

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. 13.

THURSDAY, APRIL 2, 1925.

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

The Message of the Cross.

THE centrality of the cross of Christ in Christian preaching is a familiar thought to our readers. We have been brought up with a profound belief that Paul was right when he resolved to know nothing but Christ and him crucified. We will have nothing to do with that form of unbelief masquerading as Christianity which separates the man Christ Jesus who went about doing good from the Christ of God who died for our sins and rose again for our justification. We cannot abide the doctrine which extols the humanity of Jesus and denies his true divinity, or even the view that magnifies the importance of the incarnation and neglects the atonement. Bethlehem cannot be separated wholly from Calvary. The coming cannot be dissociated from the expressed purpose of it: "The Son of Man came . . . to give his life a ransom for many."

Wisdom or foolishness?

How does the cross of Christ appeal to us? What is the message which it brings to our souls? This is a totally different question from that which would inquire as to the rationale of the atonement. We may confess our inability to say how the cross brings pardon, how on the ground of the shedding of the blood of Jesus there could be remission. Yet we can rejoice in the fact. Fortunately, there is no such condition attached to the enjoyment of forgiveness as that we must know all about the process of procuring it. Accepting the fact, however, we may face the interesting and important question: Of what does the cross speak to us?

The apostle has declared the diverse responses made to the appeal of the cross. To the Jew, he says, it is a stumbling-block, and to the Gentiles foolishness. This is the judgment of natural men, unilluminated by the Spirit of God; of men who have not come under the spell of Christ and surrendered their intellects as their souls to his rule. Because the Scriptures he believed

declared him to be cursed who hung upon a tree, and because of his prepossession of the idea of an earthly kingdom, the Jew was offended by the preaching of the cross. The Greek, on the other hand, proud in his philosophy, simply regarded it as an absurdity that any one should go through the world alleging that a crucified man had come to life again, or that the death of a man slain by process of law could result in benefit to anybody. To such a one the cross was "foolishness."

"Unto us which are being saved, it is the power of God." We have felt it. We have been saved, lifted, kept. Life is transformed. No philosophy, no scepticism, can discredit our experience of "power."

"Unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." Human folly versus divine wisdom! What the proud on earth call wisdom is folly—the pride men have in

their achievements, their intellect, their characters is seen to be foolishness: all have sinned and come short. What men call foolishness is divine wisdom. Men despised the cross, but in it lies all human hope. The wisdom of God was needed to devise the means for the redemption and reconstruction of humanity, and that wisdom devised the means of the cross.

The cross speaks to us of—

Human sin.—The foulest murder ever wrought on earth was committed outside the walls of Jerusalem almost nineteen centuries ago. But not only in this sense is the cross accounted for by sin. Sin existed long before, and its existence drew the redeeming Son from the Father's side. He came to save his people. He was the Lamb slain from the foundation of the world.

Humanity's need.—If nothing but the death of God's dear Son could save us—and if anything else could have availed, the prodigal price of his shed blood would not have been paid—then we see how terrible man's condition was. The heinousness of sin, and the appalling need of the sinner, are best appreciated in the light of the cross.

The value of a soul.—Was Christ's death worth while? How could he die for sinful men? Reverently we may say that God's estimate of the value of human souls was so high, that even the blood of his own Son was willingly given as a ransom. Yet sometimes we are apathetic as souls perish around us.

Christ's obedience.—"He learnt obedience by the things which he suffered." He became "obedient unto death." Where else shall we learn such a lesson of submission to the Father's will. The cross is our best teacher.

The Saviour's love.—He loved the world, and therefore tasted death for every man. He loved the church and gave himself for it. "He loved me, and gave himself up for me." To die for a friend is the world's great

Joy.

"Joy!" shout the Seraphim,
"Joy!" reply the Cherubim,
Circling with triumphant hymn
The great white throne.
"Dawn puts out the paling stars,
Christ has broken dungeon-bars,
Pain no more his visage mars,
Night has flown."

"Joy!" shout the martyr-throng,
"Sing aloud a glad new song!
Love as death and hell is strong,
Fierce as flame!"
"Joy!" reply the captives freed,
"This our God is God indeed!
Self-exiled to toil and bleed
For man's shame."

Rise! O Saints, whose blood has run
Freely in the fight you won,
Round your re-ascended Sun,
Circling soar!
Warrior-like your ranks uncloze
Till they shape the Mystic Rose,
Whose perfected splendor glows
Evermore!

—C. Field in "British Weekly."

test of love. Our Lord died for his enemies, loving them and praying for them.

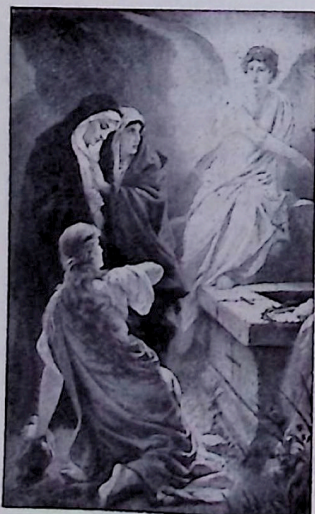
God the Father's love.—Perish the thought, once frequently entertained, that the Son by dying appeased the Father's wrath and won him over to love a guilty world. Nay, the Father's love is the source, and not the fruit, of the atonement. "God so loved the world that he gave his only begotten Son." "He commended his love" in this that Christ died for us while we were yet sinners.

An example for us.—The greatest manifestation of love, of self-sacrifice, of obedience, ever given to the world was made at Calvary. The cross gives us the supreme example for our imitation. We cannot die for others in just the way he did, but we may catch his spirit and seek to live our lives according to the principles which guided him. All the "moral influence" theories of the atonement are one-sided and hopelessly inadequate, but they convey the great truth that the cross with its manifestation of divine abnegation and love was intended to melt our hearts, wean us from our sin, and elicit a response of love on our part to the love which made our Lord endure the shame. If he endured, if he obeyed, if he made "the supreme sacrifice," we must perforce be stimulated to great love and sacrifice. Does the cross really mean this to us?

"Love I gave thee, with myself to love,
And thou must love me who have died for thee."

Dawn for Darkness.

When in gloom your soul is tried;
When to you joy seems denied;
When your tears cannot be dried;
'Tis then you need your Lord.
When without all seems so bright;
When within your soul 'tis night;
When your ways lead up some height;
'Tis then you need your Lord.



"He is risen."

The Same Jesus.

There is nothing in the whole history of human experience like the resurrection of our Lord. That One has stood among men, and talked with them, who had death behind him, never to face it again, is the crowning wonder of history. "Christ being raised from the dead dieth no more; death hath no more dominion over him."

The greatest proofs of the resurrection are the Christian church and the Christian Scriptures. It is safe to affirm that without the One neither of the other would ever have come into existence.

It was not the Scriptures that produced belief in the resurrection, as some have suggested, but belief in the resurrection that produced the New Testament Scriptures. Long before the gospels were written, and before a single apostolic letter was penned, the fact of the resurrection was universally accepted among Christian people. The apostles invariably preached Jesus as a risen and exalted Saviour. It was the fact that created the books. Men wrote what they believed and knew. Some things are quite clear.

I.

Precisely the same Person came back from the dead as died on the cross. Not precisely the same body. Some mysterious change had passed over that; but the same Jesus. He calls Mary by name. He sends messages to his friends, naming one of them. He appoints to meet them in the old haunts where he had called them first to follow him. "It is I myself." The words imply the survival and persistence of personality through the shock and change of death. That experience affects the "earthly house," not the tenant. As a man falls asleep, so he awakens in the essential part of him. Death does not alter the relation of the soul to God or man. It is life that changes us—what we think and allow and do. The solemn thing is to live: the same personality after death as before. "It is I myself."

"Eternal form shall still divide
Eternal soul from all beside,
And I shall know him when we meet."

II.

Why does our Lord call attention to his hands and his feet? Because the wound prints are there.

"Hath he marks to lead me to him
If he be my Guide?

In his feet and hands are wound-prints."

May we not infer that the crucifixion was the most important part of our Lord's experience in the flesh? It left its marks on the body of his glory. When the vision of him came to John in Patmos it was as of one who had been slain. The great song of those round about the throne was "Worthy is the Lamb that was slain." It is the sacrificial death of Christ that is to be eternally remembered. It was on this that he laid emphasis. "As often as ye eat

this bread and drink this cup ye do show forth the Lord's death until he come."

The scars in hands and feet are the marks of the love that went through all the horror of great darkness and agony for us men and our salvation. And that love, thank God, is eternal. The Lamb is slain from the foundation of the world. Of course, the death is typical of the whole life, the gathering up into one dramatic act of the life of sacrificial service. And the whole life and death of our Lord is the temporary manifestation of an eternal fact. "Hereby know we love, that he laid down his life for us"; and that love remains.

One wonders whether this implies that we shall carry in the body after death, obvious to all beholders, our predominating characteristics here! As the spirit makes its impression on our natural bodies, will it make a still greater impression on our spiritual bodies? And will there be a vital and intimate connection between the two bodies, as between the seed that is sown and the grain that sprouts from it? These are questions worth considering. At least it is probable that we are weaving now the robe which we must hereafter wear. And that the things in our character which are camouflaged now will have all the paint stripped off, and will appear in their naked reality in the life to come.

III.

The same Jesus who lived, and came back from the dead, and then was removed from his disciples' vision, is with us. If our eyes could be opened, as were the eyes of the seer of Patmos, to the world invisible, we should doubtless see him, whose chief glory is that he endured the cross for us.

His last words to his disciples, according to Matthew, were, "Lo, I am with you always, even to the end of the world." The uppermost thought of our heart this Easter Day should be, "Jesus is here."

"The healing of his seamless dress

Is by our beds of pain;

We touch him in life's throng and press."

God grant that we may, and love and wonder and adore as we touch. So that when the end comes we shall not go to meet an august and awful stranger, but our beloved Master and Lord.—Dr. Charles Brown.

Man and the Book.

Who hath this Book and reads it not
Doth God himself despise;
Who reads and understands it not,
His soul in darkness lies;

Who understands and savors not,
He hath no rest in trouble;
Who savors and obeyeth not,
He hath his judgment double;

Who reads, doth understand,
Doth savor and obey,
His soul will stand at God's right hand
In the great Judgment Day.

—Anonymous

Eternity in the Heart.

G. Percy Pittman.

"Also he hath set eternity in their heart."—Ecc. 3: 11, R.V. margin.

I have read somewhere of an ancient house in a continental city, the whole front of which is made of woodwork quaintly and elaborately carved, the admiration of the connoisseur. Above the beautiful doorway is an inscription, "Within me there is more." It is said that the interior decorations are still more charming, and the place is always thronged with visitors from all quarters.

The human form and countenance, when unspoiled by sin or disease, are exceedingly beautiful. Hamlet might well exclaim, "What a piece of work is a man! how noble in reason! how infinite in faculty! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!" The exclamation points are not at all overdone. Marvellous, in truth, is the bodily frame, but the "reason and apprehension" are divine. On the forehead of each man and woman might be inscribed, "Within me there is more," for God hath set eternity in the heart.

The writer of Ecclesiastes was an inspired pessimist. The refrain of his book is "Vanity of vanities, all is vanity." And yet here and there in the oppressive gloom are bright gleams—diamonds of hope with flashing facets—and this is one of them, "He hath set eternity in their heart." Man cannot be content with the superficial vanities of this little life. Eternity alone will satisfy him.

In the heart of man there is an infinite capacity for good or evil. In any of the old countries of Europe you will come across ruins of ancient buildings, some of them spread over acres of ground, and by the mass and extent of the remains you can judge of the vast dimensions of the building. Human nature is in ruins, and yet by the immensity of the wreckage we may estimate the majestic proportions of the soul of man. Only a being meant for eternity could sin so greatly as man does. The scientist who finds a meteor embedded in the earth can estimate the height from which it fell by the depth of its interment. So by the depth of degradation to which the soul has fallen we can judge of the heavenly heights from which it has descended. The lower animals cannot sin, because their nature is not high enough for it. The fact of sin is an evidence of the moral faculty, and the immensity of man's depravity is a proof of eternity in the heart.

We should be thankful that this capacity is infinite for good as well as evil. It has been well said that there is such a thing as original righteousness, as well as original sin. And, as Browning sings,

"There are flashes struck from midnights,
There are fire-flames noondays kindle,
Whereby piled-up honors perish,
Whereby swollen ambitions dwindle,
While just this or that poor impulse,
Which for once had play unstified,
Seems the sole work of a life-time
That away the rest have trifled."

These flashes and impulses arise in us all, and when allowed free play produce a Florence Nightingale or a Nurse Cavell, a John Bunyan or a David Livingstone. Deep calleth unto deep, and the infinite capacity for good or ill in every human heart is a token of that eternity for which man was made.

The very restlessness of the human heart is a symptom of its capacity for eternity. We are like a caged tiger with the vast solitudes of the jungle in its heart, and it cannot rest, but must pace forever up and down against the bars of its cage. Not the prison house of time, but the "vast deep" of eternity is our true home, and we cannot find rest away from it. R. L. Stephenson's epitaph, written by himself, is this,

"Home is the sailor, home from the sea,
And the hunter home from the hill."

That is the true instinct. Our earth-life has the restlessness of the heart of the sailor and the hunter, and our real home is out in eternity.

Our hearts are full of yearnings, of which we do not even begin to guess the meaning. They are really longings, the poets tell us, for a larger and fuller life.

"'Tis life whereof our nerves are scant,
Oh life not death for which we pant,
More life and fuller that I want."

A greater, diviner life, the life of eternity, will alone satisfy our cravings.

As a boy, whenever I went out into the country, I wanted to see over the tops of the hills, and could never rest until I had climbed the hill before me, and then if another appeared beyond, I wished to climb that. So with a winding country road, I was lured on and on to see what was round the next bend, and only weariness or the lateness of the hour would bring my wanderings to an end. And I suppose others have had similar experiences. It is the same with us all on the journey and pathway of life. We are never at rest, but always desirous of greater achievement and wider experience. And this is a token of our destiny. We are made for eternity.

