

# THE AUSTRALIAN CHRISTIAN

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

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

Vol. XXVIII., No. 12.

THURSDAY, MARCH 26, 1925.

Subscription, 9/- per annum; posted, 10/6.

## "More of a Superstition than a Sacrament."

**M**R. C. IRVING BENSON, a well-known Methodist minister in Melbourne, and one possessing a fine literary gift, is the editor of a department of religious news in Saturday's "Herald." Recently he inserted the following short paragraph dealing with the subject of infant baptism:

I am afraid that the baptism of children is becoming more of a superstition than a sacrament. Very few parents seem to realise the covenant into which they enter at such a service. The Bishop of Wangaratta takes up this subject in his quarterly letter, and his words are worthy of serious consideration. He says, *inter alia*:—"I cannot help feeling that we have allowed the Sacrament of Baptism to become too much of a form. Parents bring their children to be baptised because it is the proper thing; or even in the hope and expectation that they will thrive better after being baptised. Such parents need to be instructed in the use and meaning of the Sacrament. They can understand that the naturalisation of foreigner, though a form, conveys to the recipient the right to enjoy all the privileges of a British subject. They know that marriage, though a form, conveys both rights and obligations. But they do not seem to realise that Baptism is more than a form—that it brings us into covenant relationship with God. Too much pains cannot be taken to impress such teaching upon parents and sponsors, that they may the more fully realise their obligations to see that their children are 'virtuously brought up to lead a godly and Christian life.' We cannot afford to forget that neglect is just as disastrous as wrong-doing, and that what we shall probably most regret by-and-by will be our lost opportunities."

### A common danger.

It is sadly true that sometimes religious acts degenerate into mere formalism. It was in great part for this that our Lord condemned the religious leaders of his day. Even when a specific commandment of God is being obeyed, the obedience may be nullified by the spirit which prompts it. The beneficent influence and spiritual good of the Lord's Supper have been lost to participants who attended to the feast in a formal, habitual way. So with the ordinance of baptism. Even when the Scriptural action of immersion is regarded, and when

the Scriptural subjects—penitent believers—are the recipients, it is possible for the mere physical act to be emphasised and the spiritual aspects to be ignored. A superstitious feeling, such as Rome's doctrine of baptismal regeneration seems inevitably to engender, can be associated with the rite of admission into the church.

When a Methodist minister, then, assures us that he fears that infant baptism "is becoming more of a superstition than a sacrament," we do not find any serious obstacle to the acceptance of his view. Still, had one standing for a strict adherence to the New Testament order branded the modern practice of infant baptism as in any sense a "superstition," we can imagine that there would have been a vigorous pædo-baptist protest. To smooth the ruffled feelings, we re-emphasise the fact that we are quoting the opinion of a distinguished pædo-baptist minister.

### Why we object to infant baptism.

For members of Churches of Christ, the supreme objection to the practice of infant baptism lies not in the alleged superstition which is rapidly becoming a feature of it, but in the fact that the practice itself is wholly unauthorised by the word of God. Pædo-baptist confessions and articles of

religion declare baptism to be a sacrament of the New Testament ordained by Jesus Christ. That being so, the warrant for our practice must be found in the New Testament. But there is no allusion to the baptism of an infant in that book. There is no command for the baptism of infants, there is no example of it, and there is no text from which it can be securely inferred. The first mention of infant baptism is several generations too late for it to be "in the Gospel." We have texts which mention infants. There are texts which mention baptism. The thing which our pædo-baptist friends have to reckon with is that there is no text which even mentions together both infants and baptism.

### A difference in authority.

The difference in respect of authority between pædo-baptists and those who practise the baptism of penitent believers in the Lord can be put very briefly.

There is a difference in *example*. There are clear New Testament instances of the baptism of believers, e.g., the three thousand who gladly "received the word" (Acts 2: 41), the Samaritans who "believed" Philip's teaching (Acts 8: 12); the eunuch who was instructed in the faith (Acts 8: 35-38); the Corinthians who "hearing, believed, and were baptised" (Acts 18: 8). What about the pædo-baptists? They cannot produce a solitary text of Scripture which states the baptism of an infant. That is why men leave their ranks and take a stand for that for which there is explicit warrant of God.

There is a difference also in *command*. There are numerous cases of such command for the baptism of believers. Peter, speaking by inspiration of the Spirit, commanded the people who accepting his testimony and desiring further instruction called out, "What shall we do?" to "repent and be baptised" (Acts 2: 38). Saul, a penitent believer, was told to "arise and be baptised" (Acts 22: 16). Gentiles on

### Duty.

*The sweetest lives are those to duty wed,  
Whose deeds, both great and small,  
Are close-knit strands of an unbroken thread,  
Where love ennobles all.*

*The world may sound no trumpet, ring no bells,  
The Book of Life the shining record tells,  
Thy love shall chant its own beatitudes,  
After its own life-working. A child's kiss*

*Set on thy singing lips shall make thee glad;  
A poor man served by thee shall make thee rich;  
A sick man helped by thee shall make thee strong;  
Thou shalt be served thyself by every sense of  
service which thou renderest.*

—Robert Browning



whom the Spirit had come, people speaking with tongues and magnifying God (and who therefore were not unconscious infants) were "commanded" to be baptised (Acts 10: 44-48). What of the pædo-baptist? If he will produce one such command regarding an infant, the controversy regarding infant baptism will cease. But there is no such command. Many, therefore, are ceasing to be pædo-baptists.

#### Other objections.

Infant baptism has the evil effect of obscuring the fact that salvation and church membership are matters in which individual choice is exercised. There should be in the ordinance a personal surrender to the claims of Jesus. Sponsors cannot do this or pledge the faith of another. There is no proxy faith or obedience. The New Testament church was composed of a converted membership. The obscuring or neglecting of this fact is one of the serious ills in pædo-baptism.

As frequently defended, infant baptism makes too much of a rite. John Wesley said that infant baptism was necessary because baptism was for the remission of sins and infants were guilty of original sin. The Anglican Prayer Book supports this idea. To all who take this attitude we declare that this makes too much of the ordinance. The infant is safe without baptism. The rite apart from faith has no efficacy. We must oppose a doctrine of mere baptismal regeneration. That doctrine merits with little qualification the title of "superstition." If Mr. C. Irving Benson says that in other respects the modern usage savors of superstition, it may well be that his statement is well founded. The surest way to avoid superstition is to return to the faith and order of the New Testament.

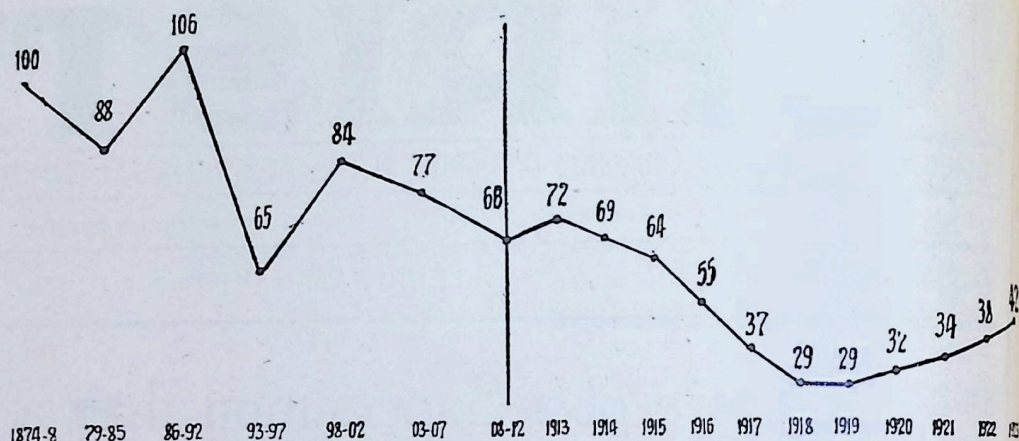
#### Candid pædo-baptist admissions.

There are many pædo-baptist scholars of the front rank who candidly admit that there is no New Testament warrant for the rite which yet as ministers they practise. Prof. J. A. Beet, a famous Methodist, declared that "it must be at once admitted that the New Testament contains no clear proof that infants were baptised in the days of the apostles." Dr. A. Plummer, one of the greatest of Anglican scholars, writes: "Not only is there no mention of the baptism of infants, but there is no text from which such baptism can be securely inferred." A very distinguished Presbyterian divine, Prof. James S. Candlish, said: "What is expressly commanded by Christ in regard to baptism is, that those who are made disciples by the preaching of the Gospel should be baptised, i.e., those who had been heathens or unbelieving Jews, but had come to believe in Jesus. These only are referred to in Matt. 28: 19; Mark 16: 15, 16; and in all the instances in which baptism is said to have been administered, it was to such persons."

## Fifty Years of Drunkenness in Victoria.

The Graph which Impressed the Premier.

Mr. John Vale.



[Mr. John Vale, J.P., is one of the best known workers in the cause of temperance reform in Victoria. As Editor of "The Rechabite" he uses his facile pen with effect. He was one of the speakers at the recent deputation to the Premier, who was much interested in the graph which we reproduce. We are indebted to Mr. Vale for permission to use the block and the accompanying letterpress which appeared in "The Rechabite."—Ed.]

The above graph is reduced from a large one used by the Editor to illustrate an address at the Southern Group Encampment meeting, and is reproduced by request.

It tells the story of the ratio of drunkenness to population in Victoria during fifty years—fifty years, but not a jubilee!

Yet there is occasion for rejoicing at the downward tendency which went on for nearly thirty years up to the close of the war period. The warning comes at the end.

The figures above the rising and falling line show the ratio of drunkenness to population, 100 being the index number. The difference between the first years and 1918 and 1919 is the difference between 100 and 29. When we reached the lowest point attained, it might have appeared that we were going right on to victory, but things happened.

In the boom years we reached the highest point, 106. We enjoyed what passed for prosperity, and recorded the fact in the statistics of vice.

The drop from 106 to 65 was the concomitant of depression. Wages down, morality and health up. A pity the boons had to come that way.

The rise to 84 marks the Royal visit and the Federation festivities. The Government dispensed champagne to large companies, who did not pay and did not get locked up. The common people who paid for their drinks caught the spirit of the hour, and drank the other spirit. Thus the inauguration of Federation is indicated by a black mark.

Sobriety by Act of Parliament is seen in the fall which followed—first 9.30, and then 6 o'clock closing. Sir Oracle says it can't be done. The drop from 69 to 29 shows that it was done.

The rise since 1919 is the "uplift" after the war, but not the one promised.

The following are the actual number of cases of drunkenness each year. The graph takes into account the growth of population.

Year.	Cases of Drunkenness.	Year.	Cases of Drunkenness.
1874 .. ..	10,981	1899 .. ..	12,998
1875 .. ..	11,541	1900 .. ..	15,858
1876 .. ..	11,624	1901 .. ..	17,360
1877 .. ..	12,447	1902 .. ..	14,540
1878 .. ..	11,825	1903 .. ..	12,630
1879 .. ..	10,859	1904 .. ..	13,881
1880 .. ..	10,056	1905 .. ..	14,458
1881 .. ..	11,065	1906 .. ..	14,029
1882 .. ..	11,749	1907 .. ..	14,183
1883 .. ..	12,048	1908 .. ..	13,102
1884 .. ..	12,938	1909 .. ..	12,436
1885 .. ..	13,580	1910 .. ..	12,719
1886 .. ..	14,528	1911 .. ..	13,603
1887 .. ..	15,578	1912 .. ..	13,524
1888 .. ..	18,526	1913 .. ..	14,782
1889 .. ..	18,068	1914 .. ..	14,437
1890 .. ..	18,407	1915 .. ..	13,453
1891 .. ..	18,057	1916 .. ..	11,310
1892 .. ..	15,891	1917 .. ..	7,575
1893 .. ..	12,688	1918 .. ..	5,987
1894 .. ..	11,357	1919 .. ..	6,237
1895 .. ..	11,143	1920 .. ..	7,151
1896 .. ..	10,060	1921 .. ..	7,621
1897 .. ..	9,982	1922 .. ..	8,773
1898 .. ..	13,728	1923 .. ..	10,131

#### In Short Measures Life May Perfect Be.

It is not growing like a tree  
In bulk, doth make Man better be;  
Or standing long an oak, three hundreds years,  
To fall a log at last, dry, bald, and sere:  
A lily of a day  
Is fairer far in May,  
Although it fall and die that night—  
It was the plant and flower of Light!  
In small proportions we just beauties see;  
And in short measures life may perfect be.  
—Ben Johnson.



