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The Risen Christ.

Ira A. Paternoster.

THE doctrine of the resurrection is one difficult of acceptance to the unspiritual mind. Reason denies the possibility of a risen Lord and dismisses the thought altogether. Not a few hold that a belief in the resurrection is not essential to a belief in the Christ, but that of course will depend upon the conception one has of the Christ. We rejoice to be counted with that great host who believe in the deity of Jesus and in the resurrection of Christ from the grave.

Thomas met the difficulty of the resurrection. He was told by the rest of the disciples, "We have seen the Master!" His reply was, "Unless I see in his hands the wounds made by the nails and put my finger into the wounds, and put my hand into his side, I will never believe it." A week later the disciples were again in the house and Thomas was with them, when Jesus came—though the doors were locked—and stood in their midst, and said, "Peace be to you." Then he challenged Thomas, "Bring your finger here and feel my hands; bring your hand and put it into my side; and do not be ready to disbelieve but to believe." "My Lord and my God!" replied Thomas. "Because you have seen me," replied Jesus, "you have believed. Blessed are those who have not seen and yet have believed." This is the story of John as translated by Weymouth and it contains a wonderful lesson for us.

Speaking concerning the re-appearing of Jesus Christ, Peter in his first epistle, verse eight, says, "Him you love, though your eyes have never looked on him. In him though at present you cannot see him, you nevertheless trust, and triumph with a joy which is unspeakable and is crowned with glory, while you are securing as the outcome of your faith the salvation of your souls." The story of the resurrection received by faith secures the salvation of our soul. Surely this is enough to place it uppermost in our thinking.

The Psalmist sang, "The Lord hath said unto me, thou art my son; this day have I begotten thee," and Paul in his memorable speech to the Jews in Antioch said, "And we bring you the good news about the promise made to our forefathers, that God has amply fulfilled it to our children in raising up Jesus; as it is also written in the second Psalm, 'Thou art my son: to-day I have become thy Father.'" (Ps. 2: 7.) Quoting from David again Paul says, "Because in another Psalm also he says, 'Thou wilt not give up thy Holy One to undergo decay' (Ps. 16: 10). For David, after having been useful to his own generation in accordance with God's purpose, did fall asleep, was gathered to his forefathers, and did undergo decay. But he whom God raised to life underwent no decay."

Jesus himself believed he should rise again. "From this time Jesus began to explain to his disciples that he must go to Jerusalem and suffer much cruelty from the

elders and the high priests and the scribes, and be put to death, and on the third day be raised to life again." When Peter sought to dissuade Jesus he received a rebuke that associates a disbelief in the possibility of the resurrection with the adversary of man. In no more successful way is the devil meeting the challenge of the gospel than by leading men to deny the fact of the resurrection. Luke in recording the great commission quotes Jesus as saying, "Thus it is written that the Christ should suffer and on the third day rise again from among the dead: and that proclamation would be made in his name, of repentance and forgiveness of sins to all the nations, beginning in Jerusalem."

The faithfulness of the disciples in presenting this message is seen from a study of the Acts, and from a careful reading of the Epistles. In Thessalonica "Paul—following his usual custom—betook himself to the synagogue, and for three successive sabbaths reasoned with them from the Scriptures, which he clearly explained, pointing out that it had been necessary for the Christ to suffer and rise again from the dead, and insisting, 'The Jesus whom I am announcing to you is the Christ.'" To the disciples at Rome he wrote, "Faith, before long will be placed to the credit of us also who are believers in him who raised Jesus, our Lord, from the dead, who was surrendered to death because of the offences we had committed, and was raised to life because of the acquittal secured for us." (4: 24, 25.) Speaking of their immersion Paul says, "Well, then, we by our baptism were buried with him in death, in order that, just as Christ was raised from among the dead by the Father's glorious power, we also should live an entirely new life. For since we have become one with him by sharing in his death we shall also be one with him, by sharing in his resurrection."

The great confession all his disciples must make carries with it a belief in Jesus

The Builders.

*A builder builded a temple,
He wrought it with grace and skill,
Pillars and groins and arches
All fashioned to work his will.
And men said as they saw its beauty
"It never shall know decay.
Great is Thy skill, O Builder!
Thy fame shall endure for aye."*

*A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer,
None praised the unceasing efforts,
None knew of the wondrous plan.
But the temple the teacher builded
Was unseen by the eye of man.*

*Gone is the builder's temple,
Crumpled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll;
For that beautiful unseen temple
Was a child's immortal soul.*

as the Christ, the Son of the living God, and a belief in the resurrection, for "if with your mouth you confess Jesus as Lord and in your heart believe that God brought him back to life, you shall be saved."

The challenge comes to us anew this Easter season. It comes to us each Re-

membrance Day as we meet around the table of our Lord, for each Lord's day is to the Christian Easter Sunday. In the bread and in the wine we remember the risen Saviour and it is our privilege to continue to do this "until he come."

The Raising of Lazarus.

H. Hargreaves.

Possibly one of the most striking utterances of Jesus is connected with the incident of the death of Lazarus, "I am glad for your sakes that I was not there" (John 11: 15). An urgent message had been despatched by two anxious sisters to the Master, "Lord, behold, he whom thou lovest is sick." Surely such an appeal could not fail to bring an immediate response, for we read "Jesus loved Martha and Mary and Lazarus."

The inaction of Jesus.

Here we are confronted with a problem. He who has been so ready to help and to heal, whose heart seemed to overflow in compassion for humanity's woes, whose very being responds to the touch of the hem of his garment, and to whom, at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils, and he healed them, this same Jesus is apparently unmoved, for we read, "He abode two days still in the same place where he was." Could not Jesus, who by a word of command healed the centurion's servant and also the son of the nobleman at Capernaum, have brought about the complete restoration of Lazarus by one word of authority? Was there any need for the two days' delay? Could not two sorrowing sisters have been spared the heart-break of bereavement? Jesus says, "I am glad for your sakes that I was not there."

The divine side.

It cannot be denied that, during the seeming inaction of the last two days, Jesus' mind would revert to the sorrowing hearts of that Bethany home. We do not believe that any follower of Jesus can suffer grief in which the Master does not share. Possibly our Lord's cup of sorrow was added to by the knowledge that his delay would inflict bitter disappointment, or that he might appear to fail them when they needed him most. It is certain that only exceedingly weighty considerations prevented Jesus from hastening immediately to the bedside of his friend Lazarus.

The reason for the delay is stated: (1) This sickness is not unto death, but for the glory of God (verse 4). (2) For your sakes (verse 15). Paraphrased, the twofold divine purpose may be rendered, "God's glory." "Your sakes." Is not this the "divine side" of many a problem in the Christian pilgrimage? Much that is inexplicable, many of the difficulties and heartbreaks, can only be borne as we catch a glimpse of the heaven side. In the subject before us, the tears of two broken-hearted women are permitted that, through tears, countless thousands shall trust in one who has power over the grave, and is the resurrection and the life.

The glory of God.

This our Saviour declares is one reason for the seeming delay. Lazarus whom our Lord loved has been chosen as a subject for the demonstration of the quickening life of God. The grave has had possession of its victim four days. "If only you could have arrived earlier," cries Martha, "but now it is too late." But listen to our Lord's reply, "I am the resurrection and the life: he that believeth in me, though he were

dead, yet shall he live, and whosoever liveth and believeth in me shall never die." Let us accompany the Master as he draws near to Bethany. Martha had hastened back home to her sister, with the glad intimation that Jesus was on his way. With fast falling tears, the sisters again hasten to meet our Lord as he draws near the place of burial, and we read, "When Jesus therefore saw her weeping, and the Jews also weeping, which came with her, he groaned in the spirit and was troubled, and wept." Is not the "glory of God" demonstrated in the Saviour's tears? He, who is "co-equal with God," who also said, "Before Abraham was I am," and of whom John wrote, "All things were made by him, and without him was not anything made that was made," Jesus, the Lord of Glory, laying aside his Godhead, and sharing with humanity its tears. How priceless is this revelation of the humanity of Jesus! Are we not drawn nearer to our Lord in life's dark hours, because he too can be touched with the feelings of our infirmities, and was "acquainted with grief"? We rejoice that this incident did not close with the account of our Saviour's tears. The heartache of bereavement cannot be healed by sympathy alone. Is death the end for which man was created, and is the grave to become the receptacle for man's highest aspirations and longings? We echo Tennyson's words, "Thou madest man, he knows not why; he thinks he was not made to die." If death and the grave are the end for which we were born, then to multitudes life has scarcely been worth living, for to them its sum total is "toil and tears."

"Blessed Jesus, we hail thee as our strong deliverer, our emancipator from the thralldom of death and the grave. At thy almighty command we behold the grave yielding up its dead. We adore thee as the sharer of our sorrows and griefs, we are filled with wonder, love, and praise, as we behold Lazarus raised from the tomb by thy word of power."

But a greater joy than this is ours, for we know that this Bethany scene is but a shadow of a glorious day yet to be, when Jesus shall come again. Paul writes: "But I would not have you to be ignorant brethren concerning them which are asleep, that ye sorrow not even as others which have no hope, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." "Then shall be brought to pass the saying that is written, Death is swallowed up in victory."

For your sakes.

Jesus had a definite object in delaying his visit to Bethany, for we read, "I am glad for your sakes I was not there, to the intent ye may believe." Jesus withheld the blessing of healing, that he might bestow the blessing of life. He delayed to grant the lesser good, that through the delay many might receive the greater good. He refrained from an immediate response to the tears of Martha and Mary, that by the raising of Lazarus from the dead, multitudes yet unborn might be inspired with the hope of a glorious re-

urrection, and a life of immortality. Did not Jesus have to deny the lesser good, continually, that the greater purpose might be accomplished? How sad were the hearts of the disciples, when Jesus spoke of leaving them. What could possibly compensate them for the loss of this wonderful leader, and counsellor, and friend. Jesus meets their sense of irreparable loss and great sorrow with the words, "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you." "Let not your heart be troubled, ye believe in God, believe also in me." "In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you, and if I go to prepare unto myself, that where I am there ye may be also." God often denies our lesser requests lest we should forfeit the fulness of the blessing God desires for us. Often our earthly plans fail, lest our heavenly inheritance be endangered. For our sakes, our Heavenly Father may refrain from an immediate reply to our request, in order that his infinitely wiser and better purpose may endow us with "Heaven's best gift." "No good thing will he withhold from them that walk uprightly."

What purpose then, did the raising of Lazarus accomplish in the disciples? Jesus knew that the day for leaving his disciples was drawing near, that soon he must leave them to face the hostility and scepticism of a world of unbelief. How shall they prove that Jesus is the very Son of God? How can they clothe his humanity with divinity, what evidence can they produce? Simply this, they had stood by the grave of Lazarus, and by a command of Jesus, they had seen the "bands of death" snapped asunder, and the "grave powerless" to hold its victim, and Lazarus restored to life." Can we wonder, when later we read, "Then many of the Jews which came to Mary, and had seen the things Jesus did, believed on him (verse 45). Was it not for "the disciples' sake" that on the first day of the week, following the tragedy of Calvary, "at evening the doors being shut for fear of the Jews, that Jesus came and stood in the midst, and said unto them, 'Peace be unto you,' and when he had so said he showed unto them his hands and his side." "Then were the disciples glad when they saw the Lord."

Then said Jesus unto them again, "Peace be unto you, as my Father hath sent me, even so send I you," and when he had said this, he breathed on them, and said unto them, "Receive ye the Holy Ghost" (John 20: 19-22)

Low in the grave he lay—

Jesus, my Saviour!

Waiting the coming day—

Jesus, my Lord!

Up from the grave he arose, . . .

With a mighty triumph o'er his foes; . . .

He arose a Victor from the dark domain,

And he lives forever with his saints to

reign:

He arose! He arose!

Hallelujah! Christ arose!

The First Hill.

W. T. Stead used to tell the story of a man and woman who were once leaving a mission in London where they had just sung:

"Down in the valley or upon the mountain steep,
Close beside my Saviour would my soul ever keep.

He will lead me safely in the path that he has trod,

Up to where they gather on the hills of God."

"What are the hills of God, Ned?" asked the woman. The man slowly replied, "I don't know, but I should think one of them is Calvary." "Yes, one of those hills of God's joy is Calvary, and it must be climbed ere the whole range comes into sight."—British Congregationalist.