When in England a couple of years ago I was touched by the fact that in London the poor people who dwell in the slum-areas are attaching the wireless to their iron bed-posts, because they cannot afford anything better. What is this but the reaching out of our poor humanity for something more, something beyond—the lure of eternity set in the heart of man?

God set eternity in the heart of Enoch, and Enoch walked with God—walked on

and on into eternity. Eternity was in the heart of Elijah, and he heard the still small voice, and when his work was done went up by a whirlwind into heaven. The first Christian martyr had eternity in his heart, and his face was like the face of an angel, and being full of the Holy Spirit he looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. Paul, with eternity in his heart, was caught up into paradise, and heard unspeakable words. All the saints of God, and the mighty heroes of faith, subdued kingdoms, and wrought righteousness, by the power of eternity in the heart. But in the heart of Jesus eternity was so abiding that he spoke of himself on earth as "the Son of Man which is in heaven," and at last, quite naturally, when he had led his disciples out as far as to Bethany, he was parted from them, and carried up into heaven.

The serpent knew what God had set in the heart of man when he said, "Ye shall be as gods, knowing good and evil." To be as gods, to be akin to the powers of eternity, was a mighty lure. But God hath given unto us eternal life, and this life is in his Son. Eternity in our mortal hearts carries with it the capacity, God-given, for life everlasting. Man was made, not with an immortal soul, as the pagans say (the expression is not a Biblical one) but with the ability to become immortal. And lest he should become so before his time, he was mercifully driven from the garden, "lest he put forth his hand and take also of the tree of life, and eat, and live for ever."

But that tree of life is Christ, and whosoever believeth on him shall not perish but have everlasting life. And in the glorious "Paradise Regained" we shall eat evermore of that tree. In view of this, how deplorably sad it is to see men cramming their lives with the things of time, and trying to crowd out eternity. This is especially the weakness of the busy, practical, materialistic West. The East (the true and better East) is contemplative, and inclined to the spiritual. It is not an uncommon thing in India to see a prosperous man of business suddenly close up his affairs, and go off into the jungle, to spend the rest of his days in self-mortification and meditation. When the East is gathered into the fold of Christ the balance may be regained, and the West may learn by example to give more time and thought to the things of eternity in the heart, instead of devoting so much attention to the evanescent affairs of an unsatisfying world. But we need not wait till then. Even in the midst of the rush and bustle of the busiest life we may find time to cultivate the soul. A little method, a little careful planning, and the habit will soon be formed. Let us give time and thought to preparation for that eternity into which we are all hastening.

Life passeth soon; Death draweth near;
Keep us, good Lord, till thou appear;
For thee to live, in thee to die,
With thee to reign through eternity.

Religious Notes and News.

Thirty Years in One Church.

Thirty years ago, a young man was setting up type in a Melbourne printing office when two representatives from an insignificant suburban church waited on him and invited him to become their pastor. He agreed, and has been pastor of the same church ever since. The then young man is Mr. J. H. Goble, and the representatives were from the Footscray Baptist church. Under Mr. Goble's leadership the church has made remarkable progress. From being one of the least important churches, with a membership of slightly more than thirty, it has become one of the largest and most influential in the Baptist denomination, with a membership well over 300, and a Sunday School with nearly double the number of scholars of that of any other Baptist school in Victoria. Ten years after Mr. Goble's settlement at Footscray, a fine brick church was built in Gordon-st., with room for 300. At present, the whole of the property is valued at over £6,000. All through his long pastorate Mr. Goble has been a popular preacher, and has solved the problem of how to reach the working classes. He has a great hold upon the people of Footscray.—"Christian World."

Anglican Views of Faith and Order.

At the recent meeting of the provisional council of the Anglican dioceses of Adelaide and Willochra, S.A., the following resolution was carried:—

That this meeting of the provisional council, having considered the fourth series of questions submitted for preliminary discussion by the world conference on faith and order, answers them as follows:—

1. We agree that the ideal of individual life is such as is represented by the beatitudes and by St. Paul's account of the fruit of the Spirit, and that this is a specifically Christian character, and stands opposed to worldliness, self-assertion, and selfish ambition which are un-Christian.
2. We agree that we unite in believing in the absolute value of every human soul in the sight of God, and in the equality of all men before God as the subjects of one redemption offered to all because all have sinned.
3. We agree that this equality of men as subjects of the redemption in Christ does away in the church with the distinctions of race, color, and class.
4. We agree that, inasmuch as all men have one Father and are therefore brethren, the basis of all social ethic is the principle of love.
5. We agree that the principle of love involves that in all human society the objects of fellowship and service must be pursued.
6. We agree that property should be regarded as a trust, and not as a possession.
7. We agree that it is not expedient for the council to affirm the other elements of the Christian ideal.

Ur of the Chaldees.

The excavations now in progress in ancient Chaldea take us back to times anterior to those of Abraham; yet, by reason of the wide-spread fame of the Patriarch, the Joint Expedition of the British Museum and the Museum of the University of Pennsylvania is fully justified in its claims to throw new light on the life and times of the Father of the Faithful. Already those who, a generation ago, spoke of Abraham as a legendary hero rather than regarding him as the matter-of-fact Eastern sheikh that he was, must be experiencing some embarrassment through the progress of knowledge, gained at the point of pick and spade, in the region of Babylonia from which, in the long ago, the traveller made his way westward at the call of God. Men and women of

faith, however, to whom the Old Testament has come with the authenticating stamp of the New, have all the while been fully prepared for confirmation and explanation of the Biblical record, wonderful as it really is in some of its details. Not only have we Genesis, but likewise the Epistles to the Romans, the Galatians, and the Hebrews; and these latter supply documentary proof and spiritual understanding of the Books of the Pentateuch. In the actual circumstances, we may expect a speedy end of much that has passed under the name of criticism, for there is no silencing the many witnesses that have stood forth and described, to the life, the deeds of men in Ur of the Chaldees in the third millennium before Christ. The latest discoveries include a Hall of Justice, in various stages of ruin and repair, and stamped bricks with cuneiform inscriptions. There have likewise been found evidences of the worship of the Moon God, and other practices upon which Abraham turned his back when, obedient to the voice of the Most High, he left the country of the Chaldeans, and, after dwelling in Haran, made his way to the Land of Promise.—"The Christian."

Dr. Jowett and Extemporaneous Speech.

A correspondent, who has just been reading Mr. Arthur Porritt's "Life of Dr. Jowett," says the "British Weekly," sends us an interesting note in regard to the great preacher's lack of the gift of extemporaneous utterance, which is referred to in several places by his biographer:—

"I was present once in Birmingham at a meeting held in connection with one of the Methodist

Conferences. Dr. Jowett was on the platform. The President or Secretary—I cannot at this moment remember which—took the opportunity of expressing in warm words the appreciation of the Conference for the 'official' sermon he had preached the evening before.

"Dr. Jowett replied gracefully in a few simple words, and then remarked that he would not further hinder the business of the Conference. The representatives promptly and enthusiastically shouted 'Go on! Go on!' 'No, brethren,' said Dr. Jowett, 'I cannot go on.' The Conference laughed uproariously and cried the more insistently, 'Go on! Go on!' When quiet was restored, Dr. Jowett said in the hushed magical tones many of us remember so well, 'No, brethren, I cannot go on. God has not given to me the gift of extemporaneous utterance. All I do is done after the most laborious preparation. With my whole heart I thank you, but I cannot go on.' The breath of the Conference was all but taken away. The statement seemed so unbelievable that there was quite a prolonged pause before the Conference resumed business."

Lord Leverhulme Praises Missionaries.

Lord Leverhulme, who is visiting the palmeries of West Africa for business purposes, writing to Mr. R. W. Thompson, of Bolton, expresses high appreciation of missionary work on the Congo. "The various missionaries out here," he writes, "are doing a great work, both educational and medical, and I cannot speak too highly of all. Catholics and Protestants are alike devoted and unselfish in the good work they perform, for which they sacrifice ease and comfort, and adopt a life of trial and hardship. I like the Congo native. He is a good worker and early riser, and goes to bed with the coming on of darkness and rises with the light. It is a business like none other we have. 'Perhaps Port Sunlight comes nearest to it in social work.'—"Christian World."

The Most Remarkable Book.

Men are divided into three classes in their relation to the Bible. There are those who hate it, those who love it, and those who are indifferent to it. It is an interesting fact that there are one hundred times as many manuscripts in existence to establish and assure us concerning the Bible than exist to establish any other ancient work.

I am not interested in the statement of theories, but facts concerning this great book. Theories may differ widely from facts. When steam power was approaching development a very wise man wrote a very interesting book in which he established beyond a doubt that no steamboat would ever cross the Atlantic ocean under its own power, because the amount of coal necessary to produce sufficient steam to drive the vessel would sink the ship. By the irony of fate the first boat to cross the ocean under the power of steam carried a number of these books declaring "it can not be done."

1. The Bible has the "most" remarkable history. It has been more violently hated and more ardently loved than any other book. After having been buried for many years the bones of John Wycliff were dug up and burned to ashes and the ashes scattered on the waters of a passing brook because of the hatred in which he was held because he loved and printed the Bible.

The arch enemy of the Bible declared about one hundred years ago that in another century the Bible would be a forgotten book and that only in the libraries of the world could copies of the book be found where they would be preserved as the relics of a bygone day. On the very spot where the prophecy was made stands a Bible depository with thousands of copies of the Scriptures piled to the ceilings.

2. The Bible has the "most" unique composition. The Bible was the first book printed. About

forty persons wrote it. Sixteen hundred years were covered in the writing of it. In the desert and by the sobbing sea, men wrote. These men differed widely in their degrees of culture and their occupations of life. When the parts were assembled they all fitted perfectly. For three hundred years criticism has been waged against the King James version of the book, and not one book or chapter has been lost.

3. The Bible is the "most" popular book.

The longest telegram ever sent in America contained 118,000 words. It was the first six books of the New Testament wired from New York to Chicago the day the Revised Testament was released. It was the most important literary event in the last forty years.

The popularity of a book is judged by its circulation. The Bible has enjoyed a circulation of about one billion copies to date. Until a few years ago it was being translated into a new language or dialect every six weeks. It is now printed in 725 languages and dialects.

It has been so completely embalmed in the best literature of the world that if every copy of the Bible should be destroyed it could be restored without loss of a single word in a few days of time. Shakespeare has 500 separate and distinct references to the Bible in his plays. In 54 of his 60 books he quotes the Bible.

4. The Bible is the "most" powerful book.

One devotee to the book wrote on the fly-leaf of his copy, "Handle with care, highly explosive." "It has blown empires off their hinges and turned the stream of the centuries."

The lives of those who have imbibed its teachings have been the stalwart support of the world's greatest institutions.—"The Echo" (U.S.A.).

A Chapter of Contrasts.

Acts 12.

A. W. Connor.

"But the word of God grew and multiplied."
Verse 24.

The major portion of this lesson is taken up with the details of the rescue of Peter from prison by "an angel of the Lord." It is part of the story of a local persecution at Jerusalem under Herod Agrippa, who at that time held the status of king. This was the first assault on the disciples, where the religious orders had the backing of the civil powers. The motive behind the action of the crafty king was to please the rulers of the Jews. The martyr death of the apostle James, the miraculous deliverance of the apostle Peter, and the judicial destruction of the contemptible ruler, are set in vivid contrast. The suggestive "but" of verse 24 gives a further contrast between the "vain raging of the heathen," and the onward march of the truth: "The word of God grew and multiplied," and gives us the writer's point of view. "That time" referred to in verse 1 is easily located, as Herod Agrippa died after the passover of A.D. 44. So fourteen years had passed since the establishment of the church at Jerusalem.

I. The death of James.

"And Herod killed James with the sword." And this is all that the writer tells of the martyrdom of James. It was not that James was an insignificant member of the community. All that we know of him as one of the "sons of thunder," or as one of the three whom Jesus took into an inner circle, as well as the fact that Herod would certainly choose a tall tree for his axe, suggests the opposite. Yet Luke, who relates at length the death of Stephen, has but a brief word for this. The reason, probably, is that he is concerned more with the work than with the workmen, and the former martyrdom was more intimately associated with the development of the church which he desires to trace. The passing so quickly of one chosen and trained by Jesus is full of teaching. The hand that saved Peter could have delivered James also. Why then was his death allowed? The answer is the answer to many of our questionings: "Even so Father, for so it seemed good to thee." Both James dying and Peter saved were alike under the care of "the angel of Jehovah." The work that is conspicuous and spread over long years is not the only work that God honors. The murder of James recalls the scene of Matt. 20: 20-23, where the ambitious mother and her sons asked that they might sit "one on thy right hand and on thy left in thy kingdom." "Are you able to drink the cup that I drink of?" etc., queried Christ, and not knowing what they said they replied, "We are able." And Jesus said, "You shall indeed." "He killed James with the sword," records the merging of prophecy into history. Perhaps we shared the indignation of the ten at their presumptuous asking, but now as we see him bravely dying for Jesus, "the young man's vanity is forgotten in the true man's baptism of blood." He drank the cup: he received the baptism with which Christ was baptised, and proved worthy of his place at the side of Jesus. Herod's headsmen cannot separate him from the Lord of his love. His "We are able" was no vain boast.

