

The AUSTRALIAN CHRISTIAN

A Journal Representing



Churches of Christ

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

Subscription: Posted direct, 10/6.
Through Church Agent, 9/-, Foreign, 14/-

The Church's Divinely Appointed Task.

CHRISTIANITY so rapidly spread in the apostolic age that within a generation of the crucifixion and resurrection of Christ it was declared by opponents that the preachers of the Gospel had "turned the world upside down." The Apostle Paul wrote of "the Gospel which is come unto you, even as it is in all the world bearing fruit and increasing." The progress was phenomenal. Within three centuries the Roman Empire was captured. What was the explanation? Witness-bearing. The early Christians were true to their Master's commission. They never questioned his marching orders. Persecution might come—but "they that were scattered abroad went everywhere preaching the word." Martyrdom might be experienced—but "the blood of the martyrs was the seed of the church."

The commission still stands. The call of Christ still comes: "Preach the Gospel to the whole creation," "Make disciples of all the nations." Evangelism is the very reason for the church's existence. The winning of men to Christ and the nurture of those won; the related duties of evangelism and teaching—these remain the supreme task of the church of Jesus Christ. God will bless that people which in his name resolutely gives itself to the task of fulfilling the Great Commission. When the church is regarded as a social club rather than an agency for salvation, stagnation and dry rot are inevitable. The history of great church movements during the ages, the brief history of our own work in these Austral lands, will furnish sufficient proof of this, that periods of evangelistic zeal are the periods of progress. A conviction as to Gospel truth and an aggressive evangelism will carry us far. How could it be otherwise? How can we doubt it, if we believe the Master and his Commission?

Witness-bearing is prominent in the New Testament. In John's Gospel it appears as one of the leading ideas of the book, the words for witness (verb and noun) appearing no less than seventy-nine times. In the book of Acts, again, the importance of witnessing is strongly stressed.

"Ye shall be my witnesses," said the Lord Jesus at his ascension to the apostles. They went forth to tell what they had seen and

heard. We cannot be witnesses in the precise sense in which they were. Peter could declare in his first Gospel sermon, "This Jesus did God raise up, whereof we all are witnesses." He could write that "we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty." John bore similar testimony, writing of "that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life." Paul could ask, "Am I not an apostle? have I not seen Jesus our Lord?" Witness of such a kind is impossible in our case. In our preaching we pass on to men the good news which, as Luke says, was "delivered" to us by those "who from the beginning were eyewitnesses and ministers of the word." We find our highest privilege in being amongst that company of faithful men whom Paul described to Timothy as those to whom the Gospel with its teaching was to be committed. Our purpose is primarily to proclaim the message which the risen Christ gave to the original witnesses.

Yet it is well to remember that we do more than pass on the word of the Gospel. It must be *our* message—one that has been

effective in our own experience, one that has been tested and proven by us. We ourselves must have felt the power of the Gospel if we are to preach it effectively as the power of God unto salvation to those who believe. As was stressed at the recent Conference, the message of the preacher must have been "tested in the crucible of his own experience." Else our word will fall flat, be dead and ineffective.

Men undoubtedly like to know of the experience of others. Hence often modern preachers tell the story of their own conversion. Readers of A. J. Russell's "For Sinners Only" will recall his account of the "Life-changers" of the Oxford Group Movement. "Changed men," he says, "might go wrong in trying to change others by argument, but they were on safe ground in recounting their own experiences as the apostles recounted theirs. And far more likely to get good results." Results such as are described: "Men and women being changed into highly vitalised Christians. Some of the changes were real modern miracles: big sinners, key-men, intellectuals, aristocrats and commoners alike." Sharing of this kind has great value, though we still believe that accounts of experiences of conversion given in the New Testament have the immense advantage of taking place under the teaching of inspired men so that one who follows the examples narrated cannot be misled, unless the Holy Spirit can mislead; whereas in modern experiences the example is at best fallible and may not be so safely followed. But a wise combination is possible—the preaching of the apostolic message and a personal witness; the telling of a story which has received the personal verification of the person proclaiming it. Whether we talk of witness and conversion or adopt the temporary modern phraseology of "sharing" and "life changing" matters little: the important thing is to do the work commanded by our Lord.

Always, we must remark, to the witness of our spoken word we must add the witness of a life.

Such a privilege and such a duty as all Christians have were emphasised on Sunday last by our Victorian preachers who spoke on "Witnesses for Christ" and "The Divine Marching Orders."

PRINCIPAL CONTENTS.

	Page.
The Church's Task	257
The Altar in the Mountains	258
Characteristics of Pentecostal Disciples	259
Notable Hymns and Authors	260
Victorian Women's Conference	261
Home Circle and Family Altar	262
Prayer Meeting Topic	263
Our Young People	263
Here and There	264
News of the Churches	265
Foreign Missions	266
Victorian Conference	267
Prospect Church 40th Anniversary	270

THURSDAY, APRIL 27, 1933.
VOL. XXXVI, No. 17.

The Altar in the Mountains.

Ethelbert Davis.

"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God."—Luke 6: 12.

There is a growing conviction that only a revival of religion can save the world. That thought has been expressed again and again from the high places of national life. That brilliant wartime correspondent, Sir Philip Gibbs, has said, "All our boasted advance in scientific adventure and discovery will be our national undoing, unless we recover our religious faith." One of the chief of police in a great industrial town in England recently declared, "Thirty years' experience among criminal classes has taught me that there is no remedy for human degradation and failure other than the transforming power of the love of God." It is only the religion of Christ and the power of prayer that will keep the anchors of our faith from dragging in the storms of life.

Our Lord faced many of the problems we face. He had the same strain of brain and nerve and muscle. He had his trials and he had the burdens of his great mission, but he found rest for his body and peace for his soul at that altar in the mountains. "And they were filled with madness, and communed with one another what they might do with Jesus." Jesus was face to face with a position fraught with danger. His enemies were seeking his life. He was facing one of the tremendous crises of his ministry. "And it came to pass in those days, that he went out into a mountain to pray, and he continued all night in prayer to God."

Let us get at the heart of this incident. Here is your Lord and mine. Here is the "strong Son of God, immortal Love." Here is he whose word stilled the storm on Galilee's sea. Here is he whose voice called the dead to life—here is he, out on the mountains in prayer to God. "Day was dying in the west. Heaven was touching earth with rest," when Jesus left behind him the busy mart, and turned his footsteps toward the mountains. Perhaps beside a stunted shrub, or by a jutting rock as an altar, Jesus bowed all night in prayer. The sky above was star-studded, and that sky was the roof of God's great temple. All through the night till morning light dawned, the Saviour of the world prayed. There are some who say they never feel the need of prayer, and yet the Son of God felt his whole nature craving for communion with the Father.

Suggests silence and communion.

That altar in the mountains suggests silence and communion. In these tremendously busy days there is so little time and opportunity for us to be still and know God. I am not a mystic as the word is

sometimes understood, but I do believe that we are losing much of the native virtue of the soul, and the power that reinforces it, because of the clash of conflicting voices which break in upon the peace and quietness of heart and soul and mind.

I am in contact every day with men and women whose circumstances are such that few know, and many would not understand if they did know. Men and women who have lost their homes; men and women whose lives are a lingering death; men and women who are hungry for love; men and women whose lives are shot through and through with tragedy; men and women whose business is a continual worry and burden—and all of them are longing, craving to get away from the awful, overpowering presence of things, and be silent before God.

Suggests peace.

That altar in the mountains suggests peace. As Jesus prayed through the long silent night the peace of God came into his heart. No man can pray, nor say prayers, but pray, without peace, sweet peace, the gift of God's love stealing into his soul. It is John Ruskin who tells us that there are two ways to obtain peace. He reminds us that Gideon built an altar at Ophrah and called it "Jehovah-shalom," which means "God send peace." Gideon sought peace. God sent peace. God subdued all his enemies that they lifted up their heads no more. "And the country was in quietness forty years in the days of Gideon." Ruskin says there are two ways of seeking peace. You may win your peace or buy it—win it by resistance of evil—buy it by compromise with evil. You may buy peace with silenced conscience, buy it with broken vows, buy it with lying words, or buy it with the blood

of the slain. On the other hand you may win it—win it where Jesus won it—at the altar in the mountains.

Suggests meeting some One.

That altar in the mountains suggests meeting some One. Jesus met the Father there. It is Ruskin who again reminds us that some One waits for us. He quotes a poem. You have read it: "Come into the garden, Maud."

"Come into the garden, Maud,
For the black bat, night, has flown;
Come into the garden, Maud,
I am here at the gate, alone."

"Did you ever hear," he says, "not of a Maud but of a Magdalene, who went down to her garden in the dawn and found One waiting at the gate, whom she supposed was the gardener?" There is a place we meet that One, whether it be sunset or dawn—it is at the altar. Here he takes our hand. Here he lifts our burden. Here he forgives our sin. Here he gives strength for every need—here at the altar alone.

In every crisis of his life Jesus prayed. And when his disciples saw the matchless power in his life and discovered its source they came to him and asked, "Lord, teach us to pray." We need to pray. We must pray. We must still go to God in our weakness. We must still go to him in our sorrow. We must still go to him in our sin. This is a scientific age, and men often think they can get on without God. Even the men who imagine that they can do without God do not claim that science has disproved God; it has simply displaced him. Whereas our fathers went to their chambers to pray for divine help, and guidance, and supply we go to the laboratory to experiment and create for our own needs. This does not work out as we hoped. Let us remember the Son of God, and the altar in the mountains. We must have our altars, and keep in touch with God, if we would be conquerors, and live the victorious life.

Priesthood.

Thos. Hagger.

The first use of the word *priest* in the Bible is in Genesis 14: 18, where it is used of that strange individual Melchizedek, and it is said of him, "He was the priest of the most high God." But there were priests before his day. In that patriarchal age the father of the family, or the chief of the tribe, generally acted as such; although at the very beginning it would appear from the story of Cain and Abel that each acted for himself in the matter.

On entering the Mosaic age a change takes place; from the nation of Israel, God chose the tribe of Levi to be the priestly tribe, and from that tribe the family of Aaron to be the priestly family.

When we come to the Christian age there

is still another change. It is now God's intention that there shall be an universal priesthood—one as extensive as church membership. Old things have passed away; there is now a new covenant, with new laws, and a new Mediator, and in consequence there is a new priesthood. That which the nation of Israel might have been, the saved of Jesus have become; they constitute "a royal priesthood, a holy nation" (1 Peter 2: 9).

But there has been apostasy, and men have imported into Christianity from heathenism and Judaism the idea of a priestly caste. True Christianity knows nothing of priesthood save Jesus as the High Priest, and that priesthood which is common to all Christians.

Characteristics of Pentecostal Disciples.

R. G. Cameron.

In the second chapter of Acts, at verses 41-47, we have a description of the first community of Christian believers. They were not a church in the sense in which that word came to be used later; for while the word "church" is found in the A.V. of the 47th verse it is omitted by the R.V., and according to other authorities rightly so. As yet there was no organised church. Organisation came later, under the direction of the Holy Spirit, when deacons and elders were appointed. But these Pentecostal believers formed the nucleus of the church—the first church. At present they were simply a community apart, called out by the gospel and separated from the great mass of the people in Jerusalem, drawn together and held together by one common bond, their belief of the one simple but tremendous proposition that Jesus of Nazareth, who had been crucified at the instance of their rulers, but whom God had raised from the dead, and who had ascended into heaven, was the Christ—the Messiah—of whom Moses and the prophets had spoken and written, and for whom their nation had been looking for centuries. Let us note some characteristics of these first disciples.

1. "They were baptised" (v. 41).

Having "gladly received" the word of the apostle, they were baptised in accordance with verse 38, and in full agreement with the terms of the great commission (Matt. 28: 19), under which the apostles were preaching the gospel, speaking "as the Spirit gave them utterance" (Acts 2: 4).

2. "They continued stedfastly in the apostles' teaching."

The apostles had been commanded by the Lord to teach those whom they discipled "all things whatsoever I have commanded you" (Matt. 28: 20), and they alone were at the first competent to teach; and the disciples "continued stedfastly in the apostles' teaching." "They devoted themselves to the instruction given by the apostles" (Mofat's Trans.). "They continued 'stedfastly,' not merely occasionally or spasmodically, but continuously they sought to learn more and more of the Lord's will and their own obligations as his disciples. Commenting on this attitude of the first Christians Dr. A. McLaren has these pungent words: "An earnest desire after fuller knowledge is the basis of all healthy Christian life. . . . Let us ask ourselves the question very earnestly, Does this desire for fuller Christian knowledge mark my Christian character? and does it influence my Christian conduct and life?" and, continues McLaren, "there are thousands of men and women in the churches who know no more about the rich revelation of God in Christ Jesus than they did on that day long, long ago, when first they began to apprehend that he was the Saviour of their souls." And

he concludes, "You will never be strong Christians, you will never be happy ones, until you make conscience of the study of God's Word, and continue in the apostles' teaching."

3. They continued in fellowship.

There has been much discussion as to the meaning of "fellowship" in this connection. Some have thought that it refers to the community of goods mentioned in verse 45—fellowship in giving and receiving. It may be that was included in the thought of "fellowship," but it would seem that there was also included in it "fellowship" or co-partnership in the things of God, and that there prevailed amongst them "a sense of Christian brotherhood."

Weymouth renders the clause, "They were constant . . . in their attendance at the communion, that is, the breaking of the bread." According to that rendering "the fellowship" was identical with the "breaking of bread," but it should be observed that in the A.V. each of the four items, the "teaching," the "fellowship," the "breaking of bread," and "the prayers" are separated and emphasised by "and." "And they continued in the apostles' teaching (R.V.), and fellowship, and in breaking of bread," and in the prayers. So that "the fellowship" would seem to be something apart from the "breaking of bread" and each of the other items. It would seem therefore that "the fellowship" means that they jointly participated in things spiritual and temporal, and that in consequence the

life of the community was characterised by a spirit of brotherhood.

4. "The breaking of bread."

There seems to be no good reason to suppose that anything else is meant here than the regular "breaking of bread" in the Lord's supper, which, however, may in those early days of Christian history have been observed more frequently than in later times. The point is that "they continued stedfastly in this observance, not as those who in after years, and many others in these days, who "forsake the assembling of themselves together" and are content to gather at the table of remembrance occasionally, and only when it suits their convenience or their mood. We learn later that it became the practice of the apostolic churches to "come together on the first day of the week to break bread," and every lover of the Lord Jesus Christ should emulate the example of these early disciples and "continue stedfastly in the breaking of bread."

6. "And the prayers."

Those first disciples were a praying people. During the period between the ascension and Pentecost we are told that the eleven and others "continued with one accord in prayer and supplication" (Acts 1: 14), and frequently after Pentecost we read of whole assemblies uniting in prayer, seeking divine guidance in difficult situations, and times of peril, and for blessing on their work. Prayers—individual and collective prayers—were an abiding element in the life of that first community of Christians. "They continued stedfastly in prayers." And so in all these things they were an example to us—an example we do well to follow.

