

# 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. XXVII., No. 15.

THURSDAY, APRIL 10, 1924.

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

## The Witness of the Cross.

**W**HAT does the cross of Christ mean to us? To the disciples whose thoughts had been centred on an earthly kingdom it meant the shattering of hope. To the opponents of the Gospel the cross was a thing of shame. The unregenerate Jew found in it a stumbling-block, both because he had always thought of a triumphant Christ, never of a suffering one, and also because the very Scriptures which foretold the Messiah's advent contained the words, "Cursed is every one that hangeth upon a tree." For the Christian the tree of shame has become the cross of glory. In that transformation the summit of divine power is reached. That through the foulest murder that ever stained this earth should come to men the hope of eternal life, that the power of the devil should be destroyed by that very thing in which satanic hate was supremely manifest, is the most wonderful of all facts.

### *The Cross Witnesses to Human Sin.*

The day when the Son of God by wicked hands was crucified and slain was the blackest day in history. The forces of evil seemed to be uppermost. The human heart—we might even dare to say, the mind of Satan himself—could not entertain the commission of any sin more foul than that.

### *The Cross Tells of Human Need.*

To us it speaks of man's extremity. When there was no other being who could both pity and help, God interposed for man's salvation. One of the lessons that the world needs is that there is no such thing as self-redemption. He who has once sinned needs a Saviour. We cannot make up. To be sorry, to weep, to suffer pangs of remorse cannot undo a sinful act or remove one particle of guilt. We cannot atone for a fault by being extra good in some other direction. None of us can by any means redeem his brother or give to God any ransom for him. And what we cannot do for

others we are equally powerless to do for ourselves.

We think it ought to be self-evident that it was the extremity of need which brought the Son of God from the glory of heaven to the life of humiliation and the death of shame. That any man should have a reasonably adequate view of the glory of the Divine Son, and of the shameful suffering which he endured, and then have doubt about the necessity of the crucifixion as the sole means of human redemption is to us incomprehensible. Oh, let us ponder the meaning of the words, "The Son of man must suffer." Away with the thought that any other could have been the sinner's Saviour. Banish the notion of any "acceptilation" theory of the atonement which would give it just what value the divine will was pleased to bestow upon it; so that God might have willed the death of man or angel, and in that case that death could have been adequate.

Some related truths often recur to our mind. If a man have a low view of sin, he cannot understand Calvary. If a man have a low view of our Lord's person, have the least doubt of his divinity, he cannot comprehend Calvary. Conversely, if a man have an inadequate view of the cross, it will be

found that he minimises the heinousness of sin.

### *The Cross Speaks of Divine Love.*

Love incarnate hung upon the cross. The Lord Jesus never seemed more divine than in the hour of death. We love to think of the contrasts of Calvary, of the way in which self-abnegating love could manifest itself. Was is not this—shown in the patient endurance of torture and scorn, shown above all in the prayer for the murderers, "Father, forgive them; they know not what they do"—which melted the heart of one of the crucified malefactors, and in his conversion wrought one of the miracles of redemption?

The cross in another sense witnesses to divine love. We rightly think of the love of the Son who consented to die for man. But Calvary speaks as clearly of the Father's love who gave up his only begotten Son. God commendeth his own love to us, in that while we were yet sinners Christ Jesus died for us. It is one of the dreadful things of church history that for long what the loving Father did for our redemption was either ignored or distorted. Many Christians even to-day find it difficult to appreciate the proclamation of Calvary that "God is love" because of the legacy of a doctrine which caricatured the Godhead. Too often have the love and tenderness of Jesus been opposed to the holiness and justice of the Father—as if the Son were not ever just, and the Father were not always love. No human being can estimate the harm done to the cause of Christian truth by the view that the Son of God by dying somehow won over the Father so that He consented to lay aside his wrath and turn in love to those for whom his Son was willing to die. It was not so. The Father did not need to be won to love: "God so loved the world that he gave his only begotten Son." We admit that it was natural that rebellious humanity, conscious of its wickedness and sin, might doubt whether even

### **Christ Lives.**

*Not by his wondrous death alone  
Christ lives;  
But by the life he gave, unto his own  
New life he gives.*

*The Love which triumphed on the cross  
Lives on.  
The death which seemed to end his life  
Of loss  
Was Victory won.*

*His wondrous life and death have brought  
Heaven near,  
And the soul certainty that nought  
Of good ends here.*

—John Oxenham.

God could continue to love. To overcome this doubt, we have Calvary. The atonement finds its origin in the Father's heart of love.

### *The Cross Exalts Divine Justice.*

We are as sure that the Scriptures reveal the justice of God to have been concerned in the atonement as we are certain it was divine love which prompted it. That somehow the majesty of God's law and his justice were satisfied in the death of our Lord as the sinner's substitute, is, we think, one of the most clearly revealed truths in the Scripture. God could not ignore sin, pass it by as though it had not been. In one of the greatest of Scriptures the Apostle Paul tells us that the death of Christ revealed God's justice in passing over the sins committed aforetime. The cross was the means—we think it consonant with revealed truth to say the only means—whereby God could both be just and the justifier of the sinful man who turns to Christ in faith. Our Christian poet has enshrined the truth in the familiar words in which he refers to the cross as "the trysting-place where heaven's love and heaven's justice meet."

### *The Cross Gives the Adequate Motive to Repentance.*

We have seen that the atonement of Christ has a Godward aspect: its full effect is not merely upon man. There is in it an objective, and not simply a subjective, value. But it remains gloriously true, that by the great manifestation of love in dying for sinful man Christ can "create in the sinful heart a loathing for sin and a deep and abiding and passionate desire to do the things which would please him." Thus we are saved from both the guilt and the power of sin. The Saviour's love elicits a response in the heart which is hardened by sin. His love compels ours. Hearts which will resist the preaching of the thunders of the law will be melted by the story of the love of the crucified Redeemer. The records of evangelistic work are full of proofs of this. The Greenlanders had for years listened to the missionary message; they heard unmoved the strongest condemnation of sin and the clearest statements of hell-fire and unending doom. But they could not withstand the appeal of Calvary. Let us remember the truth expressed by our Lord: "I, if I be lifted up from the earth, will draw all men unto myself."

"O scenes of suffering love!  
Enough our souls to win;  
Enough to melt our hearts and prove  
The antidote of sin."

A kindly deed  
Is a little seed  
That groweth all unseen,  
And lo, when none  
Do look thereon,  
Anew it springeth green.

A friendly look  
Is a better book  
For precept than you'll find  
'Mong the sages wise  
Or the libraries,

With their priceless wealth of mind.  
—Alexander H. Japp.

# A Plea for a Positive Message.

A well-known statesman—who happens also to be a great lover of good preaching—remarked recently to a friend that the saddest feature of modern religious life was "the absence of personal faith as expressed in preaching." He went on further to say that the kind of preaching through which there pulsed the mighty faith of a redeemed man died with Spurgeon, though he admitted that men like Alexander Maclaren and Alexander Whyte to some degree maintained the great evangelical tradition.

Stated in that sweeping and uncompromising way perhaps few would be inclined to agree with the verdict thus pronounced. But is there truth behind it—some truth which Christian people in general, and Christian ministers in particular, ought to take into their serious consideration? Here is a responsible public man, who has the opportunity of hearing a variety of preachers, declaring that what strikes him about the preaching is the lack of personal faith, or, at any rate, the expression of such personal faith. What he means, I imagine, is that modern preaching lacks conviction and certitude, that the note of a personal redeemed experience does not go sounding through it, and that, consequently, it lacks power. He does not stand alone in saying this about modern preaching. Multitudes of plain Christian folk are saying much the same thing. Is the complaint true? If it is true, we need go no further to discover the reason for the comparative failure of the Christian pulpit to command and take captive our age. For of the preacher it is peculiarly true, "According to thy faith it shall be unto thee." It is positive preaching that tells. "This is the victory that overcometh the world, even our faith," says the Apostle; but if that positive faith be lacking, preaching may be brilliant, eloquent, interesting, everything else, but it will never subdue and conquer the hearts of men.

## I.

The times we live in, let it be conceded, do not make the preacher's task easy. The challenges to faith are so loud and so insistent that the note of dubiety and hesitation may, almost unawares to himself, creep into his preaching. In face of the assertions of criticism, and the revolutionary discoveries of science, and the questions started by the new psychology, the preacher himself becomes confused and perplexed. And sometimes he is tempted to take refuge from his confusion and perplexity in preaching about minor matters of conduct or about the social implications of the Kingdom of God. A man need not possess very much in the way of positive and personal faith to be able to insist on the necessity of honesty and truth and good will, or to advocate with some enthusiasm the cause of social justice. But with every allowance for the difficulties in which ministers find themselves, it

must frankly be said that preaching of that kind can never be converting and regenerating preaching. It is not preaching that moves in the spacious sphere of the New Testament. Preaching that deals only with the social moralities and the material conditions of life moves in the sphere of the Labor Party, and on themes of that kind the Labor orator is always the more effective preacher. Preaching has not begun to be New Testament preaching till it gathers round the grace of God "in saving lost mankind."

## II.

The primary and indispensable qualification of the preacher is personal experience of God's grace. Dr. Forsyth some years ago declared that we needed to restore the word "grace" to our preaching. But it is more than a restoration of the word that we need; we need a fresh experience of the thing itself, a fresh realisation in ourselves of God's infinite mercy and of Christ's saving and redeeming power.

It is this personal experience that lends positiveness to preaching. When a man who knows himself redeemed speaks of Christ as a redeemer, he can do so in the accents of complete conviction, for he speaks what he knows and testifies that he has seen. Doubts and hesitations may creep into the speech of a man whose faith rests on some external authority, they can never invade the soul of the man who has the witness in his own heart and life. The new science, the new psychology, the latest criticism—they have no terrors for him. Jesus to him is not a figure on the page of history, but a present fact: His saving grace is not a speculation, but an experience. Speech becomes positive, confident, sure, because, like the first Apostle, he declares what he himself has heard, what he himself has seen, and what his own hands have handled of the Word of Life.

## III.

And as it is personal experience that lends positiveness to preaching, so it is this same personal experience that clothes preaching with power. The great poets preach with power. The great poets "look into their own hearts and write"; the great preachers look into their own hearts and speak. Their sermons are their own experiences of sin and penitence, of God's grace and their victory translated into speech. Without some such experience can a man preach at all? The three mightiest preachers the world has ever known were St. Paul, Luther, and Wesley. It is significant that behind the preaching of each of them there lay a great experience. Paul went from one end of the world to the other declaring that Christ Jesus had come into the world to save sinners. He preached that tremendous gospel with passion and power because it was something which he himself had experienced. "It is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save

sinner, of whom I am chief." Martin Luther proclaimed in men's ears the blessed truth that God freely forgives the penitent and believing soul. He preached that truth with such irresistible power because he himself had received forgiveness on terms of simple faith. John Wesley passed from East to West, and North to South of this land of ours offering free salvation to men, and thousands as they listened to his preaching believed and were saved. He was able to preach as he did because in the little house at Aldersgate-street his own heart was strangely warmed, and he knew that God for Christ's sake had forgiven his sins, even his.