# In Tune with the Infinite.

T. H. Scambler, B.A.

The title is not mine. It is the title of a book by Ralph Waldo Trine. The purpose of the book is to teach that our lives are part of the Divine Life; that the Divine Life, bringing peace and joy and physical strength, is available to all in increasing supply if we will but open our hearts to it; that we may create a heaven within and about us by the reception of thoughts of hope and cheer and strength; that we may create a hell by admitting to our lives thoughts that are gloomy and pessimistic. All men may, if they will, "exchange weakness and impotence for strength; sorrows and sighings for joy; fears and forebodings for faith; longings for realisations. This it is to come into fullness of peace, power, and plenty. This it is to be in tune with the Infinite."

While the author makes many beautiful suggestions, and says many things that ought to be practised much more than they are, most of us will feel that he exaggerates the power of the human will and human thought in making available the most desired gifts of life. Our present purpose is to seek the Scriptural way of producing such music in our lives that we shall be "in tune with the Infinite."

The Scriptural counterpart to the idea is obedience to Christ. Let us surrender our will to his, let us make submission of our hearts to his divine authority, and we shall be in tune with the Infinite.

Submission is not a popular idea in these modern days. In part that is because of the precociousness of our age, and is a phase that will pass when this exceedingly "new" age becomes a little older. But sometimes there is the thought that the surrender of one's will to another, even if that other is Christ, the Man of all men, means limitation of one's own individuality and development. Of course, it is a fact that personality may be lost under the domination of a stronger character.

But what if the Man of all men is, in addition, the Eternal One, God manifest in flesh? Submission then means getting into line with the Divine will, getting into tune with the Infinite.

We know that progress and development in scientific and practical life are contingent upon getting into line with the forces of Nature, and submission to the laws of Nature. The most thoroughly developed aviator never dreams that he is limiting his personality by seeking to bring himself into more and ever more complete alignment with those powers of the air that have all to say as to whether a man shall fly or not. The best photographer in the world is aware that for all his knowledge and experience, success in his art demands simply that he obey the laws of light that control it. The wireless opera-

tor who last night was attempting to catch the music from KDKA in far-away America knew that he must, simply must, obey the demands Nature imposed upon him, and adjust his receiving set in such a way that it would respond to the impulses sent across the seas. He obeyed, and he heard, and announced his success to the world without the least thought that in such obedience he had limited himself.

There are certain conditions that govern our spiritual existence. It is possible for the soul to "tune in" to different stations. There is the kingdom of evil (Eph. 6: 12). Evil intelligences are operating, and their evil suggestions may be picked up by the delicate receiving instrument—the soul. Thoughts of anger, of hate, of impurity lay us more and more open to these influences, and thus we are in tune with the spiritual powers of darkness.

But we desire to be in harmony with God. There are certain conditions to be observed, and they are expressed in Christ. Therefore by obedience to him we are brought into tune with the Infinite.

We are accustomed to think of *faith* as the beginning of the Christian life. Perfect trust—what could be more harmonious than that? We hear the call to *repentance*, and that, since it involves a turning from sin, means ridding oneself of the inharmonious, resolving the harsh dissonances of life into beautiful harmonies. And you will remember that even *baptism* is made to contribute to the sense of harmony, for it reveals the complete identification of the soul with Christ in his death and resurrection. The apostle was not speaking in musical terms, but note how he expresses the thought of oneness of the Christian with Christ. (Rom. 6: 3-4; Col. 2: 12.) "Buried *with him* in baptism, wherein ye were also raised *with him*."

"If any man is in Christ he is a new creature." (2 Cor. 5: 17.) *In Christ*—he is the sphere in which we live, and the ideal is that we become one with him in every desire and thought and impulse. Evil things have no power. We are in tune with the Infinite. It means joyous and complete submission—"every thought in captivity to the obedience of Christ." (2 Cor. 10: 5.)

Our subject is suggestive of musical harmonies, and in its application we have been following the words of Paul. J. Rendel Harris says: "Nothing is so musical to Paul as the soul of the believer. He himself had begun his life with a crash of harsh discords; you would hardly believe it was the opening of an oratorio. You can hear the stones flying round Stephen's head as Paul confesses his blasphemies, injuries and persecution of the saints; then you can hear the recitative and dialogue be-

tween the messenger of God and the servant of God, as one confides in the other, 'Behold he prayeth,' and now it is a gentle rain of tears from eyes half-blinded with glory; and then in a little while the Hallelujah Chorus at the end of the eighth chapter of Romans, with the 'no separation' stop pulled out to full power, and the 'more than conquerors' note pealing against principalities and powers its triumphant strains."

"Seek ye the Lord while he may be found." Yield your will in submission to him. That is the path of the highest possible development of your own soul's powers, for it is to be in tune with the Infinite.

## Help from Above.

How often, in affairs of this life, we seek advice from man, when, if we had gone straight to our heavenly Father and sought guidance and help, we should have acted wiser. The Word says, "Oh, how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men."

If we take our difficulties to the Father, and lay them before him, leaving him to work them out for us, waiting patiently his time, do you think he will fail us, because we have put trust in him, before we trusted to man's advice? Never! He will honor our confidence, and his guidance will be so plain, we will not make a mistake. Often, when facing a crisis in our lives, friends are willing to help, but owing to want of knowledge and the frailties of human nature, they fail us. Not through faithlessness but their limitations. So we can see what an advantage to have a Friend who cannot fail us, One who has no limitations. His power and willingness to help are infinite. Therefore, no difficulty is beyond him, and nothing is too small to ask his advice about. If we were to get into the habit of talking freely with the Father (through Jesus the Son) about everything that occurs in our every-day life, just as we would confide in a loved earthly friend, what joy would be ours! He would shower wonderful blessings into lives that trust him before they would trust men.—S. Herbert.

## Revelation.

An idle poet, here and there,  
Looks round him; but, for all the rest,  
The world, unfathomably fair,  
Is duller than a witling's jest.

Love wakes men, once a lifetime each;  
They lift their heavy heads and look;  
And lo, what one sweet page can teach  
They read with joy, then shut the book.

And some give thanks, and some blaspheme,  
And most forget; but, either way,  
That, and the Child's unheeded dream,  
Is all the light of all their day.

—"North China Herald."



# North Fitzroy Bible School.

The vision of a Bible School building at North Fitzroy designed for efficiency in every department of Bible School work, from the first grade of the kindergarten to the adult class, first entered the mind of Bro. J. W. Baker about eleven or twelve years ago, when on a visit to Adelaide. The North Fitzroy Bible School at that time numbered about 500, and met in the church building. Seeing the Grote-st. Bible School with its own building and separate rooms for classes so impressed Bro. Baker that a similar building for North Fitzroy became his objective.

Shortly afterwards the debt on the church building was finally cleared off, and the first visible result was the securing of a fine block of land on which to build. The cost was £675, and was practically paid for by Bro. Baker himself, as he put aside wedding fees and such perquisites as come to a preacher until the final purchase money was paid. The present value of the land is probably £1000.

In the meantime he enlisted the sympathetic aid of the sisters at North Fitzroy, who through their first effort raised £45; then, year by year they worked, and through their sales of work, assisted very greatly in raising the sum of nearly £2500. With the land free of debt, and this fine sum in hand, the vision had almost become a reality, and building arrangements were talked about.

Just about five years ago Sister Mrs. Hart Kelly inherited a big interest in a Scottish estate through the decease of a relative. Unfortunately, she did not live long to enjoy the advantages of this bequest, and her death took place a little over three years ago. Under her will, however, she provided that the Bible School building should be erected and opened free of debt.

Less than twelve months ago plans were finalised, and the contract given for the erection of the building, the contract price being £5800.

The building provides an auditorium, two small halls, class-rooms of various sizes, office, kitchens, store-rooms, etc.

The main hall will seat about 800 comfortably, its dimensions being 78 ft. by 45 ft. A spacious platform is backed with a gallery which will seat about 150 children. On either side of the platform there is a room 21 ft. by 21 ft., which will be used for Bible Classes and meetings. Movable partitions have been arranged, so that six class-rooms can be provided along each side of the main hall, each room being 12 ft. by 9 ft.

The kindergarten hall runs across the front of the building, and is 41 ft. 6 in. by 26 ft. An office for the superintendent and secretary is situated between the main entrance and the auditorium. A

kitchen with all conveniences has been installed on the ground floor.

On the first floor there is another hall similar to the kindergarten hall on the ground floor; this is also 41 ft. 6 in. by 26 ft., and conveniently furnished with a lounge, kitchen, store-room and ante-room.

The whole building is splendidly lit and fitted with the latest ventilating appliances, ensuring a constant current of fresh air flowing through the whole building, and sufficient to satisfy the Board of Health, even when the big hall is crowded.

The lighting in the main hall and the two smaller halls is fitted directly into the ceiling, thus giving the maximum of light without blurring the vision of the audience in any part of the halls.

The whole building is composed of brick, with cement facings on the outside. The auditorium has been left with the original brick finish, and the two small halls beautifully finished in white plaster and moulded ceilings.

The Bible School at North Fitzroy has for many years been the largest in our Victorian brotherhood. For a long time the membership was over 500. At the present time it is less on account of the establishment of other churches in the northern metropolitan area, and the consequent moving out of members into those districts with their families; nevertheless the school still holds pride of place regarding membership.

The new Bible school hall was officially opened on March 18. The building was crowded. Many old-time members at North Fitzroy were present. J. W. Baker, chairman, declared the building open for the glory of God and the instruction of the young in the truths of the Bible. A. E. Illingworth, Conference President, extended congratulations to the church in acquiring such a magnificent building. L. C. McCallum, newly-appointed organising secretary of the Bible School Department, spoke of the need of the best equipment for Bible school work, that this fruitful auxiliary should be able to carry on under the highest efficiency. Councillor Ottery, member of North Ward, Fitzroy City Council, eulogised Bro. J. W. Baker's work in the community and his vision in working for and completing the building. The superintendent, Bro. Edgar Smedley, made an appeal for scholars and helpers in order that the objective of Bro. Baker—750 on the roll in twelve months—might be attained. Mrs. E. Hoeking and Mr. A. Press rendered vocal solos effectively. The children's choir, under T. Baker, rendered stirring choruses. Recitations and other items by scholars filled in good programme.—L. Gole.

## The Different Faiths.

A speaker at the Foreign Missions Convention in Washington, D.C., January 28—February 2, 1925, Dr. E. Stanley Jones, for 17 years a missionary in India, gave a very striking interpretation of the faiths of the peoples of the world:

The finished product of the different faiths might be stated as follows:

Greece said: "Be moderate—know thyself."

Rome said: "Be strong—order thyself."

Confucianism says: "Be superior—correct thyself."

Buddhism says: "Be disillusioned—annihilate thyself."

Hinduism says: "Be separated—merge thyself."

Mohammedanism says: "Be submissive—bend thyself."

Judaism says: "Be holy—conform thyself."

Modern materialism says: "Be industrious—enjoy thyself."

Modern dilettantism says: "Be broad—cultivate thyself."

Christianity says: "Be Christlike—give thyself."

In order to see the result of these different "faiths" on the experiences and destinies of mankind we have only to read their history in order to observe the personal character and the social conditions produced. Christianity, it is agreed, has made the finest and most desirable characters known, and the countries that have made the most of it are unquestionably the best countries. The children are happier; freedom of soul is larger; conditions of living more nearly put the people beyond want; science and invention have done mightier things and, in every way, life has been sweeter, more beautiful and more exalted—"Christian Evangelist."

## The Late James Webb.

Chester A. Snyder writes under the title of "A Faithful Pastor" in the American "Christian Evangelist" of the passing of Bro. J. W. Webb.

James Webb was born in London, England, on April 15, 1841. When a lad he moved with his people to Australia. Here, as in England, he was nurtured in the faith of the Church of England. But he was destined to leave his mother church and seek fellowship with the Church of Christ. In 1861, he began preaching, and in 1869 at the invitation of some of the Californian brethren sailed for America.

As Grand Lecturer of the I.O.G.T. some years ago, Bro. Webb addressed many gatherings all over the Western States, and into the East, and spread the cause of temperance in a most wonderful way. He was actively identified with the W.C.T.U., and never failed to speak a word for the cause of temperance.

