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The Pillars of the Invincible Church.

A. E. Illingworth.

IN the 1st Book of Kings (Chap. 7: 21) we are told that at the porchway or entrance to King Solomon's temple there were two magnificent brass pillars named respectively Jachin and Boaz, one meaning "God will establish," the other meaning "In God is strength." They were symbolical names and when conjoined indicated "Strength and Stability." The strength and stability of the religion of truth, righteousness and holiness which were embodied in the temple worship.

The strength, too, of the kingdom of Israel whilst the people adhered to the Mosaic law and strictly conformed to its requirements. The Lord God Almighty said, "In strength shall I establish this mine house that it may stand firm forever."

That material temple was a substantial structure. It was a costly edifice. Its erection was a wonderful triumph of skill and organisation. It took 183,600 men seven and a half years to complete the work. When finished it was the glory of the whole earth. The Lord said to Solomon at the close of his dedicatory prayer, "I have heard thy prayer and thy supplication that thou hast made before me. I have hallowed this house that thou hast built to put my name there for ever, and mine eyes and mine heart shall be there perpetually." The conditions of blessing being perfect obedience to the statutes, laws and ordinances of the Lord, "Then," saith the Lord, "I will establish the throne of thy kingdom upon Israel forever."

We are interested in a greater king and kingdom than that of Solomon and Israel, and a more sacred and holy temple than that which once stood on Zion's Hill, namely, the kingdom of God's dear Son, the kingdom of righteousness, joy and peace in the Holy Spirit, and the New Testament church which is his spiritual temple. This, too, was established at great cost. The Lord and his apostles at the sacrifice

of their lives laid the foundations. They established it here on earth firm and strong. Jesus had intimated prior to his death that he would build an *invincible church*, an organisation which would be indestructible. The powers of the unseen world could not prevent him from carrying out his avowed purpose. After his resurrection and ascension the work was begun. Pentecost marks the *new era*. Myriads of consecrated and godly men and women have since then had a hand in the rearing of the grand superstructure. The foundations of the kingdom, temple and house not made with hands, the realm of truth, are (1) The Deity of Christ, and (2) The authority of his Word. The pillars which stand at the porchway or entrance are found in the Lord's farewell commission of Matt. 28. They are strong, massive columns.

One is *Evangelism*. The Lordship or Deity of Christ is proclaimed in the words of the first part, "All authority in heaven and on earth has been given unto me." "Go make disciples of all nations, baptising them into the name of the Father, the Son and the Holy Spirit." Or as Mark records it, "Go into all the world and *preach* the gospel." For . . . in the strength and power of that gospel I will establish this mine house.

The other is *Edification*. The authority

of the Head of the church and the Word of the Lord is heard in the latter part of the commission, "Teaching them (*i.e.*, disciples) to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world."

The success and prosperity of the church rests upon a fixed and continuous policy of edification or *stabilisation*.

King Solomon's temple and its beautiful services stood in its day for the Hebrew faith in the eyes of the then known world. The church with its two outstanding pillars of evangelism and edification is to-day by divine decree the pillar and stay of the truth of the Christian religion. The policy of the incoming committee must be one of aggressive, evangelistic effort, backed up by steady and persistent endeavors to stabilise the work through mutual edification.

Many practical questions arise, the chief of which is this personal one that comes to every individual disciple and member of our great brotherhood, "How can I help the progress of this invincible church?" For ours is a constructive and not a destructive policy, a building-up policy. I suggest three ways at least.

First, take an intelligent interest in evangelism. Mark that word "intelligent." It stands in marked contradistinction to the casual and half-hearted interest that is frequently manifested by many brethren. All agree that it is right and proper to "preach the Word," but very often that is the beginning and end of the matter. An intelligent interest demands that every disciple of our Christian assembly, community, nation shall be filled with a missionary passion. We need a zeal for evangelism that will cover personal soul-winning, local gospel meetings, State home mission efforts and tent missions, and world-wide enterprises—an enthusiasm for gospel efforts all

A Faithful Minister of Christ.

"'Tis not a cause of small import
The pastor's cure demands;
But what might fill an angel's heart
And filled a Saviour's hands.

"They watch for souls for which the Lord
Did heavenly bliss forego;
For souls who must forever dwell
In happiness or woe." —Philip Doddridge.

the time like unto that which we sometimes manifest in special united meetings. We want an interest in evangelism that will make us all feel our own personal responsibility of leading sinners to the Saviour and of keeping them under the influence of the truth that converted them.

Second, pursue a safe and steady policy of stabilisation. Teaching is indispensable. It must follow all our evangelistic efforts. Edification is imperative. It will find its legitimate outlet in my judgment through our organised activities, through "mutual striving together" for the hope of the gospel. As ants and bees in the natural world work individually and collectively for a common object, and in wonderful organisation, so we must work together. The avenues for mutual edification are innumerable. Just begin with family worship, continue through the Bible school, advance through all higher forms of improvement societies, such as Y.P.S.C.E., K.S.P., Phi Beta Pi, training classes, College of the Bible, etc. Edification finds expression in prayer meetings, and all Sunday services. All these and many more that can be named are avenues for mutual edification. Add to these the self-denying and arduous work of committees like the Church Extension Fund, and you have ample room for the exercise of the body of Christ. There is plenty for all to do in the development of the work and erection of buildings. A policy of stabilisation, strengthening, edifying, and making secure the fruits of evangelism is essential to our success. The duties of the "all things" of the "commission" reach out into personal conduct, social service, congregational responsibility, civic and national life, and the widespread application of the golden rule.

Third, resolve to dwell and work together in unity. When King Solomon's temple was finished, we read, "The glory of the Lord filled the house of the Lord." When the church was established the Holy Spirit came upon them all. It was the symbol of the power and the presence of the risen Christ in their midst. They were all with one accord in one place. In the unity of the Holy Spirit the invincible church began its career for world conquest.

The power and presence of the Holy Spirit is assured under the terms of the great commission to all disciples who dwell, live and work together in unity. "Lo, I am with you always." Yes, all the days. In our work in addition to a policy of evangelism and edification we need, too, one of unification. If the world is to believe in Jesus Christ, the disciples of Christ must be one and bear their witness with a united and harmonious voice. Paul's password to the Ephesians was, "Keep the unity of the Spirit in the bond of peace." Through this ever-open door of Christian unity, we may march forward against the enemies of the cross of Christ with all confidence. The Bishop of London had occasion some time ago to take action along with Silvester Horne for a great moral reform in the metropolis of our Empire in which they

had been brilliantly successful. Commenting on it to a friend, he said, "Tell Mr. Horne we can always win, when we are united." Brethren! Let us conserve this unity amongst ourselves, seeing we so strongly stress it as one of the fundamentals of our plea.

My last thoughts are in some sense of a prophetic nature. The need of such a policy is made imperative by the state of the world at large. You know that the world as a whole is in a very sad, unhappy and disturbed condition in these last days. Statesmen of all nationalities are seeking to find a way for what they call world re-construction or stabilisation. The war has shaken the foundations of our social, civil, national and religious life. Men are groping their way out of the darkness into the light of the new age. They are finding much difficulty. To quote one word from Dr. Ritson, "The need of the world is appalling." All

*Better the lonely work of lowliest lot
Than this, which hath not been for God at all;
Better to dwell where sunbeams enter not,
Than, dazzled by them, wander wide and fall;
Better to bow the heart's self-will and pride
Beneath the sceptre of the crucified,
Than do his highest work unfaithfully.
So let it be.*

true reformers cry out to-day for a policy of reconciliation. The hope of the world is to raise its morals and its ideals. We desperately need a better understanding between the component parts of our modern civilisation. Some fancy that this is an impracticable, utopian dream. A century ago the idea of a stable federation of 40 powerful states was laughed at in America. But visions and dreams often materialise like that of the United States. We Christians must ever be amongst the optimists of the race. Our old men must continue to dream dreams. Our young men must see visions. Upon all the servants and handmaidens of the Lord must rest the spirit of prophecy and of hope. Our policy is one that has in it the thought of reconciliation, regeneration, reform and reconstruction.

We are looking more and more for the coming of the kingdom of our Lord in glorious manifestation. I close with an appeal for more faith. *First, in our message.*

The strength and stability of the gospel of Christ is an established fact. This glad, good gospel has been likened to the Eddystone lighthouse. It stands strong and firm amidst the storms and tempests of every age. That lighthouse sends forth its beautiful light to guide mariners over the seas to their desired haven. Its beacon-blaze beams forth over the midnight sea. The angry waves through many a long year have rolled in, thundering against that tower's

base. The winds of heaven have warred fiercely around its pinnacle. The rains have dashed against its gleaming lantern. *But there it stands.* It moves not. It trembles not, for it is founded on a rock. Year after year storm-tossed seamen look out for its star-like light as they sweep in and out through the English channel. It is the first object that meets the eye of the returning mariner, and the last he sees as he leaves his native land. So it is with the *unchanging gospel of Christ*. While other systems rise and fall and pass into nothingness, this gospel (like its Immutable Author) is the same yesterday, to-day, and forever. While other false and flashing lights are extinguished this true light ever shineth to save, and sanctify, comfort, bless, and solace believers in their journey to the eternal home.

Jesus says to us:—

Canst thou love me, when creeds are breaking,
Old landmarks shaking, on earth and sea?
Canst thou restrain the earth from quaking,
And rest thy heart in me?