The greater preachers of these latter days drew their positiveness and power from the same source. Dr. Alexander Whyte's Life has been in the hands of most ministers during these last weeks. The secret of his power is plain to anyone who reads the book. "Generalia non pungunt" was his favorite quotation. "Generalities do not pierce deep." He himself never indulged in them. His theology was his own

redeemed experience. He told the people what God had done for his own soul. He spoke of human sin and the Divine Saviourhood as one who knew them both. His biographer tells one tremendous story about him (indeed, more than one) which illustrates this point. He was addressing a small and poor audience when he astonished them by saying that he had found out the name of the wickedest man in Edinburgh, and had come to tell them. Then, bending forward, he whispered, "His name is Alexander Whyte"! He looked into his own heart and spoke, and his word was with power.

Without some experience of Christ's presence and power a man is not competent to preach at all. The richer and fuller that experience is the mightier and more moving the preaching is bound to become. It is this fuller, deeper, more vivid experience that our preachers need. Positiveness and power will come in its train, and of the effects of modern as of apostolic preaching it will be said, "the word of the Lord grew mightily and prevailed."—Dr. J. D. Jones.

Master weakened by the blighting atmosphere of the modern dance hall. In one instance the cause that made the life unfruitful came from without, in the other it was from within. And constantly Christian men and women are being exposed to the chilling breath of criticism and the blighting atmosphere of worldly pleasure. "Woe unto that man through whom the offence cometh." Yes, woe to the man who shuts the gate of life and progress against a brother; woe also to the man or woman who destroys the light of spiritual truth within his or her own heart by indifference or voluntary fellowship with the world.

The wheat plant, when the frost comes, is powerless to withstand its onslaught. Not so the living active Christian. Offences must come; the frost must fall; the gold must be passed through the furnace; but instead of being overcome by the trial we should make the trial itself a stepping stone to higher things. Strengthened by the experience of the Master and upheld by his blessed presence, we should not allow our lives to become unfruitful even when the chilling frost of criticism or the siren voices of the world come upon us. Frost may destroy the fruit; it may also be the means of destroying pests that, if permitted to live, would destroy the fruit. The trials that come upon us may be severe; but if we meet them in the right spirit, and with the consciousness that the Master knows and understands, we have nothing to fear. If he has sent the trial, be sure he will see us through; but if we have fallen into difficulty through our own wilfulness or lack of trust, let us not blame him for it, but with penitence confess our frowardness that he may restore us again to his favor. "Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples."

## Fruit and Frost.

L. C. McCallum, M.A.

High in the heavens stood the December sun. A breeze from the south blew softly. Overhead a skylark trilled his sweet song. Beside us stretched the rails that linked together two of Australia's largest cities. On every side were signs of happy life and indications of God's goodness.

### The wheat.

Yonder is a wheatfield that carries a splendid growth of grain. How beautiful the brown wheat looks as it stretches away into the distance (a sight ever dear to the erstwhile farmer). The breeze gently stirs the surface of the wheat, and lights and shadows play upon it as the fleecy clouds are driven overhead. Beautiful it looks with the promise of a heavy yield of grain. But even here there is disappointment, for the yield is not in keeping with appearances. Instead of thirty-five or forty bushels only about twenty-five is being reaped.

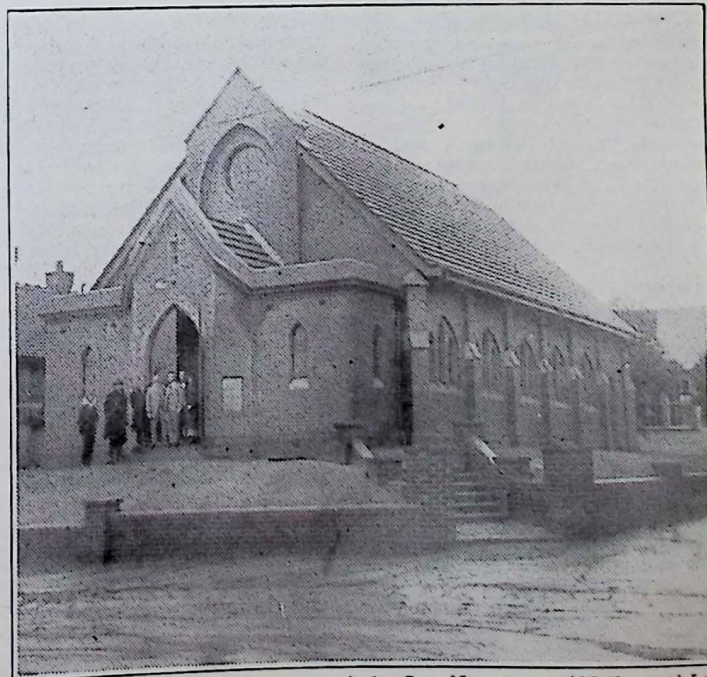
### The frost.

Late in October when much of the wheat was in bloom there came a killing frost, and a great deal of it was blighted. Though injured, the wheat grew on, and as far as appearances went there was little to choose between the good and the injured grain; but the damage had been done, and the outcome was a diminished yield.

### An analogy.

As we thought upon the wheat and the destroying frost, we seemed to see in them an analogy of human life and experience, especially of Christian experience. On every side we see men and women who should be fruitful trees in the garden of the King whose lives are apparently dry and

barren. Here is a man who once was a gifted preacher of the life-giving Word; to-day he never even darkens the door of God's house. Here again is a young woman, beautiful in form and features. When first we knew her she was an earnest Bible School teacher; to-day she has no interest in the work whatsoever. Through the chilling frost of unkind and unjust criticism the young man's ardour was first damped, and the young woman had her love for the



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New Chapel at East Camberwell, Vic.  
(For report of opening services see page 229.)

## Religious Notes and News.

A scientific lecturer before a group of students in London said: "Once upon a time the spirit of evil tried to defeat Christianity by persecution. That only made it stronger. Therefore he tried other ways. He injected a diluted serum into mankind, and just as the serum of smallpox makes the body proof against the real thing, so the diluted serum of Christianity effectively made men proof against Christianity in its full power."

### The Pope and the Italian Government.

His Holiness the Pope, according to the cables, has come—or is coming—to terms with the Italian Government (says the "Southern Cross"). The fiction that he is "a prisoner in the Vatican"—a very thin and silly fiction—is to be given up. The terms include the surrender by the Italian Government of the whole of the Vatican Bill: it will build at its own expense a series of houses for the College of Cardinals, who are now scattered throughout the city. In return the Holy See will hand the scattered properties to the Italian Government. Finally, the world is told, "The League of Nations will guarantee the independence of the Pope." That last clause—if it really exists, is, of course, mere piffle! The "independence" of the Pope—as history shows—really means the claims of the Pope to confiscate the "independence" of everybody else; the right to exercise a despotism not so much "spiritual" as political and physical, over everyone not only in his own Church, but outside that Church. As history records, it included the right to forbid the reading of the Bible, the right to interpose the priest between the individual soul and God. And can we imagine the League of Nations making itself responsible for an "independence" of this strange sort, to be exercised by the head of the Church of Rome!

### Barnum Standards.

"The biggest British Cathedral is under construction at Liverpool, and will break all records, so 'tis said. The torso, the ambulatory, the choir, the nave and the aisles are all so huge that this monster edifice will dwarf York Minster and make even Westminster Abbey look insignificant. £50,000 has been spent on the Lady Chapel, £500,000 on the main body of the building, and millions more will be lavished to prove 'the civic pride as well as the ecclesiastical loyalty of Merseyside,'" says the "Empire Review." "And this while the stipends of the local clergy of the Church of England remain beggarly and inadequate. Yet the Cathedral is called the Church of Christ, after One whose values were qualitative rather than quantitative: Who cared not how, when or where people worshipped if only it be in spirit and in truth; Whose chosen habitation was men's hearts, a house not made with hands."

### Anglican Bishops on Spiritual Healing.

The Anglican Bishops of Australia have issued to their people a pastoral letter on the subject of spiritual healing. The bishops state that they have each had personal experience of the Christian healing mission in his own diocese. For that reason they desired to communicate to the whole body of Anglicans their impressions of the results of that mission, together with their recommendations in regard to the ministry of healing. The facts connected with the various missions were manifold. There were facts of physical healing, complete or partial, immediate and incipient. There were also facts of spiritual healing. In a large number of cases the bishops declared that physical and spiritual benefits were so closely connected that "they could not be separated, but only distinguished." Many sufferers, apparently uncured, instead of being disappointed and "alienated from a faith which had failed them," were conscious of a new life within them and a new outlook on all life. The letter continued:—

"We desire to see increasingly closer co-operation

between the spiritual ministry of the Church and the medical profession, which is consciously or unconsciously doing part of the healing work of God. We acknowledge gratefully the debt of humanity to the skill and devotion of physicians and surgeons. We can quite understand that some medical men find difficulty in making room in their view of life for a religious movement which claims to produce both spiritual and physical results. But we think it quite fair to ask them, as men of science and observers of phenomena, to endeavor to do justice to the facts of this movement as they stand—to enlarge their view of disease in order to embrace spiritual methods of healing, as it has already been enlarged to embrace mental and psychical alongside physical methods. We are ready to learn all that science can teach us about the processes at work in body and mind. We stand by the belief that it is Christ who is the power at work upon mind and body in this movement; but we look forward hopefully to a closer co-operation between scientific skill and spiritual faith in which priest and doctor and nurse will minister together in a threefold ministry of healing service.

"We are convinced that it is a normal function of the ordained ministers of the Church to use the prayer of faith and the sign of blessing in their pastoral care for the sick. We have taken counsel together recently as bishops of the Church in Australia with regard to the main principles to be observed in the revival, or rather the extension, of this ministry of healing, which has already been the practice of some bishops and priests, and which we desire to encourage our brothers in the ministry to exercise more generally. Recognising that the ministry of healing requires not authorisation but regulation, and the responsibility for particular regulation rests with the individual bishop, we have recommended that forms of service be provided for the laying on of hands, and also for the anointing of the sick with oil in the name of the Lord.

"This parochial ministry of intercession calls for some simple method of organisation to concentrate the prayers of the faithful upon the sick from time to time. We recommend for this purpose the formation of healing prayer circles. Prayer should begin at home, and we plead for the revival of family prayer—the home-prayer circle in which the sick member of the family or the sick neighbor is lifted daily into the healing presence of the Lord. Yet even if every home were a prayer circle, there is still room and need for weekly prayer circles in various parts of a town or centres of a parish, in which Christian faith and hope and love may find expression in a simple form of intercession, or in the prayer of silence, and in which the faithful laity, men and women, may be trained and encouraged to lead the prayers of their neighbors."

### Self-important People and Their Societies.

Preaching at Lincoln Cathedral, England, the Bishop, Dr. Swayne, said that when St. Paul spoke of not being slothful in business he meant something more than the words meant on the tomb of a successful commercial man. He simply meant, "Don't be a slacker."

"God forbid," said the Bishop, "that I should in any way disparage voluntary religious and social activities. But I look over the enormous list of societies of every sort of purpose which exist in London to-day, with their offices and secretaries and committees and perpetual meetings. Frankly, I don't believe all of them are serving any high or noble purpose.

"With regard to a certain number of them, I cannot help thinking they are run by self-important people who take rather peculiar views, and the world would be none the worse if they were not there."

## Prayer Meeting Topic

April 23.

### David's Prayer for Forgiveness.

(Psalm 51: 1-17.)

Horace Kingsbury.

Dr. Hillis refers to David as "the Old Testament prodigal, who epitomises for us man's defeat through sin, and his recovery also through God's redeeming mercy." A great man had fallen. He was a sinner who happened to be a king, not a king who happened to be a sinner. He was consciously wrong, he wanted to be right, and his hope was in God.