II. The Deliverance of Peter.

"Peter was kept in prison, but prayer was earnestly made by the church unto God for him." This is the last that we have in this book of the "Acts of Peter." For twenty years longer he served the Lord on earth, but the centre of interest in Acts changes to Antioch, and leadership last passes into the hands of Paul. But the last view of him in 11: 2 and here gives us a true picture of him as an honored servant of Jesus, but with no resemblance to the "first Pope"

which some would have us believe he was. The story of his deliverance is full of teaching. It is certainly miraculous, and the great crisis of the church caused by the persecution makes a miraculous intervention the most natural thing. The rich details given to us make a vivid contrast. On the one hand kingly power, armed guards, iron gates, and a chained prisoner, and on the other a sleeping prisoner, a praying church, and God over all. Possibly the church did not expect his release, for God had not seen fit to rescue James. Yet they prayed "earnestly" for him, for if he had to die he needed their prayers that his faith and courage might not fail him in the hour of crisis. Yet Peter himself could not have doubted that the hand which once had snatched him from the engulfing waves could save him now, yet he could not know if that would be God's way. He, like us, had to walk by faith. But deliverance came, and their prayers were answered at the highest point. It is evident that



W.A. "Big Brother Camp," 1925.

"Do you favor a camp next year?"—"YES!"
(See page 202.)



the ministry of prayer is purposely emphasised in the story. Dr. Burrell on this prayer says: "This prayer was not, therefore, an attempt to take hold of the throttle of the universe to direct events according to man's will; it was not dictation to God. It was, doubtless, specific enough, yet like Christ's prayer in the garden, it left the matter wholly in the hands of God, whatever his will might be. It is not true prayer to say to God that if he does not give us just what we ask for he is not answering our prayers. God is on the throne, and can answer all prayers, be they as special as they will. But they are not to be made in such a way that the only answer possible which will satisfy them must conform to the special form we have prescribed." What might not be wrought if "long and fervent prayer was offered by the church" for any special object. "Men ought always to pray and not to faint," said Jesus, and that is our warrant to "pray without ceasing." The lesson helps us to see that

"More things are wrought by prayer
Than this world dreams of."

How natural it all seems. "The angel of the Lord" stands by, awakens him, bids him rise, orders him to dress and leads him out. The iron fetters yield, the iron gates swing silently open and Peter is free. Free now to use his own common sense, which he did by hiding till the storm blew over, and till that "angel of the Lord" should smite the oppressor to earth. It is an

illustration of the truth that "The angel of the Lord encampeth round about them that fear him." We see the arm of the Lord stretched out to protect his people, but it also constitutes one more proof to the Jewish nation of the perversity of their course. Divine love once again throws itself squarely across the path of the nation, which was heading to ruin in unbelief. The closing incident illustrates the same solemn truth, and is a striking warning as well.

III. The defeat of Herod.

"An angel of the Lord struck him and he died." Luke follows the history of this murderous king to its close, and that close was not long delayed. He had dared to lay his hand on an apostle of Jesus. That which is told us in verses 20-23 as from the divine view-point is related at length by Josephus in his Antiquities, Book 19, chapter 8. Herod craved the adulation of men, and when he had made a speech the crowd raised the servile lying shout, "It is the voice of a god, and not of a man." The impious flattery was dear to his heart, but nemesis was at hand, and smitten by "an angel of the Lord," he died by a most loathsome disease. "Thus was the righteous judgment of God, which is usually reserved for the future state, displayed in this world, as a warning to wicked men, and an encouragement to those who do well." But the final contrast of the chapter is not of Herod smiting apostles to death, and Herod smitten by God, and doomed to death, though that is very striking. No; the final contrast is between the weakness of all evil or merely human power and that gospel which enshrines the message of God's love. In spite of chains and prison, and a murderous king and false priests, "the word of God grew and multiplied."

"Why do the heathen rage?

He that sitteth in the heavens shall laugh;
The Lord shall have them in derision."

How Christ Regards Us.

We all know how unsatisfactory the first disciples of the Lord were, how fickle and ignorant and dense. Remember what he called them, "Ye are the salt of the earth, ye are the light of the world." Could anything be more amazing? There seems to be no warrant in the New Testament for the idea that our Lord waits to crush men with an overwhelming sense of their own desperate condition. To the arch-persecutor he says, "Rise and stand upon thy feet, for to this end have I appeared unto thee, to make thee." To send thee forth on the most glorious errand that could engage the thought and energy of men. The best robe, the ring, the lavish hospitality shown to the most honored guest; that is how God receives even the prodigal.

We may be sure if our Lord could meet us today he would bestow a great name upon us. Saint, Pure in Heart, Conqueror, Children of Light, Fruitful Branch, and we may feel in our hearts that we are none of these things. But he knows us better than we know ourselves, and all our latent powers and possibilities. Not merely what we "have it in us" to become, but what he can make us. So he holds above us some shining ideal. He gives us a new and great name, not to mock us, much less to make us self-complacent, but to kindle every high desire, to lift our horizon for us, to awaken holy ambition, and to say to us as we contemplate the shining heights so far above us with misgivings and our past achievements with dismay, "All things are possible to him that believeth. He that overcometh shall sit with me on my throne."—"British Weekly."

Have treasure in the skies,
Which moth and rust defies.
Nor thieves can steal.

Lay up a goodly store,
That, when time is no more,
No pang you'll feel.

—Unknown.

The Home Circle.

Conducted by J. C. F. PITTMAN

My Lord and My God.

My Lord, my God, in adoration,
Low before thy feet I bend;
Thou, the light of my salvation,
With thy Spirit may mine blend.

My Lord, my God, in supplication,
Breathed as in Thine ear, I wait,
Thou hast heard my invocation,
Send me answer from thy Gate.

My Lord, my God, in expectation,
Keep my heart and ear awake,
Till I share thy exaltation—
All is thine—for Jesus' sake.

Billy Learns a Lesson.

This is a story for very little children, but bigger ones would do well to listen, since nearly everybody, however big, likes ginger nuts. The story is about ginger nuts—those little, round, hard, delicious biscuits.

The story begins with Billy. Billy is five years old. Billy was having tea with his nurse. Nurse was quite old. Sometimes she dipped her ginger nut in her hot tea—a thing you and I must never do. On this day there were ginger nuts. Billy crunched them up with his sharp little teeth. He ate three. Then in that strange way grown-ups have, Nurse said, "No more."

"Only one," begged Billy.
"No more," she said. And that finished it. But no! Not quite the end. Perhaps really it was only the beginning. For at that moment the nursery bell rang and Nurse went out of the room.

Billy and the ginger nuts were left alone. Four, five, six, seven. . . . The eighth ginger nut then looked very lonely. Out went Billy's hand. The eight ginger nuts and Billy alone together—the ginger nuts were inside Billy.

Nurse came back. She looked at the empty plate, then at Billy. "You naughty boy," she said. "You naughty, greedy boy. Now you go to bed at once."

Billy yelled, but Nurse bathed him. The sponge had a hard bit in one of the holes.

"You're scratching me!" yelled Billy.
"Not a bit of it," said Nurse. "It's those ginger nuts hurting your inside. You're like a little dog. That's what you are. Dogs grab biscuits when nobody's looking. Greedy little dogs. Don't know any better."

"Wish I was a little dog," sobbed Billy.
"Naughty little dog-boy," scolded Nurse, tucking the eiderdown.

And there were no more ginger-nuts for tea until two weeks later. Then Billy went out to tea—alone. Nurse took him, left him, and was to call again for him at half-past five. And it was at my house where Billy had tea.

There were ginger nuts for tea. Nobody said how many. That's the nice part of going out to tea. But a wonderful thing happened. There was the jolliest dog at tea—named Chym, almost as tall as Billy, when he stood up straight.

"Isn't he a darling, Billy?" said the lady of the house. "And he loves ginger nuts."

"Does he snatch them?" asked Billy.
"Oh! no," said the lady of the house, "Just you watch."

And she took a ginger nut, broke it, and a little bit she put on her knee. The dog jumped for joy. How he looked and looked! He put his nose very close.

"No!" said the lady. "No! no!" The dog looked away.

"Oh!" said Billy.
"Yes," said the lady, very quietly. And in a second the dog took the piece of ginger nut from her knee.

"Isn't he clever?" she said.

"Would he take it if we went out?" asked Billy.

"Oh! no," said the lady. "Let's try." And they put a ginger nut on the floor and went outside the door. When they came back the ginger nut was untouched.

Then said Billy: "If a little boy was badder than the baddest dog, could he be gooder than the goodest dog?"

The lady laughed. "Of course," she said. And she didn't say—as some people might—anything about the wrongness of "badder" and "gooder." "Of course he could," she said.

"Oh" said Billy.

That was all he said, but he thought a lot, and told nurse a big secret when he got home. Perhaps you can guess what it was about?—"Indian Witness."

The Master's Voice.

Master! Say on. Thy words are sweet,

Oh! hush my heart to hear.

I wait in silence for thy voice

That is so true and clear.

It quiets all unrestful thought,

It stills the throbbing pain.

It soothes like hymns from mother lips,

The weary ache of pain.

—"Exchange."

After Twenty-six Years.

Some time ago a sailor landed at a port, and as he walked ashore, a man came up and offered him a New Testament. The sailor looked at the man closely, apparently startled, and then said, "Weren't you here twenty-six years ago? I think you are the same man—yes, you are the same man." The worker told him he had been engaged for twenty-eight years distributing the Scriptures to sailors. "Well," said the sailor, "twenty-six years ago I landed here, and you gave me a New Testament, as you offered me one just now. I read it, and after reading it I became a Christian, and for twenty years I have been engaged in Christian work. It all began with that New Testament." That Christian worker had come to the harvest. He had sown the seed twenty-six years before, and now he had just reaped the firstfruit of his toil. God always gives a harvest; then sow good seed with a lavish hand. He that soweth sparingly shall reap also sparingly.—Selected.

Wrong Count.

"Ma, can't I have another apple dumpling?" asked six-year-old Etta.

"No, dear, there is but one for each of us; the cook counted noses."

"O dear! I wish she had counted ears," said Etta.

It Did.

Staffordshire Magistrate—"Why did you hit him on the head with a chopper?"

Prisoner—"I only did it to frighten him."

The Darling Adopted.

Man charged at Tottenham—"I was singing 'I'm Nobody's Darling,' and the constable adopted me."

The Family Altar.

J.C.F.P.

SUNDAY.

And Simon answered and said, Master, we toiled all night, and took nothing; but at thy word I will let down the net.—Luke 5: 5.

"Like them of old, in vain we toil all night,
Unless with us thou go, who are the Light."

Reading—Luke 5: 1-16.

MONDAY.

"And seeing their faith, he said, Man, thy sins are forgiven thee."—Luke 5: 20.

Matthew 9: 4 puts it thus, "Jesus knowing their thoughts said," etc. Mark expressed it in this way (2: 8), "Jesus, perceiving in his spirit." The power of "searching hearts" belongs to God alone. Jesus, we are told (John 2: 24, 25), "Knew all men," and "needed not that any one should bear witness concerning man, for he himself knew what was in man." Here, then, is proof of Christ's omniscience and omnipotence.

Reading—Luke 5: 17-39.

TUESDAY.

And he said unto them, The Son of Man is Lord of the Sabbath.—Luke 6: 5.

Albert Barnes wrote, "To crown all Christ says that he was Lord of the Sabbath, he had a right to direct the manner of its observance—undoubted proof that he is divine."

Reading—Luke 6: 1-26.

WEDNESDAY.

Why call ye me Lord, Lord, and do not the things which I say?—Luke 6: 46.

"A converted cowboy gives this as his idea of what religion is: 'Lots of folks that would really like to do right think that serving the Lord means shoutin' themselves hoarse praisin' his name. Now, I'll tell you how I look at it. I'm workin' for Jim here. Now, if I'd sit around the house here, tellin' what a good fellow Jim is, and singin' songs to him, and gettin' up in the night to serenade him, I'd be doin' just like what lots of Christians do, but I wouldn't suit Jim, and I'd get fired mighty quick. But when I buckle on my straps and hustle among the hills and see that Jim's herd is all right, and not sufferin' for water and feed, or bein' off the range and branded by cow thieves, then I'm servin' Jim as he wants to be served.'"

Reading—Luke 6: 27-49.

THURSDAY.

And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us; and God hath visited his people.—Luke 7: 16.

"Some said one thing and some another, but all expressed their belief that God had showed peculiar favor to the people."

Reading—Luke 7: 1-23.

FRIDAY.

I say unto you, Among them that are born of women there is none greater than John; yet he that is but little in the kingdom of God is greater than he.—Luke 7: 28.

This can scarcely signify that obscure and ignorant Christians have a clearer insight of divine truth and do a greater work than John the Baptist, yet it may safely be affirmed that the former occupy a loftier position than the latter, for they are subjects of the greatest kingdom ever established, of which John simply prophesied that it was at hand.

Reading—Luke 7: 24-50.

SATURDAY.

And he said unto them, Where is your faith? And being afraid they marvelled, saying one to another, Who, then, is this, that he commandeth even the winds and the water, and they obey him?—Luke 8: 25.

"O Saviour! whose almighty word
The winds and waves submissive heard,
Who walkedst on the foaming deep,
And calm amid its rage didst tread;
O hear us when we cry to thee,
For those in peril on the sea!"

Reading—Luke 8: 1-25.

Prayer Meeting Topic.

April 15.

A Saviour from Hatred.

(John 15: 9-14.)

HORACE KINGSBURY.

God is love: so also is Jesus.

"Greater love hath no man than this, that a man lay down his life for his friends" (John 15: 13). "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5: 8).

Love has at least two dimensions—up and out. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (1 John 4: 20, 21).

It is a striking coincidence that John 3: 16 and 1 John 3: 16 are much alike. The former is the more familiar, but the latter contains an "ought" that we ought to remember. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16). "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (1 John 3: 16). There is no room for hatred there.

The Master said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matthew 5: 44). It is not easy for us to do, but it is the way to be the children of our Father which is in heaven.

Christ's exemplification of his own teaching is wonderful to contemplate. If ever there were a time in the history of the world when strong aversion and ill-will might have been shown, it was when callous-hearted men took Jesus out to Calvary's hill and there crucified him. And just then, the gentle Jesus said, "Father, forgive them; for they know not what they do" (Luke 23: 34).