He was a faithful pastor—unselfish, benevolent, vigorous, youthful and happy. No distance was too great, no day too hot or too cold for him to go to a needy soul with the bread of life. He died Friday morning, January 16, 1925, at Lane Hospital, San Francisco, California, after an illness of four and a half months.

He leaves two daughters, Miss Alta and Mrs. Emily Webb Giesy, of San Francisco; and one son, Ernest, of Oakland, California. His wife and daughter, Elizabeth, preceded him in death some ten years.

Funeral services were conducted from First Christian Church, Modesto, California, the pastor, Chester A. Snyder, officiating. John W. Craycroft, 82, of Modesto, who had been responsible for getting Bro. Webb to come to America, offered the closing prayer at the grave. Interment was made at Modesto.

Bro. Webb served in the active ministry for more than sixty-three years, and maintained a mental alertness and vigor, his love of youth. The buoyant and beautiful faith to the very last. The world is far richer because of his noble and unselfish life.



The New Bible School at North Fitzroy, Vic.



# The Mother Church of the Gentiles.

Acts 11: 19-30. Text—Verse 26.

A. W. Connor.

When the gospel was preached to the Ethiopian by Philip, and when the household of Cornelius was baptised by the command of Peter at Caesarea, the inherent expansive spirit of the gospel was lapping over the barrier of racial distinction in which it had been confined. It, however, took some time for the full tide to come in. The great advance which was to carry the gospel to the far western peoples was made in a different direction, and by other than the apostles. The story is full of interest, and reveals the world throb of the gospel of Christ. It is rich in teaching as to God's method. In the record of the founding of the Antioch church, which is in a true sense the "mother church" of Gentile Christendom, we stand at the watershed of apostolic history, and all that follows is but the further projection of the line here begun, and every advance in missionary conquest projects it further still, until the "uttermost parts of the earth" shall hear the glad news of a Divine Saviour. Let us notice

## I. The rise of the new church.

The writer in verse 19 carries us back to the dispersion that followed the death of Stephen, and we are given a further illustration of the fact that scattered disciples meant a message more widely diffused. Phenice, Cyprus and Antioch heard the gospel of Christ. The latter was probably the third city in the Roman Empire, and in its composition and situation was a strategic point from which to propagate the faith. The advance here was due to the faithfulness of certain unnamed men of Cyprus and Cyrene, who felt the divine urge in their message, but following the precedents, confined their work to the Jews. But if ever a city needed the gospel, Antioch did. It was so vile that a Roman satirist accounted for the growing dissoluteness of Rome by averring that the manners of the city on the Orontes had invaded and corrupted the capital. It was truly a city where Satan's seat was. So the preachers overstepped the racial line, and "spoke unto the Greeks, preaching the Lord Jesus." Whether they had heard of Peter's action in baptising the Roman centurion, we cannot tell, but in any case, love allied itself with the basic principles of the gospel, and seeing the need they bore witness, out of their experience, to Jesus. "The hand of the Lord was with them." Here as everywhere in Acts the Lord is the great worker, and those warm-hearted, loyal believers were his chosen instruments. The result is told in the brief record. "A great number believed, and turned to the Lord." What this turning involved is clearly stated in Acts 2: 38; 3: 19; 18: 8. Thus was established the first Gentile church, or rather a church in which Jew and Gentile stood on an equal footing, as "fellow-heirs, and of the same body, and partakers of God's promise in Christ by the gospel" (Eph. 3: 3-6).

Those men, who by God's blessing, did this work, are nameless, but they are not so in the Book of Life. May we all realise what a power simple testimony for Jesus is, and what an enrichment of life comes, as we try to help others to a knowledge of Christ. God's blessing seemed to sanction their new departure, but what will Jerusalem say?

## II. What the old church did.

How long before the news of those happenings reached Jerusalem we do not know, but evidently considerable progress had been made. Then "tidings of these things" came to the ears of the mother church. If the usually accepted chronology is right, God had prepared them for it by the conversion of Cornelius. For that work they had been open-minded enough to "glorify God," so now this progressive move found them in a spirit of sympathy which showed itself in the beautiful

thing they did. They sent to them Barnabas, and he had earned the title of the "Son of Encouragement." Everything we know of this man proclaims a generous soul, fitted by nature and grace for such a delicate mission. He was to report, I suppose, but he was to confirm in the faith, and to help. His would be a mission not of censorship, but of fellowship. Thank God for the "Sons of Encouragement" in the church. Jerusalem had other sorts of men, and later some of them went out—unsent—to create discord in the Gentile churches. But it was a beautiful thing when the old church spared for her new sister her Barnabas. Is there a happier verse anywhere than that which tells how, "on getting there, he was delighted to see the grace which God had bestowed." He knew a Christian when he saw one. And what a suggestive word is this in which is summed up all Christian duty, "He encouraged them all to remain, with fixed resolve, faithful to the Lord." Why was his judgment so fair, and his help so timely? Because, says Luke, "He was a good man and full of the Holy Ghost and of faith." What a blessing our Barnabases are, our sons of encouragement. May their tribe increase, and may we learn more fully that the one essential to Christianity is that we "cleave to the Lord." To believe in the Lord, to turn to the Lord, and to cleave to the Lord. This is to be a follower of Jesus.

## III. A new task and a new man.

Under such influences, and teaching, the numbers of the disciples greatly increased, and the growth called for another type of man. And Barnabas had this other virtue, he knew his own limitations in service, and so, seeing that another kind of preacher was needed, he set off to Tarsus "to seek Saul." Saul as a new convert had been the object of kindly interest from Barnabas, and just as he had once introduced him to the brethren at Jerusalem, so he now introduces him to Antioch. Here Saul of Tarsus finds his open door, and a congenial field of service, as well as a starting point for his world work. Notice for our own instruction that this happy combination was a ministry of teaching. "And for a whole year they assembled with the church, and taught much people." The fruitage of such teaching is seen in the closing verse, which tells of how in practical brotherliness the Gentile disciples realised their oneness with their Jewish fellow Christians. It was a new thing born of the Spirit of Jesus, when the Antioch church sent relief to "the brethren living in Judea." Another thing grew out of it, when Antioch became the centre for a new world advance for the kingdom of Christ. Notice the three stages in this church's life. The coming of personal faith and salvation. The realisation of the oneness of the church of Christ, "There is one body and one Spirit." The response to the divine urge to expansion in the body of Christ. This latter must wait for discussion till we get to chapter 13. Let us notice here one other thing.

## IV. A new name for a new people.

"And the disciples were called Christians first in Antioch." This name, which only occurs in two other Scriptures, originated at Antioch. Here was a people neither Jewish nor Gentile, yet composed of both. Those who gave the name had grasped the vital fact that their whole religion which made them one, was bound up with devotion to a person—Christ. Hence they called them "Christ's folk." "Christians." By whom were they thus called? It has been claimed that the word for "called" means "called by divine authority," and that Paul and Barnabas did the naming. It has been even claimed that the Greek ought to be so rendered, but such has never commended itself to the judgment of the best scholars. It evi-

dently was given by the outsider, not in ridicule, but as an honest effort to describe things. The disciples willingly accepted, and though in the New Testament it is used by the outsider, yet 1 Peter 4: 16 taught them to "glorify God in this name." That should be sufficient warrant for wearing it, and refusing to wear any other that would detract from honor due to Christ, or hinder men from seeing that he is the sum and centre of our faith. There is this to be said for it: It is scriptural. It honors Christ. It is catholic, not sectional. It is a name that unifies. There may be, and sometimes there is, sectarianism even in the use of a scriptural name, for sectarianism is first in the spirit. But that does not justify us in wearing names that are sectarian and divisive. It was Christ who was crucified for us. It was Christ's name into which we were baptised (1 Cor. 1: 13), therefore let us honor him in our name. But let us also so seek to manifest his Spirit that it will be seen that we are not only "disciples who are called Christians," but also "disciples who are Christians."

## The Miracles of Christ.

Will Beiler.

"Every good gift comes from above."

The miracles of Christ are easier to believe than not to believe. A miracle is not a sleight of hand trick, that a conjuror might perform, a matter of deceit as practised by the wizard, or a make believe as perpetrated by the Indian fakir, the so-called "holy man." It is a supernatural act, and a work beyond man's power to perform.

Among the things that make it easy to believe in miracles is the evidence of Christ's power in the realm of Nature.

We pride ourselves on our gardens and their productions, our land and its crops; we say, "Look at what we grew," but is that really true? We sowed the seed and prepared the ground, but who supplied the rain, the sunshine, and the atmosphere? Another aid to our faith in the miracles of Christ is the evidence of his power in the realm of grace. That power which can take hold of a man who is an outcast of society and who has been brought low through sin; and transform him into a citizen of worth, and a Christian, is surely more than natural.

Again, the person who accepts the inspiration of the Scriptures does not find it difficult to accept the record concerning the Christ. If there were "many other things that Jesus did which are not written in this book," as John declares, then how full of wonderful deeds his life must have been. What a diversity of kinds of miracles he performed in the realms of food, nature, the body, and the grave.

Such miracles showed his power, and proved his authority. He who had such authority as Christ demonstrated over spirits, Nature, man, and devils amply proved his possession of supernatural power.

He fed the hungry, healed the sick, and opened the eyes of the blind. His were all deeds of kindness and benevolence. Love prompted them, and was at the back of all. His sympathy for men in need found its expression in his actions. Never do we find him exercising that wonderful power to perform a miracle for his own benefit.

His miracles are to us signs of his salvation.

When he gave the blind their sight, the deaf their hearing, and made the dumb to speak, the lame to walk, and the withered hand whole, he taught us that he asked for the whole of our powers to be used for the glory of God.

If men believed in miracles then, they would believe in the Son of God, and if they believe in him they will confess him and live to do his will.

It is better to be a well-qualified man in a humble place than an unfit man in a high place, but best of all it is to be a fit man in the highest place. God wants us to fill the highest positions.



## The Home Circle.

Conducted by J. C. F. PITTMAN

### They Also Serve.

I toiled; my tools were taken from my hand.  
I sought for more, and straightway was laid down.  
"What shall I do?" I sobbed. Then saw I stand  
O'er me my Master; and, without a frown,  
Thus did He pitying answer me: "Be still.  
This is thy time to bear, and Mine to show  
To thee and in thee, all My holy will.  
And what I do, to-day thou canst not know;  
But thou shalt know hereafter," said my Lord;  
"On thee, not by thee, must My work be wrought."  
And thereupon some echoes of the Word,  
That with a keenly hearkening ear I caught,  
After hard struggles, brought me peace at length:  
"In quietness and trust shall be thy strength."  
(Isa. 30: 15.) —Sara Hammond Palfry.

### "Tommy."

B-r-r-r rang the telephone. A harassed night nurse sped quietly up the ward, hoping against hope to reach the noisy thing before it rang again and roused Tommy from his first sleep in all that long night.

Tommy, fretful and miserable after a series of puzzling experiences, had been a source of tribulation to himself and to everyone else during the earlier part of the night. Now the little flushed face looked peaceful and irresistibly sweet, as only a sleeping babe can be.

He had been brought in by a kindly policeman in the evening—a pitiful heap of dirt, pain, and bewilderment. The man had rescued him from under the wheels of the motor lorry that had hurt him so. Put to bed, washed, clean and comfortable, with a long splint on his leg to keep it still, he heaved a sigh of satisfaction, and seemed to settle down.

The night nurse was busy. The ward was large, and there were many pains to be relieved. Quietly and deftly she applied remedies, and gradually the men forgot their troubles in sleep.

Presently a timid and very tearful cry of "Lidy!" brought nurse to Tommy's side. For a long time she could not make out what he wanted, except that he seemed to think he had been naughty. He refused to be comforted.

The great mother-heart that may live deep down, but always there in every real nurse, was distressed over this unhappy babe who could not be coaxed or soothed back to content. In despair, she turned away from the sobbing child, praying for some heaven-sent solution of the difficulty.

A man at the far end of the ward called for attention, and she was kept busy for some time. Meanwhile the sobs continued, and sleepers began to stir restlessly. At last, with a great burst of confidence, Tommy poured out—

"I 'aven't said me prayers! I allus kneels down to say 'em! Mummys says I must, 'cos God won't take no notice if I don't—an' I can't now!"

Very quietly, nurse brought a screen and set it near his bed. With brimming eyes and a little catch in her voice, she told him that God knew all about it, and—

"See, Tommy, I'll kneel down instead of you, and we'll say 'Our Father' together."

