

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. 15.

THURSDAY, APRIL 16, 1925.

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

The Knocking at the Door.

H. J. Patterson, M.A.

Text.—"And be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him."
—Luke 12: 36.

AKIN to this text is another found in Revelation 3: 20, "Behold I stand at the door and knock." But while this latter was spoken concerning a church, the former relates to the disciples of Christ. The one speaks of the Saviour awaiting an entrance to a church now; the other of the second coming for which they should be ready. The Christ emphasised clearly the need for alertness and preparedness lest coming suddenly he should find men sleeping. "Watch and pray." "Then shall the kingdom of heaven be likened unto ten virgins." But men do not prepare, or having made a profession of discipleship, maintain a state of readiness. Men are not looking for the Lord, though he may be knocking at the doors. Though the text in Luke undoubtedly applies to the second coming, the citation of the other from Revelation gives good ground for a wider use of the metaphor. The Christ stands knocking at the door

I. Of nations.

The Roman Empire when Christ came was at peace, the doors of the temple of Janus having been closed. What a wonderful opportunity! A well-nigh universal empire, and the Son of the Almighty God in the land. But the birth was unheralded at Rome. Having arrived at manhood, jealous Jews desired his death and Roman soldiers crucified him. After the resurrection the Christ instructed the heralds of the cross to go even to the uttermost parts of the earth. The Christ was knocking at the door of the empire for centuries, but never really gained admittance. Persecution and death were meted out in

a hundred different ways to his preachers. The empire decayed and fell.

Likewise at the door of other nations has the Christ knocked, and to-day he stands at the door of the British Empire, knocking, knocking. And what is it he hears as he stands without? It is the noise of the building of ships, the whirl of multitudinous machines in the factories of our great cities, the cries of those who buy and sell in our markets, and mingled with all this we could hear, if we stood with him, the coarse jest and laughter arising from thousands of ale-houses, while ever and anon there arises a deafening cry of tens of thousands of men around the arenas of play. But here and there a small group that urges the opening of the door. Here a preacher, there a

few consecrated workers, but the door remains closed. John Oxenham has well written,

"Christ stands without and knocks. Give heed! Give heed!

For your own soul's sake give heed! Unbar the door,
Lest, weary grown, he pass upon his way,
And leave you to yourselves for evermore.

"But they, intent on their own ends, would cry: 'Nay, keep it barred! There is not room on earth

For him and us. Our ways are not as his,
We cannot live within his liberties.'"

II. Classes within the nations.

For a long while Christ knocked at the door of the employer class, and a few nobler souls were engaged in urging the knocking. The cry of children within the factory and mine rose up to the ears of him who stood before the door. The faces of the old-young toilers were bowed before him, but long years elapsed before the knocking was heard. And now at the door of all classes he stands, for all are so intent on selfish individual gain. Each class for itself till war seems imminent.

"Warfare of class with class, and rancorous hate

That would all save itself annihilate."

The voices of men are heard arguing *pro* and *con* in the courts of the land till the voice of Christ is lost in the din. But if you listen carefully you can hear it even as he knocks: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind, and thy neighbor as thyself."

III. Individuals.

And at the door of the individual the Christ stands—at your door, maybe. At the door of your intellect he stands, for the declaration that Christ is the Son of God is broad based. You know the word of God is true. You are persuaded the re-



"Jesus and the Resurrection."

surrection is a reality, for how could the witnesses of the first century have gone to the death if it were not true. The teaching of Christ is divine, not human, and as you come fresh from the reading of the gospels you say, "Never man spake like this man." "Love" and "sacrifice," the key-words, appeal to your intellect as the only possible means of a solution of the complex problems of this world.

At the door of your heart he stands. Severe in condemnation of the hypocrite, gentle to the child, commending the poor but earnest widow-giver, healing the unfortunate sick, you feel the tug at your heart. Your feelings are stirred to the depths as the love of God in Christ is revealed. His pierced hands and side, the thorn-crowned brow, his own self-sacrifice are the knocking at the door of your heart. And as you ponder you hear a voice raised in prayer, "Father forgive, they know not what they do." And he uses every medium of communication to claim your attention. As we communicate with one another through the medium of the atmosphere so this knocking comes through the medium (a) of the child. Though you would never think to reform your life on your own account, you will for the sake of the child that has been given. The child you fondle you love better than yourself, and if not for self then for that child's sake the knocking on the door will be heard. If all men would arise and open the door the great angelic chorus would be heard again, "Peace on earth, good will among men." But because of man's waywardness and selfishness, in spite of the medium of communication, he bequeaths wars and bloodshed to generations unborn. (b) The knocking comes through the medium of the future and this along two avenues. The judgment of God amplifies the knocking on the door. The thought of darkness of eternal night and the cutting off of the soul from God makes many to tremble as the knocking continues. "The goodness of God leadeth thee to repentance." The "eternal weight of glory," the "house of many mansions," "the inheritance incorruptible, undefiled and that fadeth not away," are the future delights through which the Christ appeals.

Then why is the knocking not heard? Perhaps it is preoccupation of the mind, loud-voiced friends, or encouraged desires for the things of this world. O God, to think that men can be so deaf, so heedless of the knocking! Open unto him.

And by faith I saw the opening of the door, and there the Christ,

"His lovelit eyes shone like the great twin stars,

And on his brow which once had worn,
With patient dignity, the thorn,
Was now a radiant crown of stars,
Which hid and healed the bitter scars

Be ye yourselves like unto men and open unto him.

It is not altogether to be regretted that the event which gave us Easter Day and the Easter message has been and still is so hotly challenged. Those who have never found any difficulty in the story of the resurrection have probably found little meaning in it. Those who once found it almost incredible are those who come to find it most wonderful. For the fact of the resurrection is a fact of such size that we have to rebuild our world to contain it, and the last word must be that "with God anything is possible"—if it is good enough.

It is clear that not many days after the crucifixion something revolutionary and transforming happened which re-made the men who were called his disciples, re-furnished their minds, and armed them mentally and spiritually for the evangelisation of the world. They have left their account of what happened. They say it was the return of Jesus after his death, and the Pentecost that followed, and the lover of the gospels has his own intimate reasons for trusting what they say. The Jesus of history as he is pictured in the gospels is a Person clean beyond the reach of invention; we see there the workings of a Master mind handling every situation with incomparable efficiency, with a strength that is never rough, and a gentleness that is never weak. We confess at every stage that his way is so much better than our way. After the crucifixion we turn to see what these evangelists will make of a situation still more difficult and delicate, and we see the same unflinching mind revealing the situation to us by the very way it is handled. The final test is not really whether the gospels can be dated or their witness corroborated. It is the test of significance. These accounts disclose to us grander and deeper meanings than those who wrote them suspected; if they harmonise in unintended ways with the uniqueness of Jesus, and give us a world more coherent, more intelligible and more wonderful than we had thought—that is their great verification.

It has been made an objection to the accounts of the resurrection that Jesus is reported to have appeared, not to his enemies who most needed to be convinced, but only to his friends who were ready to be convinced, but, of course, our way would have been to have confronted Caiaphas and Pilate with the Risen Jesus and confound them with the sight of his person. Those who think that Jesus should have done this do not seem to have asked themselves why, if it was to have been done that way at last, it should not have been done that way at first. If it can do anyone any good to be overwhelmed with proofs and driven pell-mell into "faith," why be so slow about it? A little consideration would convince us that this would be the way to make maniacs, but not to make believers. If we are to believe, we must have room to disbelieve. If we

are to be allowed freedom to love him we must be allowed freedom to forget him. So "faith is always an option." It is as he told us, "Behold I stand at the door and knock." He built the house and framed the door, and no doubt he could break it in and terrify the poor rebel within. But this is the way to destroy us, not to save us. So though the power of his resurrection became the glory and inspiration of the church, it was a power that never forced an unwilling door, or drove unbelief into a corner, or extorted submission by the ultimatum of omnipotence. Mighty as he was, he came with infinite delicacy and did no manner of wrong to the frailest of the minds that he entered. He would not be too sudden with Mary Magdalene; and gave warning to Peter; he took time and gave explanations to Cleopas. Indeed, he came to none without some token to quicken hope, some messenger to prepare the mind for so solemn an encounter.

He had begun a friendship with these disciples which only needed one thing more to make it an immortal fellowship, independent of time or space, not needing the help of eyes or ears to turn it in fact into communion with God. And we can watch him giving that last help in his own perfect way—now coming, now going, standing among them quiet and tranquil, scattering their fears, and then vanishing again; hovering on the border of the seen and the unseen, in order that they might feel sure of both. So they learn first that though they cannot find him, he can always find them, next that he cannot be far away at any time, and next that he is never away at all. And this is why after all these years we can still say, "We have fellowship with God and with his Son Jesus Christ." —W. R. Maltby in "British Weekly."

Love's Confidence.

That is a surprising possibility referred to by Paul: "If I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." We can give, then, without loving. Such giving does not profit the giver, and never confers the greatest benefit upon the receiver. Those who do not love the modern youth need not bother to teach him; but most of us do. And we are gratified to find our Bible School committees composed of men who not only represent us in this, but lead us in it. They do more than love him; they have confidence in him. They teach us to take him "for better, for worse," and "for keeps." They tell us that in N.S.W. there are half a million more like him. They prove to us that he and his pals are the best possible material for church membership. It is possible to help their work without loving it. It is not possible to love their work without helping it —R. K. Whately, B.A.

Paul's Sermon in Antioch.

Acts 13: 13-52. Text—Verses 38, 39.

A. W. Connor.

"Through this man is preached unto you the forgiveness of sins, and by him all that believe are justified," etc.

This sermon preached by Paul in the synagogue at Antioch in Pisidia is an utterance of the greatest importance. It has not secured the attention that the sermon of Peter on Pentecost has had, yet as the first recorded sermon of Paul it is a revealing utterance of what he was proud to call "my gospel." It resembles the Pentecostal message of Acts 2, but has a still stronger affinity with the preaching of Stephen. The historic background; the use of prophecy; the declaration of Jesus as the promised Messiah; followed by a strong warning against refusing God's new light, are to be found in both. Here is the contrast. For preaching those very doctrines Stephen was stoned, and Paul agreed with the stoners; but now, though by so doing he must put his life in jeopardy, Paul preaches the same truths with convincing power. Though, of this his earliest sermon, we have only the barest outline, yet in it we find all the great ideas fully developed in the Epistle to the Romans. In it you will find the same basic truths which in 1 Cor. 15: 1-4 he declares to be the heart of his gospel. Stephen's conclusion was stifled in his throat, but Paul proclaimed triumphantly the resurrection of Jesus, the insufficiency of the law, and the all-sufficiency of the gospel of Christ, for complete absolution from sin. The verses proclaiming this I have chosen as a text for this study, and it may be compared with Acts 2: 38 and Acts 10: 43. Freedom from the law of meritorious works, and salvation as the free gift of God through faith in Christ, which is the core of the Epistle to the Romans, is here plainly taught. Let us note under two headings a few of the major messages of this great historic sermon.

I. The gospel a proclamation of good news.

The missionaries arrived in Antioch, and, waiting till the Sabbath day, they went to the synagogue. From the sequel we may judge that some word had reached the ruler that the strangers were teachers of repute. So after the reading of the law and the prophets, he invited them to address the congregation composed of Jews and devout converts from paganism. The address moves convincingly from point to point. In the summary preserved for us we have—

1. *The witness of God to Israel's history* (16-25). Standing up with the characteristic motion of his hand he called for attention. After the manner of Stephen he recited the history of God's dealings with Israel from the call of Abraham to the kingship of David. In this he stressed the goodness and patience of God with them, through changing methods. In the mention of David, the obedient king, he found the fitting place to enter the prophetic road which should lead direct to the "Saviour of Israel." This Saviour of the "seed of David" he identified with Jesus. His historical review takes in the work of the greatest of all prophets, John the Baptist, and his preparatory ministry of a "baptism of repentance." This reference would seem to imply that the effects of John's work reached further afield than we sometimes think, if in far-off Antioch they knew his story. Note how verse 25 preserves the very wording of our gospels and proves that the details of the gospel story, now before us, were in circulation thus early.

2. *The witness of God in the history of Jesus* (25-37). "Brethren, descendants of the family of Abraham, and all among you who fear God, unto us has this message of salvation been sent." We can feel the deep passion of the words even in the printed page. But if echoes of John's ministry had reached Antioch, so also had rumors of the crucifixion of the One of whom he had spoken.

So Paul hastened to claim, just as Peter had done in earlier sermons, that even that deed done in ignorance by the people and rulers had actually fulfilled the predictions read Sabbath after Sabbath. "Crucified under Pilate, dead and buried." We are back in the very atmosphere of the four gospels and the story there told of the passion of our Lord. "But God raised him from the dead." "He appeared to the people." "We are witnesses concerning him." But it is no bare recital of tremendous facts, for in a burst of gladness the preacher comes to his climax, "And we bring you good news." Paul's gospel, ever a gospel of facts to be believed, is rooted in the past, "according to the Scriptures," is of one of whom God declares, "Thou art my Son," is of the cross



What Christ Means to Me.