"The greatest of faults is to be conscious of none." "If we say that we have no sin, we deceive ourselves, and the truth is not in us." David admitted his guilt, referred to his transgressions, his iniquity, his sin, and acknowledged having done that which was evil in God's sight: "I know my transgressions," he said; "and my sin is ever before me."

"Who can forgive sins, but God alone?" A broken and a contrite heart wants healing, and where is it to be found? Only in God! So David comes to him and cries: "Blot out my transgressions"—as if to say, "Hide them from thy face." And then, as if to make doubly sure, he prays: "Hide thy face from my sins." "Wash me thoroughly from mine iniquity"—or "thoroughly," as the Authorised Version gives it, "that the stain might be taken out of the very texture. He wanted to be washed white, not white-washed. 'And cleanse me from my sin.' 'Separate thou from me which separates me from thee.'"

"All sin is fundamentally against God." Dr. Charles Frederic Goss writes: "I do not myself know just what sin is against God—alone. All the sins that I know, besides being against God, are also against some other person or our own selves. But it is easy to understand how, in some impassioned moment of clarified vision, all consciousness of any other wrong is swallowed up in that of wrong against God. Mark you, though, that it takes moral natures of the highest order to attain this knowledge, the products of the most thorough spiritual education. What insight, imagination, illumination, are required to trace the effect of our sins on the heart of God! It is like being told that the waves from a pebble break on the farthest shore of ocean. Both waves and sins seem dissipated and lost before reaching their destination. And yet, as every telephone message passes through the central station, every evil deed and word and thought passes through the heart of God. Every wire runs into his bosom. Little Bill, you are listening to me incredulously. Yet do not see how your evil deeds can sadden the heart of God. Well, you did not see how they could sadden mine until you saw me break down and weep, the other day. Why should I care what you do? Why should a pang shoot through my heart? I do not know, but it does. And it is more wonderful that this pain strikes through the heart of your other Father."

"Wash me, and I shall be whiter than snow." The prophet Isaiah proclaimed, "Though your sins be as scarlet, they shall be as white as snow." King David exclaimed, "I shall be whiter than snow," and this through the cleansing of God's blood. Have we not here a foregleam of the blood of Jesus? Christ, God's Son, cleanseth us from all sin? Oh, the thrill of forgiveness and cleansing and home-coming! Conviction—Contrition—Confession—Pardon!

"I lay my sins on Jesus,  
The spotless Lamb of God;  
He bears them all and frees us  
From the accursed load.  
I bring my guilt to Jesus,  
To wash my crimson stains  
White in his blood most precious,  
Till not a spot remains."

# Phoebe Our Sister, a Servant of the Church which is at \_\_\_\_\_.

A. R. Benn.

Whenever I take a train, or rather consent to let a train take me, I almost invariably travel second class. Not being a vain man, I am not proud of this second class business, but neither am I ashamed. I may alter my practice if one or more of certain, very uncertain, possible improbabilities occur, such as my becoming richer or prouder, or of the Railway Department lowering fares or putting on a third class carriage for very special kind of folk.

In the meanwhile, I continue to travel second class, and am thankful to do so so comfortably. I reflect how kings and queens, poor things, were compelled to travel more laboriously and with less hurry than I do to-day. I think, too, of many rich people, rich enough to charter a special train, and yet not able to take a journey even second class. It is true, of course, that we second classers miss much good company through not going first class; but then you see we don't know what we miss, and so don't grieve. But we have equally time, if not equally distinguished folk in our compartments.

I have a habit of putting some old time Bible people in these carriages of ours. I meet people whose names I never knew, and of whose lives I know but little. I judge of them in many ways, and I name them accordingly. I think very likely you would find Joseph of Arimathea and the rich young ruler in the first class, so I have not met them (perhaps some first class reader has). But I think we second classers will meet Joseph of Nazareth with Mary and the boy Jesus in our class, and lots of other first class passengers travelling in second class carriages.

A while ago I had to board the midnight express, at any rate I entered it at a stage in its journey when it deserves this name. I found myself in a non-smoking compartment where there were just four souls. One was a woman, not old nor very young in appearance; a plain looking woman, plainly dressed, with a kindly open manner quite devoid of any drawing-room artificiality, and with a refreshing freedom from a slavish adherence to grammar authority, and with hands marred by work. "Mrs. Wiggs," thought I to myself, but later on I changed my mind. The second person was a woman who sat opposite the one I have just described. She seemed to be a friend, though possibly not a relative. Then there was a young man, perhaps in the twenties, but not far in, I judged—a plain looking, sensible fellow whose appearance suggested the manual worker. He, I discovered, was no relation of the first-mentioned lady, but had known her longer than I, just because he had joined the train earlier. The last to be noted was a boy who doubtless had arrived at the dignity of being in his teens, though perhaps he had only enjoyed the responsibility of being so old not more than two years at the most. I took to the boy almost at once. I don't know that he was one of those boys you read about, but he was one of those boys you do see in real life—but, mind you, not very often. Boy-like, he spent a good deal of his time standing in the corridor, stepping back into the compartment when some passenger would pass along, then he would come and sit down in his corner and resume his reading. The book I was glad to see had nothing of the penny dreadful or twopenny awful about it; it was just a boy's sensible book such as any healthy-minded boy delights in. I noted also that this boy was attentive to his mother, for such I found was the relation which "Mrs. Wiggs" bore to him; he was prompt in his obedience to her, and yet there was nothing very threatening about her, she was not a bit "bossy."

At one of the stopping stations the boy came in to our compartment and reported that a man on the platform was very anxious to get hold of a daily paper. At once his mother hunted up all the papers there were and gave them to the boy, who

returned with a sixpence, asking to whom it belonged. "You oughtn't to have taken it," was her mild reproof; "the poor man was quite welcome, we were done with them." "What shall we do with the money?" I can't give it to him again; he's gone." "Put it in the plate on Sunday," was the counsel of his mother, and the boy let the coin drop into his pocket.

"This is Phoebe, the servant of the church of whom Paul writes," I said to myself. Why I gave her this character and name I hardly know, but developments proved that I was not far out. How kind she was! She spread out her rug to its utmost capacity, and she was so kind and motherly in her sympathy with the young man. She elicited from him the fact that he was going on to Sydney the next day, and would have about six hours in Melbourne without much chance of rest or sleep. She offered him hospitality at her house. "You are welcome to come to my place. My son works on night shift, and sleeps through the day; you come along and have a few hours' rest. Two nights on the train ain't up to much, I can tell you." She was so genuinely kind that what would have been a disagreeable journey, was a time when one felt it was worth while to be alive, and that after all there were a lot of decent people in the world. I felt that I wanted to be kind to others, and pass on some of this woman's kindness to my neighbors.

For a time quietness reigned, the boy was reading his book and some of us were travelling with closed eyes. I think I nodded, and mother must have noticed me, for she said to her boy, "Alick, let the gentleman in the corner." I remonstrated, but the mother was insistent, and the boy was quite willing; he was his mother's boy in kindness. Remembering that he spent a good deal of his time standing, and that I had not far to go, I accepted their kindness, and dropped into the corner. I think that was the most comfortable corner in the whole train. I have never seen its equal before or since.

I didn't sleep, it would have been waste of precious opportunity when I only had a few miles to travel with Phoebe the servant of the church. I closed my eyes, not to sleep, but to think. "I wonder if this woman is a Christian." Then I heard her say, "I won't be too good to-morrow, but I must clean up the chapel." I opened my eyes. "To what church do you belong?" "I belong to the Church of Christ, me and the boy here. I s'pose you don't know much about that church if you live in the country." "Oh, yes, I do," I replied. "I'm in it myself. How did you come to join it?" I ventured to ask. "Well, it was this way: when my poor girl was dying of consumption, we weren't much for any church; we got on without much religion. Poor Lizzie hadn't been ill long when the evangelist of the Church of Christ came along. I was a bit off them people at first; but I found him a true Christian, and he led my girl to Christ and got her saved, and she died happy, and asked us to meet her in heaven. My boy there told me afterwards that he had prayed that God would send someone to get his sister saved, and the prayer was answered. He was the first to be baptised, and then I followed. I like to do all I can to help the church that helped my girl to get to heaven. I can scrub and sweep and do all that sort of work, and I love to do it for the sake of my girl. Some people say I'm foolish to do so much, but then look what I got." "You're the servant of the church," I said.

The express whistled; I knew we were nearing my getting-off station, and I said good-bye to my friends, and I said something like this. "Thank you, Alick, for that corner seat; now you get into you, I'm awfully glad you have begun the Christian life; keep on; God bless you." To the mother, as nearly as I can remember, my words were "I'd

rather be the preacher who led your girl to Christ than be rich enough to charter a special train whenever I wanted to travel." I got out, and the guard flashed his signal, and the express moved out, taking Phoebe back to her Cenchrea. I commend her unto you; if you meet her, receive her in the Lord as becometh saints, and I ask that you assist her in whatsoever she hath need of you.

## East Camberwell Opening Services.

Lord's day, March 30, saw the culmination of the prayers and hopes of the brethren at East Camberwell, Vic., when the new building (formally opened the previous afternoon) was first used for worship and proclamation of the gospel. It was a day long looked forward to, and the realisation gave great happiness and joy to those who were privileged to participate in the services.

The opening service on Saturday afternoon was well attended, though rain kept many away. Our evangelist, Bro. Robbins, presided over a happy and enthusiastic meeting, and fine addresses were given by Bro. J. McG. Abercrombie (Conference President), E. W. Greenwood, M.L.A., and Cr. Hocking, Mayor of the city, interspersed by solos from Mrs. Johnson and W. Bowers.

The Lord's day meetings will be long remembered by the large assemblage present. In the morning Bro. A. L. Gibson presided with ability and dignity, and set a high spiritual tone that carried right through the service, giving force to the splendid and inspiring address of Principal Main on "God's Building." The meeting closed with a beautiful prayer by Dr. McColl.

In the afternoon the meeting for children and parents was largely attended. Bro. Blakemore gave an inspiring address suitable to the occasion. Items were given by the scholars and kinders.

The gospel service in the evening was a fitting climax to the meetings, the building being packed, including platform. Bro. Robbins gave a most appropriate and telling address on "Achievement's Critical Hour." Singing items were rendered by Mrs. Williams and Mr. and Mrs. Devaux.

Tuesday evening saw the building filled for community night, when community singing was enjoyed previous to the meeting being opened by Bro. Robbins, who presided. Bro. Illingworth, President of Council of Churches, gave an appreciative and informative address on the work and aims of the Council. Greetings from Bren. Kingsbury (Gardiner), Scambler (Hawthorn), Thomas (Balwyn), and Manchester (representing the Baptists) were very much enjoyed, together with anthems rendered by the Hawthorn choir, and solos by Bro. Laidlaw.

The church now faces the future with great faith, full of hope for a rich ingathering of souls.

On the Lord's day a large number of visitors enjoyed the hospitality of the sisters, who provided a splendid repast for both luncheon and tea.

Many expressions of congratulation have been received upon the work of the builders and the design of the architects (Messrs. Grainger, Little, Barlow and Hawkins).