Finally, faith in our message will inspire us with confidence in our mission. We all know that mission. Let us not look backward. There is danger in that attitude. We may become petrified as did Lot's wife. Let us keep ever looking forward. Only as men push ahead with eager hope to meet the coming day, can they inspire their day and generation. Our Mighty Lord, the Head of the invincible church, says: "I am with you."

The restless millions wait
The light whose dawning maketh all things new:
Christ also waits, but men are slow and late.

Have we done all we could? Have you? Have I?

A cloud of witnesses above encompass,
We love to think of all they see and know;
But what of this great multitude in peril,
Who sadly wait below?

Oh, let this thrilling vision daily move us,
To earnest prayer and deeds before unknown;
That souls redeemed from many lands may join us,
When Christ brings home his own.

God's Dreams.

Dreams are they—but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market-place,
That lust shall yield to love for the race,
That man shall meet with God face to face—
Dreams are they all,
But shall we despise them—
God's dreams!

Dreams are they—to become man's dreams!
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That the pride of dominion and power shall fail,
That the love of humanity shall prevail—
Dreams are they all,
But shall we despise them—
God's dreams!

—Thomas Curtis Clark

Then and Now.

By "Senex."

Superfluous, you say, to give the *nom de plume*, for only an "old man" becomes reminiscent. Possibly, but I wish at least to make it clear that my references to the past are unprejudiced. No one may urge Senex to tarry at Jericho till his beard is grown. He is old enough to know the past, and young enough to appreciate the present.

The writer has one qualification for his task. He loves the brotherhood, sympathises with its aims and rejoices in its progress. No unsympathetic person is qualified to write either an appreciation or a criticism of a movement.

The joys of Conference fellowship and the consideration of reports have naturally suggested the days gone by. Conscious that we must face the future and bend all our energies to the task ahead, still I thought we could fittingly give

"One look back—as we hurry o'er the plain,

Man's years speeding us along—

One look back!"

Conference changes.

Our Conferences are of course much larger than they used to be. Numbers are not everything—as David was tragically taught, and as Gideon's tiny company demonstrated—and yet numbers are inspiring. Numbers are not everything—despite the estimates and eulogies of modern missions and missionaries—and still we all are impressed by great crowds. There is a zest, an enthusiasm, about the bigger gatherings of to-day which generally was lacking in Conferences of a quarter of a century ago.

Brethren on the whole seem happier in one another's company now than then. Perhaps those who could go back in memory fifty or sixty years would tell a different tale, for then with very few standing for "the plea" there was more personal knowledge, with constant and close association. My memory does not go further back than to the time when one in the city street was liable to receive a raucous greeting from the opposite side: "Well, brother, how are you?" In my judgment, the days of loud and reiterated brotherly salutations were not the days of happiest Conferences. From the start there must have been joyous seasons of fellowship. Our present work was made possible by the successful efforts of the past. It is possible that before my day there were Conferences equal in quality, good fellowship and spiritual power to any of recent years. But the annual meetings I first attended were characterised by much strife, bitter argument and sad dissension. I knew a "sister" who showed her disapproval of a "brother's" Conference speech or act by whacking him with her umbrella at the chapel door. That was a solitary case, but what impressed my youthful mind as characteristic were a love of acrimonious discussion, a spirit far from brotherly, and on the part of some a rancour which was almost a denial of Christianity and wholly out of harmony with a plea for Christian union. To-day, when occasionally I am led to marvel at the petty-mindedness and the mean-spirited animosity of a very few, I am consoled by the thought that the brotherhood at large has advanced. I feel sure that scenes which once were common in earlier Conferences, and scornful or scorching words which then were freely spoken, would not be tolerated for a minute in any Conference to-day. As we are progressing, so are we mellowing.

We are less given than formerly to the discussion of highly disputable and speculative questions. Ian McLaren has written of the Highland parishioners who delighted in the discussion of recondite points of theology, such as the comparative merits of Supralapsarianism and Infralapsarianism. So did our older brethren love a doctrinal debate. Like Job's war-horse, they as warlike as the most belligerent of pacifists. Sessions of our Conferences were as full-dress parades for debate. As if enough scope could not be given in the discussion of reports and the plan-

ning of new work, a special device called "the Conference essay" was used to great advantage. Metaphorically the champion debater did as Mudjekeewis literally acted—

"Then he swung aloft his war-club,
Shouted loud and long his war-cry,
Smote the mighty Mishe-Mokwa
In the middle of the forehead,
Right between the eyes he smote him."

I do not think that we are such sticklers for little things as were our forefathers. Possibly—probably—we are too lax, but doubtless, too, we have learnt that there is such a thing as proportion in truth. In 1896, President A. McLean visited Australia. After attending one of our Conference picnics—one turned in great part into a debating arena—he wrote in one of his travel letters that he turned with pleasure from the heat of a profitless debate about doctrinal matters to watch some graceful girls enjoy a game of skipping-rope.

*Man's life means
Tender 'teens,
Teachable twenties,
Tireless thirties,
Fiery forties,
Forcible fifties,
Serious sixties,
Sacred seventies,
Aching eighties,
Shortening breath,
Death,
The sod,
GOD.*

—Joseph Cook.

I think that I can remember in earlier Conferences little opposition groups of members or delegates who conscientiously (yes, the word had better be used, for who could imagine the task lightly undertaken?) criticised everything criticisable and generally acted the part of opposition in the house. To one such tactics may suggest the benefit of breaks on motors, even church motors. To another the appropriate thought may be damage done when grit and sand are thrown into delicate machinery. For myself, I rejoice that we have advanced.

Now, as then, the self-advertiser is with us. Of old, as now, there was the expansive brother who felt bound to talk to every motion; the alternative for him seemed to be to talk or "bust;" and hence, to avoid the occasioning of an obnoxious kind of suicide, the old-time brethren did, as we do, endure with as much patience as was available. Times have changed, but human nature remains much the same as before. There is, indeed, no apparent reason why egotists and monopolists should be confined to one generation.

Past and present preaching.

Our thinking and our speaking have altered. It may sensibly be maintained that in our present-day preaching a wider circle of truth is dealt with than was formerly the case. In some respects the manner of utterance has vastly improved. I do not refer merely to the ability, style or degree of culture of the speakers: regarding these, I feel sure that there is now a higher average, though it may be doubted whether our best speakers of to-day excel the best speakers of twenty or thirty years ago. Churches to-day could not—and should not, if they could—tolerate the worst kind of speaking which was allowed free course a quarter of a century ago.

The greatest change is the change in spirit. Once we wished pre-eminently to speak *the truth* in love; now we endeavor to present the truth in love; some day I trust that we shall all speak *the* love.

truth in love. We are less combative, argumentative and didactic; we are more persuasive and hortatory, more possessed of a spirit of brotherlikeness. We are much more kindly in our references to those who believe in our Lord and his Word who do not see eye to eye with us on all points. We are more ready to appreciate good wherever found; I think we can more fervently pray, "Grace be with all who love our Lord Jesus Christ in sincerity."

The gains indicated in the preceding paragraph are notable, but we have not always gained. We are, I think, somewhat less definite, simple and clear in our proclamation than formerly. Is it that we erroneously suppose that all to whom we speak must know "our plea"? Or can it be that with our recently acquired and ever increasing standing in the religious world we are reluctant to give an insistent emphasis to essential portions of our message? I rejoice to believe that we would shrink from unnecessarily wounding the susceptibilities of any true man, but we must be true to the message of God.

The writer yields to none in his sincere admiration of our pioneers who by their devotion to truth, their loyalty to conviction, their boldness in standing for the right in the face of opposition and bitter misrepresentation have made our task comparatively easy. If to the advantages which we undoubtedly possess we could add their fidelity and uncompromising opposition to error, we should, with our greater opportunities, be a mighty force for good. I fear we do not know, read, study or even carry our Bibles as once our brethren did. They were ever ready to give to every man that asked a reason for the hope that was in them; and many or most of them did not wait to be asked before they gave.

One interesting change in the statement of our plea has taken place. Of old in Australia it used chiefly to be spoken of as a plea for the restoration of primitive Christianity; to-day it is usually styled a plea for Christian union. Each statement, of course, is true; but the change of wording may indicate a change of attitude. We must preserve the truth in each, remembering that in a return to the faith and order of the apostolic church there lies the hope of union.

It is noticeable that we speak more of the Holy Spirit and the Spirit-filled life than we used to do. This is an immeasurable gain. There never was truth in the oft repeated statement that we denied the Holy Spirit's divine personality or his work in conversion and sanctification. But I for one do believe that in our preachers' well meant desire to avoid current errors regarding the supposedly direct and miraculous work of the Spirit in the conversion of the sinner they frequently neglected vitally important aspects of the truth. Our people always did believe, but now they more manifestly believe, that profession, creed and ordinance will not suffice, for "if any man have not the Spirit of Christ he is none of his."

On the whole, I am inclined to think that we have learnt more of the implications of our plea. Such things as world-wide evangelisation, benevolent work, the Christian's duty to help in the amelioration of the conditions of men, and what we may generally call the social implications of the gospel, naturally receive more attention to-day. There is a growing spirit of liberality. If the old days were good, this day is better, and we may trust that the best days lie ahead.

Our young people.