Prayer Corner.

Help me to know
The inmost hearts of those for whom I care,
Their secret wishes and the load they bear,
That I may add my courage to their own.
May I make lonely folks less alone,
And happier ones a little happier yet.
May I forget
What ought to be forgotten, and recall
Unfailing, all
That ought to be recalled, each kindly thing,
Forgetting what might sting.
To all upon my way,
Day after day,
Let me be joy, be hope. Let my life sing.
—Mary Carolyn Davies.

©

O Lord, perfect, we beseech thee, the faith of us who believe, and sow the good seed of faith in their hearts who as yet lack it; that we all may look stedfastly unto thee, and run with patience the race that is set before us. Give us grace to show our faith by our works; teach us to walk by faith, having respect unto the promises; which of thy mercy make good to us in thine own good time, O our most gracious Lord God and Saviour. Amen.—Christina T. Rossetti.

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.—John 16: 33.

©

What is the secret of serenity? We all want to know it. Indeed, we do know it already. There is no secret about it. Paul speaks it out plainly enough. Everybody can see what it is. All things work together for good to them that love God. We must love God; that is the heart of it. Happiness, content, and right satisfaction, all doubts answered, all dark places lighted up, heaven begun here—this is the reward of loving God. In this world, tribulation; yes, but good cheer in spite of that, for the Son of God, whom we love, has overcome the world.—George Hodges.

©

A PRAYER IN VERSE.

Make me too brave to lie or be unkind,
Make me too understanding, too, to mind
The little hurts companions give and friends,
The careless hurts that no one quite intends.
Make me too thoughtful to hurt others so.

Notable Hymns and Authors.

No. 3. Some Later Latin Hymns.

A. M. Ludbrook.

In our preceding article we briefly referred to a few early Greek and Latin hymns and their authors. Strange to say—and sad to say! after the first few centuries of our era, and as Europe entered upon "the dark ages," there was manifest on the part of directors of church praise a growing inclination to silence the congregation. Jerome lamented an increasing tendency to elaboration and specialisation in worship-song, and in the 6th century Gregory's "choir schools" hastened the process. Then also in Western Christendom the church services were rendered in Latin, a language not understood by the common people—outside Italy, at any rate. Hence it was that for several hundreds of years there were comparatively few new hymns produced for use in Christian worship. To the two Bernards of the 12th century, however, we owe some of the sweetest lyrics in our service of praise.

The more famous of these, BERNARD OF CLAIRVAUX (1091-1153), was a native of Burgundy, in France, and of noble birth. The piety of his mother, Aletta, was a chief factor in shaping his character. He at first wanted to be a soldier, but as it was his mother's wish and prayer he became a monk. Among his first converts were his own father and brothers and personal friends. On his various enterprises he drew so many after him by his almost magical fascination that, as his biographer records, "mothers hid their sons, and wives their husbands, and companions their friends," lest they should fall under his influence.

He was a monk of the ascetic sort, and of so energetic a type that at his death he left behind him 163 monasteries of the Cistercian order, which had been founded by him in Europe. He has been termed "the greatest of the monks." He was the preacher of the Second Crusade. He acted as arbitrator between the rival claimants to the papacy in 1130. Luther once referred to him as "the best monk that ever lived."

Several very fine hymns are attributed to Bernard, among them—"O sacred head once wounded," "O Jesus, King most wonderful," "Jesus the very thought of thee," and "Jesus, the very thought is sweet." The latter two are in our old hymnal, all four in the new. The first of them, it is interesting to note, underwent a double translation—from the Latin to German by Paul Gerhardt, and from the German to English by Dr. J. W. Alexander. The next two were turned into English by Edward Caswall, and the last by Neale. Nor must we forget to add to the list that beautiful lay of the soul (Ray Palmer, of America, tr.), which it delights us to sing at the Lord's table—

"Jesus, thou joy of loving hearts,
Thou fount of life, thou light of men,
From the best bliss that earth imparts
We turn unfill'd to thee again."

We feel bound to add, however, that a recent work on hymnology has thrown something of a wet blanket on the warmth of our grateful remembrance of this celebrated man. In Gillman's "Evolution of the English Hymn" (1927)—which has a most eulogistic foreword by Sir Walford Davies—we are told that "Bernard's claim to the authorship of these great hymns recedes with time." Doubt was thrown on the ascription to him of "Jesus, the very thought of thee" quite 250 years ago by Mabillon, the learned editor of his works. And now the discovery of an 11th century manuscript containing the verses and attributing them to a Benedictine abbot finally disposes of the idea of a 12th century origin. How then came these stanzas to be ascribed to the famous monk? "It seems probable," says

Mr. Gillman, "that many favorite hymns were credited to him as a kind of lord of the manor by his admirers, just as the Proverbs were popularly ascribed to Solomon and the Psalms to David. Perhaps it was hoped in that way to ensure their wider use."

It is very interesting to note in connection with the above-mentioned author, that in one of the latest issues of the "Christian Advocate" (Birmingham) was the following item from the Overdale College of our British brethren. "This week we have received the first contingent of hymnbooks and books on hymnology from Mr. Gillman, of York. They will make an addition of something like 200 to our present collection. We are hoping to have one of the finest collections on this subject outside the Julian library." Congratulations to Overdale! Shouldn't we en-

MEMORY HYMN.

B.—374. S.—60. T.—172.

Jesus, the very thought of thee
With sweetness fills my breast;
But sweeter far thy face to see,
And in thy presence rest.

Nor voice can sing, nor heart can frame,
Nor can the memory find
A sweeter sound than thy blest name,
O Saviour of mankind!

O hope of every contrite heart!
O joy of all the meek!
To those who fall, how kind thou art!
How good to those who seek.

But what to those who find? Ah! this—
Nor tongue nor pen can show:
The love of Jesus—what it is,
None but his loved ones know.

Jesus, our only joy be thou,
As thou our crown wilt be;
Jesus, be thou our glory now,
And through eternity.

joy roving for a few hours, if not days, among those delightful volumes!

Our reference to the other Bernard, also a monk, also of Burgundy, and also a hymn-writer, must be comparatively brief. He is sometimes styled BERNARD OF CLUNY (the name of his monastery), sometimes of Morlaix (the place of his birth). Very little is known of him, though he is said to have been of British parentage. From a long religious poem by this author, Neale, the translator, has culled several fine hymns including, "Brief life is here our portion," and two beautiful lyrics of heaven—"For thee, O dear, dear country," and that gem among Christian idyls which has brought the future home of the blessed nearer many a suffering, longing soul, "Jerusalem the golden."

Dr. Cuyler says of this last—"The whole hymn reads like one of holy Rutherford's 'Letters' turned into rhyme. It is rich in Scriptural imagery, without degenerating into the coarser sensuous language which disfigures some of the pious doggerel in our sabbath-school music books." Dr. Neale, having been asked what tune he recommended for these hymns, said: "Of the many tunes which have been composed, I may mention that of Mr. Ewing, the earliest, best known, and most popular with children; that of H. L. Jenner, perhaps the most ecclesiastical;

while that of Mr. Sedding best expresses the meaning of the words." Most of us, I expect, will vote for "Ewing." The same hymnologist thus distinguishes the two monks of the same name:—

"Bernard, minstrel of the cross;
And Bernard who with homesick view,
Counting all other joys but loss,
'Jerusalem the golden' drew."

Another writer says finely—"We have never seen these singers of divine love, but their hymns come floating down the centuries like sweet bells across the fields, like fragrance in the summer air."

With THOMAS AQUINAS (1224-1272) we shall have to deal even more briefly. This great scholar and theologian was born in Southern Italy and educated at the University of Naples. Later he pursued his studies at Cologne, and in such silence that his companions gave him the such silence that his companions gave him the name of the "Dumb Ox." But Albertus Magnus, his master, is reported to have predicted "that this ox would one day fill the world with his bellowing." And so he has, in his wide influence as a writer on systematic theology of the Roman type.

His chief contributions to Protestant hymnals are "Sing, my tongue, the Saviour's glory," and "O bread to pilgrims given." The first and more familiar of these is in our old book, but has had to give place to the other in the new one. Not a fair exchange, methinks!

For our memory hymn can we do better than select from the foregoing those beautiful lines of a gracious lady of nine hundred years ago? Surely they suggest the working of a woman's tender and loving heart, rather than of a man's more rugged nature. Says a writer—"Its successive ideas are glorious, one leading on to another, and appealing to us for loyalty and love of Christ. And it is of that common metre which lends itself so to full musical expression." Dr. Dykes' "St. Agnes" was surely made for it. The song is easy to learn. Let us all make it our own, especially its concluding prayer—

"Jesus, our only joy be thou,
As thou our crown wilt be;
Jesus, be thou our glory now,
And through eternity."

JESUS LIVES.

Bishop S. W. Warne tells of a missionary who was preaching in a bazaar in North India. After he had closed, a Mohammedan came up and said, "You must admit that we have one thing you have not, and it is better than anything you have." The missionary smiled, glad to have gained his interest, and said, "I shall be pleased to hear what it is." The Mohammedan replied, "When we go to our Mecca we find at least a coffin, but when you Christians go to Jerusalem, which is your Mecca, you find nothing but an empty grave." And the missionary responded, "That is just the difference. Mohammed is dead; Mohammed is in his coffin. The founders of all these false systems of religion and philosophy are in their graves. But our Lord Jesus Christ, whose kingdom is to include all nations and all kindreds and tribes, is not in the tomb; he is risen. And all power in heaven and earth has been given unto him. That is our hope."

THE MASTER'S TOUCH.

"He touched her hand, and the fever left her.
Oh, blessed touch of Man divine!
So beautiful to arise and serve him
When the fever is gone from your life and mine.
Whatever the fever, his touch can heal it;
Whatever the tempest, his voice can still.
There is only joy as we seek his pleasure,
There is only rest as we choose his will."

Victorian Women's Conference.

The Victorian women's annual Conference was held in Lygon-st. chapel, Carlton, on Wednesday, April 12, 1933. Miss Ellis (president) was in the chair. Mrs. Treharne led the morning devotions, her theme being "Sink Self, Exalt Christ."

The secretary was asked to convey thanks to the editor and manager of the "Australian Christian" for their courtesy in printing monthly executive reports and Conference matter, and to convey greetings to sisters unable to attend through sickness, and to our missionaries in foreign lands. Greetings were received from Mrs. P. D. McCallum (America), Mrs. Waterman, Mrs. Anderson (China), Miss Mary Thompson, Miss Vera Blake, Miss Lynda Foreman, Mrs. Oldfield (India), Mrs. Maston, Mrs. Cosh, Mrs. Griffith Lloyd, President, and Mrs. Rees, secretary of W.C.T.U., Mr. G. Walden, Mr. F. T. Saunders, Mr. W. Gale, South Australia, Western Australia, N.S. Wales, Tasmania and Queensland Women's Conferences. The obituary report told of 35 sisters called to their eternal rest. A closer co-operation of some of the committees was discussed, and to this end a committee consisting of the council and superintendents of Home Missions, Foreign Missions and W.M. Band Committees was appointed to deal with the matter.

Conference re-assembled in the afternoon, when Mrs. Abercrombie conducted the devotions. The welcome greeting was very cordially given by Mrs. J. E. Shipway, and responded to by Mrs. Sandells (New Hebrides), Mrs. Hughes (India) and several visiting sisters. We were pleased to have in the meeting sisters from Tasmania, N.S. Wales, South Australia, Warrnambool, Ballarat, Geelong, Shepparton. Incorporated in secretary's report were brief reports of the various departments of work. These were spoken to by superintendents and others.

Mrs. Oliver told how the Bible-women's fund was first started by her mother, the late Mrs. Zellus, and asks for the continued support of all contributors. Thanks and appreciation were tendered Mrs. Dines, retiring financial secretary, and Mrs. Youens, retiring superintendent of Home Mission Committee, for services rendered during their term of office. A tribute was paid Mrs. Meyer and committee for their faithful visits to hospitals and other institutions.

Evening session opened with hymn and prayer by Mrs. Scambler. The organ recital by Miss Pittman was much enjoyed. The president's message by Miss Ellis was taken from the 90th Psalm, "A great supplication, 'Establish thou the work of our hands; yea, the work of our hands establish thou it.'"

Presentation of hymn book and flowers was made to Miss Ellis in appreciation of her services as president during the year 1932-33. "Life Worth Living" was the topic of a very bright address given by Mrs. D. Munro. Beautiful flowers were presented to Mrs. F. Lee, Mrs. Dines, Mrs. Tucker, Miss Rometch.

Officers and Committees.

Mrs. S. J. Wilson introduced the officers for the year 1933-34.

President, Miss Ellis.
Vice-presidents, Mrs. J. Abercrombie, Mrs. C. Dawson.
Past President, Mrs. Wilson.
Secretary, Miss Rometch.
Treasurer, Mrs. F. Lee.
Assistant and Financial Secretary, Mrs. Strongman.

Superintendents and Committees.

Home Mission.—Mrs. J. Searebrook, Supt.; Mesdames C. Dawson, C. Hughes, R. Leane, F. Youens, Rodgers-Wilson, Washfold, Patterson, Campbell.

Foreign Mission.—Mrs. D. Pittman, Supt.; Mesdames W. A. Kemp, A. Ingham, Miss A. Baker.

Women's Mission Bands.—Mrs. G. W. Mitchell, Supt.; Mesdames S. J. Wilson, T. H. Scambler, J. Abercrombie, Webb, Washbourne, Miss P. Ellis.

Prayer Meeting.—Mrs. Jackson, Supt.; Mesdames B. J. Kemp, Cartmel, J. T. Mahony, Williams, Inglesinger.

Temperance.—Miss E. R. Anderson, Supt.; Mesdames Morris, McDonald, Treharne.

Benevolent.—Mrs. Croxford, Supt.

General Dorcas.—Mrs. S. J. Wilson, Supt.; Mesdames Anderson, Johnston, Oliver, Hunter, Martin, F. A. Kemp, Kettle, Smedley, Bryce, Barrett, Withers, Miss Smedley.

Hospital Visitation.—Mrs. Meyer, Supt.; Mesdames Bath, Bennetts, Davis, Emmerson, Jones, Kerrison, Kettle, McLeod, Ray, Skinner, Thompson, Barnes, Widdicombe, Mitchell, Miss Smedley, Miss Enniss.



Miss N. Ellis,

Re-elected President of Victorian Women's Conference.

Social Service.—Mrs. C. Gill, Supt.; Mesdames Allen, Alderson, Crump, Dinwoodie, Gale, Hanaford, Hutchison, Moncur, McLeod, Perkins, Whittington, F. Whittington, Jones, Sullivan, Miss F. Sharp.