“Back to the City Temple.”

S. J. Southgate.

For more than a month members of the Churches of Christ in Sydney greeted one another with the words, “Going back to the City Temple on April 13?” This wide-spread interest may be accounted for by the fact that the City Temple church is “the Mother of many churches,” and is spoken of with affection and love by many who have left the old home and gone out to so many of the far-flung suburbs of Sydney, and there planted many of our prosperous out-of-town churches.

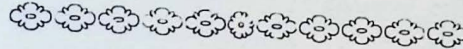
Established in the year 1851, the City Temple church, during the 73 years of her ministry, has given to our brotherhood many of our stalwarts whose names figure largely in the history of the churches in the Mother-state.

As far as can be ascertained none of the charter members now meet with us, but among those who have given their best years to the cause in our city, who have grown old there in service, and who still meet with us and take the liveliest interest in the work, may be mentioned: G. Logan, with a record of 56 years' service; Mr. and Mrs. Jos. Stimson, 49 years; Evan Roberts and Jas. Scouller, 41 years; and the Misses Hall, 40 years.

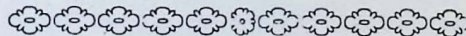
It was thought that a reunion of past and present members would help to cement more firmly the old friendships and create new ones to the advantage of the individual, the city church, and the brotherhood as a whole. So the “Back to the City Temple” services were planned.

An efficient committee arranged the day's programme in such a way that the organisation left nothing to be desired. In this connection Bro. P. Williams, our enthusiastic and capable church secretary, rendered service of incalculable value. The sisters who prepared the meals, and waited on the guests, did their part with that cheerfulness and ability which characterise our splendid women.

Delightful weather was granted us on “the day.” Three services had been arranged; the Communion service at 11 a.m.; a young people's



City Temple, Sydney.



service at 3 p.m.; and the evangelistic meeting at 7 p.m. The morning service was most inspiring. A souvenir programme of the services was issued to everyone present. Bro. L. Rossell presided at the Lord's table; the congregation united

in reading words of thanksgiving, Bro. Jos. Stimson, on behalf of the church, welcomed the guests, the Scripture lessons were read and prayers offered by past members, and the addresses were delivered by H. G. Harward and S. J. Southgate. The attendance numbered 400, 47 suburbs and several country towns being represented.

In the afternoon the young people's service delighted the large congregation. Bro. T. Walker, an ex-superintendent of the Bible school, presided; Bro. A. L. Haddon, M.A., Bible school organiser and a member of the City Temple church, delivered a fine address, and the scholars, under the direction of Bro. Thoumine, superintendent, and Miss Dorothy Morris, kindergarten leader, with Miss Linda Taylor at the piano, rendered appreciated musical items.

In the evening a magnificent congregation listened to the writer. The subject, “A Wonderful Love Story,” was based on John 3: 16. The large choir, under the leadership of T. Walker, with Ewart Chapple at the organ, gave a beautiful rendering of Gounod's “Send out Thy Light.” A wonderful service crowned a day of great inspiration and blessing.

The “Back to the City Temple” services proved an unqualified success. It was a day of big things. The services were heartening and inspiring, the congregations magnificent, the fellowship delightful, the spirit of thankfulness for past blessing and of optimism for future success permeated all the meetings.

The consensus of opinion is that it is a good thing when the Mother church invites her children to come back home and enjoy the fellowship and warmth which can only be found in that place which is “home” to so many who have become leaders in other places, but who still cherish a deep love for “home” and all the hallowed associations of that magic word.

Our “big day” will live long in our memories. May the city church in this our greatest Australian city gain inspiration and strength for the future from this reunion of those who participated in the “Back to the City Temple” services.



The Diaconate, City Temple Church, Sydney.

Back Row: Bren. C. Cooper, J. Crawford, P. Williams (Secretary), H. Palmer (Assistant Secretary), W. Roberts, W. Graham.

Front Row: Bren. A. Morris, J. Warner, S. Southgate (Evangelist), J. Stimson (Treasurer), A. Taylor. Bren. J. Fox, G. Fancourt, and W. Potter absent.

The Home Circle.

Conducted by J. C. F. PITTMAN

Thy home is with the humble, Lord,
The simplest are the best;
Thy lodging is in childlike hearts,
Thou makest there Thy rest.
Dear Comforter! Eternal Love!
If Thou wilt stay with me,
Of lowly thoughts and simple ways,
I'll build a house for Thee.
Who made this beating heart of mine
But Thou, my Heavenly Guest?
Let no one have it, then, but Thee,
And let it be Thy rest.

Flower Messages.

"Yo-hoo, half way!" called Nancy.
"Yo-hoo, half way!" echoed Louise. Then two little girls counted together "one, two three," and ran to meet each other. And they met just about half way between their houses. That was the way they always called each other when they had something very special to say. Nancy whispered something in Louise's ear, and that something seemed just what Louise wanted to hear, for she forgot to whisper and called out loudly, as she started back home, "All right let's do, an' we'll see if they really an' truly can talk."

In a very few minutes the two little girls came out of their houses. Nancy rolled her little brother in a pretty carriage, and the clean white cover was trimmed with pink ribbon. Louise pushed her little sister along in a blue trimmed carriage.

"My, but mother was glad when I said I'd take care of Hazel this afternoon," said Louise. "She has a lot to do in the afternoons."

"And so was my mother glad when I wanted to take Bobby, for she says it's a lot more help when I don't fuss about it," answered Nancy.

So the two little girls rolled the babies down to the park, kept right on past the fish pond; and didn't stop to speak to the birds. They nearly always had a few crumbs for the birds, too. The little squirrels wondered why Nancy and Louise were hurrying so.

"Well," thought Squirrel Nutkin to himself, "I'll just follow them and find what it's all about."

So he followed on down to the gardens where bright flowers grew all around. There the little girls stopped. "Now," exclaimed Louise, "We'll soon see if what your mother said is right. Tell me again 'zactly what it was."

"Well," answered Nancy, "'spose you listen good, for I can't tell it all any more. My mother said that all pretty things speak to people if they'll just try to understand them. Then I asked, 'Do pretty flowers talk to people?' for I had never heard of such a thing. 'Yes,' my mother said, 'they bring messages to lots of people.' So now let's keep still an' listen."

So the two little girls were very still. "I believe I know what your mother meant," whispered Louise, "listen, can't you hear them say that verse we just learned in school?"

And as they listened they seemed to hear the flowers saying—

"Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the flowers,
Kind deeds are the fruits.
Take care of your garden
And keep out the weeds;
Fill it with sunshine,
Kind words and kind deeds.
Love is glad sunshine,
God sends every hour;
Shines away all darkness,
And wakens each flower."

"Mother was right," Nancy spoke softly, "hereafter I'm going to try lots of times to hear what the flowers will tell me, for I guess they know what they're talking about."—Virginia Craig McNabb.

A Boy's Lesson.

"When you turn, turn out," so said the Iron Duke. Tom Archer turned in bed. It was five o'clock in the morning. He was working for an examination on which much depended. The boy turned both taps on for his bath. The water seemed to run slowly, and the bath was deep. He would just get into bed till his tub was ready. His eyes closed. In a minute Tom was fast asleep. The water rose higher and higher; it began to flow over on to the floor.

An hour later Tom suddenly awoke; what was that sound of rushing that had mingled with his dreams for some time? Out of bed the boy leapt. His bath! he must have been asleep. Down the stairs like a waterfall the water rushed. Everything was flooded. Tom rushed to the taps, turned them off, took out the plug, opened the front door, seized the sheets, and did his best to mop up the deluge.

In the midst of this cold and damp exercise the servant came down. There was no need for Mr. Archer to preach a sermon to his son; the sermon preached itself.

"When you turn, turn out," Tom had done so, but he had also turned in again. That was his mistake. It was an error that he never committed again.

The way to mount the ladder of life is, when you have made a good beginning, to be strong enough to keep on, even if sloth cries out for a little more rest.

Nothing is done without much trouble if it is worth doing at all. That lesson Tom learned early by his experience that morning, and he learned it for life. That little incident often comes home to my memory, and I ask myself whether boys and girls grow wise by such means as these. If every fault taught us to be more careful of our words and our deeds, what happy homes we should have in all the world.

The Wrong Bell.

When John and Louis went to spend their vacation with Aunt Mary, they found the finest places to play. There was a large barn and a dandy orchard. But the best place of all was the brook in the woods. When the boys were there, if Aunt Mary wanted them, she rang a bell. Whenever they heard the bell, they went to the house at once.

Early one morning John and Louis were sailing chip boats in the brook. They were having a very exciting race. John's boat was ahead but had caught against the bank just above a little waterfall. The current was slowly turning it around, and in another minute it would be free. Louis' boat was coming on fast.

Just at this moment the race was interrupted. John leaned so far forward in his excitement that the mossy stone on which he was standing turned under his feet, and with a loud splash he landed in the middle of the brook.

He jumped to his feet with a laugh. The weather was so warm he didn't mind getting wet. "Come on," he said, "we'll have to sail that race over."

"Not now," replied Louis. "I just heard Aunt Mary's bell. Didn't you?"

"No," laughed John. "All I heard was the splash I made. But I'll race you to the house." And he dashed off with Louis at his heels.

To the surprise of both boys, when they reached the house Aunt Mary said she had not rung the bell at all.

"But I can't understand. I was sure I heard it," Louis kept saying.

"Well, you must have been mistaken, that's all," laughed John. "Come on back and have our boat race."

In a few minutes the boys were at the brook again. Picking up their boats, they carried them to the starting point for the race. They were just about to put them in the water when they stopped short.

"There, did you hear the bell that time?" asked Louis.

"Yes, no mistake about that," replied John. And again the boys ran to the house.

When they discovered that Aunt Mary had not rung the bell this time, the boys did not know what to think. "Somebody's playing a trick on us. That's what they are," exclaimed Louis.

Aunt Mary agreed not to ring her bell that morning. "We might as well have our boat race. We will not hear that bell again. Nobody would try to fool us three times in one morning," said John.

"Guess you're right," agreed Louis. But the words were hardly out of his mouth, when ting-a-ling-a-ling! Came the clear sound of a bell.

Both boys jumped to their feet.

"It's nearer," exclaimed John.

Sure enough, the sound of the bell grew louder and louder as if whoever carried it was walking slowly toward them. The bell did not ring steadily. Ting-a-ling it sounded; then a short pause and ting-a-ling again.

The boys hid behind a big tree. "Wait till he gets close to us," whispered John. "Then we'll jump out and scare him like everything." As both boys crouched ready to leap out with loud yells, there walked slowly into the open space by the brook a large black cow.

John and Louis looked at each other in amazement. "A cow!" exclaimed Louis. "Fooled by a cow, that's a good joke on us."

"But if that cow's going to be around here ringing her bell, how can we tell when Aunt Mary is calling us?" asked Louis.

"I know," John exclaimed quickly. "I saw an old horn up in the attic the other day. We'll ask Aunt Mary to blow that when she wants us. And," he added laughing, "the cow can't fool us then, because even though she has horns, she can't blow them."—Adapted from "Dew Drops."

The Inner Life.

"Whatever your occupation may be, and however crowded your hours with affairs, do not fail to secure a few minutes every day for refreshment of your inner life with a bit of poetry. It is a good plan to memorise some poetry each week, if only a few lines."

The following quaint poem, written in 1558, is printed in "Religious Poems" (Oxford Garland):—

God be in my head,
And in my understanding;
God be in mine eyes,
And in my looking;
God be in my mouth,
And in my speaking;
God be in my heart,
And in my thinking;
God be at mine end,
And at my departing.

At a village church a couple were being wed and when reading the marriage service the clergyman asked: "Is there any impediment why you should not be joined together? The young man, replying seriously, said: "I'm all right, but Martha lisps a bit."

Teacher: "Now, Harold, if there were 11 sheep in a field and six jumped the fence, how many would there be left?" Harold: "None!" "Yes, there would." "No, ma'am, there wouldn't. You may know arithmetic, but you don't know sheep."

He: "And to think that you have no bath in the house!" She: "Well, you see, our circumstances permit us to spend three months at the seaside every year."

Victorian Conference, 1924.

Excellent reports of successful work, a spirit of thankfulness and good attendances made the Conference, which extended from April 15 to 22, a most happy one.

