my face;
Therefore, from my presence I cast thee out,
And blot thy name from its place!

—Selected.

Religious Notes and News.

Bishop Temple, in the London "Daily News," says something to the effect of saying about the people associated with Christian communities. In these days when the churches are so "slated," it is refreshing to read such words: "I have been greatly impressed to find how often those employers who set a fine example in the conduct of their business are regular and keen members of some congregation, Anglican or Free Church. There are some outstanding exceptions, but most of those who are trying to live by Christian principles are active church members. And when we ask who are the people who actually work the agencies for social service, nine out of ten are convinced Christians. The churches are not doing enough, and not enough of their members are doing anything at all; but nine-tenths of what is done is done by church members."

A CHURCH INTELLIGENCE TEST.

The results of a church intelligence test are set down by "The Christian Life," of London, as follows:—

"What religious paper do you read?" "None." "Why?" "No time to read." "What progress is your church making?" "Don't know." "What is your opinion of the Forward Movement?" "Never heard of it." "Do you agree with the general policy of our central association?" "Don't know." "You think it is doing good work, don't you?" "Spouse it is. Don't really know." "How much money did it raise last year?" "Don't know." "Where do you think missionary work is most needed?" "Don't know." "How many members are there of your church?" "Don't know." "Of course you are a church member?" "Don't I mean, yes!" "Where are we the strongest, do you think?" "Don't really know!" "Who are some of our strongest men at the present time?" "Don't I know?" "Do you know any progress in your neighborhood?" "Don't know at all!" "Of course you read the church

papers?" "No!" "What good are you to the church?" "Don't know; that is, I—you—see—"

THE EFFECT OF CHRISTIAN EDUCATION.

Bishop B. Lindsay, of the Niger, says that in the Ibo Country of Southern Nigeria the Ibo is the largest tribe in Nigeria—the educated or even semi-educated chief is the exception in one or two towns. The bishop remarks that he can prophesy without much fear that in twenty years' time the situation will be exactly reversed, and the illiterate chief will be the men who have been brought up in Christian schools, and will be at least nominally Christians. The Church Missionary Society has nearly 200 mission schools in Southern Nigeria, containing more than 50,000 pupils.

SISTER GRACES RESIGNATION.

After more than seventeen years' devoted service to the poor and needy of the City of Melbourne Sister Grace, of the Melbourne City Mission, has found it necessary on medical advice to give up her work in the City Mission. It was in 1912 that she commenced her "mission for the friendless and fallen," and a home for friendless girls temporarily out of employment, a day's work which she carried on for eight years as honorary superintendent, assisted by an advisory council and honorary workers. In 1920 the work was amalgamated with that of the City Mission as an auxiliary movement, and arrangements are being made for it to be carried on as a sister Grace's auxiliary as a tribute to its founder. A special record of appreciation will be placed in the minutes of the Melbourne City Mission of Sister Grace's work. In future all letters and donations should be sent to the Melbourne City Mission, Sister Grace's auxiliary, 280 Exhibition st., Melbourne.

Victorian Conference.

1929 Conference was very successful. There were no outstanding events to report and no plans considered. But the spirit was gay and some of the attendances (notably those of Friday evening and Sunday afternoon) were very large. At several sessions there was an advance on last year.

Bro. L. Gole's services as Conference President were highly appreciated. He presided with dignity and tact. His presidential address struck a high note.

The church at Mount Albert was received into conference.

The report of the special committee appointed last year to consider causes of and remedies for leakage of members was well received. After a discussion, it was resolved that the report be printed and circulated amongst the churches.

A departure was made this year by transacting some business at the inaugural meeting on Thursday night. Delegates and visitors were then welcomed and greetings read. Bro. Will Hoiler, G. G. Earle and G. Clibstone responded to the welcome accorded by the vice-president (Bro. A. G. Saunders). Bro. Hill Quartette Party assisted in the programme. Bro. L. Gole (Conference President) delivered his presidential address, his subject being "The Pre-eminence of Christ." He led us to ponder the glory, love and power of the Lord Jesus and urged all to follow in his steps and to acknowledge his authority as the great Head of the church.

The following brethren conducted brief and helpful devotional services: Bro. H. M. Clibstone, G. J. Andrews, Larsen and Thomas.

At the Home Mission session on Friday afternoon, short speeches were given by B. L. Arnold, W. W. Hughes, S. E. Baker (Armidale), H. Earle (Castlemaine), G. H. Mathieson (Hillier East), and B. A. Banks (Drummondra), dealing with the needs and opportunities of their fields. Bro. W. H. Clay and H. B. Robbins rendered valuable help as leaders of songs. Miss Pittman and Mr. Barratt gave effective service at organ and piano.

The studies of the College of the Bible as usual rendered fine service as ushers, and also as scrutineers. In the latter capacity they assisted Bro. A. E. Knight, who acted as returning officer.

A. H. Bain gave an address on the College of the Bible on Friday afternoon. At the same service Dr. Law, president of the Victorian Prohibition League, gave a greeting to the League. He thanked the churches for their interest and support, for their splendid contribution to the cause of prohibition in the gift of the director, Mr. Reg. Emms, whose work he eulogised.

PREACHERS' SESSION.

There was a large attendance at the preachers' session in Lygon-st. chapel on March 28. Bro. D. Walsky presided, and welcomed visitors. Bro. Geo. Hughes led devotions in a helpful manner. A charming address on "Add" was given by Dr. F. W. Borcham. This was full of encouragement to the preacher, set forth a high ideal of service, and also furnished an admirable object lesson in the use of felicitous language.

HOME MISSIONARY DEPARTMENT.

There was a splendid attendance at the Home Missionary Demonstration in the Masonic Hall on Friday night. Bro. H. B. Robbins conducted an unusually fine song service. The president introduced the newly-elected president, Bro. A. G. Saunders, B.A., who returned thanks for the high honor conferred on him, and also expressed appreciation of the valued services of Bro. L. Gole, to whom the Home Missionary New Translation of the Bible was presented as a memento of his year of office. Later Bro. A. G. Saunders delivered a rousing address on "Daubing with Unperfected Mortar." He made an impassioned appeal for loyalty to God and his word. He urged that full advantage be taken of the Pentecost celebrations in 1930, that the new Confer-

ence Executive be given fair trial, and that the Christian Men's Association be supported by all the brethren. The speaker further suggested (a) a mid-year conference dealing with the plea for union and instruction in divine truth, (b) "a stay-at-home Christmas movement," and (c) "a return to optimism or at least an approximation to Puritanism."

Bro. Wm. Gale introduced the offering for Home Missions, which amounted to £47.15.8 in cash and promises (£57.0.8 in cash).

Bro. A. E. Hingworth spoke on "The Revival of Interest." Such a revival is needed. Two things are necessary: An awakening of faith in our message, the Gospel of Christ, and a revival of piety, earnest devotion in the hearts of the messengers themselves.

The whole service was of a high order and exceedingly helpful.

FOREIGN MISSIONARY DEMONSTRATION.

Lygon-st. chapel was crowded on Saturday evening at the great Foreign Missionary Demonstration. J. E. Thomas led in prayer, and

LOVE DIVINE.

Let me sing of Love, divine,
In the morning light;
Let me still His glories sing,
When descends the night;
Nought on earth so sweet can be,
As the love of God to me.

What his mighty Love hath done,
Would that I could show;
Life and all the joys of life,
These to him I owe;

Who can speak his sovereign worth?
Who can set his goodness forth?

When I mark the sunrise,
Each returning day;
As I view the starry skies
In their bright array,

All gaze around, above,
All say there is Heavenly Love.

Let all living creatures join,
In one song of praise;
Giving glory unto him,
Who this Love displays.

Let the heavens, the earth, the sea,
Sing of Love sublime and free.

H. L. Pang read a Scripture lesson. Dr. E. B. Kilbrier gave an impressive address upon "The Chains of China." A. T. Thompson, M.A., B.D., Australian Secretary of the British and Foreign Bible Societies, dealt effectively with the subject. Ref. G. H. Mathieson rendered effective selections, and L. A. Trevis favored with eulogiarious items. The offering amounted to £243.17.93 in cash and promises.

CHRISTIAN ENDEAVOR DEPARTMENT.