The building occupies the most commanding position on Riversdale-road, and is about eight feet above the footpath. The entrance is from corner of Riversdale-road and Aird-st., acting as a buffer against noise of passing traffic, and there are a 10ft. x 10ft. porch and two 8ft. x 8ft. vestibules, the porch having a handsome door, designed on the Gothic manner. The present portion of the building erected is 60ft. long by 30ft. wide, with a seating capacity of 200; but 10ft. by 30ft. is taken up by two 10ft. by 15ft. vestries, and another bay of the chapel 10ft. wide, and the rostrum and baptistery. Extension has been provided for should it be required in the future, and will provide seating for an additional 100 persons, making in all 300. The building is of brick, with four 14 inch walls, with solid buttresses and piers, and roofed with colorblend Marseilles tiles. The windows are of steel, treated in clusters of three, with leadlights of cathedral glass. The cost of the building, exclusive of bricks, which were generously donated by Bro. R. C. Edwards, is £2250, and the seating and furnishings about £200. Generous donations of furnishings were received from the members.

# The Home Circle.

Conducted by J. C. F. PITTMAN

## Grandmother and Me.

Grandmother dear is a very old lady,  
Grandmother dear can't see,  
But when she drops things or loses her spectacles,  
Grandmother's eyes are me.

Grandmother dear is a very old lady,  
Sometimes she never hears,  
But I always run when the postman comes ring-  
ing;  
I can be grandmother's ears.

Grandmother dear likes houses all tidy,  
Everything dusted and neat.  
So I work with my little red broom and my  
duster;  
I can be grandmother's feet.

Grandmother dear is a very old lady,  
Can't walk, can't hear, and can't see.  
You never could tell, though, the fun we have  
playing—  
Grandmother dear and me.

## Mr. Parker's Peas.

"Father, I don't like to go to school," said Harry Williams one morning; "I wish you would always let me stay home. Charles Parker's father don't make him go to school."

Mr. Williams took the little boy by the hand, and said kindly to him, "Come, my son; I want to show you something."

Harry walked into the garden with his father, who led him along until they came to a bed in which peas were growing, the stems supported by thin branches which had been placed in the ground. Not a weed was to be seen about their roots, nor even disfiguring the walk around the bed.

"See how beautifully these peas are growing, my son. We shall have an abundant crop. Now let me show you the peas in Mr. Parker's garden. We can look at them through a hole in the fence."

Mr. Williams then led Harry through the garden gate and across the road to look at Mr. Parker's peas. After looking into the garden for a few moments, Mr. Williams said:

"Well, my son, what do you think of Mr. Parker's peas?"

"Oh, father, I never saw such poor-looking peas in my life! There are no sticks for them to run upon, and the weeds are nearly as high as the peas themselves."

"Why are they so much smaller and thinner than ours, Harry?"

"Because they have been left to grow as they pleased. I suppose Mr. Parker just planted them, and never took care of them afterwards. He has neither taken out the weeds nor helped the stalks to grow right."

"Yes, that's the truth, my son. A garden will soon be overrun with weeds and briars if it is not cultivated with the greatest care. And just so it is with the human garden. This precious garden must be trained and watered and kept free from weeds, or it will run to waste. Children's minds are like garden-beds, and they must be tended even more carefully than the choicest plants. If you were never to go to school, nor have good seeds of knowledge planted in your mind, it would, when you become a man, resemble the weed-covered bed we have just been looking at instead of the beautiful one in my garden. Would you think it right for me to neglect my garden as Mr. Parker neglects his?"

"Oh, no, father; your garden is a good one, but Mr. Parker's garden is all overrun with weeds."

"Or, my son, do you think it would be right if I neglected my son, as Mr. Parker neglects his, allowing him to run wild, and his mind uncultivated to become overrun with weeds?"

Little Harry made no reply, but he understood very clearly what his father meant.—Presbyterian Banner.

## Teaching Baby Brother.

"Mamma, I wish you'd call the baby in; he's so cross we can't play!" cried Robert, one day, as he was playing in the yard with his sister, his cousin, and the baby.

"I don't think he would be cross if you were not cross to him," said mamma, coming out. "He does just as he sees you do. Just try him and see. Put your hat on one side of your head."

Robert did so, and presently the baby pushed his straw hat over on one side of his head, just as Robbie had done.

"Whistle," said mamma.

Robbie did, and the baby began to try to whistle, too.

"Stop mocking me!" said Robbie, giving baby a push.

Baby screamed, and pushed Robbie back.

"There, you see," said mother, "the baby does just as you do. Kiss him now, and you will see how quickly he will follow your example."

Robbie did not feel exactly like doing this; but he did, and baby hugged and kissed him back very warmly.

"Now, you see," said his mother, "you can make a cross or good boy of your little brother, just as you choose. But you must teach him yourself."—Jewels.

## Service.

"Serve me."

'Twas the Father's voice,  
And the brown thrush drooped his wing.  
"Alas! Dost thou speak to me this word?  
I cannot serve, such a wee brown bird."  
But the Father answered:  
Singing.

"Serve me."

And the fountain heard;  
It wept a cloud of spray.  
"How can I serve thee, mighty King,  
And I such a light and useless thing?"  
But the Father answered:  
"Play."

"Serve me."

And the toiler paused  
And sadly looked above.  
"How can I serve my God," he said,  
"When my whole strength goes for my children's bread?"

But the merciful One said:  
"Love."

So the brown thrush sang at the break of day,  
And the toiler heard as he passed that way;  
And the fountain splashed in the dimpling pool.  
The toiler drank of the water cool;  
A new strength came as he passed along,  
And fatherhood sang in his heart a song.  
So each served God in God's own way;  
But which served best, only He can say.

—Mabel W. S. Call.

## Fearfully and Wonderfully.

"The human anatomy is a wonderful bit of mechanism."

"Yes, pat one kind of man on the back and you'll make his head swell."

Vicar: "You know there's no crime in being poor, Mrs. B."

Mrs. B.: "That's not what I am worrying about. It's the inconvenience."

"Teddy, don't take my refusal to heart. There are lots of nice girls to be found—Mabel, Ethel, Violet, for instance. Any one of them would make you a better wife than I could."

"Yes, I know, darling. But you see I asked them all before I came to you!"

# The Family Altar.

SUNDAY.

"Behold, we are servants this day."—Nehemiah 9: 36.

DAILY THINGS.—Daily bread. Do you feed it? Matt. 11. Daily cross. Do you carry it? Luke 14: 27. Daily preaching. Do you do it? Acts 5: 42. Daily searching. Do you enjoy it? Acts 17: 11. Daily dying. Do you believe? 1 Cor. 15: 31. Daily exhorting. Do you love? Heb. 3: 13. Daily watching. Do you practise? Prov. 8: 34.

Reading.—Acts 17: 10-15.

MONDAY.

They go from strength to strength.—Psa. 84: 7.

"There's only one motto you need to succeed—Better."

The other man's winning. Then you must do Better.

From mending of ditches to spending of riches—Better.

Follow the rule to the uttermost letter—Better."

Reading.—Psalm 75: 5-11.

TUESDAY.

Your life is hid with Christ in God.—Colossians 3: 3.

Here to walk as heavenly strangers—Where the Heavenly Stranger trod; Bodies here, but hearts up yonder, Where our life is hid in God.

"Happy are they who are too rich to care for gold; too happy to hunt after joy; too exalted to be proud; too high to be lifted up."—Spurgeon.

Reading.—Colossians 3: 1-4.

WEDNESDAY.

Judge not, that ye be not judged.—Matt. 7: 1.

"I always seek the good that is in people, and leave the bad to Him who made mankind, and knows how to round off the corners."—Goethe's mother.

Reading.—Matthew 7: 1-4.

THURSDAY.

So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.—Galatians 6: 10.

"If any little word of ours can make one life brighter,

If any little song of ours can make one heart lighter,

God help us speak that little word, and take our bit of singing,

And drop it in some lonely vale, and set the echoes ringing."

Reading.—Galatians 6: 1-10.

FRIDAY.

I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men—that we may lead a tranquil and quiet life in all godliness and gravity.—1 Timothy 2: 1, 2.

"Strive to live well; tread in the upright ways. And rather count thine actions than the days. When thou hast lived enough among us here, For every day well spent I count a year; Live well; and then how soon soe'er thou dost die, Thou art of age to claim eternity."

Reading.—1 Timothy 2: 1-7.

SATURDAY.

"Better is little, with the fear of Jehovah, than great treasure and trouble therewith.—Proverbs 15: 16.

"Better to love than be beloved,  
Though lonely all the day.  
Better the fountain of the heart  
Than the fountain of the way.  
Better the thanks of one dear heart  
Than a nation's voice of praise.  
Better the twilight ere the dawn,  
Than yesterday's mid-blaze.  
Better a death when work is done  
Than earth's most favored birth;  
Better a child in God's great house  
Than the king of all the earth."  
Reading.—Proverbs 15: 13-17.

## Our Young People.

Conducted by W. B. BLAKEMORE, B.A.

### Annual Examinations.

The Annual Examinations, to be held in all the States using the Federal Committee's questions, will be based on the lessons of Division II., April-June Quarter, with the exception of the Temperance, Missionary, and Review Lessons. Will all concerned please make a note of this information? The examinations will be held early in July.

### The Foolish Pedagogues.

A. L. Haddon, B.A.,  
Bible School Organiser, N.S.W.

I.

Certain pedagogues had a marvellous vision. They conceived of teaching which would change the world. They also fancied a school such as men had not yet seen, to which multitudes came to learn. So they set about building it. They went forth into the highways and by-ways of this country and of that calling upon people to enrol as disciples in their school. And there were many who did so. Then they enrolled more and yet more. They journeyed afar and were busy finding many learners. Now those at the school became restless and said, "What of the wonderful teaching?" And no man could tell them, for the teachers kept on seeking. Then many of the people went back home, and soon did all the rest also. And the pedagogues said, "Lo, we have fallen upon evil days, for all men forsake our message and satisfy themselves with husks." Here ended the school. Here also endeth this parable, but in the next chapter will be found the application thereof.

II.

Jesus commissioned his church: "Go make learners of all the nations...teaching them to observe all things I have commanded." We have been busy enlisting learners in all nations through the great work of evangelism, but there is not one nation that has been taught to observe all things he commanded. The world has not yet seen a Christian nation. Much must be done before the kingdom of God is set up.

Not all great improvements require the long periods and slow development with which evolution teaching has acquainted us. Given the right methods, remarkable changes can be made in a single generation. Japan sprung from nothing to Imperial grandeur in fifty years. Germany was converted into a military machine in about the same time. In both instances the miracle was worked through the young people. Benjamin Kidd, in "The Science of Power," says, "In that process in modern Germany by which the psychology of a whole people was changed in a generation, the fundamental fact to be grasped is that the soul and centre of the vast experiment throughout the whole period of accomplishment was in the mind of the young.... It was only in the last phase that the adult mind of the nation was considered. It is necessary to imagine the organised teaching of the ideal of German nationalism imposed on the young of the nation in the elementary schools, following the youth of the country into the higher schools. It is necessary to consider it again following the rising generation, and still later it is necessary to imagine the whole adult nation with the same ideals preached to it continuously by officials, the organised State, and last of all by the Emperor at the head of the State."

Substitute, for the teaching used, the ideals of the New Testament. Teach to the young people the great lessons of the Fatherhood of God, of self-dedication to the Christian way of life, the ideals of missionary endeavor and social righteousness, teach them to love Truth and pursue Right, let them know the sacredness of unselfish service; let these things be made attractive, sur-

round them with the poetic glow and heroism which so strongly appeal to the young, and "we will create a new mind and a new earth in a single generation."

