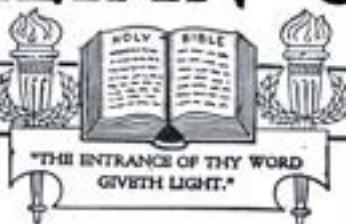


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Prisoners of Hope.

A. W. Connor.

"One star, one string, and all the rest . . ."
"Return to the stronghold, ye prisoners of
hope."—Zech. 9: 12.

PRIISONERS of hope!" The haunting phrase uttered by Zechariah clings to the memory. It occurs in the prophetic word of restoration, and has as its fellow his "Behold thy king cometh." The prisoners were the sons of Israel still in exile. Prisoners, but "prisoners of hope," for by God's covenant of blood deliverance was sure, and even now, the gate was open to them to return to their stronghold, whether that were their ancestral home, or the God of their fathers. Possibly both are in his view.

But it is rather to the suggestiveness of the words than to their historical application that I turn at present. Man is a prisoner of hope. His life from one point of view is a spark, a breath, a vapor. It is a tale that is told. Childhood hours are transient as a beautiful cloud. The glory of maturity is shadowed by the thought of the falling leaf, while old age passes like the snow on the river. God hath set eternity in our heart, yet the brevity of life, the limitations of the body, and the narrow bounds of our circumstances, all make man a prisoner, chained to his rock. Yet neither those, nor other factors, can quench the spirit of hope. "In every valley of shadow there is a door of hope." "Tribulation worketh patience, patience experience, and experience hope, and hope maketh not ashamed." "We are saved by hope." When hope dies life ceases to be life. "The hope set before us in the gospel" is an "anchor of the soul, sure and steadfast."

These scriptures recall the picture entitled "Hope," by G. Frederick Watts, in the National Gallery of Art, London. Recently it appeared as a front page picture in our Victorian School Paper for our primary schools. It is a tragic study of extreme heart suffering, and on seeing it many see only a picture of despair. Yet it is a picture with a message, and is rightly named. The picture is that of a woman

seated on the top of a globe, amid encircling gloom. Her eyes are bandaged as if to shut out the horror of darkness. But she grasps her lyre. It is all but unstrung. Every string save one is gone, but to that one she has glued her ear, striving to catch some faint whisperings of melody or chord of cheer. Answering to the one string is the tiniest of stars in a dark sky, and a shimmer of light prophetic of a coming dawn. As we enter into the artist's message, we seem to hear the divine promise for the hour of darkness: "I will give thee the morning star."

Watts, whose own motto was "The utmost for the highest," declared that the purpose of his picture was to teach men how to live, to make use of all their powers, and never to doubt that, to such as so do, morning shall break. It is a lesson for such days as these. In his poem beginning,

"One star, one string, and all the rest
Darkness and everlasting space,"

Harold Begbie has written on the picture, and tells how

"She ever on her lonely string
Expects the music from above,
Some faint confirming whispering
Of fatherhood and love."

"Hope springs eternal in the human heart." "Hope is the religion of to-morrow morning." "If winter comes, can spring be far behind?" Thus the poets sing, and a greater voice than theirs bids us look "not at the things which are seen, but the things which are not seen," and puts, not a tiny star, but a radiant sun in the sky. It shines for those who have faith. On what does the Bible base this hope? First, on the infinite love of God. This is the sheet anchor of the soul. If that holds, all is well. "Nothing can separate us from the love of God which is in Christ Jesus." This is our Sun of hope. Second, Christ Jesus! In him is eternal atonement. He is the answer to the soul's deepest longings. To know him is life eternal. On a rude cross by an Italian wayside were the words: "O crux ave," and "speaunica"—"O cross, hail! our one hope." This is a true gospel. Third, the grace of God that sought man lost and straying. "No one shall be able to pluck them out of my hands." So with confidence the believer says, "He will keep that which I have entrusted to him against that day." "My grace is sufficient." Fourth, the reality of the unseen, the land of light and life of which our Lord says, "If it were not so I would have told you. I go to prepare a place for you." By all these great verities heaven responds to the longing of the soul. The old prophets of Israel, in the darkest hours, still caught the whispers of God, and sang songs of hope that still lift us out of the darkness of despair. We are saved by hope.

In Hebrews 6: 19 the writer sees "Jesus, the same yesterday, to-day and for ever," as the foundation of our hope. "Which hope we have as an anchor of the soul." In him there is the revelation of hope for us in our sins. "Through this Man is preached unto you the forgiveness of sin." There is hope for us in our sorrow for the divine Son himself was "made perfect by suffering."

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and so is a great High Priest of humanity able to succor those that are tried. There is hope for us in death. The forerunner has only entered within the veil. "Fear not; I am he that liveth, and was dead." "Because I live, ye shall live also." There is hope for this old bewildered world. But it is not in her councils and leagues, but in Christ. Let it recognise him. "He shall reign for ever and ever." Apart from him is chaos and darkness.

Prisoners! All of us are that, but "prisoners of hope." We know not what we shall be, but we know "that, when he shall appear, we shall be like him." Our feet may tread the rough pathway of earth, but our face is toward the gateway of the sun-rising. "Weeping may endure for the night, but joy cometh in the morning." So it is not

"One star, one string, and all the rest
Darkness and everlasting space."

No! That were a discouraging prospect.
No!

"For in the night afar
Yon beacons lighten me;
Ahead, the morning star,
Behind me, Calvary."

Urged by the one and guided by the other, we press on. We refuse to be bound in the prison-house of despair. We dare to believe, and return to our stronghold in Jehovah, our Rock. We are saved by hope. "Thanks be to God who giveth us the victory." And now abide *faith, hope and love*. The greatest of these may be love, but the welcome companion for the long long trail is *hope*.

"WITS' END CORNER"

Are you standing at "Wits' End Corner,"
Christian with the troubled brow?
Are you thinking of what is before you,
And all you are bearing now?
Does all the world seem against you,
And you in the battle alone?
Remember—at "Wits' End Corner,"
Is just where God's power is shown.

Are you standing at "Wits' End Corner,"
Blinded with wearying pain,
Feeling you cannot endure it,
You cannot bear the strain,
Bruised through the constant suffering,
Dizzy, and dazed, and numb?
Remember—to "Wits' End Corner"
Is where Jesus loves to come!

Are you standing at "Wits' End Corner,"
Your work before you spread,
All lying begun, unfinished,
And pressing on heart and head,
Longing for strength to do it,
Stretching out trembling hands?
Remember—at "Wits' End Corner"
The Burden-Bearer stands.

Are you standing at "Wits' End Corner"?
Then you're just on the very spot
To learn the wondrous resources
Of him who faileth not!
No doubt to a brighter pathway
Your footsteps will soon be moved,
But only at "Wits' End Corner"
Is "the God who is able" proved!

—Antoinette Wilson.

The Wonder of Forgiveness.

"The longer I live," said Principal Rainy, "the more important and wonderful does the forgiveness of sins seem to me." Pilgrims who have been long on their journey will share that feeling. The apostle Paul, when writing about redemption, makes it consist in the forgiveness of sins. He makes forgiveness central in Christianity, as says Professor Mackintosh in his noble book, "The Christian Experience of Forgiveness." All human testimony apart, our Lord himself shows us the only right way to think about our trespasses when he bids us pray daily for forgiveness. It is being said in evangelical quarters that if the German church refuses, under orders, to admit Jewish Christians into membership, it ceases to be a Christian church. The apostle Paul would agree to that charge, and he would also say that a church which does not put forgiveness of sins in the highest place of the church's belief cannot be a Christian church. In the New Testament sense of the term a Christian is one who can say out of his experience: "I believe in the forgiveness of sins through Jesus Christ."

Many modern thinkers have no time for forgiveness. Naturally, because they ignore or deny the fact of sin and the fact of Christ. They say "forgiveness is contrary to morality." Paul had to meet that objection, and he did it by declaring that forgiveness does not demoralise, that, on the contrary, a forgiven man has a quickened consciousness of sin and a horror of it. Forgiveness brings a cleansing power. When

Christ won the reverent affection of those whom he forgave he bade them sin no more.

All reliable students assure us that Greeks and Romans taught that only the pure could approach God; Celsus said that the idea of sinful persons being admitted to divine friendship was immoral and despicable. Man was a sinner, and must purify himself in order to gain the favor of God. Christianity went in the teeth of all that. Jesus taught by word and example that God receives sinners and rejoices to forgive them. What is contained in forgiveness is not the mere remission of penalty, says Professor Mackintosh, but also restoration to fellowship with God, who "pardoneth all our sins, and accepteth us as righteous in his sight." In God's own beautiful way he took the initiative. The first step was the gift of his Son to die for our sins.

When the seraphic apostle in two classical passages and many others refers to our redemption as a present possession, he is careful to add that it is "through his blood." It cost something great and precious. The securing of forgiveness required the intervention of God. Jesus said his blood was shed "for the remission of sins." These are words that make us bow in wonder and adoration at the Lord's table. "This is my blood." Denney truly said that to deny the Atonement ends "sooner or later with putting Christ out of the Christian religion altogether." God forgives us for Christ's sake.—"The Messenger."

Prayer Corner.

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.—1 John 3: 14.

Christ, look upon us in this city,
And keep our sympathy and pity
Fresh, and our faces heavenward;
Lest we grow hard.

—T. Ashe.

"It is in intercourse with our fellowmen that we can exercise those qualities which make us akin to God—love, pity, forgiveness, self-sacrifice. The more we spend ourselves for our neighbors, the more we attain to our own true life."

A PRAYER FOR THE SPIRIT OF SHARING WITH THE UNEMPLOYED.

Lord, help us who still live in normal ways,
Whose weeks are made of pleasant, busy days,
To be more swift in sharing as we can
This boon of work—to give some downcast man
A broken chair to mend, a lawn to mow.
Such terrors stalk beside them as they go
From door to door, and find no opening way,
No hint of promise for the coming day.

Such spectres of grim want for those whose weal
Is in their helpless hands! O Jesus, deal
With them through us. Thy blessed name we
bear.

Oh, make us quiver with them—make us care
As if their grief were ours, and ours their need;
Nor once let us repulse them lest, indeed,
We fail to recognise thyself, thy touch,
Or miss the meaning of thine "Inasmuch."

—Bertha Gerrozeux Woods.

O God, whose nature is Love, teach us to recognise the revelation of thyself in every act of love, and in showing love to our fellowmen to enter into thy kingdom and become one with thee.

Lord, we ask for a great increase of love both to thyself and to each other. May we see that we, being many, are one bread and one body, for we are all partakers of that one bread; and so may love to each other be kindled and greatly strengthened. May we sympathise more with each others wants and joys, and by our love to the brethren know that we belong to the household of faith. Amen.—Fielding Ould.

What's the Use of Our Liberty?

A. G. Saunders, B.A.

"O Liberty! What things are done in thy name!" Although one may not be under the grim shadow of the guillotine, he may feel, deep down in his heart, like repeating the famous cry. Tyranny and wrong of various sorts still use liberty as a livery of deception. Few who read this will have difficulty in understanding how the catchword "personal liberty" has been demeaned, for instance, by those who desire licence for liquor. When six o'clock closing of liquor bars was being fought for in South Australia, the friends of reaction organised themselves under the guise of a "liberty league." Satan fashioneth himself as an angel of light. And that is sometimes called liberty which is not liberty in any true sense.