The chairman, Bro. J. H. McKean, introduced the report. He stated that there are 86 societies in connection with the churches, 5 of them being Intermediates and 16 Juniors. He announced that it was hoped to obtain sufficient funds from the societies to relieve the Home Missions Committee of its responsibility in connection with the Wangaratta field, which it was desired to treat as a C.E. link in Home Missions.

A varied programme was presented at the Christian Endeavor rally on Easter Monday evening in Lygon-st. chapel. There was a large attendance at the meeting was of a bright, happy character. An address was given by J. E. Shipway. Miss Allison brought greetings from the Victorian State Union. Helpful items were given by members of Junior, Intermediate and Y.P. Societies. The successful competitor for the honor shield, after a four years' competition for its permanent possession, was the Northside society. Merland Society won the shield for the year just closed.

CHURCH EXTENSION.

Bro. B. Lyall, Chairman of the Church Extension Committee, introduced the report at the great Masonic Hall meeting on Friday afternoon, and gave a clear statement of the assistance given by the Committee to the churches. In proposing the adoption of the report, Bro. Reg. Emms reviewed the work done by the Committee. There were many encouraging features, a large number of churches having been opened by the Committee in the past year. No new enterprise had been undertaken. An interesting discussion followed, many questions being answered. A motion that an organizer be appointed for twelve months to raise a special fund from which churches might borrow was defeated.

DEPARTMENT OF SOCIAL SERVICE.

The chief items of this report were published in our last issue. Many speakers eulogised the work of Bro. W. H. Clay and his committee.

Despite very inclement weather there was a good representative attendance at the Social Service meeting in Lygon-st. chapel on April 2.

Bro. L. Gole presided. Two good addresses were given by Bro. E. M. Clibstone and Bro. W. H. Clay, the former giving a most eloquent and stirring speech on prohibition, and the latter speaking on the social obligation of the church. Mr. and Mrs. F. Watsford rendered some beautiful solos and duets, while Mrs. Iris Forbes greatly pleased the audience with her two violin solos. An offering was taken up for the funds of the Social Service Department, £160 being realised (cash £35, promises £25).

BIBLE SCHOOL AND YOUNG PEOPLES DEPARTMENT.

The secretary, Bro. L. C. McCallum, introduced the report. This was Bro. McCallum's last appearance as secretary. He expressed appreciation of the cooperation of the Committee, and pleaded for greater support for the department. Several speakers expressed regret at Bro. McCallum's departure and eulogised his services. The success of the Christmas camp was freely commented upon.

In spite of unusually wet weather, there was a large attendance at the station held in the Temperance Hall, Russell-st., on April 5. The President of the Conference (Bro. L. Gole), who presided, remarked that no activity in church life showed such results as the Young People's Department. The chairman of the committee (Bro. A. E. Kemp) presented two scholars with gold medals to mark their achievement in having attended Sunday School for ten consecutive years. A programme of eulogiarious and vocal items was presented by scholars of various schools. Bro. L. C. McCallum, the retiring organizer, who is shortly to leave for South Australia, was presented with a Mother's Bible by the committee, and with a gold-mounted instant by members of the Christmas camp organized by him.

BUDGET SYSTEM AND BROTHERHOOD APPEALS.

The Committee appointed at last Conference to discuss financial appeals reported as follows:

1. That the Committee affirms the wisdom of the budgeting system for financing local church work and brotherhood enterprises.

2. That the Committee recommends Conference to appoint a special Committee, whose duty during next Conference year shall be to explore the possibilities of such a system being accepted by our churches.

After one of the most animated discussions of Conference, this report was received and referred back to the same Committee for further consideration and consultation with churches so that a report and recommendations be made to next Conference.

ADVISORY BOARD.

The report was introduced by the secretary, Bro. J. M. G. Abercrombie, who urged that churches make more use of the Board and write to it rather than to individual brethren, seeing that the Board, which exists for the helping of both churches and preachers, has special sources of information which make its advice most valuable.

The Home Circle.

Conducted by J. C. F. PITTMAN.

"FATHER"
(Matt. 6: 9.)

Into thine hand, O eternal Father,

We would commit all we hold most dear;

Thou shalt arrange—we await thy bidding,

Bless us, and we shall be blest, this year.

What in the past hath been dark and sin-stained,

Pray forgive, for thy Son's dear sake;

Should, in the future, our course seem doubtful,

Lighten our eyes, lest we make mistake!

Quicken us each by thy Spirit holy,

May we be filled with his power divine,

Strong to do "exploits" if thou require them,

Willing to "tarry" at word of thine!

Teach us, O Father, the precious lessons

Thou dost unfold to the lowly heart;

May we not hinder thy patient training,

Losing the good thou wouldst fain impart.

Children we are; very weak and helpless,

Thou art Almighty, all good and strong;

Hold thou us up, till we safely enter

Into the sunlight of home and song!

—Charlotte Murray.

WITHOUT PAY.

Luke 7: 42.

A working man in England had trouble with his eyes. He consulted his doctor, who said: "There are two cataracts growing over your eyes, and your only hope of preserving your sight is to go and see Dr. —. I would advise you to go at once; and don't forget to take many pounds in your pocket, for you might find the fee heavy."

The working man had twenty pounds in the bank, and drew it all out.

The specialist examined his eyes and said: "I am not sure whether you can pay the fee, I never take less than a hundred guineas." Then, said the working man, "I must go blind and remain so." The specialist replied, "You can not come up to my terms, and I cannot go down to yours, but there is another way open—I can perform the operation gratis."

And so to the Great Physician "no price we bring," for he asks nothing (and we could pay nothing) except our heart's devotion.—Selected.

FROM A SERMON BY TALMAGE.

"Chancellor Kent, what do you think of the Bible?" "No other book ever addressed itself so authoritatively and so pathetically to the judgment and moral sense of mankind."

"Edmund Burke, what do you think of the Bible?" "I have read the Bible morning, noon, and night, and have ever since been the happier and the better man for such reading."

Next I put upon the stand William E. Gladstone, and I hear him saying what he said to me in January of 1891, in reply to his telegram, "Pray come to Hawarden to-morrow." I visited him. Then and there I asked him as to whether, in the passage of years, his faith in the Holy Scriptures and Christianity was on the increase or decrease, and he turned upon me with an emphasis and enthusiasm such as no one who has not conversed with him can fully appreciate, and expressed by voice and gesture and illumined countenance his ever-increasing faith in God and the Bible and Christianity as his only hope of our rutted world.

The next man I put upon the witness stand is the Earl of Kintore, and I ask him what he thinks of Christianity, and he replies: "Why do you ask me that? Did you not hear me preach Christ in the 'Midnight Mission' of London?" "Oh, yes, I remember!" But I see many witnesses present to-day in the court room, and I

call you to the witness stand, but I have only a second of time for any one of you. As you pass along, just give one sentence in regard to Christianity. "Under God it has changed my entire nature," says one, "It brought me from drunkenness and poverty to sobriety and a good home," says another. "It sobered me when I lost my child," says another. "It gave me a hope of future treasures when my property was swept off by the last panic," says another. "It has given me a peace and a satisfaction more to me than all the world beside," says another. "It has been to me light, and music, and fragrance, and radiant anticipation," says another.

SUCCESS.

Every youth dreams of the day of his success. He thinks that "some day" he will be rich. He thinks that only a few can be rich, and that he will be one of the few. But any man can be independently rich. I will tell him in the next two hundred words.

The average youth makes the mistake of thinking that money alone makes us rich. But every man is not rich who has money. He alone is rich who is able to enjoy life whether he has money or not.

To be independently rich means to be rich independently of money. Jesus had this in mind when he said, "Lay up for yourselves treasures in heaven, where moth and rust do not corrupt nor thieves break through and steal."

The young man who has learned to avoid envy has accumulated a treasure of untold value. If we are not able to be happy unless we have as good a car as someone else, as big a salary, as stylish clothes—we are doomed to unhappiness for the rest of our life.

The young woman who can make a friend and keep one, without lowering her standard of ideals, has something worth far more than gold.

The youth who is storing his mind with useful information and great ideas will find himself eternally rich.