No mere man is the Christ I know

But greater far than all below;

Day by day his love enfolds me,

Day by day his power upholds me,

All that a God could ever be

The Man of Nazareth is to me.

No mere man is the Christ I find

Standing alone 'mong human kind;

Living amid earth's sin and strife

Time's miracle—a perfect life.

All that a God could ever be

Earth's Perfect One has been to me.

No mere man can forgive my sin

And break its reigning power within,

Or reach down to my deepest need

And give life that is life indeed.

All that a God could ever be

That must my Saviour be to me.

No mere man can my strength sustain

And drive away all fear and pain,

Holding me close in his embrace

When death and I stand face to face.

Then all that God can ever be

The unseen Christ will be to me.

—James M. Campbell.



of shame, the sealed tomb, and the living Lord whom death could not hold and who saw no corruption (cf. 1 Cor. 15: 1-4).

3. *God's witness in the offer of salvation* (31-43). "Understand, brethren, that through this Jesus is forgiveness of sins announced unto you, and in him every believer is absolved from all offences from which you could not be absolved under the law of Moses." This is one of the great texts in Acts, and in it we have in bold utterance the whole teaching of Paul in Romans 3, 4 and 5, as to the insufficiency of law, and of justification apart from "works of law," by "faith in Christ Jesus." Absolution is the unmerited gift to God, Jesus, conditioned on faith in Christ. "Being justified freely by his grace through faith, through the redemption that is in Christ Jesus" (cf. Peter's message, Acts 10: 39-43). Let us who preach the redemption that is in Christ Jesus here revealed. Calvary is the proof and measure of the love that dwells in the heart of the eternal. The everlasting doors which opened to welcome the risen Lamb of God are open for all returning penitents. "Grace is conqueror: grace reigns." What a wonderful gospel! God help us all with a holy passion to make our preaching "the preaching of the cross." To men often foolishness, but "the power and wisdom of God."

4. *God warning of perdition.* The gospel of invitation is followed by the message of warning couched in the prophetic words of Hab. 1: 5, lest they like their fathers should refuse God's new light, and thus miss God's salvation. The sequel shows how needful this warning was, and illustrates how the gospel is a "savor of life" or a "savor of death." Let us beware, too, lest that come upon us spoken by the Lord himself, "He that believeth not shall be condemned."

II. The gospel: a savor of life or death (44-53).

Three distinct attitudes are noted to this message. The attitudes are typical.

1. *Interested in eternal life* (42-44). Greatly impressed, numbers who heard asked that it be further expounded to them the next Sabbath. When after a busy week the public exposition was resumed, a great victory seemed imminent among the Jews. But petty jealousy sprang up at the sight of the crowds which had gathered to hear the two strangers. It is a scene too often repeated. "The same thing goes on still. Convictions partly yielded to, and then fought down, make obstinate unbelievers. There is nothing harder than a heart that has been half melted, and then solidified again." This surely is the word needed by many in our church services. The immediate effect was that Paul announced his intention of addressing the non-Jewish hearers direct. "Lo, we turn to the Gentiles."

2. *Unworthy of eternal life* (46, 47). "Seeing you judge yourselves unworthy of eternal life." This does not express their estimate of themselves, but by their action in rejecting the gospel they passed sentence of death upon themselves. Here is the solemn truth, that the ministry of life may become a "savor of death unto death." Men still "thrust from them the word of God," and thus pronounce their own doom. "Ye will not come to me that ye might have life." "How often would I . . . but ye would not," is still the plaint of love. None are or can be "worthy of eternal life," in the sense of deserving it. The wages of sin is death, and that is the rich desert of each of us; but by humble acceptance of the provision of divine grace, we can prove ourselves worthy to receive it. But if we will not believe and receive, we pass sentence upon ourselves, and remain unsaved.

3. *Ordained to eternal life* (48-49). "As many as were ordained to eternal life believed." This passage has been the subject of much controversy, through taking the word "ordained" as meaning "fore-ordained by God." But the word does not mean, of necessity, any such thing. It signifies to set in order, to be disposed, to a certain line of conduct. Hence "as many as were disposed for eternal life" is not only a possible translation (as in Alford's N.T.), but agrees with the whole context. Farrar expresses it, "All who by the grace of God desired to range themselves in the ranks of those who desired eternal life accepted the faith." The context bears this out, and gives no hint that God was doing for these something not done for those of verses 46, 47. The passage presents a set of contrasts in the attitude of men to the gospel. The one group were zealous, opposed, blasphemed, and by their conduct proved unworthy of eternal life. The other group were glad to hear the message, glorified God for it, and in mind and heart were disposed for eternal life. The one rejected, the other accepted God's offer. It is the determining decree of the human will in the hearer, and not the determining decree of God, that is here in view. To believe otherwise is to make the preaching of a free gospel a farce. Men are responsible before God. We dare not shelter behind divine decrees. Whether Christ will be to you a Saviour, the giver of eternal life, or a judge who will condemn to death, depends upon yourself. "The responsibility for belief or unbelief with all its eternal consequences rests on men, not on God." Are you merely interested in eternal life? Are you disposed for eternal life? Are you unworthy of eternal life? The answer rests with you. Which?

The Home Circle.

Conducted by J. C. F. PITTMAN

Celestial Voices.

In our hearts celestial voices
Softly say—
Day is passing, night is coming:
Kneel and pray!

Father, we obey the summons,
Hear our cry;
Pity us, and help our weakness,
Thou most High!

For the joys that most we cherish
Praised be thou!
Good and gentle art thou ever,
Hear us now.

Coming morrows we may never
Live to see;
All we ask thee is to keep us
Safe with thee.

May our dreams be of thy kingdom,
Full of grace,
Where at last we hope to meet thee
Face to face.

We are only little children
Kneeling here,
And we want our loving Father
Always near.

Take us in thy arms, and keep us
As thine own;
Gather us like little sunbeams
Round thy throne.

There, where all our prayers are ended,
Faults forgiven,
May we live with thee for ever
Up in heaven.

—Marie Corelli.

The Old Pensioner's Gift.

The minister of an English village sat in his vestry receiving gifts of thanksgiving from the members of his church and congregation. His ministry had been searching and sound, fit to awaken in his people the right spirit of consecration.

The fund was mounting steadily when one of the most prosperous men of the community—a wealthy merchant—entered the vestry. After shaking hands, the merchant drew his cheque book somewhat ostentatiously from his pocket and proceeded to write a cheque for fifty pounds. The minister just glimpsed the figure as he was turning to speak to a newcomer, an old-age pensioner, wrinkled and bent with fourscore years of hard toil. The minister greeted him cordially. Laboriously the old man fumbled in his waistcoat pocket and coin by coin put ten shillings down on the table.

"I really ought not to take this from you, my dear friend," said the minister. "You cannot afford it."

"But you must," replied the old man in excited, quavering tones. "You must, sir; I've been saving this up all the year, and I don't want to give to God what costs me nothing."

So the minister accepted the old man's gift and wrote a receipt for him. When he had finished, he glanced round for his wealthy friend. But the man had vanished. The minister wondered whether the attention that he had given to the old pensioner had offended the merchant prince. He took an affectionate farewell of his aged friend and in his heart thanked God for such noble self-sacrifice.

Late that afternoon his wealthy visitor of the morning burst into the vestry. He shook hands with the minister, and placed a cheque face downward upon the table. "Did you see the amount of the cheque that I wrote this morning?" he asked.

"Why, yes," replied the minister; "I could not help seeing that it was for fifty pounds."

"And do you remember that old pensioner's gift?" the man continued.

"I do indeed," said the minister.

"Well, look at this," and the man turned the cheque face upward: it was for two hundred and fifty pounds. "I felt ashamed of myself beside that brave old boy," said the merchant. "All the afternoon I've been fighting my love of money, and at last I, too, have decided that I must not give God what costs me nothing."

Later that day the minister sought out his old pensioner friend and said to him: "John, do you know how much you gave to our fund to-day?"

"Yes, sir," replied the old fellow; "ten shillings."

"Not a bit of it," replied the minister; "your gift amounted exactly to two hundred and fifty pounds plus ten shillings." And he told him the story.—Selected.

Please Smile at Me.

The story is told of a poor little sick girl in a deaconess home. One day a lady visitor looked at her and said, "Can I do anything for you, my dear child?" And without hesitating for a moment came the reply, "Yes, please smile at me." A smile is a little thing but many times is a great comfort. Many older hearts cry out—"Please smile at me!" They would not so freely express the desire but nevertheless it is deep in the heart. Like rays of sunshine a smile will expel the gloom that is in the heart and create good feelings. We may have little money to contribute to good works and to charity, but let us study how we may make contributions of cheer, comfort and happiness to others. We can not tell how much suffering may be alleviated by little smiles, or how many a bruised and aching heart may be helped thereby.—Selected.

The Bible in America.

Information has come to hand stating that the Bible is fast becoming the most popular book in New York. Forty leading newspapers in the States are now offering their readers cheap editions of the Bible, and this year twenty syndicates have sold Biblical "features" to more than 800 newspapers in America. Over 200 daily papers publish notes on the Bible every day. "The Bible in pictures and texts," giving an illustration about four inches long, and underneath a short explanation, is a daily feature. Another syndicate, that supplies 600 journals, prints a daily verse from the Bible running across the whole page. This is a remarkable feature of U.S.A. journalism.—"Christian Herald."

Considerate.

Maud (newly married)—"You look very melancholy, George; are you sorry that you married me?"

George—"No, dear, of course not. I was only thinking of all the nice girls I can't marry."

Maud—"Oh, George, how horrid of you! I thought you cared for nobody but me."

George—"That is so, my dear. I wasn't thinking of myself, but of the disappointment they have had!"

"Charley, did you hear that joke about the Egyptian guide who showed some tourists two skulls of Cleopatra—one as a girl and one as a woman?" "No, let's hear it."

Wife—"In all my life I have only met two men whom I considered perfect."

Hubby—"And who was the other, my dear?"

The Family Altar.

— J.C.F.P. —

SUNDAY.

Be ye also ready, for in an hour that ye think not the Son of Man shall come.—Luke 12: 40.

"When Mrs. Ramsay Macdonald was dying, her husband asked her if she desired to see any one who would speak to her of that which was to come. 'That would be but a waste of time,' she replied, 'I have always been ready. Let us praise God together for what has been. He has been very good to me in giving me my work, my friends and my faith. At the end of the day I go gladly to him for rest and shelter.'"

Reading—Luke 11: 29—12: 40.

MONDAY.

And he laid his hands upon her; and immediately she was made straight, and glorified God.—Luke 13: 13.

A wonderful cure, instantly affected, and resulting in extraordinary praise. "It does not appear that the woman applied to Jesus for a cure. Yet Jesus addressed her, and the disease departed. How clear would be such evidence that he was the Messiah!"

Reading—Luke 12: 41—13: 17.

TUESDAY.

For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.—Luke 14: 11.

"Among the truly popular girls I have known, one stands out pre-eminently. I never knew one person who did not find her just lovable. Once during her sophomore year in high school a group of her chums were discussing mottoes and naming favorites. Some one said to Jessie, 'Haven't you a motto?' 'Yes,' she said, 'it is this: Me last.' 'What do you mean by that?' Jessie explained: 'It means just what it says—'me last.' That is, I am to think of myself last: I am to put every one else ahead of me, and then can look after myself when everybody else is taken care of. See?' The girls saw, and they knew that right there lay the secret of her popularity."

Reading—Luke 13: 18—14: 24.

WEDNESDAY.

I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance.—Luke 15: 7.

"Hear us, O hear us, Lord; to thee

A sinner is more music, when he prays,
Than spheres or angels' praises be."

Reading—Luke 14: 25—15: 10.

THURSDAY.

Ye cannot serve God and Mammon.—Lu. 16: 13.

"In South Africa, in looking for diamonds, they often find a substance that is half charcoal and half diamond. It was intended to be a diamond but it stopped short, and it is only diamondiferous: it is partly a cinder and partly a jewel. It stopped short, and will never get into the king's crown. Don't be content to be sprinkled on one part with diamond and the other part with slag."

Reading—Luke 15: 11—16: 13.

FRIDAY.

And Jesus answering said, Were not the ten cleansed? but where are the nine?—Luke 17: 17.

"The Lord publicly noted the indifference and ingratitude of the nine and the thanksgiving of the tenth. As we look around to-day and see how many are ungrateful for the blessings which they receive, the words ring like an echo in our ears."

Reading—Luke 16: 14—17: 37.

SATURDAY.

And he spake this parable: Two men went up into the temple to pray.—Luke 18: 9, 10.

"Two men to pray? O rather say

One went to brag, th' other to pray;

One stands up close, and treads on high,

Where th' other dares not send his eye;

One nearer to God's altar trod,

The other to the altar's god."

Reading—Luke 18.

Victorian Conference, 1925.