I must spare a few hazardous paragraphs for our young people. We have many more of them now than then. At my first Conference we did not have rows of splendid young men and fine young girls. Nor were there, as a rule, nearly as many of them at the ordinary church meetings. In "the good old days," when in some churches each male member was encouraged in the vain belief that he must talk in public unless he were to come short of his Christian privilege or duty, it was not so easy as now to attract the young people to the services. I should judge that this is a stage through which our people in all lands had to pass. Walter Scott, one of the greatest of our pioneers in America, had to warn his brethren that "the body of Christ is not all mouth."

In spite of the frequent pushing to an extreme of the theory of mutual edification, I am of opinion that the younger men did not receive the opportunities for service which they do now. Young preachers did not generally receive such encouragement as is common to-day. I recollect that some older men refused to attend where "a boy" preached. It was not the bad preaching, but the sitting under a boy, that was alleged to be the impossible thing. Of one of the most faithful of our Australian preachers, one still happily with us and loved by all his brethren, the remark was made that he might well follow the example of his Lord and refrain from public ministry till he was thirty years of age. If it be true, as Bagshot says, that "hostility to youth is one of the worst vices of the middle-aged," then I fear many old-timers, reckoned as in the Christian community, were not free from vice. A few to-day may cling to the former error, but, generally speaking, this is the young man's day, and there is far more danger now of passing by the men of wisdom and ripe experience than there is of belittling the advantages of youth.

In reviewing the foregoing paragraph, I have a fear of being misunderstood. Of course, it is not true that to-day there is a general ignoring of our older brethren, nor was there formerly a general ignoring of the young men. Our present educational facilities, for example, are due in great part to the men of a former generation. There always were brethren on the lookout for capable young preachers, and willing to help them in every possible way. We have, however, a certain change in emphasis with the passing of the years.

We can all rejoice in the care given to the children and young people of the church—in kindergarten, school and church clubs. In fairness to the churches of thirty or forty years ago it may safely be said that the old mutual improvement societies were amongst the most useful of means for the developing of the speaking ability of the members. Again, the endeavor society (which, at the beginning of my time, was pushing its way in the face of much opposition and wholly unnecessary suspicion), was never excelled for its wise combination of development of mental powers, emphasis upon spiritual culture, and its insistence upon service for others.

After all, I must be young, for I have a wholehearted admiration for the Christian young men and women of Australia. They are full of zeal, warm hearted, enthusiastic, capable, and self-reliant. Our young men are strong and true; our girls are as good as the girls of any age or country. Yes, I know that, alas, Australian young men are too much given to pleasure, and that some of our church lads may be so also. I know that there are many silly flappers here, who powder their faces and spoil the fresh beauty of their skins, many idiotic young women who spend their all upon dress, who would count it a disgrace not to dress above their station in life and to wear expensive shoes and silk stockings. I can only say that I hope such will yet learn wisdom, and trust that the present orgy of pleasure and the riot of extravagance will soon pass. Fortunately, there are hosts of the better kinds in our churches. There are boys and girls, youths and maidens, of whom we may well be proud; in the church of the future is the greatest cause of our rejoicing. Every visitor to our Conference is impressed with the sight (which I trust will never be unappreciated by us) of numbers of young people eager to hear of the Lord's work and deeply interested in the progress of the kingdom.

Not as an old fogey, then, but as an invincible optimist do I write. Let us "give youth its present, and leave its future to God."

My judgment is that our present community is a more Christian, winsome and kinder one than that into which I was ushered—as much better as I trust the brotherhood of 1950 will be than that of to-day.

"Grow old along with me!

The best is yet to be."

The very best will be when the roll of the church triumphant is complete, when Christ shall "pre-

sent the church to himself a glorious church, not having spot or wrinkle or any such thing," but a church "holy and without blemish." Let us pray with Rabbi Ben Ezra:

"So, take and use thy work:
Amend what flaws may lurk,

What strain o' the stuff, what warpings, past the aim!
My times be in thy hand!
Perfect the cup as planned!
Let age approve of youth, and death complete the same!"

The Fun of Self-Denial.

ARGUING WITH THE OLD ADAM.

I am in for a joyful, sporting time. The missionary society which I support, and which, like Oliver Twist, is always "asking for more," has enjoined upon its devotees a month of self-denial. Were I, the essential and most worthy Ego, alone concerned in this matter, my compliance might be commonplace and half the pleasure go out of the event. But I am not. My oldest, indeed, my life-long companion—"the old man"—one named Adam, will have his own strong and clamant convictions in the matter, and he is likely to contest my high enterprise point by point and at every step of the way. I do not promise to beat him, mark you, every time. He may tackle and bring me down more than once in the course of this month-long match; but score I will, and, in any case, the game is going to be a great one.

This Oliver Twist Society of mine is nothing if not guileful. It provides me, for instance, with a most entertaining concertina type of contribution-box for the waistcoat pocket. If, therefore, I economise to the extent of sixpence on a meal or otherwise, there is the box; no waiting and no excuse for forgetfulness or later extravagance on the strength of past saving. Old Adam says it's a desperately foolish idea. A man of about 50, whose waistcoat is already rather tight, cannot afford to add an expanding collection-box to a waist pocket. If this self-denial game is being honorably played any increase in the waist girth due to external expansion will be more than compensated by a healthy shrinkage within, and the waistcoat problem solves itself. Moreover, it serves to make the waistcoats of yesterday still comfortably available. Sheer gain, friend Adam; profit every way. As for the gibe at age, I have discovered that fifty is just the time when one needs most to beware of the sophistries of Adam. If I listen too closely to that old man he will be heading me downhill right away. He wants to see me, podgy and inert, in the bathchair at the bottom. Not at fifty, Adam! Come again in twenty years. I'm for self-denial and the slim waist.

He will be after me again in the matter of trams and 'buses. The morning tram-ride uphill to the station I will let him have. That is a kick into touch for safety. But the 'bus at the other end—what about it? You'll be late at the office, he says. Not if we foot it out, is my reply. A half mile, and generally ten minutes for it. We shall need to pull ourselves together on wet mornings, but it can be done. Evenings, too! What about shoe-leather? Is the question that marks his next move. It sounds plausible, but again that high-minded Ego will claim that every extra penny spent on cobbling is a cent-per-cent. profit investment in health, and Adam can be reminded that he, sybarite as he is, has more than once commended the gentle walk downhill at the close of the day when greeting and dinner are at the end of it.

Now about tobacco! You should hear old Adam groan at this point. Not that he is a slave to it. Oh, no, on! That he always resents. But reason should have its part even in self-denial. Why cut it out altogether? Don't be so unparadoxically keep smiling. I can see he will want watching on this point. He knows that he is getting near to the bone. Adam, I am bound to say, I know gleam in his eye I see what is coming and foretell him. Yes, I have thought of the missus. If the irritation is too overflowing to be suppressed,

she is game and will understand. And, anyhow, "since all that we meet shall work for our good," my temporary abstemious irritation will at the worst enable patience to have its perfect work in her. At this point my old pal knows that I am a bit put to it and somewhat near to shame, and to his credit, be it said, he lets the matter drop. In due time, though, I know I shall hear from him again.

Anything else? Well, yes—we do rather throw our weight about in papers, don't we, Adam? We shall have to keep away from the bookstall for the month. After all, why should we be bound to read the same news twice or more each day, and the denials twice again on the following day? What fools we mortals be who dwell "in populous city pent." If we cut out a few papers we may miss an occasional Inge article, which, after all, will come later, vastly improved, in book form, and we shall get a bit of decent book reading done in the tram—strike permitting. Here I find Adam pliable. Indeed, I have at times whilst reading the evening papers heard him muttering unprintable things to himself. He will take an unholy pride in getting in a stroke at certain newspaper trusts which are not to his liking. But that is not love of self-denial. It is just old Adam, to whom any species of revenge is sweeter than honey. Have your own way about that, says he, I am with you.

Now let us sum up:—

	s.	d.	s. d.
'Buses and trains—each week ..	1	6-6	0
Surplus coffees and teas ..	1	0-4	0
Tobacco ..	1	6-0	0
Unnecessary papers ..	1	0-4	0
Various odds and ends ..	1	3-5	0

Grand Total .. £1 5 0

I hear a very suspicious sound beside me. What did you say, old Adam? Oh, nothing, he replies. I thought somehow, I remarked, that someone was saying, "Hip, hip, hip." And I believe that I was right, for he certainly did quote a bit of Macaulay which we learned together quite forty years ago, and which always pleased pugnacious Adam. "E'en the ranks of Tuscany could scarce forbear to cheer." That settled it. We surely are in for a good time. It is a game to be commended to every Christian sportsman.—B.N., in the "Christian World" (London).

Stroking the Tiger.

Peter once spoke about temptation as a lion. "Your adversary, the devil, goeth about as a roaring lion seeking whom he may devour." I wish we could think that sin is really terrible. People often think there is no harm in doing wrong. Once a tiger escaped from Jamrach's place (a dealer in lions and tigers in Ratcliffe Highway, England), and as the savage creature walked along, a little boy went up to stroke it. The tiger stunned the child with a blow of its paw, and then took the little thing in its teeth, and carried him along until some men came with crowbars and other weapons and set the child free. He was not hurt, but had a narrow escape. People often stroke the tiger. When Simon Peter compared sin to a lion springing on its prey he thought of that night when he himself was suddenly tempted to tell a lie and deny Jesus. He was a brave man; but he was off his guard, and did what he was immediately sorry for.—Selected.