Charity, forgiveness, peace of mind, a good conscience, friendships, a singing heart—these are the treasures that make us rich: this is the wealth that money cannot buy.—"Boys' Club News."

AN EXCELLENT SPINE.

C. H. Spurgeon told of a compositor who, having to set up the text concerning Babel the prophet, regarding that "an excellent spirit was in him," misread the word written "spirit" for "spine," thus making the sentence read, "An excellent spine was in him." This was "by no means a mischievous mistake," commented Spurgeon, "when it described one so fearless in following the Lord his God. Could more of such 'spines' be inserted into certain brethren, it would be well; but backbone would render them unfashionable and lead them into the wars."

NO WAVES.

The child of to-day is certainly not lacking in originality. A certain little eight-year-old girl who lives in the metropolitan area was watching her mother at work upon a shingled crop of hair. Seated upon her father's knee she enjoyed the picture provided of an arduous manual wave process. Suddenly she sat up, crossed the partly laid condition of her hair, and remarked, with a sly smile, "No waves for you, father, you're nearly all beach!"

DOUBTFUL COMPLIMENT.

Well-meaning old lady. "Thank you, dear, for your song. When I shut my eyes I can hear the old gate at home creaking in the wind."

The Family Altar.

J.C.F.P.

Monday.

The Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David.—1 Sam. 28: 17.

Self-will, which is rebellion against God, was Saul's ruin. The like spirit is the ruin of any one; "Pride goeth before destruction, and a haughty spirit before a fall."

Reading—1 Sam. 28: 3-19.

Tuesday.

As his part is that goeth down to the lair, so shall his part be that tarreth by the way; they shall part alike.—1 Sam. 30: 21.

David said wisely and justly. "So every department of the Lord's work must be kept, and the servant will get his due reward, whether door-keeper or preacher."

Reading—1 Sam. 30: 1-25.

Wednesday.

Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided.—2 Sam. 1: 23.

It is easy to understand David's words in reference to Jonathan, but not in Saul. But David had a noble and sanctified mind, and looked for good, and found it. Would that all Christians had the same mind!

Reading—2 Sam. 1: 1-16.

Thursday.

So all the elders of Israel came to the king to Hebron; and King David made a league with them in Hebron before the Lord; and they anointed David king over Israel.—1 Sam. 5: 3.

At times it seemed the purpose of God regarding David would be frustrated. But it was only in appearance, not in reality. So his faithful people may always know that they may "judge not the Lord by feeble sense."

Reading—2 Sam. 4.

Friday.

And it was told King David, saying, The Lord had blessed the house of Obed-edom, and all that pertained unto him, because of the Ark of God. So David went and brought up the Ark of God from the house of Obed-edom into the city of David with gladness.—2 Sam. 6: 12.

The Ark was the visible symbol of God's presence; there was therefore great joy when it was restored to its right place. God's presence with his people means much blessing. May we seek it more and more.

Reading—2 Sam. 6: 1-19.

Saturday.

And when the mourning was past, David sat and fetched her to his house, and she bore him a son; and he bare him a son. But the King David had done displeased the Lord.—2 Sam. 11: 27.

Yielding to unholy desires leads to great trouble. David affords a dreadful example. Though pardoned, he suffered fearfully for his sin. It would be well for the tempted to think where the sin will lead to.

Reading—2 Sam. 11: 14-27.

Sunday.

Now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.—2 Sam. 12: 23.

David drank the bitter cup of his own folly to the dregs; but found relief in the hope of a future state. The same light shines on the darkest path the Christian has to tread.

Reading—2 Sam. 12: 1-23.

Prayer Meeting Topic.

April 17.

THE CHURCH'S WILD OATS. (Matt. 13: 24-43.)

W. Waterman.

It is evident that, in this parable at least, the kingdom is wider than the church only; but how wide we need not particularly enquire. But no matter how wide or narrow it is,

The Same Condition will Prevail.

"When the blade (of wheat) springeth up, and lengtheneth forth fruit, then approacheth the tares also." Thus, in all ages the church universal has been blemished by introducing worldlings. Within each congregation to-day, to every good man who works the works of God there is a number of unprofitable members. This, indeed, was the lesson of the Parable of the Sower.

The Question of the Parable.

then, is of great interest—What shall the church do with the tares? "And the servants say unto him, Will thou that we gather them up? But he saith, Nay, let both grow together until the harvest; and in the time of the harvest I will send the reapers, and they will gather up the tares, and will bind them in bundles to burn, and will say to the angels, Gather ye up unto me all things that offend, and all who do iniquity. So will I cast them into the furnace of fire. How needful this command in all ages of the church and how little heeded it has been, and is! When the church became powerful, she set up her impositions to pull up the tares; how, in face of this Scripture, it is hard to say. And, indeed, in these days, many of our brethren, before they anatomically and ignorantly numbered, need to heed it. Let us, then, cease to be prescriptive. We need the lesson, however, most in our congregational life. Jesus put this warning parable immediately after that of the Sower, in which he gives us a picture of the church to-day, with its members, callous, shallow, and worldly, as well as fruitful; for he forewarns that the fruitful would wish to eject the unfruitful; and those who have a hundred-fold, those who have but sixty or thirty. This parable, of course, does not forbid the discipline of public offences against the church; but it does forbid our judging and estimating our brother's spiritual progress, and our blasphemous spiritual comparisons.

Thus, to emphasise his command,

Jesus Gives His Reason:

"Lest haply while ye gather up the tares, ye root up the wheat with them." We might easily root up the wheat, first, because we cannot with certainty distinguish wheat from the tares. Until tares bear fruit, and we come to harvest, it is impossible to tell them from wheat; so in the church a clear line of demarcation cannot be seen by our finite eyes. Church history shows that almost all God's reformers and martyrs have been pulled up as tares; and our tares will be as likely as those to be God's wheat. We might pull up the wheat, again, because it is intertwined with the tares. What mother has not hope of her boy—and in face of our anathemas? Except in the case of flagrant public sin, who could separate the one from the other? Only God could do so.

In the last place, as we are reaping up of tares defile the very purpose of the church. Jesus means the church to be a nursery or hospital for weak and sick souls; he is the super-natural physician, and we are his helpers. Our commission is to be great-hearts, "Bear ye one another's burdens, and so fulfil the law of Christ." There is nothing prescriptive about the gospel; so the children of the kingdom must aim, not to exclude, but to enclose, the callous, the shallow, the world-minded and the relatively unfruitful. Our aim, then, certainly will be to rid our field of tares—but by changing them to wheat.

TOPIC FOR APRIL 24—THE CRADLE OF THE DEEP—Matt. 8: 18-27.

Our Young People.

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

TEACHING THE LESSON.

Every lesson requires special study. The best of teachers never get beyond the need for preparation, even on the most familiar lesson. To know the lesson is not enough. It is necessary to have a definite aim in teaching the lesson, and an equally definite plan of realising that aim. The ultimate aim in the teaching of all Sunday School lessons is the same—the religious development of the pupil. This will always be in the mind of the teacher, but in addition he must ask, "In what way does this lesson contribute to that end?" In deciding upon the aim of the lesson the teacher must always keep his pupils in mind. As he prepares his lesson he must do it with his pupils before him, and strive to adjust the aim in the light of their needs.

For many lessons, the best lesson plan will be constructed according to the principles first enunciated by Herbart, a famous educator; these are commonly known as Herbart's Formal Process, or the Five Steps.

The Five Steps.

(1) Preparation.—This first step is the means by which we lay hold of the pupil's mind and arouse his activity. It rests upon the fundamental principle that teaching is a process of co-operation between teacher and pupil, and its purpose is to arouse the pupil's interest in the lesson. The teacher must strive to fit upon something with which the teacher is familiar, and in which he has an interest. Taking this as the starting point the teacher, by questions, suggestions, and illustrations, so awakens the pupil's interest in the lesson that he is eager to receive it.

This first step is preliminary to the teaching of the lesson, and should not be allowed to take up too much time.

(2) Presentation.—The second step, presentation, will occupy the larger part of the lesson period. The presentation has to do with the bringing in of the fresh thought or knowledge that we wish to place alongside that which is already possessed.

