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Partnership in Service.

THE daily press last week contained a very beautiful report from London. The story told was by no means unique, but put in such an arresting way as to attract public attention to one instance of Christian stewardship. Here it is as it appeared:—

"The Baptist Missionary Society has revealed the remarkable case of a would-be missionary who was rejected for service on the Congo in Equatorial Africa owing to ill-health. The man decided instead to go into business and devote all the profits to the society. This was ten years ago. Already he has given £25,000 to the society. He was 25 years of age when a doctor refused to pass him for mission work. He said: 'I have £75 in loose money at the present moment, and I will give it to the society. As I cannot work myself the money shall work for me.'

"Though the would-be missionary began business without any capital, next year he gave £480 to the society; in the third year he gave £1000; in the sixth year, £3000, and in the tenth year, £4908. In the year of his marriage his subscription was £3963. The man wrote: 'Probably my subsequent gifts will not be so large.' As a matter of fact his next donation was increased.

"In order to live the man pays himself a salary. His books are audited by the society, and to the last penny the profits derived from his business go to the society."

If men outside the church are impressed by such a manifestation of stewardship—and they are—surely the splendid example of the rejected missionary will be a stimulus to Christian people. The poet has stated the effect—

"Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise."

Our sphere of service.

How easy it is for us, when one anticipated door of opportunity has been closed, to become either discouraged or lax. Some Christians whose desires for service in a particular direction are thwarted or unrealised are full of repinings and have the sweetness and happiness of their religion spoiled. Some few join the ranks of the mal-

contents and become critics of the church and its work. There are also those who settle down in a satisfied, self-complacent way to an easier manner of life—they made the offer of service; if it be not accepted, then the responsibility is not theirs; they are idle "because no man hired us."

That we do not have the right to choose our own place of service, and that we should learn to do the Father's will in the place of his choosing, is a wholesome lesson for us all.

With what relief we turn to a better spirit and a nobler example! At times, despite the adverse decision of a missionary society, a man believing in God's call to him goes out in faith and ministers to the needs of the Christless world. So was it with W. D. Cunningham, whose splendid success in the Yotsuya Mission, Tokio, may be taken as evidence that it was God's will for him to serve in Japan. There are others—and they are more numerous—who wisely take it that the judgment of their brethren is sound and regard it as an indication that they may best serve in the home land. Many

a powerful preacher at home had the wish to tell the story of the Cross where Christ has never been proclaimed, and some of such have doubtless, in the providence of God, made at least as big a contribution to foreign missions as they would have done had their early desire been granted. They have greatly strengthened the home base; they have ever remembered in prayer and in their public utterances the needs of the heathen; their words have influenced others to go, and their appeal and example have resulted in liberal gifts for the sending out of other workers.

There are many men who have had the wish to devote their lives to preaching the gospel either at home or abroad, who in some way or other have learnt that that is not to be their life's task. Happy are they when they realise that in business life they can be true servants of Christ, and that in a so-called secular career they may advance the kingdom of God. A business or professional man who manifests the Spirit of Christ, and conducts his affairs in harmony with the principles of the gospel, can wield a potent influence for good.

The Baptist brother whom the cabled news rightly honors did a yet finer thing. He consecrated his business talents to the service of Christ, and was as truly a "full-time worker" as the most settled preacher or missionary can be. Not every Christian may be able to do as he has done, and certainly we can lay down no law; but at least we can appreciate the fine action when it is revealed to us. There is a lesson we can all learn. No Christian can be in a business or profession merely for the purposes of money-making. That would be an unchristian thing. The business must in a real sense be a sacred trust, an opportunity for service, a position wherein Christ can be honored, and the proceeds of which must be used in and for the advancement of Christ's cause. A sense

Forked Roads.

*The lie was easy, and the truth was hard—
The broad, wide road was beckoning;
I told the lie with mantling blush,
Now I must pay the reckoning.*

*To spread the scandal or to check—
The broad, wide road was beckoning;
I told the tale and stabbed the heart,
Now I must pay the reckoning.*

*To keep the trust, or to betray—
The broad, wide road was beckoning;
I sold a friend and sold my soul,
And I must pay the reckoning.*

*Oh, Jesus! in the wilderness—
The broad, wide road was beckoning;
But Thou didst choose the narrow way,
And Thou hast paid the reckoning.*

—Jean Fair.

of Christian stewardship—of time or of money—is one of the greatest needs of our age.

Partnership in prayer.

Mention of one kind of partnership suggests another. The late Dr. A. T. Pierson reported the following incident described by Mr. J. Hudson Taylor, of China Inland Mission fame:—A station in the China Inland Mission was peculiarly blessed of God. Inquirers were more numerous and more easily turned from dumb idols to serve the living God than at other stations. This difference was a theme of conversation and wonder. After a time Mr. Taylor returned to England, and at a certain place was warmly greeted by a stranger, who showed great interest in his mission work. This stranger was so particular and intelligent in his questions concerning one missionary and the locality in which he labored, seemed

so well acquainted with his helpers, inquirers, and the difficulties of that particular station, that Mr. Taylor's curiosity was aroused to find out the reason of this intimate knowledge. To his great satisfaction he now learned that this stranger and the successful missionary had covenanted together as co-workers. The missionary kept his home brother informed of all the phases of his labor. He gave him the names of inquirers, stations, hopeful characters and difficulties, and all these the home worker was wont to spread before God in prevailing prayer.

We think of how Aaron and Hur stayed up the hands of Moses. We recall Paul's request, "Pray for us, that the word of the Lord may run and be glorified." Every missionary and faithful preacher re-echoes this call. This is a partnership in service in which each Christian can engage.

Foot-won Conquests.

In the days now very far gone into the past, when Israel was seeking a lodgment on the hills of Canaan, Caleb, the bold spy, was given the land whereon his feet had trodden. The general truth taught by this ordering of lots, which perhaps was done not just for Caleb's sake, but as a token of providential processes in the moral sphere was that personal appropriation is necessary to real achievement. Canaan could not be taken by telescope, nor could lots be secured simply by asking for them. In the old pioneer days hardy men, and delicate women, left their homes in the East and settled in the West. That is just it—they settled there, making their homes in the then wilderness, actually treading the grasses of the prairies until the trails and wallows of the buffalo became converted into macadamised highways or city squares. It is all right to see visions and dream dreams; it is proper at times to use the telescope—when looking at the moon; but for things on earth the best working method is through pilgrim advance—by the way of the foot-won conquests. The makers of destiny on this continent have not journeyed in Pullmans, hardly in waggon-trains, little in dog-sleds, but, with feet bruised by the sharp trails, sometimes leaving blood stains on the snows, they have toiled on for mile after mile, bivouacking with jackals, gophers and rattle-snakes, yet finally planting on plains or mountain-peaks the guidons of a sure advance. Many a plodding step, and much tautening of muscle, must go before the new "centre" is established amid an inhospitable clime, and solitude is turned into society.

This same principle, that a man may have what he goes to, and inherit as much as he actually sets foot upon, holds in many a line of human activity. Experience is the

great earner of values. Beginning at the foot of the industrial ladder, the novice in trade, or the apprentice in the shop, gradually rises, round by round, at times by use of his sinewy arms, seeming to raise his dead weight from plane to plane, but being promoted only so far as he has gained experience, which means as a reward of having been through the mill, and made himself a part of each successive problem as it has been presented. Our best allies in life are our hands and our feet. In a world of eager competing forces, with hundreds of ills and dangers threatening us, and as many calls and opportunities appealing to our ambition, it is idle to day-dream on the other side of Jordan, or to signal the inhabitants that "after a while we are coming." The thing to do is to go in and possess the land, and gain Caleb's portion of the trodden ground. By faith and by footing it we win. The promised land is the pre-empted land. What is true of earth is also true of heaven. Let us live rightly here below, and when the time comes we shall take possession of our celestial home by close and direct experience of the joy laid up on high—From "Zion's Herald."

A Man.

*He stabbed the false with ironic mirth,
For justice to him was law;
He gazed clear eyed on the face of earth
And he told of the things he saw;
The caldron of life he stooped to stir,
And he skimmed the good from the bad,
And he valued persons for what they were
And not for the things they had;
So when at the last there arrived a day
That he joined the caravan
For the unknown country, men rose to say:
"Yonder there goes a Man!"*

—Walter Trumble in N.Y. Herald.

The Message; The Method; The Material.

W. Alfred Kemp, formerly of Melbourne, and now of Edinburgh, was the author of a greeting sent out by the General Sunday School Committee of our British churches at the beginning of the year. He wrote as follows:—

Life—with all its problems, calls upon us to be students to the end of the journey. Someone has said: "I would sooner plant a single acorn of truth in the heart of a child, than cast a thousand dazzling brilliants before an infatuated audience." We have been called to a great work—the most reproductive of all the church's activities, and this call urges us to be students of the Message, the Method, the Material.

1. *Of the Message.*—What a magnificent repository and text book is the Word of God for the work to which we have set our hand. With its richness of language, its depth of philosophy, and its directness of message, it gives us so much to inspire us. But it is only as we reveal the "golden thread" running throughout its pages that we will be imparters of its message in the true sense—as we see more and more its message is throbbing with life because it reveals to us the Giver of Life and the Gift of God.

Let us saturate our minds with its teaching and love more intensely the One whom it reveals.

2. *Of the Method.*—Most of us accepted the position of teacher—either because of the request of the superintendent or from a sense of duty, with little if any training in the art of teaching. So I suggest and urge that we avail ourselves of every opportunity of learning how to teach. The more we master this art, the greater will be our opportunity—and remember—opportunity exists only for the prepared. Shall we recognise the possibilities in this service, and let our work for the Master be the dominant factor in all that we do—making the whole of the week's experience centre around our Sunday's lesson.

3. *Of the Material to be Moulded.*—Not that we treat the child as the moulder does the clay, but recognise its vitality and individuality. In our dealing with a class it should not be on the "mass production" principle. Every boy, every girl, is a problem, and our class presents to us as many problems as there are individuals. When Luther's schoolmaster met any of his scholars in the street, he raised his hat. No doubt he intended it as a salute to the future.

Boys and girls are wonderful creatures, and it will take us all the study we can give to understand them. To do this it is necessary to have a week day, as well as a Sunday interest in them. Let me urge for this personal interest in each individual member of the class, and to pray for each one.

The Word of God.

J. Pittman.

What is the Word of God?

I suppose most Christians would reply without a moment's hesitation, "The Bible." Indeed it is so commonly held that the Bible is the Word of God that it will seem to some rank heresy to call it in question. And yet it requires little reflection to see its fallacy.

The Bible, as we have it, consists of 66 parts, the writing of which covered nearly two thousand years. Centuries elapsed between the writing of many of those parts, and the complete book, as we have it, was not compiled for two or more centuries after the latest of its parts was written. If, therefore, there is Divine authority for calling the Bible the Word of God, it must be of necessity outside the Bible itself. But this we cannot admit. There is, however, a sense in which we may speak of the Bible as a whole as the Word of God, though Divine authority is wanting. That is, on the ground of its having been written by the inspiration of the Holy Spirit. This has been proved many times by writers on Christian evidence, but of course we can not begin to prove it in a brief paper. But holding most firmly by this assertion, we may, as I have said, term the Bible the Word of God in this sense, but in this sense only.

The truth is, we have abundant proof that the Word of God is in the Bible both in name and substance, but no authority for calling the Bible as a whole the Word of God. The title has been confusing to many simple minds. On reading some passages in the book it is not easy for some to see how they can be the Word of God. Of course the enlightened mind can discriminate, but all are not enlightened. It may not, therefore, be a waste of time to examine this question.

The phrase, "the Word of God," and its exact equivalents, are found some hundreds of times in the Scriptures of Truth. These may be classed under at least three heads.

The Word of God is what God spoke.

We find the words of men, good and bad, and the words of Satan and evil spirits, besides the words of God, in the Bible. There is little or no difficulty, generally speaking, in distinguishing these one from another. The Divine utterances, however, vastly predominate. God spoke and his Word was committed to writing. The first two verses in the Epistle to the Hebrews are a striking summary of this fact. "God having of old time spoken unto the fathers in the prophets, by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." And the grand purpose of all these Divine communications is expressed by Paul in 2 Tim. 3: 15-17, "From

a babe thou hast known the sacred writings, which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work."

God's methods of speaking were various. Sometimes he communicated his mind and will through dreams, visions, etc., but usually by means of articulate words, thus: "God spake all these words," etc.; "the word of the Lord came unto me, saying," etc. The entire teaching of Christ is the

Doctor Sleep.

"O you who give new lives for old,
Who heal, and never ask for gold,
Kind Sleep, receive and make afresh
This flagging mind and weary flesh.

"At nightfall, as the shadows do,
My cares grow tall and threatening, too.
I doubt the cause for which all day
I wore the golden hours away,
And as I stumble to my bed
The beauty of the world seems dead.