With a kiss and a quivering whisper of "I likes you, lidy," the child snuggled down, and the Dust-man soon brushed his weary little eyes.—H. M. Edmonds.

### Procrastination.

An angel passed over the earth one morning, and met a little child in a sunny field.

"Little one," said he, "do you love the Master?"  
The child looked up with bright eyes, and said:  
"Yes, I am one of his children."

"Then," said the angel, "there is work for you to do; go and do it."

"Yes, I will do it after a while," said the child. "It's only morning now; the day will be so long, and I want to play a while."

And the child ran away after the butterflies and flowers. The angel murmured: "The day will end, the night comes, and it will be too late."

In a few years the child had grown into a school boy. The angel visited the earth again one morning, and, passing near the school, he found the boy out of doors, not in school.

"My boy," said he, "the day is passing; night will come, and your work is not yet begun."

"Oh," laughed the boy, "there is plenty of time. The sun is shining so brightly, I could not stay shut up in a schoolroom."

In a few more years the angel visited the earth once more. He was passing down a hill one evening, when he overtook an old man, leaning on his staff. Slowly he plodded down the hill toward an open grave.

"My friend," said the angel, "have you completed the life-work which was yours to do?"

"The night is come," said the old man, "and my work is not yet begun. The day seemed so long, but now it is too late."—Selected.

### Just a Minute.

"Please spend me well," a little Minute cried;

"I want to make  
My busy friend, the Hour, quite satisfied  
That I'm awake,  
And quite as ready in my place to shine  
As all my tiny brothers, fifty-nine."

"Don't pass me by," a little Minute said.

"Won't you please see  
If just the little light that I may shed  
Might prove to be  
Just light enough to help some one to find  
The world is not all evil and unkind?"

"Exchange."

### Noblesse Oblige.

An impecunious tenant had not paid the rent of his room for several months.

"Look here," said the landlord, "I'll meet you half-way. I am ready to forget half of what you own!"

"Right. I'll meet you. I'll forget the other half."

### Naturally.

The inquisitive old lady was bending over the bed of a wounded soldier, whose head was swathed with cotton and linen.

"Were you wounded in the head, my boy?" she asked.

"No'm," replied a faint voice, "I was shot in the foot, and the bandage has slipped up!"

### Moonshine.

Charged with illicit distilling, a long, lean Tennessee mountain youth stood before the rural bar of justice.

"What's your name?" asked the Judge.

"Joshua, yore Honor," answered the boy.

"Hm! Joshua? Joshua what?" his Honor prompted.

"Jes Joshua," replied the culprit.

"Are you the Joshua who made the sun to stand still?" said the Judge.

"No, yore Honor—I'm the Joshua what made the moonshine."

## The Family Altar.

— J.C.F.P. —

### SUNDAY.

And Mary said, My soul doth magnify the Lord.—Luke 1: 46.

Dr. George Smith wrote thus of Henry Martyn:—"When not yet twenty he came out Senior Wrangler. His father's death drove him to the Bible, to the Acts of the Apostles, which he began to study, and the first whisper of the call of Christ came to him in the joy of the Magnificat as its strains pealed through the chapel."

Reading—Luke 1: 26-56.

### MONDAY.

Yea and thou, child, shalt be called the prophet of the Most High, for thou shalt go before the face of the Lord to make ready his ways.—Luke 1: 76.

"The last, and greatest, herald of heaven's King, Girt with rough skins, hies to the darkest wild: There burst he forth—'All ye whose hopes rely On God! with me amidst these deserts mourn; Repent, repent; and from old error turn.'"

Reading—Luke 1: 57-80.

### TUESDAY.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.—Luke 2: 20.

"We, the sons of men, rejoice,

The Prince of Peace proclaim:

With heaven's host lift up our voice,  
And shout Immanuel's name."

Reading—Luke 2: 1-24.

### WEDNESDAY.

And Jesus advanced in wisdom and stature, and in favor with God and men.—Luke 2: 52.

"O gentle Jesus, make this heart of mine,  
So full of sin,  
As holy, harmless, undefiled, as Thine,  
And dwell within;

Then God my Father, I, like Thee, shall know,  
And grow in wisdom as in strength I grow."

Reading—Luke 2: 25-52.

### THURSDAY.

John answered, saying unto them all, I indeed baptise you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am unworthy to unloose; he shall baptise you in the Holy Spirit and in fire.—Luke 3: 16.

"That which is here referred to was foretold by the prophets (Isa. 44: 3; Joel 2: 28). In the early church there was an abundant outpouring of the Spirit of God. This prophecy began to be fulfilled on the day of Pentecost." The context shows that the baptism of fire alluded to the judgments to be inflicted upon the impenitent.

Reading—Luke 3.

### FRIDAY.

And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.—Luke 4: 8.

Matthew's record informs us that these words were prefaced by a severe rebuke—"Get thee hence, Satan." "This was a bolder attack than any which had been offered. Others had been but an address to his necessities, and an offer of the protection of God in great danger; in both cases plausible, and in neither a direct violation of the law of God. Here was a higher attempt, a more decided and deadly thrust at the piety of the Saviour. It was a proposition that the Son of God should worship the Devil—that he should bow down before the prince of wickedness and give him homage."

Reading—Luke 4: 1-30.

### SATURDAY.

And they were astonished at his teaching; for his word was with authority.—Luke 4: 32.

"Thou art the Truth; Thy word alone

True wisdom can impart;

Thou only canst inform the mind,

And purify the heart."

Reading—Luke 4: 31-44.



# Prayer Meeting Topic.

April 8.

## Faith.

(Hebrews 11: 1-6.)

HORACE KINGSBURY.

The authorship of the Book of Hebrews is not certainly known. It was written to Christian believers of the race of Israel to check Judaistic tendencies, and to strengthen faith in Christ. The God of their fathers, who spoke by the prophets, is also their God, and he speaks to them by his Son.

Dr. J. C. Massee, in his recent book on "The Ten Greatest Chapters in the Bible," gives prominence to the eleventh chapter of Hebrews. It has often been styled, "The Westminster Abbey of the Bible," and something of this idea must have been in the mind of Dr. Jowett, who declared, "When I come to Chapter Eleven, I always feel as though I were turning into the nave of a great cathedral, and I find it is occupied by monuments which have been erected to commemorate saintly men and women who were distinguished by their faith."

The chapter opens with a definition of faith, and then proceeds to set forth concrete illustrations of the faith principle operating in and through the lives of God's heroes. One after another of the men and women of old, who really accomplished things for God, is brought forward until there is a great cloud of witnesses.

"Now faith is the substance of things hoped for, the evidence of things not seen" (A.V.). "Now faith is the assurance of things hoped for, the proving of things not seen" (R.V.). The Greek word translated in the one case by "substance" and in the other by "assurance" means literally a *standing under*, that which is a foundation for something to stand on. "This same Greek word has been found on business documents written at the time Paul was writing his letters, and there it stands for *title-deed*. Just as they gave title-deeds for the possession of houses in those days, so the writer of Hebrews says that faith is a title-deed to the possession of things hoped for. What a beautiful figure this is! We are heirs to vast spiritual estates, and faith is the title-deed which puts us in possession of them." (Tarbell.)

"Live up to your present faith," was one of the counsels of Phillips Brooks; and "Increase our faith," was one of the prayers of the apostles.

Here are some snatches of an interesting conversation that was recorded in "The Youth's Companion": "Oh, I wish I had your faith!" cried the girl who was seventeen. The woman who was seventy, smiled into her troubled face. "Hasn't your education taught you not to wish foolish things?" she asked, with her voice full of tenderness.... "Faith is a laboratory course, not a lecture course. You could listen to sermons on faith from now till you die, and still not have a particle of faith yourself, just as you could take a score of courses in agriculture and not raise an ear of corn—unless you went out and planted it. My faith that you envy has come from going through all kinds of hard places—through sickness and anxiety and losses of many kinds—with God.... Go and build your own faith, child—build it, bit by bit, out of your own experience as life brings it to you. God will give you the proofs of what you want—of himself, of answer to prayer, of immortality—if you really seek them. But they will be your proofs, not mine—learned through your experiences, through the years. You never can have another's faith any more than you can live another's life. But you can have your own if you will."

TOPIC FOR APRIL 15.—A SAVIOUR FROM HATRED.—John 15: 9-14.

# Our Young People.

Conducted by W. CALE

## Sunday School Day in South Australia.

The committee appointed by the Sunday School Union is already making the necessary arrangements in connection with the forth-coming Sunday School Day, May 3.

A letter in the first instance is being sent to all our churches and Sunday schools throughout the State inviting the members to co-operate in this day's proceedings.

It is felt that the suggestion made by the committee for special teachers' prayer meetings to be conducted each Sunday during the month of April will meet with the unanimous approval of officers and teachers, and a preparation class for intermediate and senior scholars to assist them to better understand the meaning of their relationship with Christ and the church will also meet with earnest support.

The offerings for Sunday school extension work, Children's Hospital, Minda Home and kindred institutions will be received during the day.

In most of the churches and Sunday schools special services for our young people are arranged for this day, and your committee is expectant of a very successful day on this occasion.

Printed folders and envelopes will be sent to the churches for distribution at a later date.

Further publications relating to our Sunday School Day which are being prepared by prominent Sunday school workers will appear in the special number of the "Christian" during April.—H. Taylor, Convener.

## The Right of Youth.

At one of the summer schools a while since, I looked over the note-books of the teachers in my class that I might give them proper credit. On the fly leaf of one whose own class numbers twelve girls in the early teens, I found written,

"For truth and light they come to me,  
If I be blind, how shall they see?"

That teacher has the seeking spirit, and she will find; the vision is denied to none. If I be not grievously mistaken, youth is seeking truth and light. It is perplexed, confused, but eager to find deeper meanings in religion and life than most of us are able to reveal to them.

It is poetry that perhaps best expresses the visions of all time, and much of our very modern verse gives hint of Personality, again free from dead dogma and confusing word. In a recent number of "The Christian Century" are such verses by Jean Paxton.

"I don't know how You stand it, God,  
Looking right down into men's hearts  
All the time  
And seeing them always wanting things  
They cannot get.  
Not things—that's not what I mean  
But what a man—or a woman  
Wants in his heart:....  
Unless, perhaps—  
I wonder—  
O God! Do you happen to want us? ....  
And if You do,  
Then we're glad  
For most of all, we want You."

The poet expresses for countless youth the longing of the normal, modern adolescent mind, seeking its ideal, eager for an understanding God.

## For That Bad Singing.

If one of the tasks of the church is to train children in worship, then it is most important that we consider the materials which we shall use and demand that they be of the highest character.

One has written: "Let me hear the songs which a nation sings and I will tell you the character of her people." Cheap, "jazzy" religious songs, having grown out of a partial or abnormal religious experience, are apt to impoverish rather than enrich the religious life of those who sing them.

Worship is a personal approach to God. Through it we seek to communicate to Him our attitudes and to enter into direct fellowship with Him. The heart of worship is prayer, but there are other factors in the service that are quite as vital.

Both instrumental and vocal music is necessary in a worship service. They produce a spiritual atmosphere, and lead one into direct communion with God.

Charles Kingsley gives us a wonderful idea of the power and effect music has on the individual: "There is something very wonderful in music. Words are wonderful enough, but music is more wonderful. It speaks not to our thoughts as words do; it speaks straight to our hearts and spirits, to the very core and root of our soul. Music soothes us; stirs us up; it puts noble feelings into us; it melts us to tears; we know not how. It is a language by itself, just as perfect in its way as speech, as words. Just as divine, just as blessed."

Instrumental music is the means of attaining quiet or silence and a spiritual attitude or atmosphere. Again when the atmosphere is logy a martial air is most stimulating. You will find that rested bodies and orderly action are its by-products. It should be of the very best, and the ragtime and jazz tunes should be eliminated, for they are neither educational nor spiritual.

There are three ideas to keep in mind when choosing songs for children.

(1) Can the child mean this and does he understand the words and the experience they include? Does the primary child know what he is saying when he's singing "Would you be free from your burden of sin, there is power in the blood?" "Love Lifted Me" is perhaps one of the most popular songs ever written, but what does a child know of this experience, "I was sinking deep in sin, far from the peaceful shore, very deeply stained within, sinking to rise no more"? Would it not be more educational and within their understanding to teach them songs like this:

"All things bright and beautiful,  
All creatures great and small,  
All things wise and wonderful,  
The Lord God made them all."