There are few things more unseemly than strife between the followers of the Lord, and there are few things that are more damaging to his cause. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133: 1). "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13: 35).

Before Paul set forth his "platform" for Christian union, a platform that we both stand upon and proclaim, he wrote: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" (Ephesians 4: 1-3). Not harboring hate against each other, but "forbearing one another in love!" Truly Paul was a disciple of the Prince of Peace!

One day Peter came to Jesus, and said, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" And he thought that would be exceeding all that might be expected. But Jesus answered, "I say not unto thee, Until seven times: but, Until seventy times seven" (Matthew 18: 21, 22). And if any literalist thinks that this would allow him to manifest a bitter and unforgiving spirit the four hundred and ninety-first time, he, too, has failed to understand the mind of the Master. Jesus said, "This is my commandment, That ye love one another, as I have loved you" (John 15: 12).

REFERENCES.—Matthew 18: 23-35; 1 Corinthians 13.

TOPIC FOR APRIL 22.—THE GOSPEL OF JOHN.—John 20: 19-31.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

Mr. Leslie C. McCallum, M.A., of 25 Murray-st., Prahran, is now the organising secretary of the Victorian Bible Schools' and Young People's Department. All communications *re* this page should be addressed to him.

Christian Endeavor Speaking Competition.

SENIOR DIVISION.

The Victorian C.E. speakers' competition was held on Tuesday, Mar. 24, at Swanston-st. chapel. The ages of the contestants were between 18 and 25 years, and their performances were all creditable. It will, however, be readily conceded that the young ladies excelled the young men in their exhibition in the art of public speaking. The adjudicator expressed special commendation of the winning speech of Miss E. Preston, which was delivered in a charming manner, and also showed much originality of thought. Miss Preston is being asked by the C.E. Committee to give a short address at the Conference C.E. demon-

conferences, three in-door rallies, quiet hour meetings.

All district Unions are asked to arrange orange and violet Sunday for the benefit of the hospitals.

At a secretaries' meeting, held on Feb. 20, forty-three societies were represented.

Moreland, Vic., Junior C.E. Anniversary.

The report presented at the anniversary on Mar. 25 showed that an immense amount of work had been accomplished during the year. Thirty-six visits had been made to the hospitals and 38 scrap books and 486 reading books had been distributed to the inmates. Six shillings per month has been paid to the caretaker for flowers for the church. 168 bunches of flowers have been taken to the sick. Help has been given to the City Mission Home—40 lbs. rice, 126 cakes of soap, 53 lbs. of oatmeal, 42 lbs. potatoes, 10 lbs. barley, 8½ doz. eggs. Five pounds worth of buttons were also sold for Sister Margaret's Home. A grocery Sunday for the poor of the district was held. There are 56 members on the roll, and the attendance for the year was 81 per cent. Two from the Society have made "the good confession." Collections amounted to £12/8/11½. A carpet sweeper was presented to the church, and a number of books to Mr. Arthur Withers, who trained the juniors for the choruses, and who is removing from Moreland after a happy twelve months as assistant preacher. Two juniors—Gordon and Reg. Riley—were specially honored, having attended four years without a break. Miss D. Brown, who trained the children for the items in a splendid manner, is retiring from the vice-presidency. Mr. Harry Turnham is the vice-president. The address on "Captain Bob," by Mr. H. A. G. Clark, M.A., was very much enjoyed.

Don't.

When you feel the sting of a taunt,
And have a good chance to repay it,
Whatever the thing you might say,
Just play the big part—and don't say it!
When slander you hear of a friend,
And are tempted with some fact to link it,
Whatever the thing you might think,
Just play the big part—and don't think it!
When you'd stoop to play a mean trick,
Although in your heart you eschew it,
Whatever the thing you might do,
Just play the big part—and don't do it!
When you might be less than your best,
Because there is no one to see it,
Whatever the thing you might be,
Just play the big part—and don't be it!
—Exchange.

What to Teach the Orphan Boy.

A lady applied to the eminent philanthropist Richard Reynolds on behalf of a little orphan boy. After the good man had given liberally, she said, "When he is old enough I will teach him to name and thank his benefactor." "Stop!" said Reynolds. "Thou art mistaken. We do not thank the clouds for rain. Teach the lad to look higher, and to thank him who giveth both the clouds and the rain and every good thing."

"Higher than every painter, higher than every sculptor, and than all other artists, do I regard him who is skilled in the art of forming the soul life of children."—Chrysostom.

AUSTRALIAN

Bible Schools' Day

MAY 3rd

Special Offerings in all the States for the work amongst the Young.

stration. Bro. F. Pittman again acted as adjudicator. The following are the names, subjects, and marks of competitors:—

Young Ladies.—1st, Miss E. Preston, Lygon-st., "The House by the Side of the Road," 99; Miss I. Parker, Northcote, "Suffering with Christ," 97; Miss V. Williams, Northcote, "The Second Coming of Christ," 97; Miss E. Ellis, Box Hill, "The Love of Jesus," 92.

Young Men.—1st, Mr. W. J. Smith, Carnegie, "The Habit of Prayer," 90; Mr. S. J. Northeast, Fairfield, "Associating with Jesus," 89; Mr. H. Cook, North Richmond, "Sacrifice," 88; Mr. Archer, North Richmond, "Prayer," 87; Mr. C. Thompson, Footscray, "The Grace of God," 87; Mr. F. R. Ryall, Carnegie, "The Salt of the Earth," 75.

Victorian C.E. Notes.

Christian Endeavor field day will be held at Bayswater on Eight Hours Day (April 20). A fifteen minutes' train service is promised. No special tickets will be issued.

"Melbourne, 1926." The convention will probably be held from Oct. 6-13, in the Olympia, over Princes Bridge, the scene of a number of great religious meetings.

The Victorian C.E. Convention will be held at Ballarat, from June 6-8. Special trains are promised for June 6 and 8. The objective is 300 delegates. The programme will provide for four

Foreign Missions.

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

Notes and News.

Another union movement has taken place in India, where the Presbyterian and Congregational church of West and North India have decided to unite.

Bro. and Sister Hermann have undertaken the support of a lady teacher, Miss Chu, of the Huellichow Chinese school, for which we are very grateful.

We have received a very pretty Christmas and New Year's card from our church in Shanghai. They send greetings for the Church of Christ in Australia. We have sent our appreciation of their kind remembrance.

Tasmania reports receiving £201 during last year. This is a record for Tasmania, and indicates a splendid growth in Foreign Missionary interest. The Federal Secretary is visiting the Tasmanian Conference at Easter, and will spend a little while visiting our churches in the beautiful island.

Before Mrs. Charles Thurgood died she gave a very handsome quilt to Miss Bloor, of South Australia. Sister Bloor has kindly decided to sell the quilt and give the proceeds to Foreign Mission work. Are there any of our lady readers who would like to possess this beautiful article? It is made of the best materials, and has the sentimental value of belonging to the pioneer of our organised women's work in Australia.

Bro. and Sister Percy Pittman expect to leave soon to undertake mission work in India. We shall miss them from the Australian workers, but we are all glad that two more have gone out into this needy field. They go forth independent of any missionary board, and several have already agreed to help in supporting them in their work, and at the same time stated that they will not decrease their offerings to the other fields that we support. Bro. and Sister Pittman did a great work in India under the British brethren, and our prayers will follow them wherever our Lord may lead them to work for him.

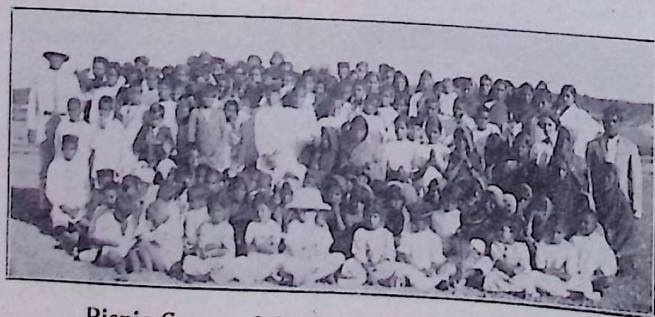
The Long Plains, S.A., wheat syndicate gave £71/16/3 during 1924, and since they have been contributing wheat-land to the Foreign Mission work have given during the five years £303/8/-, an average of £60/13/7, and this is from seven brethren. This money has come from brethren who have given from one acre to five acres of wheat each year. Are there not others in Australia who will join this wheat syndicate, and in orchard countries are there some who would give us the fruit of one tree for the year? Bro. Charles Hunt started this by giving an orange tree while he lived at Berri. Possibly among our sisters there might be found many who would give the eggs laid by

one of their good hens. We shall be glad to hear from any who will be willing to help in this way.

A large number of our Bible Schools have received stamps, coins, buttons and postcards as a "thank you" from the Foreign Mission Board for the help that they gave for Foreign Mission Day, but many schools took up the offering without using the boxes, or else did not keep the names of the children who helped; if any such schools will write to the Federal Secretary, giving the approximate number of children who helped gather money for Children's Day, he will be glad to send them a button of Dr. Killmier, our first medical missionary, as a word of thanks for their help in gathering funds for Children's Day.

Baramati Sunday School Picnic, India.

On Saturday, January 3, 1925, all the children and teachers of our Sunday School, joined with several parents and friends, were out for our first Sunday School picnic, which took place in a mango grove lying on the bank of the River Kara. First, we gathered together in the churchyard, where our lunches were collected and put with other things in a bullock cart to be carried for us to the above-mentioned place. Then we all set off on foot in a procession at 9 a.m., as it was decided before. It took about an hour to walk the distance of one mile and a quarter from the mission compound, as the kindergarten class was lingering all the way long. But to our surprise, none of the children seemed to be tired at such a distance because of the bracing air of that bright morning. After having a rest for half an hour in the cool shade of the mango trees, the races, such as running, three-legged, leap-frog, etc., were started in the river-bed, which is dry at this season. Half the programme was finished by half past twelve. Then there was an interval till 2 p.m. for lunch and rest. In the afternoon the rest of the races were accomplished. At 3 p.m. our tea was prepared, so we all sat down to enjoy it. Bananas and sweets were distributed to the children. Bhampta settlers' children could not partake of tea owing to the caste-system which is always the stumbling-block to Christianity in India. But they shared the sweets with us. Soon after this was over the prizes were distributed among the children who stood first and second. Then all returned home quite happily at 6 o'clock in the evening. Thus we enjoyed our first Sunday School picnic. Such opportunities for social enjoyment together of parents, Christian friends, with Sunday School children and Sunday School work, and cause a stronger bond of unity in our midst. We wish you could have all been with us to enjoy the picnic too. Yours sincerely, Nathaniel C. Kasbey, S.S. teacher.



Picnic Group of Baramati Sunday School.

Note some little girls with their hands up in the attitude of prayer. These girls had been asked to kneel down, so that the faces of others behind them could be seen. They thought they had to pray, so are seen in that attitude.

MARRIAGES.

EVANS—ALLEN. — On February 28, at Church of Christ, Surrey Hills, by Mr. H. G. Clark, M.A., Ernest, only son of Mr. and Mrs. F. Evans, "The Pines," 65 Clarinda-rd., Moonee Ponds, to Dorothy, youngest daughter of Mr. and Mrs. H. G. Allen, Rochester-rd., Canterbury.

WHITE—BURDEU. — On February 28, at Church of Christ, Swanston-st., Melbourne, by F. J. Sivyer, B.A., Harry O., eldest son of Mr. and Mrs. H. J. White, of 36 Daisy-st., Essendon, to Vera, third daughter of Mr. and Mrs. A. Burdeu, of Chaleur, Pascoe-cres., Essendon.

WANTED.

Girl about 16, to assist in shop duties. Apply "Pastrycook," c/o Austral.

Position for strong, healthy youth, 19 years, willing to do anything, well recommended. Advise early, C. Burdeu, 19 Goe-st., Caulfield.

Young woman wanted at once, assist small guest home. Miss Chapman, "Granthaven," Healesville West.

FOR SALE.

D.S. French Car, new hood and side curtains, owner must sell, perfect running order, £110. Austral Co.

Single, iron bedstead, perfectly clean, nearly new, 35/-. Apply "Owner," Austral Co., Elizabeth-street.

Horizontal semi-grand piano by Lipp. Rich tone. Apply in first instance for particulars to M. E. Pittman, Hampton-st., Hampton. 'Phone X 6473.

COMING EVENTS.

APRIL 5 & 7.—Brunswick School Anniversary Services continued, W. J. Way, A. E. Hurren and T. Fitzgerald being the speakers. Tuesday, 7th, Children's Demonstration. All meetings in chapel, Glenlyon-rd. (opp. Bruce-st.).

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 11.—Visitors to Chelsea not attending Conference are asked to join with K.S.P. and intending P.B.P.'s in a social evening to be held on Easter Saturday night in aid of stalls for forthcoming sale of work. Admission 6d.

APRIL 16.—Thursday, Cheltenham's farewell to Mr. and Mrs. G. P. Pittman on their departure for India on April 21. Brethren everywhere invited.

APRIL 18.—Essendon, Buckley-st., East. The Foundation Stone of the new Essendon church will be laid on Saturday, April 18, 1925, at 3 o'clock, by Mr. Robert Lyall. All former members welcomed.

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.

DROMANA.—Furnished house, 5 rooms, good order, underground tank, ideal position, one minute from pier, shops and buses; let or sell £350 cash or terms, bargain. Apply C. F. Field, Dromana.

Victorian Conference Choir.

Singers from churches in Melbourne and suburbs are urgently requested to attend the final rehearsal to be held in Swanston-st. chapel on Sunday afternoon, April 5, at 3 p.m. We urge you to attend, as a good choir materially helps the meetings.

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.

Here and There.

Our next issue will be a special Bible School number.

Two more decisions, and four baptisms, at Mil-dura, Vic., on Sunday night, Bro. D. Wakeley preaching.