"O best Physician, I resign
This treachery-tainted heart of mine,
Which, like a sword, I prithce make
All bright once more before I wake;
Anoint these eyes, too weak to stare
Straight-up and see the glory there;
Oh, steep my soul in seas of dew
And make me clean and brave and new."

—Janet Begbie, in *Children's Newspaper*.

"spoken" word of God, but of this more will appear under the two following sections. Sometimes the "Word" seems to include all the Scriptures up to the times of the writers or speakers; thus the passage, "Thy word have I hid in my heart, that I might not sin against thee," can only include the revealed will of God up to David's time, which was not more than one third of its present volume.

The second sense in which the "Word of God" is used in the Scriptures is identical with

The Gospel.

This is its most general use in the New Testament. It is termed "the word of salvation," "the word of his grace," "the word of faith," "the word of reconciliation," "the word of life," "the word of truth," "the word of Christ," "the word of God," the last many times. It is particularly worthy of note that "the Word" is nearly always in the singular number. This seems to point to the completeness, unity and simplicity of the gospel. That which we need most to understand—on which our eternal destiny depends—is bound up in a "Word." There

is no need of great intellect or deep research. "The word is nigh thee, in thy mouth and in thy heart, that is the word of faith which we preach." That word, says Peter, "abideth for ever . . . the word of good tidings which was preached unto you."

The third sense in which the Word of God is used in the Scriptures is its application to Christ. In a number of passages it is inferred or expressly affirmed that

Christ Jesus is the Word of God.

It is inferred in such passages as "We preach Christ"; "They ceased not to preach Jesus Christ"; "Everywhere Christ is preached." By comparing these passages with "Preach the word"; "The word of faith which we preach"; "We preach not ourselves, but Christ Jesus the Lord," we see that Christ and the "Word" are identical. But this truth is affirmed in express terms. John says, "In the beginning was the Word, and the Word was with God, and the Word was God . . . and the Word was made flesh and dwelt among us, and we beheld his glory—the glory of the only begotten of the Father, full of grace and truth." And in his First Epistle he speaks of Christ as "the Word of Life." Also in Rev. 19: 13, we read, "His name is called the Word of God . . . the King of Kings and Lord of Lords."

Thus we see that the Scriptures present "the Word of God" in its broadest light, as indicating all that God has been graciously pleased to reveal of his mind and will to us. Then it is narrowed to the gospel of Jesus Christ; and lastly, it is focussed, so to speak, in the person of Christ himself. But in thus narrowing the Word to the person of Christ, nothing is lost of its greatness and power. On the contrary, its glory and majesty are infinitely increased, as in focussing the rays of the sun. Surely we may see Divine wisdom in this. Christ Jesus is "The Word of God"—the Alpha in creation—the Omega in redemption. He is the sole medium of communication of the mind of God to man. The Word of God and Christ are one—inseparable. The study of Christ is the study of the Word. Thus men are drawn nearer and nearer to him, and to the Father in him. The Word is a unit—like the sun in the heavens—the light of the world in all the ages. "In him was life, and the life was the light of men, and the light shineth in darkness, and the darkness apprehended (overcame) it not."

Philosophy.

In placid moments day by day
My hours of life go by—
I never ponder what I say,
Nor ask the reason why.

I find a world of joy and fun
In pleasures of my own—
I seek the good in everyone,
And leave the bad alone.

I often leap before I look—
Advice I follow never—
And like the little winding brook
I just go on for ever.

Religious Notes and News.

This is the story of how St. Paul's came by some of its best carvings. A man who had never worked in London applied for a job on the new building. He was being turned away when Wren came up and asked what he could make. "Pig troughs," replied the man. "Let us see one of your troughs," said Sir Christopher. The man made a specimen, which so pleased the architect that he was entrusted with some of the most elaborate woodwork in the cathedral.

South Australian Methodists.

In the Methodist Conference statistical returns for South Australia, church members show a decrease of 120; junior members, 127; active C.E. members, 137. Total membership, 23,449; junior members, 3884. Sunday School scholars number 34,219, a decrease of 187, and teachers, 5516, a decrease of 92.

British and Foreign Bible Society.

The Commonwealth Council of the British and Foreign Bible Society concluded its first meeting in Sydney recently. It was decided to make the beginning of the financial year uniform throughout Australia, so that, henceforth in all the States it will fall on December 1. The date of the next annual meeting was fixed for March, 1926. A request was drawn up ready to be despatched to all State branches, urging them to arrange adequate celebrations of the 400th anniversary of the date on which Tyndale's Bible was published in English. Mr. W. Herbert Philipps, the new president of the Commonwealth Council, is a native of Adelaide, having been born there in 1847.

The Title "Reverend."

C. H. Phillips gives, in the pages of the American "Christian Standard," "Some Reasons Why I do not Wear the Title 'Reverend'":—

1. Its use in this manner is undemocratic. It produces and perpetuates a system of class distinction which is contrary in spirit, both to the ideals and purposes of the Church of Christ and of the United States of America.

2. It is an unnatural appellation. It surrounds, with a peculiar sanctity, the wearer, and demands of him that he maintain a standard of spirituality superior to that of other members of the church, but which in truth should be characteristic of all.

3. It is an unsatisfactory title. It does not distinguish the preachers of the gospel of Christ, but is applied to men and women of all faiths, some of which are diametrically opposed to the cause of Christ.

4. It is unscriptural. The word "reverend" is found but once in the Bible, and then is applied to God (Ps. 111: 9). None of the apostles were known by this title. No preacher or teacher in apostolic times was thus designated. Those who gave their time to the proclamation of the gospel were known as ministers (servants), preachers (proclaimers), evangelists (tellers of good tidings).

It owes its origin and perpetuation to the great apostasy of the third century, which established many such departures from New Testament usage and diction.

5. It is unnecessary. Timothy and an innumerable multitude have managed to be good servants of Jesus Christ without it.

The Trustworthiness of the New Testament.

The longer I study the New Testament, the more convinced I become of its absolute trustworthiness, and also of the care and the faithful study which ought to be given to the reading of it. The books of which it is composed are so wonderfully true to the surroundings and the life and spirit of the time. We who live far away, in a different age, accustomed to a different spirit and different

way of looking at life, thinking and speaking of the world differently, find it hard to realise the full meaning of the words.

The disciples who had been with Jesus often perceived in later life that they had not rightly understood what He said to them; yet they learned from those words their way of life. Even Peter says that in the Epistles of Paul there are some things which are hard to be understood. So the Ethiopian, reading the prophet Isaiah, said: "How can I understand except some one shall guide me?" The true and best guide is belief that the truth is in the words. The worst and most deceptive of guides is the Modernist critic, who is everywhere and always trying to find proofs of the late date and untrustworthiness of the words.

The Christian religion is not founded on a falsehood, nor on a misapprehension of facts, nor on legend, nor on half-forgotten and exaggerated tales. Even the words which the disciples afterwards, in the course of their lives, saw that they had not understood at the time when Jesus spoke, those very words are reported exactly as they were uttered. Christianity is the religion of truth; it is founded on truth, absolute and perfect truth. We cannot understand all; but we can understand part; we can see in a glass darkly; and we can, like the disciples, get life from the words.—Sir William Ramsay.

Mr. F. W. Boreham.

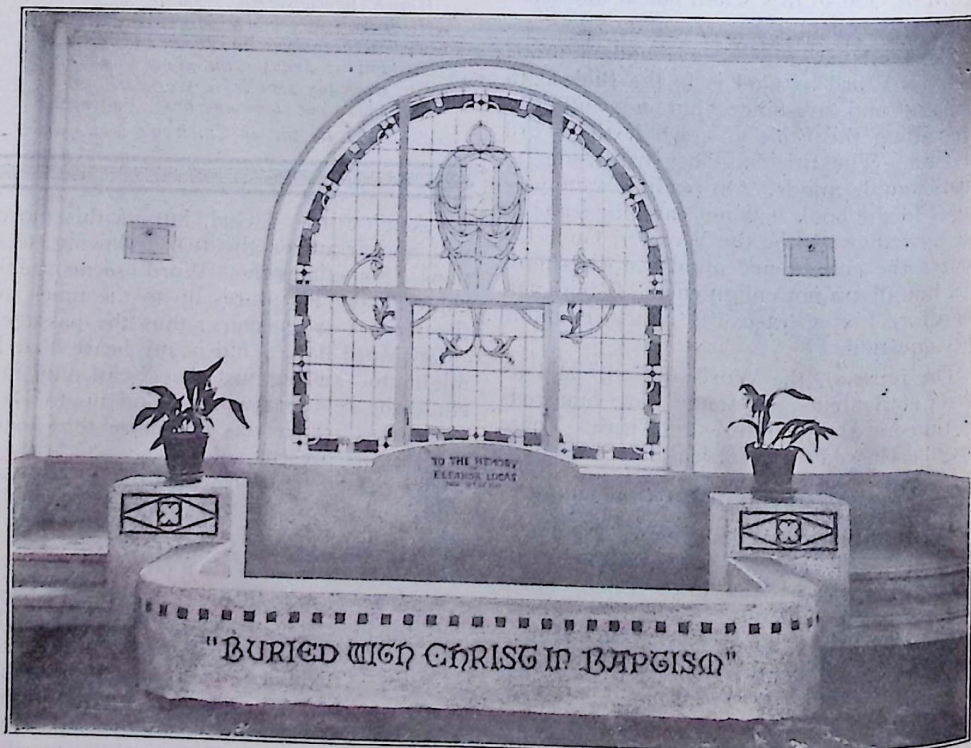
Mr. F. W. Boreham, the well-known Baptist preacher and author, celebrated on Sunday last the thirtieth anniversary of his ordination, which took place at Mosgiel, N.Z., on March 15, 1895.

Dawson St. Church, Ballarat, Vic.

The church at Dawson-st., Ballarat, Vic., celebrated its anniversary on March 15. Over 150 attended the communion services. Bro. J. A. Wilkie presided. Several visitors were present. Bro. Connor spoke on "Other men have labored and ye have entered into their labors."

In the afternoon a large congregation united with the Bible Class and the school (except the kindergarten) in a special service to set apart to the service of God the beautiful new baptistry which has been erected as a memorial to our late Sister Lucas. A most appropriate solo was given by Bro. J. Morrison. Bro. Benson said that the memory of Mrs. Lucas was treasured in the hearts and homes of hundreds in Ballarat, and he recalled how unostentatious she ever was in her personal ministry, and as a leader in Dorcas work. After the choir had rendered an anthem, Bro. Wilkie added a tribute to the memory of our sister, who was a great woman in her personality and widespread influence, great in her loyalty to the church above all human societies and organisations, great in her mother-heart embracing the needs of all kinds of folk, and great in her child-like trust in God from the time she was left a widow with four young children and no resources until she retired from one of the largest businesses in Ballarat. Bro. A. W. Connor then impressively set aside the baptistry to the glory of God by offering a prayer of dedication.

The evening service was largely attended. The choir greatly helped, with Miss Jolly as organist and Mrs. Passe (Brighton) as soloist. Bro. Connor powerfully presented the Lord Jesus as the Indispensable One.



A Beautiful Baptistry.

Above is a photograph of a new baptistry in Dawson-st. chapel, Ballarat, Vic. It was erected by the kindness of Bro. E. H. Price as a memorial of his mother, Mrs. E. Lucas, of gracious memory. The baptistry is situated at the rear of the big recess behind the platform, and extends its full length. It is about 20 inches above the level of the platform, and well in view right from the back seat. It is made of reinforced concrete, and faced with terson, having the appearance of

The First Gentile Converts.

Scripture.—Acts 10: 1—11: 18. Text, 11: 18.

A. W. Connor.

"Then to the Gentiles *also* hath God granted repentance unto life."

That *also* in the text marks a new advance, which accounts for the fulness of treatment given to the story of the conversion of Cornelius and his household. The event equals in significance the conversions on Pentecost. It has been fittingly called "The Pentecost of the Gentiles," and as such it closes the purely Jewish aspect of the church, and reveals the universality of the Church of Christ.

Our previous studies have dealt with a transitional period, but here we are faced with a revelation, which, at the time, was a revolution. The new faith could not be confined to the limits of Judaism. In spite of misunderstandings and alienations which we see in the New Testament, the work of expansion must go on. Acts 2 must find its completion in Acts 10. The gospel is for the world. The importance of the event, and the revolutionary nature of the departure, are seen in the three special miracles by which God brought it to pass, and assured the church that the new way was the right way. The vision of Cornelius attested his character, but directed him to that which was lacking. The vision of Peter removed his natural prejudices, and prepared him to enter the open door. The miracle of the "outpoured Spirit," as at the beginning, convinced the companions of Peter and finally satisfied the mother church. It records a threefold conversion—of a preacher to the world outlook of his gospel—of a sinner to Christ and the church—of a church to a new but truer conception of her mission in the world. It is no easy task to briefly present, even in outline, the events of that day. Our chief purpose will be to view it as a history of conversion. The miracles served a special purpose, and are extra-ordinary, but are not called for to-day. What they were designed to teach has become part of the church's deepest consciousness—an integral part of the faith. What remains is a norm of conversion to-day. Let me try and present this in two pictures.