The addresses of the retiring and incoming Presidents (Bren. J. McG. Abercrombie and Illingworth) were of a very high order and most helpful. We hope to print both of these for the benefit of our readers.

Four new churches were admitted to Conference, viz., Chelsea, Doncaster East, Gardenvale and Red Cliffs.

Greetings were received from the Acting Federal Executive; the churches in the Dominion of New Zealand; Conference Executives of New South Wales, Queensland, South Australia, Tasmania, Western Australia; W. A. Kemp, of Edinburg, Scotland; Federal F.M. Committee; J. R. Cambridge, Q.; J. T. Mahony, London.

The presence of Bro. T. Bagley at the preachers' session and at the Masonic Hall on Friday afternoon gave great joy. Our brother received an ovation when he rose to speak. In many ways the great love which the brethren have for him was manifested. The responses given by Bro. Bagley were helpful and inspiring, indicative of his love for the church and his zeal for evangelism.

Appreciative references were made to the services of Bren. W. B. Blakemore, Reg. Enniss and Wm. Gale. These, with others in less degree, had given much time and labor to work in the Home Mission office during the absence of Bro. T. Bagley.

It was generally agreed that the Conference President, Bro. J. McG. Abercrombie, set a very high standard. In Conference his courtesy and capability were ever manifest. His presidential address so commended itself that Conference asked that it be printed and widely circulated. Bro. Abercrombie has had an unusually strenuous year. His duties have been much more onerous than those which usually fall to the President's lot. He has cheerfully given labor, time and money to the service of the brotherhood. Always he has worthily represented us. Of the many occasions on which we have heard him speak as our representative—whether the occasion were small or great—we may say that always he spoke worthily, giving a well-prepared address on great themes, never trivial, but ever helpful and lifting our thoughts to higher things.

On Friday afternoon deputations were received. Mr. H. H. Jeffs represented the Council of Churches and gave a happy, brotherly message. Hon. Samuel Mauger on behalf of the Victorian Anti-Liquor League thanked the members of Churches of Christ for their help to the League. He eulogised the work of the Gordon brothers.

Bro. E. C. Hinrichsen returned to Victoria from Tasmania on Friday morning. He received an inspiring welcome when the president introduced him, and gripped the audience as he told of the victories won for God in the tent missions held in Queensland and Tasmania.

The services of the sisters in providing excellent meals at a nominal rate was greatly appreciated. They received special thanks for their self-denying work.

Many students of the College of the Bible, under the leadership of W. A. Wigney, rendered good service by acting as ushers for all meetings.

Other students, under the direction of Bro. Burdeu as returning officer, acted as scrutineers. Bro. Jas. McGregor was present at the first of our Victorian Conferences, and has the distinction of having been present at every succeeding Conference.

Preachers' Session.

A large company, chiefly but not exclusively of preachers, had a season of happy fellowship at Lygon St. chapel on Thursday afternoon. T. H. Scambler, B.A., presided, and F. J. Syver, B.A., conducted a very helpful devotional service. Bro. T. Bagley's presence gave great joy to the brethren, and his short talk was most encouraging and stimulating.

H. J. Patterson, M.A., welcomed visiting brethren, some of whom gave responses. A. Hurren, secretary of our Preachers' Association, welcomed and introduced the speaker for the afternoon, Bro. P. A. Dickson, who delivered an appreciated talk, giving his experiences in and impressions of Canada and the United States of America. At the close about 60 persons adjourned to the lecture hall for tea. The Lygon St. sisters received a hearty vote of thanks for providing a bountiful repast for a nominal sum.

Reception to Delegates and Visitors.

This year the welcome to delegates by the Executive of Conference was extended at the session held on Thursday evening. Lygon St. chapel was almost filled with delegates and members. J. McG. Abercrombie, Conference President, presided.

After a brief song service led by T. H. Scambler, and prayer by J. E. Thomas, A. E. Illingworth, Vice-President, welcomed visitors from other parts, delegates and country preachers. Responses on behalf of these were given by Leslie Morgan (England), H. Pang (returned from China), P. A. Dickson (returned from Canada and U.S.A.), W. Beiler (S.A.), W. J. Way



A. E. Illingworth, Newly-elected Victorian Conference President.

(N.S.W.), and A. W. Connor (representing delegates coming from places outside Melbourne. A portion of Scripture, 1 Cor. 1: 1, was read by S. Stevens.

A most impressive and eloquent presidential message was delivered by J. McG. Abercrombie. Taking as the basis of his address the words of Paul to the Corinthians, "Ye are enriched" (1 Cor. 1: 5, 6), the speaker showed that we had been enriched by the inheritance which was ours as the result of the year's work. As we hope to print the address in full, there is no need to give an outline.

Musical items by students of the College of the Bible contributed greatly to the enjoyment of the programme.

Officers and Committees.

President.—A. E. Illingworth.
Vice-President.—R. Lyall.
Secretary.—Thos. Bagley.
Assistant Secretary.—L. C. McCallum, M.A.
Treasurer.—W. C. Craigie.
Executive and Home Missionary Committee.—A. T. Eaton, Reg. Enniss, Wm. Gale, B. J. Kemp, A. R. Lyall, A. R. Main, M.A., T. H. Scambler, B.A., J. E. Shipway, Jas. E. Thomas.
Foreign Missionary Committee.—J. E. Allan, H. A. G. Clark, M.A., L. Gole, B. W. Huntsman, R. Lyall, J. I. Mudford, H. L. Pang, G. P. Pittman, Chas. Schwab, Jas. E. Thomas.
Advisory Board.—J. McG. Abercrombie, Thos. Bagley, W. C. Craigie, Reg. Enniss, L. Gole, B. J. Kemp, T. H. Scambler, Jas. E. Thomas.
Bible School and Young People's Committee.—Reg. Enniss, Wm. Gale, B. J. Kemp, G. Mitchell, R. T. Pittman, B.A., J. Sharp.

Christian Endeavor Committee.—J. E. Ames, Miss V. Brooker, R. F. Geyer, A. E. Hurren, L. Johnston, J. H. McKean, F. Prittie, Miss E. Rasmussen, Miss O. Sear, Miss E. Woodgate.

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

Nominating Committee.—J. E. Allan, A. T. Eaton, B. J. Kemp, A. R. Main, T. H. Scambler.

Representatives on Council of Churches.—J. E. Allan, A. T. Eaton, Wm. Gale, B. W. Huntsman, A. E. Illingworth, J. C. F. Pittman, J. E. Shipway, Jas. E. Thomas.

Preacher of Conference Sermon, 1925.—E. C. Hinrichsen.

Conference Resolutions.

That under Bye-Law No. 7, the words "between the hours of 5.30 and 6 p.m." be amended to read, "Between the hours of 4.30 and 6 p.m."

That, owing to the state of health of the Conference Secretary, the Executive and Home Missionary Committee be empowered to make such arrangements as may in their opinion be deemed necessary for the effective carrying out of secretarial and organising work.

That Bro. McG. Abercrombie be requested to allow his presidential address to appear in printed form.

That this Conference representing Churches of Christ deprecates the war spirit as being opposed to the Spirit and teachings of Jesus Christ. It condemns secret diplomacy between nations, believing it to be a fruitful source of misunderstanding and evil. It gives its cordial support to all bodies who are working in the interests of World Peace. We are especially pleased to observe that the Council of Churches has endorsed the aims and objects of The World Alliance for Promoting International Friendship through the Churches.

That this Conference urges on its members the pressing need for Social Reform and requests them to link up with all bodies which aim at informing and enthusing the people in regard to the fight against the Liquor Traffic and other essential reforms. They request the whole-hearted support, at the coming State Elections, of candidates for the Legislative Assembly who promise to move at the first opportunity for the restoration of Local Option; believing that the self-determination of the electors in each district which would give effect to public opinion as it advances, is the best method of dealing with the Liquor Traffic in Victoria at the present time. We further believe that all polls on the liquor question should be decided by a simple majority of votes of the electors. We further deplore the evident increase of gambling, and strongly urge all members to discourage it in every form and by all possible means. We plead for a stricter observance of the Lord's day, and discourage the practice of opening public parks and gardens for purely secular amusement, which unfortunately is on the increase. It is our considered opinion, in view of the many opportunities which at present exist for all forms of physical enjoyment, that such practices are totally unnecessary.

That we generally endorse the Migration Scheme outlined by the National Y.M.C.A. delegate, L. W. Morgan, and that Conference empower the Department of Social Service and the Home Missionary Committee to put the scheme into operation after a careful investigation of our financial obligations.

That Easter Monday morning be set apart for continuing Conference business if necessary.

That a letter be sent from this Conference to preachers and College students, urging them to make special efforts to induce Sunday school teachers and other brethren to offer themselves as religious instructors in our State schools.

That we place on record our love for Bro. Blakemore, and our appreciation of his good work; that we wish him a profitable sojourn in the United States and a safe return to our shores; and that we authorise him to convey our fraternal greetings to our American brethren, and to cement in all possible ways the happy bond that now exists between them and us.

That we commend Bro. and Sister Varcoe to the British churches while visiting the Homeland.

and ask them to convey our greetings to the brethren there.

That we send loving greetings to our brethren and sisters in foreign fields in India, China, and New Hebrides, assuring them all of our constant earnest prayers on their behalf, beseeching the Master's blessing on their work, that, as they labor faithfully, in due time they may see a great harvest of souls gathered into the kingdom of our Lord Jesus Christ.

Home Missions.

The report expressed thanks to the Women's Mission Bands which had contributed about £62 to the funds, the Church Extension Committee, Bro. H. L. Lyall and officers of Lygon St. churches for providing storage, space, etc.; also to the many speaking brethren who had assisted the work.

The office in the city, which was secured last year, proved itself a splendid investment. It has placed the services of our Organiser, Bro. Bagley, and the resources of the Home Mission Department, at the disposal of the brotherhood in a much more effective way. While this involved a steadily increasing tax on Bro. Bagley's time and strength, it contributed to the steady development of the work. During the year the Committee gave serious thought to the growing necessity of relieving Bro. Bagley from the routine work of the office and to send him into the field to open up new causes, to supervise the building of chapels, to organise tent missions, to conserve the results of these missions, and to strengthen weak churches, etc. It is felt that the continued development of our work may make it necessary in the near future.

As amended the statistical statement was as follows: During the year the churches have added 1,366 by faith and baptism, 755 by letter, 90 formerly immersed, and 83 by restoration; total 2,294. The losses recorded are 683 by letter, 79 by death, and 861 by discipline and revision of roll; total 1,623. Increase for the year 504 to which should be added 60 from the Isolated Roll, making the net increase 731. The church membership now stands at 11,537. The Bible Schools have 10,522 scholars, and 1,414 teachers, an increase of 647 scholars and 53 teachers.

Several brethren pointed out that the inordinately number of losses by "discipline and revision of roll" did not properly express the facts. In a number of churches names were sometimes transferred to a supplementary roll and yet, according to our method of classification, they are grouped with disciplinary cases. An animated discussion took place upon the perennial theme, and a number of suggestions for improvement were made. It was reported that this was the greatest year since 1912, the comparative figures being: Additions by faith and baptism, 1912, 1,495; 1924, 1,366. Total additions: 1912, 2,117; 1924, 2,294. Net increase, 1912, 966; 1924, 731.

From last year was carried over a deficit of £41/7/8. Receipts for the year were £3,815/2/11, and expenditure was £3,635/12/3. Thus the debit balance of £171/7/8 from last year has been reduced by £179/10/8, leaving the present deficit at £61/17/-. The Annual Offering amounted to £1,178/8/5, the aim being £1,500.

The treasurer, W. C. Craigie, presented the financial statement and commented upon it. R. Lyall pointed out that the returns showed that more than £35,000 had been contributed for all purposes. For Home Missions, Kellems Richards Mission, Foreign Missions, Social Service Department, and Young People's Department, the churches had contributed over £8,900, in addition to the liberal gifts for the carrying on of the local work and for the numerous new buildings now being erected.

Bro. W. B. Blakemore referred to the financial assistance of £25 given to the Joint Council for Religious Instruction in Day Schools. He eulogised the work of those who took advantage of the magnificent opportunity presented.

COUNCIL OF CHURCHES.

The outstanding event was the visit of Dr. F. B. Meyer, of London. The Council were able to hand over £500 to Dr. Meyer to be divided be-

tween the All Nations' Missionary College and The Regions Beyond Mission in Africa.