These things are done because of the high value most of us bestow upon liberty. But is it not possible (even though the suggestion be taken by many as daring and inexcusable heterodoxy) that the esteem for liberty thus implied rests upon a false basis? Our attitude towards liberty, even if we are not prepared to admit it at once, may be the result of an education that sometimes misplaces values. Abstract rights have a way of fascinating us and obscuring realities. "Give me liberty or give me death" has been paraded as the necessary sentiment of a noble soul instead of the piece of sententious rhetoric it might very easily be. In any case, it is undeniable that just now men and nations are proving beyond dispute that this famous utterance contains in it no essential alternative. Millions of normal, upstanding men and women are living their lives, happily enough, in this year, 1934, without what some lofty souls think of as liberty. In the matter of government, form may be democratic and spirit tyrannous. Freedom is not derived from mere systems. Good men make any system safe. The most elaborate safeguards cease to guard in the hands of the wrong men.

Nor can we be reassured by many who clamor most for more liberty, nor by the way many "emancipated souls" use the liberty they insist on. It is not liberty to defy those simple, every-day conventions rooted in age-long custom, and so rooted because they guard the purity of communal and individual life. It is not liberty that is contemptuous of law. It is not liberty but wantonness. The spirit that disregards the feelings or rights of others is not liberty. "Your liberty ends where my nose begins" is a more effective than elegant way of stating a great truth. But it is a truth. There is a law of liberty, and without it liberty can not exist. James 1: 25 assures us it brings blessing where it operates. All too many apostles of light refuse to recognise the inseparable character of the two concepts.

The value of liberty lies chiefly in the use we make of it. Liberty of conscience is one of the prizes of the human spirit. Noble men have gone to the stake for it. Orators whose number is legion have lifted up their voices in its praise. *We* have liberty if anybody has. We have all heard God thanked in public prayer that we are free to worship God as we will, none daring to make us afraid. But what of it? Our prayers may thus suggest that we value our liberty, but our practice does not. What earthly or heavenly use is liberty to worship if we do not worship? Do we suppose we can trick the Lord as easily as we can desert his church?

THE HEATHEN.

I used to think him heathen
Just because—well, don't you see,
He didn't speak God's English,
And he didn't look like me.

He had a burnt complexion,
Which is heathen, goodness knows!
He ate a heathen's rations,
And he wore a heathen's clothes.

But there's a s'prising skinful
In that bloke from far away;
There's humor in his wrinkles,
And I've heard the beggar pray.

He's kind to little kiddies,
And there's written in his eyes
The willingness to render
All a Christian's sacrifice.

Yes, you'd know him for a heathen
If you judged him by the hide:
But bless you, he's my brother,
For he's just like me inside.

—Dr. Robert Freeman.

Sometimes, when I hear certain people speaking of their religious liberty, it makes me laugh although I want to cry! Early each Lord's day morning I see numbers of Roman Catholics going to mass. At midnight on Christmas eve I saw a Roman Catholic building crowded to the pavement with worshippers. These people seem to be happy, normal folk. Of course, they are not enlightened and emancipated as we Protestants. And yet they go to what they appear to believe sincerely is God's house and Christian worship. Intellectuals as well as illiterates are amongst them. Whereas our Protestant churches! To charge our Protestant preachers with obscurantism is ridiculous, for there is nothing in Protestantism more dogmatic or persistently conservative in doctrine than is practically universal with Romanist clerics. Puritanism there may be, but here again is confusion of terms, righteousness being stigmatised by a general belittling and caricature of puritanism, the mass of us goose-stepping after Macaulay in this particular.

But what is the value of a liberty that spells itself out in negligence, indifference and churchlessness? While we have no more to offer the Lord than the stagnant discipleship that finds expression in pyjamaed absenteeism or frolicking surfing, at the hour of worship, let us be done with our silly rhetoric and claptrap oratory regarding our precious Protestant ideals and liberty. It is at least possible, whether heterodox or not, and whether in keeping with the supposedly enlightened spirit of this wonderful age or not, that less "liberty" would issue in more spirituality. "Where the Spirit of the Lord is, there is liberty." Not that this is a plea for a new dictator. We already have our Dictator and Despot—the Lord Jesus Christ; and led by him we find joy in Zion's mild reign. We need no other than he. Paul spoke of bringing every thought into captivity to Jesus. Oh, that it might be so! That apostle branded himself as Christ's slave—his willing slave. It is a priceless slavery that gives the soul of a man limitless liberty. Its freedom will be, amongst all else, being made free from the lusts or desires of the flesh, which are soul-killing absolutely. A liberty that can do without such gratifications as the lusts of the flesh lead to, can be a limitless liberty in a way beyond all others. Thus it is that for freedom did Christ set us free. But his is no anarchic loosening of bonds, finding its first expression in lethargy, its last in death everlasting. It is instant in and out of season. It forsakes not the assembling. It sees nothing commanded in God's word as too little or legalistic for its obedience. It has a consistency and a constancy that confronts the world undaunted for the sake of Christ. It claims nothing for itself that in the least degree diminishes any claim of Christ. It does more than even put Christ first. It insists on Jesus only, makes him Lord, and knows him to be all and in all.

BEST THINGS IN LIFE.

Which four things would you prefer most in life?

Here is the list of Dean Inge, of St. Paul's Cathedral:

1. Wisdom (knowledge of the relative value of things).
2. Domestic happiness.
3. Recognition and encouragement, which is a great part of friendship.
4. Probably the welfare of his country.

He that believes these promises and rests upon them shall not make haste, shall not run to and fro in a hurry, as men at their wits' end—but with a fixed heart shall quietly wait the event, saying, Welcome the will of God. He that believes will not make more haste than good speed, but be satisfied that God's time is the best time; and wait with patience for it.—Matthew Henry.

Victorian Conference.

Most of the matter for this issue of "The Australian Christian" having to be prepared before the holidays, we have culled the following items of general interest from the reports submitted to Conference. We shall follow up with as extensive a report of Conference meetings and proceedings as space will allow.

EXECUTIVE COMMITTEE.

The report referred in appreciative terms to the visit of Bro. J. W. Black, president-elect of the World Convention of Churches of Christ to be held in Leicester, England, in 1935, commencing about August 7.

The statistical report was not quite satisfactory. The churches have added 832 by faith and obedience, 565 by letter, 46 formerly immersed, 79 by restoration, a total of 1,464. The following losses are recorded: 423 by letter, 130 by death, 954 by roll revision, a total of 1,507. Net loss for the year, 43. The church membership now stands at 13,327.

The committee made two recommendations: (1) That when necessary the travelling expenses of the president, in his official visits to the churches, be met from the funds of the Executive Committee; (2) That the incoming Executive Committee arrange for thanksgiving service or services in connection with the general centenary celebrations.

The Conference has been represented on the Victorian Prohibition League, Hospital Sunday Committee, World Disarmament Movement, Council of Churches (of which Mr. A. J. Ingham is president), British and Foreign Bible Society, and United Social Questions Committee.

Reference was made to the continued work of the Christian Men's Association, which in addition to general help to the churches, assisted in the erection of the new building at West Preston.

A committee appointed to investigate the matter of church building debts reported that statistical information was sought from all the churches, relative to their commitments. About 80 per cent. replied, revealing the fact that these churches between them own properties to the value of £200,973, upon which there is owing a total of about £57,423, representing about 29 per cent. of their capital value. The annual interest bill amounts to approximately £2,230.

The treasurer's statement showed receipts amounting to £311/6/7, including credit balance, 1/7/33; £37/18/2; Conference fees, £87/7/6; refunds of Conference expenses, £47/11/3; calls from committees, £62/8/6; Conference offering for Preachers' Provident Fund, £33/4/1; collections at rallies in connection with visit of J. W. Black, £20/17/4. Items of expenditure were: Conference expenses, £126/8/10; Federal Conference fee, £14; Council of Churches, £5; Offering for Preachers' Provident Fund, £33/4/1; printing and stationery, £21/14/4; postages, exchange, bank charges, telephone, £18/10/1; paid to Home Mission Committee for services of organizer, office, etc., £39. There was a credit balance of £83/3/3.

HOME MISSIONARY COMMITTEE.

Receipts for the year amounted to £2,062/7/7; payments totalled £2,085/8/7. The debit on the year's work is £23/1/-, which, added to that brought forward from last year, viz., £116/4/4, makes the total debit balance, at 28/2/34, £139/5/4. The annual offering, which was taken in most of the churches on December 4, totalled £695/2/4—a decrease of £112/7/11. The help of the Women's Mission Bands was gratefully acknowledged, the record amount of £200/5/- having been received from this source. The Endeavourers contributed £18 in response to their Wangaratta "living link" appeal. The amount re-

ceived per duplex envelopes, viz., £286/14/9, was a slight decrease.

The inability of some churches to meet their interest payments to the Church Extension Committee has resulted in the Home Missionary Committee paying to the Church Extension Committee the sum of £300/16/7—£91/8/8 from the General Fund, and £209/8/1 from the Investment Fund.

The committee assisted in fifteen different fields during the year. Chelsea has developed into a circuit with Frankston, J. Methven, jun., being the preacher. The committee is pleased to assist Bro. W. B. Payne's work amongst the aborigines at Cummeragunja. The first year's work at Hamilton has closed. The membership has increased from 36 to 49. The Bible School has 53 scholars and six teachers, and the C.E. society has a membership of 30. Church and preacher were congratulated. There is great need of a church building in this important town.



H. B. Robbins.

Newly-elected Victorian Conference President.

FOREIGN MISSIONARY COMMITTEE.

The report dealt largely with the work of the Australian brotherhood in the different fields. Appreciative reference was made to the work of Bro. G. T. Walden, who has resigned his position as secretary owing to advancing years and failing strength. The staff of missionaries has been depleted, there now being 21 endeavoring to cope with the work which two years ago 26 were engaged upon. Reductions made it possible for Federal Board to report a credit balance of £213 to Federal Conference last October.

Victorian churches have done well for the past year. Their giving represents a total increase over that of the previous year of £948/8/2. The annual offering from Victorian churches amounted to £1,476/6/6, an increase of £410, and only £23/13/6 short of the aim. Special comment was made concerning the excellent efforts of the women, chiefly through the Mission Bands. They gave £164/9/9 for their living link in India, £80/19/8 for Christmas cheer, and contributed generously to the China reinforcement and other funds. Victorian C.E. societies also made magnificent contributions to the work, having given £145/12/8 toward the new launch "Endeavour II," and undertaken to raise £70 for the China Reinforcement Fund. Bible Schools and Y.P. clubs contributed £102/7/9 toward the Dhond Hospital. Grateful record was made of the gift, by bequest, of £50 from Miss Emily Woodgate; also of £41 raised by Mrs. Oliver, in continuation of the magnificent effort carried on for many years by her mother, Mrs. Zelma.

Victoria was allotted £136 as its share of the China Reinforcement Fund. The response from C.E. societies is over the promised £70, other amounts received in cash amount to £76/6/-, and promises received bring the total for Victoria to £211. Giving through the duplex envelopes this year has increased by £60. The Children's P.M. Day offering amounted to £138/19/11, an increase of £5/12/- over the previous year.