1. The men and their meeting.

1. *Peter*.—The foremost apostle of Jesus, and to whom had been given the "keys." He had proclaimed the gospel on Pentecost, yet had not grasped all that his own words meant when he declared that the gospel offer was "to all that are afar off." He was a typical Jew, but a Jew who had been in the school of Christ preparing for this hour. His vision on the house-top at Joppa, told in verses 9-17, was his final lesson: "Call not that which God hath cleansed unclean." God is leading him "into all truth" step by step. The vision and message left him perplexed, but they were to be made plain by the visitors who were even then knocking at the door, and seeking his aid. Who were they? Why had they come? The answer takes us to a noble Gentile home, that of

2. *Cornelius*.—He was devout, God-fearing, prayerful and benevolent, and his household shared the master's faith. This man, destined as the firstfruits of the Gentiles, is a very attractive character. He is pre-eminently—and here is instruction for our moralists—a good man. What lacked he yet? The answer to that is in one word—Christ. He is "The Way." There is no "second name in which we must be saved." He was living up to his light, and Divine electing grace made him the recipient of God's best. But why had he sent for Peter? The answer will be given when

3. *Peter and Cornelius meet*.—The Roman and the Jew. The soldier of Rome and the soldier of the Cross meet. Rome has claimed Peter as the first Pope, and for his successors, so-called, has made sacerdotal claims which have no foundation in Scripture.

The following is a description of a Pope:—"It was a wonderful moment when the Pope was borne in, in perfect silence, which was broken on his entry by silver trumpets in the dome, filling the church with liquid music. His Holiness wore a white cape, and was resplendent with gold mitre, while the fisherman's ring—the symbol of his high office—blazed on his right hand." And much more of the same. But it was a more "wonderful moment" when the original fisherman-apostle went into the house of Cornelius. No "Ecce Sacerdos." No bowing and scraping. No ecclesiastical millinery. No—a thousand noes! When the brave Roman soldier prostrated himself in pardonable humility, Peter took him and "lifted him up," saying, "I myself also am a man. Stand up." Stand up. Be free. Then he told his story. "I sent for you." "I thank you for coming." "We are all here in God's presence to hear what the Lord has commanded you to say to us." Wonderful! Yes, in its beautiful earnestness and simplicity. A model congregation. I believe I could preach to such a company in such an atmosphere. Notice that miracles are here, but so fitting that they seem almost natural. Yet they do not take the place of the gospel. The Word of Life is the vital thing. Faith comes by hearing. Hence we have

2. The message of life.

The introduction grew out of the occasion, and is a statement of the new truth Peter had learned: "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him." This must not be read as if Christ were unnecessary, or superfluous, or why was Peter there with his gospel, but that external conditions of race, color, wealth or social condition are nothing in God's sight, but only what a man is in himself. God has no favorites. Then the message. As on Pentecost, so now, it is the wonderful story of Jesus, but specially stressing the divine elements in that wonderful life.

1. *Jesus is Lord of All*.—This is the first great affirmation, and it ever is the first note of the Evangel. This is followed by a beautiful picture of Jesus as one who "was anointed of God": "went about doing good"; "crucified, hanging on a tree"; "raised on the third day"; "manifested." This is a gospel neither Petrine, nor Pauline, but the gospel of God.

2. *Jesus is Judge Elect*.—God had commanded them to preach to the people, and the solemn sanction to their message which filled it with the breath of eternity is in this, "God hath appointed him to be the Judge of the living and dead." It is no true, whole gospel that forgets the great massive truth of Christ's regnant glory and judicial authority. It is in view of that "great white throne" that men are urged to repent (cf. Acts 17: 30, 31).

3. *Remission of Sins*.—"To him give all the prophets witness that through his name all who believe in him shall receive the forgiveness of sins."

All this is in line with Christ's own words in Luke 24: 45, that "repentance and remission of sins" were to be preached in his name. The universality of the offer is clear, it is for "whosoever." Yet it is conditional, for it is for whosoever "believeth in him."

This is no other gospel than that in Acts 2: 38 or Acts 3: 19. There is here no imperative of repentance, yet in summing up what happened it is said, "God hath granted repentance unto life" (cf. 11: 18). No imperative to be baptised had been given before the divine attestation was given—in the coming of the Holy Spirit on them as on the apostles at the beginning—that they were to be

received without any going through the porch of Jewish rites. But immediately Peter saw this he challenged his Jewish friends. "Who can forbid water that these should not be baptised?" So in spite of the wealth of miracle, it is the old way, and the way for to-day. The gospel preached, heard, believed, repentance of sin, and baptism in water in the name of Jesus.

The Jewish delegates in the light of events dared not demand circumcision, nor did they dare to refuse baptism to those manifest believers in Jesus. And so he "commanded them to be baptised in the name of Jesus Christ."

Surely a quietus is here given to the cavil about being baptised in the Holy Spirit, and so being free from the duty to be baptised in water. Not so did Peter reason. The former is a gift of grace bestowed for special service, and in this case served to make plain to doubting Jews God's reception of the Gentiles. Baptism in water is a divine command, to those who believe in Christ. It would certainly be a curious evidence of trust in Christ to seek to evade, to neglect, or tamper with his solemn orders. No claim for ultra-spirituality can justify disobedience to Christ's ordinance. A corrective of all such ideas is found in the final message of this chapter: "And he commanded them to be baptised in the name of Jesus Christ."

The Nameless Saints.

Edward Everett Hale in "The Nameless Saints" gives a vivid picture of the price that has been paid for the heritages which have come down to us in various fields of human endeavor. We who accept a religious heritage with the daring hope of passing it on with increase and not loss, to those who are yet to live, must also pay the price. Such hope and courage demand equal faithfulness and consecration. Nameless we shall be, but our joy, our reward and our monument will also be found in the victory that through the common activity of many may be achieved. He says:—

What was his name? I do not know his name.
I only know he heard God's voice and came,
Brought all he had across the sea
To live and work for God and me;
Felled the ungracious oak;
Dragged from the soil
With horrid toil
The thrice gnarled roots and stubborn rock;
With plenty piled the haggard mountain-side;
And at the end, without memorial, died.
No blaring trumpets sounded out his fame,
He lived,—he died,—I do not know his name.

No form of bronze and no memorial stones
Show me the place where lie his mouldering bones;
Only a cheerful city stands
Built by his hardened hands.
Only ten thousand homes
Where every day
The cheerful play
Of love and hope and courage comes.
These are his monument, and these alone.
There is no form of bronze and no memorial stone.

And I?

Is there some desert or some pathless sea
Where Thou, good God of angels, wilt send me?
Some oak for me to rend; some sod,
Some rock for me to break;
Some handful of His corn to take
And scatter far afield.
Till it, in turn, shall yield,
Its hundred fold
Of grains of gold
To feed the waiting children of my God?
Show me the desert, Father, or the sea.
Is it thine enterprise? Great God, send me.
And though this body lie where ocean rolls,
Count me among all Faithful Souls.

The Home Circle.

Conducted by J. C. F. PITTMAN

"Good-Morning."

In greeting "Good-morning,"
We give you fair warning,
You're passing good fellowship by.
In growling "Good morning,"
All cheerfulness scorning,
You're due for a growl in reply.
In chirping "Good morning,"
The day you're adorning
And making an excellent start.
So honor each meeting
With a pleasant greeting,
And say it right out from the heart.

A Story of Two Brothers.

Once upon a time there were two queer little old men who dwelt side by side in a pair of cottages near a light-house. The two brothers were just about the same size, and looked as much alike as two peas. And strange to say, they were both partly blind. They used to love to spend their time watching the ships as they stood on the green hill-side overlooking the harbor. But, strangely enough, because of his blindness one brother could see the ships come into the harbor, but could not see those that passed. He was called old Mr. Opty Mist. He was a jolly fellow, and would clap his hands as he saw a ship coming in, "Here comes another!" But remember he could never see a ship go out.

Now his brother, old Mr. Pessy Mist, was just as blind as Mr. Opty Mist. The difference was that he could see all the ships going out and passing by, but could never see those coming in. So he grew grumpy and sat watching for a ship to come in. "Oh, there goes another"; he would cry in despair as he saw a ship passing. Think how much happier both old men would have been, if they could have seen the ships as they really were. Old Opty Mist would have known that the ships went out, too, and that they left the harbor a little different. And Mr. Pessy Mist would have known that even the things that we can barely see in passing make a difference in our lives. For the little things that we do or that happen around us make the world either better or worse.—Adapted from "A Reel of Rainbow," by F. W. Boreham.

"In a Minute."

Ethel was out on the long plank wharf when the dinner bell rang. She was feeding the cunning little baby ducks with cracker crumbs.

"I'll go in a minute," she said to herself, as she broke another cracker into tiny pieces.

But the baby ducks were hungry; and it was such fun to feed them that Ethel forgot all about her dinner, and the big brass dinner bell, just as she had done ever so many times before. She had only one cracker left when Bruno came running down the wharf to see her. The old mother duck spied him as he came bounding over the planks.

"Quack!" she called loudly. And what do you think? Every one of those baby ducklings scrambled and scrambled, and into the water they went with a splash.

"Quack!" said the mother duck again, and all the little duckies swam hurriedly after her, and disappeared among the rushes that grew by the edge of the pond.

"Why," exclaimed Ethel, in astonishment, "they didn't wait to gobble another piece; they minded their mother the very first minute she called them!"

Very still she stood for a second, thinking; and then she gave her basket to Bruno, and ran quickly up the wharf, across the street, and into the house.

"Late, as usual," said Brother Hal, as Ethel

came in; "it's twenty minutes instead of one that you have waited this noon."

"But it's the last time I'll be late!" said Ethel, decidedly; "'cause—'cause—it is!"

And Ethel kept her word. She had learned her lesson well, and nobody but the big white mother duck knew who taught it to her. And I'm sure that she will always keep her secret. Because why? Because she can't tell it; that's all.—Ex.

Pointed Paragraphs.

Be helpful instead of critical; nothing keeps one sweet clear through like kindly service.

Some people act on the principle that what detracts from the favor and prestige of others adds to their own.

All joy is increased when we share it with others, and when we are glad to share the joy of others.

It is not hard to overlook human error if we will learn the simple secret of looking for, and finding, God in His people.

Gentleness and cheerfulness are two perfect virtues. If your religion or your morals are dreary and depressing, depend upon it there is something wrong.

Travel through life hopefully, and to the best of your abilities, and rewards will come—rewards that you, perhaps, little dreamed would come your way.

Our work is what we are, and it travels right along with us. It tells the world much more about us than do our clothes, our talents, or any material which we may possess.

We do not make events. They make us. It is the way in which we accept things, what we allow them to do to us, that counts ahead of the things or events themselves.

One of the important things to learn early in life is the value of a minute, which is the present opportunity for doing whatever may be expected of us. Losing minutes means losing opportunities that will not come again.—Selected.

Up to Date.

It was the first time a bishop had visited the village for many years, and the inhabitants were curious to see what he looked like. His gaiters made a great impression, but not so great as his hat. "Look, George," said one youth to another, "look at them little strings on 'is 'at. What's them for?" "Why," was the answer, "them's 'is wireless aerals, of course."

Getting Out of a Hard Place.

Grandmother had come to visit her son, the pastor, and Mary her five year old granddaughter was entertaining her with the story of a wonderful dog.

Mary: "And the dog flew and fl-e-w and fl-e-e-w away up into the sky."

Grandmother reprovingly: "Now, Mary, tell it right; you know a dog can't fly."

Mary triumphantly: "Oh, yes, grandmother, that dog could fly! it was a bird dog."

The Only View.

As the train was about to start, a very stout man struggled into a carriage and sank into a seat, breathing heavily.

A small boy who sat opposite appeared to be fascinated.

His ardent gaze eventually began to annoy the fat man, who demanded angrily: "Why are you staring at me?"

"Please, sir," replied the lad, "there's nowhere else to look."

The Family Altar.

J.C.F.P.

SUNDAY.

And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye, this is my body.—Mark 14: 22.

"Bread of heaven, on Thee I feed,
For thy flesh is meat indeed."

Reading—Mark 14: 1-26.

MONDAY.

And he said, Abba, Father, all things are possible unto thee; remove this cup from me; howbeit, not what I will, but what thou wilt.—Mark 14: 36.

"There is no doubt that if it had been possible, it would have been done; and the fact that these sufferings were *not* removed, that the Saviour went forward and bore them without mitigation, shows that it was *not* consistent with the justice of God, and with the welfare of the universe, that men should be saved without the awful sufferings of *such an atonement*. . . . In this he has left us a model of prayer in all times of affliction. It is *right*, in times of calamity, to seek deliverance. Like the Saviour, also, in such seasons, we *should*, we *must* submit cheerfully to the will of God—confident that, in all these trials, he is wise, and merciful, and good."