Victorian Women's Conference.

The Victorian Women's Thirty-ninth Annual Conference was held in the chapel, Lygon St., Carlton, on Wednesday, April 16, 1924. The President, Mrs. Chas. Gill, occupied the chair. The morning devotions were led by Mrs. P. D. McCallum, her theme being "Friendship" as shown us by Jesus Christ. Minutes of last year's meeting were read and confirmed. Mrs. P. D. McCallum was appointed essayist for 1925. Devised to hold next conference in the chapel, Lygon St., on Wednesday prior to Good Friday. The Secretary was asked to convey the thanks of the "Australian Christian" for their courtesy in printing the monthly executive reports and conference matter. Greetings to be sent our missionaries across the seas; to Mrs. Springer, Mrs. Kellems, Mrs. Richards (America), and to several sisters unable to be with us through sickness, and the English sisterhood. Greetings were received from Mrs. Herbert, Mrs. D. Pittman, Mrs. Chown, Mrs. Cosh, Miss Vera Blake, Mrs. Maston, Mrs. Gole, J. E. Allan (Secretary Foreign Missionary Department), Western Australian, New South Wales, Queensland, South Australian and Tasmanian Sisters' Conferences. We were pleased to welcome several sisters from the States and country districts, including Mrs. P. A. Dickson, lately returned from America. Fifty-six churches responded to the roll-call. The obituary told of 26 sisters called to higher service.

Conference re-assembled in the afternoon, when Mrs. Shipway led the devotions, and spoke on "The Abiding Christ, the True Vine." Then welcome greeting was cordially given by Mrs. F. Lee, and responded to by several visiting sisters. The President, Mrs. Gill, gave a very helpful message in which she emphasised the fact that "As we sow, we shall reap." Reports presented and received were, Executive, Treasurer's, General Dorcas and Church Aid, Girls' Mission Circles, Prayer Meeting, Women's Mission Bands, Hospital Visitation, Home Mission, Foreign Mission and Hostel, Social Questions, Isolated Sisters. Collected (up to date) for Ladies' Hostel, £190/10/2 toward the total amount £2,050 paid for the building. Cost, including furnishings, £2,650. Given or promised, £1,904. Still to be raised, £646. By special request, "The Call of the Homeland" was given by Mrs. Blakemore, for which she received a hearty vote of thanks.

Mrs. P. A. Dickson conducted the evening devotions, and spoke on the "Changed Cross." Miss Pittman gave a beautiful organ solo. The essay, "Service," was of a very high order, for which Mrs. A. W. Connor received the thanks of the conference. "Things we Forget to Remember" was the subject of a fine address given by Mr. Wilkie. For every divine call there is a divine supply. Some Christian women sometimes forget to remember their special vocation in the moulding of young life. We remember the field is the world; do we also remember that enclosed garden of which we only hold the key? It may be in the home, in the class, there the tender plant is easiest blighted. The gracious supply. The Lord Christ is with us. Sometimes Christian women forget to remember their high destiny as the guardians of the standards of Christian life.

Mrs. A. R. Main in a very happy way introduced the officers elected for the ensuing year: President, Mrs. C. Gill; Vice-Presidents, Mrs. F. Lee, Mrs. P. D. McCallum; Secretary, Miss Rometch; Treasurer, Miss Huntsman; Financial Assistant Secretary, Miss Ellis.

Thanks and resolutions were proposed by Mrs. B. J. Kemp. We express our humble thanks to our Heavenly Father for his goodness and protecting care during the thirty-nine years of our Lygon and Swanston Street and churches, for use of their buildings in which we have held meetings. To editor of "Christian" for printing reports. To Mr. R. Lyall for auditing our books. To the officers of Women's Executive Council for their work and labor of love during the year. To the young ladies who prepared and served the tea.

To Miss Pittman, who for many years has been our organist. To essayist, singers, elocutionists. To Bro. Wilkie for his admirable address. To all who have made our meeting a success. Sympathy was expressed with Sister Miss Jerrens, who had met with a serious accident.

RESOLUTIONS.

1. Resolved that, as a Sisterhood, we extend a loving oversight of young converts, especially those whose parents are not church members, and that we seize every opportunity to teach the young the truths of the gospel.

2. That we discourage in every way games and sport on the Lord's day, both by precept and example.

3. That we do all in our power to hasten prohibition and advance the cause of temperance.

Mrs. Gill in a very happy way presented Mrs. Kefford with a bouquet of flowers, and Mrs. Heyward with a token from the sisters in appreciation of 10 years' service as Treasurer, and a wedding gift to Miss Ethel Mitchell who has acted as pianist to the Executive for over five years.

Much pleasure was given by our soloists, Mrs. Walker; Misses Campbell, Burton, Kirby; Messrs. Reekie, Nichols, Master Lee, and our elocutionists, Miss Winnie Lyall and Miss Rea Lawson.

Mrs. Zelius, who for many years has collected for the Bible-women of India and China, was the recipient of beautiful flowers presented by Mrs. B. J. Kemp.

A happy conference, one full of inspiration, was brought to a close with prayer and benediction by Mr. P. A. Dickson.

TREASURER'S STATEMENT.

RECEIPTS.

Balance, March 1923	£1 18 1
Dinner and Tea, General Conference	44 4 6
Collection at Conference	9 2 3
Sale of Tickets, Sisters' Tea	14 10 0
Pennies Received from Churches	14 5 3
Collections at Ex. Meetings	20 1 2
Christmas Cheer and Missions	6 16 9
Bank Interest	0 14 4
Sundries	0 11 6
	£112 3 10

EXPENDITURE.

Catering, General Conference	£40 19 8
Catering, Sisters' Tea	9 8 1
Secretary's Expenses	5 0 0
Programmes, Printing, Calendars	11 13 0
Hospital Comforts	8 0 0
Young People's Department	5 0 0
Mission Band and Circle Work	3 0 0
Isolated Sisters' Work	3 0 0
General Dorcas Work	6 1 0
Presentation to Miss Blake	6 9 6
Christmas Cheer and Missions	7 13 9
Sundries	1 13 10
	£107 18 10

Balance in Hand	4 5 0
	£112 3 10

April 13, 1924.

G. HAYWARD, Treasurer.

M. KEFFORD, Financial Secretary.

Examined and found correct,

ROBERT LYALL.

WOMEN'S MISSION BAND.

RECEIPTS.

Contributions received from Sisters of the following Churches—

Brighton	£6 0 0
Burnley	1 0 0
Carlton, Lygon Street	7 11 6
Carnegie	2 7 6
Caulfield, Bamba Road	1 10 0
Fast Camberwell	4 10 6
Essendon	6 0 0
Emerald	2 5 0
Gardiner	9 17 0

Hawthorn	20 6 0
Malvern	9 0 3
Melbourne, Swanston Street	11 14 6
Middle Park	2 17 6
North Richmond	3 10 0
Prahran	0 15 0
South Melbourne	2 15 0
South Yarra	5 3 6
	£97 3 3

EXPENDITURE.

Expended for Mission Work as under—	
Paid to Mr. T. Bagley for Home Missions	£48 11 8
Paid to Mr. R. Lyall for Foreign Missions	38 17 6
Paid to Mr. R. Ennis for College of the Bible	9 14 1
	£97 3 3

April 13, 1924.

G. HAYWARD, Treasurer.

M. KEFFORD, Financial Secretary.

Examined and found correct,

ROBERT LYALL.

Home Missions.—Good, steady work has been done throughout the State of Victoria. It has proved to be one of the most successful years in our history. 1,366 have been added by faith and baptism, and our membership now stands 11,537. We feel that the Home Mission report would be incomplete without the mention of the uplift the churches received through the Kellems-Richards Mission. The Women's H.M. Committee have visited many of the suburban churches. Fresh interest is being taken, and penny-per-week collectors elected through our visits. It would be a great advantage if all churches adopted some systematic method of contributing regularly to the funds of the Home Missions Department.—N. Lyall, superintendent.

Foreign Missions.—We have twenty-four missionaries on the field, 7 in China, 15 in India, and 2 on the Islands. Miss Mary Thompson is now in her 32nd year of service. This staff continues in teaching, healing, and uplifting. At Yun-nanfu Dr. and Mrs. Killmier and Mr. and Mrs. Waterman are studying the difficult Chinese language. Mr. and Mrs. Anderson and Miss Masters have opened evangelistic and medical work at Hweilichow. Mr. and Mrs. Cameron are still honorary workers in Shanghai. Through ill-health, Mr. and Mrs. Waters are retiring from their work in the New Hebrides. Their faithful labors have been rewarded by many souls being won for the Master. The work in Australia has received an uplift from the labors of Bro. Au Quong Hon.—K. Pittman, supt.

Bible Women's Fund.—We started the year with cash in hand, £32/10/3. Amounts collected, £64/19/6. Have forwarded the sum of £60 towards the salaries of 5 Bible-women, leaving a balance, £37/9/9. We thank all those who have so faithfully helped us during the past.—Eliza Zelius.

General Dorcas.—Meetings have been held monthly with good attendance and interest. Many local institutions have benefited, and our work is much appreciated. We thankfully acknowledge £45 from Margaret Goudie Fund, and smaller amounts, making in all, £16/9/-. Expenditure has been £53/8/4. We thank all who have helped us during the year. Surrey Hills, South Yarra, Moreland, Box Hill, Carnegie, Ringwood, Malvern, Boronia, Swanston St. and Hawthorn Dorcas classes have done a grand work in helping the poor and needy in our midst. £826/8/7 all told has been used in this great work during the past year.—A. M. Moysey, Superintendent.