The presentation should be concerned principally with one central truth. It is far better to teach one single truth effectively than to lightly run over half-a-dozen truths without having driven them home. Too much food taken at one time will be sure to cause indigestion. In a similar way it is a grave mistake to try to teach so much that our pupils learn nothing at all. An entire lesson period is not sufficient in which to teach a pre-eminant truth. If the instruction is really to tell in the building of a life, the truth must be repeated again and again until it becomes the familiar possession of the pupil.

(3) Association and Comparison.—In this step the purpose is to make clear what has been presented by associating and comparing it with what the pupil already knows. This step is very important, for we usually describe a strange object by comparing it with other objects with which we are quite familiar. It is at this point that illustrations are particularly valuable. Illustrations to be effective must deal with familiar material. To bring good illustrations to the material the teacher must be intimately acquainted with the pupils. The wise teacher will study the lives of their little interests and enthusiasms; she gets as much as she can out of their home environment; and she uses all the material at her command. The illustration that illuminates is taken right out of the life of the person who is being taught.

(4) Generalisation.—The fourth step in the teaching process involves getting back from the

pupil an expression in their own words of the central truth or truths of the lesson. The teacher should patiently endeavour to evoke this statement from the pupils; it is much more valuable if it is framed in the pupil's own words. Generalisation is not always required. Especially is this so with young children. Again, all Bible School lessons do not lend themselves to generalisation. A lesson may consist entirely of a simple story enforcing a single truth. Another lesson may be a single experience from the life of a hero. Still other kinds of lessons may not yield a generalisation.

(5) Application.—This step reaches out beyond the walls of the Bible School into the daily life of the pupils. It should be borne in mind that that only is really taught which actually affects our influence conduct. If our teaching stops short of affecting the daily life of our pupils, we fail in our ultimate aim of moulding Christian character. Our supreme task is to show boys and girls how they can be Christian boys and girls, and to induce them to go out and live as they have been taught.

The five steps in the formal process of teaching ought to become very familiar to every teacher. It is not to be thought that every lesson will rightly follow this plan. That would make of it a mechanical process without life or power. In actual practice the "five steps" will be subject to constant modification. Yet in the broadest sense it is true that every teacher should plan to prepare the pupil's mind for the truth, present it clearly and vividly, make it familiar by associating it, formulate it in a general statement, and apply it to the daily life of the scholar.

YOUNG PEOPLES' DEMONSTRATION.

The annual Conference demonstration of the Victorian Bible School and Young People's Department was held in the Temperance Hall, Russell-st., on Wednesday, April 3. In spite of the heavy rain which fell all the evening, the hall was nicely filled. Mr. Leonard Gole, the Conference President, presided over the gathering. Mr. W. Beller, chairman of the Federal Bible School Committee, led in prayer, while Mr. H. F. Huntsman, of Brighton, read the Scripture lesson.

The following schools were represented on the programme: North Richmond, Preston, Moreland, Tambar-va, Gardiner and Lygon-st. Baptist Bibles, (L.A.), and the presiding of the Gardiner church, gave the address. In a very fine way the speaker appealed to both the workers and the scholars of the schools to make the best use of their opportunities, and to make their lives count in the interest of truth and righteousness.

Opportunity was taken to present to Miss Beryl Nichols, of the Gardiner school, and Miss Mary Roberts, of the Cheltenham school, the Department's gold medal awarded to those who attend Bible School for ten years without missing a Sunday. Others who have obtained the same award during the year are Miss E. Buller and M. Sharpe, of Box Hill; Mrs. Cyril Newham of Burnley; Mr. E. Whaddon, of Colac; Mr. E. Greenway, of Preston. These medals are provided by the generosity of Mr. Thomas Mitchell, of the Swanston-st. church.

During the evening presentations were made to Mr. L. C. McCallum, who is relinquishing the position of organiser, from the Bible School Committee and the young people who attended the Summer Camp Conferences at Ballarat and Geelong.

"Keen and intense life's race,
Sharp and severe its strife;
Lest I grow faint and slack my pace,
O Christ, be thou my life!"

Foreign Missions.

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

MISSIONARIES COMING HOME.

Mrs. Coventry and family and Miss Blake are now speeding towards Australia. We know they will receive a cordial welcome by the members of Fremantle, Adelaide and Melbourne, the ports at which this steamer calls. They will all leave the ship at Melbourne. The welcome from these three States will be cordially endorsed by our members in Tasmania, New South Wales and Queensland. Their steamer is the "Sarindana," which is expected to call at Fremantle April 9, Adelaide April 13, Melbourne April 15. Will our brotherhood kindly note that both Mrs. Coventry and Miss Blake are in need of absolute rest from addressing meetings, however small. To burden them with all meetings for a few months will be injurious to their health. The Master has called them aside to rest awhile. Let us give them this rest.

SHANGHAI MISSION.

The Shanghai mission has raised U.R.I. 1/1 during the last half-year. Bro. Cameron writes:—"The members passed a very happy time both at Christmas and the Chinese new year. The members carried out several big evangelistic drives at special times. There are 240 scholars in the day school; the Sunday School scholars number 367."

The headmaster, Ho Hsin-uu, writes:—"We have benefited very much by the guidance given by Mr. and Mrs. Cameron in all school affairs. I trust that the gospel will be widely spread, so that you will not be disappointed in your efforts of goodwill towards China."

THE CHRISTIAN SCHOOL.

Closing Exercise (Jan. 28, 1923).

PROGRAMME.

1. Chairman Mr. Hu Sing Kwai.
2. Opening Song Whole.
3. Prayer Mr. Mao Yee Tuh.
4. Bible Reading and Lecturing Mr. Hu Sing Kwai.
5. Singing (English Song) Girl Students.
6. Singing (Chinese Song) Boy Students.
7. Singing (English Song)
8. Address Hu Yee Yung, Lee Tse Yung.
9. School Song Mr. W. M. Cameron.
10. Reporting Mr. Hu Sing Kwai.
11. Presentation of Prizes Mr. W. M. Cameron.
12. Benediction Mr. Hu Sing Kwai.

THE FEDERAL SECRETARY IN QUEENSLAND.

The Federal Secretary is visiting Queensland, enjoying the Conference, and since then visiting the churches, telling them of the work in our mission fields.

The Conference was a great success; large audiences, inspiring messages, and encouraging reports of successful work.

The great work of the Hinduband mission party has been an inspiration to our Queensland brethren. The 200 additions at Rockhampton, the new building erected, and the determination of the young church to be self-supporting, formed a theme of thanksgiving among our enthusiastic Queenslanders.

The mission at Townsville is another wonderful success, 159 additions, and the purchase of a fine building built by the Congregationalists and lately used as a Trades Hall, mark another onward step in Queensland's triumphant evangelistic progress.

The Foreign Mission committee is making its biennial report during 1924 for Foreign Missions.

Since the Conference I started a round of visits to the northern and southern churches. There is promise of a record offering on July 7. A strong F.M. committee was appointed at Conference, with Bro. Hermann as secretary and

treasurer. Bro. Hermann is one of Australia's great F.M. leaders. His good wife is heart and soul with her husband in the work. They are great F.M. workers and great F.M. givers. They are blazing the trail to victory.

At Townsville it was my pleasure to meet for the first time Bro. C. H. Sutcliffe. He is an Englishman by birth. At 87 years of age he is full of vigor and zeal for the Foreign Mission cause. He has given to the Board £1,000 of gift bonds on which we pay him interest during his life. His gift has enabled us to erect some of our mission buildings in India. In addition to this, he is a liberal giver to our offering each year.

ANNUAL REPORT, BARAMATI, INDIA, 1923. EVANGELISTIC CHURCH AND DISTRICT.

From January 1 we took charge of Indapur outstation with its three workers and school. The number of scholars had fallen very low. We also had the Shirsupad school in our charge; this, too, had gone down somewhat owing to the slackness of the master.

The work of preachers at Baramati remained the same, two, with one each at Sansar and Walgam Nimbalkar. There are therefore six preachers in all for the work of proclaiming the gospel to the 150,000 souls in the Hinduband and Indapur Tahukas outside of the Diksal area. It is a long thin line, over 50 miles from Karanje on the west to the river beyond Indapur on the east. Most of the villages in the district have been visited except some in the south-east corner. The doctor has often accompanied the preachers, and this has given greater opportunity for presenting the gospel message to the patients and their friends.