Reading—Mark 14: 27-50.

TUESDAY.

Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not.—Mark 14: 55.

"The reason was that they 'agreed not together.' They differed about facts, times and circumstances, as all false witnesses do. Two witnesses were required by their law, and they did not *dare* to condemn him without conforming, in *appearance* at least, to the requirements of the law."

Reading—Mark 14: 51-72.

WEDNESDAY.

And Pilate asked him, Art thou the King of the Jews? And he answering saith unto him, Thou sayest.—Mark 15: 2.

"Rejoice, the Lord is King!

Your Lord and King adore;

Mortals, give thanks, and sing,

And triumph evermore."

Reading—Mark 15: 1-25.

THURSDAY.

And when the centurion, who stood by over against him, saw that he so gave up the ghost, he said, Truly this man was the Son of God.—Mark 15: 39.

"Eternal Son, eternal Love,

Take to Thyself Thy mighty power."

Reading—Mark 15: 26-47.

FRIDAY.

So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God.—Mark 16: 19.

The phrase "sat down at the right hand of God," is taken from the manner of speaking among men, and means that he was exalted to honor and power in the heavens. It was esteemed the place of the highest honor to be seated at the right hand of a prince. So, to be seated at the right hand of God means that Jesus is exalted to the highest place of the universe."

Reading—Mark 16.

SATURDAY.

The angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.—Luke 1: 13.

Good news for a good man, for the prayer of Zacharias is heard and answered in the assurance that to his wife should be born a son. The dismal anticipation of dying childless and his name perishing is suddenly exchanged for the glorious assurance of the birth of a son, and the hope that during succeeding ages the name of the family should endure.

Reading—Luke 1: 1-25.

Prayer Meeting Topic.

April 1.

Praying to God.

(Matthew 6: 5-15.)

HORACE KINGSBURY.

If prayer is to be heard the heart must be right. There is no place for hypocrisy in devotion. Men who want the adulation of men lose the blessing of God. Moral sincerity is a first essential in prevailing prayer.

It is not easy to be alone with God in synagogues and on street corners, and while it is true that great souls can pray anywhere, it is also true that they can hold closest converse and enjoy sweetest communion in places apart.

THE QUIET ROOM.

"And so I'll find it well to come
For deeper rest to this still room;
For here the habit of the soul
Feels less the outer world's control;
And from the silence multiplied
By these still forms on every side,
The world that time and sense has known
Falls off and leaves us God alone."

"Vain repetitions" are vain, however often they are repeated, and lengthiness is no guarantee of effectiveness. Sometimes an ejaculation is more availing than an oration. "Much speaking" can become wearisome. One can say a lot of words and not pray at all.

"God respecteth not the arithmetic of our prayers—how many they are; nor the rhetoric of our prayers—how neat they are; nor the geometry of our prayers—how long they are; but the divinity of our prayers—how heart-sprung they are." (Haines.)

The Lord's Prayer, which, by the way might better be known as the Disciples' Prayer, was given rather as a model than a ritual. It is a marvel of comprehension and condensation, and it does what Jesus would have all his followers do—it seeks first the kingdom of God and his righteousness.

The emphasised petition is that relating to forgiveness, and one wonders if it has yet been emphasised enough. Mark Guy Pearse has a beautiful story on forgiveness in his book, entitled "The Orthodox Devil." It is Chapter XIV., "How John Permevan Said the Lord's Prayer." If leaders, having access to this book, would read this chapter to their prayer-meeting folks, it would soften spirits, help hearts and put souls on their guard.

"How beautiful and yet how rare is forgiveness! Christ taught his disciples to forgive their enemies, and in this respect as in all others, he is our great example. He said amid the agonies of the crucifixion, 'Father, forgive them.' A deaf mute being asked, 'What is forgiveness?' took a pencil and wrote, 'It is the odour which a flower yields when trampled upon,' and Sir William Jones has given us the following extract from the Persian poet Sadi:—

"The sandal-tree perfumes when riven
The axe that laid it low;
Let man, who hopes to be forgiven,
Forgive, and bless his foe."

"More things are wrought by prayer than this world dreams of."—Tennyson.

"Prayer is a powerful thing, for God has bound and tied Himself thereto."—Luther.

"Prayer is the wing wherewith the soul flies to heaven; and meditation is the eye with which we see God."—Ambrose.

"Lord, teach us to pray."

REFERENCES.—Luke 11: 1-13; Matthew 7: 7-14; Acts 12: 1-12; Philippians 4: 4-9; Psalm 46: 1-11.

TOPIC FOR APRIL 8.—FAITH.—Hebrews 11: 1-6.

Our Young People.

Conducted by W. CALE

Victorian Kindergarten Training Class.

The sessions of this class have not yet been resumed for this year. But arrangements are being made for a commencement immediately after the Conference. Enquiries are already being made as to the night of the week on which the class will sit. Intending members of this class should forward names and addresses to Mr. Gale, 122 Mitchell-st., North Brunswick, Vic., at once.

Temperance Conference for Bible School Teachers.

The Young People's Department of the Victorian Anti-Liquor League announces a conference for Bible School teachers, to be held in the Independent Hall, Collins-st., Melbourne, on Tuesday, April 7. An invitation tea will be held at 6.15 p.m., tickets for which must be secured through the local Bible School superintendent, who must make application for tickets not later than April 1st. Addresses will be given and papers read by prominent men. Mr. Horton Williams and Mr. Goyen will speak upon work amongst the young people in America and Scotland. The session beginning at 7.30 is open to all interested in temperance work amongst young people.

"To strive; to seek; to find;
and not to yield."

—Captain Scott's Motto.

Thanks.

Miss Olive Sear, superintendent of Sunshine work of the Churches of Christ C.E. Union, wishes, with the State Endeavor Council, to thank all Endeavor Societies who so heartily and willingly responded to the appeal for groceries for Christmas cheer for the poor.

The How and Why of the Junior Department.

The personele and organisation of this department are suggested by the needs of the scholar at this particular age. Lessons suitable for this grade are being supplied by the Austral Graded Lessons; but in addition to these, efforts should be made during this golden "memory" period to commit to memory many passages from the Bible and a number of the best hymns of the Christian church. The superintendent will make provision for this in the session programme each week.

The Junior Superintendent.—Much will depend upon the leader for the success of the work. The wrong person placed in charge might easily lead to failure. Hazel A. Lewis, in "The Junior Superintendent's Manual," writes: "Assuming that the important requirements of Christian character, attractive personality, Biblical knowledge, and understanding of child life have been met when the choice of a Junior Superintendent was made, the following duties are essential and reasonable: To be present a sufficient time before the Sunday session to see that the room and platform materials are in readiness.... At least a half-hour is required. To have a planned and written programme for the session. To supervise in some measure the memory work in the classes. To lead the teachers in reading the best books and magazines concerning religious education. To attend teacher training classes, institutes, community training schools, and other opportunities for improvement. To follow up the work of the teachers in looking up absent pupils. To conduct teachers' confer-

ences at least monthly, with a definite and constructive programme." Emily Huntley wisely adds: "A good deputy leader is required in every junior department. The deputy should attend each training class and school session."

The Staff.—Very successful teachers for this department have been found in the young men and women who have had experience in the Kinder department, and sometimes in young people from the Bible Class. If classes are limited to from four to six or eight, little difficulty should be experienced by the teachers. Most schools make too little use of the young men, and often as a result, many are lost who otherwise might be held. Besides the deputy-leader, each department should have a room steward, a secretary, and in many cases an assistant-secretary, a treasurer, a pianiste or organist.

Teachers in this department have a golden opportunity to encourage scholars' attendance at the church services. It is noticeable that many scholars who are approaching the age when decision for Christ comes most easily, have not commenced to attend the services of the church. Here, then, is a piece of practical missionary service of untold possibilities. What an ideal—my whole class sitting with me in the church gospel service! Here is service for which one does not need to cross the ocean—and none the less effective.—W.G.

Red Hill Bible School Anniversary.

The anniversary services of the Red Hill (Vic.) Bible School were held on March 1 and 2. The Bible School and Young People's Department was represented by Mr. Arthur Withers, of Moreland, who gave the special addresses. The chapel is beautifully situated on the hill-top. Behind it can be seen the waters of Bass Strait, and in front of it, Port Philip Bay. Despite sickness and an unusually wet season, the little school, which comprises four classes (Kinder, Junior, Intermediate, and Bible Class) had an increased attendance over last year. Thirty-four were on the roll, as against twenty-five last year, with an average attendance of twenty-one. Contributions amounted to £12 5/9. Five of the scholars entered for the examination, all of whom passed, three gaining honors.

To the Quitter.

The world won't care if you quit.

And the world won't whine if you fail;

The busy world won't notice it,

No matter how loudly you wail.

Nobody will worry that you

Have relinquished the fight and gone down,

For it's only the things that you do

That are worth while and get you renown.

You needn't make good if you don't

Think the struggle to do so worth while,

But weep over that the world won't,

For the world will continue to smile.

You can't harm the world by your pout,

Or refusing to give it your best;

There are too many good men about

Who are eager to face any test.

The quitters are quickly forgot;

On them the world spends little time,

And few ever care that you've not

The courage or patience to climb.

So give up and quit in despair,

And take the place back on the shelf;

But don't think the world's going to care;

You are injuring only yourself.

—Selected.

Foreign Missions.

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

We gratefully acknowledge the receipt of £10 from Miss Elma Ashwood for instruments for Dr. Ray Killmier's use in Hueilichow, China.

The public welcome to Sister F. Killey, our missionary from India, will be held next Monday, 23rd inst., at 8 p.m., in North Richmond chapel, Coppin-st., the home church of our sister. A large attendance is requested.

The F.M. Board Treasurer, Bro. O. V. Mann, has received a cheque from Bro. T. E. Rofe, for interest in connection with the Bro. and Sister T. E. Rofe Settlement. We greatly appreciate Bro. and Sister Rofe's continued interest in and generous support of our Foreign Mission work.

We are glad to announce the receipt from P. J. Pond, B.A., of Lismore, for a cheque for £100 from the estate of the late Bro. James Newby, of Richmond River, New South Wales, who during his lifetime was keenly interested in Foreign Mission work, and remembered us in his will, and this £100 is the first instalment of the residue of his estate.

During his recent tour of South Australian churches, the Federal Secretary spent a time at Kadina. Bro. F. Filmer is laboring there with great acceptance to the church. They have paid nearly £500 of their debt during the year. The audiences are large, and the church united. It was the Sunday School anniversary, and on the Sunday night there were between 450 and 500 people present. The Kadina church has had a hard struggle owing to the failure of the mines, but they are full of hope and enthusiasm.

February 10 was the second anniversary of the death of Sister Filmer at Pentecost. Though her body is so far from Australia, her memory lives in the hearts of all who knew and loved her for her work's sake. She was a beautiful Christian character, and her life enriched our Foreign Mission work.

Christmas Celebration and Graduation Ceremony.

Shanghai, China, Mission School.

The head-master, Hu Sin Wu, sends this interesting report:—

Dear Mr. Walden,—

Prosperous be your mission. God bless you and keep you! This is our prayer.

Thanks to God! The school is prosperous this term. Students, both boys and girls, were fully registered. Lessons were given according to previous course of studies. There are at present eight members in the faculty. Five of them are boy teacher and three are girl teacher. One girl teacher, Miss Loo, is appointed this term to teach Chinese and Arithmetic. She is a native of Soochow.

The higher class English is taught by Mrs. W. M. Cameron once a week. Her living house is so far away from the school. She comes to teach the children very kindly and earnestly. We are much thankful to her for the great help to our Chinese children.

We are all blessed by God in healthful and peaceful.

The celebration for 1924 Christmas was held on 24th December, 1924. We have a very happy and interesting time here. Short play were played by both boys and girls.

The money which you sent us for 1924 Christmas present, we secure some presents for each one

in attendance. They who got those things are very happy, and many thanks to you all.

The school has been closed for the winter term on the 10th January, 1925.

The graduation ceremony took place at 3.00 p.m. on Saturday. It began with opening speech by the chairman. The National Anthem of China was then sung, and Mr. Hu Sin Kwei made the prayer. And then came the students' work. Yien Tsu Yung recited an English poem, Hong Zung Fah read the Chinese essay, then an English song was sung by the girl students.

When this had finished Mr. W. M. Cameron and Mr. W. A. B. Leach gave some instructions to the students. They all talked with Chinese, and their speech were extremely interesting and instructive, and was highly appreciated, as was evinced by the long applause which followed it.

The awarding of prizes and the presentation of certificates by Mrs. W. M. Cameron to seven boy students completed the higher primary school, and eighteen boy students and sixteen girl students completed the lower primary school were then taken in their respective order.