Catering Committee.—Mrs. Gill, Supt.; Mesdames F. Lee, W. A. Kemp, Johnston, Allen, Kettle, Meyer, Miles.

Isolated Sisters.—Mrs. Jeffrey, Supt.; Mesdames Baker, Bryce, Oliver, Piper.

Nominating Committee.—Mrs. J. Abercrombie, Supt.; Mesdames R. P. Clark, B. J. Kemp, F. Lee, A. R. Main.

It was resolved that Conference place on record its appreciation of the gift of fifty pounds by the late Mr. G. B. Moysey in memory of his late wife, a former beloved president of this Conference and superintendent of the General Dorcas Society, and it was recommended that the gift be known as the "Annie Moysey Memorial Fund," and that it be retained in the accounts and under the control of the General Dorcas Society as a nucleus of a fund to be augmented from time to time as considered expedient.

Thanks were expressed to Miss Ellis our president; Miss Pittman, organist; the sweet singers, Mrs. Sampson, Miss Allison Murray, Miss Mavis Jenkin; Mrs. D. Munro, for her interesting address; the ushers; the ladies at the door; the ladies who prepared the tea; the scrutineers; the ladies who decorated the platform; the officers of Lygon-st. and Swanston-st. churches for

the use of their buildings during the year; and to all who in any way helped to make our Conference such a pleasant one.

Financial.

The treasurer's statement showed receipts for the year to be £146/5/2, as follows:—

Balance from previous year, 1/8; dinner and tea, General Conference, £38/16/5; sisters' tea, £12/0/6; Collections at Conference, £15/8/2; pennies from churches, £14/11/4; collections at Executive meetings, £19/0/8; Margaret Goudie Fund, £37/10/-; Conference programmes, £3/2/6. Expenditure was as follows:—Catering, General Conference, £32/6/9; catering, sisters' tea, £9/1/-; programmes, printing, stationery, £12/4/4; Bibles and calendars, £1/10/9; secretary's expenses, £5; W.M.B. postage, stationery, etc., £12/16/1; Y.P. missionary work, £1/11/8; Hospital comforts, £8; isolated sisters' committee, £2/18/7; General Dorcas (from Margaret Goudie Fund), £37/10/-; Home Missions, £6; Foreign Missions, £4; Christmas gift—Mrs. Anderson, £1/17/1; cupboard for crockery, £10/5/8; postage and sundries, £1/2/-; credit balance, 1/3; total, £146/5/2.

The Mission Bands account showed receipts: Brought forward, March, 1932, £377/2/-; contributions from members, £400/10/-; total, £777/12/-. Expenditure: Home Missions, £188/11/-; Foreign Missions, £150/16/9; College of the Bible, £37/14/3; credit balance, £400/10/-; total, £777/12/-. The amount of £400/10/- was divided as follows, and paid at General Conference:—Home Missions, £200/5/-; Foreign Missions, £160/4/-; College of the Bible, £40/1/-.

Resolutions.

The following resolutions were carried:—

That this Conference appreciates the promise of the Honorable the Chief Secretary as a result of the recent licensing poll at Sandringham to recommend the amendment of the Licensing Act so that in future the Chief Electoral Officer shall assume the duty of preparing and administering the licensing roll in lieu of the applicant for the licence.

That this Conference again strongly urges the Government to amend the law so that the sale of liquor shall be totally prohibited on Good Friday.

That this Conference urges the introduction of amending legislation in order to totally prohibit the sale of liquor on Christmas day.

That this Conference, believing that gambling is a vice which undermines the moral of the community, utters an emphatic protest against all forms of legalised gambling, including lotteries promoted in the interest of charities, and commends the action of the authorities in their endeavors to suppress it whenever possible.

That this Conference, representative of over seven thousand Christian women, respectfully impresses upon the recently appointed member of the women's section of the Executive Committee of the Melbourne Centenary Celebrations, the desirability of the inclusion of some form of religious service in the programme to be arranged for the occasion.—L.R.

FARM-WIFE.

She never climbed a mountain,
She never heard the sea,
But always watched a winding road
That wandered aimlessly
Among unshaded meadows—
A farm, a pasture rife
With black-eyed Susans, level fields
Comprised her little life.

She never longed to travel,
She felt no urge to search,
Her longest journey the five miles
On Sundays to the church;
Yet, to her quiet dwelling,
In singing, sighing flow,
Came love and parting, birth and death,
And all that women know.

—John Hanlon, in the "Commonweal."

The Home Circle.

Conducted by J. C. F. PITTMAN.

WORK ON!

Scorn not the slightest word or deed,
Nor deem it void of power;
There's fruit in each wind-wafted seed
That waits its natal hour.

A whispered word may touch the heart,
And call it back to life;
A look of love bid sin depart,
And still unholy strife.

No act falls fruitless; none can tell
How vast its power may be,
Nor what results infolded dwell
Within it silently.

Work on, despair not, bring thy mite,
Nor care how small it be;
God is with all that serve the right,
The holy, true, and free.

—Anonymous.

THE BARITONE SINGER'S DREAM.

A man who was somewhat vain about his baritone voice once had a dream which completely shattered his conceit. He dreamed that he was in heaven as a visitor and saw One sitting on a throne. The angelic host and the redeemed were round about the throne. The glory of the place was far beyond anything he had ever pictured to himself, and the music—why, he never thought it possible to reach such a pitch of perfection. He was feasting both his eyes and his ears, when suddenly another song burst forth from somewhere.

It sounded like a number of voices singing in soft, subdued harmony, while one voice rose, clear and rich, and full and melodious, above the rest of them. So pleasing and unexpected was the effect that the One on the throne turned his head in that direction, and instinctively raised his hand as if to subdue the celestial choir, so that he could the better hear the singer.

"Who might that be?" inquired the visitor of one of the shining ones. "Oh," said the angel, "that's Fletcher; it is communion with them, and Fletcher never misses communion."

The visitor was thunderstruck. "Fletcher!" at last he managed to say. "Why, I know him well; he sits next to me at communion sometimes; he is a very good fellow, but he can't sing a note, and hasn't the slightest idea how to follow a tune. He just croaks with that deep voice of his, and does it so loudly that I have to keep as far from him as I can, for he puts me out of tune. I am a trained baritone, don't you know?" "Well, you see," said the heavenly informant, ignoring the last remark, "things are not always what they appear to be, and you can hear for yourself how Fletcher's voice sounds up here."

"I suppose," ventured the visitor, after a spell, "I suppose you hear me singing sometimes?" "No," said the shining one. "Can you sing?"

"Oh, yes!" came the prompt reply. "My baritone voice was trained by H—T— and—" But the angel looked bored. Louder and more majestic swelled the song, and yet there was something about it that seemed familiar. "You see," said the bright one at last, "the Master's trained ear is so sensitive that he can detect what is behind the song, and I have known him to stop the heavenly chorus in the middle of a bar in order to listen to Fletcher."

"Those chords are truly magnificent," replied the visitor. "I do love choral singing. I am a baritone!" But the angel was not listening, for now Fletcher was singing:

"Were the whole realm of nature mine,
That were an offering far too small,
and the heavenly host, catching the spirit of it, were joining in. Louder and louder swelled the

song; heaven and earth seemed to vie with each other in expressing the worthy praise of him that sat on the throne.

The baritone tried to join in, but his discordant croak jarred even on his own ears, and he was glad to subside into silence, listening as one spellbound. Suddenly he awoke, but he had learned his lesson. He flung himself on his knees and begged forgiveness for despising Fletcher, and on his knees he pleaded that the Lord, henceforth, would

"Take his voice, and let him sing
Ever, only, for his King."

—W. Evans.

SETTLING THE LINE-FENCE DISPUTE.

The story is told of a city man who bought a farm. When he went out to look at the line fence, which had been the source of so much quarrelling, the neighboring farmer said: "That fence is a full foot over on my side."

"Very well," said the new owner, "we will set the fence two feet over on my side."

"Oh, but that is more than I claim," stammered the surprised farmer.

"Never mind about that. I would much rather have peace with my neighbor than two feet of earth," said the man.

"That's surely fine of you, sir," replied the farmer, "but I couldn't let you do a thing like that. That fence just won't be moved at all."

The next time you have a dispute about rights, surprise the other fellow by giving him more than he claims, and see what will happen.—A. C. Hoffman.

WE STILL HAVE JESUS.

A man worked hard for years to get money to build a house and furnish it so that he could marry the woman of his choice. The great day had come and he started on his honeymoon feeling that the sun of his happiness had arisen in the heavens to stay there for ever. But at a certain station a telegram was handed him which read: "Your home burned—a total loss." He turned pale and his lips trembled. All the labor of those years gone in a moment! His wife looked over his shoulder, read the telegram, thought a moment, then looked into his face and smiled and said: "Well, never mind, dear; we still have one another." When persecution sets in, when death robs us of a dear face, when life crashes around us, then, in spite of all, we can say: "Well, Jesus, we still have one another." "For my sake" transforms everything.—Dr. E. Stanley Jones.

"The greatest saint is not the man who does extraordinary things, but the man who does ordinary things extraordinarily well."

HE WONDERED HOW SHE KNEW.

The young man took his girl some flowers. "How kind of you," she said, "to bring me these lovely flowers. They are so beautiful and fresh. I think there is some dew on them yet."

"Yes," he murmured in great embarrassment, "there is, but I'm going to pay it off tomorrow."

APPEARANCE.

Two girls were discussing men. "Which would you most desire in your husband—brains, wealth or appearance?" asked Dorothy.

"Appearance," responded Alpha, "and the sooner the better."

The Family Altar.

J.C.F.P.

Monday.

And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw; and behold the mountain was full of horses and chariots of fire round about Elisha.—2 Kings 6: 17.

If only our eyes were opened all our doubts and fears would vanish as darkness disappears when the sun shines.

Reading—2 Kings 6: 1-23.

Tuesday.

Wherefore they came again, and told him. And he said, This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel.—2 Kings 9: 36.

Jehu remembered the divine threat (1 Kings 21: 23) and saw here its execution. "The hungry dogs had no respect to the dignity of her extraction. A king's daughter was no more to them than a common person."

Reading—2 Kings 9: 16-37.

Wednesday.

And Jehoash did that which was right in the sight of the Lord all his days wherein Jehoiah the priest instructed him.—2 Kings 12: 2.

Jehoash walked uprightly whilst instructed by Jehoiah the priest, but when no longer under such good direction (the priest having departed this life) Jehoash lapsed into idolatry.

Reading—2 Kings 12: 1-16.

Thursday.

But the children of the murderers he slew not; according unto that which is written in the book of the law of Moses, wherein the Lord commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.—2 Kings 14: 6.

Probably there were those who advised the king to slay the murderer's children. This he refrained from doing, remembering the words of the law (Deut. 24: 16).

Reading—2 Kings 14: 1-21.

Friday.

In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maacah, and Janoah and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.—2 Kings 15: 29.

"The purpose of such wholesale removals of the population of a conquered country was to destroy national sentiment and traditions, and so prevent all attempts to recover independence by killing the aspiration for it."

Reading—2 Kings 16.

Saturday.

He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him.—2 Kings 18: 5.

"None like unto him," because he put his full trust and confidence in Jehovah, never departing from following him, and keeping the commandments faithfully.

Reading—2 Kings 18: 1-12.

Sunday.

Turn again and tell Hezekiah the captain of my people. Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will heal thee; on the third day thou shalt go unto the house of the Lord.—2 Kings 20: 5.

The Lord may not always give us that which we ask for, but he always answers fervent prayers, and frequently gives something better than we request. Hezekiah asked that God would remember his integrity; God promises to restore him to health and strength.

Reading—2 Kings 20.

Prayer Meeting Topic.

May 3.

THE DEVIL AT WORK.
(Matthew 13: 24-30, 36-43.)

H. J. Patterson, M.A.

"While the man slept his enemy came and sowed tares also among the wheat." "The tares are the sons of the evil one, and the enemy that sowed them is the devil." The Scriptures give us very plainly to understand that there is a devil, a tempter, a powerful person. He is represented as the prince of this world, the prince of the power of the air, and author of evil. He is not in Scripture described as with cloven hoof and horned head, but as an angel of light who comes along the paths of God's own making. He is ever at work, and particularly so while men sleep.

Work of Separation.

He separates by slandering and the sowing of seeds of doubt in the mind. He separated the race from God and has ever since been trying to separate men each from the other. The plan is to divide so that conquest may be the easier. He employs hatred, malice, envy, jealousy, and one of his best agents is the tongue. "Behold how great a matter a little fire kindleth," said James. How successful he has been is evidenced by present-day conditions.

At Work in the World.

In the world of industry and commerce he is busy to-day. He has a wonderful system of making men slaves, and creates an idea that men are merely goods and chattels to be bought and sold. "The kingdoms of this world and the glory of them" are making a tremendous appeal. Hatred is engendered and smouldering fires are fanned into flames of war, bringing devastation and ruin. In the social world the seeds of evil are constantly being sown. Here again he works on the principle of separation by means of slander and innuendo. He also makes to appear legitimate what is not really so. He uses some good things, and by inciting to excess, makes the good of none effect. By means of pleasures of the world he is able to deaden the spiritual life to a remarkable degree. Often these things are not wrong in themselves, but they have the power of opiates, and otherwise useful lives are rendered powerless for the Lord Christ.

In the home many are the heart-breaks and have been the separations and divisions. Home life is the very foundation of civilisation, but the devil is sowing the seed more plentifully to-day than ever. The revolt of youth and impatience because of home restraints are indications that the seed has germinated, and is bringing forth fruit.

At Work in the Church.

There is nowhere else the tempter would rather be than in the church where he regularly attends. Here the work of separation is doubly enjoyable, for here he must conquer if he would ultimately win. Here are found the wheat and the tares growing side by side. The wheat must be choked out. Shall it be? He can come only by way of the individual. Is selfish pride, vanity and egotism so characteristic of us that he finds it easy? Better ourselves be crushed and broken than that he should come in through us and work havoc in the church for which Christ died. This is a matter for the individual. Satan can have no power except we ourselves give way and say yes to him. But if I say yes he will carry me on the downward path to hell. If I say no, I am stronger to walk and struggle upwards to the heights of joy and peace. All nature in order to be and to achieve must needs struggle. We are no exception, if we would obtain the glory of a new creation.

TOPIC FOR MAY 10.—GOD'S HOLY SPIRIT IN MY LIFE.—Romans 8: 1-14.

Our Young People.

Conducted by WM. GALE.

National Scribe Tells How To Run Phi Beta Pi.

[The scribe of a P.B.P. chapter wrote asking for advice in re-organising a club. The writer said: "We have come to realise that the interest is fast waning . . . we have about forty girls . . . we find it hard to keep all interested, but we do not want to lose them." This matter was referred to the National Scribe of K.S.P. and P.B.P., who supplied the following reply for publication on this page.—W.G.]

PHI BETA PI.

(Friends of the King Forever.)

What is it?