Bhajan singing has been made more use of this year in our evening services in the villages. Several of the young teachers do excellent voluntary service. The little organ and drums given to the church by Mr. Emiss has been greatly used. Lantern pictures have been shown a number of times. Personally, I feel that the lantern lecture combined with the bhajan is the best method of teaching the people, and will always draw large audiences. We have had three or four hundred present at an evening meeting who would sit and listen for a couple of hours.

Scripture selling has been emphasised; we are getting a small colportage grant from the Bible Society which is divided among the preachers. They have sold over four Scripture portions and some booklets. Large numbers of leaflet tracts are distributed freely.

We felt that the two schools were not going well, and decided to make a change. A young master from Baramati was sent to Indapur and he has done well. There are now sixty children on the roll, with an average attendance of over 100. About fourteen children passed in the recent examination. One of the preachers has had to help him during the past few months as I had no funds for a second teacher there. They have also organised a Sunday School with four classes, which has an enrolment of seventy-five children including many non-day scholars. This is a very fine effort.

The former teacher was sent to Shirsupad and seems to have found a more congenial niche, and has done well, receiving a good report from the inspector recently.

The Baramati church has continued to support a preacher at Bori. There have been three baptisms during the year, and the number of new stands at 91. There are twelve adult adherents and sixty-five children, making a total Christian community of 168. The church raises about Rs. 100 per month locally for expenses. Over Rs. 200 were contributed also towards the building fund for the chapel enlargement.

Since the close of the year a small church has been formed at Indapur with eight members, including two who are not mission employees. There are also seven children, total 65 in all at Indapur, in addition to the Baramati church. The church at Baramati has adopted a splendid Pentecost programme.

We must witness to the faithful service of the Indian staff without whose help and hearty co-operation the settlement and general school work would not have been done. God has not failed us, weak though we are, and we are confident that he will give the increase in due season.

Yours sincerely,

H. R. & E. E. Coventry.

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ERSKINE BRUCE. On November 12, 1923 at Church of England, Fern Tree Gully, by Mr. Arthur Westley, Frederick Erskine, youngest son of the late Mr. and Mrs. Erskine, of Colonel Light Gardens, Adelaide, to Glenia, youngest daughter of Mr. and Mrs. Bryce, of Geomple, Maitland.

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Victorian Women's Conference.

The Victorian women's forty-fourth annual Conference was held in the chapel, Lygon-st., on Wednesday, March 27, 1929. Mrs. R. P. Clark, president, occupied the chair. The morning devotions were led by Mrs. B. J. Kemp, her theme being, "The Substance of Religion is Faith, Hope, and Love."

Minutes of last year's Conference meetings were read and confirmed. Resolutions were as follows:—(1) "That we, as a sisterhood in Conference assembled, do pledge ourselves to advocate and support all efforts made for the abolition of the liquor traffic from our home land." (2) "In view of the growing indifference to the word of God, we urge upon the women of the Churches of Christ in Victoria a close study of the Bible, believing it to be the only book that abides for the guidance of our youth."



Mrs. G. W. Mitchell,
Newly-elected President of Victorian
Women's Conference.

The secretary was asked to convey the thanks of the sisterhood to the editor and manager of the "Australian Christian" for their courtesy in printing the monthly Executive reports and Conference matter. Greetings to be sent to our missionaries, and to several sisters who were unable to be present through illness. Greetings were received from Mrs. P. D. McCallum, America; Miss Vera Blake, India; Mrs. Gosh, W.A.; Mr. and Mrs. Htg. Hayward, N.S.W.; Mr. W. Gale, General Conference; Mr. E. T. Saunders, College of the Bible; Mr. W. Clay, Social Service; Mr. G. T. Walden, E.M. Board; Tasmania, Western Australia, South Australia, Queensland and New South Wales Women's Conferences.

Resolved, "That we place on record our deep appreciation of Mrs. B. Lyall, superintendent of catering committee, once again, also Mrs. B. J. Kemp, Mrs. J. Hallow and Mrs. J. B. Lee, who for many years rendered willing service in preparing the meals for General Conference."

The ordinary toll of 25 sisters called to their eternal rest. Mrs. F. Lee offered prayer on behalf of those who mourn the loss of loved ones. Conference re-assembled in the afternoon, when Mrs. Hayward conducted the devotions, talking for her Bible lesson thoughts from the ninth chapter of Acts: "Stop, Look, Listen, words of great importance in our Christian lives."

The welcome to visitors was cordially given by Mrs. Htg. Emms, and responded to by Mrs. Barton, Bendigo; Mr. W. Bennett, Tasmania; and Mrs. Fitzgerald, Ballarat. We were pleased to have in our meeting sisters from South Australia, Tasmania, St. Arnaud, Wangarratta, Bendigo, Ballarat, Geelong, Montrose, Langwarrin,

Berwick and Pakenham. "What is in thy Hand?—A Personal Question and a Broader Vision," was the subject of Mrs. Clark's presidential address.

Incorporated in the secretary's annual report were brief reports of the various departments of work. These were spoken to by superintendents and were open for discussion. Mrs. Hubert Lyall gave a very interesting travel talk which was much appreciated.

Mrs. Scambler led the evening devotions, her text being "The Parable of the Barren Fig Tree." The organ solo by Miss Pittman was much enjoyed. The address, "The Christian Citizen Her Call Today," was given by Miss J. Stevenson, organising secretary of Y.W.C.A.

In appreciation of her many services as organizer, Miss M. E. Pittman was the recipient of a gold wristlet watch, presented by our president on behalf of the women's Conference. Mrs. Mitchell presented the retiring President, Mrs. Clark, with a copy of the Revised Version of the Bible in appreciation of her services as president during the year 1928-29.

Mrs. A. B. Maln, in a happy way, introduced the officers for the ensuing year:—President, Mrs. G. W. Mitchell; Past President, Mrs. Clark; Vice-Presidents, Mrs. Scambler and Mrs. Wilson; Secretary, Miss Bonchely; Treasurer, Mrs. F. Lee; Assistant and Financial Secretary, Mrs. Dines.

Superintendents and Committees elected.—Home Mission superintendent, Mrs. J. E. Shipway; Mesdames J. W. Baker, Hayward, Lewis, McDowell, Mudge, Pratt, Saunders, Scarbrook, Foreign Mission superintendent, Mrs. A. Baker; Mesdames Emms, Morris, Pittman. Prayer meeting superintendent, Mrs. Barton; Mesdames Baker, Bay, Sampson, Trinnick, Watson, General Dorcas superintendent, Mrs. Hunter; Miss Smidley, Mesdames Anderson, Barrett, Johnston, Kemp, Kettle, Martin. Women's Mission Band superintendent, Mrs. Maln; Mrs. Ellis, Mesdames Clark, Gill, McCann, Milne, Wilson. Social Service superintendent, Mrs. Gill; Mesdames Allan, Cowdery, Crump, Fisher, Gilbert, Hutchinson, Moncur, Perkins, Bay, Strongman, Thomas, Whittington, Younes, Miss Anderson, Miss McCaol, Isolated sisters superintendent, Miss P. Ellis; Mesdames Oliver, Piper, Miss Brown, Miss Emms. Benevolent Home, Cheltenham superintendent, Mrs. Croxford. Catering committee superintendent, Mrs. Gill; Mesdames Allen, Dines, Johnston, Kettle, Lee, Meyer. Nominating committee, Mesdames B. J. Kemp, Lyall, Maln, Shipway, Scambler. Hospital visitation superintendent, Mrs. Meyer; Miss Smidley, Miss

Emms, Mesdames Northcote, Cameron, Bakh, White, Allan, Wildcliffe, Bennetts, Kettle, Bay, Stewart, Hillier, Banks.

Thanks were expressed to Mrs. Htg. Clark for the able manner in which she presided over the meetings; to Miss Pittman; Mrs. Leang, pianist at Executive meetings; Mrs. P. L. Mitchell, Mrs. Hunt, Miss Agnew, Miss Greenhill, Miss Preston, Mrs. B. Lyall, Miss Stevenson, Mr. B. Lyall for auditing our books, the officers of Swanston-st. and Lygon-st. churches for the use of their buildings during the year; the scrutineers, the ladies who serve the tea, Miss F. Haines, and all who in one way helped to make our forty-fourth Conference both pleasant and profitable. The meetings were brought to a close with the benediction by Mr. Scambler.—L.H.