(2) Are the words good and suited to the music?

(3) Can the child sing it without strain, and is it worth while?

If we are wise we will use for the worship period only the known material. To do this means that we must plan ahead so as to promote a constant growth in musical feeling. You will want selections that express different moods—a bright song of praise or a seasonal song—hymns that produce a reverent devotional attitude, and others that are of a more vigorous mood, the martial type.

Would it not be a good plan to choose songs for the whole year at the beginning of the school year? Divide the year into quarters and select the songs that would carry out the theme of that quarter. The list should include a seasonal song, and a good church hymn. At the end of the year twelve hymns will have been learned.

A fine time to teach new material is during the pre-session period. This is also a good way to eliminate tardiness.

Certainly the lack of congregational singing of to-day is a sufficient challenge to our leadership.—"The Kentucky Bulletin."



## Foreign Missions.

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

We have received the financial reports of Victoria and Western Australia. They make magnificent reading. Victoria reports receipts, £3,538/0/11. This is an increase of £959/0/11 more than last year. Four years' receipts are: 1920, £3,025; 1923, £2,724; 1924, £2,579; 1925, £3,538. The giving was—

From Churches.—Annual offerings, £2,078/11/5; weekly offerings, £451/10/7; total, £2,530/2/-.

From Members.—Annual offerings, £78/0/9; contributions, £295/19/11; total, £374/0/8.

From Bible Schools and Classes.—Contributions, £89/5/8; Children's Day, £200/14/10; total, £290/0/6.

From Endeavor Societies, £43/10/7.

From Mission Bands, £101/11/-.

From Victorian Women.—Collected by Mrs. Zeliuss for support of Bible Women in India and China, £66; Women's Mission Band, £41/6/9; total, £107/6/9.

From Bequests.—Late Mrs. R. Hunter, Hawthorn, £50; Late Mr. J. Whiting, Terang, £9/15/-; total, £59/15/-.

Other Amounts.—Sales of Missionary Calendars, £31/7/5; sundry items, 7/-; Grand total, £3,538/0/11.

Western Australia reports receipts, £931/9/6, an increase of over £101/14/4 more than last year, representing 9/- for every member of the church in Western Australia. This is noble giving. The contributions from all the churches are as follows:—

Armadale, £12/-; Bassendean, £42/14/-; Brookton, £8/6/-; Bunbury, £12/16/5; Bussleton, £4/6/6; Chinese, £35/11/3; Claremont, £60/15/1; Collie, £22/8/3; Cottesloe, £14/14/11; Fremantle, £46/13/1; Geraldton, £6; Harvey, £23/1/1; Kalgoorlie, £60/3/2; Maylands, £80/1/3; North Perth, £20/7/10; Northam, £39/14/4; Perth, £188/6/3; Subiaco, £141/6/9; Victoria Park, £19/16/9; West Subiaco, £14/13/6; Evington, £5; Palmyra, £6/4/-; Whittaker's Mill, 15/7; Isolated members not on any W.A. church roll, £30/11/-; Other amounts, £18/19/2; Balance from year 1923-24, £27/11/4. Total, £931/9/6.

Two of these churches, Perth and Subiaco, have qualified for Living Links.

It will be noted that Western Australia gives £297/9/3 as received from duplex envelopes, that is, about one-third of their contributions. Victoria reports £451/10/7. Western Australia contributed £87/16/11 for the support of orphans, and gives £20/10/6 to the Famine Fund.

### Miss D. Ludbrook Honored.

At the invitation of the Gardiner Women's Mission Band, the girls' mission circles and the metropolitan women's mission bands met in the Gardiner chapel on Mar. 12 to honor Miss Dorothy Ludbrook before she leaves for the China mission field. Mrs. Carmel presided, and welcomed over 200 visitors, who filled the building. Mrs. McCann spoke of the missionary traditions of the Ludbrook family, and presented Mrs. F. M. Ludbrook with a posie of flowers. Mesdames Sharp, of Brighton, and Waterman, late of China, addressed the guest of honor, and Mrs. Dines, superintendent of mission bands, presented to her a beautiful bag from the girls' society, and a roll of notes from the women's bands. Miss Vawser delighted all with her solos, and a very happy time, following Miss Ludbrook's reply, was spent over afternoon tea.

### Welcome Home to Sister F. Killey.

On Monday, 23rd inst., at North Richmond chapel, a most enthusiastic welcome home was tendered to Sister Mrs. F. Killey, from India, by the Victorian Foreign Missionary Committee and the North Richmond church (Sister Killey's home church). The chapel was filled to overflowing, seats having to be placed in the aisles. Hearty congregational singing of "Jesus shall Reign," and a beautiful prayer offered by Bro. B. W. Huntsman, created a splendid atmosphere. Bro. R. W. Payne, preacher of North Richmond church, occupied the chair, and cordially welcomed visitors from almost every suburban church. Bright, brief messages of welcome were given by Bro. J. E. Allan, representing the Victorian churches; C. Schwab, F.M. president; Sister C. Gill, president Women's Conference; Bro. F. Chipperfield, representing North Richmond church; and Bro. H. Pang, representing the Chinese Mission. Excellent musical items were rendered by the North Richmond choir; Sister E. D. Vawser; Bro. C. Hall; the North Richmond male quartette; and seven Chinese scholars. As Sister Killey rose to speak she was accorded an enthusiastic ovation. She was the recipient of beautiful bouquets. Sister Killey's response, consisting of an outline of her own work in India, was most interesting. A splendid meeting was brought to a close by the singing of the doxology and prayer by Bro. A. G. Saunders.

### Some Comparisons.

There is a Protestant minister or ordained missionary in the United States for every 642 population.

In Africa one for every 73,782 population.

In China one for every 321,289 population.

In India one for every 208,719 population.

In Japan one for every 192,955 population.

In Indo-China one for every 797,428 population.

In Philippines one for every 166,666 population.

In Mexico one for every 522,868 population.

In South America one for every 180,622 population.

### Chinese Proverbs.

The greatest conqueror is he who overcomes the enemy without a blow.

Those who know do not speak; those who speak do not know.

Better to do a good deed near home than go far away to burn incense.

Patience and mulberry leaf will make a silk gown.

When the thunder is very loud, there is very little rain.

### Morning Thoughts.

When this good day is done, O may

I to myself in candor say—

In counting up its loss and gain—

"It was not lived in vain."

Somewhere between the rosy flower

Of dawn and evening's twilight hour,

From someone's long, long path, O may

I roll a stone away.

May I, in friendly word or deed,

Bring solace to someone's deep need;

Make someone's sense of right more true—

His sky a fairer blue.

This day (it will not come again)

Therefore all I would do for men

Let me do now, in Heaven's smile,

That life may be worth while.

—Author unknown.

### COMING EVENTS.

MARCH 29.—Church of Christ, Sth. Yarra. Harvest Festival and Home-coming. Sunday, Mar. 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.

APRIL 4.—Harvest thanksgiving sale of goods will be held in the enlarged Bible school hall at Surrey Hills on Saturday, April 4, from 3 p.m. till 10 p.m. Several sister churches are uniting in this effort to raise a goodly sum for mission work, and we invite the help and support of all. Fruit, vegetables, cakes, refreshments, preserves, fancy goods, grocery, confectionery, etc., in perfection are included among our best gifts for missions. Goods will be gladly received during this week by Mrs. Mudford, next chapel, Surrey-ave.—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 8.—Victorian Women's Fortieth Annual Conference will be held in the chapel, Lygon-st., Wednesday, April 8, commencing at 10.30 a.m. The Diamond Jubilee offering will be presented to the President of General Conference, Mr. A. E. Illingworth. An address will be given by Mrs. Cowper. Musical and elocutionary items. A hearty welcome to all.

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.

### Victorian Churches of Christ Annual Conference.

Women's Conference, Wednesday, April 8. General Conference commences Good Friday. Conference Sermon, Sunday, April 12. Meetings continue till April 15.

### PLAN TO BE THERE.

### FOR SALE.

Cocoon matting, approx. 40 yds., 3 ft. wide. Good condition, cheap. Apply C. A. Sampson. Donald-st., Brunswick.

Horizontal semi-grand piano by Lipp. Rich tone. Apply in first instance for particulars to M. E. Pittman, Hampton-st., Hampton. Phone X6473.

Motor bike for private sale. Harley-Davidson and Goulding side; 1923 electric model; speedometer; electric light, well shod; enamelling and upholstering in first-class order; engine perfect; will give any trial. Cheap; good reason for selling. C. Curry, 42 The Avenue, Coburg.

### DEATH.

LAWSON.—On Mar. 17, 1925 (suddenly), at his residence, "Burnside," 30 Wattle Valley-rd., Canterbury, Melbourne, William Thomas, the beloved husband of Florence, and loved father of loved eldest son of Charles and Mary Lawson, and brother of Charles G. Walter P. son, and brother of Charles G. Walter P. son, Mary (Mrs. P. A. Dickson), Ernest A., and Arthur L. Lawson, aged 54 years (for 37 years with the firm of Johns and Waygood Ltd., Engineers, South Melbourne).

"Servant of God, well done!

Rest from thy loved employ;

The battle fought, the victory won.

Enter thy Master's joy."



## Here and There.

The following telegram regarding the Hinrichsen-Pratt mission at Swan Hill reached us on Tuesday: "Over seven hundred crowded Town Hall Sunday night; subject 'Christian Unity'; six confessions; fifty-four to date; tremendous interest.—Cameron."

We are glad to have appreciative reports of the work of Bro. A. J. Fisher as organiser in Queensland. Recent correspondence tells of the good influence of his work especially in country districts and with churches unable to support a full-time preacher.

Letters have been received by Bro. R. Lyall from Bro. W. Morrow, of S.A., telling of the splendid time he is having along with Mrs. Morrow amongst the American churches. He intended to spend the Sunday after writing with Bro. W. H. Allen.

The S.A. Sisters' Executive has arranged a Home Mission afternoon on Thursday, April 2. Sisters of suburban churches are urged to make this meeting a success. Country sisters are invited to send reports. An offering will be taken for Home Mission work.

Will churches who wish to be included in the list of those contributing to the Women's Diamond Jubilee Fund for Home Missions, and have not yet sent in their offering, please forward moneys not later than April 4 to the State Secretary, Miss Rometch, 240 Graham-st., Port Melbourne.

The prohibition poll is to be taken in Western Australia on Saturday, April 4. Since last poll there has been a union of the prohibition forces, and a strong attack is being made upon the vested interests of the liquor party. All are asked to remember the date and pray for the cause of righteousness in W.A. on polling day, April 4.

The mission being conducted at Armadale, W.A., by Bren. F. A. Youens and D. R. Stirling, is proving a great success. There were 14 decisions in the first nine days. The mission is again proving the real brotherhood spirit in W.A. Brethren from the city churches have travelled by train or in hired char-a-banc a distance of 40 miles to assist at this difficult outpost.

Bro. Wm. McCance, a very old and faithful member of the church, passed away at his home in West Brunswick, Vic., on Saturday last at the age of 75 years. Our brother acted for many years as agent for the "Christian." To this work he gave unusual care, and was most successful in his efforts to commend our church paper to the members. We regret the loss of one of our best representatives, and extend sincere sympathy to our Sister McCance.

Bro. Southgate has been absent from the Sydney City Temple since the 1st inst., conducting a mission at South Kensington, which has so far resulted in 12 additions. Mrs. Southgate, we regret to report, has been compelled to enter a private hospital for the purpose of undergoing an operation. The church choir will shortly be re-organised, with the assistance of the Phi Beta Pi and K.S.P. clubs. The assistance of speaking brethren during Bro. Southgate's absence has been much appreciated.

As the Melbourne Town Hall is not available on account of the recent fire, the annual public demonstration of the British and Foreign Bible Society (Victoria) will be held in the Collins-st. Independent church on Monday, Mar. 30, at 7.45 p.m. A special feature of this year's celebration will be in commemoration of the 40th anniversary of Wm. Tindale's translation of the New Testament. The chair will be taken by Mr. Wm. Harris, President of the Methodist Conference, and the speakers will be Messrs. F. W. Boreham and Graham H. Balfour, M.A., B.D. A gathering such as this should commend itself to all church people.