Phi Beta Pi is the girls' companion order to the Kappa Sigma Pi for boys. It is a big girls' sisterhood in the churches of Jesus Christ with an aim to unite the teen-age girls under adult Christian leadership that all may develop through earnest endeavor and wholesome pleasure into well-rounded Christian characters, and be trained for leadership in church, missionary and community service.

Methods and Degrees.

Following the general lines of Kappa Sigma Pi its activities are set out on safe, scientific and Scriptural basis, providing a place for every legitimate development of spiritual, physical, moral and social strength.

Any constructive, uplifting, or attractive feature is encouraged. These may come and go as the local situation and season demands, but the degree work is built into the hearts of the girls upon the foundation of the gospel of Jesus Christ itself.

The higher degrees are not separate chapters but only inner circles of the first degree. These inner circles indicate moral and religious development, and recognise the advancing age of the girls according to social and religious science. They bridge the chasm successfully where otherwise a proportion of the girls on the average are dropping out of the Sunday School and are drifting away from the church.

The second and third degrees are the result of prayer, study and experience of earnest workers with girls who could be satisfied with nothing less than the best. In the hands of consecrated, intelligent chaplains they are things of power and beauty.

Degrees in Outline.

The first degree—Order of Palestine—associates the girls with the Sunday School, and the activities are arranged so that members learn, practise and are tested in the homely and simple yet valuable virtues and accomplishments which need to be learned as a foundation for the greater things to follow. The women of the Bible are studied, especially those associated with Jesus.

The second degree—Order of Philippi—brings the girls into a definite promise to accept Jesus Christ as a personal Saviour. They are daughters of the King, who, in the household of Lydia, learned the secret of adaption and how to wear the royal purple, indicating young women of character.

The third degree—Order of Corinth—is for young ladies who, like Priscilla and others, by consecration and efficiency came into positions of trust and leadership, and are likened to ambassadors of the King, pledging themselves to be in regular attendance at the sacramental services of the church and to take part in the work of the Master as opportunity offers.

Programme.

The importance of the programme cannot be too greatly stressed. Whilst no hard and fast programme can be set down, local conditions and needs must be considered in planning the activities, but something worth while must be prepared and in readiness. Caution is given, however, that in the arrangement of general activities the purpose and character of the order, which is to build character and train for leadership, are not overlooked.

Remembering the fourfold nature of the order and the need for preparation for advancement to the higher degrees, a suggested programme for a month for a weekly meeting is appended:—

Spiritual.—Women of the Bible—Each member to identify three and mention outstanding characteristics.

Educational.—Original essays—Members read their own; any subject, or on the life of Christ.

Physical.—Health, first aid, floor games—nurse to talk on health and how to keep it; first aid, etc.; short programme of games.

Fraternal.—Ritual work and discuss "Modesty, the Girl's Chief Asset," or "Good Resolutions," etc.

Social.—Social gathering—invite mothers or friends; provide programme and supper.

—H. Campbell, 21 Ellis-rd., Glen Iris, S.E.S., Victoria.

VICTORIAN CONFERENCE YOUTH RALLY.

It is estimated that 1,400 people were present in the Temperance Hall on the last night of Conference, April 19, for the youth rally. Mr. A. A. Hughes, dressed in picturesque native costume, sang selections in Marathi. Interpreting as he sang, he gave his audience an idea of the lofty spiritual character of native hymns; in each hand he held Indian musical instruments with which he marked the rhythm and emphasised the words. Later he gave an address, calling upon youth to surrender their all to Christ. The offering for the work of the Bible School and Young People's Department totalled £23/2/-, an increase of about £4 over the amount received last year. Gold medals for ten years' unbroken Bible School attendance were presented to John Thurkell, of Ascot Vale; Raymond Buller and Clifford Buller, of Box Hill; Eileen Nash and Charles Dilson, of Caulfield; Nancy Anderson, Ronald Anderson, William Ellis, of Coburg; Hilda Jeffery, Keith Jeffery, Mabel Washbourne, Jean Washbourne, Irma Wait, of East Kew; Keith Burns, Alfred Marshall, of Moreland; Winnie Collings, of Northcote. Mr. Lindsay Michael and Mr. Thos. Haines gave short messages on impressions of the Kyneton camp conference.

THE ROAD.

"If only the road we ought to walk
Were wide and bright and plain,
Though we wandered a while in mirth and talk,
We'd find it easy again.
But so many feet have passed before
And trodden down the trail,
And the night comes down, and the stars are hid,
By the grey mist's 'drifting veil.'
Set thou thy cross where the ways divide
Lest we lose, for evermore,
The homeward track that leads to light,
And the hour of hope is o'er."

Here and There.

The offering for the Preachers' Provident Fund made at the Auditorium meeting, Melbourne, on Easter Sunday, amounted to £33/4/1.

We learn with pleasure that Bro. J. Whelan, preacher of Chatswood church and president of our N.S.W. Conference, has qualified for the degree of Master of Arts in Sydney University.

The following telegraphic message reached us on Monday from Queensland:—Dr. W. H. Hinrichsen spoke Toowoomba Sunday; wonderful meetings, over two hundred broke bread; 500 at night; four decisions.

Our Tasmanian Conference reports show a total church membership of 898, a decrease of 40 for the year. The Bible Schools report 719 scholars and 115 teachers, an increase for the year of 45 scholars and 7 teachers.

The Victorian Women's Conference Executive will meet in the hall, Swanston-st., on Friday, May 5, at 2.30 prompt. Mrs. Dawson will lead devotions. All delegates are requested to attend, and the women of the churches are cordially invited.

At some of our State Conferences at Easter resolutions of sympathy were passed expressing sympathy with the Jewish community in the sufferings of their brethren in Germany. The Victorian Council of Churches on Friday last passed a similar resolution.

The following cheery news comes from Bro. H. Wilcox, our agent at Kalgoorlie, W.A.: "Please increase 'Christians' to 30 per week. I am booking new ones each week, all paid in advance." A sheaf of such letters would be a welcome addition to our weekly budget of news.

This issue of the "Christian," because of Anzac Day, went to press a day earlier than usual. Forms had to close on Monday evening. All church news then to hand has been inserted, and all Conference reports received in time have also been used. In our next issue we shall give more space to reports.

Professor David Smith, M.A., D.D., Presbyterian College, Belfast, who died on October 2, 1932, by his will, bequeathed the whole of his residuary estate, subject to certain life interests, to the General Assembly of the Presbyterian church in Ireland upon trust, to apply the income thereof towards the Augmentation Fund of the church.

Bro. A. M. H. Larsen, of Western Australia, has been visiting and preaching in the Wyong district, N.S.W. A man confessed Christ on April 12, and he was baptised in the river on Good Friday. One was also baptised there a week or so previous by Bro. J. Little. Bro. Larsen will be helping at Blackheath during the next few weeks.

Fassifern District C.E. Union, Qld., held its annual convention at Kalbar from Good Friday till Easter Monday. As usual the meetings were all very well attended. A delegation of 42 Endeavourers from Brisbane, who arrived by special train, were in attendance for the whole of the term. The meetings right through were an inspiration and blessing to all.

At time of Easter Conference in Brisbane, Bro. F. T. Saunders, who as opportunity offers is representing "The Australian Christian" and seeking to increase its circulation, held a meeting with some of our agents in the State. The men all pledged themselves to help in a drive for more subscribers. One agent receives 10 copies for a church of 21 members, which is a splendid record. At the meeting a resolution was carried expressing appreciation of the interest which the Austral Publishing Co. is taking in its agents and of the high standard maintained by the "Christian" in news and literary matter.

Many growers at present are unable to dispose of all their fruit. Gifts of fruit will be very acceptable to the Burwood Boys' Home, Vic., and will be carried free on the railways. Address to the Home, care of Surrey Hills railway station, and notify the matron, Burwood Boys' Home, Burwood, E.13 ('phone, WX 1558).

With deep regret we record in this issue the death of Miss E. S. Woodgate, a faithful Christian and a leader in our Victorian Endeavor work. Our sister was treasurer of our Victorian C.E. Committee and was greatly esteemed for her splendid service. She was also a devoted supporter of Foreign Mission work. To the sorrowing parents and all the bereaved ones heartfelt sympathy is expressed.

T. B. Verco, of the church at Bordertown, S.A., will reach his eightieth birthday on Sunday, April 30. First at Grote-st., then at North Adelaide, Henley Beach, Norwood, Stirling East and now for many years at Bordertown and Mundalla, our brother has been a faithful witness for Christ and a brother beloved. There is a family reunion of the children scattered abroad who will foregather for his birthday. We know that the brethren everywhere will join in wishing Bro. Verco and his good wife still many years of service together and God's richest blessing in the evening of their lives.

On Sunday last in many of the churches appropriate references were made to Anzac Day. The day of remembrance was duly celebrated on Tuesday. To many it is still a day of very sad and sacred memories. It is well that we recall the cost and horror of war, and that we honor the memory of brave men who were prepared to give their all for their country. It is recalled that they fought in a war which was proclaimed as "a war to end war." They who seek to maintain world peace and to foster goodwill among the nations are best carrying out the ideals of those whose lives were given in devotion to that end.

Mrs. T. W. Phillips, widow of the late T. W. Phillips, snr., well known as the author of "The Church of Christ," a book with a world-wide circulation, died on March 2, aged 88 years. For thirty years Mrs. Phillips was president of the C.W.B.M. of Pennsylvania. "The Christian Standard" says that "no woman in our brotherhood possessed a more intelligent and zealous interest in our cause" than did she. She was a generous giver to the work in South Africa. Funeral services were held in the house of the First Church, New Castle, Pennsylvania, of which she was a charter member, G. S. Bennett, minister, being in charge.

The tent mission being conducted at Brighton, Vic., had a successful opening last Lord's day. At the morning service Bro. Hagger gave a challenging address on "What it Means to be a Christian." In the afternoon he visited the Bible School and addressed the senior scholars. Bonnie Passe responded to the invitation. At the evening service 300 people were present, and Bro. Hagger gave a powerful address on "Why Believe the Bible." The congregational singing under the leadership of Bro. D. Plummer, an anthem by the choir, and a ladies' quartette were helpful features of the service. Whilst he is in Melbourne, Bro. Hagger's address will be 33 Black-st., Middle Brighton; 'phone, X 4252.

Our American papers record the death of Benjamin L. Smith, one of our well-known brethren, at Glen Ridge, New Jersey, on Feb. 12 at the age of 75 years. The call was a sudden one, our brother having attended church service on the previous day. B. L. Smith was well known as a preacher, and for some years he was secretary of the American Christian Missionary Society.

In Australia he is best known as an editor and writer. He edited "The Millennial Harbinger Abridged" (two volumes), a work which every preacher amongst us may be recommended to study. He prepared a well known "Minister's Manual," and two or three years ago published a volume entitled "Alexander Campbell." All of these works have had a wide circulation.

The tent mission at Victoria Park, W.A., concluded on April 7, with splendid audiences and interest and a thankoffering to cover expenses. There were four baptisms, but no more decisions during the last nights. Of the 25 who decided, 18 have been immersed and with two restored welcomed into fellowship; two more intend to follow Christ, and the remaining three have been detained by relatives. Bro. A. G. Saunders rendered the cause great service as evangelist, Bro. J. Hoskin as song-leader, and Bro. B. Roberts as pianist. Forty-eight new pupils and teachers were gained for the Bible School during the campaign. Bro. W. H. Nightingale spoke to good audiences in the church building on April 9 and 16, when one was immersed, five were received by primary obedience and three by transfer.

At its meeting on April 21 the Victorian Council of Churches passed a resolution expressing appreciation of the announced intention of the Chief Secretary (Mr. Macfarlan) to amend the Licensing Act "to make impossible a repetition of the unpleasant incident which occurred concerning the recent Sandringham poll, when certain persons were deprived of electoral rights." It was urged also that there should be a further amendment of the act relating to the limitation of local option to eight-year intervals. Objection was taken to the St. Vincent's Hospital appeal committee having "exploited the Lord's day for organising activities, which was offensive to a large section of the community." The council expressed satisfaction at the action taken by the police to suppress vice in the city, and urged that continued effort should be made to "rid the city of its plague spots."

A day of fellowship was held on Good Friday, in which representatives of nearly every church connected with the brotherhood in the Sydney metropolitan area participated. Meetings were held in the large marquee of the Y.P.D. camp at Ramsgate. Bro. A. Allen, Conference vice-president, presided over the morning session. The theme chosen was "The Christian." Speakers were Bro. H. Hickin (Auburn), Phil Verco (Chatswood), and Jas. Rosser (Erskineville). The afternoon session was presided over by Bro. F. E. Alcorn (Rockdale), and the theme was "The Christ." Speakers were Bro. P. J. Pond, B.A. (Y.P. department), C. G. Flood (Hurstville) and J. Whelan, M.A. (Conference President). Solos were rendered by Mrs. P. Verco, Mrs. R. Acland and Bro. W. Webster. Others taking part were Bro. H. M. Arrowsmith (B. and F. Bible Society), A. Grayhurst (Bexley), N. A. Brookes (Lidcombe), W. H. Pond (Lane Cove), and R. Acland (Mosman).

Gawler, Williamstown and Kershbrook churches, S.A., held combined meetings at Gawler on Good Friday. They proved a wonderful success. Meetings were largely attended. The messages were of very high quality. Bro. Pascoe spoke on "The Cross; its Need and Purpose." Bro. J. Wiltshire gave two beautiful messages, "The Cross, its Challenge to the World" and "The Cross, its Challenge to Evangelism." Bro. Garland spoke on the subjects, "The Cross, its Challenge to Sincerity and Service" and "The Cross, its Challenge to Personal Surrender and Obedience." Good singing was rendered by friends from the three churches. Many journeyed long distances to attend the meetings and were well rewarded. A tribute was paid to the sisters and friends of Gawler church for the splendid provision made for meals. A wonderful spirit of harmony prevailed right throughout the day, and all declared their appreciation. The meetings next year will be held at Williamstown.

News of the Churches.

Western Australian News-letter. A. G. Saunders, B.A.

This time we appear rather apologetically. We may be in the "Christian," but are we of you any more? However, our formidable vote for cessation is not a spiritual question. And we trust that you Easterners will not hold it against us. We mean well enough. But a lot of us do not like Melbourne and other manufacturers sending their goods here and underselling local products. That is a big end of the trouble. I fancy that the depression has helped the secessionists drive home their campaign. But perhaps we had better not carry the matter further here. Politics is not our long suit.