Good services at Collingwood, Vic., on Sunday. After the gospel address on "Calvary's Three Crosses," two young people confessed Christ.

The church at Blackwood, S.A., started a Bible School on Mar. 1. Thirteen were present, and kindergarten, junior and Bible classes were formed. The number of scholars has since slightly increased.

The Victorian Department of Social Service asks that any who can help in finding employment for cases advertised will make it a personal matter, and do all they can to assist the work of the Department.

Bro. Bennett, of Bankstown, N.S.W., sent the following telegram, which reached us on Monday: "Splendid opening Baker-Clay mission Banks-town; tent full; wonderful spirit manifest; great ingathering assured."

At Chatswood, N.S.W., on Sunday, Bro. Whelan gave an excellent talk on "We Would See Jesus." A splendid congregation heard the gospel message by Bro. Whelan. A young girl from the Bible School confessed Christ.

The following telegram concerning the Hinrichsen-Pratt mission at Swan Hill, Vic., came to hand on Monday: "Wonderful meeting Sunday night; seventeen confessions at close of meeting; much discussion everywhere.—Cameron."

At Kaniva, Vic., on Lord's day, Mar. 22, Bro. D. Welsh, who is home from the West on holiday, took Bro. Benn's appointments, while he was enjoying a rest in Adelaide. At the close of his address at night there was one confession.

Great sympathy is felt for Bro. Theo. Edwards, of Balwyn, Vic., and his family circle. His aged mother, 80 years old, a member of Northcote church, passed away at the Melbourne Hospital early on Monday morning, following on a painful accident.

Bro. Benn, of Kaniva, Vic., delighted Norwood church, S.A., on Sunday with a message from "Behold I Stand at the Door and Knock," and also with a greeting to the school in the afternoon. A good meeting at night, when a young girl was immersed.

The attendance and increase campaign in W.A. Bible Schools continues with unabated interest. 575 new scholars have enrolled in 14 different schools during seven weeks. Lake-st. is now in first place, with North Perth only a fraction of a point behind. Claremont has increased its enrolment by 80 per cent.

At Lane Cove, Longueville, N.S.W., six who were recently baptised were received into fellowship. Bro. Sid Gole gave a helpful message to the Bible School and the church. Percy Dixon's subject at night was "The Day of Decision." Strangers are coming, and the spiritual life of the members is being quickened.

Amongst the visitors to the Western Australian Conference will be Bro. F. T. Saunders, newly-appointed organiser of the College of the Bible. Bro. Saunders is visiting the State primarily in the interests of the Save the Children Fund. For the present his time is divided between that work and the organising work of the College.

In the course of a tour through north-eastern districts, Bro. Enniss visited Shepparton, Vic., last Lord's day. His visit was much appreciated, large audiences listening to his addresses both morning and evening. Bro. Enniss also gave encouragement and made helpful suggestions to the officers regarding their plans for future work.

At Enmore, N.S.W., on March 18, a young man and a lad were baptised. On Sunday morning, 22nd, Bro. J. Saxby was the speaker, and announced that it would probably be his last address. Bro. Whately's subject at night was "Discontent." On Saturday, 22nd, Bro. Whately united Bro. C. Smith and Sister McDowell in matrimony.

We regret to hear that Bro. C. C. S. Rush, of Sydney, was injured in a motor accident recently, and that he is now a patient in the Lithgow Hospital, New South Wales. We join with his many friends in sympathy and prayer, and trust he will soon be restored to his loved ones. Mrs. Rush wishes to thank all who have sent kindly letters and telegrams of sympathy.

Sunday School teachers and others interested in educative work amongst the young are reminded of the Teachers' Temperance Conference which will be held on Tuesday, April 7, at 7.30 p.m., in the Independent Hall, Collins-st., Melbourne. The Conference will be open to all. Addresses will be given by Mr. A. Law, Dr. J. F. Mackeddie, and the Hon. W. F. Finlayson, followed in each case by discussion.

The following scholarships for 1924 have been awarded to students of the College of the Bible: Mr. and Mrs. T. E. Rofe (for students continuing studies at University): C. C. Dawson, H. Gray, A. C. Killmier and L. C. Peacock (£25 each). F. G. Dunn Memorial (£8/8/-): A. Brooke. Morton Noble (£18): J. K. Robinson. Old 'Boys' (£5/12/6): A. W. Garland. F. M. Ludbrook Memorial (£8/8/-): A. A. Hughes. Eliza F. Winter (£6): H. Cave. Emma C. Hovey (£6): Miss Ruth Hay.

Mile End church, S.A., has recently been encouraged by the town clerk and his wife stepping forward one Sunday evening, and being baptised with their son and daughter who had previously confessed Christ. On Sunday, Mar. 22, together with a young man, they received the right hand of fellowship. Practically every seat in the building was occupied in the morning, and in the afternoon and evening all had a delightfully refreshing time with Mr. Edgar Eaton, of China Inland Mission. One young man made decision at night. The walls of the new building are growing rapidly and acceptably, and the door frames are fixed. One little girl came forward last Sunday. Bro. Manning has accepted a further term of two years with the Mile End church.

At Northam, W.A., on the eve of Bro. and Sister Hughes' departure, a social in their honor was largely attended. They were the recipients of a roll of notes from the church. A shaving mirror was given to Bro. Hughes from his old Bible School class, while the Young People's Society gave little Eileen a silver drinking cup. The church was stronger in every department when Bro. Hughes left than when he came. For several weeks brethren from Perth took the Lord's day services. From the first Sunday in Feb., Bro. Les. Peacock has been with the church. He is drawing large audiences. There have been four decisions recently, three of whom have been immersed; two of these journeyed from York to be baptised. Bro. F. G. Buckingham commences with the church at the beginning of May.

There have been helpful and inspiring meetings in the tent mission at Balwyn, Vic., during the past week. Bro. Baker has continued to preach with clearness and power, and the church members, as well as those who have visited the mission, have been greatly uplifted. On Sunday there were 82 at the 7 a.m. prayer meeting. 178 broke bread during the day. There was a record Sunday School of 227, with 11 new scholars. The night meeting was the largest of the mission,

nearly 600 being in and outside the tent. There were eight confessions during the day. There have been 56 confessions up to the end of the fourth week. The song-leader, Wilfred Dimond, has done great service. The male quartette and several splendid soloists have helped each night with messages of song. The mission will continue another week, and close with a thanksgiving service on Tuesday, April 7.

The anniversary of Gardenvale S.S., Vic., on Mar. 29, was very successful. B. W. Huntsman spoke in the afternoon, and T. R. Morris in the evening. The singing by the scholars, under leadership of Bro. Smith, from Richmond, was greatly enjoyed.

Bro. E. Ross Manning writes: "The church at Grote-st., Adelaide, has decided to erect the new chapel on the vacant block of land in front of the lecture hall. The contract price is £6,100, which with furnishings, etc., will probably be near £7,000. The building will be a completed structure, with gallery, providing seating for 550 persons. We feel that this is something in which every brother and sister in Australia should be vitally interested. It is an historic event, and the members of Grote-st. church would like to know that the brotherhood as a whole is behind them in this forward movement. We are thankful to those who have already contributed, and the committee will be pleased now to receive amounts already promised, and also further contributions towards the cost of the building or furnishings. All donations will be thankfully acknowledged if sent to the treasurer, Mr. E. W. Peet, 28a Gouger-st., or the secretary.—E. Ross Manning, 237 Grote-st., Adelaide."

At Croydon, S.A., on Sunday, Mar. 22, the new building, which measures 35 x 24, at the rear of the chapel was declared open in the afternoon by Mrs. A. E. Forbes, president of the ladies' auxiliary. At 3 o'clock the chapel was filled with scholars, parents and friends. The superintendent (Bro. P. H. Hancock), the preacher (Bro. A. E. Forbes), and past superintendent (Bro. G. Bateup), gave brief addresses, and the male choir under Bro. J. McGwen rendered special items. After making a neat little speech Sister Forbes turned the key. A brief dedicatory service was conducted. The building has been built practically free of debt. Voluntary labor is largely responsible for that. The Bible School raised well over £200 towards the project. In the evening Bro. Forbes spoke on "A Square Deal." The male choir again sang. One young man made the good confession. After church the male choir visited Sister Goode, who was to undergo a serious operation on the following day, and cheered her with beautiful singing.

ADDRESSES.

G. J. Andrews (preacher Collingwood church, Vic.)—76 Delbridge-st., North Fitzroy.

C. Burdeu (secretary Victorian Social Service Department).—19 Goe-st., Caulfield.

A. G. Saunders, B.A. (preacher of Lygon-st. church).—405 Park-st., North Carlton.

Swanston-st. Church, April 12.

SPECIAL EASTER SERVICE at 7 p.m.

Preacher, J. E. Shipway.

Subject, "The Message of the Easter Morn."

The Choir will sing Maunders' Sacred Cantata, "Olivet to Calvary."

Soloists.—Mrs. Vernon Walker, soprano; Mr. Percy Blundell, tenor; Mr. J. Alexander Raff, Bass.

Pianiste, Mrs. M. Featherstone, L.A.B.

Organist, Mr. C. H. Mitchell.

Conductor, Mr. J. H. Barrett.

Service broadcast by 3 A.R. Station.

TO LET.

Nicely furnished house, 6 rooms, large verandah, most beautiful views of mountains, good scenery all round, fern gullies, beauty spots; vacant from April 20.—Miss Nightingale, Emerald, Vic.

A "Big Brother" Camp.

The training for leadership camp has now become an annual feature in the young people's work of Western Australian churches. Since the inauguration of this camp, the attendance has increased, and this year at the camp, held the first week of February, 55 took part. The camp was under the auspices of the W.A. Young People's Committee, with Maston Bell and W. R. Hibburt as directors.

The general objective of the camp—training for leadership—was kept uppermost. The aim was made personal and brought to a definite issue in a system defined as "charting." The educational portion of the camp programme worked along the well-established lines of the four-fold standard of



Young Men at W.A. Camp.

increasing the fitness of the physical, intellectual, social and spiritual. Emphasis was made that the body helps the mind no less than mind helps body, that religion helps both as well as purifies and strengthens the social nature. Every trainee was supplied with a specially prepared card, on which he was required to "chart" himself. This year the "charting" was confined to a limited number of physical and character tests. On the physical side it was required that each young man chart himself in such things as height, weight, chest expansion, running 100 yards, standing broad jump, putting the weight, and on certain simple health rules. Large diagrams were provided showing what each individual should be able to do at his age and weight according to world standards. Every camper was thus able to credit himself with his percentage according to accredited standards. The "charting" method was then applied to character.

Lectures were given setting forth standards of character and essential elements required in working out a successful career. Each trainee was helped to arrive at a decision as to the extent these elements were being wrought in his everyday life. A decision on every test was recorded by a percentage on the "charting" card. This personal inquiry aided each young man to take stock of his life and develop the weaker parts and speed up generally in the making of man power and character. A "charting" habit was formed, by which a young man will be able to register from time to time his development.

The promoters of the camp have always aimed to put spiritual meaning in training for leadership, and it would appear from the impressions of the young men themselves that this has been achieved.

At the closing night of the camp, members were asked to write down their camp impressions, but not to sign their names, so that they would not be inclined to shape their reply, but express frankly their feelings. It was pleasing to the promoters to find that the spiritual impressions gained an emphasis over the pleasure and physical aims of the camp. A few are selected as a sample of the replies given:—

"A week of spiritual and physical blessing. Something to spur us on to reconsecrate our lives to Jesus."

"This camp to me has proved a source of blessing in many ways, paramount of which it has been the means of finding my true percentage in his sight with the resultant desire to climb up during the forth-coming year."

"It was a real heart experience. Life has assumed more serious proportions. New resolves, higher ideals, greater sacrifices. Brotherliness and friendliness characterised our sport, play, 'charting' and devotion."

"I thought the camp was very helpful to me. I had a beautiful time. I liked the prayer meetings."

"My first impression is that this camp, now it has been started, is almost a necessity, as it helps so much, it brings one's character to the fore. I find I have gained much good by being here. I have learned to do and to know how to do things I have never done before."

"I have given up quite a lot of my duties to attend to this camp, but if I had double the duties I would not hesitate to leave them for the camp."

I am sure the general fellowship, the spiritual talks and the physical portions of the camp have quite stirred me to do something really useful for the Master."

"This camp has been of the greatest benefit to me. It has helped me immeasurably in my everyday life and in the decision to serve the Christ more fully."

"It has meant a great deal to me in the way of learning more about Jesus. The service to-night has made me feel deeply impressed for, after all, Christ has been my Saviour. It will mean that I will try and live a clean, straight life in the future."

"I am sure I cannot express the exact feelings which are within me, but it has been a great help to me, and I can now face a fresh year with renewed strength. I am much indebted to those who have been responsible."

"A helpfulness in my future life and to enjoy the camp friendship."

This type of camp has now been tested over several years, and has proved well worth while if the true objective is maintained and efficient leadership provided. Others contemplating work on similar lines will gladly be supplied with information if enquiries are made to W. R. Hibburt, Churches of Christ Central Office, 140 Barrack-st., Perth.

Prayer for Sight.

We who have noticed how the sunset lingers
Against the tumult of the evening sky,
Have touched his garment with our yearning
fingers.

We, who have watched the silver rain sweep by,
And known that soon the storm-clouds would be
parted,

And that the light of day would smile once
more—
Have learned to look ahead, though weary-hearted.

Have found our way, at last, to beauty's door!
To see life's loveliness, to watch its wonder,

To peer beyond the moment's heavy veil—
That is our earnest prayer, who struggle under
A weight of pain. And if our eyes should fail
To pierce the darkness and the mystery,
God grant that in our souls we still may see!

—Margaret E. Sangster.

Jehu, says the Scripture, took no heed to walk in the law of the Lord. It is in the quiet time that a man is tested.—Frederick Denison Maurice.