Large attendances, helpful speeches, bright singing and a spirit of optimism characterised the sessions throughout.

The Conference President, Bro. A. E. Illingworth, presided over the sessions in his gracious manner. He made an excellent chairman, and under his guidance the business was transacted smoothly and in good spirit. The Presidential address was very much appreciated, and was a scholarly presentation of an important theme.

The church at York-st., Ballarat East, was admitted to Conference.

Greetings were received from the Federal Executive; Conference Executives of New Zealand, Queensland, South Australia; Tasmania, Western Australia; Federal F.M. Committee; Women's Conference Executive; A. R. Main from Western Australia; A. Kemp from Edinburgh, Scotland. A personal greeting was also received from Jas. McGregor, who was absent from Victorian Conference for the first time since its inception.

Greetings were sent to Bren. Jas. McGregor and J. Pittman, who through infirmity were unable to attend. "Blest be the tie that binds," was then sung.

Feeling reference was made to the passing of Bro. Bagley during the year. "Asleep in Jesus" was sung, and prayer on behalf of all bereaved brethren was offered by Bro. Kingsbury.

Help from Bren. Blakemore, Gale, Kingsbury, McCallum and Enniss, who carried on the organising work during the illness of Bro. Bagley, was acknowledged. Bro. R. Enniss had accepted the position of organiser.

Good work had been done through the Home Mission office, which has served the brotherhood well. The Committee has secured a lease of office accommodation in McEwan House, Little Collins-st., from July 1 next.

Thanks for help from the "Australian Christian" and the Austral Publishing Co. were expressed by various committees.

A cable was received from Bro. W. B. Blakemore expressing his greetings from U.S.A.

J. E. Shipway presented a brief statement of our Federal interests.

D. A. Cockroft spoke of the claims of the Murray settlements.

Again the sisters rendered valuable service in preparing the Conference meals. These were a means of social fellowship, and were much enjoyed by many delegates.

College students gave their services again in many ways. Bro. Hilford had charge of a large band of ushers, and Bro. Daws supervised the work of the scrutineers.

Miss Pittman was accompaniste at most of the sessions; several brethren helped in leading services of song.

The customary vote of thanks was moved by Bro. Wilkie in characteristic style.

Preachers' Session.

There was a large attendance at the session held on Thursday afternoon. J. E. Shipway presided, and welcomed visiting preachers. A helpful devotional service was conducted by J. E. Webb.

"The Propagation of our Plea," was the subject of Bro. D. Wakeley, who was the appointed speaker. The address was designed to rouse discussion, and succeeded in its object, for several brief helpful speeches followed.

Tea was served in the lecture hall, where the Lygon-st. sisters had provided bountifully for a large company.

Reception to Delegates and Visitors.

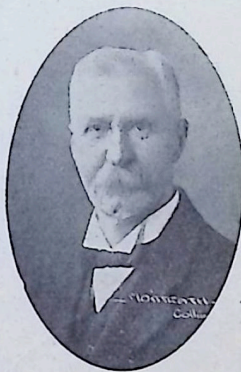
General Conference meetings commenced with the welcome to delegates and visitors on Thursday evening at Lygon-st. A. E. Illingworth, Conference President, presided.

A bright song service was conducted by Bro. Brooker. A. W. Connor led in prayer, and Bro.

Stevens read a Scripture lesson. Prayer was offered by Bro. Thomas for those who had suffered bereavement during the week.

J. E. Shipway welcomed a number of visitors, and responses were given by A. G. Saunders (representing overseas visitors), J. E. Webb (on behalf of interstate visitors), and Bro. Cameron, from Swan Hill (for delegates from parts outside Melbourne).

The Presidential address was given by Bro. A. E. Illingworth, who took as his theme, "Modern Problems and the Gospel of Christ." He introduced his subject by referring to the successes of the year just closed, the sixtieth year of our organised work. Taking Phil. 1: 6-7 (Moffatt's translation) as the basis of his address, the speaker referred to the problems which confront the Christian to-day. There were problems in Paul's day, and he met them by defending, vindicating and advancing the gospel of Christ. So to-day we must have, as Henry Drummond said, criticism to secure truth; dogmatism to defend truth; evangelism to spread truth. Our plea must be re-examined in the light of modern scholarship; it would be found that the Word of God would be



R. Lyall, Newly-elected Victorian Conference President.

vindicated. Sane constructive scholarship would illumine many passages of Scripture hitherto obscure. Unfortunately much modern criticism was destructive, and we must exercise great caution in accepting the conclusions of critics. Dogmatism was essential in stating truths firmly held. There must be no uncertain sound in proclaiming the gospel of Christ. This led to the thought of evangelism as the means of spreading the truth. The address closed with an appeal for consecration and earnest endeavor to spread the old gospel and to wield valiantly the sword of the Spirit which is the Word of God.

Bro. Wilkie moved a vote of thanks to the speaker for the excellent message of Bro. Illingworth. This was seconded by Bro. Connor, and carried heartily.

Items from the students of the College contributed to the enjoyment of the programme.

Bro. Dickson led in the closing prayer.

Election of Officers.

President.—R. Lyall.
Vice-President.—J. E. Shipway.
Secretary.—R. Enniss.
Asst. Secretary.—A. E. Hurren.
Treasurer.—W. C. Craigie.

Executive and Home Missionary Committee.—J. McG. Abercrombie, W. Gale, L. Gole, A. E. Kemp, A. R. Lyall, J. T. Mahony, A. R. Main, M.A., T. H. Scambler, B.A., J. E. Thomas.

Foreign Missionary Committee.—J. E. Allan, L. Gole, B. W. Huntsman, J. I. Mudford, H. L. Pang, D. E. Pittman, A. G. Saunders, B.A., C. C. Sharp, L.D.S., B.D.Sc., J. E. Thomas, W. Waterman. From the Women's Conference: Miss A.

Baker, Mrs. R. Lyall, Mrs. H. Pang, Mrs. W. Waterman.

Advisory Board.—A. E. Illingworth, T. H. Scambler, B.A., J. E. Shipway, J. E. Thomas, J. McG. Abercrombie, W. C. Craigie, L. Gole, B. J. Kemp.

Bible School and Young People's Committee.—Miss E. C. Gill, W. Gale, G. W. Mitchell, R. T. Pittman, B.A., H. J. Patterson, M.A., F. J. Sivyer, B.A.

Social Service Committee.—J. E. Austin, R. H. Bardwell, J. G. Barrett, C. R. Burdeu, R. P. Clark, J. G. Hare, J. W. Nicholls, H. J. Patterson, M.A., R. W. Payne, W. Wilson.

Christian Endeavor Committee.—Mrs. G. J. Andrews, Miss I. Parker, Miss E. Rasmussen, Miss O. Sear, Miss E. Woodgate; G. J. Andrews, H. J. Cook, A. E. Hurren, R. A. Lampshire, J. C. McKean.

Council of Churches.—J. E. Allan, W. Gale, B. W. Huntsman, A. E. Illingworth, J. C. F. Pittman, A. G. Saunders, B.A., J. E. Shipway, J. E. Thomas.

Nominating Committee.—W. Gale, B. W. Huntsman, B. J. Kemp, A. R. Main, M.A., H. J. Patterson, M.A.

Church Extension Committee.—W. C. Craigie, R. Enniss, C. Hardie, J. Hare, R. Lyall, J. T. Mahony, A. Millis.

Preacher of Conference Sermon.—P. R. Baker.

Conference Resolutions.

That this conference commend the Preachers' Provident Fund to the brotherhood of Victoria and hope that they may make a convenient place for an offering for this fund during the year.

That this conference commend to the brotherhood the Thomas Bagley Memorial Fund and sincerely hope that the opportunity to contribute will be given to all the churches as soon as convenient.

That we place on record an appreciation of the work of Bro. Gale in serving as acting organiser in an honorary capacity during the past year.

By the Department of Social Service—

1. That this conference affirms the right of the people to determine for or against the Liquor Traffic, and expresses its strongest disapproval of the substitution of State option for local option.

It further expresses its emphatic protest against the protracted postponement of the No-License Polls, and regards such as a distinct breach of faith with the No-License sentiment of this State, and urges the earliest repeal of the postponement amendments of the Licensing Act in the interests of justice and democratic fair play.

2. That this conference expresses its conviction that no system affecting the national, moral, and religious interests of the community can be satisfactory unless it is based on the teachings of the Word of God.

It heartily recommends the system in vogue in our State schools under which qualified persons can enter during school hours for the purpose of imparting religious instruction.

It expresses its sense of gratitude to the many Christian workers who give their time and service to this most important work, and urges our brethren everywhere to link up and assist in this work.

It is further of opinion that this Christ-like work should be extended so as to cover all State school pupils, except those whose parents object to this method on conscientious grounds.

3. That this conference, representing the Churches of Christ in Victoria, views with concern the increase of gambling in Australia. It is considered that the time is ripe for a special effort on the part of the church to arouse the national conscience in regard to this great evil, and that definite instruction as to the evils of gambling should be imparted in our churches and Sunday Schools.

4. That we, Churches of Christ in Victoria, in conference assembled, viewing with grave alarm the dangers threatening the physical, mental and moral development of the children of our land in consequence of their attendance, until late hours of the night, unaccompanied by their parents, at the picture theatre, urge upon the Government

the advisability of introducing at an early date legislation to prevent the attendance of all children under the age of fourteen from attending the evening sessions of such entertainments unless accompanied by a guardian or parent, and furthermore, that some means be adopted of securing the screening of only such pictures as are elevating, helpful and unquestionable, at matinees when and where children attend in large numbers.

That the above resolutions be forwarded to the daily press.

Various recommendations from the Executive amending the constitution were indorsed by conference.

Home Missions.

The report showed that the year had been marked by considerable activity, especially in evangelism. Help from the Church Extension Committee was gratefully acknowledged.

Statistics.—During the year the churches have added 1,182 by faith and baptism, 633 by letter, 113 formerly immersed, and 63 by restoration, a total of 1,991. The losses recorded are 513 by letter, 79 by death, and 866 by revision of roll, also 18 for three small country churches that have ceased to meet, a total of 1,496. The net increase for the year is 495. The church membership now stands at 12,032.

The Bible Schools have 11,230 scholars, and 1,484 teachers, an increase of 708 scholars and 70 teachers.

W. C. Craigie, treasurer, presented the financial statement.

Financial.—From last year we carried over a deficit of £261/17/-. Receipts for the year were £4,554/17/4, and expenses totalled £4,327/4/8, showing a credit balance on the year's work of £227/12/8, thus reducing the debit balance carried over from 1923-1924 to £34/4/4.

The annual offering was £1,451/10/5. Reference was made to the fact that thank-offerings from tent missions had made these efforts a great success financially. A cheque (£111) from the sisters as a thankoffering to mark the Diamond Jubilee year of Conference was gratefully acknowledged. Certain bequests had also been made to the work. £33,000 had been raised for all purposes during the year.

At the Friday afternoon session in the Temperance Hall, speeches were given by country preachers in H.M. and other fields. These were bright and varied, and gave great pleasure to the large audience. The speakers were Bro. Hargreaves (Colac), Cornelius (Warracknabeal), R. Baker (Maryborough), Clipstone (Castlemaine), Stewart (Shepparton), Wakeley (Mildura), Benn (Kaniva), B. G. Combridge (Ararat), and A. Ingham (Horsham).

A clause in the report dealing with religious instruction in State schools was spoken to by J. E. Shipway, who commended the work heartily.

Hospital Visitation.—Bro. J. Pittman continued his ministry as hospital visitor until at the end of October he was compelled, on account of ill-health, to relinquish this work. During the time that Bro. Pittman carried on this ministry of love, his cheery presence and helpful messages brought benediction to many hundreds of the sick and infirm.

Council of Churches.—During most of the year Bro. A. E. Illingworth acted as President of the Council. His work in this important office was done with characteristic ability. Resolutions proposed by him for the moral uplift of the State were received with very great favor by the Council, and adopted.

With the approval of the Conference Executive a special committee was appointed to solicit funds for the widow and children of our late Bro. Allan J. Wedd. A good response was made, £329/19/7 being contributed, £44/14/11 of which was collected in Western Australia.

T. Bagley Memorial Fund.—This fund was established to provide help for the widow and family of our late beloved Bro. Bagley. At time of writing the sum of £241/13/8 has been received. Grateful appreciation is expressed to the Preachers'

Provident Fund Committee for £104 subsidy added to the amount donated by churches and individuals.

WORK IN THE FIELDS.

Missions.—Bren. E. C. Hinrichsen, A. Hinrichsen, and Les. E. Brooker held missions at Shepparton, Lygon-st., Richmond, and Ivanhoe. They commenced their work under the Victorian Committee on May 4, 1924.

As Bro. Brooker found it impossible to continue, Bro. Chas. H. Pratt was engaged as song leader. Missions with E. C. Hinrichsen, Alf. Hinrichsen, and Chas. H. Pratt have been held at Warracknabeal (two months), and Horsham, and since the close of the Conference Year at Swan Hill. The results of these missions have been as follows:—

Shepparton, 133 decisions; Lygon-st., 64; Richmond, 63; Ivanhoe, 15; Warracknabeal, 137; Horsham, 103; Swan Hill, 121.