At the same time, it is hard for one writing from Western Australia this week to avoid politics entirely. By the vote on Saturday the complexion of the Lower House in this State has been completely altered. The ministry was not only turned out, but three ministers at least, including the Premier, have lost their seats. Sir James Mitchell, Premier, has been in Parliament for nearly thirty years. No great moral issues entered into the election, with one possible exception. The cross-words gambling craze has been fostered by the wretched week-end press for obvious subscription increase purposes. These papers have worked up a frenzy amongst the hordes who gamble. An overflow meeting was held in the Perth Town Hall—that is, after packing the said hall the meeting crowded another hall. Similar meetings have been held in the suburbs. The said drivelling newspapers have loaded their columns with propaganda. It was chiefly directed against "Scaddan," the minister introducing the Lotteries Bill. That bill scarcely satisfied Christians, but it infuriated the week-end papers and the gamblers. Mr. Scaddan is one of the ministers who have fallen. Until the Lotteries Bill came into force, Perth's footpaths were infested with people peddling "coupons correctly filled in"! And on certain days the approaches to the newspaper offices concerned were jammed with vast multitudes. And to our shame and sorrow many of these people are church members. We keep hearing of our members winning prizes.

In this State a Nationalist majority was destroyed. In our neighbor State a Labor Government was likewise destroyed. Lo, great is Democracy!

This is Conference week. Last evening proceedings began with a devotional service of deep spirituality. Bro. Nightingale sounded the keynote in a beautiful sermonette. There was a deep spiritual note all through. With profound feeling Bro. Henry Wright sang, "The Name of Jesus is so Sweet." Lake-st. brethren contributed the special singing. A novelty was introduced in the form of personal testimonies. It proved a success and a blessing. The Perth Conference openings are unusually good. This is partly due, at least, to the thoroughgoing preparation done by Bro. C. H. Hunt, organising secretary.

We hear that Bro. Schwab is making progress towards recovery from his protracted sickness.

Miss Florence Cameron, homeward bound from India, arrived this morning on the "Narkunda," and was entertained by the Fremantle folk under Bro. Raymond's leadership.

The Victoria Park tent mission closed joyfully with 25 decisions, one of which was a restoration. The Bible School grew by 50. Deep interest has been aroused and new friends made. The whole church worked faithfully and enthusiastically. Last year this church had the largest number of additions for the State. Bro.

and Sister W. H. Nightingale have done a most remarkably successful work there. This has been accomplished against great difficulties. Our brother and sister are loved by the whole congregation.

Western Australia.

Kalgoorlie.—During past month there have been good morning services and inspiring addresses by Bro. Hinrichsen. Prayer meetings have been well attended. Bro. Hinrichsen is at present superintending the Bible School. The school has a present enrolment of 150.

Bassendean.—On April 9 Bro. Johnson helpfully exhorted, and in the evening Bro. Buckingham was the speaker. On morning of April 16 Bro. Hudson gave a forceful exhortation on "The Resurrection." Bro. Buckingham delivered a stirring Easter message at night. Good attendances at both services. Two from the Bible School, a scholar and a teacher, were awarded silver medals for five years' unbroken attendance. Sister Berry has gone to the country on account of ill-health.

Tasmania.

Devonport.—Excellent meetings were held on Sunday, Bro. H. Swain, of Preston, Vic., speaking at both services. Many visitors present in morning. Bro. Swain's evening subject was "The Risen Saviour." Sister A. G. Nothrop sang. Sister Reynolds was present after twelve months' sickness. Sister Cope is in hospital. Bro. Waters has commenced morning talks on "The Minor Prophets."

Launceston (Margaret-st.).—The message of Bro. E. Street on morning of April 9 was well received. At evening service there was one restoration. On April 16 Bren. J. Foot and Byard spoke acceptably. The sympathy of the church was recently extended to Sister Murfett in the loss of her mother. Bro. Tole is back after illness, and Sister D. Smith has returned from Ballarat, Vic. Sister Hatty, of Newmarket, Vic., was a recent visitor.

Invermay.—Since last report two sisters have confessed Christ. Attendances are excellent, Bro. A. E. Brown pleasing with his thoughtful addresses. All auxiliaries are working well. The C.E. class won the increase shield, and the Bible School won the attendance banner for the year 1932-34. Three Invermay candidates secured prizes in the recent State examination, viz, Miss N. Olding, Miss E. Edmunds and Iris Fleming. On April 4 a social evening was tendered Bro. and Sister E. Higgs in celebration of their golden wedding. Congratulations were voiced by N. J. Warmbrunn (State president), E. A. Stevens (president Bible School Union), H. V. Clements (church secretary), and A. E. Brown. The guests of honor were presented with two volumes of Sankey hymn books.

South Australia.

Williamstown.—The work is progressing steadily. On April 2 about 30 of Gawler young worshippers journeyed to Williamstown for the evening service, some of them taking part. The chapel was full, and a good meeting was held. Bro. E. J. Miles spoke on "Too Busy." The meetings on Thursday evenings are well attended, between 20 and thirty often being present.

Mile End.—Good Friday meetings were well up to standard. Extra seating had to be provided both afternoon and evening. The addresses from Bren. A. C. Rankine, Hugh Gray, R. J. Burrow and J. Whitshire were inspirational and educational. The singing was good and led by orchestra. A double wedding on Easter Saturday

was full of interest, and crowds could not get inside the chapel. Easter Sunday seemed full of power. One received the hand of welcome since last report, one lad from the school confessed Christ, and a mother and daughter were immersed.

Fullarton.—Attendances have improved lately. Gospel services for the two last Lord's days have been well attended. Bro. Banks' messages are very appealing. Four have confessed Christ and been baptised since last report. Three others are awaiting baptism. On April 16 there were good meetings throughout the day; about 90 met for breaking of bread. A good number of visitors present from sister churches. At gospel service Bro. Banks delivered a very sincere address on the resurrection. The choir ably assisted, and Miss Dooley, from Croydon, helped with song. J.C.E. held an Easter egg Sunday for children of the Protestant Homes and 100 eggs were received and sent. A basketball team has been formed by the girls of the church.

Queensland News-letter. H. G. Payne.

The Healthiest Country in the World.

That is Queensland. Being such, we want to be healthier, so Health Week was organised by the Government Health Department with the assistance of the churches and other public bodies. The ministers did not find it hard to preach on health when, as the president of the Council of Churches pointed out, "health" and "holiness" are derived from the same Anglo-Saxon root "hal" meaning whole or sound.

We are the healthiest country in the world. We have the lowest death rate. For the child this is the safest State in Australia. We have only 350 cases of tuberculosis. These and many more things which modesty forbids to enumerate are true of us. Our superiority complex has gone up several degrees.

It would be unjust not to mention the Ambulance and Transport Brigade which has 61 centres in the State, with 172 trained officers, 134 motor ambulances, and 14 rail cars—and its services are absolutely free.

Marriage Laws.

Should the parties to a marriage be compelled to produce a civil licence to the officiating minister? This question has been featured in the press, arising from consideration of the number of bigamous marriages, and of petitions for divorce (of which there were 120 last year), and that the Queensland marriage laws are 68 years old. Associated with this is the question of more uniformity in the marriage laws of the States of the Commonwealth. Representative churchmen have been interviewed with varying results. The Attorney General, while not averse to any necessary amendment, adopts a cautious attitude. He also referred to Section 51 of the Commonwealth Constitution, which gives the Federal Parliament the power to make laws relating to marriage and divorce.

While recognising the safeguarding value of a licence the church should watch the increasing tendency towards civil marriages. Most people will agree with Mrs. Cumbræ Stewart, a prominent worker in women's interests, who said, "Marriages at a registry office were on the increase in Australia, many people being quite indifferent whether their union was blessed or not. It was the duty of all Christian people to uphold the sacredness of matrimony." Statistics reveal that, while the number of marriages in Australia from 1921 to 1931 dropped from 46,869 to 38,882, the number of civil marriages increased from 2,674 to 3,875. In Australia in 1921 the number of civil marriages was 4.43 per 1,000 head of population. In 1931 it had increased to 9.97 per 1,000.

(Continued on page 268.)

Foreign Missions.

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

WHAT OUR INDIAN MISSIONARIES ARE DOING TO HELP THE BOARD.

The F.M. Board wrote to our Indian Committee of Management, which is made up of our missionaries on the field, asking them to tell us what was the least amount per month they could do with until July. The answer has just come to hand, and indicates a willingness on the part of our missionaries to help us in this time of financial stress. The following is the message.

Gospel, Adelaide.

All reasonable reductions been made by (1) Reducing mission salaries 5 per cent. (2) By reducing vacation travelling allowances 10 per cent. (3) Reducing expenses in all departments of the work 10 per cent. (4) The missionaries' considered opinion is that next step must be recall of missionaries. (5) By temporary rationing of missionaries and departments will endeavor to manage without further remittances until June 30.—(Signed) Bolduan.

Their determination to manage without any more money being sent until June 30 will save us something in interest until the July offering begins to flow in. I estimate that the savings by their action will be on salaries £81/18/-, on travelling allowances £10/9/3. The not having to send money for three months will save us in overdraft interest £5/2/5, but the larger saving suggested is the 10 per cent. reduction on all departmental expenditure; this will amount to per year £222/6/-. The total saving therefore by their suggestions will be £319/15/8. For the five months of our financial year to August 31, 1933, the savings will be £133/5/-.

The Board is grateful to our missionaries for the suggestions they have made.

MEDICAL WORK IN CHINA.

Dr. Killmier has kindly sent me the following incidents in the medical experiences of Dr. Thomas Gillison, of the London Mission, Hankow, China:—

A woman came into the outpatients' consulting room with a bruise on her arm. I examined it and asked, "How did you get this?" She told me her husband had struck her. I said, "I will give you some liniment to rub on." She had a hard stolid look on her face. As I was writing the prescription I thought to myself, "Is this all you are going to do for her? Did you not come to China for something more than this?" I felt ashamed of myself, and turned to her, and in a kindly voice said, "You're not very happy in your home?" The face changed. The kind word opened the flood gates. She burst into tears. I had pierced the outer shell, and had got to a deeper layer of her nature. How wondrously did our Saviour pierce to the depths.

During the troubles of 1926, when many wounded soldiers came to Hankow, they had not been properly attended to, and were in a filthy condition, and in great suffering. Our hospital was already full, so we opened one of our chapels, got a team of preachers and colporteurs, under one trained nurse. They were a fine team, all animated by the love of the Master. They stripped off their coats and set to work to bathe these men. As they said to me afterwards, "One man, one tub black water." They put them in clean clothes in clean beds, brought them tea and tended them in the most menial way, though such duties were quite new to them. The atmosphere of that place was love and service. It was easy to preach Jesus there, though anti-Christian

placards and slogans surrounded us, and when the men were ordered later on to be transferred to the next station these soldiers, with the grim realities of life to face, wept when they left us. Their hearts had been melted in an atmosphere of love.

Would that it was always thus in all our mission hospitals. Such a power is well-nigh irresistible. We want our hospitals to be up to date, with the best medical and surgical skill and treatment available; but even if provided with X-rays and ultra-violet light, they are out of date in the eyes of the great Master himself unless illumined by the rays of love from the "Sun of righteousness." In conclusion, let me say that, had I another fifty years to spend on earth, I should still choose to be a medical missionary, only I should want the quality of my work more like what I have tried to portray above as the ideal to be aimed at. Ours is a high and holy calling, none higher.

MISS CAMERON WELCOMED HOME.

On April 19 a welcome was extended to Sister Florence Cameron on her furlough from Shri-gonda, India, by the Maylands church, S.A. It was a very happy meeting. Bro. J. E. Allan led the devotional exercises, and the local church was associated in the welcome with the State F.M. Committee, for whom the chairman, Bro. Russell, extended a greeting to Miss Cameron. The other speakers included Sister Mrs. A. L. Read, representing the Women's Conference Auxiliary; Bro. John Harkness, as President of General Conference; Bro. W. Morrow, as President of Federal F.M. Board; and Bro. W. T. Matthews and G. D. Wright, representing Maylands church and auxiliaries. The auxiliaries of the church presented their greetings in floral bouquets, which proved to be a very happy thought.

Miss Cameron appeared to be in good health after nineteen years' Foreign Mission enterprise, and spoke not only of the severe testing time during her last period of service, but of her confidence and assurance of spiritual power which has been given to her. She said that she appreciated all the interest of the folk in the homeland, and could assure them that there was being carried on a very definite and active service among the 104 young people in the orphanage, where she was affectionately known as "Auntie."

Bro. G. T. Walden closed the gathering with prayer, and Miss Cameron met quite a number of the folk from the various churches.

Obituary.

GOODWIN.—A pioneer of the Kaniva district and a member of the church at South Lillimar, Vic., Mr. A. Goodwin recently passed away. Bro. Goodwin was 76 years of age, and had been in ill-health for a long time. The Golden Wedding of Mr. and Mrs. Goodwin was only a day or two before his death. One of the finest things said after Bro. Goodwin's death was that he had not only contributed to the material but also to the moral life of the community. One of the family of deceased is Bro. Frank Goodwin, of Bayswater. Not only is sympathy extended to the bereaved, but they are left to the comfort of the heavenly Father.—A.W.

WILLIAMS.—At the age of 84 years our esteemed Sister Mary Ann Williams was called to be with her Lord on March 24. She was born in London, arriving in Australia in her first year, and at the age of thirteen years, under the ministry of Bro. S. Halstaff Coles, at Brighton, Vic., gave herself to Christ and to a glorious life of devotion and service. She later came to Lygon-st., and there in 1871 was married to John Thomas Williams, who spent twenty years with her in service before he was called home. Our sister was associated with the work at Fitzroy from its inception and served faithfully to her last days. We laid her to rest in the Old Melbourne Cemetery in the sure and certain hope of the resurrection from the dead. The service in the home and at the graveside was conducted by the writer with Bro. H. Swain.—Roy L. Rough.

"Pure Words"

A Monthly Periodical
suitable for

BIBLE SCHOOLS
JUNIOR CLUBS
BANDS OF HOPE
YOUNG WORSHIPPERS' LEAGUES
J.C.E. SOCIETIES
etc.

It has sixteen pages of stories, articles and illustrations, and contains special departments for stamp enthusiasts, temperance workers and young worshippers. It tells of missionary work, and encourages its readers to correspond with "Uncle Arthur" and with one another. "Pure Words" is true to its name.

Single copy posted anywhere, 1/6 year.
Through agent, 1/- year.

Write for Free Copy.

Austral Printing & Publishing Co. Ltd.,
528, 530 Elizabeth St., Melbourne, C.I, Vic.

YOU SHOULD FACE THE FACT

that if you regularly spend ALL you earn, you will be no better off in ten years' time than you are now. Regular SAVING, on the other hand, means increased comfort and happiness in store. Do the sensible thing — start saving!

STATE SAVINGS BANK OF VICTORIA

For Ninety Years the People's Bank.

ALEX. COOCH, General Manager.

Reserve Fund, £3,000,000

Victorian Conference.

(Concluded.)

At the Foreign Mission session G. T. Walden expressed the thanks of the Federal F.M. Committee to the State Committee for its work, and explained the decisions of the Finance Conference. A. A. Hughes conveyed greetings from the missionaries in India, and also from the Indian church conference. Greetings from the New Hebrides were brought by Bro. Sandells. An address was given by him, describing his work on the island of Pentecost.