1925 Training for Leadership Camp, W.A.

Fitting Yourself to Work.

The next best thing to finding the work for which you are fitted is to find how to fit yourself to your work. Human nature is adaptable, fortunately, and abilities may be modified to meet especial needs, and dislikes changed into likes. If your work does not fit you, then fit yourself to it.—"The Motor."

April 2, 1925.

Conference of Northern Churches in South Australia.

The 33rd annual conference of churches in the Northern District in South Australia was held at Balaklava on Mar. 17 and 18. The meetings, which were the largest of the kind held for some years, were most enthusiastic, and there was not a dull moment throughout the two days, not even on the closing night, when, owing to a failure of the electric light, kerosene and petrol lamps had to be resorted to.

One of the brightest sessions was held on Tuesday afternoon for men, at the same hour as the Women's Conference met in the chapel. Bro. S. Price Weir kindly presided over the gathering, and after a most helpful devotional led by Bro. W. Graham two very important topics were discussed by Bren. G. McKie and J. Wiltshire, "How to Combat the Spirit of Worldliness" and "How to Develop the Spirit of Evangelism." The time voted for discussion proved all too brief.

At the business sessions on Wednesday, presided over by Bro. W. J. Taylor, a very keen interest was manifested.

Among the visitors welcomed were Bren. Wiltshire, McKie, Horsell, Mason, Graham, Walters, Manning and Webb.

The Executive Committee's report showed a decrease of 41 members and a present total of 973. There were 83 baptisms for the year. There are 730 scholars, a decrease of 44.

The figures regarding finance were more encouraging, £56/11/9 being received for local work, and a record total of £1,276 for missions.

The scholarship fund report revealed an income of £21/8/4. A part scholarship of £8 had been awarded during the year, and the balance in hand amounted to £14/7/10.

The book department made its first report, and for nine months' transactions showed sales amounting to £84/10/7, and a profit of £12/6/1. So pleased were the delegates concerning the advantages of the book department, the following resolution was carried:—

"Because of the great assistance of the book department to the churches of the North during the year, this Conference urges the Home Mission Committee to establish a similar department, to be of assistance to all our churches in the State."

The following were elected to office: President, E. G. Warren (Wallaroo); vice-president, F. G. Filmer (Kadina); secretary and treasurer, W. L. Ewers (re-elected); auditor, S. C. Curtis (re-elected). Committee.—The evangelists and Alma, A. Harkness; Avon, M. Rundle; Balaklava, A. Doley; Kadina, S. Wilton; Lochiel, W. Green-shields; Long Plains, T. Pym; Mallala, W. J. Taylor; Moonta, W. I. Neill; Owen, J. Harkness; Pt. Pirie, H. Arnold; Wallaroo, J. Hill.

After a discussion on future work, it was decided that members of the committee pay visits to Peterborough, Crystal Brook, Maitland, Hamley Bridge and Snowtown, with a view to finding the best field in which to start a new cause, and then recommend to the State H.M. Committee churches to guarantee £2 per week for twelve months.

It was agreed to urge the Northern churches to hold a series of volunteer missions before next Conference.

Owing to illness Bro. A. E. Forbes, who was to have preached the Conference sermon and to attend, and Bro. J. E. Webb at the last moment kindly took his place and rendered most acceptable service.

Other speakers at the night meetings were F. Filmer and J. Wiltshire at the Young People's session, their topics being "Condemned Vipers of the Bible," and "Why Our Young Men should See Visions."

THE AUSTRALIAN CHRISTIAN.

Bro. E. G. Warren, who presided over the closing gathering, took as his subject, "The Second Coming of our Lord."

The Balaklava junior and church choirs added much to the enjoyment of the meetings, and the Balaklava sisters made ample provision in the meals for each day.

The next Conference is to be held at Kadina.

T. W. BURROWS,

CASH and FAMILY BUTCHER,

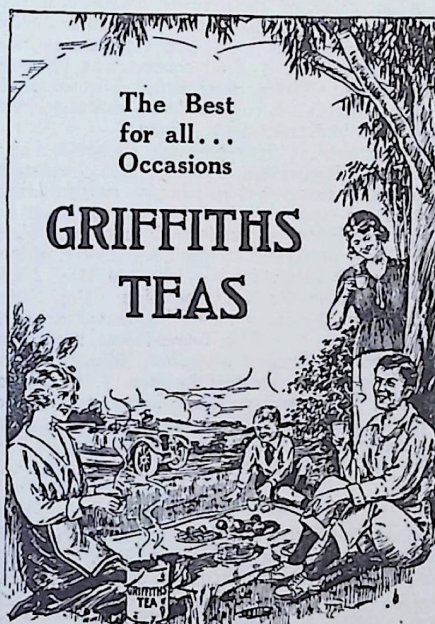
Prime Corned Beef, Pickled Pork and Ox Tongues.

Families waited on daily. Orders promptly attended to.

The favor of your patronage and recommendation respectfully solicited.

Canterbury-rd. (near Suffolk-rd.),
Surrey Hills.

'Phone: (Call) Canterbury 898.



The Best
for all...
Occasions

GRIFFITHS TEAS

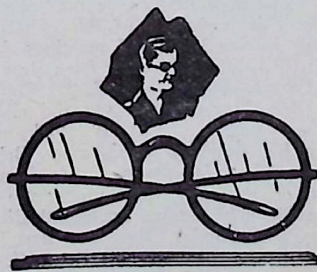
Miss A. Allamby

SPECIALIST IN

LADIES' KNITTED APPAREL

126, 128 Queensberry Street, Carlton

'Phone, Central 3374



Phone 6778 for an Appointment.

E. WOOD

PTY.
LTD.

WE CAN TELL YOU

If you need Glasses. If you suffer from Head-ache, or your eyes tire easily, you should not neglect them but have your sight examined by a QUALIFIED OPTICIAN.

Don't put it off. Pay us a visit now.

We are...

Certified Ophthalmic Opticians

which is your guarantee of good work.

**95 ELIZABETH ST.,
MELBOURNE**

203

A BEAUTIFUL EASTER GIFT

Hurlbut's Story of the Bible

One of the Largest, Best Written and Best Illustrated Books ever Sold for the Money.

The complete Bible Story, running from Genesis to Revelation, told in the Simple Language of To-day for

Young and Old.

The Book is not a selection of Bible Stories, but a complete story of the Bible maintaining an unbroken chain of Bible history from Genesis to Revelation.

One Hundred & Sixty-Eight Stories

Each complete in itself, and together forming a connected narrative of the Holy Scripture.

It is the best Illustrated Book on the Subject.

Over Two Hundred and Sixty Pictures.
chosen from the work of distinguished artists of Europe and America.

Beautifully bound in Art Kraft Leather,
25/-.

This book can be supplied by

AUSTRAL
PRINTING & PUBLISHING CO. LTD.,
528, 530 Elizabeth St., Melbourne, Victoria.

SANKEY'S "SONGS & SOLOS"

1200 Edition.

Words Only.—1/- per copy; posted, 1/1. Large size, 7/-; posted, 7/6.

Music.—Limp Covers, 8/6; posted, 9/3. Stiff covers, 9/6; posted, 10/3. Larger, 13/-; posted, 14/-.

Organ Size: 25/-; postage extra.

Our prices for Sankey's books are low, and churches and schools cannot do better than purchase from us.

AUSTRAL PRINTING AND PUBLISHING
COMPANY LIMITED.

528, 530 Elizabeth Street, Melbourne, Victoria.

News of the Churches.

Tasmania.

At Devonport on Mar. 22 Bro. M. Byard spoke at the morning service, this being his first appearance in that capacity. The evening service was conducted by Bro. A. Harvey. Bro. Warren was at Ulverstone conducting harvest festival services.

On Mar. 22 the Ulverstone church held its harvest festival. The building was beautifully decorated, and fruits, vegetables, etc., were displayed. The services were conducted by Bro. Warren, of Devonport, and record gatherings heard his messages. On Monday night the harvest festival was concluded with a social and sale of gifts. A good programme of songs and recitations was appreciated.

New Zealand.

At Nelson Bro. Fitzgerald has been giving a series of exhortations on "Prayer." The first he gave at the worship meeting on Mar. 8. In the evening his topic was, "The Magic Wand." On Mar. 15, a combined Bible Class rally was held in the Presbyterian church which was fairly well attended by the members. Mr. E. J. F. King, area organiser for the New Zealand Alliance, addressed the classes on the subject, "Personal Work for Christ and Humanity." Bro. Fitzgerald gave a stirring address at the gospel meeting on "Heroes of the Cross." One young lady confessed Christ. The little son of the treasurer, Bro. A. E. Brough, who met with a serious accident of late, and had to undergo an operation, is progressing favorably. The treasurer is busy collecting money in order to make up the amount promised by the church to Home Missions. The amount (£50) has now been made up in cash and promises, and should be exceeded when all the contributions have come in.

Western Australia.

Lake-st. had good meetings on Mar. 22. The recently-established men's class conducted the evening service, Bro. Hagger preaching. A young lady made the good confession. In connection with the Bible Schools increase and attendance campaign, Lake-st. school is doing well. To date over 100 new scholars have been enrolled.

Services at Subiaco were well attended on Mar. 22. The half-yearly business meeting was held during the week, and the preacher and officers reported that the church was making very favorable progress in all departments. The meeting sent a message to Bro. Clay, expressing the church's appreciation of his splendid work in the past, and assuring him of confidence and support for the future.

At Bassendean adjourned business meeting interesting reports showed progress. The ladies' guild reported 200 visits made during eleven months, and many needy cases assisted. The mission band had been able to send £13 for support of two orphans in India. Junior Endeavor had 16 new members, making a total of 50 on roll; four have taken their stand for Christ. The Young Men's Adelpian Society proposed to recommence on Mar. 29. When the church was without an evangelist the young men took charge of several mid-week meetings. Reports from Bible School and kindergarten showed a healthy condition. On Mar. 22 Bro. Hughes gave an inspiring address on "Sacrifice," and in the evening addressed a large congregation.

Queensland.

The meetings are keeping up well at Bundaberg. Two additions since last report. Over 60 present at the devotional service on Tuesday night, Mar. 24. A fine glee club, composed of young people from the Bible School, helps in nearly all the services of the church.

At Zillmere on Mar. 22 Bro. Leppard (local preacher), recently come over from the Baptists, addressed the morning meeting, and preached at night. Sister Mrs. F. G. Blackwell is very ill, and is staying with her daughter, Mrs. E. Reeve, after six weeks in Brisbane Hospital. The Sunday School teachers and Bible Class are practising a service of song ("The Oiled Feather"). Bro. Aderman has completed 3½ years' engagement with the church. Bro. J. Bruce has resumed as secretary. Bro. Blackwell had to resign on account of his wife's illness.

With Bro. Wendorf (Brisbane) as president, and Bro. Draney exhorting, the morning meeting at Toowoomba on Mar. 22 was of a high order. Bro. Quire and Sister Flett, from Wombro Creek, were visitors. Bro. V. R. Adcock preached at night on "Sin and its Remedy." He is a very earnest worker for the cause. The Bible School anniversary was held on Mar. 17, when prizes were distributed. A good concert was given by the scholars. The various items reflected credit on Bro. Adcock (superintendent) and sister teachers who had trained the scholars.

The church at Maryborough is having good meetings. Bro. Alan Price, B.A., gives great addresses at the gospel meetings. At the annual meeting the church decided to carry on as it has done recently for a further six months. Sister Mrs. Popp, at Croydon, has been ill for a long while, but is improving. The aged Bro. Nagel is in hospital in a serious condition. Bro. Stiler, senr., one of the deacons and the treasurer, passed away on Mar. 7. The funeral was held from the chapel on Sunday afternoon, Mar. 8. Bro. Alan Price, B.A., assisted by Bro. J. C. Wilson (elders), conducted a short impressive service in the church and at the graveside. Bro. Price also spoke at a memorial service to the late Bro. Stiler on Sunday evening, Mar. 15.

South Australia.

Good attendances continue at Port Pirie. At the morning meeting on Mar. 22, Bro. and Sister Arnold were present after a month's holiday. At the gospel service, Bro. Bowes gave an excellent doctrinal address on "Puzzled." Bible School and young people doing well.

At a recent church business meeting at North Adelaide, Bro. Hill was added to the diaconate. On Sunday morning, Mar. 29, A. M. Ludbrook spoke on the distinctive characteristics of Luke's gospel, and in the evening Bro. A. R. Benn, of Kaniva, preached on "Jesus Knocking at the Door."

Cowandilla had good meetings on Mar. 22. All spheres of work are in good order. Bro. Garnett exhorted in the morning in the absence of Bro. Tease, who was in Melbourne to be married; and Bro. New spoke at the gospel meeting. Good work is being accomplished by the "Study Circle" under the able leadership of Bro. Tease.

Murray Bridge had good meetings during the month, with helpful addresses from Bren. Horsell, Train, Pearce, Stoner and E. D. Collins. On Sunday Bro. Horsell gave splendid addresses to good congregations. Bro. W. Jackson, who is taking the services for the next two Sundays, and will also do personal work among the members.

Cottonville held a most successful Bible School anniversary on Sunday, Mar. 22. Bro. Ira Pater-noster spoke in the morning, Bro. W. Beiler in the afternoon, and Bro. B. W. Manning in the evening. On Thursday, Mar. 26, Bro. J. Webb addressed. The children sang well under the baton of Bro. W. Gloyd. Bro. E. J. Colliver is to be congratulated as superintendent of the Bible School. The work of the church in all its branches is in the best of heart.

At Grote-st. on Mar. 29 Bro. Walden spoke helpfully in the morning on "The Spirit of the Mother Church." The gospel service was addressed by Bro. A. R. Main. Mrs. Sellick sang a solo beautifully. The officers of the church entertained the church choir at an enjoyable social on Mar. 19. The conductor (O. H. Finlayson) and the choir continue to do a very helpful work, and the officers appreciate their efforts.