The new church and Sunday school building at Ormond is proceeding rapidly. This is an entirely new move on the part of the Victorian Home Mission Committee, aided by the Church Extension Committee. It is hoped that a flourishing cause will be established in this rapidly developing suburb. The committee is planning a mission with the Hinrichsen-Pratt party at a very early date.

Last Lord's day Colac, Vic., had a fine gathering around the Lord's table. In the evening seven of the male members took part in the service, presided over by Bro. Les. Selwood. Bro. Hargreaves gave an address to a well-attended meeting. Bren. Hargreaves and Driver sang a duet. Bible school is still increasing. Since last report another married man has been baptised and received into fellowship.

Burwood, Vic., is having good meetings. Bren. Salisbury, Pittman, Dickens and Conning have addressed morning meetings, and Bro. R. Conning has conducted gospel services acceptably. The Burwood boys, from the Home, are attending the evening meetings. The church is eagerly awaiting the commencement of the ministry of Bro. J. C. F. Pittman, who commences his labors on May 3. The support of any brethren residing in the locality, or anticipating same, is solicited. Bible school and J.C.E. are in good condition. Three new members added to the church by letter during month.

Readers of the "Argus" will have noticed that recently good space has been given daily to religious news. The "Age" has introduced a religious notes column in its Saturday issue. Both of these papers are ready to print news suitably prepared. It is an opportunity that should not be missed by us. At its recent meeting the Executive and Home Missionary Committee requested Bro. Enniss to furnish suitable matter to these newspapers. Preachers and others are invited to send news and notes regularly to the Home Mission Office, 14 Queen-st. This will ensure their publication.

The tent mission at Balwyn, Vic., has now been going three weeks. There have been fine gatherings, and the enthusiasm is growing. Delegations from Lygon-st., Surrey Hills, Carnegie, Bambra-rd., Box Hill, Ringwood and Doncaster have been present this week, as well as visitors from other churches. Bren. Baker and Dimond are rendering splendid service. On Sunday 79 attended at 7 a.m. prayer meeting, 150 broke bread, there were eight new scholars at Sunday school, and about 500 were present at night. There have been 44 confessions up till Sunday night. The church is rejoicing in this time of blessing.

A. R. Main, at the invitation of the W.A. Executive, will be present at the State Conference at Easter. Besides visiting the Kalgoolie church (*en route*) and the Perth and suburban churches, he has a full Conference programme, including addresses at the Home and Foreign Mission demonstrations, women's auxiliary night, the preachers' session, and the Conference sermon. The Western Australian brethren are grateful to the College Board for releasing Bro. Main for the visit. He has in the past visited the Dominion of New Zealand and all the States of the Commonwealth, but this will be his first visit to the golden West. Mr. and Mrs. Main expect to leave Melbourne for Perth on Saturday next.

British Churches of Christ have sustained a great loss in the passing of Mr. James Flisher, the Secretary of the General Evangelist Committee, and the Organising Secretary of the General Sunday School Committee, says "Joyful Tidings" for February. The end came quite unexpectedly on Monday, January 19, after a very

short illness. Mr. Flisher was an expert in Sunday school work, and for a great number of years his time and energy were devoted in this direction. He concentrated his efforts on work amongst the young, and used to claim to be a man of "one idea," but his chief aim and object in life was the glory of God and the extension of his kingdom. Mr. Flisher visited Twynholm on several occasions, and those who know him feel that the churches have lost a most valuable worker. Sincerest sympathy is extended to those who mourn his loss, and may the memory of his consecrated life lead many others to do noble service for Jesus Christ and his church.

The enlarged building at Parkdale, Vic., was opened last Saturday afternoon, and happy services were held there during the Lord's day. The official opening service was presided over by Bro. T. H. Parkes. The attendance was good. Bro. P. Bryce read the Scripture lesson, and speeches and greetings were given by Bren. Illingworth, Shipway, Scambler, P. R. Baker and W. Thomson. The Mayor, Ald. Bradshaw, expressed the good wishes of himself and council in a brief speech. Afternoon tea was served by the sisters. The Lord's day services were very fine. The morning meeting was one of thankfulness, and the spirit of desire for "better things" prevailed. Over sixty broke bread, and a number of visitors were present. 109 attended at the Bible school and kindergarten. The kinders were in their new home for the first time. The Bible class commenced with five members. Preparations are being made for the anniversary. The gospel service was very well attended. Bro. F. T. Saunders preached ably on "The Church that Jesus Built."

### ADDRESSES.

H. A. Annetts (secretary Middle Park church, Vic.).—109 Graham-st., Albert Park.  
C. Crouch (secretary Doncaster East church, Vic.).—Surrey-rd., E. Doncaster.  
S. Jones (secretary Victoria Park church, W.A.).—19 Westminster-st., Victoria Park.

### IN MEMORIAM.

BROOKER.—In loving memory of our dear wife and mother, called to higher service, March 28, 1920.

"They are not dead who live in the hearts of those they loved."

—Inserted by her loving husband, sons and daughter, North Norwood, S.A.

### WANTED.

Woman wanted as good general, 9 till 7 p.m. or 9 a.m. till 2 p.m. Apply 31 Laura-st., Caulfield (Glenhantly).

Young woman to assist in housework, no washing. L. W. Chandler, Blackburn. Phone, Box Hill 254.

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.

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

### 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.

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(Coming Events, etc.)

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## The Late William Burford.

An Appreciation by George T. Walden.

Bro. William Burford was born 79 years ago. His father was one of the pioneer members of the churches in South Australia, and continued a devoted member until his death some years ago. William Burford was baptised in Bentham-st. Christian Church, but early in his life joined Grote-st., and was there nearly twenty years. As an active member he became teacher in the Sunday School, secretary, superintendent, leader of the singing, deacon and elder in the church, a preacher of the word, comforting and cheering the churches of South Australia. A real Barnabas, a son of consolation. When Grote-st. organised its "Young Christian Temperance Society," in 1880, he was chosen as first president. In much of his work at Grote-st. he was a yoke-fellow with the late Dr. S. J. Magarey. As business prospered and riches increased, he did not set his heart upon them, and gave with a liberal hand to many good causes—churches, Bible Schools, Royal Institution for the Blind, Y.M.C.A., British and Foreign Bible Society, Adelaide City Mission, Adelaide Benevolent Strangers' Aid Society, and other worthy institutions.

For a long time he was a welcome visitor at our Adelaide Preachers' Fraternal. He was a great friend of the preachers, and wherever he held membership he gave them his attendance at the Sunday and week-night meetings, took his part in edifying the church, acted either as elder or deacon, Sunday School teacher, secretary or superintendent, and was always a liberal and cheerful giver to all branches of the work. In addition to his church work he took a great interest in the public life of the community, serving for many years as an Alderman of the Unley and Glenelg Municipal Councils.

The first church with which he was associated was Grote-st., where he was an active worker as far back as 1865. In 1882 he induced the Grote-st. officers to begin preaching services in the Unley Town Hall, and with others conducted these services for some months. As the church prospered, it was decided to engage Bro. Colbourne as evangelist, and soon one of the handsomest church buildings in South Australia was erected. Bro. Burford gave the ground, and over £1000 to the building fund. The foundation stone was laid by Mrs. Burford on April 1, 1884. The cause greatly prospered, and the church has never forgotten Bro. Burford's work of faith and labor of love for the more than ten years he labored with them. To-day Unley is one of the most prosperous of South Australian churches, and is now a mother of churches herself. In all Bro. Burford's work among the churches, he was helped and inspired by his sister wife. Many of his noble gifts to the churches were suggestions by Mrs. Burford. About 1892 Bro. Burford moved to Glenelg, and found a few brethren meeting in the Town Hall. The meetings were very small, sometimes as few as three, but with Bro. Burford and his family's help new life came to the little group. The late Bro. T. J. Gore's help was secured, a building was erected largely through the help of Mr. Burford, and later on at Mrs. Burford's suggestion he paid part of the erection of a school and the whole of the kindergarten room, and established a fine kindergarten, he and Mrs. Burford paying the salary till 1924, when not being further needed, the help was transferred to the Girls' Collegiate College.

Bro. Burford continued in membership at Glenelg till his death, and though for many years he lived many miles away, he attended its morning meetings until the last two years of his life, during which he attended churches nearer his home.

To these three churches—Grote-st., Unley, and Glenelg—he gave over sixty years of his life. He was in labors abundant, and is remembered by them all as a most gracious personality, a great lover of children. He had much of the spirit of the Apostle John; he was the "beloved Bro. Burford."

He, however, did not limit himself to these churches. He had the State, the Australian, and the world vision. Not long before he died he was found laying the foundation-stone of the Gawler church. He was a foundation member of the State Conference founded in 1875, and continued his active association with State and Federal matters during all his life.

When he was 70 years old, he and his wife decided to make a thankoffering to the Lord's work of £100 a year for the 70 years (£7000). This money was an endowment the interest of which was to be used to help the various activities of the Australian churches, Home Missions, Foreign Missions, Bible College, Bible Schools, Preachers' Provident Fund, Church Extension, and Glenelg church, British Mission in India, and Girls' Collegiate College. This gift represents about £400 a year to these various organisations.

Recently Bro. Burford gave his old Unley house to start the Girls' Collegiate College, and supplemented this by a gift of £350 in cash, making the amount £2100.

Bro. Burford had an abiding interest in Foreign Mission work. He was one of the first to meet G. L. Wharton, and at once agreed to pay for the support of an Indian evangelist, and has continued that support for thirty-five years. For seven years he supported Bro. Middleton, a C.I.M. missionary. When Bro. Percy Pittman went to India, he undertook to support part of his work, and under the terms of his £7000 gift, this will be continued.

Bro. Burford realised the benefits of union among the churches, and States. He was one of the foundation members of our first Federal Conference. His mind was far-seeing, and his business acumen he carried into church matters. He was "diligent in business, fervent in spirit, serving the Lord."

When the war broke out, Bro. Burford was one of the foremost among the helpers. He gave up his own motor car and chauffeur for the use of the military; he had hundreds of the sick soldiers as guests at his lovely seaside or hills home. He subscribed liberally to the many war funds, and served in various war committees.

Bro. Burford married on November 11, 1867. There were eleven children: two died shortly after birth, and one, a grown son, died while on a visit to New South Wales with his young wife. Four sons and four daughters are now living. Bro. Burford's married life was a singularly happy one. They seemed to have Plato's suggestion of friendship—"two bodies and one soul." Whenever Bro. Burford did something in the Lord's work she was his aider, abettor and encourager, and oftentimes his inspirer to undertake the work. They were very hospitable people. Hundreds remember with pleasure the visits made to their home. Leaving the home, the guest offered his thanks and appreciation of the hospitality; their kindly remarks almost made one feel as if the guest had conferred the favor instead of the host and hostess.

For some months his health was very feeble, but he was still able to attend church and the committee meetings; but last December he was taken seriously ill, and though he rallied occasionally, he gradually grew worse, and on March 6 he slept himself away into the house of many mansions.

Three years after Mrs. Burford's death Bro. Burford married the widow of the late Mr. William Finlayson, who survives him.

During his last illness, in addition to his two nurses, he had the joy of the loving ministry of his wife and his daughters. He loved his family with a great love, and they gave their loving ministry full measure, pressed down, and running over. The passing of Bro. Burford thinned the ranks of our South Australian pioneer brethren, but it was a joy and comfort to him that the cause he loved so well had an army of younger men upon whom the mantle of the pioneers had fallen, and to whom he felt had been given a double portion of the spirit of those grand old men of the cause of primitive Christianity of South Australia.

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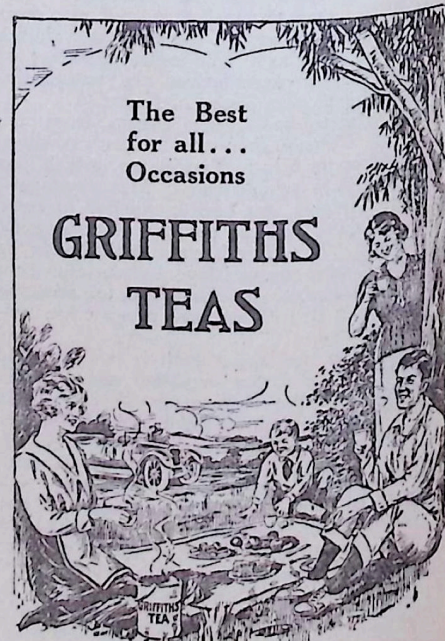
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### Warracknabeal-Brim District Conference.