The financial reports, submitted to Conference showed that £213 13 5 had been received from various sources, and £213 6 8 expended, leaving a credit balance of 6 7. The Woman's Mission Band has received as contributions from sisters the sum of £200, which was expended as follows:—Home Missions, 115; Foreign Missions, 120; College of the Bible, £30.

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Northern Union Conference, N.Z.

The Northern Union Conference, held on Mar. 1, was well attended, and keen interest was shown, while a spirit of brotherly fellowship prevailed. The President, Bro. B. J. Pook, presided over the business of the day.

We were glad to have as visitors Bro. and Sister H. G. Clark, Bro. Manifold and Bro. Welch. Reports of officers and churches showed that on the whole the work is in a healthy condition. A new Bible School has been established, and there has been the re-formation of a Bible Class.

It was noted that some little progress had been made towards the ideal set forth in the Pentecost programme. Pleasure was expressed at the possibility of an evangelistic mission in the near future.

The officers elected for the ensuing year were: President, Bro. W. J. Ward; vice-president, B. J. Pook; secretary, E. S. Yates; assistant secretary, Sister E. S. Yates; treasurer, Bro. J. A. Shepherd. The financial support promised was fairly liberal.

At this juncture the president spoke a few words in appreciation of the life and work of our late Bro. W. Latimer, who was well known and loved as a stalwart in the faith. Confidence was called upon to stand in silence for a few moments in his memory.

The following recommendations were carried:—

- (a) "That the present evangelist (Bro. Cave) be re-engaged for another year."
- (b) "That there be organised women's auxiliaries among the churches in the Union."

Appreciation was expressed of Bro. Cave's efforts during the year, and on the vote confidence was shown in him.

Sisters Mrs. E. S. Yates and Mrs. J. Logue were elected president and secretary respectively of the women's auxiliaries.

Deep appreciation was expressed of the loyalty and faithfulness of the retiring president. For a number of years our brother has been our unflinching leader.

In the evening a good programme was given by Auckland and local artists. Bro. Clark gave an interesting address on China to a large gathering. The Conference eventually came to a close and we went our homeward ways encouraged by a day of true fellowship to attempt greater things for our Lord.—W. J. Ward.

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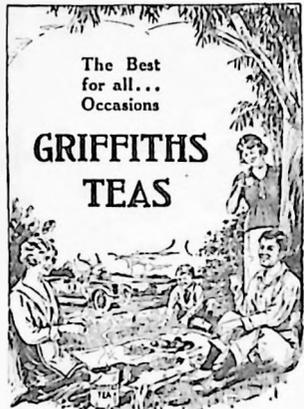
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News of the Churches.

Queensland.

MI. Walker.—On March 16 an aged father was immersed, who recently made the good confession at Roseville. Bro. Campbell is planning to hold a mission in the near future. Bro. and Sister A. N. Hinrichsen (of Maryborough) were present on Easter Sunday, and after spending the week at the State Conference our brother gave a fine exhortation at the breaking of bread service.

Buckhampton.—The church was pleased to have Brisbane members visiting on Sunday week. Sister Nuchting sang a very beautiful Easter message at night. Bro. J. W. Tridgman helped both morning and evening. Meetings were well attended and very helpful on Easter Sunday, appropriate messages being delivered by Bro. Manning. All auxiliaries are working well. Bro. Manning paid his first visit to Moongan, where he expects to hold fortnightly services.

Maryborough.—On Easter Sunday morning four brothers occupied the platform together and conducted the entire meeting. They were Bro. Cecil Harris, Arthur and Edgar Snow, sons of Bro. J. G. Snow, of Bangalow. The first three were visitors from N. W. The last being resident in Maryborough. Bro. Cecil Snow exhorted the Sunday School, and preached an appealing sermon at night. The meetings were well attended, visitors being Bro. Tridgman, from Gympie, and Mr. and Mrs. Burgan, from Bamulafere.

Toowoomba.—The tent mission concluded on March 25 with 156 decisions. A thank-offering amounting to approximately £550 was made at the closing meeting. The building erected for the Congregational church, but during recent years used as a Trades Hall, has been purchased by the Toowoomba church. Bro. F. T. Saunders on Wednesday conducted a gospel meeting, and a man confessed Christ. The Easter services were conducted by Bro. E. Arnold, and a man and woman accepted the invitation. The Bible School has almost doubled its numbers since the commencement of the mission, and an adult Bible Class has been formed.

South Australia.

Tumbly Bay.—There was a good meeting on March 31. One was received by letter.

Adelaide (Grote-st.).—On April 7, Bro. J. Williams's evening subject was "Who is on the Lord's Side?" There was an increased attendance. Mr. Fred Stone was soloist. The Sunday School is preparing for Easter assembly.

Wangomay.—The 25th anniversary was held on March 21, with picnic on Good Friday. The building was more than full on each occasion. Bro. Condlins spoke at each service. Bro. David Milne took the choir on Friday night. A splendid spirit was noticeable throughout. Singers from Bordertown and Mount Pleasant, and Semaphore. The W. B. Black spoke at all services on March 31, and was much appreciated. Bro. Beiler was home on April 7 after holiday. In the morning he gave "Lectures from the Victorian Conference." Bro. and Sister Brown were received by transfer from North Adelaide. 142 scholars were present at Bible School. At night Bro. Williams presided on "Loving the Stranger." A young lady confessed the Lord.

Norwood.—Meetings continue to be well attended. An average of 195 attendance for breaking of bread was attained for past year. On March 26 a dinner was held to raise funds for the Population of debt. This was arranged and served by the club and was a success. Gospel meetings were held on April 7, when Bro. and Sister A. C. Rankine were present. Bro. Rankine presided at the table, and his message was much appreciated. In the evening Bro. Baker gave a stirring gospel message, and a young man made the good confession.

Hindmarsh.—Splendid services were held on April 7. In the morning Bro. and Sister Geo. Doley, Bro. and Sister Magor, from Gawler, and Bro. Honston, from Glenelg, were received into fellowship. Bro. Allen Brooke's subject was, "Taming the Tongue." In the evening his talk to the Young Worshipers was on "A Family Bible in Spain." His gospel message was "Everyman's Book." A number of interesting Bibles were displayed. Two young men made the good confession.

St. Morris.—Church anniversary services were held on April 7. In the morning Bro. J. E. Allen, of Alexandria, gave a very helpful address. Bro. Booter preached at gospel service, which was well attended. Special anthems by the choir were appreciated. Boys and girls' clubs have resumed meetings, which are well attended. At the annual business meeting of the church, the report of the Sunday School secretary showed average attendance of scholars for the past twelve months to be 169.

Enley.—Bro. and Sister H. Burns have been welcomed after an extended holiday in England. Last Sunday Violet Burford was received by letter from Forrestville. The girls' club, under the leadership of Mrs. V. Jones, gives aid to the churches at Grote-st. and Queenstown for distribution. Bro. H. R. Taylor commenced a series of morning addresses on the Beatitudes.

Queenstown.—On March 31 Bro. J. Hall exhorted. At evening service Bro. Brooker spoke on "Some New Testament Sacrifices." Our aged Sister Mrs. B. Harris, after a long illness, and Bro. and Sister Sleigh, who live in the country, were present. On April 7 Bro. Sleigh exhorted the church. In the afternoon the scholars and teachers of the school went to Port Adelaide Town Hall and combined with Alberton Methodist Sunday School in singing anniversary hymns. A large congregation was present, and an offering was taken to help the distressed of Pt. Adelaide. In the evening Bro. Brooker's theme was, "Lord, what wilt thou have me to do?" One young lady took her stand for Christ.