Lygon-st. chapel was filled on Saturday evening, when the Foreign Missionary Demonstration was held. The president welcomed the missionaries in the meeting. Mrs. Hughes, Mrs. Sandells and Bro. Sandells responded. Bouquets were presented to the lady missionaries by the Endeavorers. Miss Ellis presented a cheque for £160/4/- from the Women's Mission Bands, J. H. McKean, on behalf of the Christian Endeavorers of Victoria and Tasmania, presented a cheque for £116/12/11 for the motor launch for the islands. (The Tasmanian contribution was £5.) The gifts were acknowledged by the treasurer, D. E. Pittman. Bro. Walden mentioned all our missionaries on the field by name, and moved that loving, Christian greetings be sent to them. This motion was warmly applauded. A. A. Hughes, missionary from India, spoke with great power on the progress of Christianity in that land. His facts and figures were most encouraging, showing that there was an awakening of spiritual interest towards Christ. The address was illustrated by Indian music, beautifully rendered by Bro. Hughes. The offering amounted to £41/2/9 in cash and £118/15/- in promises.

The Conference picnic was held at Wattle Park on Monday in beautiful weather. There was a very large attendance. A programme of sports, well organised by a special committee, proved a great attraction, especially to the younger folk, while older ones held reunions and had happy conversation.

The following report of the C.E. rally on April 16 is taken from "The Argus":—After missionaries had greeted the societies in the speech of the natives of their territories, Mr. Wilkie offered a greeting in Gaelic, which he described as the language that was spoken in the Garden of Eden. The Federal secretary of the Foreign Missions of the church (Mr. G. T. Walden) praised the work of the Christian Endeavor in supporting orphans in India and in subscribing toward a new motor launch for the island of Pentecost, New Hebrides. Mr. A. A. Hughes (India) and Mr. and Mrs. R. J. Sandells (New Hebrides) told of missionary work. Mr. Clipstone (Geelong) delivered an address on the aims of the societies. Other speakers were the president of the Christian Endeavor committee (Mr. A. J. Ingham), the secretary (Mr. J. H. McKean), and Mr. L. Trezise (Wangaratta). There was a programme of tableaux and singing. The annual silk bag offering of the societies was made, and a shield was presented to the Coburg juniors for four years of general efficiency.

The Social Service Demonstration on Tuesday evening, April 18, was a very fine gathering, with a good attendance. A musical and elocutionary programme, rendered by the Chatsworth Quartette Party and Mr. Will Fielding, was much enjoyed. R. K. Whately, M.A., psychologist of the Victorian Vocational and Child Guidance Centre, gave an address on "When the Blind Lead the Blind." This was most highly appreciated. The public press reported Bro. Whately as speaking to the following effect. He said that "even as there were sciences of medicine, psychology and economics to minister to men's bodies, minds and pockets respectively, so there should be organised a science of society to attack the root problems of social relationships. Australia provided a unique field for research in social science on account of its comparative isolation. The institution here of a social laboratory should be a profitable experiment. It would assist in im-

proving the average level of human intelligence, which was surprisingly low. People had not learned yet to act from reason. They were still slaves to the emotions, principally of pride, fear and love of fighting. Pride sometimes could be philosophically justified by a belief in the survival of the fittest, a belief which was common to the German race. Fear bred calamity and war by magnetising the object of fear. War possessed an infallible attraction for the low, that is, the average, intelligence of any race. Nations had always found money for carrying on war when money was inaccessible to educational and religious organisations. The only way in which human intelligence could be raised rapidly to a higher average level was by the suppression of alcoholism and the prevention of hereditary diseases. Mr. Whately referred to the 'highlight of denominationalism,' which, he said, it was the duty of the Church of Christ to combat. The Christian religion was intended to stand for fellowship, utterly regardless of race, color, or even opinion. He often blamed preachers rather than parishioners for poor attendance at church. Churches should be fewer and bigger, and they should engage qualified men to speak on specialised branches of knowledge." A motion "That the Conference declares its unchanging opposition to gambling in any form, and urges the Government to resist the attempts being made in the name of charity to amend the Gaming and Charities Acts," was agreed to unanimously. So also was a motion urging the Government to make the sale of intoxicating drink on Good Friday an offence.

"FOLLOW THOU ME"

Jesus calls to men to group themselves together in his fellowship, the church. It is the body of Christ. It is the brotherhood of believers, and ideally the only genuine brotherhood in the world. And we say: "But, Lord, the church is full of hypocrites. I know a man who made a great profession of Christ, and then took what didn't belong to him, and then lied to get out of it. Is that religion? I know people that go to church and come out no better than they went in: is that religion?" And Jesus says: "What is that to thee? Follow thou me."—Samuel Shoemaker.

BUY GOLDEN HONEY

(NEW SEASON'S)

from the largest

North-Eastern Producer and Distributor.

Prices: 60 lb. tin, 22/-; 28 lb., 11/3

Freight Paid All Stations in Victoria.

G. O. Jackel, "El-Bethel" Apiaries,

133 SWAN ST. WANGARATTA, Vic.

Please Add Exchange. Phone 278.

Church Designing a Specialty. Plans and Specifications Prepared.

For that New Building

Send me Rough Plan for Quote.

4 Roomed Villas from £350

BRICK or WOOD.

C. L. KNIGHTS, BUILDER AND DESIGNER.

"Summerhill," Boundary Rd., Burwood, Vic.

Distance No Object. Workmanship Guaranteed.

Violet S. Howgate, L.L.C.M.

Teacher of Elocution and Dramatic Art.

Pupils prepared for Platform, Exams., etc.

68 ROWELL AVE., CAMBERWELL, E.4.

Phone, W 2508.

PRINTING

is a very important part of Austral activities. Will you please remember this when you have a job of printing—large or small? We shall be glad to submit an estimate.

528, 530 Elizabeth Street, Melbourne.
F 2524.

CELEBRATE the 80th YEAR

of the Restoration Movement in Victoria.

Our first cause began in 1853. The first Home Missionary Committee was appointed in 1872.

Home Missionary work has meant much to our development in Victoria.

LET US MAKE OUR 80TH YEAR A

Home Mission Year

and let it mark a great advance.

When you give to Home Missions you strengthen all our work.

Send now to

W. Gale,
Home Mission Office, T. & G. Building,
145 Collins St., Melbourne, C.I.

TYPEWRITING.

Typewriting. Miss Minnie Mitchell,
Duplicating. 31 Queen St.,
Melbourne, C.I. Tel. F 6433.

3rd Floor B. J. KEMP Phone 8604

Book Building, 288 Little Collins St.
MELBOURNE

Manufacturing Jeweller

DIAMOND RINGS, MEDALS, WATCHES, TROPHIES
YOU CAN DEPEND ON ME

LEARN BY POST

(Pittman's Correspondence Courses.)

The subjects are Preaching, Speaking, Bible Study, Bible Analysis, Bible Doctrine, Church History, Christian Evidences, Grammar and Composition, Teacher Training, Elocution, Church Efficiency (for Presidents, Officers, Secretaries and Treasurers), Paul's Life and Work, Women of the Bible.

Terms: £2/2/- per Quarter.

These lessons help towards efficiency in service, which should be the aim of all.

Enrol me as a Student in } Course.....
Send Particulars re }

Name..... Address.....

Fill in above, and post to

J. C. F. PITTMAN,

7 Bowen St., Camberwell (Tel. W 5154).

(Enclose 2d. Stamp for postage.)

SEWING MACHINES, new or used, any make, any price, any terms, sent anywhere. Ward Bros. Repairs, 36-38 Errol-st., North Melbourne. Phone, F 2985.

FOREIGN MISSIONS, VICTORIA.

Till further notice all general correspondence should be addressed to the acting-secretary, A. J. Ingham, 11 Gladstone-st., Kew, E.4. Phone, Haw. 1673.

Money should be sent to the treasurer, D. E. Pittman, Austral Co., 520 Elizabeth-st., Melbourne.

News of the Churches.

(Continued from page 265.)

The Minister for Public Instruction Administers "the Cuts" to the Teachers' Union.

A deputation from the Teachers' Union waited on the Minister to ask for certain amendments in the regulations, to deprive school committees of certain powers and give them to the head teachers. Among these was a suggested reduction from one hour to half an hour in the weekly period during which religious instruction may be given by a minister of religion. With regard to this the Minister for Public Instruction said: "The door to the Minister's room stands wide open to the teachers and to their organisation. It is open to the teacher, however, for the consideration of his affairs, and for the reception of proposals, suggestions, and recommendations which will better his results and increase his usefulness. The opportunity to give religious instruction in State schools, however, was not granted to those who desired it by the teachers. It was given to those particular bodies by the people. The State schools belong to the people to do as they desire. They have long ago expressed the desire for this particular instruction. As a body the teachers are in no way concerned. I am rather astonished that the wider aspect of this question did not occur to the Teachers' Union when the matter was being discussed. As the question has been raised, however, I desire to say, not only for myself, but for the Government, that there is no intention to alter in any way the existing arrangement."

The Flying Doctor.

Dr. Alan Vickers, of the Australian Inland Mission, has been in Brisbane. He has a great story. His longest aeroplane trip with a patient was 2,600 miles from Normanton, on the Gulf of Carpentaria, to Brisbane. The mission headquarters are at Cloncurry in Western Queensland. Treatment is given by wireless, but in serious cases the plane is used. In the five years of the existence of the mission 90,000 miles have been flown without mishap. Six other bases are needed, as from Cloncurry they can only cover an area as large as New South Wales.

Flynn, of the Inland, has also been here. He has approached the Federal Government with a request that they will establish a national medical service, and that it should be subsidised to the extent of £35,000 a year. This would give the necessary seven bases to cover the interior.

Queensland.

Moorooka.—After a term of very happy service as a branch work of Annerley, Moorooka has affiliated with Conference and will work in a circuit with Annerley. The church takes control of a splendid cause in a growing district. The financial obligations are small, and the church looks forward to a time of successful service. On April 10 Bro. F. T. Saunders, of the College, gave an instructive address, and the response was good. On April 16 Bro. W. R. Payne, of Kingaroy, gave a splendid message.

East Ipswich.—On April 9 Bro. N. G. Noble closed a full ministry at East Ipswich by special farewell messages to large audiences both morning and evening. On April 16 a largely attended social was tendered Bro. and Sister Noble. Bro. W. E. Reeve directed an excellent programme of vocal, instrumental and speech items. The church was represented by the chairman, E. Neuman (Bible School), M. Peeney (other auxiliaries and Brassall church), Mrs. E. Reeve (Sisters' C.W.M.), Geo. Green (Bundamba church), Silas Jenner (Boonah church), Lars Larsen (West Moreton Circuit), C. H. Barratt (other friends), H. W. Whyte, M.A. (Ministers' Fraternal, and Ipswich and West Moreton C.E. Union (of which Bro. Noble is vice-president). On behalf of many the chairman presented a beautiful lady's handbag to Sister Noble, and a

roll of notes to the departing preacher, who was due to commence a few months' service at Kedron on April 16.

New South Wales.

Canley Vale.—April 16 was a wonderful day of fellowship, several visitors being present. Bro. Stevenson, of Burwood, exhorted on "The Ministry of Self Distrust." Bro. Clydesdale gave a powerful gospel message on "I Know" to a large congregation. Sisters Mary and Jean Wooster rendered a duet. Much sickness prevails. Bro. Carre is again indisposed.

Auburn.—A pleasing feature of the mid-week service is the co-operation of young people's auxiliaries. Bro. P. J. Pond, B.A., delivered Easter messages on April 16, and special anthems were rendered by the choir under the leadership of Bro. R. Smith. An effort is being made to reduce longstanding building debt by £100 before silver anniversary celebrations in July.

Sydney (City Temple).—At the morning meeting on April 9, Dr. E. L. Watson, of North Sydney Baptist church, was the speaker, Bro. Davis having exchanged with him. There were splendid meetings on April 16. J. Whelan, of Chatswood, spoke in the morning. At evening service the preacher took as his theme, "The Open Tomb and the Triumphant Lord." A young woman confessed Christ.

Inverell.—The Sunday School anniversary was held on April 9 and 10. The children took part in the Sunday afternoon service with the singing of hymns. On the Monday night an excellent concert was given by the children, and the building was packed. The teachers of the Sunday School were congratulated for the way the children were trained. Prizes were distributed by the superintendent, Bro. T. Brighty, who is doing a splendid work in the school. The concert was the first held by the Sunday School for years. The school picnic on Easter Monday was very well organised, and 80 were present.

Victoria.

Collingwood.—At gospel meeting on April 16 Bro. G. Andrews, a past preacher, gave the address. His fellowship and message were much enjoyed. At gospel meeting on April 23 Bro. Barclay gave a helpful address.

Gardiner.—On April 16 Bro. Will. Beller (S.A.) delivered an appreciated address at morning meeting. Bro. H. J. Patterson spoke in the evening of that day and also at both services on 23rd. Miss H. L. Clapham received a welcome home after her absence in Sydney.

Ormond.—The church continues with fair meetings. Bro. Baker is giving fine addresses on the suggested subjects of fundamental truths. Bible School has fair attendances; four new scholars on April 16. At worship service Bro. Baker gave a fine message on "Why a Conference, and What it Means."

Ararat.—On Good Friday evening a united service was held in the chapel, which was crowded. Methodist, Presbyterian and Church of Christ taking part. Mr. Wilson, M.A. (Presbyterian) spoke on the words, "It is finished." Splendid singing was given by a combined choir. On Easter Sunday special addresses were given to fair audiences.

Prahran.—On the last three Sundays Bro. Connor has delivered interesting messages. One young man who recently made his confession has been baptised. The message of Bro. Shipway, of Carnegie, on April 23, was appreciated. Scholars are progressing well with anniversary practice. On April 15 Sister R. Thornton and Bro. Blackmore, and Sister P. Thornton and Bro. Bason, were united in marriage.

Footscray.—On April 16 Bro. D. D. Stewart spoke at both services, special Easter music being rendered by choir at evening service. Bro. K. Higginbotham gave the gospel message at Tottenham. On April 23 the K.S.P. club took charge of morning service, and Bro. S. Burman

exhorted. At gospel service Bro. D. D. Stewart gave the message, whilst at Tottenham Bro. H. Pietsch was speaker.

Newmarket.—On April 23 Bro. G. T. Black spoke at both meetings. It was a pleasure to have Mrs. Kyme again. The evening meeting showed good improvement in attendance. Sunday School scholars are practising under Mr. Hall for jubilee celebrations. Bro. E. Crossfield has taken over the position of S.S. treasurer.

Geelong.—In Bro. Clipstone's absence at Conference on April 16 services were addressed by local brethren, messages from Bro. Herring and Lex. Rawlings being appreciated. Last Lord's day evening harvest thanksgiving was held. On April 11 an exhibition of scholars' work was held, also musical, elocutionary and Scripture reading competitions.