Queensberry-st. Chinese church has continued to do splendid work. They were without the help of Miss A. Baker for several months, owing to her illness. A Sunday School has recently been started. They have appreciated visits from various Australian brethren.

CHURCH EXTENSION, PROPERTIES, TRUSTS AND BEQUESTS COMMITTEE.

It was reported that the church at Colac, which had an advance of £616 in 1910 (the first church assisted by the committee) now owes but £4/10/- on its property, which is a valuable one, and well situated in the town. The church at Northcote, which received help in 1914 to the extent of £1,452, is now entirely free of debt. A reduction was made in the rate of interest on loans which was helpful to all the churches concerned, and further efforts will be made in this direction when possible.

The financial statement of receipts and expenditure was as follows:—Receipts: Balance from 1933, £117/4/7; Amounts received to March, 1934—Repayments from churches on account of loans by committee, insurance premiums, and other charges, £1,001/7/2; loans to committee, £387/19/8; interest received, £759/2/-; College of the Bible and other funds—interest on bonds and shares, £24/16/-; sundry receipts, £3/2/4; total, £2,293/11/9; balance—bank overdraft, £278/18/3; grand total, £2,572/10/-.

Expenditure: Payments to March, 1933—Loans to churches, insurance premiums, and other charges, £1,061/8/2; loans to committee repaid, £713/14/-; interest paid, £743/7/9; College of the Bible and other funds—interest on bonds and shares, £24/16/-; sundry payments—Conference expenses, printing, exchange, legal charges, etc., £29/6/1.

A statement of assets and liabilities showed assets of £16,006/2/5; being amounts due by 24 churches for loans, £15,879/8/5; other amounts, £126/14/-.

Liabilities were: Amounts due for loans: on mortgage, £3,459; other loans, £16,405/11/3; bank overdraft, £278/18/3; total, £14,134/9/6; leaving a balance (surplus funds of Church Extension Committee) of £1,871/12/11.

BIBLE SCHOOLS AND YOUNG PEOPLE'S COMMITTEE.

12,652 scholars and 1,899 teachers were reported on the Conference statistical schedule. This shows a loss of 388 scholars, and a loss of 18 teachers. During the year 409 scholars were added to the churches.

Receipts for the year amounted to £494/14/3; payments totalled £459/13/9; credit balance, £34/15/6. The committee paid £52 to the Home Missionary Committee for the services of the secretary, office, etc.

As hitherto Bro. W. Gale, by arrangement with H.M. Committee, continued to act as organizing secretary of the department, while Gardner church kindly allowed Bro. H. J. Patterson to serve as assistant secretary.

During the year 29 gold medals have been presented to those who completed ten years' unbroken attendance at Bible School. We greatly appreciate the generosity of Mrs. Thos. Mitchell, who has presented the medals for some years past. As the system will shortly close, Mrs. Thos. Mitchell very generously donated to the department £50 to pay for medals for the remainder of the period.

An efficiency and increase campaign conducted during the year was very successful, 625 new scholars being gained during the effort. "Front-Rank" banners, presented to leading schools, were won by Carnegie amongst larger schools, Dandenong in middle section, and Minyip amongst smaller schools.

Two very successful camp conferences were held at Yea and Dimboola.

The Young Worshipers' League has been promoted. There are now 56 such leagues in our churches, with a membership of 1,830.

Scripture examinations were very successful. The committee is grateful to J. S. McIntosh, who again made available, in connection with the scripture examination, one full and two half scholarships for a commercial course at the Working Men's College.

Two lending libraries are in use—one for the country and one for the city. The books cover all phases of Bible School and youth work, and are loaned free to all schools.

At the last Federal Conference the committee of the Victorian Bible School and Young People's Department was appointed Federal Bible School Committee.

SOCIAL SERVICE COMMITTEE.

The office and depot have been removed to commodious rooms, 318 Flinders-lane, Melbourne. The office is being used increasingly by the brotherhood in meeting the domestic and industrial problems, which, in many cases, require expert and delicate handling. The work of collecting and distributing food, clothes, footwear, furniture and sundry kinds of useful material, is almost entirely in the hands of our women's auxiliary. The past year has seen a more effective ministry from this centre than at any time previous.

Considerable success has been achieved in the placing of boys and girls, and young and middle-aged women, in employment. Apart from work on farms and casual labor, the success amongst men has not been so marked. Finances were reported to be in an unusually good position, due largely to a sum of money invested with us upon which the brother concerned has the right to draw while a credit remains. The statement of receipts and payments for the year showed that £2835/4/5 had been received—from churches, £393/5/5; personal, £1289/6/5; Bible Schools, C.E., etc., £95/11/4; nett proceeds Fellowship Rally, £26/11/1; loans repaid, £66/18/8; Fellowship dues, £4/1/-; Chief items of expenditure were: Salaries, £337; benevolence, £105/11/-; rent, £103/1/8; loans granted, £46/19/4; printing, £44/1/7; fares, £26/0/8; stamps, £22/16/7; telephone, £17/9/2; office expenses, £17/4/7; Conference dues, £13/7/11; interest and bank charges, £4/14/10. A debit balance of £31/16/10 was carried over to the new year.

The committee expressed its great appreciation of the valued services of the secretary, Bro. Will. H. Clay, and his conscientious labors in a most difficult sphere.

ADVISORY BOARD.

A list of names of preachers displaying a change of field is kept by the committee. During the year several churches have appealed for assistance in the selection of preachers. The Board has been in communication with the advisory boards of our churches in several capital cities of the Commonwealth as well as overseas. The constitution of our Conference places the matter of marriage licences in the hands of this board, and careful consideration has been given to all such matters. The committee appointed by the Advisory Board and Home Missionary Committee, under instruction from last Conference, to consider the resolution respecting the appointment of preachers, has given consideration to the matter, but is not yet able to present a final report. As a result of a resolution from the recent Federal Conference, it is hoped

for a closer co-operation between individual churches and the Board, and also with the boards of other capitals.

CHRISTIAN ENDEAVOR COMMITTEE.

Continued interest and an increase of 28 societies are reported; there now being 1 Senior, 72 Young People, 37 Intermediate, and 66 Junior Societies; total, 176. No information was given as to the probable membership. Miss M. Milligan has been in charge of Junior department, and it is noted that superintendents have maintained a high standard of efficiency. Mr. Les. Withers fosters the work of intermediate societies, and 10 new societies are reported for the year. Sunshine work is under the supervision of Miss Rita Roberts, much good having been accomplished. Miss L. A. Murray is superintendent of missionary work. An additional amount of £34/19/9 was raised, making a total of £145/12/8 for the motor launch for New Hebrides. £15/10/- for Dhond Hospital, India. A sum of £18 for Home Mission living link. The societies have promised to contribute Victoria's quota for the West China reinforcements, viz., £70 per year. A loving tribute was paid to the work of the late treasurer, Miss Emily Woodgate.

Conference Sessions.

The remarkable spell of fine weather, despite the inducement to travel, helped the attendances of Conference, which were above the average. The improvement was marked at the Thursday evening service and also at business sessions on Friday and Saturday.

On the whole, the Conference was a great success. There was more than the usual amount of "conferring," the discussions being eagerly participated in. An excellent spirit prevailed throughout, and there was a general desire for the advancement of the work. Bro.

Will. H. Clay presided in a happy manner, and received the cordial thanks of Conference for his presidential leadership, as well as many expressions of gratitude for the great service he is rendering in connection with his social service work.

The work of the sisters is ever appreciated. By their provision for meals they lay all under a debt of gratitude. The excellent contributions of the Women's Mission Bands (a record again this year) to home and foreign missions and to the College received cordial acknowledgment.

Officials of Conference work hard. There is a vast amount of preparation of which the ordinary member knows nothing. This is true of presidents and secretaries both of Conference and of separate departments. College students helped throughout Conference by capably acting as ushers and supervising the whole of the voting arrangements.

Amongst Conference visitors were Bro. and Sister F. Collins, en route from Launceston to their new field of labor; Bro. Theo. Edwards, A. M. Ludbrook, L. C. McCallum and G. T. Walden, from South Australia.

There was a large attendance at the preachers' session on Thursday afternoon, and a splendid spirit of fellowship. Bro. B. J. Combridge presided, and Bro. H. M. Clippstone conducted devotions and gave a helpful address. A cordial welcome was given to country and interstate visitors. Responses were made by A. W. Garland, on behalf of country preachers, and A. M. Ludbrook, S.A. The chairman introduced A. W. Stephenson, M.A., as his successor as president of our Victorian Preachers' Association. Feeling reference was made to preachers who had received the home call during the year.

(Continued on page 221.)

At the Lord's Table.

T. H. Scambler, B.A., Dip. Ed.

REMEMBRANCE.

In remembrance of me.—1 Cor. 11: 24, 25.

The men to whom he spoke these words would remember him in ways we never can. They walked and talked with him; they loved and worshipped him in the days of his flesh. They saw him taken, and by wicked hands crucified and slain. "Remembrance oft may start a tear," and we may be sure it did for them, as they recalled his tender solicitude for them, and the harsh termination of their happy association during his ministry.

But if we may not experience the emotions that were theirs in this way, we can at least remember him in the way he indicated. The words he utters seem chosen with care to express the fact that it is his death he wishes his disciples to remember. He took bread, and broke it, and said, Take eat, this is my body, which is given for you; this do in remembrance of me. Then the cup: This cup is the new testament in my blood; this do, as oft as ye drink it, in remembrance of me. The double act, with the repeated "In remembrance," indicate how he wished to centre their thoughts on the fact of his death, for he was giving himself for the life of the world.

But not death alone. We remember not a dead Christ, but "Christ Jesus that died,

yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us." The disciples would never have kept festival over the Master's death if it had not been followed by the triumph of the resurrection.

When the Master said, Do this in remembrance, he did not mean that they should do it because they remembered, but as a means of remembrance—so that they would not forget. Human as they were, they were liable to forget, and that would be their loss as well as his, nay, theirs more than his. They felt that he was their strong tower and defence in those days when he companied with them before the cross. They were to realize after he was gone that in his eternal life he was their life and joy. There was gladness in remembrance, then, when the emblems that spoke of death told also of his victory over the grave, and of his spiritual presence with his people.

No doubt our divine Lord was human enough to yearn to be remembered by those who loved him. But it was not alone for his own sake, we may be sure. It is more important that we do this in remembrance for our own sakes. This feast becomes a means of grace to us. When we forget, we become indifferent. When we remember our hearts are stimulated anew by the power of him who once died, but now lives and reigns for us.

The Home Circle.

Conducted by J. C. F. PITTMAN.

THE CAPTIVE.

"Make me a captive, Lord,
And then I shall be free.
Force me to render up my sword,
And I shall conqueror be.
I faint in life's alarms
When by myself I stand.
Imprison me within thine arms,
And strong shall be my hand.

"My heart is weak and poor
Until it master find.
It has no spring of action sure,
It varies with the wind.
It can not freely move,
Till thou hast wrought its chain.
Enslave it with thy matchless love,
And deathless it shall reign."

—George Matheson

IT MATTERS.