The programme was now brought to a close with the benediction by Mr. Cameron.

Herewith I send you two copies of photo., which are to be sent to the Australian Church.

Wishing to hear you often, and may God bless you all,

Yours sincerely,

Hu Sin Wu
(Headmaster).

Missionary Social Evening.

On Monday, March 9, at Swanston-st. lecture hall, the Victorian F.M. Committee entertained the F.M. students (15), and four other candidates who have completed their course at Glen Iris, and are continuing their studies elsewhere. Welcome visitors included Bro. H. Davie, medical student, Adelaide University; Sister M. Fisher, daughter of late beloved Bro. T. B. Fisher; Sister Mrs. McDonald, matron of Ladies' Hostel, Bro. and Sister W. Waterman, from China; Bro. and Sister A. G. Saunders, from Philippine Islands; and Dr. G. H. Oldfield, of Alfred Hospital. The meeting was suitably opened by a beautiful prayer offered by Bro. G. P. Pittman. Bro. H. Pang presided in an able manner, while Bro. H. A. G. Clark proved an excellent leader of social games. J. E. Allan, F.M. Secretary, welcomed the students and visitors in the name of the Committee. The President of the Students' Mission Band, Bro. H. Cave, responded in well-chosen words, thanking the Committee for sympathetic interest taken in the work of F.M. candidates. The response on behalf of the visitors was given by Bro. A. G. Saunders, who thrilled all by his short but telling message on "The Privilege of Missionary Service." Splendid items were contributed by Sisters Mrs. McDonald, Miss E. D. Vawser, Miss D. Ludbrook, and a chorus by the lady students, Bren. H. Cave, H. A. Clark, and E. B. Smith. Supper was served by the Committee members, who counted it a privilege to wait on such a group of noble young people willing to spend their lives in lands afar.—J.E.A.

British and Foreign Bible Society.

ANNUAL PUBLIC DEMONSTRATION.

Collins Street Independent Church.

MONDAY, MARCH 30, 1925, at 7.45 p.m.

Chairman: Mr. W. Harris, President of Methodist Conference. Speakers: Messrs. F. W. Boreham and Graham Balfour, M.A., B.D.

Musical Items by Miss Dorothy Humphreys, Miss Winnie Mayberry, Mr. Ernest Sage and Mr. Bernard Thomas. Organist, Mr. H. Davis.

COMING EVENTS.

MARCH 22 and 24.—Boronia Sunday School Fourth Anniversary. Sunday 11 a.m.; afternoon, Children's Service; 3 p.m., Bro. Reg. Clark, speaker. Evening, 7.30 p.m. Tuesday, March 24, 8 p.m., Demonstration by Scholars, and Distribution of Prizes.

MARCH 23 (Monday).—8 p.m., North Richmond Chapel, Coppin-st., Richmond, Great Welcome Home Missionary Rally to Sister Mrs. F. Killey, recently returned from India, on furlough (Take Bridge-road tram in Flinders-st. to Coppin-st., Richmond.) Interesting programme. Representative speakers. Address by Sister Killey. Let all the churches show their interest by filling the chapel.

MARCH 24 (Tuesday), 8 p.m.—Christian Endeavor Speaking Competition, senior sections (young men and ladies from 18 to 25 years), conducted under auspices of Church of Christ C.E. department, will be held at Swanston-st. Chapel. All church members urged to attend. Offering for expenses.

MARCH 26 (Thursday).—Lygon-st. Church. Grand Concert in aid of Bible School funds. A good programme. Adults, 1/-.

MARCH 29.—Church of Christ, South Yarra. Harvest Festival and Home-Coming. Sunday, March 29, Preacher, R. G. Cameron. Morning subject, "A Great Home-Coming." Evening subject, "What Shall the Harvest Be?" Former members will be cordially welcomed. Visitors entertained. Come.

MARCH 29 and APRIL 1.—North Richmond Bible School Anniversary Services. Special singing by children under leadership of Bro. C. Hall. Speakers, Sunday morning, Bro. H. B. Robbins; afternoon, Bro. Les Brooker; Evening, Bro. R. Payne. A cordial invitation is extended to all. A concert by the scholars will be given on the following Wednesday, April 1.

MARCH 29, APRIL 5 & 7.—Brunswick.—Sunday, 29th, Morning, A. W. Withers; Afternoon, W. Waterman; Evening, R. T. Pittman. Sunday, 5th, Morning, W. J. Way; Afternoon, A. E. Hurren; Evening, W. R. Rigg. Tuesday, 7th, Children's Demonstration. Excellent programme. Bright singing by scholars. All meetings held in chapel (opp. Bruce-st.), Glenlyon-road, Brunswick. (Cable car to Town Hall, walk to right.)

APRIL 4 (Saturday).—Keep this date clear. From 3 p.m. till 10 p.m., a Sale of Gifts will be held in the new school hall at Surrey Hills. In a great co-operative effort, we hope to realise £100 for mission work. Further particulars next week.—G. Luke, Convener.

APRIL 5 and 7.—East Camberwell Bible School Anniversary. Sunday, April 5, 3 p.m., A. L. Gibson; 7 p.m., H. B. Robbins. Tuesday, April 7, 8 p.m. in chapel, corner Aird St. and Riversdale Rd., Demonstration and Distribution of Prizes.

APRIL 26 & 29.—East Kew Bible School Anniversary. Special singing by the children under the leadership of Bro. Fred. Elliott. Speakers: Bren. McNeilly and Lampshire. A hearty welcome given to all. Wednesday, April 29, Grand Concert by the children.

WANTED.

A widow lady, highly recommended, has vacancies for two young lady boarders, preferably business girls who will share a room. Apply Mrs. E. Frost, 32 Florence-rd., Surrey Hills, Vic.

Glenelg Church of Christ, South Australia. This church requires the services of an evangelist about end of June. Applications treated confidentially. Apply Reg. F. Rogers, "Waringa," Rose-st., Glenelg.

Will church choirs who have had the use of anthems, etc., from Swanston-st., kindly return same to Caretaker, Church of Christ, Swanston-st., as soon as possible?—L. Rometch, Secretary.

Middle-aged or elderly person as housekeeper-companion to middle-aged couple (outer suburb); good permanent home suitable person.—Urgent. Austral Publishing Coy.

Here and There.

Invermay, Tas., is having good meetings. Bro. Johnson exhorted on March 8. Bro. Noble conducted the gospel service, which was well attended. One woman confessed Christ.

The Hinrichsen-Pratt mission at Swan Hill, Vic., continues to have great success. The following telegram reached us on Tuesday:—"Town stirred as never before. Twenty welcomed into fellowship Sunday. Forty-two confessions to date.—Cameron."

Interstate visitors to the Victorian Conference may secure holiday excursion tickets from April 3 to April 13, available for return for two months. As excursion tickets are being issued for this period, no special fares will be granted in connection with the Victorian Conference.

Norwood, S.A., had good meetings on Sunday. Bro. McDowell, of Melbourne, was present at the morning service. There were two confession at night. The church anniversary social on Wednesday was well attended, and helpful addresses were given by Bren. Walden and Horsell.

The members of Churches of Christ throughout Australia should support the Federal Evangelistic Fund. That fund is helping the work in Queensland, Western Australia, and in a few weeks will be also helping Tasmania. £35 per month is required. Send to Thos. Hagger, 119 Aberdeen-st., Perth, W.A.

We regret to announce the death of Bro. W. T. Lawson, son of Bro. and Sister Charles Lawson, esteemed members of Swanston-st. church. Only last Lord's day Bro. W. T. Lawson was present at Swanston-st. morning service, but on the 16th inst. he took suddenly ill, and passed away in his sleep on the morning of 17th inst.

The Western Australian attendance and increase campaign has accounted for 355 new scholars in five weeks. In the fifth week North Perth is leading in the first division, Lake-st. holds second place with only a difference of 3 points. Claremont school still holds a substantial lead over eight other schools in the second division.

On Feb. 22, at Gisborne, N.Z., Bro. Riches spoke at both services. At the gospel meeting he continued the special series of addresses, preaching on "Serving God in a Corner." On March 1, Bro. A. Grundy exhorted. In the evening Bro. Riches delivered an address on "Twice Born Men." At the commencement of the service two sisters were baptised.

The Foreign Missionary students of the College of the Bible were entertained by our Victorian F.M. Committee at a social evening at Swanston-st. on March 9. On 2nd inst. the lady students were the guests of the Gardiner Phi Beta Pi club at dinner, and a social evening following. Each function was a marked success, and was highly appreciated by the students concerned.

Victorian church secretaries are kindly asked to forward names of sister delegates to the Women's Conference as soon as possible to the State Secretary, Miss Rometch, 240 Graham-st., Port Melbourne. Please do not send names to the Home Mission office. The meals for Good Friday and Saturday will be in the capable hands of the Women's Catering Committee; price, 1/- per head per meal.

Sunday, March 15, marked the beginning of Bro. H. L. Davie's ministry at Nailsworth, S.A. A hearty welcome was extended to Bro. Davie by Bro. Winner on behalf of the church at the morning service. Harvest thanksgiving services were held, the building being appropriately decorated. There was a splendid variety of fruit and vegetables and produce. The whole of the collection will be given to the Children's Hospital as a gift from the church. The day's services were a blessing to all.

The Federal Executive has decided to issue the Churches of Christ Directory immediately after Easter, so that it will contain the latest information from those States which hold their Conference at that season of the year. Orders should, however, be sent now to Thos. Hagger, 119 Aberdeen-st., Perth, W.A. The price is 6d. and post-age 1d. No orders can be booked unless accompanied with payment.

Visitors from country churches to the Victorian Conference are notified that return tickets at cheap excursion fares are available from all country stations to Melbourne on the 4th, 6th, and 7th April, available for return until the 14th May, and that holiday excursion tickets are available from the 7th to the 14th April. It is hoped that many country brethren will avail themselves of this opportunity of getting to Conference.

On March 15, the church at Paddington, N.S.W., received into membership Mrs. Talentyre, from Blackburn, Vic., and Sister Corona Bush, a Bible School scholar recently baptised. Mrs. Shorter has been restored to health, after a number of weeks in hospital. Bro. T. Morton gave an instructive address on "Character" on the morning of March 15, while Bro. H. G. Harward preached in the evening. A Phi Beta Pi club has been formed.

The following parcels were received during the past three months by the Benevolent Section of the Victorian Social Service Department:—Sister Mrs. Enniss; Brighton (2); Swanston-st.; Sister Archer; Flinders (2); Coburg; Ascot Vale; Ballarat (2); Shepparton (2); Caulfield; Essendon; J.C.E., per Sister Miss O. Sear, 30 lbs.; Alington; Brim; South Yarra; Echuca (2); Armadale; Fairfield Dorcas; Narre Warren; Surrey Hills; Malvern; Seddon C. Endeavor; Malvern, result of Harvest Festival.

Bro. Enniss reports well concerning the work in the Brim-Warracknabeal Circuit. He was present at the annual District Conference on March 11. This was very largely attended by brethren from all parts of the district. The Hinrichsen-Pratt mission held during the year not only made a great church at Warracknabeal, but has given an impetus to the work throughout the circuit. Bren. Cornelius and Searle are doing good work, and are much appreciated. The Conference invited these brethren to labor for another year.

The Ball and Pascoe tent mission at Warragul, Vic., commenced its second week on Sunday. Fine attendance, and four confessions. Great interest is shown in Bro. Ball's addresses. Bro. Pascoe has gained the hearts of the people, and with Sister Lila Greenhill, of South Yarra, and Sister Smart, of Box Hill, at the organ and piano, there is a strong mission team. On Sunday night the members walked to the front of the tent and took Bro. Ball by the hand as a sign of re-consecration, including some who had drifted away. The church would much appreciate the presence of any who can pay a visit.

Preston, Vic., Bible School anniversary was a success. On Sunday, March 1, Bro. Waterman gave a fine morning address. Bro. Reg. Clark gave a splendid illustrated address to the scholars in the afternoon. In the evening Dr. D. S. McColl held the children's and parents' attention during a great sermon. The scholars sang excellently under the baton of the superintendent, Bro. F. Lang, and were assisted by an efficient orchestra. A full chapel listened to an excellent and varied programme on demonstration night, March 3. Bro. F. J. Lang was chairman, and the presentation of prizes was performed by Bro. O. Walker. Bro. Waterman's sermon on March 8 was excellent. The subject was "The Rights of Children." On March 15 four were received into membership by letter, and in the evening a lady and an elderly man were baptised. The school hall is nearing

completion. On Sunday evening, March 15, the reorganised choir made its first appearance; and besides assisting in the singing, sang an anthem acceptably.