From the financial standpoint also, the missions have been successful. In addition to refunding the full costs of the missions, several of the churches made special donations from their thank-offerings to the committee as follows:—

Ivanhoe, £10; Lygon-st., £25; Richmond Churches, £30; Warracknabeal, £25.

In the early part of the Conference Year H. H. Ball, under the committee's direction, conducted missions at Boort and Collingwood. After holding a mission with the Kaniva church Bro. Ball accepted an engagement under the Queensland committee.

Early in March P. R. Baker, with Les. E. Brooker as song leader, conducted a mission in the new field at Chelsea. As a result a new church was organised there. Though this was the only mission conducted by Bro. Baker under the committee, he has continued in the evangelistic field, and has conducted successful missions at Bamba-rd., Caulfield, Carnegie and Balwyn.

On September 1, 1924, A. T. Eaton commenced special work under the committee. Brief missions were held at Ringwood, South Melbourne, Wedderburn, and Merbein. He also made a special trip among the country churches of the State, as a deputation from the committee in preparation for the annual offering.

The following volunteer missions were held:—

At Berwick, conducted by L. Johnston, with S. E. Riches as song leader; at St. Arnaud, conducted by Geo. Hughes, with J. K. Robinson as song leader; at Redcliffs, conducted by J. C. F. Pittman; at Colac, two short missions conducted by Stuart Stevens; at Ballarat, conducted by W. Gale, with A. B. Withers as song leader; at Cheltenham, conducted by H. M. Clipstone; at Cosgrove, conducted by R. G. Cameron, with D. Stewart as song leader; at Ascot Vale, conducted by B. J. Combridge, and at Boronia, conducted by A. E. Hurren. Special meetings were conducted by A. Baker in conjunction with Les. Clay at Preston. Bro. Connor conducted a mission at York-st., Ballarat. These various missions did much to promote the spiritual life of the churches, and also resulted in a number of additions to our churches. The committee desires to express its appreciation of the work thus accomplished.

Boort.—H. Hargreaves concluded 4½ years of service at Boort in the end of May. He was then transferred to Colac. H. J. Jackel succeeded him. During the year the brethren have commenced meetings at Mysia.

Colac.—F. Cornelius had completed 5 years' service with the church here when he left to commence work in the Brim-Warracknabeal circuit on June 1. H. Hargreaves then took up the year under the leadership of Stuart Stevens, of Geelong, and several were added to the church.

Brim-Warracknabeal Circuit.—At the beginning of the Conference Year the churches here were self-supporting with one preacher, H. J. Jackel. Bro. Jackel concluded his work at the end of circuit on June 1. There were four preaching points in the circuit—Brim, Dunnmunkle, Minyip and Warracknabeal. In October the Hinrichsen

mission party commenced a mission at Warracknabeal. This closed just before Christmas with a total number of 137 decisions. A record thank-offering of £1,000 was received. As a result the church at Warracknabeal has engaged Bro. Cornelius as full-time preacher, and J. E. Searle has been appointed a second preacher in this district. There is now a large Bible School, and several scholars have decided for Christ. During the year meetings have been started at Wilkur, some few miles from Brim. The whole circuit is now self-supporting with two preachers engaged.

Chelsea.—Early in March, P. R. Baker, with Les. E. Brooker as song leader, commenced a mission at Chelsea. The effort lasted some seven or eight weeks, and as a result a church was established in this new field. Bro. Baker continued his work until a preacher was secured. W. J. Thomson took up the work at the end of June. A building has been erected with the help of the Church Extension Committee, and the church is making steady progress.

Drummond and Taradale.—During the year the work has been maintained in these two fields by A. W. Garland, from the College of the Bible, and his work has been much appreciated. He is continuing there this year.

Echuca.—V. R. Griffin, from the College, cared for the work at Echuca until the end of the College year. The work there has made good progress. W. B. Payne, a local brother, is now carrying on the work acceptably.

Kyneton.—H. D. Priestley and R. H. Beaumont, from the College of the Bible, have been the preachers during the past year. F. A. Daws, also from the College, has been appointed for the work for this present year.

Meredith.—The church has suffered much of recent years on account of removals from the district. An effort was made to revive the work at Meredith, and C. E. Hinrichsen, from the College of the Bible, was appointed preacher till the end of the College year.

Merbein and Redcliffs.—P. C. Bennett was the preacher in these two fields until January last. A. T. Eaton conducted a short mission at Merbein.

The work at the Redcliffs Soldier Settlement has been continued. At the end of November C. J. Williams, of the College of the Bible, took up the work as full-time preacher during the vacation period. During the year J. C. F. Pittman, a former soldier-chaplain, held a brief mission, which was much appreciated.

Ringwood.—In the early part of the year Lindsay Smith, a capable member of the Ringwood church, carried on the work of preaching. When he retired, the church applied for and secured help from the committee, and Hartley Gray became the preacher, commencing his work in August. In September a brief mission was conducted by A. T. Eaton.

Shepparton.—In May the Hinrichsen-Brooker mission party conducted a mission in which there were 133 decisions. As a result the church, which for very many years received Home Mission help, became self-supporting. D. Stewart is the preacher, and his work is much appreciated by the members.

Doncaster East.—This young church applied for help, and a subsidy was granted. R. G. McPherson, from the College of the Bible, is the preacher. The brethren have purchased a block of ground for a church building.

Ivanhoe.—A new building was opened in May. Since the inception of the work at Ivanhoe in 1917 the preaching has been carried on by local brethren, J. McGregor Abercrombie having especially devoted his time to the work. Following the Hinrichsen-Brooker mission in September, it was felt that the nature of the work demanded more attention, and a subsidy was granted. Two men from the College, A. B. Withers and W. A. Wigney, have been engaged for this work.

East Kew.—This work was carried on till the end of the College year by A. Baker. Many were added to the church. The church applied for a subsidy, which was granted, and Reg. H. Lampshire, from South Australia, began work in February.

St. Arnaud.—Geo. Hughes has again been the preacher here. In the September vacation Bro. Hughes, with J. K. Robinson as song leader, conducted a mission, which resulted in four additions by faith and baptism. R. C. Bolduan, of the College, has taken over the work for the present year.

Stawell.—A. H. Pratt has continued to render good service as full-time preacher, and steady progress has been made. The church still receives a subsidy, but plans to be self-supporting this year.

Ballarat East.—Owing to industrial conditions the work at Ballarat East had fallen back a little, and in December an application for assistance was received from the brethren. Bro. Theo. Edwards, who has rendered acceptable service as the preacher in this district, recently resigned. A successor will be appointed shortly.

Summary of Additions.—The nett gains reported for the year in Home Mission churches amount to 301. In addition 245 have been led to Christ in other than Home Mission churches by the Home Mission evangelistic team.

HOME MISSIONARY DEMONSTRATION.

Friday's meetings came to a climax at the demonstration in the evening. This was held in the Temperance Hall, which was filled to its capacity. C. Pratt led a bright song service. Prayer was offered by A. E. Hurren, and W. J. Thomson read the Scripture lesson. A solo from oratorio, "Rejoice Greatly," was rendered by Miss Wawser, a student from the College. Bro. and Sister Pratt gave two sacred duets.

Bro. Illingworth, in introducing the incoming President of Conference, paid a high tribute to Bro. R. Lyall. The new President expressed thanks of Conference to Bro. Illingworth, who was the recipient of a memento of his year of office. Bro. Lyall then responded to the welcome given to him as President. His message centred in the "fact of Christ," and he expressed the thought that we can be helpers of the Lord Jesus in reconstructing a ruined world. Several passages of Scripture were quoted to show that we must strive to reproduce the Christ life.

A fine address was given by T. H. Scambler, B.A., upon "Christ and our Plea." Certain aspects of our plea had been discussed during Conference sessions, the speaker said, and it was well to review our own definitions. Our message was not so distinctive as it once was, but there was need for emphasis upon certain phases of the plea. There was need for emphasis upon the undenominational character of our movement, not simply in statement but in practice. Our plea must be interpreted not so much in watchwords such as "Back to Christ," which may be ambiguous in meaning, but in the experience of the Christ life. Let the ever-living Christ lead us on to the achievement of our ideals in Christian unity and world-wide evangelisation.

An earnest appeal for a large offering was made by the organiser, R. Enniss. In cash and promises, the offering amounted to £430, including £100 donated by Bro. F. McClean for inaugurating work at North Geelong.

A. G. Saunders, B.A., gave an inspiring message. Home Missions, he claimed, have neither the right nor the motive to exist apart from Jesus and his love. "Anywhere" is an essential term in missionary service; each must be prepared to go indeed "anywhere with Jesus." Serving a perfect Master, we act rightly at his direction, and we have a perfect message to take to perishing humanity. We have, too, a perfect method. We must begin at "Jerusalem," that is, at our immediate neighborhood, and move outward to the uttermost parts. That the gospel may spread throughout our land, sacrificial service was demanded and must be given at all costs.

Church Extension Committee.

Bro. R. Lyall introduced the report on Friday afternoon. This was discussed later, and a brief summary follows:—

The building at Chelsea has been completed, and the church is in occupation of a very fine structure. At Ormond a first-class site was

secured, and a hall suitable for church and Bible School meetings is being erected.

Congratulations are offered to the church at North Fitzroy on the completion of a very fine Bible School building, probably the largest and most up-to-date amongst our brotherhood in Australia, and also to churches at Moreland and Parkdale for excellent additions to their church properties, affording much increased accommodation for their rapidly-growing work. Essendon has commenced a new church building to cost about £3,000.

Repayments of loans have been made by assisted churches much slower and on a smaller scale than was anticipated. The committee will be very glad if local arrangements can be made to reduce amounts owing, and think the members themselves should co-operate and take more personal interest and liability than at present indicated. During the year an appeal was made to members throughout Victoria for one hundred loans of £50 each without interest, and also for one hundred contributors of £3/10/- each to an "Interest Payment Fund," so as to help by lessening amount of interest burden on committee, and providing a bonus to reduce actual amount of their loan indebtedness. The best thanks of the committee are offered to subscribers to "Free of interest loans" to amount of £825, and contributors to "Interest Payment Fund," to amount of £88. Accordingly bonuses to extent of £88 have been allotted in proportion to amount of interest paid by each church as follows:—Ararat, £24/10/-; Caulfield (Bambra-rd.), £14/10/-; East Kew, £18; Ringwood, £7; Rochester, £3/2/6; Shepparton, £15; St. Arnaud, £4; Chelsea, £1/17/6.

Since 1910, assistance has been given to churches by loans amounting to £17,958.

LIABILITIES.

Amounts Due for Loans to Committee—			
	£	s.	d.
Loans bearing Interest ..	4330	0	0
Loans free of Interest ..	825	0	0
Bequest Account Church, Pakenham ..	100	0	0
	5255	0	0
Bank Overdraft ..	3470	15	10
	8725	15	10
Balance—Nett Capital Church Extension Fund ..	1171	18	11
	9897	13	11

ASSETS.

Amounts Due for Loans by Committee—			
	£	s.	d.
Churches—			
Ararat ..	1963	5	5
East Kew ..	1343	0	11
Chelsea ..	1782	8	6
Red Cliffs ..	601	4	9
Ringwood ..	441	16	0
Rochester ..	198	13	9
Shepparton ..	1361	8	2
St. Arnaud ..	340	9	6
	8032	7	0
Church, Bambra-rd., Caulfield—			
Balance of Loan ..	235	3	9
Amount Due on Mortgage ..	1000	0	0
	1235	3	9
Land at Ormond ..	630	3	2
	1967	13	11

ROBERT LYALL, Treasurer.

Examined and found correct,

STANLEY M. KELLY.

Melbourne, March 10, 1925.

Advisory Board.

The work of the Board is of a three-fold nature: (1) to assist churches in the selection of preachers; (2) to advise and help preachers secure suitable fields; (3) the granting and withdrawing of marriage licenses.

College of the Bible.

At the Friday afternoon service, J. E. Thomas, in the absence of Principal Main, spoke on the subject, "Our College." This is the first year, he said in which the College has had students from every State in the Commonwealth and New Zealand. Of the more than 50 students, 19 came for the first term this year. 15 were Foreign Mission students. It is expected that H. G. Clark, M.A., and Miss D. Ludbrook, a qualified nurse, will go to China shortly, and that Dr. Oldfield will go to India. Evangelistic teams were at work in the States doing splendid work.

Department of Social Service.

On Friday afternoon, Bro. C. Burdeu introduced the report. He showed that the work of the Department was growing, and stressed certain features of social service.

From the report, which was discussed on Saturday morning, certain items are taken, dealing with important facts.

Early in the year the churches were asked to appoint agents to represent the Department in the church.

Each month the Department issued to its members and agents a type-written report concerning matters of interest.

Lectures were given on—Child Crime—R. H. Down, Children's Court Officer.