A new earth is being created; we must determine what kind it will be! The teaching agencies of the church should be multiplied. We need larger and more efficient schools, more equipped teachers, more Christian week-day associations, more teaching of the Bible in State schools, more youth who will take a child, set his feet in the upward path, and walk beside him. And if you can not do this work personally, you can do it by a gift.

"To help a child is to help humanity."

### The Return of Bro. Wiltshire.

All readers of the "Australian Christian" will rejoice in the return of our esteemed Bro. Wiltshire. The South Australian readers will particularly rejoice.

When the matter was placed before Conference last September it was received with applause. The spirit of optimism was manifest, and the climax was reached when one brother made the offer that if Conference agreed to send for Bro. Wiltshire from England he would undertake to collect the

## Bible School Day, MAY 4, 1924

money for his return journey and the expenses for the first year of work.

Bro. B. W. Manning, who made this offer, is now happily engaged in the middle of his task. He reports some wonderful answers from the young people themselves.

The young people of South Australia are rising to the task, and are going to do their part before the appeal goes to the older members.

Two homes with two and three young people respectively, instead of sending one pound between them, are sending one pound each. Another young man when asked for a pound has sent back five pounds. Other young people are sending very delightful letters. Every young person seems to be willing and anxious to send something. How encouraging for our Bro. Wiltshire! Our brother will be for all the churches, and will be wonderfully used and blessed in evangelistic effort, educational work and the deepening of the interests in spiritual things amongst our young people. Any young person who has not received a letter from Bro. B. W. Manning, and would like to participate in this happy service, please write 21 Shipster-st., Torrensville, and your letter will be forwarded.

It is the desire of our S.S. Committee that every Sunday School will have a visit from our brother to talk with the boys and girls and encourage the teachers.

As this is a new work for the State, we anticipate hearty co-operation, earnest prayer and souls for the kingdom.—S.A. Sunday School Committee.

### Christian Endeavor Competitions.

If any person attending the competitions conducted by the Christian Endeavor Department on March 25th and April 1st at the Swanston-st. chapel had come with the impression that the Christian Endeavor had outlived its usefulness that delusion would have been speedily dispelled by the splendid exhibition of speaking talent made by the competitors. Striking testimony was not lacking that the C.E. Societies were still doing

good work in fitting young people for spiritual leadership in the Churches of Christ.

The first night was devoted to the hearing of the lady competitors, who set a very high standard for the young men on the following Tuesday evening. If the young men did not come up to that standard they, at any rate, showed that they were speakers in the making, and, by added experience, should be able to acceptably occupy the public platform.

The topics selected and their presentation showed the lofty spiritual aspirations of the young people, worthy of the high ideals of the Christian Endeavor organisation.

The competitions were open to all Christian Endeavorers under the age of 25 years, including superintendents of Junior Societies. One noticeable feature of the Junior male section was that all the contestants were lads about the age of 14 years. It was splendid to see such youthful speakers courageously and enthusiastically undertake their task. The competitors in the Junior female section were older, and showed the best results throughout, in all divisions. The maximum numbers of marks obtainable by each speaker were:—Matter, 40; Delivery, 40; Construction, 20. Total, 100. Bren. J. C. F. Pittman and L. Johnston acted as adjudicators. The following are the particulars in all cases:—

### FEMALES.

#### Section I.—Under 18 Years.

1. Miss Gwen Wilkins, Northcote, "Prayer," 98 marks; 2. Miss Ivy Parker, Northcote, "Jesus," 96; 3. Miss Lila Greenhill, South Yarra, "Prayer," 94.

#### Section II.—From 18 to 25 Years.

1. Miss E. Preston, Lygon-st., "God in Little Things," 96; 2. Miss McCormack, Coburg, "Prayer," 92; 3. Miss Violet Williams, Northcote, "A True Christian Life," 92.

### MALES.

#### Section I.—Under 18 Years.

1. Norman James, Lygon-st., "Faith," 87; 2. Mephin McEwan, Essendon, "Temperance," 83; 3. Richard Harvey, Essendon, "A Little Talk about Paul," 70.

#### Section II.—From 18 to 25 Years.

1. H. Cook, North Richmond, "Entrusted Talents," 92; 2. W. Smith, Carnegie, "Choice of Companions," 91; 3. Cecil Thompson, Footscray, "Faith," 86; 4. Russell Ryall, Carnegie, "Usefulness," 76.

In addition to the speech making contest, there is also a competition in essay writing and a large number of essays have been received and are now awaiting examination. Prizes for the winners in all divisions will be presented at the C.E. Demonstration at the Masonic Hall on Easter Monday evening. The hope has been expressed that this will be the forerunner of other similar contests.—Lionel Johnston.

### Our Young People for Christ.

Ethelbert Davis, Mosman, N.S.W.

I can conceive of no greater task than that of training the youth of our land in the principles of the religion of Christ. The poet has said:

"We are living, we are dwelling,  
In a grand and awful time,

In an age on ages telling;  
To be living is sublime."

What a privilege to live in an age "on ages telling," and engage in the greatest of all tasks.

When we as Christians think of the children of our day, we are constrained to think of them in terms of the kingdom of God. What will be their attitude to Christ, and their contribution to his church? That will be determined very largely by what the church does for them to-day. At all costs our young people must be won for Christ. This is the primary purpose of our Bible School work.

We recognise the greatness of the task; we believe that our young people must be won and kept for Christ. Let our belief find expression in an offering that will guarantee advancement in this work.

## Foreign Missions.

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

### Medical Report for 1923, Baramati.

In framing this report I feel first I must praise God for his help and guidance in, and blessings on our medical work last year.

During the year we had much success and joy; we also had failures and discouragement; still we feel God was with us through it all; otherwise we could not have gone on in our own strength.

The total number of new cases treated during the year reached 1713, while we re-treated 3991 people who were suffering from various complaints and diseases. Altogether we received 577 Rs. 14 An. (£37/17/2). The gospel message was given when an opportunity offered, and during the year 424 Gospels were sold, while a large number was distributed free. I am glad to report that we experienced no very severe epidemic during 1923. A slight epidemic of cholera kept us very busy at the end of June and the beginning of July. One of our little orphan boys and several Bhampta settlement people died of cholera, but many cases recovered, we are thankful to say. The arrival of Dr. Kolhatker in July has proved a great blessing. So far he has proved himself a faithful, obliging, fairly good doctor. I praise God for sending him to me in answer to prayer.

The medical work here at Baramati is one way of opening up villages to the gospel, as we have already proved.

A goldsmith who was suffering from partial paralysis came to us for medicine from a village called Jalgaon. He could not walk, and was very sick indeed. Doctor treated him for two months; he recovered. This man formerly was really opposed to Christianity. He is an educated man, and would hear nothing of the gospel at all at first. Last week doctor and a preacher visited the same village; they were cordially welcomed; the goldsmith entertained them in his own house. He also testified to his own village people of the kindness shown him by the Christians. In this way we hope to open up all the surrounding villages to the gospel. Pray for us in this work.

Several other very severe cases were treated successfully in our dispensary. Sometimes it has been necessary to give the patients money to buy milk and other nourishment.

During the year I have attended ten or more midwifery cases. Only about two of the cases proved normal; still, with God's help, in all but two cases both mother and child came through safely.

Since Doctor Kolhatker came to us, he has performed many successful minor operations, and has found the operating table most useful. Still we have been obliged to send between 25 to 30 cases away to Poona or Miraj hospitals for operations; for those who were very poor we felt it necessary to pay railway fares.

We are patiently looking forward to the time when Doctor Oldfield will be in our midst.

Yours in His service,

E. M. Caldicott.

### Victorian F.M. Acknowledgments.

February 1 to March, 1924.

Children's Day.—Previously acknowledged, £154 1/7; Warrnambool Bible School, £2/2/4; South Richmond Bible School, £3/3/2; East Camberwell Bible School, £2/18/-; Newmarket Bible School, £2/5/-; North Melbourne Bible School, £3/18/-; Middle Park Bible School, £2/3/6; Berwick Bible School, £1; Grand total, £169/1/8 1/2.

Churches.—Newmarket, annual offering, £10 16/3; South Yarra, id. per week, per Miss Graham, £2/11/6; Williamstown, id. per week, 8/-; Bendigo, quarterly contribution, 6/-; Preston, id. per week, £2/11/6; Castlemaine, duplex envelopes, £2/6/-; Gardiner, id. per week, £3/1/2; Bayswater, per Mrs. Clements, £1/2/-; Swanston-st., duplex envelopes, 4/13/5; Carnegie, duplex envel-

opes, 16/10; Golden Square, annual offering, £16; Northcote, £2/17/-; East Kew, 10/-; Chinese Church, £10.

Orphans, etc.—Newmarket Church, support native teacher, £2/15/-; Doncaster Bible School, £6; Geelong Bible School, £6; Geelong Bible School Teachers, £3/2/6; Carnegie Women's Mission Band and Girls' Mission Circle, £4; Brighton Women's Mission Band, £3; Mr. and Mrs. A. R. men's Mission Band, £6; North Richmond Bible Main, £6; Golden Square Church, £24; South Richmond Bible School, £1/1/6; Mrs. E. Nightingale, £6; Bendigo Bible School, £1; North Richmond Mission Band, support Bible woman, £3; Mrs. Kefford's Girls' Class, Prahran, £1/10/-; East Camberwell Mission Band, £2/12/-; Ballarat Women's Mission Band, support Bible woman, £5; Essendon Phi Beta Pi, £1/17/6; South Yarra



Miss E. M. Caldicott.

Read her interesting report on medical work in India.

J.C.E. and Women's Mission Band, £6; Ascot Vale Kindergarten, £1/10/-.

Individuals.—Mrs. H. W. Crouch, £10; Conference promise, Member Malvern Church, £10; Miss J. Jenkins, £2; Mr. and Mrs. Davies, £1.

Miscellaneous.—Sisters, Moreland, per Mrs. Hayward, 6/-; Ivy Circle, Oakleigh, per Miss Huntsman, £1; "A Few Scholars," Ararat Bible School, 4/-; Lygon-st. C.E., £1; North Richmond C.E., 10/-; Colburg J.C.E., 16/-; total, £2/6/-, per C.E. Department; Victorian Women's Mission Band, per Mrs. Hayward, support lady missionary, £13; Boronia Sisters' Auxiliary, for Dhond Hospital, £3/5/6; Malvern-Caulfield Endeavorers, £2 11/4; Sale Calendars, £2/4/3.

Received with thanks.

R. Lyall, Treasurer. J. E. Allan, Secretary.

### F.M. Annual Offering.

Lord's Day,  
July 6.

### State Foreign Mission Secretaries.

Please send offerings to the following:—  
Victoria—J. E. Allan, 51 Watts-st., Box Hill.  
N.S.W.—J. Clydesdale, 9 Grand-par., Brighton-le-Sands.

S.A.—G. T. Walden, 74 Edmund-ave., Unley.  
W.A.—W. Clay, 9 Chester-st., Subiaco.  
Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.  
Tas.—J. Foot, jr., 14 Balfour Pl., Launceston.  
Federal Secretary.—G. T. Walden, M.A., 71 Edmund-av., Unley, S.A.

### BIRTH.

JAENSCH (*nee* Lucy Battersby).—On Feb. 22 to Mr. and Mrs. R. G. Jaensch, of Berr, River Murray—a son (Malcolm David). Both well.

### IN MEMORIAM.

ELLIS.—In loving memory of our beloved son and brother, Sgt. Jack Ellis, who gave his life for his country near Amiens, April 9, 1918. "Till the day breaks, and the shadows flee away."—Koorali, Boronia.