At Lygon-st., Vic., on Sunday morning there was a fine attendance. Bro. A. G. Saunders is enthusiastic in his new sphere, and is perfecting plans for future work. His addresses on Sunday morning and evening were of a convincing and uplifting character. The aged Bro. H. J. Chick has been laid aside for some weeks, but is rapidly recovering. On Saturday evening several of the officers of the church with a few of the Endeavorers visited his home and had a beautiful service as the Lord Jesus was remembered in the breaking of bread.

Belmore church, N.S.W., reports still larger attendances during last week of Baker-Clay tent mission. Record attendance and seven confessions on Sunday, 15th, making eighty to date. The mission closed with a thanksgiving service on Monday, March 16. The chapel was filled at the communion service on morning of 15th, when Bro. Clay gave a splendid exhortation. The following telegram reached the Austral Office on Tuesday: "Baker-Clay mission, Belmore, closes four and half weeks' mission. 92 confessions. Thanksgiving offering, £145.—C. A. Everett."

The second week of the tent mission at Balwyn, Vic., has seen splendid and increasing audiences. There have been several baptismal services in the tent, for which excellent arrangements are made. The tent was crowded and many standing outside on Sunday evening. About 500 were present, when Bro. Baker preached on "A Tragedy in Three Acts." There were 59 at 7 a.m. prayer meeting; 140 broke bread, and there was a fine meeting of ladies in the afternoon. Up to the close of the second week 28 had confessed Christ, and the prospects are very promising for a further ingathering.

At the request of the Unley church, the Home Mission Committee of S.A. decided to commence a new work in the rapidly growing district of Fullarton with a tent mission. Bro. Wiltshire was invited to undertake this special effort, and with the co-operation of Bro. A. Morphet, of Prospect church, as song leader, the new church has been well established. For four weeks Bro. Wiltshire faithfully exalted Jesus Christ, and the visible results were an ever deepening interest and appreciation by increasing audiences of the residents of the district; 10 decisions for Christ, and a thankoffering in cash and promises of about £35. On Lord's day morning, March 15, the first service for the observance of the Lord's Supper was held in the Masonic Temple at Fullarton. There were about 55 at the service, and 26 were received as the foundation members. A suitable block of land in a convenient position has been secured at a reasonable price, and there are wonderful possibilities before this new church. Last Lord's day morning Bro. Jas. E. Webb addressed the church; 33 partook of the Lord's Supper, and three were received into fellowship. In the afternoon there were 33 in the Sunday School. Bro. D. W. Thorpe is the superintendent, and Bro. Allan Charlick the secretary of this school. In the evening Bro. Wiltshire preached to an audience of 65.

IN MEMORIAM.

PRESTON.—In loving remembrance of our sweet little mother, who entered into her rest on March 19, 1917.

"Peace! perfect peace! with loved ones far away? In Jesus' keeping we are safe, and they."

—H. F. Preston, S. R. Osborne.

TO LET.

Nicely furnished house, 6 rooms, large verandah, most beautiful views of mountains, good scenery all round, fern gullies, beauty spots; vacant now Easter.—Miss Nightingale, Emerald, Vic. Half-furnished villa, beautiful position, close Toorak station, trams; separate meter, Tel., Garage. 1 Sydney-st., Armadale. Phone, Windsor 7505.

"When Good Men Disagree"

Dear Bro. Editor,—

In this week's article, "When Good Men Disagree," there is an error in describing Barnabas as "Son of Exhortation"; this, according to Acts 4: 36, should have been "The Son of Consolation." One or two sentences in this excellent article are difficult to follow, viz.:—"Resentment at his cousin's supersession by Paul—as a possible reason." A simpler word than "supersession" would be better. Webster does not record it, the nearest being supersede. The average reader prefers simpler language to grasp the meaning of ideas. I have wondered in regard to Mark's withdrawal from the mission of Paul and Barnabas before its completion, whether his temperament and mental judgment did not and could not approve of what appeared to him in Paul, an unfortunate power of stirring up the strife and animosity of nearly every community which they visited, for everywhere that Paul went to, there was a "row" and a "turmoil," which probably Mark considered unnecessary, and rather a hindrance to the successful mission of preaching the gospel of God's grace. Our Lord Jesus always worked in a quiet way, and asked those who were healed not to make him known, and Jesus because of the crowd and excitement went away to mount or desert by himself alone; but at the cleansing of the Temple even he showed the sterner side to be necessary on occasions. There is no evidence that Barnabas did not continue to be "the Son of Consolation"; there is said to be an "Epistle of St. Barnabas" of considerable length, and good quality, though not included in the New Testament. It would be interesting too, to know, if the Gospel according to Mark is, or is not, the Mark we are talking of. I have looked up history, but so far it is not clear.

In reading the excellent record of Luke, the writer of the Acts, we must bear in mind that the leading character which he followed was the Apostle Paul, and consequently all the work and lives of many thousands of faithful Christian men and women, who then lived, acted just as earnestly, and possibly, successfully, though in less degree as the Apostle Paul, but are not mentioned or recorded by Luke. I take it that Paul's life and ministry was a sample of very many such lives and ministry, who bore witness to the Man of Sorrows and the "Redeemer of Men." Paul was fortunate in having so good a recorder as Luke.

Discension in a church, or between Christians, need not be indiscriminate, nor harsh: it is a difference of opinion where different temperaments do not agree, and the world is wide, and many fields want workers, and so the Lord uses all his disturbed children in other fields and ways.

I have read with much enjoyment and interest the article under review, and whilst I think Barnabas was right, yet the intense earnestness of Paul could not allow or permit any sign of weakness in the principal actors of the evangelistic party: it was a case of individual temperament which came into conflict. I believe the Lord Jesus would have taken Mark, even as he sent word to Peter to meet him after his resurrection, notwithstanding Peter's betrayal of him at the judgment hall.—Yours sincerely,

Adelaide, March 8, 1925.

William Charlick.

REPLY.—Would modesty allow us to say that in the foregoing we have an illustration of the truth suggested by the title of our article? At least we may remark that it is good to know that brethren read our articles with care and discrimination. Such a kindly appreciation as our brother gives is welcome, and his criticism is so courteously expressed as to be quite acceptable if not convincing. We may briefly note: (1) We indicated that nobody knows why Mark went back from Perga to Jerusalem; therefore each reader is free to form his own opinion. We had not before heard the suggestion that Mark may have attributed to Paul an unfortunate power of stirring up strife.

Had this been revealed of Mark, our opinion of him would have gone down, for all the apostles were imprisoned and persecuted, as our Lord said they would be. When sheep are sent out amongst ravening wolves (comp. Matt. 10: 16) there may be a considerable turmoil, but we can scarcely blame the sheep. Our Lord's calmness and reticence, of which Isaiah prophesied, and to which Bro. Charlick finely refers, are wonderful traits of the one perfect character. But it could never be proven that Paul or Stephen or James needlessly stirred up trouble. (2) It must be left an open question whether Paul or Barnabas was right on the matter in dispute. That Barnabas remained true to name we quite agree. Our brother's reference to a difference in temperaments may be fully accepted by us all. (3) The so-called "Epistle of Barnabas," in early days esteemed as the work of the companion of Paul, is not likely from his pen. The Barnabas of Acts was too good a man to write the quaint and fantastic interpretations of the Epistle. (4) That Mark wrote the Gospel is one of the best attested things in connection with the authorship of any New Testament book. Early writers refer to him as "the companion" and "the interpreter," of Peter. That this was the Mark of Acts need not be doubted, for there is no competing Mark. (5) Bro. Charlick's criticism of "supersession" is given in good spirit. We try to keep two good rules:—Never use a long word where a short word will do as well; "Never use a short word where a long word will do better." We confess that at times we come short of our ideals. But "supersession" is in our copy of Webster, and also in the other good dictionaries within our reach. That some readers may be led to look up words is not wholly an evil. They may enlarge their vocabularies by this means, just as many of them are led to do by the modern craze for cross-word puzzles! (6) We cannot understand why our brother allowed himself to begin his letter with the statement: "There is an error in describing Barnabas as 'Son of Exhortation.'" This, according to Acts 4: 36, should have been 'the Son of Consolation.'" Bro. Charlick has slipped. He could not really mean that we are to be bound by a 1611 translation. The Revised Version has "Son of Exhortation" in the text, with "consolation" in the margin. We care not which phrase a reader prefers—"Son of Exhortation," "Son of Consolation," or "Son of Encouragement." Moffatt and Weymouth both employ the last beautiful phrase. All these renderings are legitimate. In Acts 9: 31 in C.V. and R.V. the Greek word is translated "comfort," in Acts 13: 15 it is in both versions translated "exhortation." "Exhortation" appears in Heb. 12: 5 and 13: 22, and elsewhere. In Heb. 6: 18, where the C.V. has "Consolation," the R.V. has "Encouragement." No man on earth could prove that our use of "Son of Exhortation" was "an error." But we thank our kindly critic for his good intention. As for the rest of his letter, it is always interesting to know how a matter appeals to a Bible lover and student.—Ed.

Materialism.

We are in danger at the present time of falling into a sordid scramble of materialism. What is needed in England is the revival of the spirit of idealism. Materialism is a blind alley. It has never led a nation, an institution, a party, or anybody, or any group of persons to the point they sought themselves to attain. The individual may think that by that means he may achieve pleasure, enjoyment, comfort, riches, influence, and a nation may think that by material means it can attain prosperity, prestige, power in the world, but every individual and every nation that has ever made that mistake has discovered it to his grief and sorrow ere he has gone far along that road. Materialism is not even the safest and surest road to riches. The real founder of the Brotherhood movement 1900 years ago taught to all men "Seek ye first the kingdom of God, and all these things shall be added unto you." The first foundation of prosperity, happiness, even material, is found in the things of the spirit.—D. Lloyd George.

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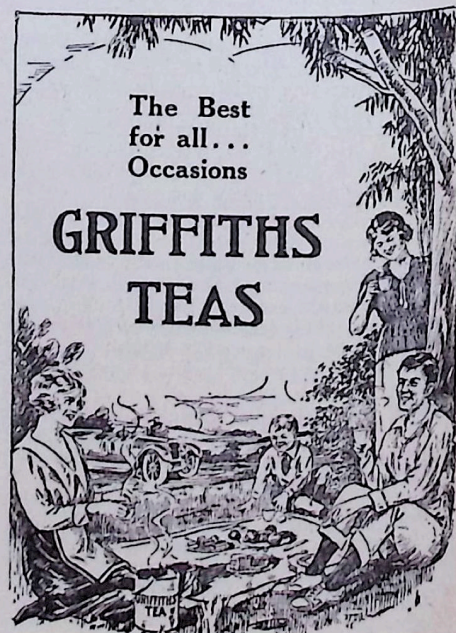
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'Phone: Box Hill 452.



South Australian Sisters' Auxiliary.

The meeting was held on March 5. Miss Tonkin had charge of the devotional session, and after a season of praise and prayer read Colossians 1, from which she gave helpful lessons.

Mrs. Collins presided over the business session. Mrs. delegates responded to roll-call.

Additions from Sunday Schools.—Croydon, 5; Cottonville, 1; Cowandilla, 2; Dulwich, 1; Maylands, 5; Queenstown, 3; Unley, 8.

Treasurer's Report.—Mrs. Bond reported having received for Home Missions, £5/13/1, which, with money in hand, made a total of £7/9/8½; for Foreign Missions, £4/6/3, which, with money in hand, totalled £9/14/7½. General Fund amounted to £7/7/0½.

The collection amounted to £1/3/6.

Home Mission Report.—Mrs. Cherry moved, and Mrs. Bond seconded, that a Home Mission rally be held in April.

Temperance.—Mrs. Green reported having visited the Mile End Band of Hope on Feb. 12. The society was in a healthy and encouraging state. Good attendance of children and parents. On Feb. 25 the Unley sisters were visited, and Mrs. Ira Paternoster gave an address. The visitors were greatly encouraged by the interest of Unley sisters in temperance work.

Prayer Meeting.—Mrs. Moseley reported two meetings held during the month, the first at the home of Sister Wilson, where Mrs. Rankine gave a helpful address. The other was at the home of Sister Sargent, who has been confined to her room for a month.

Foreign Missions.—Mrs. Messent emphasised the need of prayer for our missionaries in India, particularly for Mr. and Mrs. Coventry in Baranati; for Miss Blake in her new work; and for Miss Caldicott in her medical work. A young sister from Unley, and one from Maylands, have entered the College at Glen Iris to study for Foreign Mission work, and these, too, require a place of remembrance in our prayers. Miss Tonkin visited the York Endeavor Society in February, and sought to stimulate interest in Foreign Missions. The following amounts have been received:—North Adelaide, 7/-; Mile End, 2/-.

Obituary Report.—Mrs. Blight reported the following sisters had received the home-call:—Miss Bloor, Unley church; Mrs. Miller, Cowandilla church.

The next meeting will be a Home Mission rally, in charge of Mrs. Cherry.