Women's Mission Bands.—Two new bands have been formed this year. Letters have been received from our missionaries which have given a wider vision of the work. Many beautiful garments have been made and sent to India. It was a great pleasure to have Miss Vera Blake, our living link, with us this year. She visited many bands and told of her work. Surely "the harvest is plenteous, but the laborers are few."—A. Baker, Superintendent.

(Continued on page 283.)

The Family Altar.

SUNDAY.

I have learned, in whatsoever state I am, there-
in to be content.—Philippians 4: 11.
"Not by accident." "Thou cam'st not into thy
place by accident; it is the very place God meant
for thee."—Trench.

Reading—Philippians 4: 10-13.

MONDAY.

I am the good shepherd; and I know mine own:
—John 10: 14.

Suppose one of the sheep in a fold were to
go to the shepherd and say, "I think I am your
sheep, because you get six pounds of wool off
me," and another should say, "And I think I'm
your sheep, because you get four pounds of wool
off me," and a third, "I hope I am your sheep, but
I don't know, for you only get three pounds of
wool from me, and sometimes it is but two." Finally,
suppose one poor scraggy fellow comes who doesn't
know whether he is a sheep or a goat, and makes his
complaint; the shepherd would say, "I know who are
the best sheep, and who are the worst. I wish you
could all give me ten pounds of wool; but whether
you give me ten pounds or one, you are all mine. I
bought you, and paid for you, and you are all in my
fold, and you everyone belong to me." It is not how
much a sheep brings his owner which proves him his.
The proof that the sheep belongs to the shepherd is
that the shepherd bought him and takes care of him.
—Beecher.

Reading—John 10: 11-16.

TUESDAY.

I know him whom I have believed, and I am
persuaded that he is able to guard that which I
have committed unto him against that day.—2
Timothy 1: 12.

In the memoirs of Bishop Collins, of Gibraltar,
printed privately, we are informed that he marked
the last part of "The Collar," which was his
favorite among George Herbert's poems:

"Tie up thy fears,
He that forbears
To suit and serve his need
Deserves his load.

But as I raved, and grew more fierce and wild,
At every word,
Methought I heard one calling, *child*,
And I replied, my Lord."

Reading—2 Timothy 1: 8-12.

WEDNESDAY.

I, Jehovah thy God, will hold thy right hand,
saying unto thee, Fear not, I will help thee.—
Isaiah 41: 13.

"We all are tall enough to reach God's hand,
The angels are no taller."
Reading—Isaiah 41: 8-13.

THURSDAY.

Jehovah is my Shepherd; I shall not want.—
Psalm 23: 1.

"Beneath me: green pastures, verse 2.
Beside me: still waters, verse 2.
With me: my Shepherd, verse 1.
Before me: a table, verse 5.
Around me: mine enemies, verse 5.
After me: goodness and mercy, verse 6.
Beyond me: the house of the Lord, verse 6."

Reading—Psalm 23.

FRIDAY.

Walk in newness of life.—Romans 6: 4.
"So live with men as if God saw you; so speak
with God as if men heard you."

Reading—Romans 6: 1-7.

SATURDAY.

Let your light shine before men.—Matthew
5: 16.
"A Christian in full possession of his privileges
is a man whose very step ought to have in it all
the elasticity of triumph, and whose very look
ought to have in it all the brightness of victory."
—F. W. Robertson.

Reading—Matthew 5: 13-16.

The Home Circle.

Conducted by J. C. F. PITTMAN

"Not Only in Distress."

(A favorite hymn of the late Dr. J. H. Jowett,
composed by Mr. Frederick Smith, of Halifax,
England, and much used in services conducted by
Dr. Jowett.)

Oh God, not only in distress,
In pain, and want, and weariness,
Thy tender Spirit stoops to bless,
Thy will is done.

But oftener on the wings of peace,
And girt about with tenderness,
Thou comest, and all troubles cease,
Thy will is done.

In all that nature hath supplied,
In flowers along the countryside,
In mountain light, in eventide,
Thy will is done.

And when a wayward wind is borne,
So lightly on a summer morn,
To stir the golden ears of corn,
Thy will is done.

In youthful days, when joys increase,
In light, in hope, in happiness,
In quiet times of trustful peace,
Thy will is done.

And when the widowed heart can bring
Its sorrow to Thy feet and cling
Till hope surpasses sorrowing,
Thy will is done.

Thy will is pure, O Lord, and just,
And we frail creatures of the dust,
Through good or ill can only trust,
Thy will be done.

The Conceited Fly.

There was once an old fly that lived in a sugar-
refinery. She was a wise and prudent fly. When
clouds of sweet-smelling steam were rising from
the large boiler, she noticed that a great many of
her friends and neighbors were drawn towards it.
But she saw that when they got near it, they
suddenly disappeared, and were never seen again.
She didn't understand what it was that killed them,
but she saw it was a dangerous place, and she
kept away from it. She had a daughter who was
very conceited, as young people are apt to be.
The old fly never went from home without caution-
ing her young one not to go near the boiler. One
day when the old fly was away, the young one
went out to take a little turn round the premises
and stretch her wings. The boiler happened to
be going that day. The steam from the boiling
juice was rising in clouds. Its smell was very
pleasant and attractive. She said to herself: "How
silly it is of my mother to be so much afraid of
that steam! I'm sure it smells too nice to do one
any harm. I'll just go and taste a little of it,
and get back before mother comes home." She
flew towards the boiler; but the hot, scalding
steam struck her before she knew what she was
doing, and down she tumbled into the boiler. And
this is what became of her, through not listening
to her mother's warning.

The Fisher and the Little Fish.

A fisher had caught a very little fish. The poor
creature begged him to throw it back again into
the water, saying: "What is the use of catching
me? I am not large enough yet. Give me time
to grow. Throw me back into the river, and you
will catch me when I am bigger. Then I shall
be a fine dish for you, instead of being, as at
present, scarcely a mouthful." The fisher an-
swered: "There's no use of talking. I am sure of
you this time; but if I let you into the water
again, it is doubtful if I may ever see you more.
I will put you into my basket, and you shall go
into the fryingpan, and be fried this evening."
This fable illustrates the proverb: "A bird in the
hand is worth two in the bush."

Newton and his Dog.

Sir Isaac Newton, the great philosopher, was
so distinguished for his cool and even temper,
that he remained calm and undisturbed under the
greatest provocation. As a remarkable instance
of this, the following story is told: Sir Isaac had
a favorite little dog, which he called Diamond.
One evening called out of his study into
the next room, the dog was left behind. The
philosopher, after a few minutes' absence, re-
turned, but had the mortification to find that Dia-
mond had overturned a lighted candle among
some papers, the nearly finished labor of many
years, but which were now reduced to ashes. Be-
ing far advanced in years, Newton could not hope
ever to reproduce the results of his lifelong labor,
and might well be angry with the little creature
that had caused such a loss. Instead of getting
into a rage, however, and punishing the dog, he
restrained his anger, and said in a sorrowful but
quiet tone: "O Diamond, Diamond, little do you
know the mischief you have done!"

The Disease Called Touchiness.

If those who suffer from personal sensitiveness
knew its destructive power, they would leave no
stone unturned to be free from it. There is no
abnormal state of mind, habitual or otherwise, that
will not have all the wind taken out of its sails if
we meet it with a true and positive remedy from
our own wills. When your feelings are hurt, do
not act, speak or think from the painful sensation,
but go on doing what your mind has recognised to
be wise at times when you were free from wounded
feeling. Tell yourself it is only your love of ad-
miration which is hurt. Look the selfish cause
why your feelings are hurt squarely in the face,
and refuse to have anything to do with it. Turn
the experience into practice toward getting free
from personal sensitiveness.—Annie Payson Call.

Happiness.

Happiness consists in living for others; that is
clear. Man aspires to happiness; therefore, it is
a proper desire. If he tries to get it in a selfish
way, in seeking wealth, glory, love, he may not
succeed, and his wishes remain unsatisfied. Then
it must be selfish desires that are wrong, and
not the wish to be happy. Now, what are the
dreams which may be realised apart from our
outward circumstances? Only love and self-
sacrifice.—Tolstoy.

One of our brethren has sent the following—
"My little daughter, aged 6 years, had rock
melon to eat after breakfast, and said to me—'The
closer I eat to the skin the better it is.' 'Yes,' I
replied, 'it's said, 'The nearer the bone the sweeter
the meat;'" and without hesitation she replied,
'Yes, and the closer we get to Jesus the gooder
we are.'"

Mistress: Sarah, have you been meddling with
the barometer?

Sarah: Yes, m'm. You see, yesterday was my
night out, so I put it to fine.

Jones: "Pooh! My father's rich enough to go
driving every day." Brown: "Well, that's no-
thing! My father drives every day." Jones:
"What does he drive?" Brown: "Why, sometimes
he drives pigs, sometimes cows, sometimes sheep,
and sometimes nails."

Guest: "How long have you been working in
this cafe, waiter?"

Waiter: "Only one week, sir."

Guest: "Oh! Then I must have ordered from
some other waiter."

Our Young People.

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

Bible Schools and Young People's Department.