"Nothing much matters." Such was the remark of a man of middle age in my hearing the other day. It was a sad confession, and probably by no means unique to the speaker. Other people who have passed the meridian of life have doubtless arrived at a similar conclusion. That it is a wrong one, those who believe in the abiding presence of God will readily admit. It is almost a gospel of despair; a crude fatalism which suggests that man is at the mercy of powers altogether beyond his ken. In the East, where time seems of less consequence than in the West, it is usual when you want anything done to receive the answer: "To-morrow." The Oriental is never in a hurry. One can appreciate such a philosophy in lands where scorching heat makes exertion a burden. But it at least suggests that life is worth living. "Nothing much matters" is entirely apathetic. It puts no more value on to-morrow than on to-day. It suggests utter disillusionment.

"There is to-day," said the Dean of Westminster, in a public speech, "rather a tendency to form ideas as to what should be done; to make criticism of the way in which those who went before failed, and yet to be content and sit still." In a world abounding in difficult problems, it is not hard to discover plenty with which to find fault. Our great Exemplar might quite well have pointed out various wrongs that required fighting, and done nothing further. But he was something much more than a divine critic. He showed and led the way to better conditions in a practical way. His meditation was thought and not mere day-dreaming. When action was necessary, he took action; witness the casting out of the money-changers in the temple, and the feeding of the five thousand. Knowing full well what would happen at Jerusalem, he went before the disciples, "and as they followed, they were afraid."

Nothing much matters? Why, everything matters! If the generations of yesterday did much for us, as we know in our heart of hearts they did, surely we must do something for those who are to follow. And what the world wants to-day is encouragement—kindly encouragement, such as the Master gave.—Selected.

"Christ did not come as a conqueror. He gained no disciples by force. He leaves us perfect freedom of choice. He is offering us the most wonderful of gifts, but he does not thrust them on us. We must make our own choice."

MASTER OF HIMSELF.

"Can you come out with the gang to-night?" inquired some of the boys when Edwin answered the knock at the front door.

"I can," came the reply, "but I'm not going with you to-night. I have some work to do."

"You don't have to do it to-night, do you?" they insisted.

"No, I don't have to do it to-night," replied Edwin, "but it ought to be done at once, so I'm going to stay in and do it, although I would have a much better time with the boys, you know."

Edwin was master of himself. The responsibility for his remaining at home to do his work rested entirely upon his own shoulders. It is easy to stay in when you can say, "My parents will not let me go out!" or, "The boss says I must do this at once!"

The master of himself is not too much influenced by immediate demands or attractions. Often, it takes only a few minutes' time, or at least, a few days or years, to show the great cost of yielding to many of the immediate demands or attractions.

The master of himself governs his actions by what is best, rather than by what he might want to do.

The master of himself is steady and reliable. People will not hesitate to place confidence in him. There is always a great demand for men who can master themselves. No greater tribute can be paid to any boy than to have it said of him, "He is master of himself."—Selected.

OLDER FOLK.

"How do you treat older people? The way you would like to be treated when you are their age? Old people have few pleasures compared to those of youth, and a little attention means much to them. A sunny smile and willing service will bring happiness to you as well as to some one else."

THEIR RIGHT PLACES.

The following conversation took place between an evangelist and a fellow-passenger, an American, while crossing the Atlantic. The evangelist had conducted a service on board in the morning, and earnestly sought to win his fellow-passengers for Christ. While at dinner the conversation was opened by the American, who sat at the table with him, by the following remark: "I guess you were the guy that was preaching on deck this morning?" "Yes," replied the evangelist. "May I ask, then," said the Yankee, "what is your belief?" "I believe," said the evangelist, "the Bible to be the inspired Word of God, and therefore true from beginning to end." "You do?" said the Yankee. "Then you ought to be in the British Museum." "May I ask," said the evangelist, "what you believe in?" "I believe in the Darwin theory," said the Yankee. "Then," said the evangelist, "you ought to be in the Zoological Gardens."

MIXED.

The visitor to the village church took the minister to task at the close of the morning service.

"You told me they had a 'mixed' choir here. Why, they're all men."

"Yes, sir, I know that. But it's mixed all the same. Some of 'em can sing and some of 'em can't."

The Family Altar.

J.C.F.P.

Monday.

I myself might have confidence in the flesh; if any other man thinketh to have confidence in the flesh, I yet more.—Phil. 3: 4.

The best of men are men at best. In regard to the requirements of the law such may be thought blameless, yet in reality are far from perfect.

Reading—Philippians 3: 1-4.

Tuesday.

Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfil.—Matt. 5: 17.

In entering upon his public ministry, it was fitting that our Lord Jesus should state just what he came to do. By his revolutionary teaching it might be thought that he opposed and sought to destroy the law of Moses, and denied the authority of the prophets. Jesus makes it clear that such was not his purpose.

Reading—Matthew 5: 1-20.

Wednesday.

That ye may be sincere and void of offence unto the day of Christ, being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.—Phil. 1: 10, 11.

Jesus is our righteousness, hence we produce no fruit unless we abide in him. Lip-service is futile unless accompanied by good works, and such cannot be rendered apart from him who is our righteousness.

Reading—Philippians 1: 1-11.

Thursday.

For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.—Eph. 6: 12.

Paul had instructed the Ephesian disciples in regard to their duties in the various relationships of life. Now he concludes by reminding them that the Christian life involves not simply right motives and conduct, but a gigantic struggle, not with flesh and blood, but with "all the malignant powers by which the wiles or stratagems of the devil are carried out."

Reading—Ephesians 6.

Friday.

Follow after righteousness, godliness, faith, love, patience, meekness.—1 Tim. 6: 11.

Then, immediately after, the apostle says, "Fight the good fight." These two injunctions, though at first sight incongruous, may fittingly be placed together, for the conflict is spiritual. We contend not with earthly foes, nor use worldly weapons. By the cultivation of Christian graces we obtain adequate weapons, the use of which assists to make us more than conquerors through him that loved us.

Reading—1 Timothy 6.

Saturday.

In all things showing thyself an ensample of good works.—Titus 2: 7.

After specifying duties of aged and young disciples, the apostle "turns to Titus personally," instructing him to be an example to others of good works. Teaching alone is inadequate. It must be supplemented by rightful conduct.

Reading—Titus 2.

Sunday.

For Christ is the end of the law unto righteousness to every one that believeth.—Rom. 10: 4.

Christ is the end of the law, the main design of which was to secure salvation. In him alone law is perfected; by him alone redemption is procured; through faith in him the same end is achieved for us as would have been obtained by absolute obedience to law.

Readings—Isaiah 52; Romans 10.

Prayer Meeting Topic.

April 11.

"PURE RELIGION."
(James 1: 19-27.)

H. J. Patterson, M.A.

We all go to the same New Testament for instruction in righteousness, and yet strangely enough come away, some emphasising one thing and some another. It will all depend upon the mind that makes enquiry. But let not anyone think that he or she is possessed of all the truth. One may emphasise doctrine, another may stress the practical application of it. One may be legalistic; another practical in thought. James in his teaching is practical. "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." That implies personal service and help.

The Text.

Taking the text alone, one who is simply and only an attendant at church would find little comfort. The mere fact of church going does not make us religious, though it may help to keep one unspotted from the world. Nor is the matter of visitation of the widow and orphan sufficient, for the words imply something more solid (cf. Matt. 25: 32-46). It must be a visitation not for the sake of visitation, but with the end in view of affording some practical help.

We must not take this as the sum and substance of all religion. The man who prides himself on being as good as the man who goes to church may take such a text, and no other. He may, and probably does, take but a half of the text, forgetful of the fact that James coupled with the above the keeping of oneself unspotted from the world. You who adopt the world's doubtful practices, you who tell social lies and blacken a brother's reputation, you who find fault with the church in converse with the men of this world: are you keeping yourself unspotted? Religion cannot be compressed into one short sentence.

The Context.

We must take into consideration the whole of this short epistle. In the introduction James stresses the necessity of first gaining wisdom. If we would be perfect we must have patience, and be able to endure trials even with rejoicing. A man's religion is vain if he be not able to control his tongue. "If any man offend not in word the same is a perfect man" (James 3: 2). "Faith if it hath not works is dead, being alone." What a variety of things does James require in the one who would be religious!

Pure Religion.

No, we cannot take an isolated text, and that alone. Pure religion involves a life of love to God and man. "Thou shalt love the Lord thy God with all thy heart, and soul, and strength, and mind, and thy neighbor as thyself." All that James mentions is included, but much more than that. It includes obedience to God, and thinking, willing and doing on our part, to secure the salvation of men here and in eternity. Every service should be made Christ-like in the atmosphere of it, sacrificial as unto God, and as effective as possible. We must not live to please ourselves but to please God, and to help him accomplish the end in view—the salvation of the race. The text is a good introduction to a study of true religion, emphasising as it does practical love and sympathy, and the necessity of striving after holiness. The whole epistle has a significance for us to-day, for it deals with problems singularly modern and yet old.

TOPIC FOR APRIL 18.—BAD REASONS FOR GOOD CONDUCT.—John 6: 22-40.

Our Young People.

Conducted by WM. GALE.

"Building the School's Leadership."

In his book, "The Sunday School at Work in Town and Country," W. M. Brabham has some fine things to say in his chapter headed as above.

A Continuing Purpose Necessary.

"We could do it if we had trained teachers" is an oft-repeated cry heard in town and country. If it were true that every Sunday School in the land possessed an adequate supply of well-trained officers and teachers it would still remain imperative that some adequate plan for the training of a future supply of these workers would be necessary.

"We are facing in a very acute way the problem of having our children more thoroughly educated in how to make a living than in how to live. If there is one thing that we have to do more than another, it is to supply a sufficient motive for all of life's work and relationships. This means that the Sunday School teacher of to-morrow, and for that matter very largely of to-day, must be as well equipped as our friends of the public school.

No Short Cut.

"Trained workers in any sphere of life are not secured by 'get-rich-quick' schemes. Earnest endeavor, a reasonable amount of intelligence, and a firm resolve to do the thing, are perhaps the chief requirements. It should go without saying that the one who undertakes a study of this kind, does so from the standpoint of a genuine desire to be of larger service in building the kingdom.

"Leadership is involved in persons; 'growth comes from within, not from without'; recognise your limitations but refuse to be bound by them; determine now that you will become strong, either as an individual or as a school, at what is now your weakest point.

Who Shall Take the Lead?

"(a) The Pastor. The question of making a start in training leaders sometimes hangs fire because no one is willing to take the lead or acknowledge responsibility for making a beginning. The pastor is the one to whom the church looks to see that such a start is made. It may necessitate some change of emphasis in the work he is doing; fewer pastoral visits may have to be made or something else which now receives considerable attention from him may have to be discontinued or decreased, but the pastor who fairly faces the question of investing his time for the good of the whole community, will be coming face to face with this important matter constantly. Let the pastor ask himself the question, 'Where can I invest the time at my disposal in such a way that it will guarantee results of lasting worth?' If this test is applied to every plan and activity proposed, the Sunday School need not have any fear as to the outcome. Certainly no pastor in this day can afford to be ignorant or indifferent about the ways and means open to him for training a leadership for the Sunday School.

"(b) The Superintendent. The superintendent is closely associated with the pastor, and is particularly close to him in regard to the responsibility for giving the members of the school the best possible teachers. The training courses are as much for the superintendent as for the teacher, and the leader of the school, who would have a good leverage with which to raise his entire force to a higher level.

How Shall the Work Be Done?