V. B. Thompson, Sec., 12 Kintore-st., Mile End.

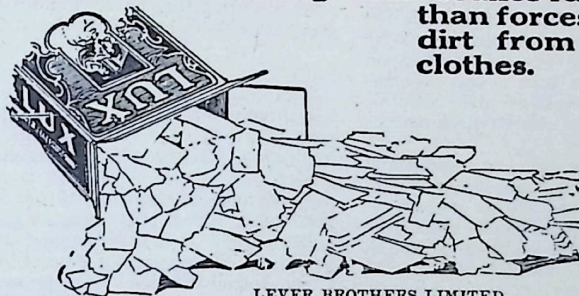
Churches of Christ in Victoria.

Annual Offering for Home Missions, 1924.

Ararat, £6/12/6; Ascot Vale, £15/10/-; Balarat, £26; Ballarat East, £4/19/9; Balwyn, £42 1/9; Bambra Road, £3/10/-; Bayswater, £3/18/9; Bendigo, £7/8/1; Berwick, £18; Bet Bet, £5/15/6; Blackburn, £1/18/-; Black Rock, £1/10/-; Boort, £8/6/10; Boronia, £8/7/-; Box Hill, £13/10/3; Brighton, £35; Brim, £45/5/6; Brunswick, £6/17 10; Burnley, £8/7/9; Burwood, £1; Carlton, Lygon-st., £50/8/8; Carlton Bible Class, £2; Carlton (Queensberry-st.), £6/12/-; Carnegie, £23; Castlemaine, £27/8/3; Crease, £1/10/-; Cheltenham, £21/4/5; Cheltenham J.C.E., 7/6; Coburg, £8/1/-; Colac, £8/10/-; Collingwood, £10/11/-; Cosgrove, £2; Croydon, £1/4/-; Dandenong, £3/2/6; Doncaster, £14/15/-; Doncaster East, 10/-; Dunmun-ke, £5; Dunolly, £4; East Camberwell, £9/5/6; East Kew, £2/12/6; Echuca, £5; Emerald, £3; Emerald East, £1/5/-; Essendon, £20; Fairfield Park, £11/4/1; Fitzroy, £6/12/6; Footscray, £3 8/6; Footscray J.C.E., £1; French Island, £3/19/-; Gardenvale, 17/6; Gardiner, £50/10/-; Geelong, £10/5/1; Hampton, £10; Harcourt, £2/17/-; Haven, £8/6; Hawthorn, £61/13/4; Horsham, £10 16/-; Ivanhoe, £2/15/1; Kaniva, £67/15/-; Kyne-ton, £3/1/0; Lillimur and Serviceton, £4/10/-; Malvern, £18/8/-; Maryborough, £3/17/8; Melbourne, Swanston-st., £23/15/-; Merbein, 15/-; Meredith, 11/-; Middle Park, £7/16/9; Mildura, £14/18/6; Minyip, £5/3/-; Montrose, £5/5/-;

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W. C. Craigie, Treasurer, 263 Little Collins-st., Melbourne.

Reg. Enniss, Secretary, Arnold House, 14 Queen-st., Melbourne.

A Prayer.

Dear Lord and Master of mankind,

Forgive our foolish ways;

Reclothe us in our rightful mind.

In purer lives, Thy service find,

In deeper reverence, praise.

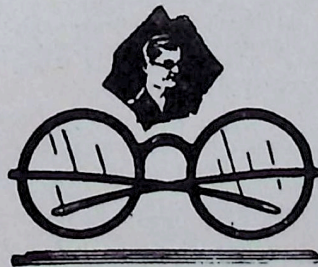
Drop Thy still dews of quietness,

Till all our strivings cease;

Take from our souls the strain and stress,

And let our ordered lives confess,

The beauty of Thy peace.



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News of the Churches.

New Zealand.

At Nelson on Feb. 22, Sister Telenius, of Spring Grove, was present. In the afternoon the Bible Classes resumed meetings. Bro. Fitzgerald in the evening commenced a series of addresses on "Why I am a Christian." At the worship meeting on March 1, Bro. John Griffith gave a fine exhortation. Bro. Fitzgerald's address at night was inspiring and convincing. The church is commencing an evangelistic campaign.

Work at Invercargill is progressing steadily, and Bro. Allen Brooke is delivering the message with successful results, having had eight confessions since the New Year. During the month visits have been paid by Bro. H. P. Leng, Wellington; W. D. More, Dunedin; and S. G. Griffith, Gore. On Wednesday, Feb. 25, the members of Invercargill, Gore and Maitua churches held an enjoyable and helpful District Conference at Maitua, when matters of vital interest to the church and Bible School were discussed. Maitua brethren treated the visitors with lavish hospitality. It was decided to hold the next Southland District Conference at Invercargill on June 3.

Western Australia.

Subiaco reports increased interest in all meetings. Harvest thanksgiving was celebrated on March 8; all services were well attended and much enjoyed. A very fine prayer meeting was held during the week, and the church rejoiced to hear Bro. Black, father of two of the young members, make the good confession. Bro. Charlie Nelson, who during the past year has been completing his studies very successfully in England, has been welcomed home.

There have been increased attendances both morning and evening at Maylands, up to 120 listening to very fine gospel addresses by the preacher, Bro. D. R. Stirling. The annual S.S. picnic was held at Dalkeith, some 200 children and parents spending a most enjoyable day on the river beach. The school has made rapid strides, there being over 200 on the roll, with an attendance up to 175. It is now in the midst of the annual increase and attendance campaign conducted by the Conference S.S. Committee throughout the State. The recently inaugurated J.C.E. is doing remarkably well. The senior society has held its anniversary meetings, reports showing some splendid work. Bro. Stirling as song-leader and personal worker is assisting Bro. F. Youens in a month's tent mission at Armadale, Bren. Frew and Hibbert kindly filling his place at the gospel services.

Tasmania.

Launceston Bible School is in a very healthy condition. The kindergarten and primary divisions are appreciating their fine quarters, and these classes are growing rapidly. Recently there were 116 present, which constitutes a record for many years. The half-yearly meeting of the church was held on March 4, when a most successful and happy gathering resulted. Bro. N.G. Noble has been offered a further engagement of two years. The working bee has resumed its labors on Saturday afternoons, and is erecting a new fence and doing other necessary work. Good meetings all day on March 8. Bro. V. Lyne preached the gospel, Bro. N. G. Noble speaking at Invermay church.

Ulverstone church still continues to have good meetings. On March 8, Bro. Warren, from Devonport, conducted both services, and gave two splendid addresses. The officers have arranged with Bro. Warren to take the services fortnightly till the arrival of a preacher. On March 11 the annual business meeting was held, Bro. Warren presiding. Officers were elected as follows: Deacons, Bren. A. Ivory, Barnes, G. Howard, F. Howard, Foster, Singleton and Howe;

treasurer, Bro. T. J. Barnes; secretary, pro tem., E. Snooks. The reports showed the work of the church to be satisfactory. The treasurer's report showed during the last six months that the church had been able to pay off nearly all the overdraft.

Queensland.

Services at New Veteran continue. Bible School had three new scholars on March 8. Bro. C. Trudgian preached on "Where is the house ye have built unto the Lord?" The service was well attended.

At Gympie on Sunday, March 8, in the morning Bro. S. Fittell (of young men's training class) exhorted on "Doors." At night Bro. E. Trudgian preached. Two sons of Mrs. McIntyre (of the China Inland Mission) were present at the young men's training class on Monday last. Mrs. McIntyre, with three of her children, are holidaying in Gympie. Owing to the unexpected flood, all the bridges being covered at time of writing, the sale of gifts has been postponed.

Brisbane Sisters' Guild held their annual meeting on March 5. Election of officers resulted as follows:—President, Mrs. W. V. Mills; Vice-President, Mrs. W. Hagen; Treasurer, Mrs. C. Cockroft; Secretary, Mrs. W. Berlin (re-elected). £2 was handed in as "penny week" contributions towards Foreign Missions. Bro. S. Trudgian exhorted on the morning of March 8. Bren. Benson and Walters, of Footscray, Vic., were present. Bro. F. E. Alcorn preached to a fair audience at night on "The Scars of Sin."

South Australia.

Queenstown Q.Y.P.M. had a good meeting on Sunday; Bro. Lawton spoke. Splendid attendance at worship. Bro. Brooker exhorted. He and his family were welcomed back after their holiday. Sunday School had good attendance. Bro. Brooker preached powerfully in the evening on "Good Works."

The work at St. Morris is progressing. Successful harvest thanksgiving services were held on March 8. Bro. F. Collins addressed the church. Bro. Fisher spoke in the evening. Good attendances. 168 present at Bible School; March 15, 173. There is great need for class-rooms. The sympathy of the church is extended to Bro. and Sister Howard and family in the loss of their son Vincent.

At Wallaroo, Bro. G. Bennet presided over a good meeting in the morning. Bro. Frank Hage was welcomed back after his illness. The Dorcas Society had a good meeting on Tuesday afternoon. Bro. E. G. Warren was at the jail on Sunday morning, and preached the gospel. At night he preached on "The Denial of Peter," and a young man made the good confession. Bro. Warren is preaching a series of sermons leading up to the resurrection of Jesus. A number of members are attending the Northern Conference this week.

Gawler harvest thanksgiving services were held on March 1. There was a good display of produce and fruits, and the services were well attended and helpful. Bro. Raymond was the preacher, and the choir rendered special items. A meeting was held on the following Monday evening, when a programme of singing and recitations was given, after which the gifts were disposed of. In the absence of the preacher, Bro. R. Harkness helped on Sunday. His addresses were much appreciated. The Bible School is practising for the anniversary.

Kersbrook church has invited Bro. Talbot to a further twelve months' service, which has been accepted. The work is going along steadily. Bro. Talbot is giving splendid addresses. Harvest thanksgiving services were held on Feb. 8. In the evening Bro. Talbot preached a fine sermon to a good audience on "Sowing and Reaping." Special

singing was rendered by the choir. On March 4, at the S.S. anniversary, Bro. I. A. Paternoster gave three very fine addresses. In the afternoon he spoke on different lights. The singing by children and helpers at all services was very good.

At Moonta on March 15 meetings were well attended. Bro. Turner delivered a powerful address at night on "An Unsaved Religious Man." The hymn, "Faith of our Fathers," was sung by 60 male voices with great effect. At the close of the service Bro. Verran was baptised. On March 12 the half-yearly business meeting of the church was held. Reports from all auxiliaries were given by the secretaries. The financial aspect of all the work was healthy; and the reports showed the school and C.E. Societies, both senior and junior, to be increasing. After the meeting supper was served.

Semaphore services, during Bro. Rootes' absence on holidays, were taken by Bren. McKie, Collier, Stanley and Jackson. The church is grateful to these brethren. Good attendances at harvest thanksgiving services on March 8. The chapel was nicely decorated, and a large assortment of goods, to be sent to the Semaphore Convalescent Home and the Protestant Children's Orphanage at Magill, was displayed. An anthem by the choir, and a solo by Mrs. L. V. Matthews, A.L.C.M., were greatly enjoyed at the evening service. Home Mission offering amounts to a little over ten guineas.

Hindmarsh Home Mission offering amounted to just over £33. On Sunday, March 8, harvest thanksgiving services were held, when a fine display of produce was made. Goods amounting to £4/2/6, and two bags of clothing, were forwarded to Minda Home on Monday. Bro. Paternoster gave the addresses, and special anthems were rendered by the choir. On March 9, the annual meeting and social of the Intermediate Endeavor Society was held. A happy time was spent. Reports showed the work done by the society during the year. On Sunday, March 15, Bro. Caldicott delivered good addresses in the absence of Bro. Paternoster on holidays. Bren. Kersley and Russell were welcome visitors in the morning.

Meetings at Williamstown have greatly improved of late. Following on Bro. Wiltshire's visit on Feb. 1 and 2, there was another fine meeting on the 15th, when Bro. Talbot was present. At the close of the gospel address four more confessed their faith in Christ, all from the Bible School. On 19th, six were baptised. On March 1 Bro. Talbot was again present. Before the morning service one young girl was baptised. At this meeting two more confessed Christ, a husband and wife. This makes 12 confessions since Feb. 1. On morning of March 1, 8 received the right hand of fellowship. This was a glorious meeting. It was the harvest thanksgiving festival, and there was a fine display of fruits. The work is progressing, and every department is healthy.

During the last fortnight, S.S. anniversary services have been held at Unley. On Sunday morning, March 8, two were received into fellowship. In the afternoon the Sunday School, with Bro. F. Messent as conductor, assisted by the orchestra, rendered the cantata, "Cloud and Sunshine," to an audience that filled the building. In the evening parts of the cantata were repeated, and Bro. Webb gave an illustrated address to a splendid gathering. The girls' gymnasium club, and the K.S.P. gymnasium club, have commenced the year's activities with a large increase in membership. Last Lord's day Bro. J. Wiltshire addressed the church, and appealed for funds to help purchase a block of land at Fullarton. Up to the present £81 has been received in cash and promises. On Sunday afternoon Bro. Wiltshire gave an illustrated address to a good attendance, and in the evening Bro. Webb was the speaker. The Home Mission offering is now just over £81.