The Aftermath of Prohibition—J. McK. Mel-drum, M.A.

Special Sundays.—Empire Day, May 24, has been selected as Social Service Sunday. November 8, World's Temperance Sunday, December 20, Peace (Christmas) Sunday. Churches are asked to arrange suitable services.

Migration.—Last Conference referred this matter to the combined Social Questions and Home Mission Committees, and a strong committee was formed. A simpler scheme is being prepared for presentation to the churches.

Benevolence.—Considerable activity has been necessary by the superintendent, J. W. Nichols, and helpers of this committee to cope with the demands. During the past year relief was distributed in districts of no fewer than 22 churches.

Through the superintendent applications have been made and claimants satisfied to the extent of £48/9/6.

The section under the lady helpers, Sisters Baker, Graham, Nichols and Smith, has achieved much. During the past year 166 parcels have been received, 443 have been distributed, and 563 visits made to cases of sickness or distress.

Benevolent Homes.—A house in Richmond was offered to the Department on condition that the £200 paid by the Campbell Edwards Trust is refunded. The latter kindly offered to raise a mortgage, and the offer was accepted.

Invalid Chair.—Early in the Conference Year the Department purchased an invalid chair. It was applied for, and used by the sick of two of our churches. The chair is not at present in use and may be had by making application to the Secretary.

Anti-liquor.—Apart from the daily fight which the churches' representatives, the Victorian Anti-Liquor League, carries on, there has been little attempted. However, in the Licensing Court the League has lost but 11 cases out of 60 opposed. Our president is the League's representative at the Court.

Band of Hope.—We recommend the Band of Hope to all churches who can find a place for it on their list of meetings.

Cinema.—Confidence in the Commonwealth and State Governments in realising the necessity for strict censorship of films and posters is confirmed.

Peace.—The churches should lead in this question. We are pleased to record our appreciation of the splendid type of peace literature published by the "Australian Christian."

The Secretary of the Save the Children and Armenian Relief Fund—Bro. F. T. Saunders—reports that from 26 of our churches the Fund has received during the past year the sum of £130.

We recommend that during the next Conference Year efforts be made to enlist the co-operation of all the Social Service Departments of the denominations in some practical way so as to stimulate the churches to greater activity in dealing with the blights of humanity.

Organising Secretary.—We suggest to the incoming committee that the time has arrived for the employment of a full, or at least, part time organising secretary to the Department.

Monthly Collections.—The fact that a number of churches are taking regular monthly Sunday evening collections towards the work of the Department, encourages us to ask the rest of the churches to give the system a trial.

Christian Endeavor Department.

The report was introduced by A. E. Hurren, President, on Friday afternoon, and subsequently discussed. The report showed that the year just closed has been one of progression; 10 new Societies have been formed. We have at present from statistics available 59 Societies, and a total membership of 1,243.

By our affiliation with the Victorian C.E. Council, and through our six representatives, we are kept in touch and have a part in the Society work in this State. Bro. Wm. Gale is the Senior Vice-President this year.

During the year in the city of Adelaide the convention of Societies in Australasia was held, and over 1,500 delegates attended the convention, our Societies in this State contributing over 40 delegates.

Speaking and essay competitions were again held, and many took part.

The Junior Department, under the earnest direction of Bro. L. Johnston, has been active during the past year. Miss E. Rasmussen has fostered Home and Foreign Mission work.

A picnic was held on the Saturday afternoon, December 6, when over 300 were present. A photograph of the same appeared in the following issue of the "Sun Pictorial."

The Sunshine Department, under the able direction of Miss O. Sear, has been instrumental in doing much to bring joy and sunshine to many a home.

A grocery gift day was planned, and nearly every Society took part; gifts of groceries and money came from all parts of the State, resulting in groceries to the value of £25 given to the Benevolent section of the Department of Social Service.

Bible School and Young People's Department.

Bro. Gale introduced the report on Friday afternoon, and emphasised items in the report. He introduced the new organiser, L. C. McCallum, M.A., who then made a fine impression and an earnest appeal by his initial speech.

From the report which was subsequently discussed, the following summary is extracted:—

In the absence of Bro. Blakemore in America, without a full-time man in his place, Bro. Gale consented to endeavor to hold the work together, in an honorary capacity, provided that an assistant could be procured for him at Moreland. Bro. Arthur Withers, of the College of the Bible, was secured, and, with his help, the committee and Bro. Gale have "done what they could."

Financial.—A few pence short of £517 was the amount received in the General Fund for the year. The annual offering amounted to £265/17/9. The year closed with a credit balance of £77/6/6. In the Equipment Fund we have an amount of £159/12/2, from which assistance has been given to the school at Red Cliffs.

Statistics.—Last year we reported 1,414 teachers, this year 1,484, an increase of 70; scholars, last year, 10,522, this year, 11,230, an increase of 708. Thus our total enrolment is 12,714. Three hundred and ninety-two have been added to the churches from the Bible Schools.

New Schools.—The following new schools are placed upon the schedule this year—Ballarat (York-st.), Chelsea, Doncaster East, Taradale, Warracknabeal.

Austral Graded Lessons.—The splendid support given to this system of lessons by the schools throughout Australasia is a testimony to its general excellence. The forthcoming Federal examination to be held in July next will be based on lessons from this series.

The usual practice of a bay excursion was followed this year.

Examination.—The annual examination held last July was entered by some 1,167 scholars. Victoria gained three of the ten Federal prizes. North Richmond is to be commended for its distinction of two Federal prizes.

Kindergarten Council.—The weekly training class for kindergarten workers has been held up to the end of 1924. All are indebted to Miss Gill for her splendid leadership, and to her helpers on the Council. Arrangements are now being made for the commencement of 1925 session.

Bro. Blakemore.—The Department was loth to part with Bro. W. B. Blakemore. Upon his return to Australia in February last, he tendered his resignation, stating it was his intention to return at once to the United States of America. A record has been placed upon the minutes of the committee, testifying to the splendid work achieved by our brother.

Our Young People.—Interest has been keen in the cricket and tennis and football associations for the past year. Efforts are now being made to launch a big K.S.P. Football Association for the coming winter. K.S.P. and P.B.P. have made great strides since last Conference.

Model Bible School at North Fitzroy.—The year just closed has seen the erection of the most pretentious block of Bible School buildings in our Australian brotherhood—the new memorial Bible School at North Fitzroy. This school has the largest enrolment of our Victorian schools.

Federal Bible School Work.—A distinct advance was made in the status of our Bible School work at the last Federal Conference. For the first time, the Bible School functions were placed on the official list of Conference meetings. The N.S.W. Committee has been asked to act as Federal Committee for the ensuing period.

World's Convention.—Bro. W. A. Kemp was appointed a delegate to the World's Sunday School Convention, which was held during June, in Glasgow.

New Organising Secretary.—The Department is pleased to report that Bro. L. C. McCallum, M.A., has accepted the unanimous invitation to the post of organiser. Bro. McCallum has had a fine record at the College of the Bible, the University of Melbourne, and at the churches where he has labored. We ask for a hearty endorsement by the schools and young people's organisations of the Department's assurances of loyal and ready support to his leadership.

The committee wishes to place on record its deep appreciation of the excellent work done by Bro. Gale. Without his help little could have been accomplished. He was ably assisted by Bro. Withers.

Foreign Missionary Department.

J. E. Allan introduced the report. This presented in detail the work in China, India, and New Hebrides, and amongst the Chinese in Australia. From the report, the following extracts have been taken:—

(1) **Help by Auxiliaries.**—The committee has much pleasure in gratefully acknowledging the valuable help rendered by Bible Schools and classes, mission bands and circles, ladies' guilds, C.E. Societies, P.B.P. and K.S.P. clubs, etc.

(2) **Children's Day Offering.**—The response by the Bible Schools is worthy of special mention. For the 1923 offering, 55 schools raised £167; for 1924 appeal we report 68 schools having contributed £202. This is a wonderful increase. Moreland school leads the State with an offering of £9/5/-.

(3) **Missionaries in the Homeland.**—In November last Bro. and Sister W. Waterman returned from China on account of Bro. Waterman's ill health. At the close of the conference year we welcomed Sister Mrs. F. Killey and babe, from

India, and Sister Mrs. A. G. Saunders (nee Masters), from China. Mrs. Killey is enjoying a lengthy rest in the beautiful Emerald district.

(4) **Missionary Candidates.**—The F.M. students of the College of the Bible have done excellent work, passing their examinations with much credit. At present 15 young people are in training (8 ladies and 7 men). Dr. G. H. Oldfield is doing a year of special work as medical officer at the Alfred Hospital; his colleagues and the inmates speak most highly of the efficiency of his work. He will be our first medical missionary on the Indian field.

Bro. H. Davey is continuing his medical studies at the Adelaide University. Three Glen Iris graduates are pursuing further studies in order to qualify for University work.

Sister Nurse D. Ludbrook and Bro. H. A. G. Clark, M.A., preacher of the Surrey Hills church, are under appointment for Hueilichow, West China.

(5) **Financial.**—A record was made during the past conference year. The F.M. Committee is grateful. Offerings amounted to £3,538/0/11, which, added to balance of £27/5/- brought forward, shows £3,565/5/11 as the total receipts.

The Chinese Mission School, Melbourne.—Early in the year's work the superintendent, Bro. J. Pittman, resigned his position on account of serious illness and advancing age. Our brother's long and faithful service was suitably recognised by a presentation of a roll of notes on behalf of the committee, Chinese church and the Mission School. Bro. C. Schwab and Bro. H. Pang have acted as superintendents for the past months. Sister Miss A. Baker, the enthusiastic secretary, carries the burden of the work; she does so cheerfully, being ably assisted by a loyal band of 30 teachers.

During this session speeches were given by Mrs. Waterman and Mrs. A. G. Saunders (both from China); Mrs. Percy Pittman (shortly returning to India); Bro. Graham, who visited India recently; Bro. Dalziel, from Africa; and Bro. Pang, who spoke of a new movement for a cause in China inaugurated by the Chinese of Australia.

Miss D. Ludbrook, missionary-elect to China, gave a solo.

F.M. DEMONSTRATION.

Accommodation at Lygon-st. was taxed to its utmost at the great demonstration on Saturday evening. Bro. Beiler, President of the S.A. Foreign Mission Committee, led in prayer, and the Scripture lesson was read by A. A. Hughes.

Mr. Douglas Pike, of the China Inland Mission, gave a greeting.

Bro. Waterman, from China, exposed the old fallacy that it was better to leave the heathen in darkness by showing that the people were not living up to the light which had come to them. The Chinese knew something of moral laws through the teachings of Confucius, but those laws were frequently broken. China needed the Christ.

G. P. Pittman gave a farewell message, as he was shortly to return, in company with his wife, to India.

A. G. Saunders, B.A., in a stirring address, showed the sinfulness of racial prejudice. He used the marvellous walls of China as a symbol of the needs of heathendom.

Musical items were rendered by Foreign Mission lady students from the College, and by members of the Chinese church and mission.

In cash and promises, the offering amounted to £122/10/-.

Greetings were sent to missionaries in the field, assuring them of our sympathy and support.

ADDRESSES.

R. Burns, jnr. (secretary of Fitzroy—Gore-st.—church, Vic.).—127 Charles-st., Abbotsford.
Theo. Edwards.—70 Mont Albert-rd., Mont Albert, Vic.

A. H. Pratt (preacher of Stawell church, Vic.).—Scallan-st., Stawell.

Here and There.

Bro. J. Holten, a very old and esteemed member of the East Camberwell church, Vic., passed away on Monday, April 12.

The mission at Balwyn, Vic., closed with great meetings on Sunday, and after the address by Jas. E. Thomas at night there were three conversions and one restoration; 89 in all in the mission.

The annual offering for Bible School work will be taken throughout Australia on May 3. Churches and individuals are asked to plan for a worthy offering on that day for this very important work.

Bro. J. Whelan, of Chatswood, N.S.W., a special visitor to the Queensland Conference, telegraphs as follows:—"Magnificent inspiring Conference; great meetings and enthusiasm; record Conference offerings; prospects for future bright; keep your eyes on Queensland."

Preachers' Provident Fund—Endowment Fund: The Committee has allotted the usual subsidy of 8/- in the £1 on all contributions received during the year 1924. Interest at the rate of 3½ per cent per annum will also be added to all accounts for the same year on contributions and subsidies. Contributing preachers are asked to kindly forward pass-books to the secretary for entries to be made.

Will secretaries or treasurers of South Australian churches who have not forwarded the annual Home Mission offering please send the same as soon as possible to the Home Mission secretary? Communications for the S.A. Conference and Home Mission secretary should now be addressed to H. J. Horsell, Churches of Christ office, 515-516 Liberal Union Building, North Terrace, Adelaide.