"The famous Dr. Arnold, of Rugby, an insatiable student until the day of his death, when asked why he found it necessary to prepare for each day's lessons, said that he preferred that his pupils should drink from a running stream rather than a stagnant pool.' This should be the attitude of the pastor in his work of religious educational leadership.

"(a) The Individual. If there are not enough who will agree to meet regularly together for teacher training study, there is nothing to prevent any individual from taking the work by himself.

"(b) The Class at the Sunday School Hour. While there are some distinct advantages for some persons in taking the work as individuals, there is more as a rule to be gotten out of the course of study if they can unite with others in a class for the study of the work one lesson a week under the leadership of someone who is willing to go ahead of the class. This leader may be one of those who has taught some other class and now turns to this particular kind of teaching because of its great importance. It may be a public school teacher or a physician who is secured. Sometimes the superintendent will so arrange his work with an associate that he can lead the class himself. Under certain circumstances the pastor can arrange to lead this class if necessary.

"(c) Continuous Work. This plan lends itself to the very important matter of making a class a continuous one. When the class has finished its first year's work and is ready to start in on the second year's studies, it is an opportune time to enlist additional members, who would begin right with the class.

"A continuous plan for the training of teachers is essential to the best work of the school. In this connection it should be urged that these teachers of the future should not be taken out of their class on Sunday to serve as supply teachers. Let them stick to the class work, mastering principles and methods, and in the summer and when they have completed the entire course, then introduce them into the school as supply or regular teachers as they are needed.

"(d) Combination Plans. If it is not possible to have two classes, one at the Sunday School hour and the other meeting at some other time, a combination of these should be attempted.

"One pastor brings all of his workers together at a camp meeting ground once a year for a week's study. This week's work together serves to stimulate the teacher training plans for the ensuing winter and spring."



Minyip (Vic.) Bible School.
Winner of "Front Rank" banner in section of smaller schools.

News of the Churches.

Victorian News-letter. A. W. Connor.

Two Victorian Preachers Pass.

Bro. R. G. Cameron and Bro. William Smedley passed on within a week of each other. The former had reached 77 years, and though retired, his plan was full for weeks ahead. The churches will miss his sound teaching, and the preachers will cherish his last messages given at their camp. Bro. Smedley had reached 99 years of age. A preacher all his life was he, though not for many years was he giving his whole time to the work. As a young man, a wheelwright by trade, he did most of the preaching at Doncaster. Both these men were among the class who without college training had yet fitted themselves by God's help to do a great and good work. Their passing is a call to others to engage in the great adventure.

Victorian Methodism.

Methodism in Victoria celebrates its centenary in 1935. They have opened a thanksgiving fund with an objective of £100,000. Mr. F. J. Cato gave it a good push off with a gift of £10,000. The same man gave other gifts of about £1,000. They reported a church membership of 48,737, and enthusiastically launched a youth-to-youth movement to enlist young people in worthy service. This is to spread over four months. They are doing a notable work in the rescue of young children.

The two questions that raised most sparks were the question of war and the church's attitude, and that of the church and the present economic situation. In both realms decisions were made which showed that the church was on the side of peace and against the war-mongers. The usual fear was expressed of dividing the church on the economic question. But in spite of that the unchristian things in our present social system got a good airing, and were a challenge to all to think. One thing, they did give a good lead. They gave emphatic protest against the imposition of compulsory military training on our youth, and the proposal to give preference of employment to trainees was characterised as "a subtle form of conscription."

Other Matters.

The R.C. church has had its usual eucharistic celebration up at Sunbury, where 75,000 people gathered. It was a great revelation of how the "eucharistic" idea is central in Rome's teaching. The emphasis is certainly not that of the New Testament, but it makes a mighty appeal to some minds. This was in the nature of a curtain-raiser to the greater event in Melbourne in our centenary celebrations.

I was interested in reading a report to come before the Victorian Presbyterian Assembly on the question of the tenure of pastorates. In theory it is for life, yet the average length of such is in the metropolitan district six and a half years, and in the provincial districts four and a half. I wonder how we fare in this matter of changing of preachers. Our own churches are on the eve of their conference. I note from reports that we show a decrease in membership in both church and school. But in the issue that carries this letter all the news of our own churches will appear, and our aims for our share in Victoria's centenary—at least, I hope so.

Victoria.

North Melbourne.—Meetings are fair. All were delighted to have the presence of Sister Miss L. Howes for the services of April 1, after long absence due to illness.

Fitzroy (Gore-st.)—Fair meetings were held on April 1. At evening service Bro. Holland's address on "From Calvary to Glory" was thoroughly enjoyed by all. Two brethren sang a duet. Some visitors were present.

Emerald.—Large gatherings attended both morning and evening services on Easter Sunday, and two fine addresses were given by Bro. Griffiths, of the College. Many visitors were present, and the meetings were very enjoyable.

Doncaster.—Easter Sunday services were well attended. Bro. Connor spoke at morning service. Bro. Rasmussen, of Moreland, conducted the evening meeting, in the absence of Bro. Connor, who was speaking at a united church service at Boronia.

Ballarat (Dawson-st.)—On the evening of March 25, after Bro. J. Wiltshire's address, two young men from the Bible class made the good confession. Anniversary services on the previous Sunday were well attended, and a spirit of good fellowship was manifested.

Gardiner.—For holiday season attendances were good on April 1. Bro. L. C. McCallum, M.A., of Balaklava, S.A., gave an appreciated address at morning service. Bro. A. M. Ludbrook, of Adelaide, was amongst the visitors. At night Bro. H. J. Patterson, M.A., preached on "While it was Dark."

Brighton.—On March 26 a club for girls and one for boys were organised. On April 1 Bro. A. R. Benn gave a delightful Easter message at morning service. Mr. and Mrs. Fred. Collins were welcome visitors at gospel service. At the close of Bro. Collins' sermon a married lady confessed Christ.

Malvern-Caulfield.—Bible School attendance on March 25 was the largest since 1927. Leave of absence has been granted Bro. Graham to enable him to conduct a mission at Hindmarsh, S.A. Very good attendances on April 1, a number of visitors being present. Appreciated addresses were given by Bro. W. B. Payne and J. Wiltshire.

Meredith.—On morning of April 1 Bro. Lowe exhorted. Attendance was good, including three visiting sisters. To good gathering at night Bro. Goldsworthy preached on "The Certainty of Christ's Resurrection." Bro. Laird conducted the song service and also rendered a much appreciated solo. The renovation of chapel is completed and gives every satisfaction.

Middle Park.—On March 24 a helpful cottage prayer meeting was held at the home of Sisters Misses Boyce. On March 25 two lads were baptised. There were excellent attendances on April 1, several visitors present. Two lads were received into fellowship. At gospel service a solo by Sister Mrs. Starr was much enjoyed. Bro. Westwood delivered a splendid address entitled, "If Christ had not risen, what then?" A young girl was baptised.

Cheltenham.—Meetings on April 1 began with a sunrise prayer meeting. Helpful addresses were given by Bro. J. E. Allan. A Bible School scholar was baptised at evening service. Miss A. Wylliams, kindergarten superintendent, has resigned and Miss Elsie Allan has been appointed in her place. A splendid rendering of Stalner's "Crucifixion" was given by the choir under the direction of Bro. Val Wolf on March 26. Loving sympathy is extended to the family of Mr. Walton, who passed away on April 1.

Castlemaine.—The Sunday School anniversary was held on March 25. Meetings were well attended. Bro. Burgin, of South Melbourne, was the special speaker, and all enjoyed his messages and fellowship with him. The annual concert on March 27 was well attended, when the prizes were distributed. Mr. Earle and family left on March 28 to attend conference and then go on their annual holidays.

Brunswick.—Bible School anniversary services on March 18 and 25 were very successful. Bro. J. H. Barrett was song-leader. Speakers were also much appreciated. A fine demonstration was given by scholars on March 27. Many visitors were present. Sister Witcombe is home from hospital and is progressing. On April 1 Bro. Pittman made reference to the life of the late Bro. Walker, who passed to his reward suddenly on March 29.

Glenferrie.—Good meetings on March 25. A very acceptable musical programme was given by the choir at a special Easter service in the evening. On April 1, at the conclusion of Mr. Williams' address, a married woman made the good confession. Reports presented at annual business meeting revealed satisfactory work in church and auxiliaries. The church has been glad to welcome Sisters Kinsey and Whitford back after long periods of sickness.

Ormond.—On March 5, there was a fair attendance at worship. Miss Morse and mother, from Footscray, were welcomed into fellowship. Good meeting at night. Fine addresses were given by Bro. Andrews. The Milne family have removed to Ballarat; their services will be missed. On April 1 there was a splendid morning meeting, several visitors being present, and a fairly good meeting at night. Inspiring messages were received from Bro. Andrews.

Carlton (Lygon-st.)—Conference Sunday was a day of happy fellowship. Three were received by letters of transfer, and many visitors were present. Bro. Wiltshire spoke in the morning on "The Riches of His Grace." Members extended the usual hospitality for dinner and tea to a great number. Mr. G. J. Mackay conducted a sacred community song service at night, when the chapel was filled. Miss Eileen Pascoe-Webb and Mr. Fred. Sutcliffe helped with beautiful solos.

Parkdale.—On March 12 Y.P.S.C.E. conducted a prayer meeting for Chelsea society. Bro. A. W. Stephenson gave appropriate messages at each service during March. On March 27, 21 ladies attended a "snowball" afternoon, a helpful spiritual service being held. The church sympathises with Bro. Hills in the death of his father on March 24. Many visitors and several past members present at both services on April 1. Bro. A. W. Stephenson gave suitable Easter messages. One-penny-per-week fund has reduced church building account by a further 25/-.

Balwyn.—There were splendid services on March 25. C. P. Hughes gave a fine address in the morning. Jas. E. Thomas preached at night, when a lady confessed Christ and with two more who had previously been immersed was baptised. Easter Sunday there was a prayer meeting at 7.30. F. Collins, of Launceston, gave a helpful address at the morning service. There were several visitors. Bro. Thomas took the school, while teachers went to conference sermon. Theo. Edwards, former preacher from Glenelg, S.A., gave an impressive gospel message at night.

Swan Hill.—On the afternoon of March 14 Bro. Watson gave an appreciated talk on India to the ladies' guild. On March 15 the C.E. held a question night, when Bro. Watson ably answered questions sent in. On March 17 Bro. C. McDonald addressed the church. In the evening Bro. Watson preached a fine sermon on "The Good Samaritan." On March 22 he gave a fine lecture on India to Christian Endeavorers and friends. Bro.

(Continued on page 220.)

Foreign Missions.

Conducted by G. Percy Pittman.

IMPORTANT LETTERS FROM BRO. A. ANDERSON.

In last issue we published extracts from Bro. Anderson's letters relating to the serious illness of Mrs. Anderson. Below we give further paragraphs from Bro. Anderson's recent letters to the Board, which are too lengthy to quote in full.

Hueilichow,
January 29, 1934.

In our recent letters, we have assured you that we would have difficulty to secure someone to follow up our work. Notwithstanding this doubt in our mind, we followed a settled policy of trying to secure some mission body to take over should we be compelled to withdraw. None of us wanted to face the prospect of withdrawing and leaving the field without adequate shepherding.

The recent letter we had from the China Home Mission Society gives us reason to hope that they will consider favorably the proposition we have laid before them.