HARDING.—In loving memory of our dear mother, Marion Harding, who passed away at Werrell, N.S.W., on April 8, 1923.

"It seemeth such a little way to me,  
Across to that strange country, the Beyond,  
For it has grown to be  
The home of those of whom I am so fond.  
And so for me there is no sting to Death;  
It is but crossing with abated breath,  
A little strip of sea,  
To find one's loved ones waiting on the shore.  
More beautiful, more precious, than before.  
—Inserted by her loving daughter and son-in-law  
Olive and Angus McLeod, Snowtown.

MILLIS.—In loving memory of Fanny, beloved wife of Alfred Millis, who passed away at "Hobbitika," St. Kilda-st., Middle Brighton, on April 19, 1919.

STUBBIN.—In fond and loving memory of Leonard Harold Stubbin, 31st Battalion, A.I.F., who gave his life for the Empire, April 10, 1918. "He rose responsive to his country's call,  
And gave for her, his best, his life, his all."  
Gone, but not forgotten.  
—Inserted by his loving grandmother, L. Colvin.

### COMING EVENTS.

APRIL 10, 13, 14.—Parkdale, Thursday, April 10, combined tea-meeting. Sunday, April 13, anniversary services all day. Good speakers. Monday, 14th, children's demonstration and distribution of prizes. A warm welcome extended to visitors.

APRIL 13.—Lygon-st. Church of Christ, special service next Sunday night. The choir will render "Penitence, Pardon and Peace." Soloists, Miss Edna Bagley and Mr. Nat Haddow.

APRIL 13 & 16.—Doncaster Bible School Anniversary. Sunday, 13th, Bro. J. Tully, speaker at the morning meeting. Bro. H. G. Clark will address the afternoon gathering. In the evening Bro. C. Lang will speak. Wednesday, 16th, 7.30 annual entertainment and distribution of prizes.

APRIL 15 to 22.—The Victorian Conference Gatherings.—Tuesday, April 15, 7.45 p.m., Department of Social Service Demonstration, Independent Church, Collins-st. Wed., 16th, All Day, Women's Conference, Lygon-st. Chapel. Thurs., 17th, 3 p.m., Preachers' Session, Lygon-st. 7.45 p.m., Reception to Delegates and Welcome to Visitors by Exec. of Conference, and the Presidential Address, Lygon-st. Fri., 18th, 9.45 a.m., General Conference, Lygon-st.; 2 p.m., Home Mission, Christian Endeavor Session, Masonic Hall, Collins-st.; 7.15 p.m., Home Mission Demonstration, Masonic Hall, Collins-st. Sat., 19th, 9.45 a.m., General Conference, Lygon-st.; 2 p.m., Home Mission, School and Foreign Mission Sessions, Lygon-st. 7.30 p.m., Foreign Mission Demonstration, Masonic Hall, Collins-st. Sun., 20th, 2.45 p.m., Conference Sermon, Auditorium, Collins-st. 21st, All Day, Picnic, Royal Park Cricket Ground, Park-st., Brunswick; 7.30 p.m., C.E. Demonstration, Masonic Hall, Collins-st. Tues., 22nd, 3 p.m., College of the Bible Old Boys' Club, Swanston-st. Lecture Hall; 7.30 p.m., Bible Schools' Club, People's Demonstration, Masonic Hall, Collins-st.

APRIL 16.—The 39th Victorian Women's Annual Conference will be held in the Chapel, Lygon-st., on Wednesday, April 16, commencing at 9 a.m., and continuing all day. Essayist, Mrs. A. Connor. The address, "Things We Forget to Remember," will be given by Mr. J. A. Wilkie, member, will be given by Mr. J. A. Wilkie, assisted by musical items and recitals. A cordial invitation to all is extended.

APRIL 20.—Swanston-st. Church, assisted by leading artists, will render "The Daughters of Jairus" (Stainer). Conductor, Mr. Ernest Barrett. Organist, Mr. C. H. Mitchell. Pianist, Mr. H. Barrett.

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### South Australian Home Missions.

H. J. Horsell.

The monthly reports received and presented to the Committee are generally good; the past month has been no exception to the rule.

The cause at Nailsworth, which is subsidised by the Committee, is doing remarkably well. 40 more scholars have been enrolled, making the total now 146. Building overcrowded; efforts are being made to add a new kindergarten room to the property. Nine additions to church membership. A. C. Garnett has done a great deal of house to house visitation with other brethren of the church.

The work at Wallaroo is much improved. £115 has been raised to pay off the building debt. Home Mission offering a record. All departments of the work in a good state. The church and Bro. Warren are to be congratulated on their splendid efforts.

Bro. Oram is doing a good steady work at Moonta, and the financial position is better than for a considerable time. Fine Home Mission offering.

The church at Port Pirie has well maintained its attendances at all services. Bro. Bowes is doing a useful work, and has visited a number of people. He has made a good impression generally.

The cause at Naracoorte is encouraging. Bro. Randall has settled down to solid work, and is getting about among the people. His services are appreciated.

Meetings are being well maintained at Blackwood, and several speaking brethren are gladly assisting with the gospel services.

The new causes at Pennington and Underdale promise well. The members are regular in attendance, and are determined to extend the work.

The sisters of the Northern churches had a splendid session in connection with the recent Northern Conference. Good useful work is being accomplished for benevolent and hospital purposes, and Home and Foreign Missions are supported. £5 was handed to the writer for Home Mission funds.

Reports from Home Mission fields indicate that in most cases the offering was very good. To date we have received the following news:—Wallaroo, £26; Moonta, £17/14/-; Berri, £20; Port Pirie, £20; Railwaytown, £4/10/-; Naracoorte, £8/8/6; Murray Bridge, £10/12/-; Nailsworth, £16/5/9; Barmera, £3/16/8; Butler, £8. These fields have set a splendid example to other churches. A full statement about the offering will appear later.

The President recently visited and gave addresses in behalf of the offering at Naracoorte, Bordertown, Mundalla, Wamponny, and Murray Bridge. Several members of the Committee also took part in the campaign in suburban districts, and materially helped with their messages. They were well received.

The Secretary has visited and given addresses at Owen, Alma, Long Plains, Avon, Balaklava, Lochiel, Gawler, Goolwa, Blackwood, Pennington, Unley, Stirling East, Aldgate Valley, Moonta, Wallaroo, Murray Bridge, Strathalbyn, Mt. Compass, and Queenstown. He attended the Southern and Northern District Conferences on behalf of the Committee. He expects to visit Broken Hill and Railwaytown from April 11 to 17, and will deliver several addresses and two lantern lectures.

### South Australian Home Mission Fund.

We gratefully acknowledge the undermentioned amounts which have been received during February and March months:—

Duplex Envelopes.—Prospect church, £4/10/4; Strathalbyn, £1/10/-; Goolwa, £1/16/-; Norwood, £2/10/8; Grote-st., £4/2/9; Prospect, 16/6.

Donations.—W.S.H., £1; G.A.J., 4/-; Sisters of Northern Conference, £5; Union Trust Fund, £50. Conference Promises.—Mrs. C. E. Barr, £1; W. T. Magarey, £15; Mrs. R. J. House, £1; F.C., £4; R. F. Trowbridge, 10/-; A. Glastonbury, 10/-.

Subsidies from Churches.—Port Pirie, £10;

Berri, £23/15/-; Broken Hill, £12/10/-; Gawler, £12; Tumby Bay, £17/10/-; Naracoorte, £13/10/-; Barmera, £2/12/6; Railwaytown, £8/10/-; Nailsworth, £5; Murray Bridge, £14; Wallaroo, £14; Ungarra, £12/10/-.

Refunds.—Mt. Compass, 15/-; Goolwa, 13/-; Owen, 9/3; Anon., £1; Mallala, 2/4; Stirling East, 3/-; Blackwood, 2/-.

Annual Offering.—Individuals.—Wm. Harding, £2; Balaklava Dorcas, £1; Mrs. S. E. Russell, £1; Miss M. Hillman, 6/-; R. Sharples, £1/1/-; Mr. and Mrs. E. A. Pearce, £1; Anon., 10/-; A. J. Walkley, £3/3/-; Lum Yow, £2; Mrs. Trowbridge, 10/-; Mrs. C. E. Barr, 10/-; Mr. and Mrs. C. Humphreys, £1; Mrs. Heming, 5/-; Mr. and Mrs. Mitchell, £1; E. and M. Mayman, 10/-; Mrs. Burzacott, 5/-; Mrs. A. T. Magarey, £1/1/-; A. G. Saunders, 10/-; Mrs. M. Pallott, 10/-; Misses Jones, £2/10/-; A. and H. F. Klingberg, £2; N. J. Good, £3; Mallala School Class, 10/8; Miss I. Duncan, 5/-; Mrs. C. J. Ross, 10/-; Mrs. Dolphin, £1; Mrs. Wheaton, £3; Mr. and Mrs. A. McKenzie, senr., £2/10/6; W. R. James, £10.

Church Extension.—Semaphore Church, £58 11/6; Forestville, £24/0/4; Croydon, £11/2/8; Union Trust Fund, £50.

Note.—The debit balance to date is £200.

H. J. Horsell, Financial Secretary.

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### West Moreton Circuit Conference.

The 1924 Conference of West Moreton churches was held in the Rosewood chapel on Saturday, March 15. The day was ideal, and the Conference the best held in the district. Everybody was enlivened with the spirit of unanimity and optimism. Bro. Fisher, State Organiser; Bro. Wendorf, H.M. Secretary, and Sister Wendorf, President of the Sisters' State Conference, were honored visitors.

It was a pleasure to see Bro. Berlin, senr., one of the charter members of the Rosewood church, present with his wife; Bro. and Sister Feeney, of the Ipswich church, and Bro. Green, of Bundamba. The help of the State Organiser, Bro. A. J. Fisher, was highly appreciated, and his message on "The Mission of the Church" was inspirational.

The Conference Sermon was entrusted to Bro. Bassard, whose powerful message was instructive and interesting.

The secretary reported satisfactorily on the work done throughout the circuit. The delegates spoke in eulogistic terms of the work done by Bro. Bassard (the preacher), and were unanimous in their decision to co-operate in all aggressive work which aimed at the strengthening of the church and the salvation of the unsaved. The motor car purchased for the work of the preacher was a valuable asset to the work of the circuit.

Officers appointed: President, Bro. Primus; Vice-President, A. E. Hinrichsen; Secretary, H. W. Berlin; Treasurer, J. Bottcher.

The treasurer's report showed a credit balance of over £20.

The reports of the church delegates showed a steady work done. The keynote of optimism was struck.

At night a musical programme was rendered to an appreciative congregation of about 200.

A word of praise should be spoken of the sisters for the abundant provision of good things provided for dinner and tea.

On Sunday, March 16, Bro. Fisher was motored by Bro. Bassard to Mt. Walker for the morning service; Marburg for the afternoon service, when three girls made the good confession. At night Bro. Fisher preached at Rosewood on "The Lost Book." The day closed with much spiritual blessing.—H. W. Berlin, Secretary.

### The Value of Missions.

In the February issue of "Stead's Review," Judge Murray concludes an article on Papua, in which he pays a tribute to Christian missions. Their influence may be so valuable, he says, as to be absolutely indispensable. From a book he wrote twelve years ago he quotes these words: "Unless the missionary is there to help him, the native is left like a ship without a rudder, and will run a great risk of being wrecked in the sea of an alien civilisation." He goes on to say that many people in their objection to theological dogma allow themselves to underrate the enormous moral and social force of Christianity, and consequently, under-estimate the effect of Christian missions among native races.