The Council co-operated with splendid results in the effort among the churches to assist the stricken nation of Japan during the recent calamity. The Council has sought to guard the sanctity of the Lord's day, and has had some encouragement in its efforts. The City Council has notified the Council that it does not propose to make any further efforts to open parks for games on Sundays, but has let this matter drop.

A deputation was arranged asking the Government to strengthen the law in reference to offences against child life—sympathetic co-operation has been received from the authorities in this important matter. The Council is now associated with the New Settlers' League—Jas. E. Thomas having been appointed representative to that important body.

Through the efforts of the Council a similar Council has been started in Sydney. It is hoped that in the near future the first Australian Council of Churches will meet.

Our own brotherhood has been honored in the election of Bro. A. E. Illingworth to the important office of President of the Council.

WORK IN THE FIELD.

In churches subsidised by the Home Missionary Committee there have been 168 additions reported for the year, being 135 by faith and baptism, 12 formerly immersed, and 21 by restoration.

Tent Missions.—Early in this year Bren. E. C. Hinrichsen and Les. Brooker held a successful mission at South Yarra, resulting in about 100 additions. These brethren will again take up work in this State immediately after Conference. Bro. H. H. Ball held successful missions at Echuca, Ararat and St. Arnaud; and under the direction of the Home Mission Committee, at Dunolly and Boort.

At Bet Bet Bro. H. Cave of the College of the Bible rendered good service. He has now started upon his second year with the church. The church has decided to become self-supporting from the beginning of the Conference year. Additions—By faith and baptism, 2.

Bro. H. Hargreaves has preached the gospel faithfully in Boort for a period of four years. A tent mission was conducted by Bro. H. H. Ball, with D. Stewart as song leader, during which ten were added to the church. Additions for the year—By faith and baptism, 6; by letter, 1.

Bro. F. Cornelius has just completed 4½ years' service with Colac church. Additions—By faith and baptism, 4; by letter, 3; by restoration, 2.

Drummond and Taradale—The work in these fields has been carried on by Bren. W. D. Taylor, Geo. Hughes, and J. Turner, of the College of the Bible. Additions—By letter, 1.

At Dunolly C. A. Bowen, of the Bible College, has done excellent work during the year. A substantial building was erected by Bro. H. A. Saunders at a cost of about £600. A mission was held by Bro. H. H. Ball, assisted by Bro. Arthur Baker, and Bro. F. J. Swain as song leader. There were 16 decisions. The church now has reached the stage of self-support. Additions—By faith and baptism, 24.

Echuca—During the past year Bro. J. Turner and Bro. Geo. Hughes have carried on the work. A successful mission was conducted by Bro. H. H. Ball. Additions—By faith and baptism, 19; by letter, 1; baptised believers, 2.

Shortly before last Conference E. C. Hinrichsen and Les. Brooker held a tent mission at East Kew. This was a new field, and a strong church under the supervision of Bro. Brooker. Bro. Arthur Baker has now accepted an appointment as preacher for the present year. Additions—By faith and baptism, 23; by letter, 2.

Kyneton—Constructive work has been done in this field during the past year. Bro. S. E. Riches, of the College, has been the preacher. Additions—By faith and baptism, 3; by letter, 8.

Merbein and Red Cliffs—At Merbein Bro. P. C. Bennett took up the work in September. During the year a nice brick building was erected.

Additions—By faith and baptism, 1; by letter, 7. baptised believers, 8.

Red Cliffs—In connection with the work at Merbein, the new field at Red Cliffs (a soldier's settlement), about 17 miles distant, has been opened up by the Committee. Bro. P. C. Bennett, with the assistance of local brethren is carrying on the work in the two fields. A substantial church building was erected at Red Cliffs by Bro. H. A. Saunders at a cost of about £700. Additions—By faith and baptism, 2; by letter, 32.

Ringwood—Bro. W. J. Thomson did good work as preacher during the past year. The church became self-supporting in June. Bro. Lindy Smith succeeded Bro. Thomson as preacher. Additions—By faith and baptism, 10; by letter, 5. baptised believers, 1; by restoration, 9.

Rochester—Bren. H. Gray, W. D. Taylor and H. G. Earle have served as preachers. In September, a mission was conducted by Bro. Arthur Baker, with Bro. S. E. Riches as song leader. There were seven added to the church. Additions—By faith and baptism, 4; by letter, 3.

Shepparton—In the early part of the year a substantial brick building, erected at a cost of about £1,800, was opened. Bro. C. L. Lang, after having served for four years, resigned. Bro. D. Stewart was appointed as his successor. Plans are now being made for Bren. E. C. Hinrichsen and L. Brooker to conduct a tent mission in the early part of the Conference year. Additions—By faith and baptism, 6; by letter, 6; baptised believers, 1; by restoration, 6.

St. Arnaud—The work at St. Arnaud is in a more prosperous condition than for years past. Bren. Geo. Hughes and A. E. Tebay have given week-end service. A mission was conducted by Bro. H. H. Ball with V. R. Griffin as song leader. There were 14 additions. The mission was followed up by Bro. Arthur Baker. Since the mission the church has raised over £100 towards liquidating old debts, and renovating the church building. Additions—By faith and baptism, 13; by letter, 1; by restoration, 1.

Stawell—Bro. S. R. Baker resigned in the early part of the year and accepted an engagement at Maryborough. Bro. A. H. Pratt rendered week-end service until the close of the year, and since has devoted his full time to the work. Additions—By faith and baptism, 7; by letter, 3; restoration, 3.

Warrnambool—During the year Bro. Theo. Edwards faithfully served the church as preacher. Additions—By faith and baptism, 2; by letter, 3.

Hospital Visitation—Bro. J. Pittman has continued his ministry as visitor in the various city and suburban hospitals. Bro. Pittman writes: "Jesus said: 'I was sick . . . and ye visited me,' showing at once his union with his suffering saints and his gracious approval of such visitation. The sick, especially the Christians, share this appreciation. I have yet to meet a case of repulsion, though my visits now probably run into thousands, including members and non-members.

Buildings have been erected, or are now in the course of erection at Ivanhoe, Red Cliffs, Hampton, Coburg, Merbein, Shepparton, Thornbury, Gardiner, East Kew, East Camberwell, Brighton and Dunolly.

One of the great events of the year was the Kellems-Richards mission at the Olympia, resulting in 340 additions to the churches. A statement of accounts, which we hope to print later, was presented to Conference.

The Committee expressed its appreciation of the invaluable assistance the "Christian" has given in promoting the interests of Home Mission work among the brotherhood.

Business from Last Conference—1. In regard to publicity, the Committee reports that a good deal of work of this nature was carried out during the year, especially at the time of the Kellems-Richards Missions. Also a special effort was made, with not very satisfactory results, to induce the metropolitan churches to use more widely the daily papers in advertising their services. 2. Re Central Book Depot. After making investigations and considering all the circumstances the following resolution was passed: "In view of the high rents prevailing in the city and the good service that is being rendered by the Austral Publishing Company, it is deemed

advisable to proceed any further at the present time with the proposal to secure premises for a Central Book Depot in the city."

Future Work.—The Committee recommended that in the coming year the following lines of activity be followed: 1. Systematic Tent Mission work. 2. The opening up of new fields. 3. The strengthening of the present Home Missions' churches until they become self-supporting.

Instead of the great number of very brief reports from the evangelists in the field usually planned, the Committee had arranged for the delivery on Friday afternoon four fifteen-minute addresses on different phases of the work.

Bro. D. Stewart, preacher of Shepparton church, spoke on "The Call of the Country." He referred to the need for publicity, for consolidating the work, for strengthening and encouraging the disciples, for an annual volunteer mission in each country church, for visits by city preachers and other brethren, and especially for the establishment of new causes in new fields.

Bro. P. C. Bennett had as his theme, "Our Northern Frontier," and spoke of his work at Merbein and Red Cliffs, and of the Sunraysia district as a whole. His informative address was well received. The needs of the field were summarised, and an optimistic report and forecast presented.

Bro. P. R. Baker delivered an address on "The Open Doors of the City." He spoke of the losses caused by the removal of members to suburbs in which there is no church wearing the New Testament name. He urged the purchase of a block of land for church purposes in every new suburb. An impassioned appeal was made for evangelism. Bro. Baker's eloquent address made a great impression.

Bro. T. E. Edwards spoke on "The Responsibility of the Local Church." The local church is responsible for the preaching of the word, for the progress or failure of the church as a whole, for the future existence of the church and therefore for the nurture of its members, and for the maintenance of the spirit of unity in the brotherhood generally. The local church should support our co-operative work.

HOME MISSION DEMONSTRATION.

All Conference sessions are enjoyable, yet there are degrees of pleasure. The Home Missionary Demonstration in the Masonic Hall on Friday evening was a magnificent one. Attendance, enthusiasm, the helpful addresses and the hearty singing by choir and congregation, all joined in making this one of the very best of gatherings. The Conference choir, under the leadership of Bro. E. Tippet, rendered selections from the mission hymn book. Bro. Will Beiler, of S.A., led in prayer, and Bro. J. E. Shipway read the Scripture lesson.

Bro. Abercrombie in felicitous terms introduced the incoming president, Bro. A. E. Illingworth, preacher of Malvern-Caulfield church. Bro. Illingworth made a fitting response, and paid a graceful tribute to the retiring president and the value of his services to the brotherhood. He presented him with a copy of the Scriptures as a memento of his presidency and a token of love. Bro. Illingworth and Abercrombie both expressed the hope that the diamond jubilee year of our Conference effort would be greatly blessed.

"Pillars of the Invincible Church" was the title of Bro. A. E. Illingworth's address. In front of Solomon's Temple, the speaker said, stood two pillars—Jachin and Boaz—the one name meaning, "God will establish," the other, "In God is strength." Together they symbolised strength and stability. We were part of a temple greater than Solomon's, a temple not made with hands, the foundations of which were in the Deity and Lordship of Christ; the superstructure was composed of living stones, the church of the Living God. The two pillars of the Christian church were indicated in the great commission—preaching and teaching, evangelisation and stabilisation. We hope soon to print the address.

J. E. Thomas delivered an address, "The Supreme Appeal." Jesus by the lakeside after his resurrection asked Peter, "Lovest thou me more than these?" Interpreting those words as an appeal to Peter to decide between the service

of Christ and his old life as a fisherman, the speaker used the words as an incentive to us to consecrate life and all that we have to the Master. Many were making great sacrifices to fit themselves for business and professional careers; how much more should Christians be ready to render to the Lord their best. He wanted the response of love.

The offering in cash and promises amounted to £354/15/6.

Advisory Board.

It has been the endeavor of the members of this Board to advise carefully churches requesting information in the selection of preachers, and also to consider wisely applications made from preachers desiring a change of field. The granting of marriage licenses comes within the scope of their work. As the work of the Board necessarily is of a confidential nature no detailed report is submitted.

Church Extension Committee.

With help of Committee, church buildings at East Kew and Shepparton, referred to in last report, were completed. The only new structure built by Committee was at Red Cliffs, to meet urgent requirements of brethren gathered there, and was finished at cost of £671/1/9, including amount, £36/7/6, paid for land.

Churches already assisted are now specially asked to make repayments of loans speedily as possible, as until such is done it will be difficult to assist others. An effort might be made amongst members themselves to reduce their indebtedness to the Committee, by raising loans by debentures, or other suitable means, where practicable.

STATEMENT OF LIABILITIES AND ASSETS.

LIABILITIES.

Amounts due for Loan TO Committee	3935	0	0
Bequest a/c Church, Pakenham ..	100	0	0
Bank Overdraft	2843	14	7
	£6878	14	7
Balance—Nett Capital, Church Extension Fund	1032	15	7
	£7911	10	2

ASSETS.

Amounts due for Loans BY Committee—			
Churches—			
Ararat	2068	15	2
East Kew	1394	10	9
Emerald	5	0	0
Red Cliffs	627	16	9
Red Hill	24	0	0
Ringwood	598	0	0
Rochester	237	2	0
Shepparton	1303	10	0
St. Arnaud	342	15	6
	£6661	10	2

Bible Schools' Department—			
A/c Church, Bamba Rd.	250	0	0
Amount Due on Mortgage	1000	0	0
	£1250	0	0
	£7911	10	2

Melbourne, 20th March, 1924.