On Mar. 23 the Semaphore Endeavorers enjoyed a visit from Miss R. L. Tonkin, who gave an interesting talk on her work in China. At the prayer meeting on the 25th, a young woman was baptised, and two Bible School scholars made the good confession at the gospel service on the 29th. Bro. Brown, preacher at Brookton, W.A., was a visitor at this service. Mrs. F. Collins, President of Sisters' Conference, gave a helpful address at the mothers' meeting on Mar. 26; over forty mothers and friends were present. An interesting game of cricket was played on Saturday last between the K.S.P. club and the married men of the church. The K.S.P. boys carried off the honors.

Dulwich had good meetings on Mar. 22. Bro. and Sister A. R. Benn were present from Kaniva, Vic. Bro. Benn preached very acceptably in the evening to a good congregation. Bro. Allen gave a thoughtful talk in the morning. The Bible School was much better attended. The kindergarten superintendent, Miss Hancock, is asking for more room for increasing numbers of kinders. Bro. Grant, past superintendent of the school, is in England on holiday. He has been connected with Sunday School work for over fifty years, most of that time in office. The church and school await the return of Bro. and Sister Grant, also the home-coming of Bro. and Sister Morrow from America.

Queenstown had good attendances on Mar. 29. Q.Y.P.M., Bro. Brooker gave an object lesson. Splendid attendance at worship, when Bro. Brooker exhorted. Before doing so he made a presentation to the church of two large photographs of elder Bro. Flitcroft who is still with the church, and one of the late Bro. Marquitt. These were the gift of Bro. Flitcroft. Bren. J. Hill and August were back after being ill, also Bro. Lockyer who is recovering from an accident. At night the young lady who recently confessed Jesus was baptised. Bro. Brooker's subject, "The Great Reward," was very powerful, and at the close the young lady who was that evening baptised led her younger sister to the Saviour, and she also confessed her faith in him.

Last Thursday evening at Wallaroo a young man was baptised. He was received into the church fellowship on Sunday morning. A very nice wedding was celebrated last Saturday evening in the chapel. Miss Laura Durdin and Mr. Clifford Wiegner were united in marriage. Miss Durdin is the church organist, always faithful to her duties. A church social was held in honor of her splendid service. The preacher presented her on behalf of the church with a silver-mounted afternoon tea-tray. At a recent morning service Bro. Paddock, on behalf of the church, complimented Bro. E. G. Warren on being elected President of the Northern Conference, also Mrs. Warren, who was elected for the second year President of the Sisters' Northern Conference. Good meetings last Lord's day. The preacher had a good service at the jail in the morning.

Victoria.

Last Lord's day at Swanston-st. meetings both morning and evening were very enjoyable, and Bro. Shipway's addresses were excellent, and much appreciated. Young people's meetings have been started again, and are creating good interest.

On Mar. 29 good meetings were held at Carnegie. About 90 met to break bread. There were several visitors. In the afternoon the Bible School rendered the Children's Day service to a large, attentive audience of parents and friends. At the collection amounting to over £110/-, a night a good number attended to listen to the gospel address of Bro. Dickson.

Thornbury meetings are well attended. Seven have been received in by faith and baptism, and all departments are doing well.

Ballararat East had splendid meetings on Sunday. Bro. Ladbroke exhorted in the morning and preached a powerful sermon to a full house at night on "The Untried Remedy."

The church at Croydon had fellowship last Lord's day with Sister Dickens, of Gardiner, and Bro. Methven, of the College. Bro. Methven exhorted, and at the gospel service Bro. Black gave a splendid address on "The Great Need of Australia." Attendances at gospel services have improved.

Hampton is having encouraging meetings, and the Bible School is growing. Bro. and Sister W. Buckley have come to live in the district. Deacons recently appointed were Bren. Tinkler, Shean, Marriott, Kilborn, D. and R. Pittman; presidents, Bren. Tinkler, Shean, Marriott, J., D. and R. Pittman.

At Cheltenham on Sunday morning Wm. Judd spoke to a good meeting on "The Heavenly Rest." Large school and kindergarten in the afternoon. A fine lad in the school, Bro. James Lewis, has been appointed agent for the "Australian Christian." Bro. Pittman preached well at night on "Jesus the Lamb of God."

At East Kew Bro. Lampshire gave a helpful exhortation on Sunday morning. At the gospel service Bro. Lampshire's message, "So Near to the Kingdom," made a great impression. A young lad from the Bible school made the good confession. Sister R. Tonkin's message in song was appreciated. Prayer meetings are helpful, and attendances good.

Good meetings at South Richmond on Sunday. Bro. Orford spoke at both services. On Thursday night a social was held to welcome Bro. and Sister Orford, who have taken up the work, and to say farewell to Bro. Hattwell, who has labored at South Richmond for the last three years very successfully. The members presented him with a kit-bag and some notes.

At Coburg, interest and attendances have kept a good average for March. Two young ladies made the good confession. Bro. L. and Sister R. Fraser were received into membership from Surrey Hills. The school is making preparations for the anniversary. Bro. Pittman's Sunday morning addresses have been particularly interesting, and a visit from Bro. W. Andrews was greatly appreciated.

At Surrey Hills all branches of the work are progressing favorably. A harvest thanksgiving was held on Sunday, Mar. 22, followed by a social evening on Monday, 23rd, at which produce, etc., was sold and proceeds donated to general Dorcas funds. Miss Dorothy Allen was married to Mr. Ernest Evans on Sat., Feb. 28. The church and all auxiliaries combined and gave the young couple a kitchen tea.

North Melbourne church is having enjoyable meetings, and all departments are enjoying good fellowship and splendid interest. The K.S.P. held its annual social last Thursday, when 90 were present. Bro. Hartley Gray gave the gospel message last Lord's day to an appreciative audience. Congratulations are extended to Sister B. Woodbridge on obtaining her B.A. at the recent University examinations.

At Williamstown, during March, Bro. Johnston has delivered a series of addresses on "Messages of the Stars," illustrated by star chart. These were very helpful and instructive. On the first four nights there were visiting soloists, whose services were greatly appreciated. On the last night Bro. Johnston's subject, "The Second Coming of Christ," was very helpful, and a solo by Miss B. Haskell was enjoyed.

Maryborough held its half-yearly business meeting on March 26. Reports disclosed progress during the past half-year, and all departments in a healthy condition. Attendance at all services were slightly better than previous weeks. Helpful and inspiring messages were delivered by Bro. Baker. One confession at the close of the gospel service. Young people's society picnic on Mar. 28 was very enjoyable.

At Bambra-rd. on Mar. 29, Bible School anniversary services were continued. Bro. H. Kingsbury spoke in the morning. 3 p.m., distribution of prizes. At night Bro. Schwab preached on "The Voyage of Life," illustrated. Splendid singing by the scholars, under Bro. G. F. Nicholls, was a feature of all meetings. The ladies' committee arranged a kitchen tea to Sister Sherman, who on Sat., Mar. 21, was married to Bro. M. Moorhouse, Bro. Schwab officiating.

The church at Emerald has appreciated the services of Bro. Cecil Jackel. His exhortations were helpful and uplifting. The Emerald and Emerald East churches have secured the services of Bro. Wallace Jackel, from the College of the Bible, as week-end preacher. On Sunday, 29th, Bro. W. Jackel delivered a splendid gospel address to an attentive audience. The churches are working in perfect harmony, and anticipate a time of happy fellowship and rich blessing.

Good meetings at Oakleigh at the harvest festival last Lord's day. Bro. Illingworth gave a splendid exhortation in the morning. At the annual business meeting the following officers were elected:—Bren. Patterson, Butler, Brown, Skinner, Smith, Olsen (sec.), Boak (treas.). Bro. H. Elder is now Sunday School secretary. Bro. G. P. Pittman recently gave an interesting talk on the work in India. A successful kitchen evening was held in the chapel on behalf of two of the members approaching marriage.

Ivanhoe had good meetings on Mar. 29. Bro. W. D. Lang gave an appreciated address in the morning. The church appreciates the help of Bro. McKean, who has been preaching for the last three months. On Mar. 12 an enjoyable social was held in the chapel, when Bro. Abercrombie was presented with a gold watch, and Sister Abercrombie with a floating bowl, in appreciation of services to the church during the past seven years. Bro. A. Withers will commence his labors with the church on April 5.

Horsham circuit has had good meetings since the mission. Two confessions at Pimpinio during March, Bro. Butler preaching. Morning and evening attendances at Horsham have improved almost every Lord's day. There have been two added by faith and baptism, and several more of the mission converts have been baptised. A young people's C.E. has been organised, with splendid interest shown. Bro. Ingham has informed the circuit officers that he does not intend continuing beyond the three years which close at the end of July.

On Mar. 19 Fairfield church tendered a social to Sister Miss G. Boyd and Sister Miss M. Rasmussen in honor of their prospective weddings. The church showed esteem by presenting Miss Boyd and Miss Rasmussen respectively with a handsome set of carvers and a fine clock. On Mar. 21 a pretty wedding was conducted in the chapel, Bro. George Tease, preacher of Cowandilla church (S.A.), being the bridegroom, and Sister Muriel Rasmussen the bride. The chapel was tastefully decorated. The ceremony was conducted by Bro. A. R. Main.

Meetings at North Richmond keep up in attendance, and every department is in a favorable position. On Mar. 22 Bro. L. Johnston exhorted, and Bro. R. G. Cameron gave the gospel message. On March 29 the B.S. anniversary was celebrated. Bro. Robbins addressed the church. In the afternoon Bro. L. Brooker gave a special message to the children. At night Bro. R. W. Payne gave the gospel message to a large audience. The singing of the children, under Bro. C. Hall, was a special feature of the celebrations. The telephone has been installed in the home of the preacher (J4839). The average attendance at the Lord's table for the month of March numbered 134.

At Brighton on Sunday morning Bro. J. W. Baker gave a very helpful address. In the evening Bro. B. W. Huntsman continued his series of pre-Easter addresses, speaking on "The Crucifixion." At the close a man made the good confession. Miss Vawser, of the Bible College, sang a beautiful solo. The young men's and young women's Bible Classes have combined to form a united class for young people, meeting on Sun-

day afternoons. A fine orchestra has been organised to assist the meetings. Mr. C. J. Morris is president of the class; Mr. B. W. Huntsman and Miss Brough, vice-presidents. It is hoped to reach a large number of young people in this way.

A. G. Saunders is giving fine addresses at Lygon-st. It has been arranged for him to speak morning and evening for a time. There was a fine attendance on Sunday morning. Amongst visitors were Mrs. Morley, from Corowa, and her daughter (Mrs. Fisher), from Healesville, also Miss Emma McDonald who has been unable to attend the services for some time owing to a serious operation. Meetings at night are improving. The members of the junior boys' cricket club held a successful social to which the officers of the church were invited. The Bible School gave a splendid concert on Thursday evening in aid of the funds of the school, there being a fine, appreciative audience.

At Boronia Bren. Reg. Sparks and Roy Arnold are carrying on the work. The Sunday School celebrated its anniversary on Mar. 22. Bro. Reg. Clarke delighted all with his address, "The Greatest Story in the World." Bro. Sparks acceptably addressed the children and friends at the evening service. The singing under Bro. E. R. Batterham and Sister Mrs. Bert Chandler was good. The anniversary services were continued on Mar. 24, when a programme arranged by Sisters Misses Ellis was creditably carried out by the children. Bro. Waterman presided over this meeting and presented the prizes. Offerings for the Eye and Ear Hospital amounted to £5/10/6. The Sunday School has been re-graded, and a good commencement made for the year with an attendance of nearly 50.

At Essendon, on Sunday last, 112 broke bread. Bro. G. P. Pittman exhorted. Bro. Richardson, by letter from Berwick, was received into fellowship. Bro. Sivyver made kindly reference to his record at Berwick of 40 years, and expressed on behalf of the church deepest sympathy at the loss of his wife, Sister Richardson, last Monday, after a brief illness. At the gospel service Bro. Sivyver gave a stirring address. The annual business meeting was well attended. Reports were received from all auxiliaries, showing progressive work. Tenders were accepted for a new church building, and the work has already been commenced. It is to cost £3,000. Election of officers resulted in Bro. Jackson, sec., re-elected; deacons, Bren. Sime, Simpson, Stewart, Flood, White and Burdeu, the latter also as treasurer. Bro. B. J. Kemp elected as trustee in place of Bro. R. Payne, resigned. Sisters Ferguson and Sime were elected representatives to Sisters' Conference. It is proposed to hold a mission on completion of chapel in November next.

New South Wales.

At Dumbleton morning meeting on Mar. 22, Bro. Eldridge gave a helpful address on "Jesus Passing By." The gospel service was taken by W. J. Buckley; subject, "Seeking Jesus." A solo was rendered by Herbert Cox. At the close a young woman gave her heart to the Lord.

The many friends of Sister Mrs. Southgate, wife of the Sydney City Temple evangelist, will be glad to hear that her recent operation was satisfactory, and that she is progressing favorably. Bro. Whately gave a very fine address at the morning meeting of the Temple on Lord's day last, and Bro. Southgate presented a splendid gospel message at night. Visitors included Bro. and Sister Payne, of Lygon-st., Melbourne.

Bro. C. L. Savill was the presiding elder at Lismore on Mar. 22, and Bro. P. J. Pond spoke on the plans for Children's Year. Another new scholar in Bible School, and an aeroplane blue and red rally for new scholars was arranged, with Bren. A. Stevens and H. Irvine as captains. Sister Mrs. Higgins is seriously ill. Sister Mrs. Stratford is also very ill. Miss D. Stewart is now in charge of the Junior C.E.; Miss G. Houlden and Miss N. Smith are new teachers in the Bible School.

CONSULT



CONSULT

A. J. GREEN & CO.

F.S.O., D.O., M.V.I.O., I.O.O.Q.