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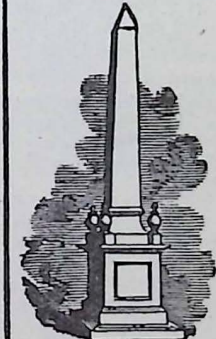
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## News of the Churches.

### New Zealand.

On March 16, at Nelson gospel meeting, Bro. Carpenter concluded his series of addresses on "The Unchanging Christ," the topic being "Still Working Wonders." On March 18 members of the Teacher Training Class sat for the first year's examination; five passed. Bro. John Griffith exhorted on "True Wisdom." Bro. Carpenter in the evening delivered a fine message on "Is Protestantism a Failure?" The attendance at gospel meetings is keeping up well, and much interest is shown.

### Western Australia.

During the mid-week meeting on March 27 the ordinance of baptism was observed at Lake-st., Perth. Meetings all day the following Sunday were well attended. For some weeks past the attendance at the school has been over 200. Bro. Hagger's sermons on "Fundamentals" are attracting a number of strangers to the gospel services. On March 30 a young man confessed Christ.

Subiaco had a good attendance at the Lord's table on March 30. Bro. Clay addressed the church. The evangelistic band celebrated its first year's work by holding a conference and tea. It is anticipated that an after-church as well as the present service will be conducted shortly. About 30 were present at tea. "Love" was the subject of Bro. Will Manning's address in the evening. "His Loving Thought" was a solo rendered by Mrs. Ainsworth, of Wagin. Bro. Will Manning, secretary of the church, is about to set up in practice as an accountant and secretary in his native town of Narrogin. All are sorry he is going, but wish him success. Bro. Clay has been appointed acting superintendent of the Bible School, pending the appointment of a brother permanently to the position. "Modern Egypt, its Customs and Peoples," was the title of an address delivered by Bro. Beard to a very appreciative audience at the Men's Society on March 31. Bro. E. M. Evan, church treasurer, who has not been in the best of health, is gradually regaining his past vigor.

### Tasmania.

Three more, making a total of six young people from the church in Hobart, have volunteered for Foreign Mission work. Bro. Nightingale commenced a preparatory class for them. Bro. H. C. Woolley, senr., is seriously ill.

Meetings at Devonport were for the first time held in the new building on 30th ult. It was a time of rejoicing and blessing. The attendances were good. One decision at night. On 2nd inst. a good number attended the gospel service, and one young woman decided for Christ. A gospel service will be held each Wednesday evening until Easter.

### Queensland.

Meetings continue good at Maryborough, and finances are greatly improved. The choir is doing good work. On March 30 a man of mature years came out for the Lord. The work at Croyden, Urraween and Pialba continues.

The church at Toowoomba is maintaining fair attendances at the Lord's table. On Sunday morning, March 30, Bro. A. J. Green, of Auburn, N.S.W., presided. Bren. Oldfield, Brisbane, and Gallagher, Caboolture, also attended. Bro. H. C. Stitt exhorted acceptably. The gospel service was conducted by Bro. A. Coleman. A faithful follower of the Lord, Bro. H. Draney, has been called to rest. He died on March 28, at his residence, Brisbane. The body was conveyed to Toowoomba, and the burial service was conducted by Bro. F. Alcorn, Brisbane. Bro. H. Draney was a foundation member of Toowoomba church. Sister Stitt is making good progress to health, after her operation.

On the evening of March 26 about 135 members of the Brisbane church sat down to a dinner held in the basement of the chapel. A feast of

good things was provided. At the after meeting an effort was made to raise sufficient money to an effort was made to raise sufficient money to pay off the mortgage on the building. £63 was given and promised; considerably more is expected. Bro. Fisher, Home Mission Organiser, delivered a forceful address on the morning of March 30, it being "Go to Church" Sunday. Three new members were received into fellowship. At night the building was crowded. Bro. Alcorn's subject was "If Christ Came to Brisbane." At the after meeting another lady was received in. 173 broke bread during the day.

### Victoria.

On Tuesday, April 1, H. J. Jackel preached at Wilkur a gospel address on "The Awfulness of Sin" to a nice gathering. One person made the good confession.

Boort reports attendances keeping up well since the mission. Sister Mrs. Burt, from S.A., was received into fellowship on March 30. The Bible School has commenced practising songs for the anniversary.

At East Camberwell on Sunday there were splendid meetings. At night two sisters were immersed; these had made the confession some time previous. Good number of new attendants since opening of chapel.

Anniversary services were continued at Geelong on Sunday. Bro. W. Gale's messages were much appreciated. The children delighted every one with their fine singing, which reflected much credit on the conductor, Mr. Rowe.

At Doncaster on March 30 two young boys (Bible School scholars), and on April 6, three young women, also from the Bible School, were received into the church. Bro. Lang and the teachers are training the scholars for the anniversary.

"Go to Church Sunday" was held at Dandenong on April 6. Bro. Hughes has planned a special series of addresses on vital subjects for April and May. Bro. Garland is assisting Bro. Hughes. The sisters recently held a successful sale of work.

On April 2 a baptismal service was held at North Williamstown, when a young girl was immersed. At the close of the meeting the girl's mother and another girl confessed Christ. Bro. Johnston spoke well at both services on April 6, his evening subject being "Bible Dentistry."

At Emerald school anniversary a prize was given to each scholar. Last Lord's day Bro. P. A. Dickson gave a fine message in the morning, and spoke again in the evening. Bro. P. Aurisch is laboring with the two churches. Fine interest and good meetings. The sudden passing of Sister G. Romeril, of Mickelham, wife of the State school teacher, is much regretted.

During past month Fitzroy had better meetings, interest being well maintained. Bro. Smith is preaching the gospel faithfully. On April 6 two girls from the Bible School confessed Christ. Bren. Grey, Raisbeck and Smith are thanked for Lord's day morning addresses. A good spiritual tone prevailed. On April 5 Sister A. Nixen was married to Mr. Trotter, Bro. Swain officiating.

At Cheltenham on Sunday the meetings were very enjoyable. Geo. Organ presided, and G. P. Pittman spoke. Some visitors were present. A good school and teachers' prayer meeting. The decision day on the same date. Bro. Pittman preached earnestly in the evening on "The Philippian Jailer." Good singing by choir.

Hawthorn Bible School anniversary on Sunday was very successful. The building was crowded some 200 voices contributed beautiful music under leadership of Bro. T. H. Scambler. The afternoon gathering was addressed by Bro. J. E. Shipway, who spoke on "Heroes." Bro. Scambler's subject in the evening was "True Greatness."

At Moreland, April 6 was "young people's day." Bro. W. B. Blakemore in the morning spoke on

"Feed My Lambs." Two young men were received into the church by faith and obedience. At night there was again a full house. Bro. C. Bassett, assisted by two students from the College of Bible, and other young people, conducted a people's service splendidly. All branches of the church are working in the service of the Kingdom. Colac reports good meetings all day on March 23. The annual business meeting was held on March 26. All retiring officers were re-elected. Bro. E. Bower was added to the board of officers, and Wm. Selwood was appointed reporter to the "Christian." All reports showed a good spirit in the church and Bible School. Bro. Cornelius is leading a special attendance campaign. Enthusiastic meetings on April 6. 47 broke bread. Bible School three new scholars.

On March 30 the Box Hill J.C.E. held its anniversary services; these were continued on April 1. Bro. Eric Buckmaster is to be commended for his good work in this department. Good services on April 6. Several visitors at morning worship. Good attendance at gospel meeting, when Bro. Allan continued his series of addresses on "The Story of the Cross," the theme being "In Pilate's Hall." Sister Petifer assisted with a solo. The choir has commenced practice for anniversary.

Castlemaine Sunday School anniversary was held on 6th inst. Mr. Horace Kingsbury spoke at all services. The singing, accompanied by orchestra, was much appreciated. The conductor, Mr. Edward Watson, proved himself a capable leader. Bro. Kingsbury's topic in the morning was "The Good Shepherd." His afternoon lesson on "The Seven 'Minds,'" kept the young folk in constant attention. The gospel message was taken from Paul's words, "I am not ashamed of the gospel of Christ."

At Mildura souls are being won for Christ. At the conclusion of Bro. D. Wakeley's address on Sunday, 30th ult., two fine young people made the good confession, one being a young girl from the Bible School. The work of Bro. Wakeley for the past few months has been richly rewarded, and large attendances and quickened interest are stimulating and uplifting the church to a marked degree. On the 9th inst. a kitchen tea was tendered to Miss Clarice Bodle, in honor of her forthcoming marriage to Bro. A. L. Martin, of Red Cliffs (formerly of Cheltenham, Vic.).

At Collingwood Bro. Gale exhorted on March 16, Bro. Andrews speaking at all other services. A mission is in progress with Bro. Ball as evangelist and Bro. Allan Searle as song leader. Meetings have been well attended, and on Sunday night the tent was crowded, many people standing outside. One sister stepped out on Wednesday evening to reconsecrate her life to the Master, one on Friday night to obey her Lord in baptism, and on Sunday evening four confessed Christ. On 6th inst., at 2 p.m., the beloved Bro. Hanger was called home, after a short illness.

During the last three weeks a tent mission has been held in Garden Vale, evangelist Mercer being the missionary. There have been good attendances at all meetings, an average of 40 for week-nights and over 100 on Sunday nights. From March 9 to April 6 there have been eleven additions to the church, and six are awaiting baptism. A splendid time of spiritual revival has been experienced, and all will be sorry to lose the services of Black Rock, who will shortly be leaving for Black Rock. The church will still have his presence and teaching at the weekly prayer meetings.

Anniversary services of East Kew Sunday School were very successful. Bro. Baker spoke on Sunday morning to a good attendance. A large number of young ladies came to hear Bro. Baker's gathering met in the afternoon to hear Bro. Clarke on "The Greatest Story in the World." In the evening Bro. Baker's gospel address on "What are you Worth?" was listened to by a large audience. A special feature of the day's services was the singing by the scholars, led by Bro. Brooker. Mrs. Jeffreys was pianist, accompanied by the violinists of Bren. Brice and Watt. One S.S. scholar made the good confession.

At Northcote the Bible School is busy preparing for the anniversary. J.C.E. is having well attended meetings, and the work of the superintendent, Miss I. Parker, is much appreciated.

Tyers, who was chaplain of the P.B.P., has left the district, and was made the recipient of a token of esteem at a social evening. Last Sunday, harvest thanksgiving services were held. Over 130 broke bread, and a large audience attended the gospel service. The chapel platform has been lengthened eight feet. The choir, under the leadership of Bro. Barber, is adding much to the brightness of the evening services.

109 broke bread at Ballarat East on Sunday last. Fine meetings morning and evening. The night meeting took the form of a harvest festival, and the building was tastefully decorated. A great variety of gifts were displayed, and they will be sold in aid of the church benevolent fund. The church is located in a poor district, and the calls on the church require a substantial fund to give adequate help. Any gifts of clothing or anything else will always be welcome. They should be sent, if by rail, to A. P. A. Burden, Ballarat Railway Station. The Berean Bible Class is now studying Isaiah. Two confessions since last report.