Murray Bridge.—The work goes along steadily. 320 has been raised for Home Missions. As the result of the harvest thanksgiving held recently three parcels of groceries were sent to needy families, and £2 in cash is being held to assist such cases. After Bible School on March 21, words of appreciation and farewell were spoken to Bro. and Sister Dayman and children and Sister Harper, who have gone to Western Australia. Bro. and Sister presentation to each on behalf of the school. Sister Dayman was superintendent of the kindergarten. The church was pleased to have fellowship with Bro. and Sister Randall recently, from Pt. Pirie. The week preceding Easter untold services were held in the different churches. Bro. Killinor's address in the Methodist church on "Peter's Blessing" was much appreciated. Bro. and Sister Killinor leave on April 15 for holidays.

Forrestville.—The work is well maintained, and attendances are encouraging. On March 17 Bro. and Sister Gluyas and daughter, from Mile End, and Sister Peck, from Nairnsworth, were welcomed by transfer. On March 19 the Junior G. E. South of the harvest thanksgiving and met in a most enthusiastic report being presented. The message of Bro. Hugh Gray was appreciated. The boys' club shows promise of good work. The Y.W. League membership is now 11. A social was tendered to Bro. and Sister Rasmussen on March 26 by the members of the church.

Presentations were made in appreciation of their ministry during the past twelve months. The S.S. teachers made a presentation and provided a surprise party to Sister Capron, prior to her marriage to Mr. Williams. Visiting speakers have been Bro. Hughes, from Cottonville, and Bro. S. Lovell, from Penning, West Coast. There was one confession during the month.

Victoria.

Benalla.—There was a nice meeting on Easter Sunday, with visitors from Tongala East and Melbourne.

Dunaster.—At the close of Bro. Hargrave's address on Sunday evening, 7th inst., a young man made the good confession.

Gardensvale.—Good meetings on April 7. Bro. H. L. Williams spoke in the morning on "Personal Evangelism," and in the evening on "The Parable of the Rich Man." A fine spirit prevailed.

Croydon.—The church and Sunday School are being spiritually uplifted by the fine address of Bro. A. G. Ammon (preacher). Recently Bro. Gale paid a visit, while Bro. Henn exhorted on March 31.

Box Hill.—Good meetings and attendances on April 7. Bro. Goodwin conducted both services, his subject for the gospel address being "A Seeker after Truth." Visitors included one from French Island.

Montrose.—During the past month all meetings have been well attended. On Easter Sunday about 50 were present at both meetings. Sister H. Adams, of Kerang, favored on two occasions with beautiful sermons. Bro. Paternoster is rendering good service and giving splendid addresses.

Drummond.—There were record attendances at all meetings on March 31, there being many visitors to the district. Bro. Stanford gave two fine addresses, which were much appreciated. Bro. Paternoster has been diligent in visitation. Almost every home has been visited, and this is bearing good fruit.

Carlton (Egton-st.).—There were good meetings on April 7, when Bro. A. G. Saunders spoke well morning and evening. Miss D. Pittman sang a beautiful solo in the evening, and Bro. and Sister Haines conducted the service. Bro. A. Hallow being away ill. The school has resumed collecting for Blood Hospital.

Drummondra.—On April 7 there were good meetings. In the morning Bro. Banks gave a brief report of Conference. At gospel meeting two young ladies made the good confession. This is expressed in the departure of Bro. H. A. Jenner and family for Melbourne. Bro. Jenner and Stanley have been active workers.

North Richmond.—On March 17 and 21 Sunday School anniversary services were held. In the afternoon of March 17 Bro. H. B. Robbins gave an interesting talk "A Tempted Servant." At night Bro. H. Sparks gave the gospel address. On March 21, when the good confession. On March 21 Miss Hazel Maude (Little Miss Koolaburra, 310) delighted all in the afternoon. Bro. H. Sparks gave the gospel address, and four scholars confessed Christ.

Cheltenham.—The meeting on Sunday morning was large, with an inspiring address by Bro. and Sister Haines from the school. The school in all its departments was well attended. Bro. B. Wakeley preached well on "What is Your Life?" in the presence of Boy Scouts and Cubs of Cheltenham, in honor of one of their number, Jack Guest, who met his death suddenly by accident. On Thursday of last week Bro. Alex. Pabstine and Sister Haines gave their interesting lecture on Egypt, Palestine and Syria.

Morland.—Meetings on Sunday were very good. Bro. Will Brown, secretary of the Kaniva church, brought greetings and presided splendidly. Bro. Robb and his son were received in dilly. Bro. Robb and his son were also Mrs. from the Maryborough (Vic.) church, and met and served by the club and was a success. Bro. Webb Solomon by faith and confidence. Bro. Webb Solomon was the subject of the address to the young people. A very fine address on a special subject was "Christ Preaching to the Spirits in Prison," given by Bro. Webb at night, the song-leader being Bro. Robb. Visitors from Onley (S.A.) were present at meetings.

Warrnambool.—Meetings lately have been fairly well attended. On March 31, meetings were good. Bro. Wigney preached on "The Living Christ" at gospel service, several strangers being present. Miss S. Sanders has been appointed chairman of the P.P.P. club.

Febora.—On March 21 Bro. Wigney held an all folk's evening which was very interesting and largely attended. Bro. Wigney read the Old Testament lesson, and Mrs. Harvey read the New Testament. On Easter Sunday Bro. Wigney spoke both morning and evening. In the morning he gave an interesting account of Conference. At evening service there was a very large congregation, and two made the good confession, a young man and a young woman.

East Keew.—Very fine meetings were held on April 7. Bro. Widdowson and Dennis, of South Yarra, were welcomed into fellowship. Bro. Youens exhorted. At night, to a full building, he preached a powerful message, and a man took his stand for Christ. There was a Bible school on Mar. 27, was a great success, both buildings being full and a very fine programme being rendered. The children were trained by their teachers. Prizes and awards for full attendance were presented.

St. Kilda.—Nine members were received in the morning of March 21. There were two confessions in the evening, and three were later immersed. Both morning and evening services were exceptionally well attended. Eight were received in last Sunday. Two were baptised at night. The Bible School has gained nine scholars in the first two weeks. P.P.P. has added two members, and Christ, two more. The I.C.E. society is receiving good support in efforts to provide groceries for the poor.

Geelong.—Meetings were well attended last Sunday. Among the visitors were Bro. and Sister H. Lyall, and Bro. McDiarmid, from Kalgoorlie, W.A. This young brother is staying in Geelong prior to entering the College. Bro. Lyall's next year. Bro. Lyall's message on "Thankfulness" was appreciated. "Inconvenient, its Great Danger," was the title of Bro. Clapstone's gospel address. A beautiful solo was rendered by Bro. McDiarmid. The tennis court is complete, and was opened by Mr. W. Brownhill, M.L.A., at a happy gathering last Saturday.

Yarravon.—In the absence of Bro. Pratt and Houghton at Conference, Bro. A. B. Clapton exhorted the church on March 31; Bro. H. Walker addressed the Bible School, and Bro. Arthur Smith conducted the gospel meeting. Meetings were well attended. Last Lord's day all were pleased to welcome Bro. Pratt home. The worship service, at which a large number were present, was a great uplift. Bro. Pratt and Houghton each gave a brief report of Conference meetings. A bright gospel service was held at night. Bro. Pratt's subject being, "Much in a Little."

Berham.—Bro. E. Hale spoke in the morning of March 31, his subject being, "Christ the Redeemer." His duty has since caused his removal to Maryborough. Bro. J. Earl, of Brim, preached at night on "The Unrisen Lord." Bro. Payne was present last Lord's day morning. Bro. G. Miller speaking on "The Church's Resurrection." Bro. J. Millar preached at night on "Christ's Second Coming." We regret to report the death of Mrs. Williams, mother of Sister Holmore. The sympathy of the church is being extended.

Hot Bay.—On March 24 the Bible School held its anniversary. Bro. H. B. Blackburn was the speaker for the day; his messages were uplifting. The church regrets that Bro. Sewell has resigned to take up the work in another field. Sister Holmore took the opportunity of thanking Bro. for his work, and presented him with letters on behalf of the sisters. Bro. Sewell commended his labors with the church on April 7. His exhortation and gospel address were much appreciated. The annual picnic of the Bible School was held on Easter Monday; a most enjoyable time was spent.