Victoria.

At Cheltenham on Sunday the meetings were helpful and encouraging. A fine address in the morning by G. P. Pittman. Good school and kindergarten. In the evening Bro. Pittman preached on "The Story of Balaam."

At Swanston-st. last Lord's day morning, Bro. Wm. Wilson was an acceptable speaker. Bro. Shipway delivered an impressive sermon in the evening. Good attendance at both services.

Brunswick meetings are good. J.C.E. is going well. Choir is improving under leadership of Mr. J. Stevenson. Kindergarten now numbers 80. Other departments are healthy. A young lady was baptised on March 1.

At Doncaster East two sisters have been received into fellowship who were baptised the previous Lord's day. Good attendance at gospel meetings, and keen interest. Bro. McPherson, of the Bible College, is the speaker.

Ararat last Lord's day had very good meetings. Bro. Skurrie gave an excellent address at the morning service, and Bro. Combridge at the gospel service. The appeal for the building fund is being responded to very well.

Hawthorn received five new members on Sunday, being three by confession and baptism, and two by transfer. Bro. Scambler continued the studies of the Psalms at the morning service, and at night preached on "The Fact of Christ."

Hampton Bible School picnic, held last Saturday, was an enjoyable outing. The church annual business meeting was held on March 11. Reports were encouraging. It was decided to commence a period of self-denying effort to reduce the debt on the church property.

Burnley meetings are all improved. Open-air meetings are a source of great blessing. Many speakers help in this work. On Sunday evening Bro. Hughes spoke on "The Unrecognised Christ." A young woman accepted the Lord. All auxiliaries are in good condition.

Bible School anniversary was held at Echuca on Sunday, 15th. All services were well attended. Bro. Geo. Woolnough, of Shepparton, was the preacher for the day. His messages were much appreciated. At the children's service in the afternoon, Bro. Woolnough's subject was "The Message of the Flags," the address being illustrated by a display of flags.

Doncaster church was favored with a visit from Dr. Thos. Porter, of Sydney, who spoke on morning of March 15. Dr. Porter was one of the pioneer members of the Doncaster church, when it was established in 1863. Bro. C. Lang preached in the evening, his address being one of a series on "The Glory of the Cross." Bible School teachers are training scholars for the anniversary.

Bet Bet harvest thanksgiving services were held on Sunday, March 15. There was a good display of fruit, vegetables, etc. At the morning service there was a record attendance. Evening service not so well attended. Bible School scholars rendered an appropriate chorus. Bro. Cave has returned, and has taken up the work with renewed vigor. Bible School scholars are practising for anniversary.

Splendid meetings at Chelsea on Sunday, March 8. In the evening the church and Sunday School celebrated the first anniversary. Bro. Thompson gave a profitable address. The Sunday School rendered special singing in the afternoon and evening, which was greatly appreciated. The children were trained by Bro. Pearl. Some very attractive items were given at the concert on Tuesday, 10th, in the chapel.

There have been good meetings at Shepparton in the past few weeks, and after Bro. Stewart's address both on March 8 and March 15, there was one confession. The two were baptised on the latter date. The two young people's clubs opened the year with a much enjoyed social evening on March 12. During the new year, the tennis club has commenced matches against other clubs, and has improved its position each match, winning the fourth of the series.

At Mildura Bro. Pang gave a very helpful exhortation on Sunday morning last. There was one decision at the gospel service a week ago, and one more and six baptisms last Sunday. Prayer meetings continue to be very helpful and well attended, and the work generally is in a flourishing

condition. Bro. Wakeley has intimated that he will be relinquishing the work at the end of his present term in June in order to take up the work at Cheltenham.

North Richmond has had increased attendances. Keen interest is maintained. On March 8 the exhortation by Bro. L.C. McCallum was appreciated. Bro. R. W. Payne's messages last Lord's day were helpful and inspiring. The half-yearly business meeting was held recently, and reports showed the church to be in a splendid position, both as to numbers and finance. There was a credit balance from all sources of £300.

Good meetings at Footscray. The Bible School is practising for anniversary under Bro. Cousins. Gospel service fairly well attended. Four decisions for last two Sunday evenings. For some time members of different societies connected with the church have been planning the purchase of a piano. During the week a first-class instrument was placed in the school. K.S.P. and P.B.P. are progressing, also the sewing class. The death of Bro. Geo. Beas took place last week; he had been ill for a long time.

At South Melbourne bright meetings have been held during the past fortnight. On March 9, Bro. J. R. Waterman (supported by Bro. R. Glenhalg) commenced his labors by giving an appreciated address. A young man (a member of the K.S.P. club) made his stand for Christ, and was on Wednesday evening, 11th inst., baptised by Bro. J. R. Waterman. Since the departure of Sister McCallum, Sister Morgan has taken up duties as chaplain to the P.B.P. club. All welcome her and appreciate her work.

Good attendances at Moreland on Sunday, March 15. Bro. Gale is enjoying a well-earned holiday, and Bro. Withers is successfully holding up his work. Another life for Christ at baptismal gospel meeting closed the day. All societies increasing their membership. Bro. McCance is still laid aside, and the best wishes of the church are with him and Sister McCance during their trial. Bro. Pittock, recently transferred from Ballarat, presided nicely on March 8, and was enjoyed. Mid-week meeting took the form of a baptismal service.

Maryborough celebrated harvest thanksgiving services on Sunday, March 8. A splendid assortment of fruits and vegetables, etc., decorated the chapel. Appropriate and inspiring messages were delivered by Bro. Baker. A successful sale of goods took place on the following evening. Attendance at all services was a little better on March 15. 66 members met around the Lord's table. Bro. Baker exhorting. Gospel service was bright and interesting. Uplifting message by Bro. Baker. Three new scholars at Bible School. A very successful Bible School picnic at Bet Bet was held on March 14.

Splendid services were held at Brighton on March 15. In the morning a most instructive address was given by Bro. Dr. A. Mackenzie Meldrum, on the opening chapters of Genesis. At the first meeting of the combined class of young men and women in the afternoon, Dr. Meldrum gave an interesting address on exploration work in Palestine. In the evening Bro. B. W. Huntsman continued his series of pre-Easter addresses, speaking on the trial of Jesus before the Jewish rulers. A lady made the good confession. The First-Aid Class has resumed its meetings, and a good interest is being shown.

Harvest thanksgiving services were held at Wedderburn on March 8. The chapel was suitably decorated with harvest gifts. Bro. Bird's exhortation on "Thanksgiving" was appropriate and helpful. The gospel service was well attended, the subject being "The Fatal Night." On Thursday evening last a social evening was held in honor of Sister Rita Treble, who is to be married shortly. Sister Treble was the recipient of a nice dining-room clock from the church, and an oxidised copper vase from the Bible School. Worthy tribute was paid to Sister Treble for her years of valuable service to church and Bible School. Bro. Bird is continuing his service with the church for another term.

Montrose Sunday School anniversary services were held on March 1 and 4. On Sunday afternoon a children's service was held. Bro. Rogers spoke to the children on "Cherry Bobs." A special feature was the singing of anthems by the scholars. Great praise is due to Bro. J. Brown, of South Yarra, who trained them. In the evening the new preacher, Bro. Banks, spoke to the children on "The House We Should Build," and to the adults on "The Answered Call." There were splendid attendances. On Wednesday a programme by children and friends was given, and the distribution of prizes took place. Games for the children were held, and refreshments handed round. The church and school tender best thanks to the young men of Box Hill, who helped with the musical part of the programme. They travelled from Box Hill three times to be present.

Box Hill work continues steadily. On a recent Lord's day morning, Bro. H. Clark exhorted helpfully. On March 15, Bro. Grafham gave an appreciated message in the morning. Bro. Arthur Langley was received by letter from Montrose. Bro. Allan is faithfully preaching. At the gospel services he is giving a series of pre-Easter addresses. On March 15 at the morning service Sister Mrs. Clissold, who had been absent many weeks through sickness, was welcomed. On March 2, members of the Phi Beta Pi club and friends tendered a kitchen tea to Sister Dolly Mitchell on the eve of her marriage with Mr. Nicholson. On March 12 an installation service in connection with the K.S.P. club, was conducted by Bro. H. Clark, Grand Chancellor, who gave a good address to the young men.

New South Wales.

Two confessions at Lidcombe on Sunday night, members of Bible School, Bro. Priestley preaching on "Love in Creation and Redemption."

At Enmore on March 11 a young man and a lad were baptised. On morning of March 15, Bro. Saxby spoke on 1 John 4: 20, and was greatly appreciated. Bro. Whately's subject at night was "Discontent."

Two more confessions at Longueville—Lane Cove, the first fruits from the Bible School, viz., Elsie Goddard and Hyacinth Lea. The message is being made plain by the preacher, Percy Dixon. Strangers are attending, and others are on the point of decision.

Dumbleton on March 8 had an increase in the J.C.E. Bible School, Bro. Baird gave a helpful blackboard lesson on "The Triune God." Bro. Stow spoke in the morning on "Rivers of Living Waters," and in the evening on "Triumphs of Christianity." A young woman made the great decision. Thursday night Improvement Class is well attended, and a great inspiration.

Elder C. L. Savill presided Lord's day, March 8, at Lismore. At night Bro. P. J. Pond preached on "Is Church-going Worth While?" Bro. and Sister W. Ball, of Dubbo, have been visiting Lismore. Sister C. Stock, who has been ill for some time, is recovering. One young man came forward for re-dedication. Bro. S. McDonald has been elected secretary of the District C.E. Union.

The Phi Beta Pi Chapter at Rockdale held its first public installation service on evening of March 2. Mrs. E. Davis, of Mosman, conducted. Musical items were much enjoyed by the many friends and visiting clubs. On Sunday morning, March 8, Bro. A. C. Crisp's helpful message was much appreciated. In the evening Bro. Clydesdale delivered an instructive gospel address to a fine gathering.

From March 8 to 15 inclusive, Auburn church experienced a veritable "season of refreshing." Special services, with visiting speakers, emphasized the thought of "Life's Challenges." The challenge of the Christ, of the child, and of the church, received special treatment. The church has been strengthened and built up, and thirteen made the good confession. The gospel service on 15th was a fitting climax. Bro. Fretwell spoke to a large audience on "The Mastery of the Master." Two responded to the invitation.

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Death of President Ashley S. Johnson.

The "Christian Evangelist" (U.S.A.), in its issue of Jan. 26, reports the funeral of Ashley S. Johnson, one of the best known of our American brethren. Chancellor Zeller writes, in part, as follows:—

At Kimberlin Heights, Tennessee, about 200 feet east of the main building overlooking French River, in view of the "White House," is a flower covered mound, a newly-made grave, where rest the mortal remains of President Ashley S. Johnson, preacher, educator, author, friend of the "poor young man." President Johnson selected his burial place and directed that no large monument mark the place of his rest, but a simple stone giving date of birth and death.

Sunday afternoon, January 18, 1923, the funeral services were held at the College chapel.

A group of College boys carried the body to the chapel. Richie Ware, a Johnson boy, gave the funeral sermon under three divisions, namely, The Work of Dr. Johnson, second, His Life of Faith, and third, His Prayer Life. He said in part:

"Ashley S. Johnson is dead! No, he is alive! He lives in thousands of young men who have been inspired by his teachings, his faith and his life.

"There are three things, among many others, that I desire to emphasise. In the first place Dr. Johnson had a great capacity for work. He was the most tireless worker we have ever known. During most of his years he was handicapped by severe headaches, yet in spite of that he did a prodigious amount of hard work. He was the author of a number of books some of which have reached the hundred thousand in sales. He had the most abundant and accurate knowledge of the English Bible of any man I have ever heard or known. For many years he taught several classes in the College, answered the College correspondence, and managed the institution. He excelled in all of these to a marked degree.

He had a deep and abiding faith in God. He believed that the promises of God are as real to-day as in the day when they were given. With only 100 dollars to start with, and many people discouraging him on every hand, his only help was in Him. His courage and faith were strong and beautiful. I have known the treasury of the institution to grow so slim when notes in the bank were due, that only a belief in the help of the Father could save the day. The help never failed. "You have not known him at all unless you have known of his prayer life. He was wonderful in

prayer. He has said that he would rather help ten young men to know how to pray than twice that number to know how to preach. He demonstrated, we verily believe, that God is a prayer-hearing and a prayer-answering God to-day.

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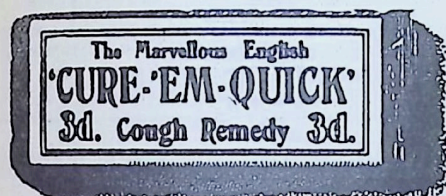
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