The annual circuit conference, held at Warracknabeal on Wednesday, March 11, was an unprecedented success. Each church in the district was splendidly represented. An important business session, following upon a brief song service, led by Bro. J. E. Searle, and a brief devotional service conducted by Bro. Cornelius, was held in the chapel. Mr. W. G. Smith, conference president, urged the churches to set a big programme before them, and be prepared to pay the price of victory.

Following are some of the important resolutions which were passed:—(1) That the Warracknabeal church continues as a part of the circuit. (2) That the Warracknabeal church be responsible for the salary of Bro. Cornelius, the other churches in the circuit providing Bro. Searle's salary. (3) That the work of the churches be divided amongst the two preachers, details to be arranged by the president and the preachers. (4) That churches constituting the circuit be numerically represented on the executive, thus:—Brim, 5; Warracknabeal, 5; Minyip, 3; Dunnmunkle, 3, and Wilker, 2 members.

The recommendation from the churches that Bren. Searle and Cornelius be invited to continue the work for a further term of twelve months was endorsed.

The election of officers resulted as follows:—President, Bro. J. G. Lacy; secretary, Bro. W. W. White (re-elected); assistant secretary, Bro. S. Stronach; treasurer, Bro. J. Hovey.

Very encouraging reports were presented during the afternoon, showing that wonderful progress had been made during the year.

A very bright feature of the session was the thrilling address given by Bro. Enniss, who pointed out in splendid fashion the great work which the Home Missionary Committee had done, was doing, and yet hoped to do. Warracknabeal was cited as a splendid instance of the aggressive work made possible by the Committee.

The conference tea, held at the Soldiers' Memorial Hall, was a grand success, and the sisters from the different parts of the circuit merited the splendid words of appreciation by Bro. Enniss.

The well attended evening meeting, also held at the Soldiers' Memorial Hall, was preceded by a song service, led by Bro. Searle. Bro. Smith presided, and early in the meeting, after having made some helpful remarks, introduced the incoming president, Bro. Lacy, who then took charge of the meeting. Brief addresses were given by Bren. Searle and Cornelius. At this service an inspiring address was given by Bro. Enniss, who, in a very interesting and instructive way, spoke of the achievements of the Home Missionary Committee, Foreign Mission activities, and stressed the fact that the work both at home and abroad was made possible to a large extent by the efficient training received at the College of the Bible. The valuable suggestions and excellent addresses of Bro. Enniss have been greatly appreciated, and the churches look forward to a year of happy, united and fruitful fellowship.—F. Cornelius.

### New South Wales Sisters' Auxiliary.

The monthly meeting of Executive was held at the City Temple on Friday, March 6. The President presided. Devotional exercises were led by Mrs. Bull. Scripture was read from Acts 10. The leader took for her subject "The Vision and the Spirit of God." Some fine thoughts were expressed, and were much appreciated. A season of prayer for the sick, the missions being held at Belmore and Kensington, Foreign and Home Missions, followed.

The business session opened with a hymn, and prayer by Mrs. Whelan. Minutes were read and confirmed. A letter was received from Bro. Harward, re Conference dinner and tea for Friday, April 10. Decided to provide as usual. Superintendent Mrs. Steer in charge.

The secretary placed before the committee for approval an outline of programme for Sisters'

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Conference. This was passed. Lunch is to be catered for as usual; tickets, 1/-.

The treasurer reported that the seats for Granville church had all been paid for—£60 in all. Conference undertook to get the seats from the various churches, with the success shown.

Devotional leader for April, Mrs. Ashwood. Session closed with prayer by Mrs. Clydesdale.—Mrs. E. Morris.

**British and Foreign Bible Society.**  
The Annual

## Public Demonstration

which will Commemorate the  
**Quadricentennial of Wm. Tindale's Translation,**  
will be held in the

**Collins St. Independent Church, Melb.,**

on

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

Chairman:

Mr. W. Harris (the President of the Methodist  
Conference of Victoria and Tasmania).

Speakers:

Messrs. F. W. Boreham and Graham H. 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.

Doors open 7 p.m. — Admission Free.

**ORGAN RECITAL, 7.30 to 7.45 p.m.**

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## News of the Churches.

### Queensland.

Brisbane reports good attendance at each service on Mar. 15. Bro. F. E. Alcorn exhorted on "The Call to the Highest." A large number of visitors were present. At night Bro. Alcorn delivered a convincing address on "The Formation of the Church." A man made the good confession. 145 broke bread for the day.

Good meetings at Toowoomba on Mar. 15, 91 breaking bread. Many visitors were present. Bro. Burns, of Roma, exhorted on "The Power of the Resurrection." In the afternoon he held a meeting at Meringandan, when about 40 were present. Bro. Burns also preached at night on "The Mission of Samaria," the chapel being nearly full. His efforts were much appreciated. Bro. R. J. Browning and Sister R. Keable were married on Saturday.

### Tasmania.

At Devonport on Mar. 8 appreciated addresses were given by Bren. Harvey and R. Revelle, jnr. On 15th Bro. Warren spoke at both services. On 19th the young people's society held its quarterly concert and social evening.

Bro. W. Hind exhorted helpfully at Hobart during Bro. W. H. Nightingale's last visit to Kingston. Open-air services are doing good. The Bible school welcomed three new teachers on Sunday. Bro. Nightingale lectured on "Psycho-physics" on Wednesday night, when a nice programme of vocal, elocutionary and instrumental items was given. The proceeds will help towards the purchase of a Home Mission motor cycle—£9 are in hand already. Two more baptisms since last report. The State Conference will meet in Hobart at Easter.

Margaret-st. (Launceston) had splendid attendance on Mar. 15; Bro. P. Duff exhorted. Bro. Noble at the gospel service gave an interesting and instructive address. The Endeavorers have recently held two special meetings. On Mar. 10 a farewell social was tendered to Misses I. and M. Storey, who have left on a trip to New Zealand. Presentations of gold C.E. brooches were made to them. On Mar. 17 Bro. H. L. Bowden delivered an interesting lecture on his experiences as an airman in Egypt, Palestine, Arabia and Syria. The lecture was illustrated with maps, curios, etc. Supper was served. The church recently enjoyed fellowship with Bro. and Sister Ward, from Kadina, S.A.; Bro. and Sister Gullock, Parkdale, Vic; and Sister Mrs. J. C. Newton. A goodly number of scholars and teachers sat for the B.S. examination. Bro. N. G. Noble has accepted the invitation of the church to remain as evangelist for a further term of two years.

### Western Australia.

Subiaco enjoyed an address from Bro. Hibburt on Sunday morning, Mar. 15. In the evening Bro. Clay preached, and three made the good confession. At the mid-week service Mr. Newman, of the Student Christian Movement, gave an interesting address.

The church at Victoria Park held its annual business meeting on Feb. 26. The following officers were elected: Secretary, Bro. S. Jones; treasurer, Bro. E. Bird; deacons, Bren. J. Craig, F. Mills and L. Moignard, jnr. Lord's day meetings, both morning and evening, are keeping up splendidly. Bro. S. Jones is preaching in the absence of Bro. Youens, who is holding a successful mission at Armadale. Three made the good confession on Mar. 9. Bible school membership is about 100.

Bassendean reports continued well attended services. Four young people decided for Christ since last report. On morning of Mar. 15, Bro. Hagger gave a very fine address, and in the

evening Bro. C. P. Hughes again addressed a splendid gathering, one young lady making the good confession. The annual church business meeting was held on Mar. 11, when the following officers were elected: secretary, Mr. Klemm; treasurer, Mr. Forsyth; deacons, Bren. Butcher, jnr., Smith, Robinson, Klemm, Forsyth, Lethbridge and Groom. Interest in the Bible school attendance and increase campaign is very keen, new scholars being added each Sunday. The school now holds third position. The ladies' guild recently handed £14 to the church for the building fund. Mrs. C. P. Hughes is president, and Mrs. Gale secretary. The girls' mission band has recommenced activities, with Miss A. Ireland as president. On Mar. 12, the girls gave a surprise party to Mrs. Grafham, and presented her with a morocco hand-bag as a token of appreciation. All members are working hard in the prohibition campaign.

At Claremont on Feb. 26, a social was held to say good-bye to Bro. A. Lucraft and family, who will reside in Perth for a time. They are not transferring membership, but it was felt to be a suitable time to acknowledge Bro. Lucraft's work. An illuminated address was presented to him by the secretary (Bro. T. Marsden) on behalf of the church. The treasurer (Bro. Pallot) made a presentation of an enlarged photo. of the board of deacons, of which Bro. Lucraft was president for six years. This gift was made on behalf of the deacons. Bro. Lucraft suitably responded. Opportunity was taken to make a small gift to Sister Ida Lucraft, who has worked hard in all auxiliaries. On behalf of Bible school, mission band and Christian Endeavor, Bro. Charles Smith, secretary of the Bible school, made the presentation. The church held its annual meeting on Mar. 12. It was reported that there were 87 members on the roll—a decrease of one on last year's figures. £306 was raised for all purposes. Deacons elected: Bren. Garner, Marsden, Pallot, Richards and Samson. The debt on the hall is £320. £65 was paid off the mortgage this year. Sister Flo. Schofield was appointed collector for Federal Evangelist Fund. All church organisations reported progress. Bro. T. R. Leach, the preacher, is strengthening the church by his fine addresses. Bible school is leading in the second division of the State increase campaign for fifth Sunday.

### South Australia.

Nailsworth members mourn the death of Bro. Dabb, after a serious illness. He will be remembered by his work in connection with the erection of the church building. Sister Slack has also passed away. Her quiet life of loving service will be a memorial to her. The Sunday school is practising for the anniversary.

At Queenstown on Mar. 18 the Q.Y.P.M. held its annual meeting. A musical programme was provided, and greetings were received. Bro. Killmier gave an interesting address on Deut. 22: 8. Bro. Brooker was chairman. On Sunday at Q.Y.P.M., Bro. G. Cox gave an address. Worship, good attendance. Bro. A. Coin exhorted. Sunday school had a good attendance. The gospel address was delivered powerfully by Bro. Brooker.

At Moonta on Mar. 22 Sister Atwell was welcomed back after long absence through her baby's illness, and Bro. and Sister Verran were received into the church. 120 at gospel service. Bro. Turner gave a splendid address on "How are You?" Bren. Turner, Neill, Pearce, and Gregory, and Sister D. Pearce attended the Northern Conference last week. Sincere sympathy is felt for Sister Bridges, on account of her protracted illness. Sister Bridges has been a most active worker.

Attendances at Pt. Pirie have been well maintained. On Mar. 15 Bro. Bowes gave two very fine addresses. Bible school work shows new life, a full staff of teachers and officers having been enrolled. The young people are planning to raise funds for the purchase of a new organ for the church.

At Semaphore gospel service on Mar. 15 seven young people, ages ranging between 14 and 18 years, made the good confession. Mar. 22, good meetings; 158 at gospel service. Six of those who confessed Christ the previous Lord's day were baptised. K.S.P. club and Junior and Senior Endeavor Societies are well attended.

At Kadina on Mar. 9, the closing meeting of the Bible school anniversary was splendidly attended. On Mar. 10 the Y.P.S.C.E. visited Wal-laroo; good attendance and meeting. Mar. 14, the Bible school picnic on North Beach at Wal-laroo was most enjoyable. Mar. 15, good meetings. Mar. 22, splendid attendances, record school, and chapel nearly full at gospel service, when Bro. Filmer delivered an excellent sermon on "Christ Choosing His Apostles."

At Grote-st. on Mar. 15, the evening service was conducted by Bro. Walden, and was in memoriam to the late Bro. W. H. Burford. At a special business meeting of the church on Mar. 18, a tender for the erection of a new chapel at Grote-st. was accepted, and building is to be commenced immediately. Prior to the business meeting a girl was baptised. During the morning service on Sunday, Mar. 22, two were welcomed into membership, one by faith and baptism, and one by reconnection. Bro. A. C. Rankine gave good addresses during the day.

Mr. Thorne, of Goodwood Baptist church, recently addressed Prospect church. At a Bible school teachers' meeting, Bro. Jack Probert was appointed secretary in place of Bro. E. Hall, who has left the district. On Mar. 15 Sister Mrs. Phillips, baptised on 11th inst., was welcomed into fellowship. The church anniversary services were held on Mar. 22. Sister Miss Swanston was received into fellowship from Henley Beach. Bro. Walden delivered a fine address in the evening to a crowded meeting. The choir, led by Bro. Mayman, rendered special singing.