Halvyn.—There were good meetings on Mar. 11. J. A. Wilkie, of Ballarat, gave a most inspiring morning address. A. Cameron, of Bell Cliffs, gave a subject message on Tuesday. It was the commencement of the seventh year of service for Jas. E. Thomas. He spoke morning and evening. At the evening service special mention was made of the going home of Sister Mrs. H. J. Perry, wife of one of the elders of the church. Her sister has been ill for many months. She has been a faithful witness for Jesus in all these days. Much sympathy is felt for Bro. Perry and his dear ones.

Brighton.—On April 7 Bro. Forbes was with the church after visiting the Tasmanian Conference. Bro. Kemner, recently baptised, was received into fellowship. The evening service was in the hands of the Junior C.E. Society. The audience was large, and the service very impressive. The congregation was moved when Bro. Forbes stood a child upon the platform and spoke from the words, "And Jesus took a little child and stood him in their midst." The Joy Society of the Bible School recently sent 475 to India for the erection of the Baranatti hall. Bro. Gilmore has been called to be with Jesus after a short illness. The annual meeting of the women's Mission Band was addressed by Sister Miss Caldwell, of India. Mrs. Forbes was re-elected president.

Newmarket.—The forty-fifth church anniversary celebrations came to a successful close on Tuesday, March 26, when many former members and friends reunited for the social. Reminiscences were led by Bro. J. Hatty, B. J. Kemp, H. Mitchell and J. L. Mumford. The secretary, Bro. Warner, set out the objectives of the church, which incorporated the Pentecostal aims, and culminated in celebrating the jubilee in 1931 in a new chapel to be erected in Wellington-st. It is expected that the land will be paid for by the end of this year, and as a result of the secretary's appeal a number of members are endeavoring to eliminate this debt. On Easter Monday many attended Conference picnic in a motor-bus supplied by the Phi Beta P.S. Optimism and enthusiasm are features of the church life.

West Preston.—The opening of the cause here has been fully justified, there being an attendance of 30 at morning service. 13 have transferred from sister churches. There have been three decisions for Christ. 55 children attend the Sunday School. It has been found necessary to seek more accommodation for the kindergarten. On morning of March 31, the church enjoyed an address from Bro. Bellef, of Bro. Willour Hobbits back after being in hospital for several weeks to undergo an operation. On April 7 Bro. Hobbits preached on "Baptism" to one of the largest meetings yet held here. There were two confessions, making five total. Mrs. M. Moore as soloist, and Bro. J. Melloy as pianist, from Moreland, gave appreciated service.

Surrey Hills.—Bro. English, of Mount Albert church, gave the morning address on March 31. Bro. Cambridge spoke on "The Resurrection" at the gospel meeting. Last Lord's day there were five confessions. Bro. Cambridge's exhortation theme was, "Two Views of the Cross." The opening session of the Ladies' Guild for the new year was held last Thursday. A splendid report of the past year's work was presented by the secretary, Mrs. S. J. Wilson, and a gratifying financial position disclosed by the treasurer, Mrs. D. Dickson. Officers were elected:—President, Mrs. C. P. Ward; vice-presidents, Mrs. Cambridge and Mrs. W. Lawson; treasurer, Mrs. L. Dickson; secretary, Mrs. S. J. Wilson; City Mission and Mission Bands superintendent, Mrs. Hay. Work for the Children's Hospital and the Melbourne City Mission will again be a special feature of the guild's activities.

Melbourne (Swanston-st.).—Easter Sunday services proved very helpful and enjoyable. Bro. Moore delivered appropriate sermons. The evening meeting was crowded, when, after a short introductory address giving "Arguments for the Resurrection," Bro. Moore, the choir, assisted by musical friends, rendered the choruses

"Worthy is the Lamb" and "Lift up Your Heads" from the Messiah, Beethoven's "Ballettchalt," and other suitable choruses. Mrs. Mitchell, Miss Bewie Martin, Mr. Percy Bunnell and Mr. Thompson sang special songs and duets beautifully. Mr. Ernest Tippet, conductor, and Messrs. C. H. Mitchell and J. Harold Barrett presided at organ and piano most efficiently. The Ladies' Dorcas Society entertained visitors and members at luncheon and tea, and about 270 persons were served on the day. Many conference visitors were present, and their company and fellowship were appreciated. Last Lord's day meetings were satisfactory, and the evening subject of Bro. Moore was, "The Atonement." The choir sang the anthem "O Saviour Friend," Mrs. Henry Simpson taking the solo part.

New South Wales.

Lidcombe.—Since last report two have been received into fellowship, a brother and sister, Rae and Yvonne Elean. Attendance at gospel meetings is well sustained.

Canby Vale.—R.S.P. boys had a good time in camp at Saratoga during Easter holidays. Easter services were of high order. Bro. Glydsdale and Palgrave speaking. Four members were united in matrimony on Mar. 29. Vic. Head to Miss M. Thomas, and on April 6 Mr. Campkin to Miss L. Carre.—Bro. Glydsdale officiating.

Chatswood.—On March 31, Bro. Vawter, U.S.A., gave a helpful morning message. At the gospel meeting Bro. Warburton presented a realizable picture of the work in India. On April 7 Bro. SHT addressed the church. Bro. Hagger's evening message was full of power. There was a splendid attendance. Bro. Whelan will resume services this week after a brief holiday.

City Temple.—Steady progress is being maintained in all departments. Since last report six have been received into fellowship, four by letter, two by obedience. On Easter Sunday special services were held, with large audiences. Bro. Davis, spoke in the morning on "The Gloom and the Glory." The Conference sermon in the afternoon brought forth the largest attendance for many years, when Bro. Vawter spoke on "What God Can't Do." This service was broadcast by 2BL. At night the Vawter mission party took charge of the meeting. The choir rendered splendid service at each meeting.

Inverell.—For six weeks the chapel was in the hands of renovators. In addition to contracted work, the labors of volunteers helped considerably. The property has been greatly improved, the interior being now very attractive. Bimbyg Bible School as well as Inverell school, C.E. and Dorcas societies, assisted with the renovations. Bro. L. A. Paternoster, of Eumore, was present at the re-opening and conducted a series of special meetings for eight days. For the past year the church had a net increase of 25, while Bible School increase was 17. A healthy Christian Endeavor was opened. Two new Bible Schools and three preaching places were opened, while two centres were closed. On Mar. 16 the Bible School picnic was held; on 17th harvest thanksgiving and anniversary services; and on 18th the official re-opening of the renovated chapel. On afternoon of 17th a young man was baptised. Bro. Paternoster conducted all services, splendid meetings being held. Bro. Hugh Mackie is very ill with typhoid.

COMING EVENT.

APRIL 21, 28 and 30.—Brunswick Bible School Anniversary Services. April 21, E. H. Scambler, B.A., Dip.Ed., Miss Koolahurra and Dr. Kollmer; April 28, A. G. Saunders, M.A., H. McNeilly, and Dr. A. W. Kemp. Bright singing under Mr. Bossy Pearce. Tea provided for visitors. Tuesday, April 30, 8 p.m., Children's Demonstration.

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Obituary.

BRIGHTON. James Bridgen, born July 28, 1860, re-born 1880, responded to the home-call in January, 1929. His was a sweet poetic soul. For many years he was a deacon of the church at Boreas-st., South Melbourne, then took a leading part in the establishing of the work at the Middle Park. Later, at Brighton, he served the church as deacon and doorkeeper, and, judged by the standard of the Lord ("Let him who would be greatest among you be servant of all"), he was great indeed. A loving father and husband, he was gentle and full of compassion. His earthly remains were laid to rest at Williams-town by Bro. A. E. Forbes in the presence of many life-long friends and brethren in the Lord. Our sympathy is extended to Sister Mrs. Bridgen, his daughter, Miss Dorothy, and his sons, Mr. James and Frank.—T.H.M.

LOST.

Will anybody knowing the whereabouts of the First Minute Book of the Newmarket church, Vic., please communicate with secretary, T. J. Warner, 7 Durham-st., Flemington, W.12. This book is required to assist in compiling the Jubilee History of Kensington and Newmarket churches.

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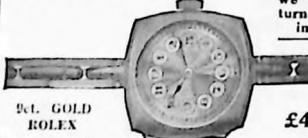
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