Stawell.—At recent harvest festival appropriate addresses were given. There were good attendances at all services. Special services were held on April 16. Bro. Vincent spoke feelingly on "Easter" and "The Cross of Jesus." A duet was rendered by Sisters G. and S. Lea and a solo by Bro. Jackson. Bro. Vincent's addresses are much enjoyed by all. Attendances at all services are keeping up fairly well.

Malvern-Caulfield.—Appreciated addresses were delivered on April 16 by Bro. A. E. Illingworth, Hindmarsh, S.A., and Bro. F. Fawcett, Warragul. Sister Miss Gwen Ward was married on April 11 in the chapel to Mr. Bachli, Bro. Graham officiating. 24 of the young people spent Easter in camp at Olinda. A surplus of £3 in the camp funds was donated to Foreign Missions. There were splendid attendances on April 23, Bro. Graham's evening subject being "The Challenge of Anzac."

Middle Park.—On April 10 Bro. A. A. Hughes gave an inspiring address to a splendid audience of young people. The P.B.P. and K.S.P. clubs of South Melbourne were well represented. On April 16 Easter messages by Bro. Westwood at both services were much appreciated. Anthems by a choir under the leadership of Bro. W. Annear were enjoyed. On April 23 meetings were well attended. After Bro. Westwood's inspiring gospel address on "Divine Marching Orders" a young man made the good confession.

Meredith.—On morning of April 16 sixteen members broke bread. A number of visitors had fellowship during Easter. Bro. B. Boreham exhorted. In the evening Bro. R. Goldsworthy preached a helpful message on "The Cross and the Empty Tomb," about 40 being present. Bro. Boreham rendered a solo. A lad from the Bible School made the good confession. Bro. W. G. Combridge is improving in health after a severe illness. At midweek prayer meeting Bro. Goldsworthy has contributed a fine series of talks on the life and work of Paul.

North Essendon.—Good attendances are reported at all meetings, Bro. R. P. Williams preaching finely. The suggested plan of addresses is proving interesting. K.S.P. club has been started, installation service being conducted by Bro. Les. Long at Essendon chapter meetings. The Ladies' Guild has presented a very fine curtain to the church. A Junior C.E. society has been started under the charge of Sister Miss E. Dowell. There were fine attendances at both services on April 23, the preacher's themes being "Witnesses for Christ" and "The Great Commission."

Coburg.—During the absence of Bro. Swain at the Tasmanian Conference, the preaching work is being carried out by Bro. Griffiths, of the College of the Bible. The anniversary of the C.E. societies was held recently. The report of the juniors showed that a good year's work had been accomplished. At a graduation service several were transferred to higher grades. The P.B.P. gave a splendid concert to a large and appreciative audience. Three Bible School scholars, Nancy Anderson, Ronald Anderson and William Ellis, gained gold medals for ten years' continuous attendance.

Swan Hill—Bro. and Sister Pratt have returned from holidays. Harvest thanksgiving services were a great success, also at Woommen. On April 9 one young lady confessed Christ. On Good Friday a very impressive service was conducted by Bro. Pratt. On April 16 the local band was in attendance. Special solos were rendered by Sisters Pratt and M. McDonald; 92 at service. Bro. Roy Radford and Miss I. Wilkinson were married by Bro. Pratt on April 19. Bro. Radford, sen., is very ill. Officers elected for 1933 were: Bro. C. McDonald, secretary; Bro. Squires, Bedford, Yarde, Carrol, Cusick and D. Anderson.

Warragul—On April 2 the church held its harvest thanksgiving services, Bro. Fewster giving splendid addresses both morning and evening. The gospel meeting was one of the best for a considerable time. Under the supervision of the Ladies' Aid the produce was sold, £3/12/2 being realised. The church enjoyed the fellowship of some city brethren over Easter. On evening of April 15 Bro. Meyer, from Collingwood, gave an interesting lantern lecture to the young people's club. Bro. Rasmussen, of Moreland, presided on morning of April 15, Bro. Meyer being speaker at all services. The special singing at gospel service was much enjoyed.

Why Join the Church?

Because the church is unselfishly dedicated to altruism and is by competent authority credited with 95 per cent. of all the good works of the world.

Because it has the martyr spirit and in all ages, from Roman dungeon to Boxer uprising, from ancient Irish bog to modern African marsh, has given the blood of its members and has not hesitated to go to prison and to death for the sake of righteousness and truth.

Because it is the custodian of the holy Bible, which is the only certain lamp unto man's feet, the only undying light upon his pathway, upon the long uncertain trail of history.

Because its purpose is to preach the gospel, which is the power of God unto salvation, to the whole creation.

Because it inspires men to love God and worship him.

Because it requires everyone to love his fellow-man, to visit him in sickness, to help him in need, to honor him in strength, to comfort him when dying.

Because it leads men to live like Christ and we cannot imagine a lovelier, happier, or better world than we should have if all men followed Christ's teaching.

Because it teaches men who have quarrelled and injured each other to forgive and forget even as they hope to be forgiven.

Because the church is busy about the things that matter in this world, in the world to come, and in all worlds—the soul, forgiveness of sins, human kindness, clean living.

Because one would not want to live in a world without a church of the Lord Jesus Christ and it is therefore only honest and fair that one should do everything he is able to support it.

Because if one had to leave his children orphans in this world they would be safe in the care of the church.

Because the church stands immovably for all man's rights and fights to keep his property, person, family, and altar inviolate against the invasion of injustice, the attacks of impurity, and the assaults of atheism.

Because the church is an indestructible institution in the world, though not of the world, constantly creating spiritual and moral sentiment and stabilising State, home and school with ideals of purity, honor, truth and Christianity, thus assuring to mankind progress, prosperity, happiness and religion.

Because the church is the body of Christ—the

divine institution through which Christ expresses his life, and does his work in the world.

Because the church will take hold of the lowest, the most hurt, the poorest, the most forsaken of human beings, and try to remake them in the beauty and dignity of the divine image.

Because joining the church is obeying the commandments and practising the teachings of the Lord Jesus Christ.

Because the church teaches man that he is to live forever and shows him how to get ready for death and the Great Beyond, and holds his hand as he goes down the valley and shadow of death.—Selected.

"THE LILY."

A Monthly Story for all readers. "Pure as the flower whose name they bear." By popular authors as Amy Le-Fevre, S. R. Burrow, Laura Barter Snow, Sydney Watson, Esther E. Enock, Grace Pottman, etc. 3d. each, 2/9 doz., assorted. Send for one year as issued, 1/3, post free.

KESWICK BOOK DEPOT,
315-17 Collins-st., Melbourne.

DEATHS.

FARR—On April 10, 1933, at a private hospital, Hurstville, William Stanley Farr, aged 71 years, the beloved husband of Ada Farr, and loved father of Eric, Norman and Winnie (Mrs. Oldfield). "Peace, perfect peace."

SHILL—On Easter Sunday, April 16, at her late residence, 136 Ward-st., North Adelaide, Elizabeth, beloved wife of Noah Shill, on the anniversary of her birthday, aged 79. "Blessed are the dead that die in the Lord from henceforth."

SMITH—On April 20, 1933, at his residence, "Hirwain," 25 Lorne-st., Carnegie (Vic.), James, the dearly beloved husband of Margaret H. and loving father of Margaret J., Will J. A., and Doris Smith; grandpa of Jessie; brother of Annie (Mrs. A. W. Connor), and brother-in-law of Andrew W. and E. Connor. "Sweet peace, the gift of God's love."

WOODGATE—On April 23, Emily Steane, loved eldest daughter of John and Anna Woodgate, of 6 Ballantyne-st., Thornbury; loving sister of George and Louisa, and granddaughter of the late B. and E. Woodbridge, North Melbourne. Loved by all who knew her.

ZELIUS—On April 18 (result of accident), Arthur Geeslin, son of late Mark and Eliza Zelius, and loved brother of Ruby (Mrs. C. T. Oliver). Loved by all.

IN MEMORIAM.

HALL—In loving memory of my dear wife and our dear mother, who passed away at "Springvale," Castlemaine, on April 29, 1931.

We shall see you again some bright morning,

Waiting on the other side;

We shall see your sweet face beaming,

Not changed, but glorified."

—Inserted by her loving husband, sons and daughters.

HALL—In loving memory of our dear mother, who fell asleep in Jesus on April 29, 1931, at "Springvale," Castlemaine.

"How joyful is the hope that lingers,

When loved ones cross death's sea,

That we, when all earth's toils are ended,

With them shall ever be."

—Inserted by her loving daughter and son-in-law, Bessie and W. Wakefield, Wagga, N.S.W.

RIECK—In memory of my dear husband, Archibald George Rieck, who fell asleep in Jesus on April 27, 1932, aged 28 years.

"Good-night beloved, sleep and take thy rest,
We loved thee well, but Jesus loved thee best."

WOOLFORD—In loving memory of my dear husband, who passed away at Williamstown, April 22, 1930. "Until the day dawns, and the shadows pass away," "then we will meet again."

—Inserted by his loving wife.

ADDRESSES.

E. Hallam (secretary Moorooka church, Q.)—Goodwin-terrace, Moorooka.

N. G. Noble.—Roseleigh-st., Melrose Park, Eagle Junction, Brisbane, Q.

Will G. Roadhead (secretary Drumcondra church, Vic.)—270 McKillop-st., East Geelong.

COMING EVENTS.

APRIL 30 and MAY 2—Brunswick Bible School Anniversary Services continued. April 30, 11 a.m., Bro. E. R. Killmier; 3 p.m., Bro. W. W. Saunders; 7 p.m., Bro. C. G. Sandland. Tea provided for visitors. Bright singing by scholars. Children's demonstration, Tuesday, May 2, 8 p.m. All meetings in church building, Glenlyon-ed.

APRIL 30 and MAY 11—Chelsea, April 30, church's Ninth Anniversary; 11.15 a.m., Bro. Baker speaker. May 11 (please note alteration of date), Thanksgiving Birthday Social. Chairman, Conference President. All former members and friends are cordially invited.

APRIL 30, MAY 7 and 11—Gardenvale Bible School Anniversary Services. April 30: 3 p.m., Bro. T. R. Morris; 7 p.m., Bro. W. H. Clay. May 7: 3 p.m., Bro. Keith Jones; 7 p.m., Bro. W. J. Way. Special singing by scholars led by Bro. N. Haddow. Demonstration and prize distribution, May 11, Masonic Hall, Gardenvale.

MAY 7—Footscray Church Anniversary. 11 a.m., Communion, Gratitude Gift. 3 p.m., Pleasant Sunday Afternoon; Speaker, Bro. A. W. Ladbroke, B.A. 7 p.m., Bro. D. D. Stewart. Fellowship of former members solicited. Hospitality provided for visitors. Spend a happy day at Footscray.

MAY 11—At 2.30 p.m. the Glenferrie church Ladies' Aid are holding an Australian Tea, to be opened by Mrs. W. J. Way. Come and bring a friend.—M. Bower, Hon. Sec.

FOR SALE.

Apples, Pears, Cooking, Eating, 4/- case; Table Potatoes, 7/6 bag, freight paid; Choice Iris, 4/6 doz.; Any Seeds, 3d. packet; Choice Shrubs, 1/- each. Fruit Trees, Berry Plants, Roses, Hedge Plants for May and June, book now. List on request.

A. E. NIGHTINGALE and CO., Emerald, Victoria.

WAYSIDE POSTERS

"A MESSAGE FOR YOU!"

PUBLISHED IN AUSTRALIA

A New Set of 52 Posters
(One Poster for Each Week of Year.)

At a NEW PRICE: 17/6

"You will see the artist's touch, the fishermen, the policeman, the laborer, the clerk, whether lazing or scurrying along, all turn their eyes and glance at the message of the week, and you can always be sure it is a message with a strong and penetrating appeal."

"The heavens are calling you and still your eyes are on the ground."

"Thousands would read these crisp words, and they are dull, indeed, who could not see a real truth in them. People, when they read them, immediately pull themselves together and walk with greater dignity and prouder bearing."

"Why is it these posters are so popular? Is it not because in the messages they give to the world they are so essentially modern, an appreciation of the present-day spiritual, mental and intellectual needs of those to whom they preach—those, perhaps, the church itself does not reach because it has not grasped their needs."

You may start using "A Message for You"
Posters at any time of the year.

Order Your Set NOW through
Austral Printing & Publishing Co. Ltd.,
528, 530 Elizabeth St., Melbourne, C.I., Vic.

Prospect Fortieth Anniversary and Thanksgiving Week.

Prospect church, S.A., celebrated its fortieth anniversary with a great thanksgiving week from March 26 to April 2.

The first Sunday was "home-coming" day, when many past members assembled at the Lord's table. Some of them travelled more than 60 miles to attend. Greetings were sent by former preachers and members now residing in New South Wales, Victoria and various parts of South Australia. Bro. W. Banks presided over the morning meeting, which was addressed by Bro. A. C. Rankine. Bren. McLaren, Bradshaw, Winner and T. B. Thompson assisted at the table and Bren. Ludbrook and John Fisher took part. All of these are among the oldest members at Prospect. Two hundred people communed during the day.

In the afternoon there was a splendid meeting of past and present scholars and officers of the Bible School. The superintendent (Bro. Manger) presided, and Bro. Russell read greetings from former superintendents and old members. Bro. G. T. Walden was speaker. Old scholars and their friends provided the musical part of the service.

The chapel was not large enough to accommodate the great crowd which assembled in the evening. Bro. A. M. Ludbrook, one of the early preachers, brought greetings from the mother church at North Adelaide. The preacher (Bro.

On Tuesday evening 166 people sat down to a delightful meal, catered for by gifts from members. It was splendidly organised by a committee of ladies. Bro. H. Manning led a song service, and later addressed a gathering of 140 people. Personal greetings were received from Bren. Alan Garland and Ray Crosby, former Prospect boys, and an excellent musical programme was contributed by church members.

A well-attended young people's social was held on Thursday night, when Bro. B. W. Manning was the speaker.

April 2 was Young People's Sunday. Bro. W. Beiler addressed a fine meeting at 11 a.m., several younger members taking part. In the evening other junior members assisted, and Bro. Russell spoke on "Thy Word is a Lamp." The choir sang "Peace, Be Still."

Forty years ago Prospect church began when twenty worshippers met to break bread in a private schoolroom owned by Miss Belcher. Dr. (now Sir Joseph) Verco presided over that little gathering, and Bro. John Fisher gave the exhortation. In time the schoolroom became inadequate, so the church moved to Oddfellows' Hall on Prospect-rd. The work there formed a strong foundation on which the church, now occupying its own home on Prospect-rd., is building. Among the many activities of church and auxiliaries is the recent renovation of the two back rooms of the chapel which was undertaken by the boys' club. The young men are now working to provide a wayside pulpit.



Prospect Chapel, S.A.