The incorporation of Maylands church has been completed, and the chapel hall is being thoroughly cleaned and decorated. The seal-holders selected from the original trustees are Bren. J. H. Daniel, G. D. Wright, and A. L. Read. The annual meeting of the Bible school disclosed satisfactory progress. 42 teachers and officers took tea, and afterwards listened to a splendid address on teaching by Sister Mrs. Green, of Mile End church. Miss Stella Warden, formerly of Mallala, was recently married to Mr. Prime; Bren. Ross Graham and F. Collins officiating. On March 22 an in memoriam service was held to the late Bro. George H. Jenner. There was a large attendance of members of the Rechabite Friendly Societies, with which he was a valued officer. Bro. Jenner during 34 years' Christian service has held many important offices in the church at Norwood, and in the conference committees, and was an ex-president. Bro. Collins was accompanied on the platform by Bro. S. Price Weir, president of Conference, and Bro. H. J. Horsell, Conference Secretary.

### Victoria.

Four more decisions at Mildura on Sunday night.

On Sunday morning at Cheltenham there was a large meeting, with many visitors present. Bro. G. P. Pittman preached at night on "Jonah and Jesus." One confession. Soloist, Bro. Val. Wolf.

Bro. Ladbroke, from the College of the Bible, exhorted at Ballarat East in the morning, and preached a powerful sermon to a full house on Sunday night, and was much appreciated.

Middle Park continues to have very good meetings. Bro. C. Williams' morning addresses are helpful and inspiring. All departments are doing well. The message in song by Sister Miss Vawser last Sunday evening was much appreciated. Bro. Robinson spoke on "The Silence of God."



Bro. Sheehan commenced labors with the church at Rochester in the beginning of March, and his messages are being very much appreciated.

Hawthorn Bible school anniversary was commenced on Sunday, and was very successful. In the morning Bro. J. E. Shipway addressed parents and teachers; at the afternoon service the kindergarten department gave a practical demonstration of work, and at night Bro. Scambler spoke to a full assembly, and conducted the singing of the scholars.

Splendid anniversary services at Bambra-rd. last Lord's day. Mr. Enniss exhorted the church on "Christ and the Child." Mr. L. C. McCallum delighted all in the afternoon. At night Bro. Enniss gave a powerful address to a crowded congregation. Singing of the children was a special feature at all services. 133 partook of the Lord's Supper.

At Prahran on Sunday morning Bro. Huntsman gave a fine address on "The Upper Room." In the evening Bro. McCallum preached. A man and a woman confessed Christ. On Saturday evening a social was held by the girls' basket ball club. Prahran church cricket team defeated Brunswick, thus gaining the right to play in the final match against Sth. Yarra church.

At South Melbourne good work continues. Bro. R. Greenhalgh gave a helpful exhortation on Sunday morning. At the gospel service Bro. J. R. Waterman's message, "Which is Easier?" made a great impression. A young man (member of K.S.P. club) made the good confession. Prayer meetings are very helpful, and attendances are increasing. The Bible school's attendance is growing.

Warracknabeal had good meetings on Sunday. Attendances at morning meeting and Bible school were splendid. On the previous Thursday evening 60 were present. A pleasant feature of the work is the creditable way in which new members preside and read at Sunday morning meetings. Bro. Cornelius has accepted the invitation to continue with the church as evangelist for another 12 months.

Gardiner church was greatly helped by the morning messages of Bro. H. Clark on Mar. 15, and Bro. Illingworth on 22nd. The Junior Endeavorers are purchasing this week their second case of milk for the starving babies of Europe. The church regrets to report that Bro. Kingsbury has decided to leave for U.S.A. about the middle of the year, and has reluctantly accepted his resignation as from June 30.

Last Lord's day the church at Swanston-st. enjoyed the address by Bro. Scambler, who had exchanged with Bro. Shipway. Bro. Scambler presided at the Lord's table, and gave a beautiful message. Bro. Shipway's evening sermon was particularly good and well received. The service was broadcasted. Word came from as far as Tasmania that previous services were clearly heard, and several folk communicated with the preacher and thanked him for the help given.

Splendid meetings on Mar. 15 at Ascot Vale. Bro. Patterson is away on holidays. In the morning Bro. Burns gave a most helpful message. In the evening Bro. Saunders gave a splendid address on "The Forgiveness of God." On Mar. 22 Bro. Hurren gave a splendid exhortation, and in the evening Bro. Geo. Gardiner gave a helpful message to an attentive audience. The 6.30 Sunday evening prayer meetings are well attended and a source of strength. All auxiliaries are flourishing.

Meetings at Castlemaine have been well attended. Bro. and Sister Taylor have removed to Boort after over 36 years' service. The church presented them with a framed enlarged photograph of themselves, and Miss Taylor with a gold expanding wristlet watch. Bro. and Sister Adams have also left for Melbourne. At the annual meeting of the church the following were elected as deacons: Bren. A. Clark (sec. and treas.), O. Ross, Dunn, and A. Baker. The financial statement showed a very satisfactory state. The chapel building is now free of debt, and there is a credit balance for future use.

Work at Dunolly is progressing under the faithful preaching and leadership of Bro. Griffin. On Mar. 22, the first harvest thanksgiving service in the new chapel was held, the building being tastefully decorated. A large display of fruits, vegetables, and flowers was shown. The meetings were good. During the evening service Bren. Wilcox and Griffin sang an appreciated duet. The name of the church has been painted on the front of the building as a free gift of Mr. E. Jones.

Splendid services were held at East Kew on Mar. 22. Bro. Lampshire gave an appreciated address in the morning on "By the Will of God." In the evening, after a splendid sermon on "Go Thy Way for this Time," a married man made the good confession. On Mar. 10, a social was held in honor of Bro. L. Trezise, he being the first member to enter Glen Iris. He was the recipient of a set of books which will be a help to him at College. Worthy tribute was paid to the brother for his valuable service with church and Bible school.

Ballarat (Dawson-st.), concluded the church anniversary on Monday, 16th. At that meeting Bro. Ramage told of the earlier days in both churches in an interesting way. After Bro. Connor and Bro. Feary, representing York-st., had spoken, Bro. Price related the efforts to secure the chapel, its cost, and finally told the building fund was £50 in credit. The cancelled documents were burned, and the doxology sung. A fine programme of music and a dainty supper closed a very happy function. Good meetings all day on 22nd.

At Northcote on Sunday last 102 broke bread. It was harvest thanksgiving day and appropriate messages were delivered. The church thanks Miss Wright, Mrs. C. Press, and Mr. Bishop for their impressive singing. The K.S.P. have added five new members to their circle. The P.B.P. on Monday, Mar. 16, enjoyed the address of a visiting sister. The Bible class has an average attendance of about 14, and are pleased with the financial responsibility in the publication of a monthly church bulletin. The cricket club retains the position of second on the list.

At Brim a farewell social was given to Mrs. and Mr. D. A. Marshman and family. Bro. Marshman was secretary of the church for many years. They were presented with a travelling rug by the church members. A number of Warracknabeal members were present. The harvest festival took place on Mar. 8. Bro. Enniss was present in the afternoon, and gave a splendid address. The chapel was decorated nicely. Bro. Searle gave an inspiring address in the evening, while the choir gave special pieces. Bro. Enniss gave a very helpful address at the gospel meeting on Mar. 9, and Bro. Searle sang a solo. Bro. Searle visited Wilker last Sunday morning and gave a helpful address, 35 being present.

Footscray school has lost one of its best teachers and workers in Miss Jessie Ley, second daughter of Mr. A. Ley, who was married on Saturday, and intends to reside in the country. On Tuesday evening last a farewell social was tendered Miss Ley, when a bright and happy gathering met. Mr. Hurren, on behalf of members of church and friends and Bible school, presented an oak tray suitably engraved and a silver tea service. Master Allan Richards, on behalf of the boys of her class, presented a silver ink-stand (also engraved). Mr. Cousins, on behalf of the choir, presented a handsome jardiniere and pair of crystal and silver salt and pepper boxes. Mr. R. Aitken, an old superintendent of the school, spoke of Miss Ley and the number of years she was connected in the teaching staff. A splendid musical programme was rendered, after which refreshments were partaken.

All services at Geelong maintain an excellent standard of interest. The faithful and energetic labors of Bro. S. Stevens are greatly appreciated. The annual business meeting of the church was held on Mar. 21. Two sessions were devoted to this event, one at 3.30 p.m., followed by the evening gathering at 7 p.m. Officers elected were: deacons, Bren. Putland, McKay, Barnard, Good-

win, Eastwood, McGregor and Burchett; secretary, Bro. F. C. Dawson; treasurer, Bro. Ball; auditor, Bro. Walker. Showing commendable progress, auxiliary reports indicated an extensive field of activity. The presidency of Bro. Stevens at each session greatly expedited the business. Conducting all services on Lord's day last, the evangelist delivered important discourses. At 11 a.m. he spoke of "Lights to Shine, Voices to Speak" (Phil. 2: 14-16), and at 7 p.m. a forceful gospel appeal was made, the subject being "Remission of Sins." Prior to the morning service, a young man was immersed by Bro. Stevens.

### New South Wales.

At Chatswood on morning of Mar. 22, Bro. R. Verco addressed the church. A fine interest continues at the gospel services. Bro. Whelan's messages are very greatly appreciated. His theme was, "Who is This Jesus?"

At Wolfram-st. (Broken Hill), Bro. Blackburn continued his series of addresses on the Acts of the Apostles. Sister Blackburn spoke at the gospel service on "The Three Great Powers of Life." The speaker's little daughter, Kathleen, took her stand for Christ.

At Dumbleton on Mar. 15 Bro. Pearce visited the Junior C.E. and gave an interesting talk about the aboriginal children. Bro. Lidgard exhorted the church on "Covenant of David." At night Bro. Pearce gave a sympathetic address on "A Consecrated Life," to a large audience. Solo by Miss Bella Brooks.

Auburn reports good meetings on Mar. 22. Bro. H. G. Harward delivered the gospel address to an appreciative audience, one scholar making the good confession. Bro. and Sister Fretwell are spending a holiday at Katoomba. Bible school and J.C.E. are healthy, and the work among the young is very promising.

Four more confessions at Longueville, Lane Cove, Percy Dixon preaching, Sam Goddard leader of song. These were Victor and Gilmour Bennett, Jack and Orville Rush. Chatswood church is thanked for the use of its baptistery. Bro. H. Burnett and Jack Moreley, from Chatswood Baptist church, gave helpful messages in the morning services.

Lismore reports anxious times with flood waters covering part of the town and threatening the remainder. However the waters abated in time for Sunday service, Mar. 15. At night Sister Keevers, of Nashua, sang a solo which was much appreciated. Bro. P. J. Pond preached on "Three Imperishable Monuments." Miss N. Smith has been added to the school teaching staff. Bro. R. S. Thomas has been appointed agent for "Australian Christian" in place of Bro. H. Taber who has removed to Crookwell.

Rockdale Bible school celebrated its anniversary on Mar. 8 and 10. Bro. Coles, supt., presided, and Bro. Clydesdale spoke to a large gathering on "Knives." On Mar. 10 choruses, solos and dialogues were ably rendered by the school. Awards were also presented. On Mar. 15 Bro. E. V. Sainty spoke in the morning. At the conclusion of Bro. Clydesdale's gospel address three young girls from the Bible school confessed Christ. On 19th inst. the K.S.P. chapter held a successful social evening.

At Bankstown on Mar. 8, four made the good confession, and on 15th six were baptised. Twelve new scholars have been added to the Bible school and more are coming in all the time. The newly-formed C.E. is doing splendid work. The church is looking forward with great confidence to the Baker-Clay mission which commences on Mar. 29. Great preparations are being made and special prayer meetings held. Several members have been received by transfer. At the annual meeting Bren. Budgen and Smee were elected elders, and other officers were appointed. Bro. and Sister Bennett's daughter, Lois, is now home again, but has not yet recovered her speech. On Mar. 14 the Bible school held their picnic which was very successful. The secretary of the church is F. S. Budgen, "Ballarat," Raymond-st., Bankstown, and the treasurer Mr. G. Newman, Petunia-ave., Bankstown.



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