Bro. J. Mortimer has completed another month's service with Bendigo church as week-end preacher. Services have been very encouraging. Attendances have varied somewhat, many being absent through sickness. March 30 saw the largest attendances for a long time. Bro. Mortimer's services are greatly appreciated. A new feature of the work is the holding of a semi-open-air song service in the vestibule of the hall before the gospel service. 2000 invitations have been distributed about the city; one result is increased attendance at gospel services. A fine interest is being taken in the preparation for the school anniversary.

At Burnley, good and profitable times are being experienced. On Sunday Bro. Stephenson spoke at both services. In the evening two girls stepped out and accepted the Saviour. Open-air services are a great success. As many as 21 members present, and at times 50 to 60 listening to the gospel. Mid-week and Sunday evening prayer meetings are a great help. Bible School has averaged 75 per cent. attendance for past quarter. Bro. Martin, one of the students from Queensland, is a welcome teacher. Sisters' fortnightly meetings are a source of blessing. All auxiliaries in healthy condition. The aged Bro. Rutledge (87) is laid aside and was unable to be present on Sunday.

On Saturday, April 5, Balwyn Sunday School had its second picnic at Mitcham Park. There was a fine gathering on a beautiful day. Sunday, 6th, was the first anniversary of Jas. E. Thomas' work. He spoke morning and evening to fine congregations. In the morning three who had been recently immersed, and two formerly immersed who have recently come to the district, were welcomed into fellowship. 102 broke bread for the day. There were 176 out of 215 at Sunday School in the afternoon, which was a record school. At night Misses Benjamin, Cole and Ludbrook, of the College of the Bible, gave messages of song, and a married man, a returned soldier, confessed Christ. Over £160 was realised at the recent sale of goods.

At Boronia Mrs. B. J. Kemp was much appreciated at the meeting of the Mission Band on Wednesday, April 2. A minor sale of work was held on April 5. The local school and grounds were kindly lent for the purpose. April 6, splendid meetings. A Sunday School rally enthusiastically commenced. The first morning saw a school of 50 present, with two new scholars. Bro. Lang gave a splendid address in the morning. Many visitors, including Sister Mrs. Austin, senr. In the evening Bro. Jas. R. Waterman addressed a congregation of over 50. Interest has been aroused in the district by the church's enthusiasm and work. The K.S.P. has put forward a fine educational scheme, which includes a course of travel lectures from prominent men.

On April 5, South Yarra kindergarten and parents met in the afternoon to honor Supt. Miss Sturges, who is shortly to be married. Mrs. Dennis, on behalf of the parents, and Mrs. F. Lee, for the staff, made presentations. In the evening a social provided by the women's guild was held. Representatives of auxiliaries conveyed to Miss Sturges congratulations and good wishes. Bro. J. Brown spoke for Bible School. Fred. Lee, J.C.E., made a presentation. D. A. Lewis, on behalf of the church generally, made a cash presentation.

Mrs. Tucker, vice-president Women's Guild, made a presentation, and Miss Warburton, on behalf of the Young Ladies' Club; Bro. A. Searle, on behalf of his brother, J. Searle. Fine meetings on April 6. J.C.E., 64 present. Breaking of bread, 118. A fine gathering at night. Bro. Cameron's topic was "The Good Confession." One decision at the close. The Bible School held its annual business meeting. The following were elected to office:—Asst. Superintendent, Bro. J. Brown; sec., F. N. Lee, 108 Greville-st., Prahran. Miss J. Rodgers, 50 Claremont-st., South Yarra, was elected superintendent of kindergarten.

#### South Australia.

Excellent meetings at Cowandilla on April 6; 62 broke bread. 120 present at night. School, Bible Class, and kindergarten increasing. Strong C.E. Society commenced with 19 members. Preparations are being made for a tent mission to begin on May 4; missionary, Bro. Geo. Tease; song leader, Bro. B. W. Manning.

Henley Beach has been enjoying interesting and helpful addresses from Bro. Ross Graham. In March the Ladies' Guild held a successful sale of gifts, opened by Bro. A. C. Rankine. Sister Mrs. S. Lewis has been called to higher service. Sister Mrs. Spurr and Miss G. Spurr have been received from Grote-st. Members visiting Henley during the holidays are cordially welcomed.

On March 16 Bro. G. T. Walden delivered his farewell sermons at Kersbrook to good audiences. On March 15 he was tendered a farewell social by the many friends who had learned to love him, and was presented with a silver-mounted umbrella suitably inscribed. Several brethren spoke very highly of Bro. Walden's services. Musical items were appreciated. Bro. Talbot was welcomed as the incoming preacher. Altogether a very pleasant evening was spent.

At Pt. Pirie, on March 30, after an excellent address by Bro. Bowes, seven young men and two young women made confession of their faith. On April 5 these young people were baptised. A "choral service" was held, and several items were rendered by the brethren. Bro. Bowes spoke on "The Broken Melody." The chapel was filled for this service, many strangers being present. Several members have been away through sickness. Sister Smith, who underwent an operation last week, is recovering satisfactorily.

Walleroo on March 31 had a delightful social. The Dorcas Society handed over £30, the Senior C.E. £15, the Junior C.E. £2, to the building fund treasurer. Consequently on Saturday, April 6, £100 was paid off the debt on the church building, which is the most up-to-date in the town. On Thursday night four young girls were baptised. They were received into fellowship on Sunday morning. There were between 70 and 80 present. At night Bro. E. G. Warren discoursed on "Denying the Lord." Five young people made the good confession.

At Croydon the attendance at both morning and evening services is still on the increase. The chief feature of the gospel services is the number of strangers present, and the interest manifest. On the 30th ult. Bro. Forbes exchanged with Bro. Collins, of Maylands. All enjoyed Bro. Collins' message. The Bible School is very healthy; 209 scholars present. Y.P.S. went into the hills for a picnic on Saturday last. There was a fine gathering of folk in excellent spirits. Bro. R. Flint, one of the young men, is dangerously ill. Plans are in hand for increased school accommodation.

Norwood had 62 at prayer meeting on Wednesday. A fine spirit prevails, and all the members are co-operating splendidly. One man was baptised into Christ. Sunday was a happy day of service, and at night a man and his wife, a married lady and young man, came to confess Jesus at the close of Bro. Paternoster's address on "What to Believe About the Atonement." After church a crowd of young people went to the train to wish God-speed to Miss Grundy, of Gisborne, N.Z., who was leaving for home. The kindergarten children were entertained at a picnic in the gardens on Saturday by their teachers and friends.

Maylands anniversary services took place on March 30 and April 2. On the Sunday Bro. Collins spoke to a large audience, and Bro. Forbes at the evening service, when two made the good confession.

The Wednesday tea meeting was well attended, and at the public meeting Bro. G. T. Walden and F. Collins gave inspiring addresses. The choir rendered excellent items during the anniversary, and visiting soloists, Sisters Mesdames Morphet and Miller, were much appreciated. At the public meeting opportunity was taken to present Sister N. Charlton with three E.P. flower vases in recognition of the provision of flowers for the Sunday services for nearly 14 years without a break. The Bible School attendance was 282. The promotion day for scholars passed off happily.

#### New South Wales.

Chatswood church is enjoying a season of spiritual blessing under the faithful and effective ministry of Bro. J. Whelan. Three additions by faith and baptism are reported—Sister Gladys Belz, Maud Hampton, and Bro. Phillip Verco, grandson of Bro. R. Verco. Bro. Whelan's theme was "The Faith of the Church." At the close one young lad witnessed for Christ.

Sydney City Temple had as visitors on 6th inst. Bro. and Sister Wright, from Perth, W.A., and Bro. Harris, from Queenstown, S.A. Inclement weather interfered with attendances. J. Stimson presided, and Bro. Crisp gave a much appreciated address at morning service. At night Bro. Southgate delivered a fine gospel address on "The Reconciliation," and the choir rendered a splendid anthem.

Elder W. Atkin was in charge at Lismore City Temple on March 30. Amongst visitors were Sisters Partridge (Tweed River), Mrs. Bowtell, and Miss M. McGuiness (Grafton). At night Bro. P. J. Pond preached on "Is Church Membership Essential?" and three—a young man and a married couple—stepped out on the Lord's side. On Sunday afternoon several members met at the home of Sister McMillen, who is bed-ridden, and broke the memorial loaf.

At Rockdale on Saturday, March 22, the Junior C.E. Society held a special business meeting to elect a new treasurer and to discuss arrangements for their forthcoming picnic. On morning of March 23 Bro. Laney, of Burwood, exhorted; at the evening service Bro. Clydesdale was the speaker. On March 30 Mr. Pierce, vice-president of the St. George C.E. Union, visited the Juniors and gave an interesting talk. His visit was appreciated. Bro. Sainy gave the church a fine helpful exhortation. Bro. Clydesdale delivered a gospel address. Attendances at all services are improving.

A business meeting of church members was held on Thursday evening in the Sunrise Hall, Canterbury. Bro. Dixon was appointed chairman. The secretary's report was read by Bro. Hulbert. Bro. Carrick read the treasurer's report. From October to April £5 had been paid off the organ, cloth for the communion table had been purchased, and 12/6 paid for church sign on railway station, leaving a balance of 2/6 in hand. Bro. Hulbert was appointed secretary for three months; Bro. Carrick treasurer. Deacons: Bro. Gray, Franklin, Carrick. Helps: Bro. Hulbert and Williamson. Bro. Dixon was appointed preacher; Bro. Hulbert doorkeeper.

On March 23 Marrickville commenced a series of special meetings in celebration of its 31st anniversary. In the morning Bro. P. E. Thomas, of Belmore, presented a fine message to a reunion meeting. The gospel service was well attended, Bro. Crisp being the preacher. On Tuesday a tea meeting was held, followed by a public meeting. Bro. J. Whelan, Conference President, gave an inspiring message to a large gathering, including many visitors and former members. On Thursday evening was held a prayer and consecration meeting, at which three of the deacons gave short addresses. On Saturday afternoon a basket picnic was held at Riverside Park. The special services were continued on March 30, a thanksgiving offering being taken. The services have been a great uplift. Prospects are bright.

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### OBITUARY.

KITTO.—William Kitto, of Arian Park, New South Wales, passed away on March 26. He was a member of Strathalbyn church, S.A., where he was immersed at the age of 19 years. After his marriage with Eliza Treloar, of Grace Plains, he went to Balaklava, where he remained until he went to Victoria, 1892. After 14 years farming they moved to Arian Park, N.S.W., where he remained until his death. He leaves a widow and five daughters.

### Federal Evangelism.

The Acting Federal Executive thankfully acknowledges receipt of birthday gifts from the following members of the League of Ropeholders:—Queensland.—Mrs. M. J. Moffat, Mrs. L. Marsden.

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### Department of Social Service, Victoria. JAPANESE RELIEF FUND.

The following amounts have been received since last list of acknowledgments:—

Box Hill, £3/18/-; Burnley Junr. Girls' Club, 10/-; Caulfield, Bambra-rd., £8/6/6; Doncaster E. Sunday School, 7/-; Footscray, £10/18/6; Geelong, 10/-; Grundy, Mrs. C., £1; Ivanhoe, £1/7/6; Kaniva, £4; Malvern-Caulfield, £1/5/5; Minyip, £7/16/6; Newman, D. H., 5/-; Port Fairy, £1/1/9; Ringwood, £1/1/-; Sandsmere, Sunday School, 10/-; Warragul, £3/5/-; Anonymous, 2/6; Total, £46/4/8. Previously acknowledged, £341/5/11. Total amount received, £387/10/7. The fund is now closed.

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