The church at Forestville, S.A., expects to commence a month's tent mission with Bro. Wiltshire on April 19. Visits from suburban sister churches and choirs will be welcomed. Quartette parties or choirs paying special visits and prepared to give items are kindly asked to communicate with Bro. Wiltshire, 21 Shipster-st., Torrensville. The church recently lost two of its members through transfer to Prospect church—Sister Alma and Bro. Gordon Harrison. Bro. Garratt continues faithfully with the work; about 60 were present on evening of April 12.

On April 17 Mr. and Mrs. J. Pittman will celebrate their diamond wedding. In their long lives of united service for Christ Bro. and Sister Pittman, by the inspiration of their example and their rich achievement in the kingdom of God, have won a place of highest esteem in the hearts of their brethren. Their children, who also have won distinction as good soldiers of Jesus Christ, and their children's children, will gather on April 17 to celebrate the happy occasion. The editor joins with a great host of friends in extending heartiest congratulations to the happy couple.

We regret to report the death of Bro. W. B. Renton, of the church in Lygon-st., and brother-in-law of members of Lyall family, of Swanston-st. church. On Thursday morning last, 9th inst., Bro. Renton was proceeding to business and cross-minutes after saying good-bye at home, when a motor-lorry knocked him down on the road. He was immediately taken to a doctor near by, and thence to the Melbourne Hospital, but he passed away on reaching the institution. Bro. Renton had been in business in Melbourne as an engraver for nearly forty years, and was widely respected in his trade circles. He was laid to rest in Melbourne General Cemetery, the service being conducted by Bro. H. Kingsbury; Bren. Shipway, Saunders and Thomas also took part. Our sincere sympathy is expressed to the bereaved.

We are indebted to Bro. R. T. Pittman, B.A., for the report of the Victorian Conference appearing in this issue.

Owing to disorganisation of postal arrangements through holidays, several reports came too late for insertion this week.

It is not in the supreme moments of experience that we find the true material of life. Not on the peaks of joy but on the travelled plains of daily existence is life brought to its finest test. Joy itself is too much akin to pain. But happiness is joy which has settled down and come to stay. Happiness is habit.—Charles D. Stewart.

In a personal letter, Bro. W. H. Allen writes as follows from California, U.S.A.:—"This is Friday, February 13, just one week since a California would-be prophetess announced the second advent; but, despite all that, here we are, and I'm writing this note to tell you of our change of address from Danbury, Connecticut, to just 'Whittier, California.' I take great pleasure in receiving the 'Christian.' I fear I am somewhat partial to Victorian notes, especially to Swanston-st. My heart is saddened when I read of the passing of such great souls as Tom Bagley, and other dear friends with whom I have 'walked the quiet aisles of prayer.' I was delighted with the issue of November 27, 1924, not only because that was my birthday; but it had the suggested readings for the N.T. That page from the 'Christian' adorns the bulletin board in the foyer of this church, and I am advising our men to follow it through. There were 76 men in my men's class last Sunday. We think that is the beginning of a real class. Bro. Morrow is expected to visit us over Lord's day and to exhort us at the morning period of worship. I am enclosing photograph of this church which may prove of interest. The building was erected at an expense of \$165,000, with a debt of \$106,000, covered with pledges to the amount of \$118,000, running over a period of five years. It has a seating capacity of possibly 1,500, when the main auditorium and galleries are crowded—which they haven't been since I came here three months ago. Should there be room in your next issue, just tell the people of our faith in Australia where we are, and that the 'latch string' is on the outside of the door whenever they care to visit us."

The great Auditorium building in Collins-st., Melbourne, was thronged on Sunday afternoon, when the Victorian Conference sermon was delivered by missionary E. C. Hinrichsen. Bro. Illingworth, Conference President, was in the chair. W. Beiler led in prayer, which was followed by the Lord's prayer offered in unison by the great congregation. J. E. Webb read the Scripture lesson. Solos were rendered by Miss Madge Agnew. An offering was taken for the Preachers' Provident Fund, and amounted to £51. Bro. Hinrichsen's theme was "The Ideal Church." Under three heads, the preacher dealt with his subject in an impressive manner. (1) The mission of the church. After showing that the church came as a divine institution, the speaker declared that the mission of the church was to carry on the work of Jesus—"to seek and to save that which was lost." Evidences of the ravages of sin were all about us, and the church must realise the seriousness of the facts concerning sin. The man out of Christ, dead in trespasses and sin, needed life in Christ. (2) The message. There must be no message save that of the gospel in its fullness. Before there could be a harvest there must be the sowing of the seed which had within it the germ of life. That seed was the word of God. Positive preaching was a necessity; not "it seems to me," but "thus saith the Lord." Christian unity would never be achieved by the pro-

clamation of an uncertain message. (3) The method. The preacher must be honored for his work's sake, and must be supported by the members. More evangelists were needed, men who would preach a simple gospel message. Evangelistic churches were also needed—that is, churches with the desire to help establish other causes. Personal evangelism was a New Testament method of soul-winning, and all must have a part.

"The Torch" (Bankstown, N.S.W.) published the following in its issue of April 3:—"An eloquent preacher, a capable song-leader, great crowds, bright and voluminous singing, tremendous enthusiasm—these are some of the more distinctive features of the Church of Christ mission. Mr. Baker is a man whose eloquence is obviously that of personal experience. When he preaches on 'The Rock of Ages,' one instinctively feels that he is preaching of that which to him has been proved to be solid ground, and it is plain that his religion is to him impregnable, for nothing can destroy his own experience. When he speaks of the migration of the birds of the air and gives it spiritual application, one is compelled to say: 'There is a man to whom light was revealed—and a man who obeyed.' When he speaks of Camphire and draws the analogy to Christ, it is easy to perceive that here is a man to whom the beauties of the Master are constantly revealed, and who, by living in his presence, has to some extent reflected the happiness of the Christ of God. And when he speaks on a new start in life, his whole personality reveals the fact that he is but commending to his audience an experience which is constantly worth while. Mr. Baker is a preacher worth listening to, and those who fail to visit the tent, do so to their own loss. It is a long time since we have had the pleasure of listening to a singer with a personality so much his own as Mr. Clay. Without apparent effort, he succeeds in getting his audience to sing old and new hymns with great fervor. His solo singing is without any ostentation, and is a thing to be enjoyed. The opening nights of the mission indicate the certainty of big success. As time goes on, one can see that it will become increasingly difficult to obtain a seat, and those who desire this comfort will certainly need to appear in good time. The tent mission is one of the greatest events in the history of Bankstown, and we shall follow its progress with interest."

On Good Friday the churches at Williamstown, Kersbrook, and Gawler, S.A., united for a series of all-day meetings. These meetings have become an annual fixture, and are growing in usefulness and popularity. The services were held at Williamstown. The district memorial hall three times larger than the chapel was used, and there were splendid attendances, representative of several of S.A. churches. At 10.45 more than 100 gathered for the devotional service, presided over by Bro. Fullston, of Kersbrook. Bro. W. Bain, of Williamstown, had charge of the service at 11 a.m., and Bro. A. Talbot gave the address on "Bearing His Cross." The afternoon service was mainly for young people. Attractive and helpful items were rendered by the young people from the three churches. Bro. W. L. Ewers, of Balaklava, spoke on "The Challenge of the Gospel to Youth"; Bro. Raymond, of Gawler, on "Winning and Holding." It was unanimously decided to hold a similar meeting in the Kersbrook district hall next Good Friday. Votes of thanks were passed to the Williamstown sisters for providing three splendid meals, and to visiting speakers and singers. About 250 people attended the gospel service. This was preceded by a community song service. Bro. Raymond presided and gave a short talk to the children, and W. L. Ewers delivered the gospel message with great power. It was an inspiring service. A feature of the meetings was the singing of the Misses Fullston, of Kersbrook; Bren. Dealy and Pickering, from Gawler; Bro. Philp, of Williamstown, and the Williamstown male choir. Visitors were delighted to learn of the successful work that is being done in the Williamstown district by the church there, led by Bro. Talbot.

College of the Bible.

The Board of Management of the College has pleasure in submitting to members of Churches of Christ in the Commonwealth of Australia and Dominion of New Zealand a statement of Receipts and Expenditure for the twelve months ending December 31, 1924. Very gratefully the generous financial support of the brotherhood is acknowledged. The Board records with pleasure the loyal co-operation of our Principal, Bro. A. R. Main, M.A., and staff of teachers. Excellent work has been and is still being done. The student body is industrious and enthusiastic.

The Ladies' Hostel under the care of Mrs. McDonald is achieving the purpose for which it was established, and the students in residence are appreciative of their present comfortable conditions.

After completing eleven years' excellent and successful service as Organising Secretary, Bro. Reg. Enniss recently found it necessary to tender his resignation. Bro. F. T. Saunders has been appointed to the vacant position, and the Board asks that similar kind consideration be given to him as was shown to his predecessor.

The Board hopes for the continued cordial and liberal support of the entire brotherhood in the great educational enterprise established for the service and benefit of all our churches.

Members of Board of Management,

A. MILLIS.
A. E. ILLINGWORTH.
L. C. MCCALLUM, M.A.
J. E. THOMAS.
W. C. CRAIGIE, Treasurer.
ROBERT LYALL, Chairman.
CHAS. HARDIE, Secretary.

THE COLLEGE OF THE BIBLE, GLEN IRIS, VICTORIA.

STATEMENT OF RECEIPTS AND EXPENDITURE For Twelve Months Ending 31st December, 1924.

RECEIPTS.

To Contributions—	£	s.	d.	£	s.	d.
New South Wales	1780	15	10			
Victoria	972	7	0			
South Australia	412	1	7			
New Zealand	186	15	9			
Western Australia	145	1	11			
Queensland	103	16	7			
Tasmania	32	18	10			
	3633	17	6			

	£	s.	d.	£	s.	d.
Compensation for Easement	750	0	0			
Rents and Fees	336	14	5			
Gratuity Bonds	201	8	1			
Federal Foreign Mission Committee—Bricks sold for Women's Hostel	125	0	0			
Loans Repaid	67	0	0			
Library	8	13	0			
Old Boys' Scholarship	5	5	0			
Bank Overdraft	1583	10	0			

Note.—Included in Contributions are the following amounts for specific purposes:—

Endowment Fund	827	0	0
Women's Hostel	768	16	6
Mr. and Mrs. T. E. Rofe Scholarship	113	19	6
Students' Loan Fund	50	0	0
Wm. Burford Prize	5	7	6
	£6711	8	0

EXPENDITURE.

By Bank Overdraft 31st Dec., 1923	1093	17	3
Salaries	1723	17	4
Hostel—			
Balance of Purchase Money	2000	0	0
Furniture	501	14	11
Maintenance	108	16	10
	2610	11	9
Scholarships and Prizes—			
Mr. and Mrs. T. E. Rofe	75	0	0
Morton Noble	18	0	0
F. G. Dunn	8	8	0
F. M. Ludbrook	8	8	0
Eliza Winter	6	0	0
Emma C. Hovey	6	0	0
Wm. Burford (Prize)	5	5	0
Old Boys	5	5	0
	132	6	0
Painting, Repairs, etc.	121	12	3
Furniture	112	5	3
Rates, Taxes, Insurance	125	14	11
Postages, Telephone, Travelling Expenses	149	5	8
Interest and Discount	162	9	9
Cleaning, Caretaking, Garden	121	13	2
Electric Light, Gas	116	11	6
Printing and Stationery	184	2	0
Loans to Students	43	0	0
Library	14	1	2
	£6711	8	0

Audited and found correct,

W. C. CRAIGIE, Treasurer.
23/3/25.

A. HADDOW, I.L.C.A.

South Australian Home Mission Notes.

H. J. Horsell.

River Murray Districts.—(a) Berri and Winkie: E. H. Randall has made a good commencement. An evening service is to be held at Winkie monthly, in addition to an afternoon service. Subsidy to be increased to Committee. (b) Barmera and Cobdogla: A. C. Mudford reports good progress with the re-erection of chapel. We are grateful for assistance by volunteer workers. The Committee have decided to work the above fields as a circuit in the near future with one preacher. In order to make this possible a motor car will be purchased. There will be a considerable saving to the funds. (c) Murray Bridge: Week-end supplies have assisted the church. We appreciate the assistance of Bren. J. T. Train, A. W. Pearce, and E. D. Collins. The organising secretary has given three Sundays' help and gave his Home Mission lantern lecture to a crowded at-

tendance. Meetings have much improved.

Cawler.—R. Raymond reported one addition by baptism. Meetings encouraging. The preacher has been to Ungarra for anniversary, and attended the Eyre Peninsula Conference.

Eyre Peninsula.—Annual Conference successful. Ungarra and Butler are increasing their subsidies to the Committee. W. A. Russell has commenced another term of engagement. Work in good heart in all the circuit.

Fullarton.—As the outcome of the Wiltshire and Morphet Mission a church of 40 members has been established, and a Sunday School of about the same number enrolled. An allotment of land has been secured and a sum of £100 raised for it. A thankoffering of £40 was also given. Meetings are being held in Masonic Hall, and Bro. Wiltshire is remaining with the new cause for a few weeks. Excellent meetings.