ROBERT LYALL, Treasurer.

Examined and found correct.

STANLEY M. KELLY.

Foreign Missionary Department.

The report contained information regarding our Federal work in India, China, the New Hebrides, and of that amongst Chinese in Australia.

Gratification was expressed at the sending out of four new workers to China, viz., Sister G. Metzenthin, and Nurses A. C. Masters and G. Mudford; and Dr. E. R. Killmer, our first medical missionary. Bro. Au Kwong Hon, the Chinese evangelist, who is working among the Chinese of Australia, received appreciative notice. The brotherhood is now supporting 26 missionaries.

The retirement of Bro. and Sister A. T. Waters from the New Hebrides was announced,

and appreciative references were made to their work. It was mentioned that Bro. and Sister Mackie expected to commence work in the new Hebrides in April. Several brethren paid a tribute to the life and work of our late Sister Filmer, the first of our missionaries to lay down her life in heathen lands. The brethren regretted that Bro. Leach had, because of ill-health, to return home earlier than was expected.

Excellent service had been rendered to the churches by the missionaries on furlough from India—Mr. and Mrs. Coventry and Miss Blake.

The report referred to the opening of the Ladies' Hostel at Glen Iris, and to the fine body of missionary students in training at the College and the Universities. Appreciation was expressed of Bro. G. H. Oldfield's obtaining his M.B. and B.S. degrees, so that he would soon be available for medical work in India.

Amongst items of special Victorian interest, the report contained the following: Church at Queensberry St., Carlton—Last March, Bro. Au Kwong Hon, of Canton, arrived to assist the work in Melbourne. The four months spent with the church revealed his fine character. We regret it was not possible to retain him for all the year, but other cities were due to have his services. Efforts are being made to secure a second Chinese evangelist to assist the work, and next year Bro. Hon will probably return to Canton to commence an independent mission under the direction of the Australian Chinese churches. A sum of £800 is held in reserve for this purpose.

Mission School—Bro. J. Pittman continues his noble work as mission superintendent. He is loyally supported by the earnest services of Sister A. Baker, as secretary, and a staff of 30 teachers. We pay tribute to the great work accomplished by Sister Baker, who gives the greater portion of her time to the interests of the mission. We also acknowledge our indebtedness to the splendid teachers who sacrifice many nights a month to teach the 32 scholars of the school.

Help by Auxiliaries—Grateful thanks are tendered to the Bible schools and classes; Mission Bands and circles; C.E. Societies, K.S.P., and P.B.P. clubs, etc., for practical assistance during the year. Our young people are showing a deep interest in missionary work.

Children's Day Offering—Special mention must be made of the magnificent response of the Bible schools to this appeal. Aim, £125. Last year, 44 schools raised £112; this year, 55 schools contributed £167. Four children gave over 10/- each; 143 gave 5/- or more; 214 gave from 2/6 to 4/11; 720 gave from 1/- to 2/5. A total of 1,081 gave 1/- or more. The French Island school of 11 scholars raised 5/- per child. Surrey Hills gave the highest offering, £7/15/7. The money is used to provide Christmas cheer, comforts and medical supplies for the poor and sick childhood of heathendom.

Financial—Our best thanks are due to the brotherhood of Victoria for continued liberal and whole-hearted support of the work. Our total receipts for the year amount to £2,579/12/6, compared with £2,724/9/5 last year, which included a bequest of £100, and the M. Thompson Testamental Fund of £100, extras to the usual sources of revenue. Annual offering reached £1,679/8/6, as compared with £1,608/2/7 last year. All details of receipts and expenditure are shown in the financial statement.

J. A. Wilkie delivered a brief and most helpful address at the close of Saturday's Foreign Mission service. It was one of the gems of the Conference.

F.M. FUND—VICTORIAN STATEMENT.

RECEIPTS.

Amounts Received to March, 1924.

	£	s.	d.	£	s.	d.
From Churches—						
Annual Offerings	1611	9	6			
Weekly Offerings	170	14	8			
From Members—						
Annual Offerings	67	19	0			
Contributions	213	18	3			
	2064	1	5			
From Bible Schools and Bible Classes—						
Contributions	76	1	9			

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Children's Day Offering	166	1	8	242	3	5
From Endeavor Societies	20	5	6
From Mission Bands	86	2	0
From Victorian Women—						
Collected by Mrs. Zelius						
for support of Bible						
Women in India and						
China	60	10	0			
Women's Mission Band	39	4	0	99	14	0
Othe.						
R. Coventry	7	6	0			
From sale Missionary						
Calendars	16	11	10			
Subscriptions, Periodicals	1	16	0			
Refund, Missionary Ad-						
vance A/c	20	0	0			
Sundry Items	21	12	4	67	6	2
				£2579	12	6

EXPENDITURE.

Amounts Expended to March, 1924.

	£	s.	d.	£	s.	d.
Chinese Mission, Mel-						
bourne—						
Expenses of Mission	16	0	0			
Repairs, Mission Building	28	15	0	44	15	0
Charges—						
Conference Expenses—						
Proportion Rent of						
Halls, Printing, etc.	24	0	0			
Allowance, Secretary	78	0	0			
Postage, Exchange,						
Printing, Expenses						
Annual and Child-						
ren's Day Offerings,						
Mission Publications,						
etc.	144	2	2	246	2	2
Travelling Expenses						
Special Contributions Ex-						
pend—						
Leper Mission, India	9	0	0			
China Inland Mission	10	0	0			
Educational Work	19	0	0	38	0	0
				£362	17	0
Federal F.M. Committee—						
Amounts remitted for Mission						
Work in India, China, and New						
Hebrides	2189	10	6			
Balance on hand	2552	7	6			
				27	5	0
				£2579	12	6

ROBERT LYALL, Treasurer.

As an indication of the growth of the work, a financial comparative statement showing amounts received each year from 1911 to 1924 was published. In 1911 the total Victorian receipts were £905/16/3; 1914, £1,368/14/10; 1919, £1,969/7/3; 1924, £2,579/12/6.

F.M. DEMONSTRATION.

This fine meeting was introduced by a song service conducted by H. G. Clark. Bro. Noble, from New Zealand, and Bro. Connor led in prayer. A portion of Scripture was led by Bro. Dan, secretary of the Chinese church. Bro. Gole presented a resolution of greeting to the missionaries on the field. This was carried with acclamation.

G. P. Pittman, who spent fourteen years in India as a missionary, gave a vivid description of missionary effort in Northern India. First, he stressed the difficulties of the work—malaria, famine, the ignorance and prejudice of the people, and the opposition on the part of Brahmins and land-owners. Then, by way of contrast, he told of a great mission in a neighboring district, where there were 250,000 Christians. A stirring appeal was made for a generous offering.

A lantern lecture on "Shelton of Tibet" was given by W. Gale. Beautiful slides were shown, illustrative of the work of the great martyr-missionary.

Musical items were rendered by Foreign Mission students of the College of the Bible. The offering for medical missions amounted to £182/17/7 in cash and promises.

Christian Endeavor Department.

The report showed that the societies were privileged to render service in the Kellems-Richards Mission. Many societies have shown their interest in the Foreign fields by contributions of money and useful articles. One society collected over £12 to relieve the lepers, and is supporting a child in the Mandalay district whose both parents are lepers. Other societies are supporting orphans.

The Junior Department, under the supervision of Bro. Arnold G. Brown, has a splendid record. Two Junior Workers' Conferences have been held, where united Junior work was planned and the co-operation of societies solicited. A picnic was held in December at the Fitzroy Gardens.

The work performed by the Sunshine Committees is worthy of admiration and congratulation. Over 500 visits have been made to hospitals, homes, orphanages, gifts distributed; egg days have been held, 200 and 15 dozen being the result of two societies. One society is responsible for 258 visits to hospitals, another visits the Austin Hospital regularly, and on one occasion took 44 jars of jam made by the society. This work is not confined to the metropolitan societies; country societies have helped local institutions.

The Committee organized during the past year competitions in speaking and essay writing.

J. H. McKean moved the adoption of the report, and commended the work of the Endeavor movement. A. E. Hurren seconded the motion, which was carried.

Department of Social Service.

There was a very small attendance at the demonstration of the Department of Social Service in the Collins St. Independent church building on Tuesday, April 15. A farewell message was given by Mr. C. M. Gordon, M.A., and an address on "Drink and Our Imperial Destiny" by Mr. Henry Worrall. A mixed programme of songs and recitations was arranged.

The report of work done, however, was the best ever yet presented to Conference by any Committee dealing with temperance or social reform. The Department of Social Service is a new one, having been formed by the amalgamation of the Benevolent sub-Committee of the Executive and Home Missionary Committee and the Social Questions' Committee. The new arrangement was reported to be a success, and a much longer report than usual—indicative of the wider scope of the work—was submitted. The Committee had been associated with other social service agencies, such as United Social Questions Committee (including R.C. church), Association for Fighting Venereal Disease, Howard League (Prison Reform), Victorian Anti-Liquor League, Council of Churches.

In co-operation with other bodies the Department has been able to assist in dealing with problems such as the following: Local Option and Prohibition; Migration; Liquor Advertisements on Railway Property; Picture Shows; Gambling—Totalisator; Condominium; Peace; Japanese Relief Appeal; Sunday Play in Davis Cup Matches; Fleet Week Hospitality.

The report contained the following paragraph relating to peace: Efforts to give this worthy subject its due prominence have been made during the year. Each church has been supplied with a peace poster issued for last Christmas Sunday (Peace Sunday). By exhibiting the poster in the school room permanently, the subject will be kept constantly before the minds of the younger generation. Churches not in possession of a peace poster should apply to the Secretary of the Department. We are anxious that the community should mobilise for the maintenance of peace with the same enthusiasm as it prepares for war. Each Preacher has been provided with a copy of the catalogue of books in the library of the Melbourne Branch of the League of International Peace, 276 Flinders Street, Melbourne, where he may personally select a volume any Tuesday afternoon, between 2.30 p.m. and 5.30

p.m., or through the Department's Secretary. It is expected that our own Peace Library will arrive from America within a few weeks.

Interesting reference was made to the unearthing during the year of an Act which prevents the sale of liquor in any Closer Settlement area, and in successfully opposing 37 out of 41 applications for licenses. Bro. J. G. Barrett, as representative of the Victorian Anti-Liquor League, was chiefly responsible for this splendid result.

£600 had been contributed by our churches for Japanese Relief in response to the Committee's appeal.

The Burnley Mission had been extremely active during the year, and under the supervision of Bro. Jas. Nichols, much good and cheerful work accomplished. 302 parcels have been distributed and 458 visits made. Churches in various suburbs have appealed to the Benevolent Committee for financial and other assistance.

Negotiations are on foot for the transfer of the Widows' Home in Richmond to the Department as representative of Conference, and of the many brethren who contributed to the purchase of same. After considering the proposition submitted by the Preachers for the purchase of a Benevolent Home in connection with the brotherhood, the following recommendation was made: The Department of Social Service has been much exercised on the question of providing a Church of Christ Home for the Aged and Infirm or other needy cases, such Home to be made self supporting as much as possible. Our Preachers have conferred with us and recommended that efforts should be made to secure such a Home. We recommend to the incoming Department that during the forthcoming year they contrive to rent some commodious old home in order to try out the proposition, and if the venture proves encouraging to even purchase a property for the purpose.

Special mention was made of Bro. J. G. Barrett's twenty-one years of service in connection with our Conference Temperance and Social Questions Committee; also of the valued help given by Bro. J. Nichols and his colleagues in benevolent service. The secretary, Bro. C. Burdeu, has done splendid work.

Conference Sermon.