Report at Victorian Conference.

This has been the best year in the history of the Department. New schools have been opened at Parkdale, Murrawee, Redcliffs and Doncaster East. The year began with a deficit in the General Fund of £16/13/3, and a credit balance in the Equipment Fund of £94/10/10. Receipts in the General Fund have been £755/5/1. Expenditure amounted to £754/9/11, leaving a credit in this fund of 15/2. The balance in the Equipment Fund at the beginning of the year was £94/10/10. Loans amounting to £8/11/- were returned. The Bambra Road church has made repayments, which have been credited to the Equipment Fund, amounting to £41/1/1. Loans out of the fund amounting to £10/10/5 have been granted, leaving £131/19/2 in hand. The Trading Account showed that purchases to the amount of £74/19/9 have been made. Sales have amounted to £74/12/3. Stock on hand amounts to £16/8/-, showing a nett profit of £16/0/6 which has been credited to the General Fund. The Annual Offering taken on May 6 amounted to £346/18/8, the highest in the history of the Department.

The number of schools now stands at 101, including the school at South Peleubla conducted by Bro. F. Cowper. The total enrolment now stands at 12,001. This shows a nett increase in teachers of 58 and scholars 707. Total nett increase, 765. The additions to the church from the schools were 606. These increases are the highest in the history of our work in Victoria.

"Our Young People" appearing weekly in the "Australian Christian," has helped to keep the work of the schools and other young people's organisations well before the churches. We are again indebted to the editor for extra space for the special Bible school issue, prior to the Annual Offering.

The Organiser has been in constant touch with the schools and churches through personal visitation. Workers' conferences have been held in both metropolitan and country centres.

The group of Kindergarten workers, under the leadership of Miss E. C. Gill, has done splendid service during the year. Weekly Training and Preparation classes were conducted in Melbourne to which Kindergarten leaders and helpers came from many metropolitan schools.

The Department has two circulating libraries which are at the service of the schools. They may be had, in turn, by any school making application to the Organiser.

During the year a Tennis Association was formed at the invitation and suggestion of the Organiser. Six clubs entered the Association and took part in competition matches. The Cricket and Football Associations continued their good work among the young men of the metropolitan churches.

The annual dinner for our University students was held under the auspices of the Department. There was a very fine gathering of past and present students of Melbourne University, a number of them being first year students.

The Kappa Sigma Pi and Phi Beta Pi clubs continue to grow in number and in favor with those who are watching their activities.

Our own lesson system has now found a permanent place in the life and work of our schools throughout the Commonwealth and New Zealand. It is the purpose of the Editors and Publishers to improve and revise the system from time to time so as to maintain freshness and to meet the growing needs of our work.

During the year the Department has produced a Cradle Roll series consisting of certificates and

birthday cards. The new series has been published by the Austral Co., in conjunction with the B.S. and Y.P. Department. Samples and prices can be had on application to the Austral Publishing Company.

For the first time the Annual Examination has been worked under a Federal arrangement. The questions set by the New South Wales Committee were made available for use in all the States. Each State appointed its own examiners. The arrangement worked satisfactorily and will be employed again this year. In Victoria the number sitting for the Examination was slightly lower than for the previous year. There were 30 prizes awarded, 153 Merit Certificates, 115 Certificates, and 148 passes.

The Certificate and Seals Attendance Scheme continues to be widely used in the schools. At the Easter Conference last year gold medals, kindly donated by Bro. and Sister Thos. Mitchell, were presented to Miss Elsie Downs, of the Montrose school, and Mr. Clive Romeril, of the St. Kilda school. These had attended Bible school for ten years without a break.

Bro. W. A. Kemp has consented to represent the Department at the Glasgow Convention.

Prevention Better than Cure.

There is no greater tragedy than having to reclaim a soul that need not have been allowed to go astray. The gospel of prevention is now generally conceded to be superior to the gospel of rescue.

A church programme built on adult reclamation of sin-stained lives is like trying to sweep back the flood with the dykes broken.

Mend the dykes and stop the flood—through religious nurture and training, *save the children from drifting away.*—"The Church School."

Bible School Day, May 4



Enmore Kappa Sigma Pi.

One of the best of N.S.W. Clubs. Good work has been done in helping initiate other branches; 16 clubs were opened during the year. Photo. taken during F. J. Sivy's ministry.

A Year of Many Undertakings.

The N.S.W. Bible Schools and Young People's Department has issued the following statement. The year's increase in scholars was (in a recent "Christian") said to be "over 500." That was written before returns were complete. Correct figures are given below:

During the year we have:

Conducted an Increase Campaign with a State-wide Rally.

Conducted an Efficiency Campaign which greatly helped many schools.

Maintained a cot at the Royal Alexandra Hospital for Children.

Arranged visits to churches and schools, anniversary services, teachers' conferences, lectures and gospel services.

Supplied two pages to "Christian Messenger" each month.

Conducted the annual examinations.

Established K.S.P. and P.B.P. clubs for young men and young women.

Held a Town Hall demonstration, thus making our work known.

Arranged a harbor excursion, united teachers' tea and other social functions.

Let the churches and schools in an active and successful campaign to reach, win and hold young people.

A Year of Results.—Between 600 and 700 new scholars; 40 new teachers; 9 more schools; 15 new clubs; a record examination and by far our best year financially—£250 received in the offering and £535 for the year.

Effective Evangelism.—During the year, 137 joined the churches from the schools. This amounts to 45 per cent. of the total baptisms. Some churches show a much larger percentage of additions from the Bible school—City Temple and Bankstown, 100 per cent.; Mosman, 86 per cent.; Auburn, 80 per cent.; Belmore, 75 per cent.; Paddington, 70 per cent.; Hurstville, 53 per cent.; Enmore and Chatswood, 50 per cent.

Probably every man who joins the church does so on the foundation he received in Bible school.

Those who come in early years stay. They become the best workers.

Because of the Master's commission, the greatness of the work, what has been done, and what there is yet to do, we appeal for a great offering on May 4.—A. L. H.

Foreign Missions.

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

Report of Bible-Women's Work.

Year ending Dec. 1923, Baramati, India.

June 1 was the beginning of our Bible-women's work here for 1923. When I returned from furlough there were no Bible-women at all, but we were glad to know that Sarlu Bai, the former matron of the girls' orphanage, was willing to stay on at Baramati as a Bible-woman, after the girls' orphanage was removed to Shrigonda.

In June, Tie Bai, a trained Bible-woman, came to us in answer to prayer. I praise God for her; she has proved most helpful. For many months we also had another Bible-woman, Deborali Bai by name. These three women have done regular, faithful work, both in the classes they formed among the Hindu children and also in their house-visiting among the village people.

Every week they have taught at least six classes with about 80 to 100 children in all; the lessons have been on "The Life of Christ," beginning with his birth and going straight on. Good results from this teaching are already being shown by the children who ask many questions and have in some cases set out to prove their own gods (i.e., those of wood and stone), by doing those things which their parents taught them they should not do, because of the harm that would befall them if they displeased their gods. But afterwards these boys have testified the falseness and uselessness of their gods. We ask your continued prayers on this village class work.

The visiting in the homes has also been very encouraging. Many homes have been opened to us through the medical work. After visiting several homes many times, we find the women gradually grasping the truth and wanting to know more about Jesus. The young woman to whom we gave a Bible to read still reads it, although she has been beaten several times by her husband for reading it.

Another part of our work in which we have experienced great blessing has been the street preaching in the bazaar. This has not been easy because often we have had men or boys try to interrupt us, by trying to prove their gods were as good as ours. On the whole many people who come from the distant villages listen attentively. In the bazaar we also sell portions of the gospel printed in Marathi. We rejoice in that we have done our share in casting the seed upon the waters which we are sure will not return unto him void.

The results of our weekly study class were very good. Every week I have held a study class with the Bible-women, our subject being the fundamentals of Christianity. The Bible-women worked hard at the studies, and the exam. showed fair results. The need of a vehicle of some description has hindered our going beyond Baramati with the gospel. There are still 79 odd villages with populations of some 2,000 or more who have never yet heard of Jesus Christ. Will the brethren and sisters in Australia make it possible for us to go to these people? We hope so, and continue to pray on.

Pray for our Bible-women's work. We need more workers now, only two widow women to reach so many with this message. We also need a vehicle to go further afield, and to save the strength of the workers we have. We look to you at home.—E. M. Caldicott.

Translation of Mr. Ning's Letter.

To the pastors and elders of the Australian Churches of Christ,—

It is through your Christian love that we can have the mission here in Shanghai. The proverb says, "When you drink the water, think of the fountain." The Chinese, therefore, will never forget your kindness. As it is known to you already, I don't think it is here necessary to inform you how that I was taken on as a preacher

of the church last year. It is wholly out of your favor that I can work for the mission. I esteem it a great honor.