Forestville.—A tent mission will commence about April 19. We hope to place a preacher in

this field, and to work in conjunction with Blackwood church as a circuit.

Brooklyn Park.—Bro. J. Wiltshire has been asked to give oversight to this work on Lord's days in co-operation with his duties of Young People's Organiser, after the Forestville mission.

Nailsworth.—H. L. Davie made an excellent start on March 15. A good impression created. There are splendid prospects in this district.

St. Morris.—The H.M. Committee are endeavoring to arrange for a preacher in this suburban district. There is a big opportunity for circuit work between this and another field. Negotiations are proceeding.

Broken Hill and Railwaytown.—The work has kept up well, and the meetings good. One confession at Wolfram-st. More room is required for the Sunday School and Railwaytown. An effort is being made to reduce the liability by the Wolfram-st. church.

Prayer Meeting Topic.

April 29.

Perpetuating the Truth.

(Deuteronomy 6: 1-15.)

HORACE KINGSBURY.

The Scripture portion assigned with our topic this week is from the Old Testament. Deuteronomy means the Second Law, and the name is applied to the fifth book of the Pentateuch, because that book contains the second giving of the law by Moses.

The great leader and law-giver of Israel wanted his people to know the truth, to live the truth, and to perpetuate the truth. Their faithfulness to the known will of God would increase their joys and lengthen their lives in the land of promise.

Prominence is given to what Jesus later called "the first of all the commandments": "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." That kind of righteousness will exalt any nation. If the heart is right, the life will correspond.

One can do no better than quote here: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

Dummelow's Commentary says: "From early times the Jews understood this injunction literally; and in the time of our Lord a great importance was attached to three 'memorials,' or visible reminders of this obligation to keep the law of Jehovah. One was the 'zizith' or 'fringe' which was worn on the corners of the outer garment. The others were the 'tephillin' and the 'mezuza,' the use of which was founded on this passage of Deuteronomy. The 'tephillin' were two small boxes, about a cubic inch in size, containing each a piece of parchment, on which were written in a special form of handwriting the four passages, Ex. 13: 1-10, 11-16; Dt. 6: 4-9, 11: 13-21. One was fastened inside the left forearm and the other on the forehead, to be a sign upon the hand and a frontlet between the eyes. They were worn at prayer on week days, and sometimes enlarged, as by the pharisees of our Lord's time, to suggest particular devotion to the law (Mt. 23: 5). The Hebrew name 'tephillin' means 'prayers'; but they were also called in Greek 'phylacteries' or 'protectors,' from their supposed power to ward off evil spirits. The 'mezuza' was a small oblong box containing the passage Dt. 6: 4-9 and was affixed to the right hand door-post of the house and of each inhabited room, in accordance with the injunction in Dt. 6: 9. It had a beautiful significance as a reminder of the presence of God in the house, and the obligation of all the inmates to keep his holy law, but has also been degraded into a mere charm to keep off evil spirits during the night."

The passage certainly encourages family religion and puts large responsibility on parents. Moses would have all those who bring children into the world bring them unto God. In his estimation no child was educated who was ignorant of God's truth, and every parent was culpable who did not diligently teach it.

God is surely well pleased with every faithful Bible School superintendent, and every faithful teacher who tries to perpetuate his truth by planting it deep in children's hearts. The more Timothy who from their childhood have known the Holy Scriptures, and now delight to pass them on.

TOPIC FOR MAY 6.—WORKING IN THE CHURCH.—Ephesians 4: 1-16.

Offerings for Foreign Missions from Victorian Churches and Members will be thankfully received by

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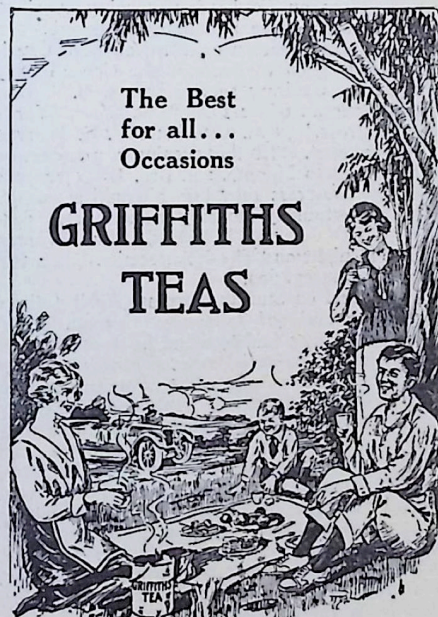
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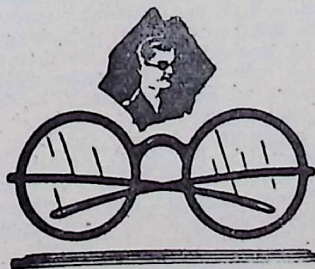
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News of the Churches.

Tasmania.

At Devonport on Mar. 29, Bro. Warren delivered appreciated addresses to well-attended gatherings. On April 5, Bro. Warren being at Ulverstone, the services were conducted by Bren. Harvey and Marshall, and their addresses were highly appreciated. Bro. and Sister Warren, on 8th inst., left for Hobart to take part in the State Conference, after which they will spend a short holiday in the south.

New Zealand.

At Nelson, on the evening of Mar. 17, a special business meeting was held, when Bren. Fitzgerald, Knapp and Bull were elected delegates to Conference. Bro. Fitzgerald delivered the exhortation on Mar. 22. At night his subject was "The Bad Old Days." Mr. King, of the New Zealand Alliance, was present, and a number of the members signed cards promising definite amounts to its funds. Bro. T. Brough exhorted on Mar. 29. Bro. Fitzgerald at the gospel meeting spoke on the topic, "Can a Man Mock God?" Steps are being taken to secure a residence for the preacher. Bro. Walkey, who is in hospital as the result of a serious accident, is greatly improved.

Queensland.

Annerley had great meetings on Sunday, April 5. Bro. Young was the speaker all day. Crowded gospel service; three adults confessed Christ.

There have been fourteen confessions in the last two months at Albion, with thirteen baptisms, ten of the latter being the result of a Bible School decision day. The Young People's Society has been reorganised, and a Junior Endeavor is being started. All meetings are well attended.

At Zillmere on April 5 Bro. Aderman exhorted, and at night the service was in memoriam to the late Sister Mrs. F. G. Blackwell, who passed away at the home of her daughter, Mrs. E. Reeve, in South Brisbane, on Mar. 28, after several weeks of trying illness. Sister Mrs. Keibler sang a solo. Deepest sympathy is extended to the bereaved.

Western Australia.

At Bassendean the meetings of the various auxiliaries were suspended for a week owing to the prohibition campaign. On April 1, at the prayer meeting, one of the young men gave an address. Attendance at Sunday services is maintained. During the recent campaign 37 new scholars were added to the Bible School.

Kalgoorlie reports a very successful annual business meeting. Most encouraging reports were presented from all auxiliaries, showing steady and definite progress. A few alterations were made on the official board. Bro. C. J. Garland, c/o Albany Bell Ltd., is now secretary of the church. Evangelist Bro. Hunt has done excellent service as President of the Goldfields Prohibition League. During the campaign he addressed 20 meetings, and travelled almost 400 miles throughout the Western Goldfields. On Mar. 29, at the conclusion of a powerful address on "Beaten by Booze," a brother of former years, Steve Blunderfield, was reclaimed and has since received the hand of fellowship. April 5, another great service, resulting in three confessions—young people from the Bible Class—a brother and two sisters, Phil, Grace and Delia Smith. On April 2 Bro. and Sister A. R. Main stayed overnight on their way to Perth Conference. After tea in the chapel, both Bro. and Sister Main delivered helpful addresses. Bro. Fred Saunders was also entertained on his journey through on March 31.

South Australia.

Happy and uplifting services were enjoyed at Nailsworth on Sunday, April 12. Bro. Farrow was the speaker in the morning, Bro. Caldicott the evening.

Ungarra Sunday School held its anniversary on Mar. 15. Bro. Raymond spoke at both services. On the following day the tea meeting and distribution of prizes, etc., was held. Record attendances, and all enjoyed the splendid messages of Bro. Raymond, also the singing and items by the children. The church is grateful to Gawler brethren for making it possible for Bro. Raymond to be present.

At Queenstown monthly Band of Hope meeting an excellent programme was given. Mr. Johnson (Semaphore Baptist church) gave an address on "Prohibition in America." About 118 were present. At Q.Y.P.M. on April 12 Bro. G. Cox gave an address on the "Resurrection." At morning service Bro. A. G. Hinde spoke on the same theme to a good attendance. All were grieved to hear that Bro. Howard passed away on Sunday morning. Sunday School had fair attendance. Evening, Bro. Brooker delivered a powerful address on "The Darkest and the Brightest Day in the History of the World." Two confessed Christ.

At Wallaroo on Lord's day morning, April 5, Bro. J. Paddock gave a delightful address. In the evening Bro. Warren preached on "The Crucifixion" to a good audience. On Good Friday afternoon an inspiring service was held. Bro. Paddock gave an address on "The Seven Words from the Cross." Bro. and Sister E. G. Warren rendered a duet. In the evening a number of members went to Moonta, and Bro. E. G. Warren delivered an address on "The Magnetism of the Cross." On Sunday morning visitors were present from Grote-st. and Mile End. Bro. Warren preached at night on "The Resurrection of Christ" to a good congregation.

At Mile End on Sunday morning, April 5, three received the hand of fellowship through obedience; at night men had to stand in the porch and at one window. Special reference was made to the sudden deaths of two of the young men. A little girl confessed Christ. On Good Friday the third coming inspirational gatherings were held. Bren. Rankine and Garfield Rootes gave splendid addresses to a full chapel in the afternoon, and Bren. G. McKie and A. E. Forbes gave powerful messages in the evening. The building was crowded at night. Solo and congregational singing were special features of the meetings. On Sunday there were good meetings. A boy and a girl made decision at night. At the close of the night service Bro. Manning wished birth-day greetings to the aged Bro. Thomas Hall, who celebrated his 87th birthday.

A large gathering of Berri and Winkie churches assembled on Mar. 18 to tender a welcome to Bro. E. H. Randall, as evangelist, and Sister Randall. Bro. S. W. Edwards occupied the chair. Musical items were enjoyed. Many spoke optimistically of the future, wishing Bro. Randall much success. Bro. Randall is encouraging the church with his splendid addresses. A choir has been inaugurated, conducted by Bro. R. G. Burnell. The C.E. Berri S.S. superintendent, and reports marked increase in attendances there. Bro. Randall leads the week-night prayer and Bible study class. Bro. Morrell met with an accident but is making gradual recovery. By the kindness of Bro. E. G. Roger, electric light will be installed in chapel church, and gifts of others will defray all expenses.

At Queenstown Q.Y.P.M., on April 5, Miss D. L. Watkins gave an interesting talk on the aborig-

inal inland mission. As it was Sunday School anniversary, the scholars were on the platform at all services. In the morning Mr. Arnold Harris, S.S. superintendent, presided. Bro. Brooker exhorted, and used a map to illustrate the subject. A Sunday School scholar was welcomed into the church. At the afternoon service the singing included a male quartette by Messrs. Cox, Hall, Harris and Newcombe, a solo by Mr. Newcombe, and an item by the kinders. Bro. Brooker gave an object lesson, when he built a little eastern home and furnished it in eastern style. In the evening he modernised it by placing battlements about the roof, taking as his text Deut. 22: 8, and mentioned severe principles which safeguarded the home. The building was crowded, and one lady—mother of some of the scholars—came forward. The children sang at all services, and were accompanied by an orchestra.

Victoria.

G. P. Pittman preached at Hampton on Sunday evening. Visitors during the day included Bro. Morrison, of Ballarat, who presided in the morning.

At Chelsea on Sunday morning Bro. P. R. Baker gave a splendid message. Bro. Thompson spoke powerfully in the evening to a good attendance. Bro. Thomas, of Malvern, sang a solo, and Sisters Mrs. Kolbie and McGregor a duet.

Bro. A. P. A. Burdeu conducted all services at Maryborough on Sunday. Helpful and inspiring messages were given, and an enjoyable day of fellowship was spent. Four new scholars received in the Bible School, and one in the Bible Class.

At Ascot Vale on Mar. 29 the church was pleased to have Bro. Patterson home after his holidays. Splendid services were held. On April 5 Bro. Stuart Stevens spoke at both services, and was much appreciated. All auxiliaries are in a flourishing condition.

Work at Brim gives much encouragement. The meeting on Sunday afternoon was very satisfactory, Bro. Searle's address being "The Ideal Christian." Small meeting last Sunday, some members being at Conference. Bro. L. Bolwell, from Pimpinio has been welcomed.

Splendid meeting on Sunday morning at Wilkur, 45 being present. Bro. Searle gave an inspiring address on "Ancient and Modern Excuses." At the close of the service 15 met for the first time to break bread, and the church was organised with Bro. G. N. Bennet as secretary.