We outlined to them what had already been done, showing that we were but pioneering. In this outline we showed them our present difficulties, and the poor chance we had then of securing successors. We pointed out that we considered our Board would be prepared to pay a yearly subsidy to the work if they took over. We mentioned the sum at about £150-£200 a year, for say five years. Even then it could be subject to revision at the end of the period. In addition, we suggested that they take over the property we hold in Hueilichow. These terms make a good offer, but we have to take into consideration that all we are offering them the first year, say £200 plus the property rights, would only amount to the normal amount sent to China for one year. Even though the first year seems heavy, we must keep in mind that the property is already paid for, so to hand them over property would not cause us any financial worry. The handing over of the property to a bona-fide mission should not cause us concern, since the money donated for the building was given especially for the work in this city. Whether we carry that work on or leave it to others should not be our concern. All such offers were subject to your approval.

John Davies first approached them concerning the question, but their first reply was not encouraging. It was as good as a refusal. John still kept working on the matter, and apparently some influence was working in our favor just at the time they received our letters (one from Dr. Hsueh in Chinese, and one from the field council in English). These letters offered them the subsidy and the property.

Mr. Tong, their general secretary, has replied as follows: "Both of your two letters came to hand yesterday. Mr. Taylor and Dr. Hylbert have talked with me regarding the question of our taking over the work at Hueilichow, after I had answered Mr. Davies' letter. Now, since I have read your two personal letters I consider we ought to consider the proposition favorably. I will take it up with the executive committee when they meet in the near future. I will let you know definitely their reaction and decision."

It might be wise to state, right here, that this executive committee has for its personnel some of the most prominent Christian leaders in China, and includes some westerners. Some of them are leaders in the active work of other mission societies, and therefore have a wide experience to bring to the discussions. They come from quite a few of the leading centres of Chris-

tian activity, such as Peking, Shanghai and Nanking. If this society agreed to take over the work, we could be assured that they would have the best backing that the Chinese church has to give, and the right type of men would be sent to carry on the work.

The names of Mr. Taylor and Dr. Hylbert, mentioned in the above letter, refer to two members of the Baptist Mission stationed in Shanghai. Since the Baptists have an interest in this part, you can readily see why these men should be drawn into the discussion. We now have these two men of influence trying to push our claim on the society, and in addition, we have our old friend John Davies. In our last letter from John he was to visit Shanghai in January. He was at one time stationed in Shanghai in the same building with the Home Mission Society, and knows most of the men. He says he will interview some of them when he is on his visit.

Our last estimates showed we required nearly £900, but this sum did not include our local expenses. If these were added we could say that our estimate this year was in the region of £1,000. This allowed for the three couples on the field. This sum allowed for no exchange. We must keep before us that £1,000 will not be sufficient average for our requirements. Furloughs must be considered and added to the yearly average; and in the future we have to consider the schooling of the children. When the furloughs come into operation, and children are sent to school, it would appear that average costs might add another £400 yearly, perhaps more. This would not in any way allow for any expense in our work. All we could do would be to hold what we have and do the best we can. To our minds the burden seems exceptionally heavy. The cost to maintain the work seems to be top-heavy. A great part of the money would be spent away from the field—the greater part of it spent on foreign missionaries' travel and education of children, not forgetting at this time exchange to send the money here. We could say, with safety, that only about two-fifths of this money will be paid away to native workers, native work, schools, etc., and the hospital.

All missions have to face difficulties when sending out workers. In most cases other missions are different. Most of them have sufficient staff to carry on when emergencies come, and are thus enabled to face the difficulty.

Language.—We would say the average man would be of some use after two years; even then he would have limitations. The average mission would leave a worker in charge of a station after

passing the fourth section examination. This might take three years.

Continuity.—Our aim would be secured effectively if the Chinese Home Mission Society took over. They would have the advantage of working among their own people. The political situation of late has not been too promising, and should foreigners have to vacate the field because of adverse circumstances, we would still be left in the same old position. The C.H.M.S. would not suffer from this disability. Taking the broad view we must say that they are just as capable to carry on as we are. Their education would be probably as good as our own, and they know the language and customs of the people better than we do.

If we left here, it would mean that we would have to return home. By going to Yunnanfu it would not allow Eva to escape much; the altitude would be about the same; she would face almost the same conditions. The only thing that appears feasible is to get to lower altitudes where absolutely new conditions prevail, and where an extended stay could be made. Since we have to consider the children too, not only how they would take away a good deal of the benefit of a holiday; but as the holiday would have to be an extended one, their schooling would have to be taken into consideration, the question of finding a suitable place, also the expense, enters into the consideration. The only solution seems to be to return home.

We would send Eva away now, if we could see how it could be done without complicating things still more. If Eva went, it would mean that I would have to go, and that would mean Grace would go too.

We would advise you not to send reinforcements. We know what a serious thing it is to say this. It practically means that we advise you to close down.

Grace has even volunteered to stay and help the newcomers, if they arrive, mainly with advice and in household matters. Grace's volunteering, however, would be at the expense of her children. She would sacrifice her children; they would return to Australia with us, and she would remain. After all Grace has gone through, I certainly give my vote against it.

Under the circumstances our opinion is that new workers (unless experienced) should not be sent out.

The thing that is uppermost in our mind is the possible withdrawal because of Eva's health. We would certainly come under censure if we waited here too long. After all, we are the only ones who can judge the case from this end.

DECISION OF BOARD.

Having to go to press earlier on account of the holidays, we are unable to give the decision of the Board this week as promised, but hope to have something definite to say in next issue.

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Religious Notes and News.

HOW TO STAY.

Six methods by which a pastor may hope to stay in his charge are given in a recent article in the Baptist "Standard" of Texas:—

Keep full of energy; laziness is the ruin of many ministers. A well-known pastor did his biggest work between his 58th and his 71st years.

Be content and plan to stay. He cannot do the work he ought to do, if he is restless and dreaming of other fields.

Study the Bible and good books daily. People do not like stale bread as a regular diet.

Be an imitator of Christ. Find out what you think he would do, and then do those things.

Give yourself wholly to the ministry. Have no other "rooms in the fire." "This one thing I do, forgetting all other."

Be a true shepherd. People want leading, feeding, strengthening and counsel. The real, tender, faithful, patient shepherd can stay with his people.

READING THE NEW TESTAMENT.

Mr. Leyton Richards, now of Birmingham, England, and Mr. J. Ernest James, now of Kensington, London, were both for a time preachers of the Collins-st. Independent church, Melbourne. Recently when exchanging pulpits with Mr. James, Mr. Richards gave his congregation the advice that they should read the Gospels right through in one sitting. It could be done in a couple of hours, and probably even the man who thought himself most familiar with the New Testament would be astonished at the new impression he got of the personality of Christ. The Bible, to-day, was hardly popular reading in the homes of the people. He knew a woman who, having been brought up by an agnostic father, never turned a page of the New Testament until she was twenty-one. She was now one of the most devoted missionaries in India, and it was the reading of the New Testament that brought it about, and nothing else.

A JOURNALIST ON REVIVAL.

"I expect a great religious revival in the coming year. It will vitalise all the churches. It will sweep away their feuds and envies and rivalries. It will unite them in social service," writes Mr. James Douglas, in the "Sunday Express."

"The religious revival will make the rich eager to claim their brotherhood and sisterhood with the poor. It will bring all classes together in a new union of helpfulness and self-sacrifice.

"The will to serve is a spiritual force. I find it stirring in the worldliest of worldlings. Men and women are ashamed of their selfishness and their self-indulgence.

"The hearts that were hard are melting. The change in the younger generation is a profound movement of the social conscience. It is largely outside the churches, but it is nevertheless a spiritual resurgence and renaissance.

"It will be a new austerity, a new simplicity, a new self-dedication to the deliverance of the world from its terrors and its greeds.

"It will be a new faith in a world which has lost its faith."

PRAISE FROM FOES—BLAME FROM FRIENDS.

Dr. H. D. A. Major heartily endorses in "The Modern Churchman" an audaciously fresh suggestion made by Dr. H. R. L. Sheppard in "St. Martin's Review." Why not, asks Dr. Sheppard, revivify our religious conventions—Anglo-Catholic, Protestant and Modernist—by ceasing to fill the programme with the oft-repeated par-

tisan speeches, and instead, setting ourselves to consider the strong points of a given party or movement as presented by a reverent speaker of another school, and the weak points as expounded by a friendly critic within the camp? Thus Dr. Sheppard would like to hear the Bishop of Liverpool speaking on the strength of the Catholic position; the Bishops of St. Albans and Chelmsford acting as advocate and critic respectively at a Protestant conference; Dr. Buchman pointing out the dangers of the Group Movement; while Bishop Henson stresses its hopes. The idea is an excellent one. It would tend to bring out the grain of truth in every religious party or movement, and it would certainly tend to charity and ultimate unity.—"Christian World" (London).

STANDARDS OF LIFE.

Speaking on "Standards of Life," Mr. John McKenzie, of Toorak Presbyterian church, Vic., is reported in the "Argus" as having said:—"One of the problems of to-day is to ensure that 'decent standards' of conduct are maintained in our ordinary life and in our relationships with our fellows. Under normal conditions standards of life are upheld by the force of tradition and by the authority of parents, teachers and the established religion. In times of crisis, however, these forces lose their hold upon the community, the old standards are set aside, and for a while the minds of men are confused and distracted. Many fall into a state of moral and spiritual anarchy, and either despair of the world or attempt once more to grasp this sorry scheme of things entire, and shatter it to bits." How in such an atmosphere are the standards of justice, generosity, goodwill and self-discipline to be established and maintained? Christianity had its beginnings in a very similar age to our own. It had to face the same moral anarchy that challenges us. At the end of the first century Juvenal wrote of his Roman countrymen, "There will be nothing more that posterity can add to our immoral habits. The next generation will desire and do as their fathers. Every vice has reached its zenith." The poet was wrong. He did not realise that Christian standards would establish themselves even in such a world. This miraculous thing happened for three reasons:—1. Man cannot live for ever on negations, cynicisms and vices. In the end something healthy and eternal in the human soul refuses this nauseating diet. Youth revolts just as frequently and violently against pagan license as against puritanic strictness. 2. Christian standards as actually lived out by Jesus Christ compel the consent of the honest mind. 3. Even under the most unfavorable conditions it is possible for a truly Christian community, however small, to accept and practise Christian standards of life. This means courage, sacrifice, and often a breach with conventional religion; but this thing can be done, has been done, and will be done again."

THE LIFE OF A CHRISTIAN.

Jesus Christ: whom, haying not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.—1 Peter 1: 7, 8.

What a wonderful description of the Christian life! People who had never seen Christ, yet truly loved him, so that their hearts were filled with unspeakable joy! Such is the life of a Christian who really loves his Lord.—Andrew Murray.

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FITZMAN, 530 Elizabeth-st., Melb.

All general correspondence to A. J. INGHAM,

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News of the Churches.

(Continued from page 217.)

Cockroft, of Woorinen, addressed the church on March 25. In the evening Bro. Watson preached on "The Prodigal Son." Both discourses were greatly appreciated. Bible School has commenced a flag rally which is causing great enthusiasm amongst scholars.

Tasmania.