The Leading Eyesight Specialists,

Optometrist & Eyesight Specialists.

Secure the Advice of a Specialist of 30 Years' Experience and Expert in Refraction.

May be Consulted

49 SIMPSON ST., AUBURN, N.S.W.

RUPTURE

If you are troubled with this distressing complaint, it will be to your interest if you will consult

W. H. MARTIN,
TRUSS EXPERT.

468 Chapel St., South Yarra.

Private Address—1 BOND ST., STH. YARRA.
Phone: Win. 1454.

I have had 30 years' experience in this business—20 in Melbourne and 10 in London.

Having recently left Roper's, I have started business at the above address. Ring or write. Recommended by many medical men, and comfort is assured.

Circular on application. Communications answered promptly.

JAMES DICK & SONS

Monumental Masons

6 WELL STREET, MIDDLE BRIGHTON.

PHONE, X 3646.

Works:

Cor. North & Hawthorn Rds., Caulfield.

Enquiries Invited. Estimates Submitted Free of Cost. Work Done in all Cemeteries. Prompt Attention given to all Country Enquiries.

OBITUARY.

STILER.—Bro. William Stiler, senr., at the age of 72 years, passed away at Brisbane, Qld., on Sat., March 7. Bro. Stiler had resided in Maryborough for the past 40 years. Of that period, 30 years were spent in active church work. He was a deacon and the treasurer of the church at the time of his death. For 15 years he had been superintendent of a Sunday school which he formed. He had also rendered valuable service by preaching. His life was one of outstanding generosity and kindness, very often at a great loss to himself, because of his sympathy for others and those in trouble. His business record was one which amply demonstrated that a true Christian can be successful in business. His life can be looked to as a help for other disciples, because he loved his Master and always tried to do his will. In his life it can be said of him that no one ever heard him say an unkind word or do an unkind action. Such a life is truly an example for those who also believe in the same Master. Bro. Stiler, although he did not show it, had been ill for some time, and for the past four months had sought medical advice in Brisbane. He had improved in health somewhat, and the end of his earthly life was unexpected. He leaves a widow, two sons and one daughter, for whom much sympathy is extended.—W. H. Dakin.

Offerings for Foreign Missions

from Victorian Churches and Members will be thankfully received by

J. E. ALLAN, Sec., 51 Watts-st., Box Hill.
Phone: Box Hill 452.

DOES YOUR BIBLE SCHOOL

Distribute

"Pure Words"

An Illustrated
Magazine for Young
People
...Published Monthly
by the
Austral Printing and
Publishing Co.

RATES:

Single Subscription, Posted 1/6 per year
Through School Agent 1/- per year.

Write for 12 Copies.

Small Ads. in "A.C."

(Coming Events, etc.)

should reach the office by Tuesday.

Terms: See Back Page.

To save Booking send stamps or postal note with order.

Austin & Lanco Shoes

For Ladies and Gents

PUMPS, WELTS, MACHINE SEWN.

Stocked by Leading Retailers Throughout the Commonwealth.

MANUFACTURED BY

AUSTIN SHOES PTY. LTD.

310-322 JOHNSTON STREET,

ABBOTSFORD, VICTORIA.

Churches of Christ Collegiate School for Girls.

"Ellerslie," Magill Rd., Corryton, South Australia.

DAY AND BOARDING SCHOOL.

Principal, Robt. Harkness, B.A.

A Reduction of 20 per cent. has been made in Boarding Fees.

Full boarders under 12 £17 12 0 per term.

Full boarders over 12 £19 4 0 " "

Weekly boarders under 12 .. £15 4 0 " "

Weekly boarders over 12 .. £16 16 0 " "

Scholars taken at any time and charged accordingly.

Prospectus on application to Principal.

College of the Bible

GLEN IRIS - VICTORIA - AUSTRALIA

CONTROLLED BY FEDERAL CONFERENCE OF CHURCHES.

Principal

A. R. MAIN, M.A.

To Help the College is to Assist Missions
at Home and Abroad.

Send Donations to
REG. ENNISS, HILARY GROVE, EAST MALVERN, VICTORIA.

Ring up J 1441 EX.
and we will wait upon you
for Consultation and Instructions

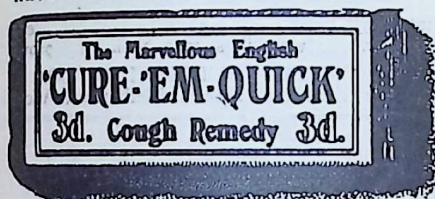
LE PINE & SON Funeral Directors

RICHMOND CAMBERWELL CANTERBURY HAWTHORN SURREY HILLS

REMOVAL NOTICE.

W. J. AIRD, F.V.O.A., Optician
has removed to more commodious premises in the
Equitable Building, 314 COLLINS ST.
(corner Elizabeth St.)
Satisfactory Service at Moderate Cost.
— Phone 6937 —

SINGERS AND PREACHERS.
have a clearer voice when they use



Wonderfully Effective and Immensely Popular.
(Obtainable All Confectioners.)

Miss M. E. Pittman, L. Mus. A.,
(Univ. of Melb.)
Teacher of Singing
Phone, X 6473 "Brentwood," Hampton St., Hampton,
or c/o Allan's. also Lygon St. Christian Chapel.

HOMŒOPATHIC MEDICINES

The BEST and PUREST obtainable from

EDWD G. OWEN

At his NEW PHARMACY,
102 COLLINS ST., MELB.

Postal orders promptly despatched.

Owen's KINODINE

for all Affections of the Nervous System.

A REAL INVIGORATOR.

Price 1/6, 2/6 and 4/6

prepared only by

EDWD G. OWEN, Chemist and Druggist,
102 COLLINS ST., MELBOURNE
— PHONE 2087 —

VICTORIAN HOME MISSIONS.

Office—14 Queen St. (2nd Floor), Melbourne.
'Phone, Central 5445.
Reg. Enniss, Organiser and Secretary.

The business of the Home Missionary Committee is to do what no individual church will or can do, and to do it by the aid and in the name of every church in the State.

The Committee is faithfully doing its work. Weak churches are being helped. New causes are being started. Hundreds are being won for Christ.

Support this Work.

CHURCHES OF CHRIST

New South Wales.

Home Mission Office and Book Depot.
Bible House, 242 Pitt Street, Sydney.
Interstate and Country Visitors Welcome.
'Phone, City, 10,767. H. G. Harward, Secretary.

PREACHERS' PROVIDENT FUND.

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

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

Members of Committee: W. E. Day, A. Morris, T. E. Rofe, L. Rossell, F. S. Steer, J. Stimson and W. H. Hall (Hon. Sec. and Treasurer).
Representative in Victoria: A. R. Lyall, Royal Park, Melbourne.
Representative in South Australia: General S. Price Weir, 2nd Avenue, East Adelaide.
Representative in Western Australia: D. M. Wilson, 308 Bulwer-st., Perth.

The Objects of the Fund are:

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

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

Please forward contributions to W. H. Hall, 107 Pitt St., Sydney, N.S.W., making money orders and postal notes payable at G.P.O., Sydney. Contributions may also be sent to A. R. Lyall, S. Price Weir and D. M. Wilson.

CHURCHES OF CHRIST. SOCIAL SERVICE COMMITTEE.

BENEVOLENT SECTION.

No Needy Case Refused.

All parcels are carried free if addressed Churches of Christ Mission, Burnley Railway Station.
Send all donations to Bro. Bardwell, Treasurer, "Carola," Christmas-st., Northcote.

Correspondence to J. H. Nichols, Superintendent and Secretary, "St. Leonards," 8 Edgar-st., East Malvern.

BIBLES

Are the Best Presents.



BIBLES of EVERY DESCRIPTION

Text, Reference, Concordance, Workers', Teachers', Revised, Scofield, etc.

State kind required, and price you are prepared to pay, and we will post a Bible on approval.



Austral Printing & Publishing

Co. Ltd.

528, 530 Elizabeth Street, Melbourne, Victoria.

MR. T. G. STORER, Herbal Practitioner,

Treats Successfully
NERVES, BLOOD AND SKIN DISEASES, etc.

Write full particulars of your trouble to the Ivaline Institute, 321 King William-st., Adelaide, S.A., and a diagnosis of your case will be made, and necessary treatment sent to you, on receipt of 40/- as payment for treatment for one month.

SULPHATE OF AMMONIA

(the Ideal Nitrogenous Fertilizer)

TAR

For Renovating Paths, Asphalt Yards, etc.,

4/- per tin containing approx. 4 gallons.

Obtainable at ALL DISTRICT DEPOTS.

Further particulars from the Producers—The METROPOLITAN GAS COMPANY
196 FLINDERS STREET, MELBOURNE.

For Lawns, Flower & Vegetable Gardens,
1/6 per pkt. containing approx. 5 lbs.

Mr. Clifford C. Sharp

L.D.S., B.D.Sc. (Melb. Univ.)

Surgeon Dentist**HAS REMOVED TO****HARLEY BUILDINGS,
71 Collins Street, Melbourne**

(Cor. Collins & Exhibition Sts)

Phone, Cent. 7255. Hours by Appointment Only.

Telephone, Central 6083

For Good Honest Value go to

**P. B. McMASTER WATCHMAKER and
JEWELLER****ERROL STREET, NORTH MELBOURNE**Only First-Class Work done
Orders by Post promptly and carefully attended to**JOHANNESBURG, SOUTH AFRICA.**Church of Christ Meets Every Lord's Day
at 70 De Villiers Street (behind Drill Hall).

Breaking of Bread, 11 a.m.

Secretary's Address:

Wm. Wilson, P.O. Box 5184, Johannesburg.

LYALL & SONS PTY. LTD.Exporters of
**PRESSED HAY,
CHAFF and
COLONIAL
PRODUCE.**Country Orders carefully
attended to.

Special Attention Given to Seed Grain.

HEAD OFFICE AND MILLS:**39-51 Leveson St., North Melbourne.****BRANCH STORES:****1 & 3 Victoria Market, Melbourne.****CHAFF, HAY,
GRAIN and
PRODUCE
MERCHANTS****The Australian Christian**

Published Weekly at

528-530 Elizabeth Street, Melbourne

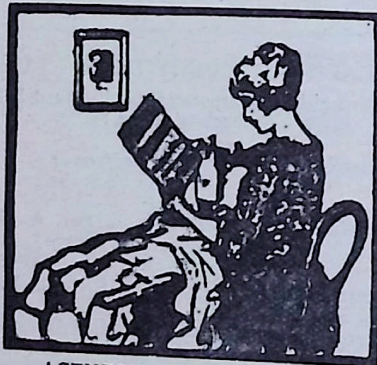
'Phone: Cent. 2524.

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

All communications should be sent to
above address.All Cheques, Money Orders, etc., should be
made payable to D. E. PITTMAN.SUBSCRIPTION.—Through the Church
Agent, 9/- per year. Posted direct, 10/6.
Foreign, 14/-.CHANGE OF ADDRESS.—Kindly send both
old and new address a week previous to date of
desired change.DISCONTINUANCE.—No Subscription is
dropped without definite request.Births, Deaths, Marriages, and in Memoriam
Notices: 2/-.Coming Events: 16 words, 6d., and 6d. for
every additional 12 words and under.Other Advertisements (not displayed): 24
words, 1/-, and 6d. for every additional twelve
words and under.**THE PAULINE PATTERNS**

ARE WHAT I USE.

I WILL HAVE NO OTHER.



AGENTS IN ALL CENTRES.

P.O. Box 795.

References:
E.S. & A. Bank, Swanston St.**H. Louey Pang & Co. Pty. Ltd.**
**Fruit, Produce and Commission
Agents,**172-176 LIT. BOURKE-ST., MELBOURNE.
Account Sales with Cheques sent daily, immedi-
ately after consignments sold.

Also at Victoria Market.

ALSO

LOUEY PANG & SAMUEL WONG Ltd.
215 THOMAS-ST., HAYMARKET, SYDNEY.
Telegraphic address—Banana, Sydney.

Fruit, Produce Commission Agents and Merchants.

Our premises are right opposite the fruit mar-
kets, where the central activities of the fruit
trade are being operated. We conduct our busi-
ness on the same principles as the Melbourne firm.**BIBLES AND TESTAMENTS.**State style preferred, and price you are prepared
to pay, and we will send a book on approval.**AUSTRAL PUBLISHING CO.,**
528, 530 Elizabeth Street, Melbourne, Victoria.**Alfred Millis & Sons Pty. Ltd.**

Fruit Commission Agents,

5, 6 & 7 Western Market, Melbourne.

ACCOUNT SALES EVERY WEDNESDAY.

For ...
FIRST-CLASS**Tailoring**

Go to ...

W. C.**Craigie & Co.****265 Little Collins, Street, East,**(4 Doors from
Swanston St.)**MELBOURNE.****Correspondence Course.**

A NEW SERIES OF LESSONS UPON

IS NOW READY

TEACHER TRAINING

IS NOW READY

Subjects
Dealt
with:—

1. The Necessary Qualifications of a Teacher.
2. The Scholar—the Child—Nature—Four Fundamental Principles.
3. Methods of Teaching.
4. How to Prepare a Lesson.

5. How to Give a Lesson.
6. How to Secure and Retain Attention.
7. The Art of Questioning.
8. The Art of Illustrating.

Lessons may be taken weekly, fortnightly, or even monthly, as found convenient. The fee,
which covers all costs, is One Guinea.Enrol me as a student for Teacher Training Course.
Forward further particulars re " " "

Indicate wishes by striking out one of above lines.

Name

Address

Write to or Phone J. C. F. PITTMAN, "Clyde House," Clyde St., St. Kilda, Vic.

Phone, Win. 2217

Printed and Published by the Austral Printing and Publishing Company, Ltd., 528, 530 Elizabeth Street Melbourne, Victoria, Australia.