Colac church business meeting was held on Mar. 25, with a splendid attendance of members. Reports received from representatives of the work were very encouraging. All offices were filled. Very good meetings on Lord's day, April 5. Bro. Hargreaves giving the message at both services. North Fitzroy meetings were only moderately attended on Easter Sunday, owing to members being away during the holidays. At the gospel service J. W. Baker spoke on "Four Great Imperatives," and at the close a young woman—one of the Bible School attendants—made the great decision.

Splendid meetings at Cheltenham on Sunday. In the morning service many visitors were present. G. P. Pittman gave interesting items from the Conference meetings. Good school in the afternoon. The J.C.E. is bringing out a monthly magazine, with Bro. Jim Lewis as editor. In the evening Bro. D. Wakeley, of Mildura, preached well to a large gathering.

One was received by letter at Kyneton recently. Opportunity was taken at a social on Mar. 21 to welcome Bro. Daws, whose work is being appreciated. The church had a happy surprise on Sunday last, when a 'bus load of brothers and sisters from Cheltenham, Oakleigh and New Zealand, in charge of Bro. Foreman, arrived for the morning meeting from Macedon. Other visitors were Sister E. Gibbs and Bro. Roberts, from Brunswick; Sister Maurice, Moreland; Bro. Grahman, Box Hill; and Sister Kennedy, from Daws gave a vivid description at night of "The World's Greatest Tragedy."

During the past few weeks Gore-st., Fitzroy, has enjoyed bright services, Bro. Saunders giving faithful and earnest addresses. An exhortation from Bro. Raisbeck was appreciated. Bible School is working well, and J.C.E. is preparing for anniversary. Bren. Shephard and Burns, jun., were elected as officers in place of Bren. Watts and Everett, resigned. The church thanks them for long and loyal service.

The Bible School at East Camberwell had a most successful anniversary on April 5. Bro. A. L. Gibson addressed the children, and H. B. Robins preached at night to a crowded building. The building was again crowded on the 7th for the demonstration and prize-giving, and the children acquitted themselves splendidly. On Easter Sunday meetings were smaller. Addresses by Bren. Hargreaves and A. W. Connor were much appreciated. Sister Mrs. Williams rendered a nice gospel solo.

Attendances were good at Lygon-st. on Conference Sunday, when Bro. A. Cameron, of Swan Hill, preached a fine sermon in the morning, and the evangelist discoursed at night. At the morning meeting feeling reference was made by Bro. Craigie to the passing of Sister Barrett and Bro. Renton, both of whom have been in fellowship at Lygon-st. in earlier days. The Bible School did not meet so that all might have opportunity to hear the Conference sermon. A hopeful spirit prevails amongst the members.

Numerous visitors were welcomed at Geelong last Lord's day. Special Easter messages were delivered by Bro. Stevens. A married man made the good confession at night. Congratulations are extended to Bro. H. McGregor upon his promotion from the position of assistant teacher at Ashby State school to the headmastership of the school at Eurambeen, near Beaufort. Splendid interest was manifest at the Bible School demonstration on April 6. Building fund offerings received by the collectors for past twelve months total over £189.

Swan Hill had record Easter services on Good Friday and Easter Sunday. In the absence of the evangelist at Conference, Bro. A. J. Wilson led at all services, and extended the hand of fellowship to 25 who had put on Christ by faith and obedience in the recent mission. One hundred and thirty broke bread during the day. The morning service taxed the seating accommodation of the chapel. The gospel service was held in the Soldiers' Memorial Hall. On Easter Monday a time of social fellowship was enjoyed at a picnic on the banks of the Murray.

The first harvest thanksgiving services at Warracknabeal were held on Sunday, April 5. The chapel was daintily decorated, and the gifts of fruit, vegetables, and other produce were much admired. The preacher, Bro. Cornelius, gave splendid addresses to large congregations. In the morning meeting he welcomed into the church by letter four members—Bro. Chivell and family. The Bible School, at which Bro. Cornelius also gave a helpful address, was well attended. On Monday morning all the gifts in kind were given to the public hospital at Warracknabeal, and were much appreciated by the matron.

Last Lord's day at Swanston-st. there was a beautiful meeting in the morning, at which many Victorian visitors at Conference were present, and interstate visitors included Bro. and Sister Pillar, from Port Pirie, S.A. Bro. Wilkie, of Ballarat, was the morning speaker, and Mr. Douglas Pike, of China Inland Mission, also gave a fine message. The evening service was crowded, additional seats being placed down the aisle, and after Bro. Morn's sermon on "The Message of the Easter" was sung by the choir, assisted by friends. Bro. J. Harold Barrett very ably conducted, and had most efficient help from C. H. Mitchell at the organ, Mrs. Featherston at the piano, also from Miss Bryant, soprano, Mr. Percy Blundell, tenor, Mr. Alex. Raff, bass. The whole day was much enjoyed and helpful.

New South Wales.

At Dumbleton on April 5 Bro. Warren was present all day. The exhortation to the church contained food for thought. The missionary prayer meeting was well attended. Several letters were read from various fields. Mrs. Copleston presided. At night Bro. Warren preached with power to a good congregation. A solo was rendered by Annie Barnfather.

South Kensington annual business meeting was held on April 1. Reports were given of work performed during last year. Helpful suggestions followed for new work, the majority to be put into practice. Deacons were elected as follows: Bren. Elvy, W. Browning, P. Bale, A. Smith, N. Weedon, E. Brown, E. Smith. Treas., Bro. N. Weedon; sec., E. Smith. On April 5 morning and evening services were largely attended.

ACKNOWLEDGMENTS.

VICTORIAN F.M. FUND.

Jan. 1 to Mar. 31, 1925.

Children's Day.—From Bible Schools: Chelsea, 17/4; Box Hill, 11/- (add.), total, £8/1/6; Harcourt, 7/6; Swanston-st., Melb., £4/10/6; Gardiner, £6/5/7; Hampton, £2/7/6; Mildura, £1/10/-; South Melbourne, £6/6/-; South Richmond, 3/1/2; Ivanhoe, £2/16/6; Moreland, £9/5/-; Mid. Park, £1/6/-; Ballarat E., £1/3/-.

Churches.—Swanston-st., dupl. env., £5/0/4; Moreland, 1d.-per-week, per Miss E. Anderson, £1/5/-; Bendigo, dupl. env., 7/4; Castlemaine, dupl. env., £3/17/6; Footscray, 6/-; Malvern-Caulfield, £2; Hampton, 1d.-per-week, per Miss D. Hamilton, £2/16/6; French Island, 1d.-per-week, per Bro. Broderick, 12/6; Chinese Church, £40; Bayswater, £1.

Orphans, etc.—South Yarra B.S., £3/5/-; Carnegie Mission Band & Girls' Mission Circle, £4; Brighton Young Women's Mission Circle, £6; Geelong B.S., £6; Doncaster B.S., £6; Brighton Mission Band, £3; Bendigo B.S., £2; Mr. Herbert, Mrs. Dummett and Miss Simons, £3; Oakleigh Women's Mission Band, £1.

Medical Appeal.—Mrs. Hammond, 4/6; Miss N. Morris, £1; Mrs. A. Dahl, £1; Footscray J.C.E., per Miss Plunkett, £1/7/-; Mr. H. B. Robbins, £1; Mr. J. A. Wilkie, £5; Mrs. M. Ward, 3/-; Mr. and Mrs. T. R. Morris, £7; Mr. J. E. Robinson, 10/-; Miss E. Jermyn, £1; Mr. and Mrs. W. McCann, £2/10/-; Mr. and Mrs. J. H. Killey 10/-; Miss M. E. Pittman, £1; Miss M. Sutch, 10/-; Miss M. J. Smith, £1/10/-; Mrs. G. Mitchell, £1; Miss E. Dixon, 10/-; Mr. and Mrs. E. Parker, 6/-; Mr. T. H. Scambler, 10/-; Mr. A. W. Connor, 10/-; Mr. and Mrs. C. Arnold, 10/-; Mr. F. N. Lee, £2; Mrs. F. Lee, 10/-; Mr. G. B. Moyssey, £1; Mrs. B. J. Kemp, £2/2/-; Mr. S. Lyall, £2/2/-; Mrs. E. Schneider, 18/-; Mr. and Mrs. D. A. Brown, £7; Mr. L. Gole, £6; Mr. L. Bosworth, £1/6/-; Miss E. Bowey, 10/-.

Miscellaneous.—Estate, Mr. E. Whiting, Terang, £9/15/-; Boronia Sisters' Auxiliary, support nat. evangelist, £20; South Yarra Women's Guild, £5; C.E. Union, 2/6; "Bro. and Sister," Camberwell, £25; Women's Mission Band, £19/12/7; World Call, 15/-; Member Bendigo Church, £1; Sale of Calendars, £14/14/6.

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DEATHS.

BARRETT.—On April 6, 1925, passed peacefully away at The Grove, Coburg. Anne Isabelle, loved wife of John George Barrett, devoted mother of Harold and Doreen, Mrs. W. B. Jenkin, Mrs. L. C. Blackshaw, Mrs. E. H. Paul, and Mrs. G. A. Smythe.

And so for me, there is no sting in death,
And so the grave has lost its victory;
It is but crossing with a bated breath,
And white set face, a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious than before.

RENTON.—On April 9, result of an accident, William Beveridge, beloved husband of Elizabeth A. Renton, of 206 The Avenue, Royal Park, and loved father of Dr. Douglas G. Renton, of Rochester, brother-in-law of Mrs. F. G. Simpson, Mrs. E. R. Dunn, Miss Isabel Lyall, Mrs. C. G. Lawson, Robert and Alex. R. Lyall.

"There's but a step 'twixt me and death." "Forever with the Lord."

RENTON.—On April 9, result of an accident, William Beveridge, beloved husband of Elizabeth A. Renton, and loved father of Dr. Douglas G. Renton, of Rochester, loved second son of Mrs. Christina and the late George Douglas Renton, brother of Dougall, John, Charles, Christina, George and Thomas (deceased). At rest.

IN MEMORIAM.

STICKLAND.—In loving memory of Joseph Stickland, who passed away at Moonee Ponds on April 18, 1917. Ever remembered by those he loved.

—His wife and family, North Fitzroy.

COMING EVENTS.

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 19, 26 and 29.—Moreland Bible School Anniversary. Speakers, 19th, 11 a.m., J. C. F. Pittman; 3 p.m., Reg. Clark; 7 p.m., W. Gale. 26th, 3 p.m., Distribution of Prizes; 7 p.m., speaker, L. C. McCallum, M.A. 29th, Annual Demonstration by scholars. A hearty welcome extended to all.

APRIL 26 and 29.—Parkdale Bible School Anniversary Services. Sunday, April 26, special services morning, afternoon and evening. Bro. L. C. McCallum will speak afternoon at 3 o'clock. Tea and Social Meeting on Wednesday, April 29. Children's tea, 5 p.m., adults, 6.30. At all meetings the presence of friends will be appreciated. A sincere welcome awaits you.

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

APRIL 28 (Tuesday, 8 p.m.).—At Hartwell Hall, Station-st., Burwood. Public meeting to welcome J. C. F. Pittman as preacher. Speakers, Bren. J. E. Thomas, R. Ennis, and others. Musical items. All welcome. Come.

MAY 2.—Sale of Gifts and Work in aid of Burwood Sunday School Building Fund. Hartwell Hall, Station-st. (outside Burwood Station). Help the children by your presence.

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S.A. Sisters' Auxiliary.

The meeting on April 2 was a Home Mission rally, and the superintendent, Mrs. Cherry, had charge of the meeting, which opened with devotional exercises. Letters had been received from Gawler, Milang, Kersbrook, Mt. Compass, Stirling East, Barmera and Tumby Bay. Songs were rendered by Mrs. Edquist and Mrs. Read, and Miss Hall contributed a recitation. There was a good attendance, and 35 delegates responded to the roll-call. An offering realised £4/0/1. Bro. and Sister Benn were present from Kaniva, and Bro. Benn responded to the welcome accorded them. Mrs. Tease, from Cowandilla, was also welcomed. Bro. Oram gave a stimulating address on Home Missions. He spoke of the fact that S.A. Home Missions were started just 50 years ago by the Hindmarsh church.

Mrs. Cherry reported having received during March and April from donations and penny-per-week the sum of £8/5/9½ from country and suburban churches.

Any communications re Home Missions should be addressed to Mrs. Cherry, 23 Beans-rd., Thebarton. Phone, Central 5118.

Mrs. Collins proposed a vote of thanks to all who had assisted in making the meeting so interesting. This was carried by acclamation.—V. B. Thompson, Secretary, 12 Kintore-st., Mile End.

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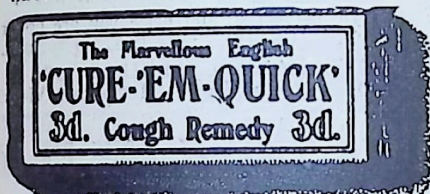
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Printed and Published by the Austral Printing and Publishing Company, Ltd., 528, 530 Elizabeth Street, Melbourne, Victoria, Australia.