Hobart (Collins-st.).—Bro. Martin resumed after holidays on March 18. There were good meetings. At the gospel service Sister V. Morton sang a suitable solo for the harvest festival. The sisters held an evening on March 22 at Sister Boxall's residence in aid of home missions and piano fund. The Y.P.C.E. held an enjoyable social on March 20, a collection being taken to aid their funds. On the morning of March 25 all were delighted to have fellowship with Bro. A. A. Hughes, of India, who brought a message to the church. In the afternoon he spoke to the Bible School. On that afternoon the evangelist took the service at Hobart jail. In the evening reference was made to the passing of Sister Bowden, an in memoriam service being held. With regret we report the passing of Sister Parsons, foundation member of Hobart church.

Western Australia.

Bunbury.—The church is working in fine style. New converts are supporting the work well. Members are working for the erection of a new chapel in front of the old one.

Kalgoorlie.—At the annual church business meeting on March 14, the following officers were elected: Elder, Bro. A. Mason; deacons, Bren. D. McDiarmid, A. Morrow, G. Morrow, A. Hanks, J. Maloney, W. Tonkin, G. Harris, W. Hill, D. F. Beames; treasurer, J. Maloney; secretary, A. Morrow; Bible School superintendent, G. Morrow. Encouraging reports were received from all auxiliaries. After Bro. Hill's address at Boulder on March 18 two scholars made the good confession. Bro. Hinrichsen spoke both morning and evening on March 18. He continues to give inspiring messages.

Maylands.—Meetings have been well attended. Attendance at Sunday School is steadily increasing; 115 present on March 25. Teachers spent a happy time together at tea. The gospel service on March 25 was conducted by young men who had participated in recent young men's camp; W. Paget and C. Taylor were the speakers. A fund under the care of Bro. J. Rhodes to reseat the chapel is proving successful. It is expected that new seats will be in the chapel in a few weeks. Sister Mrs. Thomson is the president of the ladies' guild and Sister Mrs. Digwood secretary. The newly-formed tennis club is proving popular. Senior and junior Endeavor societies are both growing.

Perth (Lake-st.).—At the welcome accorded to Bro. Allen Brooke on March 23 the chapel was filled. Bren. C. Hunt, A. B. Povey, G. Saunders, F. Pollard and D. M. Wilson, and Sisters Saunders and Elliott, tendered messages of welcome on behalf of various activities. Bro. E. B. Berry was in the chair. Bro. Brooke expressed pleasure at being in W.A. again. Musical items were rendered by Mrs. Campbell, Mrs. J. A. Ewers and Mr. Henry Wright. Supper was served in the school hall by the Loyal Daughters. Services on March 25 were very well attended. In the morning Bro. Brooke's theme was "Fellowship with God," and at the gospel service, "The Building of the Church." During conference week, and until they get settled in their own home, Bro. and Sister Brooke are the guests of Mrs. R. W. Ewers.

Queensland.

Toowoomba.—The work is in a healthy state, with attendances increasing. Sunday night services now attract from 300 to 400 people. Sisters' mission band annual tea was a great success, 300 adults partaking. Thirty brethren, led by Bro. V. Morris, are assisting to erect a young people's hall and vestry 53 feet by 26 feet, with kindergarten rooms underneath. Junior and Senior Christian Endeavor societies between them have an average attendance of well over 100.

Brisbane (Ann-st.).—Meetings are growing in interest and attendance weekly. On March 25 three were received into fellowship at morning service. The gospel service was the largest for over twelve months. Bro. T. G. Mason's address on "The Empty Tomb" followed forty-five minutes of beautiful Easter music by an enlarged choir. Sisters' guild had over 30 present at last meeting. The social committee is arranging special outings to help to better acquaintance and financing of the work.

Gympie.—Recent meetings have been very good. On March 25 Bro. Bowes gave two splendid addresses, his evening subject being, "What is Christian Baptism?" Bro. C. S. Trudgion spoke at Veteran, and Bro. G. Jensen at Monkland. The C.E. Society continues to have bright and helpful meetings. Much sorrow has been felt for the relatives of Sister Mrs. Elliot, who was called home on March 16 after a long illness. She was a cheerful and faithful worker. The passing of young Bro. Herbert Godwin is also regretted.

Bundaberg.—Meetings are very well attended and blessed. On March 18, in the morning, Bro. Stirling continued his address on Acts 2: 41, 42. At night one confessed his Saviour, when the subject of Bro. Stirling was "The Antichrist." During the week, at different members' places, there were held special cottage prayer meetings for the coming mission to be held by Bro. Davis. On March 22, at a prayer meeting, members gave themselves afresh for Jesus. At gospel meeting on March 25, a brother reconsecrated his life, and the one who confessed the previous Sunday was baptised.

Ma Ma Creek.—On the morning of Feb. 18, previous to breaking of bread, Bro. Tease baptised his eldest son Desmond. He then gave his final message to the church. On Feb. 25, the Sunday School said good-bye to its superintendent, Sister Tease. Bro. Boettcher, on behalf of school, presented to Bro. Tease a fountain pen, and Sister Sylvia Dallinger presented Sister Tease with a tea-set. The school has made good progress during Sister Tease's time of service. After the gospel service on Feb. 25, the ladies' mission band spoke farewell words to Bro. and Sister Tease, after which Sister Louie Cole presented Sister Tease with a roll of notes. Since Bro. Tease's departure meetings have been conducted by Bren. Turner, Rosenberg, E. Cole, H. Cole and Stafford Neumann. On March 11 Bro. Vic. Boettcher at morning and evening meetings gave appreciated addresses.

Brisbane (Temperance Hall).—Interest in the work is well maintained. Sparking brethren for March were: 4th, Bro. Elvery; 11th, E. A. Arnold; 18th, G. Tease, and 25th, Bro. Clarey, of Victoria, who was present the whole of the month, as was also a brother from N.S.W. A memorial service was held on March 18, at which 75 were present. Our honored and much loved Sister Mrs. Woodward passed away after an operation, without regaining consciousness. She was a devoted worker, regular at all meetings, and actively engaged in the work of the Women's Conference Executive for six years, being vice-president of that committee, and was also on the committee of the aged people's home, "Sunsetholme," for the past two years. Much sympathy is felt for the husband and relatives. Memorial vases from Temperance Hall have been placed on the graves of Mrs. Woodward and Mrs. Neilen at the Lutwyche Cemetery.

South Australia.

Wampony.—The S.S. anniversary was held on March 25. Bro. F. Cornelius spoke at each meeting to a full house. The picnic was held on March 30 at the chapel. Bro. E. Milne presided over the crowded evening meeting, and Bro. Cornelius also spoke.

Pullartou.—The work continues steady. At last church meeting Bren. Will Ewers and Jim Suttle were elected deacons. Bro. Ewers is assistant secretary. On Feb. 18 a successful harvest festival was held. Fruit and vegetables were taken to S.A. Home. Bible School is preparing for anniversary. Bro. Ken Pike, Bible School secretary, was married on March 23 to Miss Alma Storey, one of the teachers. A pleasant kitchen evening was tendered to them.

Glenselg.—Attendances continue good at all meetings. It is proposed holding a week of special services during May. At the conclusion of a mid-week prayer meeting recently, opportunity was taken of saying good-bye to Sister M. Hansley, who is proceeding to Queensland to be married to Bro. Chas. Trail; also to Bro. and Sister McGlasson and family, who are going abroad for some time. Bro. and Sister Theo. Edwards are holiday-making in Victoria. A special appeal is being made in connection with liquidation of the debt on the manse, the ladies' guild having charge.

Prospect.—Work in all departments is going along nicely. Harvest thanksgiving services were held on March 4. Bro. Rankine, from Norwood, was the speaker in the morning and Bro. Russell at night. There was a splendid display of fruits, vegetables, etc., which were divided among needy cases in the district and the Protestant Children's Home. On March 7 the J.C.E. society held a rally. Bro. Miles, of Gawler, was the speaker. March 18, good meetings, Bro. Russell being the speaker. Visitors included Sister Saunders, from Gardiner, Vic. On March 25 the 41st anniversary of the church was held. Bro. Russell conducted both services. The choir, under leadership of Bro. Cousins, rendered two anthems. Bro. Knights, from Cottonville, at the men's Bible class spoke on "The Bible, the Inspired Word of God." A special effort is being made to liquidate debt on building before the end of the year. Bro. Robt. Conigrave, who has been in Adelaide Hospital, is steadily improving.

New South Wales.

Beckdale.—On March 25 Bro. Toyer exhorted, and at night Bro. Alcorn spoke to a good audience. The choir rendered the anthem, "He is Risen," in a splendid manner. Recently three from the Bible School were immersed and received into fellowship.

Erskineville.—On March 25 H. C. Stitt spoke on "Stewardship." Bible School is greatly in need of teachers. Gospel service well attended. Bro. Stitt illustrated his message with lantern slides. Mrs. Etherington and Mrs. Sargent sang an interpretation of some of the pictures.

Canley Vale.—The platform was very acceptably filled by a number of visiting brethren and local speakers during Bro. Clydesdale's absence at Albany. Sister Griffin, from Bellenger, is a visitor. On April 1 Bro. Christopherson exhorted on "Seeking Jesus." Bro. J. Clydesdale, the Conference President elect, gave an appealing address on "The Resurrection of Jesus."

Grafton.—The work is well maintained. Bro. Larsen has delivered powerful addresses, and many have been helped and blessed. Addresses on the theme, "Know Your Local Church," given by Bro. Larsen each Thursday evening, are creating interest. It is hoped that the last week in April, or the first in May, will see the dedication and opening of the new hall, to be followed by a five-days' mission conducted by Bro. E. C. Hinrichsen, of Toowoomba, Qld. Thanks are accorded to all who have helped with the building fund.

Burwood.—With deep sorrow the passing of Bro. J. R. Leach is reported. For six years he served the church faithfully, with untiring zeal and devotion. His life was an example to all, and the members feel the passing of one who was leader, guide and friend. A large gathering at the chapel on March 28 was eloquent testimony to the sterling worth of our late brother. Speakers told of his inspiration and loyalty to the foreign mission and brotherhood work. At the graveside the large assembly was stirred by the feeling references of speakers concerning his work. Sympathy and love go out to Sister Leach and the children in their sad loss.

Victorian Conference.

(Continued from page 213.)

Bro. J. Wiltshire, of Ballarat, delivered a helpful and heart-searching address on "The Preacher's Primal and Final Quest"—the kingdom of God and his righteousness.

General Conference commenced with a session in Lygon-st. chapel on Thursday evening, Mar. 29. Greetings were presented by the secretary, W. H. Gale. A welcome to visitors was extended by the vice-president, H. B. Robbins. Anthems were rendered by a choir drawn from churches in the northern suburbs. "The Relation of the Restoration Movement to the Needs of the Community" was the subject of the Presidential address, delivered by W. H. Clay. The speaker reviewed the Restoration Movement in its early development, and stated that from the original ideal of "speak the truth in love" there was a departure into the realm of contention. To-day there was a return towards the earlier method of presentation, but there was need for a more practical outworking of Christian teaching applied to social conditions.

By arrangement of the Home Missionary Committee, delegates to Conference met for breakfast at the Victoria Coffee Palace on Friday. W. H. Clay presided, and helpful speeches were delivered by H. B. Robbins and J. McGregor Abercrombie. A happy and helpful time was spent. In addition the gathering ensured the presence of a large company of men at the very beginning of Conference.