W. A. Russell) gave a brief message on "The Glory of the Church." The choir, under the capable direction of Bro. A. Cousins, sweetly rendered the anthems "Gloria" and "And the Glory of the Lord." It was an inspiring service with 250 people in the congregation.

The essayist stated in one of his pages that innumerable words and expressions had been saved from extinction by the public reading of the Bible, the instances he gave including such words as "apparel," "raiment," "damsel," "travail," "firmament."

WORDS WE OWE TO THE BIBLE.

"What has been the Effect of the English Bible on Literary English?" This was the subject of a prize essay in one of our secondary schools, and the successful essayist had something rather interesting to offer.

Such common words as "beautiful" and "peacemaker" and "long-suffering" were unknown to English prior to Tyndale's translation, the version on which our modern Bible is based, but came into literary English only after Tyndale's translation had been popularised. Whole phrases that sound on our ears like the most commonplace talk are evidently adapted wholesale from the Scriptures; for we have no sense of the literary allusion when we speak of "casting pearls before swine," or of "the shadow of death," or of "a labor of love," phrases which are all of Biblical origin.

The essayist stated in one of his pages that innumerable words and expressions had been saved from extinction by the public reading of the Bible, the instances he gave including such words as "apparel," "raiment," "damsel," "travail," "firmament."

A VITAL PARTNERSHIP

exists between the

College of the Bible

and all brotherhood activities.

The College service is no less effective or vital because it is less obvious.

It prepares the workers for every department, giving force and energy to each.

In return it needs your interest and help. If it fails all activities suffer.

Your gift will be welcomed gratefully.

The College depends on the brotherhood for its support.

○

Will you send now?

○

The College of the Bible

GLEN IRIS, VICTORIA, AUSTRALIA
CONTROLLED BY THE FEDERAL CONFERENCE

Principal, A. R. Main, M.A.

Send Donations to

Fred. T. Saunders, Secretary & Organiser,
250 Tooronga Rd., S.E.6, Melbourne, Vic.
Phone, U 2964.

Carey Baptist Grammar School

BARKER'S ROAD, KEW, E.4.

'Phone, Haw. 739.

ONE OF THE ASSOCIATED GRAMMAR SCHOOLS OF VICTORIA.

Boarding and Day School for Boys.

KINDERGARTEN TO LEAVING CERTIFICATE HONOURS.

Ideally Situated on the Auburn Heights, one of the Highest and Healthiest Parts of Melbourne.
Extensive Grounds, Charming Surroundings.

The Aim of the School is: A CHRISTIAN ATMOSPHERE and HOME CONDITIONS for BOARDERS.

Spacious and Airy Dormitories, Sleep-out Accommodation.

Every Facility for Sport.

REDUCED BOARDING FEES.

MODERN and WELL-EQUIPPED PREPARATORY SCHOOL with Separate Buildings and Playing Fields.

ILLUSTRATED PROSPECTUS ON APPLICATION.

Headmaster:

Term Days for 1933: 14th FEB., 30th MAY, 12th SEPT.

H. G. STEELE, M.A., Dip.Ed.

Ring up J1441 Ex.
Private Funeral Parlors

LE PINE & SON

Funeral Directors

RICHMOND CAMBERWELL CANTERBURY HAWTHORN SURREY HILLS

Miss M. E. Pittman, L. Mus. A., (Univ. of Melb.)

Teacher of Singing

"Brentwood,"
147 Hampton Street,
Hampton, S.7

Also at
Lygon Street
Christian Chapel.



CAR or TRUCK
RADIATORS
—
REPAIRS
—
New "ROBYN"
Australian CORES
for any
Radiator
—
Cent. 5758

SATISFACTORY SERVICE
At Moderate Cost.

W. J. Aird Pty. Ltd.

The Reliable OPTICIAN
LONDON HOUSE 4th Floor (Take Elevator)
97 Elizabeth St., Melb.
(4 doors north of Collins St.)



WHAT THE PURITAN TAUGHT US.
"The Puritan had his weaknesses," said Dr. Charles E. Jefferson, speaking at a Congregationalist-Universalist-Unitarian dinner in Washington, "but he does not live in history because of his weaknesses but because of his strength. I have heard it said that he was ignorant. So he was, as we are. 'Our little systems have their day, they have their day and cease to be.' But who are we to look down on the Puritan because he blundered, we who are the greatest blunder-buses of all history? We fought a world war with all the destructive agencies that science could devise. After the war came the depression. Who can look on the world to-day with all its wealth and power and all its woes and wants and not say, 'Some one has blundered?'"

"What kind of man does our age need? It needs the Puritan. Not the Puritan of the seventeenth century, we cannot bring that century back. But we need the manhood of the Puritan. We have tried to found our world on knowledge. Very early in our history we started to develop our great system of Universities and Public Schools. We said, 'Knowledge is power.' But suddenly we have come to realise that knowledge will not carry us into the Promised Land. Then we thought, 'If only we can make advances enough in science, we shall wake up in the Promised Land.' . . . But there is no salvation in the discoveries of the scientist. It is in the spirit of the scientist. History tells us that we can build a civilisation on no other foundation than that of manhood. You cannot build on letters, on science, on art, physical force, or machinery. We have found that all depends on the man who runs the machine. We cannot build a civilisation on a Babylonian type, an Egyptian type, a Roman type, an American type of man, but only on the Christ type. The Puritan taught us that."

BIBLE KNOWLEDGE!

The following story is told by the "Christian World":—

A certain lady, with fine social gifts, sat next to a bishop at a dinner. Desiring to open conversation on some topic upon which the eminent divine could meet her on common ground—a procedure she always followed in dealing with men—she began:

"Bishop, the Bible is a very interesting book, isn't it?"

"Yes," replied the bishop. "I find it so."

"I read it a great deal and never fail to find entertainment as well as help."

"Yes? What, may I ask, is your favorite passage?"

The lady replied, "I think the most beautiful one is 'God tempers the wind to the shorn lamb.'"

Then the lady turned the question upon the bishop. He replied:

"I have a great many favorite passages, but on the whole I should say the best of them all is the story about Eliza crossing the river on the ice to get away from the bloodhounds."

LITTLE PARABLES.
WAR NEWS.

Extract from despatch by heavenly observer attached to Christian army on earth:—"The troops having temporarily discarded their redemptive weapons are now advancing under umbrellas."—M. in "Christian World."

ORGANS for Church, Home or Street, by best makers, at lowest prices. Terms arranged. Ward Bros, 252 Smith-st., Collingwood, opp. Ackman's.

PREACHERS' PROVIDENT FUND.

With which is incorporated the Aged and Infirm Evangelists' Trust.

Established by the Federal Conference of the Churches of Christ in Australia.

Members of Committee: H. Belz, A. Morris, T. E. Rofe, L. Rossell, F. S. Steer, J. Stimson and W. H. Hall (Hon. Secty. and Treasurer).
Representative in Victoria: A. R. Lyall, Royal Park, Melbourne.

Representative in South Australia: General S. Price Weir, 2nd Avenue, East Adelaide.

Representative in Western Australia: D. M. Wilson, 33 Carr-st., Perth.

The Objects of the Fund are:

- 1st. To assist financially Aged and Infirm and Retired Preachers.
- 2nd. To control and manage an Endowment Fund to which Preachers may contribute.

In order to do this effectively, the Committee needs the practical sympathy and support of all the churches and brethren throughout the Commonwealth.

Please forward contributions to W. H. Hall, 113 Pitt-st., Sydney, N.S.W., making money orders and postal notes payable at G.P.O., Sydney. Contributions may also be sent to A. R. Lyall, S. Price Weir and D. M. Wilson.

A Sympathetic and Efficient Understanding, achieved by Long Years of Experience.

We would appreciate an opportunity to serve you when in need of a competent FUNERAL DIRECTOR

LEWIS - - Undertaker

PHONES: J1066, J.W. 1579 and 3029.

Australian Christian

Published Weekly by

Austral Printing & Publishing Co. Ltd.

528, 530 Elizabeth St., Melbourne,
Victoria, Australia.
Phone, F 2524.

Editor: A. R. Main, M.A.

All Communications to Above Address.

SUBSCRIPTION—Through Church Agent, 9/- year, Posted Direct, 10/6. Foreign, 14/-. Cheques, money orders, etc., to D. E. PITTMAN, Mgr.

CHANGE OF ADDRESS—Send Old and New Address a week previous to date of desired change.

DISCONTINUANCE—Paper sent till Definite Notice of Discontinuance Received.

ADVERTISEMENTS—Marriages, Births, Deaths, Memorials, Bereavement Notices, 2/- (one verso allowed in Deaths and Memorials). Coming Events, 16 words, 6d., every additional 12 words, 6d. Wanted, For Sale, To Let and Similar Ads., 24 words, 1/-; every additional 12 words, 6d. Other Advertising Rates on Application.

FOR SOFT WHITE HANDS
USE

Owen's Gipsy Balm

Secure a bottle before Winter
and prevent the
SKIN GETTING ROUGH AND
CHAPPED

GIPSY BALM

Will also remove Stains on HANDS
incidental to household duties

Price, 1/3 & 2/3, post 6d. extra

Prepared only by

EDW^D. G. OWEN, Chemist and
Druggist
102 COLLINS ST., MELBOURNE

PHONE 2087

LYALL & SONS PTY. LTD.

39-51 Leveson St., North Melbourne
1-5 Victoria Market, Melbourne, C.1
**CASH CHAFF, HAY, GRAIN, PRODUCE, and
HARDWARE MERCHANTS**

Exporters of Pressed Hay, Chaff, and Colonial Produce
Seed Out and Grain Specialists—Grass,
Clover and Other Seeds.

All kinds of Poultry Feed and Meals supplied.
Manufacturers of "Excello" Chicken Feed,
Laying Mash, and Calf Food.

HARDWARE LINES:—
Galvanized Iron, Spouting, and Ridging. Fencing
Wire, Galvanized, Black, Baling & Barbed Wire,
Wire Netting, Chicken Netting, and all other sizes.
Galvanized Water Piping and Fittings.
Cyclone Gates and Fencing Supplied.

We stock and can supply everything required for
the Poultry Yard and the Farm.

For Service, for Quality, for Price, try **LYALL'S**

A WORD TO THE BROTHERHOOD.

If you have any Carrying,
or if Moving, see or ring

T. G. NIPPRESS

(Church Member)

102 HIGH ST., ST. KILDA, S.2
Phone, Windsor 7758

J. FERGUSON & SON

J. Ferguson - E. J. Collins

Funeral Directors

712 HIGH ST., THORNBURY

Phone JW 3037

140 Johnston St., Collingwood

Phone J 4964

Orders promptly attended to. Up-to-date Motor Service

USE Australian PAULINE Made Reliable Paper Patterns

For Simplicity, Economy and Accuracy.

Be Your own Dressmaker.

These Patterns are truly
"A Mother's Help."

Write for Catalogue, 2d., post free.

PAULINE Reliable Patterns PTY. LTD.
195c Smith St., Fitzroy, Vic.

Agents Wanted—
Country Towns and All States, also N.Z.

Thought for the Week.

FROM the lowest
depth there is a
path to the loftiest
height.

—Thomas Carlyle.

PIANOS, German, Iron Frame, by best makers,
very low prices, equal to new. Packed and de-
livered. Ward Bros., Smith-st., Collingwood, and
18 Start-st., Ballarat. Note:—Our Name Protects
You.

Advertising Pays.

"THE AUSTRALIAN CHRISTIAN"
Is Read by Subscribers All Over Australia.

Each week we publish rates for
casual advertisements. Write to
us for period prices, etc.

Alfred Millis & Sons Pty. Ltd.

Wholesale Fruit Merchants
Registered Office: 438 Queen St., Melb.

Phone F 1862

Also Queen Victoria Wholesale Markets.

DEPARTMENT OF SOCIAL SERVICE. VICTORIA.

Office—Prince's Garden Tea Rooms,
Bradshaw's College Buildings,
2 City Road, S.C.4.
Near Princes Bridge. Phone, M 3083.

Benevolent Depot.—Basement of same build-
ing. Strictly only representatives admitted.
Monday, Wednesday and Friday only, 1.30 to
3.30 p.m.

Address all correspondence to Secretary.
Parcels to Churches of Christ Mission, Flinders-
st., Melbourne, free on Railways. Ask for labels.
Railways supply "Perishable" labels, to ensure
urgent delivery of perishable goods.

Donations in cash or kind are earnestly invited.
WILL. H. CLAY, Sec. and Supt.

TAILORING LADIES' OR GENTS'

Our New Prices Suit
Reduced Incomes

CRAIGIE & CO.

265 LITTLE COLLINS STREET
Four doors from Swanton St.

A Home for Neglected, Orphan and
Fatherless Boys.

HOME PHONE:
WX 1558

No Really Destitute Boy Refused.
FOUNDED 1895. INCORPORATED 1909.

Burwood Boys' Home

Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co. Reference can be made to the Committee and Officers.
Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest.
Readers everywhere are asked to assist the great work of saving the boys.

PRESIDENT:

Mr. R. Campbell Edwards.

VICE-PRESIDENTS:

Mr. W. C. Craigie.

Mr. A. Cromie.

HON. TREASURER:

Mr. John Hunter.

10 Peverell St., Balwyn, E.R.
Phone, W 3040.

HON. ARCHITECT:

Mr. Chas. H. Hoskin.

OFFICE BEARERS:

HON. AUDITORS:

Messrs. Hooke & Graham, C.A.,
(Aust.), 31 Queen-st., Melbourne.

HON. PHYSICIAN:

Dr. W. A. Kemp, Phone, WX 2415.
380 Mont Albert Rd., Mont Albert.

HON. OPTICIAN:

Mr. W. J. Aird, London House,
97 Elizabeth-st., Melb.

HON. CHEMIST:

Mr. Cathcart, Surrey Hills.

HON. DENTIST:

Mr. T. M. Ward, Surrey Hills.

HON. SOLICITOR:

Mr. D. S. Abraham,
Temple Court Bldg., 422-8 Collins-st.

STOCK EXPERT:

Mr. L. Hunter, Hawthorn.

COMMITTEE:

Mrs. R. C. Edwards, Misses Alt.

Landman, M. McAlister, Smedley.

Messrs. D. D. Best, Will. H. Clay.

W. Cust, Dr. W. A. Kemp, W. R. F.

Macrow, T. R. Morris, Geo. L.

Murray, H. J. Patterson, M.A., F. T.

Saunders, Thos. W. Smith, W. J. A.

Smith.

Minute Secretary: Miss Landman.

Hon. Chaplain—Mr. L. E. Stevens, B.Met.E.,
22 Milton Parade, Malvern, S.E.4. Phone U7145

Organizing Secretary:
Mr. A. E. Knight.

All Correspondence to be addressed The Secretary, Burwood Boys' Home, 1 Queen St., Melbourne, C.1

Phone:
CENT. 9179