I respectfully beg to report to you this year's affairs of the church as follows:

1. The state of the church is improving. (a) The church is getting on better. On Oct. 28, four men and three women became Christians. The most wonderful thing was that God made the dumb speak. A woman, member of the church, has two dumb children, on account of whom her husband was much displeased. Old pastor Wu and I often prayed for them. Now, the younger one can speak. After this, Fu Tsing, her husband, was also baptised on the same day. (b) The Endeavor Society has taken a good turn. Formerly the members of the church could only hear others preach; now some of them can preach themselves. Mr. Lu Yung Fok undertakes the church business with all his mind. He deserves to be called a worker of this church. Mr. Wang, teacher of the school, is the only man (form master) who attends the Endeavor Society. He was also baptised on this occasion. Could not he be called a shining light of the school? (c) The preaching places make headway. In August, 1923, we established another house to preach at Yin Kwei Liang's home, Baikal Rd., Shanghai, where also there is a primary school instituted. There are many persons come to worship every Sunday. Furniture and decoration were paid for with funds from you, by Mr. Cameron. (d) The members are influenced by the Holy Spirit. Formerly we kept the "closed door" policy, without any communication with outsiders; now we are willing to co-operate with the Christian Council in the "Shanghai for Christ" movement. Meetings were held on Nov. 5, 6 and 7. The Christian mission is one of the members.

2. Best attention the church. The work of pastor Fu is admirable. (a) Although he is nearly 70 years of age, his sight and hearing are as good as Moses'. (b) Although he is weak physically, his attention to his duty is as faithful as Joshua's. (c) When preaching, his patience and love are as John's. (d) He conducts others to God as Elijah. We know that human beings, past and present, usually love power better than virtue. For this all the missions have not been quite prosperous. I pray you will treat him with special kindness.

3. A short statement of my past. I was for many years a preacher of the Presbyterian Mission. It was in August, 1922, I became, after being repeatedly exhorted by old Pastor Wu, an assistant evangelist of your mission. The only difficulty was about baptism; as I had been very kindly treated by the Presbyterian mission, and they sent me to the Ginling Theological Seminary, in which I graduated, and they made me an elder; could I forget their kindness? But pastor Wu often prayed for me. At 3 a.m. on the 16th of 9th moon last year, God revealed it to me that he wanted me to be baptised. On that very night, as Jacob changed his name to Israel, I made up my mind to change my name from Soey Pao to Chi Lin. I was baptised with the other seven persons. My new name means "that to save souls is my duty." I feel ashamed of my being inexperienced, and I fear I may not be able to undertake such an important task properly. I beg you will pray for me to be one of your faithful servants.—Ning Chi Lin.

(Translation sent by Mr. W. M. Cameron.)

State Foreign Mission Secretaries.

Please send offerings to the following:—
Victoria—J. E. Allan, 51 Watts-st., Box Hill.
N.S.W.—J. Clydesdale, 9 Grand-par., Brighton-le Sands.
S.A.—G. T. Walden, 74 Edmund-ave., Unley.
W.A.—W. Clay, 9 Chester-st., Subiaco.

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

COMING EVENTS.

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."

MAY 4.—Hinrichsen-Brooker mission commences in Shepparton. Brethren, pray for the success of the mission in this big country town. Visitors will be most welcome.

MAY 4 (Sunday).—Anniversary of Essendon Church of Christ Bible School; at Essendon Town Hall, afternoon and evening. Something special Thursday, May 8, at 8 p.m., annual concert by scholars in St. John's School Hall. Good programme. All welcome.

MAY 11 and 14.—Church of Christ, Cheltenham. Great Anniversary gatherings. Sunday and Wednesday. May 11 and 14. Special services, tea and public meeting. Brethren everywhere invited.

MAY 18-21.—Norwood, S.A., Home-coming Services. Sunday morning, roll-call of present members. All past members invited to be present or send greeting. Monday, young people's night. Tuesday, choir musical festival. Wednesday, 6 p.m., knife and fork tea, 1/-; 8 p.m., public meeting. Come back to Norwood for a season of fellowship.

MAY 25 and 27.—Carnegie. Re-opening of chapel, postponed from May 4. Special services, 10.45, 3 and 7. Public meeting, Tuesday, 27th at 8 p.m. Former members cordially invited. See later notices.

WANTED.

Work wanted for May vacation by student of College. Apply, "Student," College of the Bible, Glen Iris, Victoria.

A brother requires light work; good scholar; part or full time. 413 I.C., this office.

At once, refined girl or lady help, from country preferred. Comfortable Christian home; good wages; liberal outings. Mrs. Sharp, 31 Black St., Middle Brighton. 'Phone: X 4252.

Elderly person to keep house for two people and care for invalid, church member preferred. Apply by letter to R. E. B., 2 Brooke St., Northcote, Vic.

FOR SALE.

Organ, church model, Smith American, lovely tone, 16-ft. stop, coupler, etc., 12 stops in all. In first-class order. £35. Apply in first place to Miss M. E. Pittman, "Brentwood," Hampton St., Hampton. 'Phone: X 6473.

TO LET.

Two rooms and use of kitchen. 72 Wilson St., Middle Brighton, Vic.

Large room, use of kitchen and dining room, every convenience, suit two ladies, personal references exchanged. Apply "Kobe," Boronia, Vic.

BIRTH.

MITCHELL.—On April 8, at their residence, "Roseburn," 7 Kinkora Rd., Hawthorn, to Mr. and Mrs. F. L. Mitchell—a son (Alexander Maxwell).

MARRIAGE.

MARTIN-BODLE.—On April 16, 1924, at the Church of Christ, Mildura, by Mr. Daniel Walden, Arthur Leonard, only son of Mr. and Mrs. F. W. Martin, Park Rd., Cheltenham, to Elaine, third daughter of Mr. and Mrs. A. Bodle, 104 Lemon Avenue, Mildura. (Present address: "Caleaf," Redcliffs.)

IN MEMORIAM.

DUNN.—In loving memory of Captain Francis Henry Dunn, M.C., Adj., 23rd Batt., A.I.F., who was killed in action at Bullecourt, May 3, 1917. Dearly loved only son of Eleanor Rea Dunn, Storey St., Parkville, and the late F. G. Dunn.

Here and There.

W. J. Campbell is now in Melbourne en route from Launceston, Tas., to Wagga, N.S.W., where he expects to begin his labors next Lord's day.

The name of Bro. J. McGregor Abercrombie was omitted from the list of members of the Victorian Home Missionary Committee which appeared in our last issue.

Brethren are asked to pray for the Hinrichsen-Brooker mission commencing at Shepparton, Vic., on May 4. It is hoped that the mission will result in a strong, self-supporting church.

Secretaries of Victorian churches and schools and all others who are concerned are requested to note that all correspondence and moneys, including returns from the annual offering, for the Bible School and Young People's Department should be sent to W. Gale, acting secretary, 122 Mitchell Street, North Brunswick.

We note with pleasure that at every one of our recent State Conferences, an increase was reported, both in the number of church members and in the enrolment of the Bible schools. The figures presented in our last issue were very cheering. We are glad to note that at the Dominion Conference at Dunedin increases were also reported.

The mission at Chelsea, Vic., conducted by Bren. P. R. Baker and Les. Brooker, was concluded on Sunday evening last, the tent being well filled. There have been thirty confessions, and there is every prospect of a strong church resulting from the effort. Seventy-six were in attendance at the Bible school. The sum of £50 was contributed as a thankoffering.

J. W. Nichols, superintendent of the Benevolent Section of our Victorian Social Service Department, makes an appeal to the brotherhood for help. He writes: "We must have children's clothes and boots. The winter is setting in, and we have fourteen children who are in urgent need of our help. Will we let them ask in vain? Send parcels addressed, Churches of Christ Mission, Burnley, and they will be carried free. *Do it now.*"

The closing meetings of the Victorian Conference were a great success. The picnic on Easter Monday was marred by rain. Much credit is due to the members of the Picnic Committee—Messrs. J. E. Allan, H. A. G. Clark, J. W. Nichols and J. E. Shipway—for their management and arrangements. In the evening the Masonic Hall was filled, the occasion being the C.E. Rally. It was one of the best Conference Endeavor meetings ever held.

The united demonstration of the Bible School and Young People's Department on Tuesday evening, April 22, was the concluding meeting of the Victorian Conference. The Masonic Hall was far too small to accommodate the large number of people who desired admission. A varied programme was successfully carried out. Two outstanding items were the dramatisation of "Paul before Agrippa," by members of the Malvern K.S.P. club, and the "Ten Virgins" by the Lygon St. Phi Beta Pi young ladies. Gold medals for ten years' unbroken attendance at Bible school were presented to Misses Florence Bayliss and Dorothy Austin, of the Brunswick school.

The opinion was expressed at the Victorian Conference that some brethren would gladly give money for the express purpose of holding missions. The Committee wish it to be known that any money contributed specifically for such a purpose will be used for no other. Should any brother feel particularly interested in the commencing of work in a certain centre, and be willing to give largely for such work, the Committee will use such a gift for work in that field, and not for any other purpose. The Committee is keenly alive to the importance and value of missions. At its very first meeting for the new Conference year this particular work sent at once to the Victorian Home Mission office will help the Committee in its plans for the work of the year.

At a representative gathering in Swanston St. chapel on Monday evening, our Victorian brotherhood bade farewell to Bro. W. B. Blakemore, who is about to pay a visit to U.S.A. This farewell service was held exactly fifteen years after his welcome meeting at Lake St., Perth. J. Sharp, Chairman of the Bible School and Young People's Committee, presided; and presented Bro. Blakemore with a gift expressive of the esteem in which he is held. Appreciative speeches were made by Bren. A. E. Illingworth, Hector Campbell, A. R. Main, R. Lyall, Wm. Gale, and J. E. Thomas. The Choral Union, under the leadership of Bro. Tippet, gave two beautiful items, and some members of the Union rendered solos. Recitals by Miss Youlden, and a duet by Mrs. V. Walker and Mr. Buckley, were greatly enjoyed. Bro. Blakemore made a happy and appropriate response.