An animated discussion took place on the subject of church losses. Many suggested reasons for the losses were given, and also some suggestions for improvement. A resolution recommended the incoming Home Missionary Committee to institute an intensive evangelistic campaign throughout the churches.

A motion approving of the holding of district conferences was cordially received, and asked the Executive Committee to endeavor to extend the work of such. The notice of motion relating to the establishment of an exploratory committee to review the constitution and suggest amendments which might enable Conference with greater efficiency to help in such works as the locating of preachers in the churches, the organising and carrying of churches not financially strong enough to meet their commitments, and the organising of new churches, evoked a considerable, yet generally favorable, discussion. The motion was carried and a committee of seven appointed.

Throughout the Conference there was a remarkable insistence on the necessity of cultivating a Brotherhood spirit, and of avoiding the evils of an ultra-congregationalism. Some of the resolutions carried furnish evidence of this.

OFFICERS AND COMMITTEES.

The following officers and committees were appointed for the ensuing year:
 President, Harold B. Robbins.
 Past President, Will. H. Clay.
 Vice-president, H. M. Clipstone.

Secretary, W. Gale.
 Treasurer, G. W. Mitchell.
 Assistant secretary, J. E. Shipway.

Conference Executive Committee.—The above officers and one representative of and from each committee in charge of a Conference department.

Home Missionary Committee.—The officers of Conference and the following: J. McG. Abercrombie, A. W. Connor, Dr. W. H. Hinrichsen, J. Holloway, Dr. W. A. Kemp, T. R. Morris, T. H. Scambler, B.A., Dip. Ed., J. E. Thomas and J. E. Webb.

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Foreign Missionary Committee.—H. A. G. Clark, M.A., B.D., Len. Gale, A. J. Ingham, A. A. Hughes, Dr. E. R. Killmier, F. Lewis, S. H. Mudge, D. E. Pittman, J. E. Thomas and Henry Watson. The following, appointed by the Women's Conference, are also members of this committee: Miss A. Baker, Mrs. A. J. Ingham, Mrs. W. A. Kemp, and Mrs. D. E. Pittman.

Bible School and Young People's Committee.—R. L. Arnold, B. J. Combridge, W. Gale, K. A. Jones, Bert. J. Kemp, Rowland P. Morris, H. J. Patterson, M.A., R. T. Pittman, B.A., Dip. Ed., A. W. Stephenson, M.A., and D. D. Stewart.

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The members of the committee in charge of the Church Extension, Properties, Trusts and Bequests Department are not appointed annually. Bro. S. Flatman was appointed to fill one of the vacancies on the committee. The other members of the committee are Robert Lyall (chairman), Reg. Eaniss (secretary), J. E. Austin, W. C. Craigie, and J. G. Hare.

MASONIC HALL SERVICES.

On Friday afternoon there was a very fine gathering in the Masonic Hall. The report of the Home Missionary Committee was presented, discussed and adopted. Many important aspects of the work were dealt with by different speakers.

Bro. W. B. Payne, who has done splendid service amongst the aborigines at Cammeragunja, gave some details of the work. He baptised during past 14 months 20 persons, and a church has been formed. His graphic account of the needs of the community created a deep impression. Thanks were expressed for the help of the committee.

The treasurer (G. W. Mitchell) referred to the great need of freeing the Home Missionary Committee from the necessity of paying, out of its funds, moneys to the Church Extension Committee because of the inability of some churches to meet their interest payments. Last year £309/16/7 had thus to be paid. On many occasions during the Conference speakers referred to the hindrance thus being caused to missionary enterprise, and hopes were expressed that the raising of a special fund might enable the Extension Committee to relieve the situation.

Bro. G. J. Andrews spoke of the work at Ormond, and Bro. R. A. Banks reported regarding Drumcondra.

Miss Ellis, President of the Women's Conference, presented a cheque for £43/1/- from

Women's Mission Bands to the College of the Bible. Bro. Craigie, treasurer of the College, acknowledged the gift.

The chairman of the College Board of Management, R. Lyall, spoke of the decision of the recent Federal Conference to honor Bro. Main, the Principal of the College, by a testimonial. It was the will of Federal Conference that Bro. Main should be our fraternal delegate to the World Conference in Great Britain in 1935. On rising to speak to the College report, Principal Main received an ovation. He expressed appreciation of the many expressions of goodwill which had been given. Thirty-nine students are in residence this year. Steps have been taken to raise College standards.

The report of the Young People's Department was introduced by its president, K. A. Jones, and B. J. Combridge, president of the Social Service Department, spoke to the report of that department.

HOME MISSIONARY DEMONSTRATION.

A song service introduced the Home Missionary Demonstration on Friday evening. The Masonic Hall was well filled at this session. A cheque for £215/4/- was presented by Miss Ellis to the Home Missionary Committee, this being the donation of the Women's Mission Bands. The treasurer, G. Mitchell, expressed the thanks of the committee. Bro. Cecil Watson rendered sacred solos with much feeling. An address was delivered by W. Gale upon the subject, "In the Wake of a Century." The speaker traced the development of the restoration movement, making reference to the work of the Campbells and other pioneers, and to the beginnings of the work in Victoria in 1853. He praised the heroic spirit of the pioneers, who labored in hard times and in the face of many difficulties, preserving loyalty to the Word and unity of effort. These pioneers had left us a goodly heritage, and ours was the task of carrying on the work. An offering was taken, and in cash and promises it amounted to £172/17/5. H. B. Robbins was introduced as the President-elect of Conference. A Bible was presented to the retiring President, Bro. Clay.

The evening was brought to a close with an impressive devotional message. J. E. Thomas spoke on "The Supreme Challenge." Basing his address upon the text, "If any man will come after me, let him take up his cross and follow me," Bro. Thomas showed the purpose of the cross. "The Son of man came to seek and to save." The cross was a challenge to every one who would follow Jesus. Love could make no compromise at the cross; there must be complete dedication of the life. The cross made every man sacred to us as one for whom Christ died. Following Jesus by way of the cross would lead to our having a share in "the joy which was set before him."

(To be concluded in next issue.)

KESWICK BOOK DEPOT

SOME NEW AND RECENT BOOKS.

A. R. Edgar—"A Methodist Greatheart," Palamoutain, 6/-; "John McNeill—His Life and Work," Gammie, 7/6; "Them Also" (Children of India), Mary Warburton Booth, 5/3; "With Christ in Soviet Russia," Martzinkovski, 8/6; "The Jew in Daniel's Image," Wingate, 4/6; The Mildmay Conference, 1933, 3/9; "His Last Word"—Readings in Revelation, Baxter (reprint), 2/3.

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Save the Babies.

Andrew A. Hughes.

Few tasks in the foreign mission programme have appealed to imagination of the churches as the work amongst India's children. No task has proved more worth-while. India has been greatly impressed with the work, a work which has commended the Christ of service to her thinking men.

India has no conscience on the care of children. To a large extent her fatalism is responsible for this. She has no strong motivation. One shudders to think what some of our fine young workers might have been but for the love of Christ. Not until more recent years have there been any indigenous efforts for the care of neglected children, and these national movements can be traced to the influence of Christian activity. Orphan boys would most probably have added to India's innumerable beggars. Unwanted and orphan girls would probably have been dedicated to temple life and shame. Famine children would have died of starvation. But the care of such children in past years has given us to-day a band of trained workers from whom we can expect consecrated and loyal service.

It is interesting to note that the children's work was forced on us. In the first instance, an arbitrary home board ordered the erection of a children's home, when there were no children to put in it. But it was in the course of erection when the famine hit India, and immediately the workers on the field found the necessity for the refuge for starving children. To-day we have on our staff at least three of the original famine boys. They are keen, consecrated workers. Then came girls, and for their protection they were kept in the missionary bungalow until provision was made for them. From this small beginning we have two fine homes to-day, caring for about 150 children. The buildings, equipment, arrangements and general efficiency would surprise the most enlightened supporter of the work. One visitor to India, who had followed the work keenly from its inauguration, said to the writer, "I had no idea that the work was anything like this in size and nature. These buildings; this organisation; the whole thing is a revelation to me."

Some people have criticised institutions. Some missions and missionaries boast that they do only "direct evangelism." Let us say that it is only a boast. We remember one such who spent more than 50 per cent. of his time looking after India's physical and economic and social needs. And he was right to do so. Christ did the same. The need demands it, and it is part of the Christian programme to care for man's every need. But there are many who are caught with this pattern of "direct evangelism." There is no more direct evangelistic effort than the training of children. It is the most powerful agent for the building of the Christian church that we know, and the results on our own fields prove the case. Our finest workers, our best teachers, are from our own training. Could we expect to import workers from other places and look to them for the same inbred loyalty to our message and outlook? One of the outstanding weaknesses of our work in the past was that of necessity we had to depend on imported workers. But to-day there is growing up in the work a fine band of young men and women who will be our workers in the years to come. Already we have about twenty trained workers from our own homes and schools active on our staff.

What a testimony to India concerning Christ! These whom India despised, coming from the outcastes; these whom India excluded from her privileges; these who would have had no education, no trade or profession, no hope, have become socially, economically and religiously of great value to India. We think of a college pro-

fessor whom we know, a brilliant scholar, teacher and preacher, who came three generations ago from the despised outcastes. Some day, maybe, we shall be able to bring to Australia to thank in person the people who have made it possible, one of our own young men, a trained and thoroughly equipped servant of Christ. As we have gone amongst the outcastes from whom our lads came, we could not but make a comparison. It is nauseating to enter the huts of most of the outcastes. But those who have come under the influence of Christ, and more especially those who have become our workers, can be treated as friends and companions in service. Keen minds, alert and sincere, it but needs the uplift of the gospel to prepare them for a great service.

We talk of the miracle of changed lives. We are impressed with transformation by the power of Christ in a life that has been given to sin—a life of many wasted years. But it is well to remember the words of Billie Sunday, that it is a greater miracle to save a life from ever getting to the place of wasted years. Let us save the babies, the boys and the girls, for Christ.

Obituary.

MATHEWS.—On Jan. 13, 1880, was born in the city of Adelaide one of the sweetest spirits very many of us ever knew—Elizabeth Ann Verco. She joined Grote-st. church in, I think, 1884, being baptised by elder Philip Santo. In November, 1878, she married William Mathews, who is still living, and is the oldest disciple in Australia, being baptised in 1850 in the River Torrens. I think they were the most devoted in service and in love to Christ and his church that my life has known. G. T. Walden, who married her sister, thus beautifully refers to my sister: "Lizzie was my first afternoon Sunday School teacher at Grote-st. 59 years ago. In all her relations in life she adorned the position she occupied. I have never known a more beautiful Christian. Her children rise up and call her blessed, and her husband praises her in the gates." The last few years of her life were shadowed by her affliction, but 75 years, at least, of her life were spent on the mountain tops of Christian achievement. I don't care where we might search for examples of husband devotion we shall never find the superior of William Mathews, or find few equals. In Scripture characters my sister seemed to me most like Mary "who chose the better part." I imagine something like this happened on Mar. 14, at 6.10 p.m. As she lay quiet and still a tender voice like Martha's at the death of Lazarus seemed to say, "The Master is come, and calleth for thee." Our dear one smiled, and hasted to her Lord.—R. Verco.

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