The Auditorium, Collins St., was filled on Sunday afternoon, the occasion being the delivery of the Conference sermon. The Conference President was in the chair. Bro. H. Kingsbury led in prayer, Bro. A. T. Eaton read the Scripture lesson, and Mrs. V. C. Walker rendered a beautiful solo. The preacher was Bro. H. A. G. Clark, M.A., and his subject, "Christ's Mission and Our Experience." Our brother's message was greatly appreciated. He said that the purpose of Christ's mission was variously stated in the New Testament. "To this end was I born, for this purpose came I into the world that I might bear witness unto the truth." "The Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many." Mark said, "He came preaching the kingdom of God." John declared, "For this purpose was the Son of God manifested that he might destroy the works of the devil." Perhaps the most comprehensive statement was that "I am come that they might have life and that they might have it more abundantly." Christ came that men might have the life that was life indeed. Christ's claim gave a direct contradiction to the all too prevalent idea that Christianity cramped life. Jesus came, not to narrow man's life, but to widen and deepen it. His doctrine of self-renunciation did not contradict that position, but confirmed it. The athlete found fullness of physical life by treading the pathway of self-denial. The tree was pruned, not to mar its life, but to make it more fruitful. It was true that self-realisation came by way of self-renunciation. The man who lived as though he were a mere animal from Christ's viewpoint had not begun to live the true life. "A man liveth not by bread alone but by every word that proceedeth out of the mouth of God." "A man's life consisteth not in the abundance of the things he possesseth." Life was fundamentally a matter of relationship. Christ taught that men only found

Continued on page 269.

Here and There.

We are indebted to Bro. R. T. Pittman for valuable help in preparing the report of the Victorian Conference.

Special services on May 3, 4 and 7 are announced in connection with the opening of the new chapel at Ivanhoe, Vic.

Mr. and Mrs. N. G. Noble, from N.Z., were present at the N.S.W. Conference on Friday last, and at the Victorian Conference on Saturday evening and later. On Tuesday they sailed for Launceston, where they will labor.

We regret to report that Miss C. Keir, sister of Mrs. Fleming McDonald, passed suddenly away at the ladies' hostel, corner Lower Malvern Rd. and King St., East Malvern, on Monday afternoon. Miss Keir was a faithful disciple, greatly loved for her Christian spirit and unselfish life.

A souvenir of the Hinrichsen-Brooker tent missions in Queensland has been issued. It is well printed and profusely illustrated. Pictures are given of the mission party; pianists; the Queensland Home Mission Committee; the tent; chapel at Albion, Ipswich and Rosewood, and the chapel and church at Bundaberg. Various brethren contribute appreciations of the splendid work accomplished. A table at the close gives the following results of additions and thankofferings: Ipswich, 50, £275; Boonah, 65, £130; Rosewood, 50, £115; Annerley, 60, £160; Bundaberg, 105, £360. Total, 330 additions; thankofferings, £1,020.

A. W. Connor writes: "I read with deep appreciation Bro. Benn's tribute to 'Phoebe, a servant of the church.' They deserve the honor given. Then I turned to the news, and I read there of the passing of Bro. Hanger, of Collingwood. Those who knew him would say, 'George Hanger, a servant of the church.' When in 1907 I went there they were a discouraged little band, but Bro. Hanger was always at his post. He was a type of the unobtrusive, faithful men of God who mean so much to a church. God increase their number. They never are heard to speak in public, but how real their service."

Our W.A. Home Mission Committee has placed on record testimony to the invaluable services of Bro. Henry Wright, who at this Conference completes 25 years of service as treasurer. He was elected treasurer at the second Conference, and has now continued for a quarter of a century, with a continuity of purpose as well as of years. His thorough work, sanguine financial outlook, and incessant energy have been not only a source of strength to the Committee, but a great contribution to the Home Mission work of this State. When we add to this his ministry of song to the brotherhood, all will join in according to our brother our best thanks and appreciation, and wishing that he may be long spared to serve his Lord and brethren, with such wealth of service.

From our W.A. Conference reports we cull the following:—There has been a net increase in membership of 107, bringing the total membership almost up to 2,000. The membership now stands at 1,997. A reference to the table will show that the additions for the year were—by faith and baptism, 204; by letter, 96; formerly immersed and restoration, 70; total, 370. The losses have been—by letter, 104, by death, 8; by revision of roll and discipline, 151; total, 263. There has been an increase of 106 scholars and 26 teachers, the totals now being 2,033 scholars and 284 teachers. There were 71 additions from the church to the school. The summary of additions in the fields in which the Home Mission Committee has given assistance is as follows:—by restoration or formerly immersed, 42; by faith and baptism, 50 by letter, and 42 total receipts for the year were £1,296/4/11 and expenditure £1,230/12/8, so that our income has been in excess of expenditure by £65/12/3, thus reducing the debit balance of last year from £179/1/- to £113/11/9. The year closed is a record year in our income, being £75 in excess of the previous records.

Reports presided to Conference show that in Tasmania our membership has grown from 1,209 at last Conference to 1,245 at this, showing a net gain of 36. The Bible schools' report—107 teachers and 782 pupils, an increase of 12 teachers and 85 pupils. From the schools 35 have come into the church.

At N.S.W. Conference six new causes were reported. There were 308 baptisms during the year. The present membership is 3,663, an increase of 211. Bible school figures are encouraging—scholars, 3,603; teachers, 483—an increase of 924 scholars, 83 teachers. 137 from the school were added to the church.

The Victorian Home Missionary Committee is commencing a tent mission in the important town of Shepparton on May 4. The missionaries will be Bren. E. C. Hinrichsen and Les. Brooker, assisted by Bren. Alf. Hinrichsen and Dan. Stewart, the resident preacher. Recently a fine brick chapel has been erected. It is confidently expected that this mission will bring the church to a position of self-support, and that Shepparton will become a centre of our work in this part of Victoria.

The following cheering paragraph is from the Queensland Executive and Home Missionary Committee's report presented to Conference:—"The total membership of the church in this State now stands at 2,042, being an increase of 336 over last year. The number of total additions and losses seems very great, but this is because of the transfer of the Elliott church to Bundaberg and the amalgamation at Toowoomba. Without reckoning these figures it will be seen that the normal additions were 507, and the losses 129. Of these 597 additions, 304 were to churches where the Hinrichsen-Brooker Missions were held. Perhaps the most encouraging feature is the total of 333 baptisms for the year. The additions also include a net gain of 16 by letter from other States. Of the losses it will be noticed that the revisions of the roll totalled 307, out of a total loss of 375. Even after allowing for the Toowoomba amalgamation, the losses through revision of roll were more than half of the total losses. While this is regretted, it is good to know that the churches are thus carefully watching their rolls and are refraining from an undue inflation of statistics. The Bible schools now total 41, there being a big increase in schools organised in outlying localities, chiefly in the Western District. Only one school ceased during the year. Including 179 teachers, the total enrolment of 1,536 indicates an increase of 377. For the first time a record has been made of the scholars who joined the church, the number being 108. In addition, 26 young people joined the church at Bundaberg, forming the nucleus of the new school."

Hinrichsen-Pratt Mission at Launceston, Tas.

On Feb. 10, under the auspices of the church at Margaret St., Launceston, Tasmania, Bren. E. C. Hinrichsen and C. H. Pratt launched a great evangelistic tent mission in the King's Way.

The church here has been praying and planning for this for about two years. From the very first night, right on for seven weeks, crowded meetings greeted the preacher, who has proved himself one of the most faithful exponents of God's truth that ever visited this island state. His forceful and candid addresses were delivered tactfully, and elicited many eulogistic comments. His ability was further tested in the hundreds of questions with which he was plied, but never did he fail to give satisfactory replies.

On many occasions the crowd outside the tent, numbering about 500, were content to stand and listen; but on Sunday nights it was found necessary to secure (when possible) the great Princess Theatre where great crowds were able to hear the message.

Confessions commenced from the very first night, and very few addresses passed without someone confessing the Lord.

The weather conditions, which at times were very wet and stormy, did not damp the ardour of the people; on more than one occasion folk sat right through with umbrellas up. On four occasions the tent was torn from top to bottom owing to the heavy gales, but this did not deter us; it was lowered and repaired and placed in position again the same day.

About 155 made the good confession, and nearly all have obeyed the Lord in baptism. Enthusiasm ran very high on the last night of the mission. The tent was crowded out, and Bro. Hinrichsen's address on "The Devil Defeated" was a grand finale to a glorious victory over sin.

At the conclusion of the meeting an opportunity was given to Christians both new and old to help in the financial part of the work. Bro. Hinrichsen again proved his capabilities. Money seemed to flow in from every direction, amounts from £100, £50 down to 10/- were forthcoming until over £500 was subscribed, a truly wonderful achievement. The mission in every way has been one of great blessings. To God belongs all the glory and honor.

Bro. and Sister Pratt have sung themselves into the hearts of the people, and the community singing under Bro. Pratt's leadership was grand and proved itself a factor in drawing folk to the tent. Bro. Pratt's kind and genial manner has endeared him to the folk at Launceston.

Bro. Alf. Hinrichsen has acted in the capacity of personal worker—a truly arduous work. His efforts have invariably been successful and his tactful and kindly disposition has made him a great favorite with all.

The team as constituted is very fine, and we believe with God's help, and the prayers of the brethren, they will be blessed by winning many souls into the Lord's kingdom.

Sister Miss M. Duff and Bro. Tom Arnott, accompanists, have been untiring in that capacity and much of the success of the musical portion has been due to their consistent work. — H. Clements, Secretary.



A. Hinrichsen. C. H. Pratt. E. C. Hinrichsen.

College of the Bible, Glen Iris.

It is again a pleasure for members of the College Board of Management to submit to State Conferences and Brotherhood of Commonwealth of Australia, also Dominion of New Zealand, Statement of Receipts and Expenditure for year closing 31st December, 1923. Acknowledgment is gladly and gratefully made of continued generous financial support. To those members who have so liberally donated scholarships and prizes special thanks are due.

Excellent work is being accomplished by the College, and the work of the Principal, Bro. A. R. Main, M.A., and his loyal staff of teachers is heartily commended.

Acting upon the expressed wish of last Federal Conference the Board of Management purchased a property to be used as Ladies' Hostel for accommodating lady students attending the College. A very suitable house has been secured in close proximity to the College, and convenient to trams and trains, which is now occupied by some of our lady students under the care of the newly-appointed matron, Mrs. Fleming McDonald, late of Auckland, New Zealand. All concerned express themselves as highly pleased with the arrangement. Special thanks are due to those who have materially helped in providing funds to purchase the Hostel, particular indebtedness is acknowledged to Bro. and Sister T. E. Rofe, of Wahroonga, New South Wales, and Sister Mrs. Hovey, of Brim, Victoria, for extra generous gifts in this connection.

The Board hopes the College will always merit the hearty support and confidence of the Brotherhood.

Members of Board of Management.

A. MILLIS.
W. B. BLAKEMORE.
A. E. ILLINGWORTH.
L. C. McCALLUM, M.A.
W. C. CRAIGIE, Treasurer.
ROBERT LYALL, Chairman.
CHAS. HARDIE, Secretary.

THE COLLEGE OF THE BIBLE, GLEN IRIS, VICTORIA.

(Maintained by the Churches of Christ in Australasia.)

STATEMENT OF RECEIPTS AND EXPENDITURE

For Twelve Months Ending 31st December, 1923.

RECEIPTS.

To Amounts received from Churches and Members—

	£	s.	d.	£	s.	d.
Victoria	1068	14	9			
New South Wales ..	817	2	10			
South Australia ..	305	6	1			
New Zealand	250	19	3			
Queensland	119	13	4			
Tasmania	60	5	5			
West Australia	59	18	6			

" Fees, Rents, Gas, Telephone ..	2682	0	2
" Repayments' Account, Loans to Students ..	373	15	1

" Library	91	0	0
" Medals	8	3	6
" Old Boys' Scholarship	8	2	6
" Bank Overdraft	4	4	0

" Note.—Included in Amounts Received are the following contributions for Special Purposes:—	1093	17	3
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Students' Loan Fund ..	£50	0	0
Endowment Fund	102	10	0

Women's Hostel (including £188/9/2 from the Victorian Women's Executive)	644	9	2
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Special Furnishings	38	15	0
Mr. and Mrs. T. E. Rofe Scholarships	83	19	10

Wm. Burford Prizes ..	5	7	6
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£4261 2 6

EXPENDITURE.

	£	s.	d.	£	s.	d.
By Bank Overdraft, 31st December, 1922	587	15	2			
" Salaries	1768	15	0			
" Additions, Alterations and Renovations to College Property	646	16	4			
" Paid Purchase Money of Building for use as Women's Hostel ..	250	0	0			
" Cleaning, Caretaking, Garden, Sundries	211	17	6			
" Printing, including Special Number "A.C."	187	11	9			
" Rates, Taxes, Electric Light, Gas, Insurance	168	0	7			
" Loans to Students	94	0	0			
" Postages, Exchange, Clerical Assistance	91	15	7			
" Furniture	41	4	11			
" Interest	69	3	3			
" Travelling Expenses	33	2	0			
" Library	7	12	5			
" Scholarships and Prizes—						
Mr. and Mrs. T. E. Rofe Scholarship ..	50	0	0			
Morton Noble Scholarship ..	18	0	0			
F. G. Dunn Scholarship ..	8	8	0			
F. M. Ludbrook Scholarship ..	8	8	0			
Eliza Winter Scholarship ..	6	0	0			
Old Boys' Scholarship ..	4	4	0			
Emma C. Hovey Scholarship ..	3	0	0			
Wm. Burford Prizes ..	5	5	0			
				103	8	0

£4261 2 6

W. C. CRAIGIE, Treasurer.

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Offerings for Foreign Missions from Victorian Churches and Members will be thankfully received by J. E. ALLAN, Sec., 51 Watts-st., Box Hill. Phone: Box Hill 452.

SHOO FLY VEILS



Sportsmen and travellers generally do not need to be reminded of the intolerable annoyance of flies, mosquitoes and other insects in the country. The enjoyment of an outing is often completely spoiled by the incessant attacks of these pests. The fishermen here illustrated is able to testify, as he is securely protected by the Shoo Fly Veil. He may not get many "bites," but he can fish in comfort. These Veils look well around the hat when not in use, the mesh is large, so that they are most comfortable to wear, yet are an effective protection. They can be had in lawn, green, blue or grey. Price only ONE SHILLING, post free to any address.

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Prayer Meeting Topic

May 7.

The Talents.

(Matthew 25: 14-30.)

Horace Kingsbury.

"The words, 'Watch therefore, for ye know neither the day nor the hour,' form the conclusion drawn from the Parable of the Ten Virgins, and indicate the subject to be illustrated in that of the talents."—J. W. McGarvey.

"While the virgins were represented as waiting for their Lord, we have here the servants working for him. That parable enforced the need of keeping the heart with all diligence; this of putting all diligence also into our outward service. Very fitly, therefore, the other precedes and this follows, since the maintenance of the life of God in the heart is the sole condition of a profitable outward activity for the kingdom of God."—R. C. Trench.

"Jesus wanted to teach us that all our several differences, which sort us out into such strange variety, are not the work of any accident, but of the discriminating hand of God. We are not to be jealous of another's gifts. We are to remember that all we have is God's, and God has given us all that we could use."—G. H. Morrison.

"No man is blamed for being a fourteen-foot catboat instead of a steam yacht or an Atlantic liner. It is only required of him that he have up whatever sail he carries and be headed right. This simplifies the whole matter and makes the path of duty plain. . . . There is a false self-distrust which denies the worth of its own talent. It is not humility—it is petty pride, withholding its simple gifts from the hands of Christ because they are not more pretentious. There are men who would endow colleges, they say, if they were millionaires. They would help in the work of Bible study if they were as gifted as Henry Drummond. They would strive to lead their associates into the Christian life if they had the gifts of Dwight L. Moody. But they are not ready to give what they have and do what they can and be as it has pleased God to make them, in his service—and that is their condemnation."—Charles Reynolds Brown.

"A wise proverb declares that comparisons are odious. They are impious too. This vice of comparison impeaches the wisdom of God and embitters our own souls. With your eye on the five talents in yonder servant's hand, you bemoan the poverty of your own endowment—'Why have I not his chances, her position?' Well, Some One has judged otherwise; Some One who has the ordering of things, and the distribution of parts, did not think you suited for that role, and, the more we know of ourselves, are we not readier to acquiesce in the wisdom of the Master?"—J. Morgan Gibbon.

"To each according to his ability." 1. Inequalities of human condition necessarily result from the inequalities of human character and conduct. 2. To have more of property or of other talents than one can manage for God's glory, would be a burden and not a privilege. 3. The way to get a larger portion is to make wise use of what we have. 4. The best reward in eternity, will be the ability and opportunity to do grander work for Christ. 5. The faithful use of two talents will receive as hearty commendation as that of five; and the cup of joy will in each case be full. Yea, it would have been the same with the servant who received one talent, had he faithfully used it."—John A. Broadus.

Suggested Hymns—Sankey's Collection.

805—Let the Lower Lights be Burning.

1121—Shining for Jesus.

789—Must I Go—and Empty-Handed?

791—Will Jesus Find us Watching?



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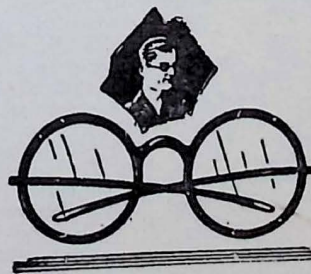
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News of the Churches.

New Zealand.

At Nelson on April 7, Bren. Carpenter, Knapp and Bell were elected delegates to Conference. Bro. Carpenter on March 30, at the gospel meeting, took as his topic, "Is Evangelism Out of Date"? On Lord's day, April 6, Sister Thelma Grey, from Wanganui, was received into the church by letter. Bro. Carpenter spoke on, "Is the Church Losing Ground"? At the gospel service he spoke to a fairly large audience on "A Mummy on its Travels." One young lady, a member of the girls' club, made the good confession.

Tasmania.

At Hobart little Vida Hale died last Friday and Bro. H. C. Woolley passed away at night. Good services on April 13, when one man was restored to fellowship.

Since last report all the meetings at Devonport have been well attended, especially Sunday evening services. The Bible school has enrolled some new scholars, and a baptised believer has decided to link up with the church.

On Mar. 18, Geeveston church tendered Bro. and Sister Frank Ashlin a social in recognition of Bro. Ashlin's services as secretary of the church. Our brother has been secretary for about 15 years. A gold-mounted fountain pen and an ever-sharp pencil were presented to him as a token of esteem. Supper was handed around by the sisters. On Mar. 26, the sisters met to bid farewell to Sister Mrs. J. Hohne, who is going to Hobart. Sister Hohne was one of the foundation members of the church, and has been a loyal supporter of the work. She will be greatly missed.

Queensland.

Two fine meetings at Brisbane on April 13. Bro. A. More had charge of the morning service, and Bro. Alcorn exhorted. Bro. Alcorn's subject at night was, "Why I am a Member of the Church of Christ." At the close of a splendid meeting three went forward, two to re-consecrate their lives to Christ.

Western Australia.

At Lake St. on morning of April 15, Bro. R. W. Ewers delivered a much-appreciated address to a large gathering. Two sisters were received by letter from Subiaco. At night Bro. Hagger gave an earnest gospel address on, "Is there Life after Death?" This closed the series on "Fundamentals." All the auxiliaries of the church are in a healthy condition.

At the gospel meeting of the Chinese church in Perth on March 30 a scholar made the good confession, and was welcomed into the membership on April 6. Sister Vera Blake was present, and her fine address gained much appreciation. The attendance has increased greatly. Three choruses arranged by Sister D. M. Wilson were excellently rendered by the Chinese children of the mission school. Bro. Hibburt's assistance as chairman of the meeting gave pleasure to all.

At Subiaco, on the eve of the departure of Mrs. Horn on a visit to England, the church and choir made a presentation to her in appreciation of her services to the church. Bro. T. Hagger delivered a fine address to the church on Lord's day morning, April 6, his subject being, "What seest Thou?" The church and its auxiliaries were glad to be able to hold a social evening in honor of Bro. Will Manning, who is leaving to set up in practice as a public auditor and accountant. Bro. Manning was presented with a gold mounted fountain pen and a Walker's loose-leaf note book. He leaves with the best wishes of the whole church.

At Fremantle the gospel meetings are being well attended. Recently a girl, from the Bible school and daughter of Bro. Vanston, made the good confession and was received into the church.

We are glad to report that Sister Mudge was present again after her illness. Preparations are now well in hand for the Bible school anniversary, the first anniversary of the Palmyra Bible school. The first anniversary of the school is conducted by was recently held. The school is conducted by several of the young people of the church. Starting with about 29 they now have an enrolment of over 50, and they are now endeavoring to raise money to buy a block of land for building purposes.

South Australia.

Since last report from Cottonville, four men have confessed Christ. Sunday meetings well attended. The church has purchased a residence for the preacher, opposite the chapel in Angus Rd.

The work at Tumby Bay is progressing satisfactorily. There was a crowded house on evening of April 13. Bro. Russell preached, and baptised three candidates.

The Sunday school at Grote St. is practising for the anniversary. On Easter Sunday Bro. Rankine gave splendid addresses on subjects from the "Resurrection." The new church building fund is making a £1 effort in June, when it is hoped that £500 will be received in £1 offerings. The committee states that this amount is needed to reach the £4,000 required to commence the building.

At Strathalbyn interest and attendances are well maintained. At the morning service on April 20, many were present who through sickness and other causes had been absent for some time. In the evening the choir, under the leadership of Mrs. Vernor, rendered appropriate items, a duet by Sister Stoner and Vernor being much enjoyed. Bro. Mason spoke on "The Last Command of the Risen Saviour." There was a fairly large audience. Prospects are bright.

Good meetings continue at Kadina. On Monday, April 14, a public meeting in connection with the Bible school was well attended. Bro. Alf. Russack presented an excellent report. On April 15 the J.C.E. tendered a farewell social to Mr. Keith Crouch, who had been superintendent for some time. On Sunday, April 20, the Bible school anniversary repeat was held with good meetings. In the morning Bro. G. Crouch and family were presented with an address on the eve of their departure for Adelaide. In the evening a duet was sung by Misses Dunstone and Pearce, of Moonta. Miss Pearce also sang a solo beautifully. Miss Thoday, of Adelaide, favored with a solo. Bro. Filmer spoke well at night on "Peter."

Murray Bridge church anniversary services were held on April 13, when a very successful time was spent. Bro. H. R. Taylor, of Glenelg, was the speaker at both services; his messages were appreciated. He also addressed the Sunday school. The choir, under the leadership of Mrs. Marshman, with Bro. F. Grundy at the organ, rendered anthems. On the Monday Mr. A. B. Erskine gave the address. The choir again rendered anthems, followed by a supper. April 20, good services. Several visitors, including Bro. and Sister T. G. Storer, Glenelg, and Bro. C. Cole, Unley. Bro. Marshman gave a fine gospel address. Sister Mrs. Vivian sang a solo. There has been a marked improvement in all the work.

At Mount Compass Bro. Pittman commenced his work on Sunday, April 6. The president of the morning service, Bro. E. Jacobs, extended behalf of the church. The afternoon meeting was well attended, and a good bright service was conducted by Bro. Pittman. On Tuesday the district hall. Bro. M. Jacobs occupied the chair, and spoke on behalf of the district. Bro. C. Skewes (secretary) spoke on behalf of the officers, and Bro. E. Jacobs (school superintendent) on their behalf. Bro. and Sister Pittman expressed their thanks for good wishes. Refreshments were provided. Items and games occupied the remainder of the evening.

Prospect church has been enjoying splendid addresses from Bro. Beiler. On April 6 Bro. George Faunt, recently baptised, was received into fellowship. The girls' club has held a successful social evening. Their gymnasium class has been re-commenced. On April 13, Bro. and Sister Paternoster, sen., were welcome visitors in the morning. Bro. Haines has resigned as superintendent of Bible school, and Bren. Howard and Hall are carrying on the work. Several teachers have been added to the staff. Bro. and Sister Beiler and family are in Melbourne on holidays. Morning service on April 20 was well attended. Bro. Les. Drummond delivered a fine address. The address in the evening was given by Bro. Lindquist.

At Croydon Bro. A. E. Forbes completed his series of chart talks on "God's Purpose with the Human Race" on April 13. The large congregation have taxed the seating accommodation each Lord's day evening. The church and its auxiliaries particularly the J.C.E. Society, have suffered a loss in the death of Ronnie Flint (21). Despite the fact that he had been a sufferer for several years he never missed an opportunity of giving his full strength of mind and body to the Master's work. The patient sufferer, whose father (Mr. T. Flint) is secretary of the church, was much beloved. On Sunday, April 20, the town held its first official Anzac memorial service. Nearly 800 people, including scholars from two Sunday schools in the district, assembled in the picture palace where Chaplain A. E. Forbes, D.C.M., delivered the principal address.

York Bible school anniversary was held on April 13. A large number met for breaking of bread. Bro. Killmier exhorted. At 2.45 p.m., the Bible school took charge and rendered special singing under the able leadership of Bro. H. L. Davie, the co-evangelist. Bro. Forbes, from Croydon, delivered an address. The gospel service was largely attended. Bro. Wedd, M.A., preached, and the scholars rendered special singing. On the Monday Bro. Webb took the chair and Bro. Tease delivered a stirring address. At the anniversary the new platform, constructed by men of the church, under the supervision of Bro. G. Glastonbury, was used for the first time. Material for platform cost £35. Bro. Glastonbury was presented with a clock. All departments of the church are encouraging. Intermediate C.E. Society has recently been re-organised.

For several years the churches at Gawler, Williamstown and Kersbrook have united once a year for a series of all-day meetings. These have proved increasingly helpful, and have grown in interest and numbers. Possibly the best yet held were those in Gawler on Good Friday. The meetings were held in the Foresters' Hall. The Gawler sisters also worked hard in providing three splendid meals for large numbers, including nearly 100 visitors. Bro. F. Busbridge conducted a short devotional service at 10.45 a.m.; over 100 present. Bro. E. J. Killmier presided at the morning session. "Holiness" was the subject. Bro. A. C. Killmier (York) delivered an essay on "The dress. Bro. Raymond read an essay on "The Fruits of Holiness" from Bro. A. E. Talbot. Bro. Kersbrook-Williamstown preacher, who was absent through illness in the afternoon devotional service; and 3 p.m. Bro. Fullston (Semaphore) gave the chair. Bro. Garfield Rootes (Kersbrook) gave a good address on "The Task of the Church in that Task." The subjects were discussed. Bro. Raymond followed with a talk on "My Part in that Task." The subjects were discussed. At night Bro. Raymond conducted a song service and presided over the gospel service. This was a great meeting. Bren. Killmier and Rootes delivered gospel addresses. Bro. Rootes making a splendid appeal. Miss E. Smelt, of Grote St. church, Misses Fullston, Miss Killmier, and Mr. H. Overland, assisted with splendid solos and duets. It was decided to hold services next Good Friday at Williamstown.

Victoria.

Bendigo on Easter Sunday had the best attended meetings for a long time past, despite the absence of many through sickness, and at the Conference. Visitors were present from various sister churches.

April 17, 1924.

THE AUSTRALIAN CHRISTIAN.

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At Red Cliffs there were three confessions on Sunday, April 13, Bro. P. C. Bennett preaching. Fair meetings at Geelong on Sunday. Many members were away at Conference, but there were a number of visitors. Bro. Bird, from Wedderburn, conducted all services. His messages were much appreciated.

At East Kew on morning of 20th, Bro. Halle-day, from Brunswick, gave a splendid address. Bro. Watt welcomed one S.S. scholar into the church. In the evening Bro. A. Baker spoke on "The Resurrection" to a large audience. One young lady and one S.S. scholar made the good confession. A solo rendered by Bro. Collins was much appreciated.

Doncaster Bible school celebrated its forty-third anniversary by special services on Sunday, 13th. Bro. J. Tully addressed the church in the morning. Bro. H. A. G. Clark spoke to the children in the afternoon. At the evening meeting Bro. Lang's topic was "The Value of a Child." Good meetings all day. On Wednesday, 16th, the annual entertainment and distribution of prizes was held. A fine programme was given by the scholars. The annual report showed the school to be in a flourishing condition.

At Middle Park favorable reports from the various departments of the work were received at a general meeting held on April 15. Bro. W. Meekison's help with transfer of loan on chapel was appreciated. Words of thanks were spoken to Sister Tyrrell, who has raised £50 in quite a short time by the penny and threepence a week system. Much has been achieved by these two foundation members. Last Lord's day meetings were good and helpful, Bren. Robinson and Graham faithfully preaching.

At Brighton on morning of April 20, Bro. Benn, of Kaniva, gave an interesting address on the words of Christ, "Behold I stand at the door and knock." For many years Bro. Benn has visited Brighton church on Conference Sunday, and his message is always appreciated. There was a very fine Sunday evening service, when Bro. Connor gave a splendid sermon on "Nicomachus." It was most helpful and commanded reverent attention. Visiting brethren and sisters were present at both services.

Blackburn church and Bible school anniversary, held on April 13 and 15, was a great success. There were large gatherings at all meetings. On Sunday afternoon Bro. Eaton gave a very interesting talk to the children. In the evening Bro. Withers gave a splendid address to a crowded house; about 170 present. The singing by the children was good. The anniversary services were continued on Tuesday, when an enjoyable time was spent listening to the various items given by the children. Bro. Robinson, of the College, delivered an interesting address. The distribution of prizes brought to a close the best anniversary held in Blackburn for some time.

The mission at Chelsea will close on Sunday night, when the thankoffering will be taken. The churches are asked to help in every possible way during the closing days. Victory has crowned the effort. Last Lord's day morning over 40 met around the Lord's table, and over 50 were in the Bible school. The brethren are eagerly looking forward to the day when they will have their own building for worship, a dance hall being the only available place at present. Money is needed for a deposit to secure a suitable block of ground. £18 is in hand, and at least £50 is needed. Bro. P. R. Baker, 8 Oak Grove, North Brighton, would be glad to receive gifts or loans for that purpose.

Last Lord's day at Swanston St. attendances were interfered with by stormy weather, but beautiful fellowship was enjoyed by all. Interstate visitors included Sister Logan (daughter of late Bro. Colbourne), of Chatswood, Sydney; and Bro. and Sister Noble, from Launceston on route to Launceston. Bro. Wilkie, of Ballarat, was the morning speaker, and gave a memorable exhortation. Bro. Shipway spoke in the evening on the "Raising of the Daughter of Jairus," and the choir followed with a beautiful cantata under that name. Soloists were Mrs. Vernon Walker and Messrs. Buckley and Jenkin, while Mr. Tippet conducted and C. H. Mitchell and H.

Barrett presided at the organ and piano respectively. The service was much enjoyed and the building was overcrowded. The sisters entertained visitors at lunch and tea. In responding to the welcome extended to him and other visitors Bro. Noble mentioned that he had made good confession under the preaching of late Bro. Colbourne, and Bro. Shipway also testified to the same in his case.

New South Wales.

At St. Peter's Bro. C. Flood has concluded his series of "Old Paths" addresses. The special effort was rewarded, two confessing Christ at the close of one service. Bro. Casperson preached morning and night on March 30 and April 6. Bro. McKenzie delivered the address on April 13. The P.B.P. organised a very fine concert for April 5. A very happy gathering enjoyed a splendid programme. The proceeds were turned over to the church funds.

Mosman reports excellent meetings, increasing number of strangers, and much fervor among members. Young folks are giving great encouragement. April 20 was a special day, the young folk taking part in all the services with special Easter songs. Their instructor is congratulated. Visitors included Bren. T. Oldfield, from Queensland, Dr. Oldfield, from Melbourne, and old members from other parts. The Skermer family, from Too-womba, were all received in together.

Sydney City Temple enjoyed splendid meetings on Lord's day, April 20, and fellowship was enjoyed with a number of visitors both interstate and country, among the former being Bro. and Sister Payne, Lygon St., Melbourne; Bro. and Sister Wright, Lake St., Perth; and Bro. Harris, Queenstown, S.A. Bro. Hutson, of Inverell, ably exhorted at the worship service. In the afternoon a big congregation gathered to hear Bro. Southgate deliver the Conference sermon. At night P. J. Pond, B.A., gave an address which was a fitting conclusion to a day of inspiration and uplift.

The Discovery of the Century.

Within the last twenty years one of the most auspicious eras has dawned upon the churches of the Lord Jesus Christ.

But the question arises, Do they know it? Have they understanding of the times? Are they eager to seize the opportunity by the forelock and compel it to yield its best for them and for the kingdom of God?

Dr. Russell Wallace said the two most remarkable discoveries of the last century were "electricity" and the "child." Of the first there is no question; but of the second there is room for doubt. Certainly in the 'eighties the "child" was a perplexing presence, and many were the suggestions offered for diminishing their menacing increase.

Now the wheel is turned full circle; and of all our possessions the child is first and chief in value for the nation and the world. This is established by many infallible proofs; and forms at once a challenge and an encouragement to the churches of Jesus Christ.

It calls for change in ideas and aim and plan. It bids the churches arrange their whole worship and work, their teaching and preaching, their fellowship and ministry, to win and hold in allegiance to Jesus, the child and the adolescent.

Too long in most of our churches, not all, but in very many, I fear the claims of the middle-aged and the old have filled their vision and monopolised their attention, and therefore, though we have had the children in the school, they have turned to other fields as they stepped out into life, and are working for the kingdom of God outside the churches that quickened their social sympathies and gave them their first desires for social justice. Forgotten in the order of public worship, in the teaching of the pulpit, in the offices of the church and in the training for ministry to others, they have left our sanctuaries and walk no more with us.

I know that if I have been of any use in London it has been because all through my sixty years' ministry I have felt compelled to put thought and purpose, prayer and work for the

young in the forefront of all; their perils and possibilities, their needs and their promise, their ambitions and their temptations, their growth and their service.

Christianity is the creation of a young man. It meets the manifold and special needs of the young; and to-day the churches have richer encouragements to work for the re-building of the world through the young than ever they had before.—Dr. John Clifford.

Victorian Conference Sermon.

Continued from page 264.

fulness of life as they became aware of, and responded to, the spiritual. He came that a man might be brought into right relationship with himself, his neighbor, and God. When a man loved God with heart, mind, and soul, and his neighbor as himself, he was living the abundant life. It was a life of universal sympathies, transcending all social and national barriers. It was a life of service inspired by love. It was a life of abounding joy. Prison bars could not rob Paul of the joy that Christ brought into his life. That life was characterised further by an ever-increasing apprehension of the truth. Man found his full freedom as he lived that life in harmony with his highest nature. The life that Christ imparted was of its very nature eternal. It transcended the limits of time.

COMING EVENTS.

APRIL 27 and MAY 4.—Brunswick S.S. Anniversary Services, in chapel, Glenlyon Rd. Afternoon and evening of both days. Bright singing by children under Mr. R. Lydiard. Prominent speakers at all services. Tuesday, April 6, Children's Demonstration. An excellent programme promised. Admission to concert—silver coin. Come early.

APRIL 28.—Farewell to W. B. Blakemore, B.A. A public farewell will be tendered to Bro. Blakemore in the Swanston St. chapel, on Monday next, April 28, at 8 p.m. All friends from schools and churches urged to attend. Come early.

MAY 3.—Ivanhoe. Opening services, new building. Saturday afternoon, 3 o'clock, Conference President, Mr. A. E. Illingworth, formally opens building. Sunday, May 4, first Lord's day services. Morning, A. R. Main, M.A.; afternoon, W. B. Blakemore, B.A.; evening, J. McG. Abercrombie. Wednesday, May 7, 8 p.m., representative speakers. Take train to Darebin railway station. Building is at corner Heidelberg Rd. and Park St.

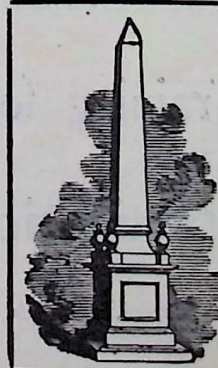
MAY 4.—Carnegie. Re-opening chapel. Special services 11, 3 and 7. Public meeting, Tuesday, 6th, 8 p.m. Prominent speakers. Former members invited.

MAY 4.—Bible school day. Annual offering for Victorian Bible School and Young People's Department. £350 required. Aim for the offering: "As good as the previous best."

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To Emmaus; the clouds hang low; gray
Is the morning light.
This is earth's saddest day!

Draws near the unconsuming Light of God—
The Christ, who out of love for sinners trod
All the human way; from out whose pierced
hands
We take the bread that nurtures lands.

Near and afar; by whose redemptive grace
We gain the crown after a well run race;
Draws near this unconsuming Light of God,
Lifts over troubled hearts His lamp and rod.

Two ransomed men return the joyous way
From Emmaus; they reckon not the gray
Of evening; hearts are aflame.
This is earth's happiest day!

—Stuart M. Campbell.

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Representative in Victoria: A. R. Lyall, Royal Park, Melbourne.

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