W. B. Blakemore, who has served the Victorian Bible School and Young People's Department for the past three years as organiser and secretary, has been granted leave of absence for twelve months, without salary, in order to make a trip to America. He expects to sail from Sydney by the "Ventura" on May 7. The following addendum, from the pen of Bro. J. Sharp, chairman of committee, appeared in the Conference report of our Victorian Bible School and Young People's Department: On behalf of the committee, I desire to express the esteem in which Bro. Blakemore is held in connection with the work of the department. He has worked faithfully and successfully during his term of office. He has made himself familiar with every activity in connection with the young people of our schools and churches, and his advice and help have been appreciated by all. The committee regret that circumstances have arisen that make it necessary for him to be absent from the State for a time. He intends to visit America. The committee in granting Bro. Blakemore leave of absence, wish him God-speed in his travels and a speedy return to duty.

"The Hawthorn Cricket Club is running dances this winter. My husband is the captain," said a member of the Hawthorn church to a sister in another suburb. This sister passed the news of such degeneracy to her husband. He, zealous for the purity of the churches, embarked on a crusade of denunciation. "The Hawthorn Church of Christ cricket club is running dances. Bro. Scambler is the preacher of that church. He teaches at the College. It will poison the springs at the source. It's time to leave the Church of Christ if this sort of thing is allowed." This brother has a relative in a suburb on the opposite side of Melbourne. Presently some sisters from this district reported to one of the Hawthorn officers that Bro. Scambler was conducting dances himself. Bro. Scambler was at a loss to account for the origin of the rumour, but discovered in time that the Hawthorn Soldiers' cricket club is running dances, that the captain's wife is a member of the church, and that the whole story arose from misguided zeal that did not wait to ascertain facts before spreading injurious reports. Probably Bro. Scambler is too well known to be seriously inconvenienced by such rumours, but incidentally the matter illustrates the harm that one may do by unguarded speech concerning another's reputation.

We have received a copy of the Year Book, 1923-1924, of associated Churches of Christ in New Zealand, being the special Conference number of the "New Zealand Christian." This is beautifully printed on art paper and is profusely illustrated. The compiler is G. P. Cuttriss, organising and financial secretary. The fourth annual Dominion Conference met at South Dunedin from April 16 to 24, under the presidency of J. Inglis Wright, of Dunedin. From the Year Book we cut the following:—The churches in New Zealand the following:—The churches in New Zealand of last year reported an aggregate membership of 3,324, and the number given as attending the Bible

schools was 3,012. This year the figures show a decided increase of both scholars and teachers, the net gain for the year being 328 and 24 respectively. Nine churches report 69 accessions to their membership from the ranks of the Bible school. The churches in the Dominion of New Zealand contributed for all purposes during the last Conference year the sum of over £10,000, which represents an average offering of a fraction over £3 per member. Last year our churches contributed £1,280/5/5 for Foreign Missions, and for the year ended February 29 this year, the amount of £1,422/11/- has been received for this work. This is an increase of £142/11/7 over last year. The amount contributed by the Churches of Christ in New Zealand for Home Missions last year was £2,688/1/6. This year the sum of £2,812/16/10 has been contributed.

Mr. W. H. Rose writes: "In conjunction with other societies, the bands of hope and junior temperance societies will celebrate Mothers' Day on Sunday, May 11. On that occasion everyone is asked to wear a white flower or a Mothers' Day emblem, and to do a specially loving deed for her sake. On the Saturday prior to the celebration, the members of the societies taking part will conduct a door to door visitation for the distribution of literature and the sale of Mothers' Day emblems. The proceeds of the sale will be devoted to extending the temperance work among the young people. Additional helpers are wanted, and friends willing to help in any way are invited to get into touch with the hon. secretary of the celebration, Mr. W. H. Rose, at the office of the Victorian Band of Hope Union, 430 Bourke St., Melbourne. 'Phone: Cent. 10301."

"The Argus" of April 27 thus reports an address delivered by H. J. Patterson, M.A., at Ascot Vale. The text was Matt. 10: 22: "He that endureth to the end the same shall be saved." "Mr. Patterson said that to the man who took a good broad survey of life many inequalities and unfair situations were presented. Handicaps apparently unjustly imposed were features of every individual life. Inequalities of wealth, of talent and opportunity were evident even to the dullest of men. The cause might be found in imperfect social and individual life. Those handicaps coming by way of the world, the flesh, and the devil were for some individuals and in some periods of history so great as to be almost unbearable. The load crushed so that there was no heart left to run life's race. The text, however, gave encouragement, for a promise was made, and, if received, hope was renewed. The promise was salvation from the body of sin, redemption final and complete, and the consequent restoration of a lost order, where man dwelt in peace and in harmony with his fellow and his God. It was the promise of eternal life. To be saved was to be saved from the consequences of sin, which, in the ultimate form, was eternal death. The inborn desire of man was for life—life for the beloved and the self. It was a fundamental driving force, a deeply rooted instinct. He that endureth to the end would be saved for life eternal. The text in no uncertain way suggested trial. It betokened heavy handicaps and calls for endurance. Paul wrote to the Galatian Christians, 'Ye were running well; who did hinder?' The individual often failed in the test. The child of our prayer taken from us, business worry, unfaithful friends, and perhaps physical loss, proved heavy burdens. But no man could isolate himself as being alone handicapped. Rather let him view the handicap, and along with it the achievement of others, and he would be encouraged. Stevenson the invalid, Milton blind, Paul with his thorn in the flesh, and Jesus himself, limited and handicapped by a narrow bigoted people, living in a remote, confined land, called to us to arise to nobler living and heroic striving. What were we doing with life's handicaps? The greatest handicap was in not laying hold of the promises of God and the God of the promises. To complain and cry was to rob the life of joy and sweetness, and to ruin the chances of life to come. Lay hold of Christ and go bravely on in life. Take heart, and, believing the promise, run life's race and gain the prize of life everlasting, for which they would thus show themselves in some measure worthy."

Prayer Meeting Topic

May 14.

Martha and Mary.
(Luke 10: 38-42.)

Horace Kingsbury.

Among the good women who ministered unto Jesus were Martha and Mary of Bethany. They were sisters of Lazarus whom Jesus raised from the dead. "Now Jesus loved Martha, and her sister, and Lazarus."

One day, as Jesus journeyed, he entered their village, and Martha, having received him into her house, set about the preparation of a pretentious meal. Mary, however, elected to sit at the Master's feet and hear his word. Martha was distracted with her serving, and exasperated with her sister; and, being unable to disguise her feelings, she remarked to Jesus on Mary's dereliction of duty. But the Lord answered and said unto her, "Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her."

Now, how Martha reacted to that rebuke we do not know, but we may be sure there was a gentleness and kindness about it that helped to calm her troubled spirit and to change her emphasis. "Faithful are the wounds of a friend." Was it not this same Jesus who said: "Be not anxious for your life, what ye shall eat, or what ye shall drink. . . . Is not the life more than the food?"

"Martha was not a mere bustling fretter. She was a successful home-maker, and her activity was the substance out of which the domestic happiness was largely wrought. She merely got her proportions wrong. It is a common fault."

"Once in my touring," wrote Dr. Walker of China, "I came, about the middle of the forenoon, to a family of believers quite isolated; and I was glad to be able to spend a couple of hours with them and continue my journey after dinner. It was a rare opportunity for them, and I was eager to improve it; but I was left to sit alone in idleness while they prepared an elaborate dinner. They meant well; it was a rare thing to have a visit from a missionary, and they wanted to make the most of it. But they did not take the best way; and it was trying to me. However, I got new light on Mary and Martha."

D. Ewart James wrote: "A visitor is shown into the reception-room and no farther. A friend calls and is shown 'right in,' as we say; he takes us as we are, as he finds us, and we have no uncomfortable feeling about asking him to sit down with us to the plainest of fare. Now, I believe the great mistake Martha made that day when Jesus looked in upon that Bethany home, was just this—that she treated him as a Visitor rather than as a Friend. The great thing that Mary did that day was to take him for what he was. To me the supreme lesson of this incident is to learn the simple but profound fact that Jesus our Lord longs to be regarded by his own, not as the Visitor, coming now and again to them, but as a Friend who desires their company above everything else in the world."

"Activities that allow no time for communion with Christ, activities which so crowd and fill the life as to make it impossible to get away somewhere, and with him have times of quiet communion and fellowship—such activities are too much for any life, and do not please our Master."

"Take time to be holy, speak oft with thy Lord; Abide in him always, and feed on his Word."

Suggested Hymns—Sankey's Collection.

393—'Tis the Blessed Hour of Prayer.

608—Take Time to be Holy.

582—More Holiness Give Me.

91—Take the Name of Jesus with You.

A Request for Prayer and a Challenge for Faith.

"There should be no schism in the body; but the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."—1 Corinthians 12: 25, 26.

A certain church associated with the Churches of Christ Brotherhood was confronted with the need for more accommodation both for Sunday school work and church work.

With a system of "a box for every member," a wonderful offering was presented to the Lord one first Sunday in June which cleared the church debt.

Being strong advocates for the voluntary, consistent, and secret giving, at the suggestion of the Home Mission Committee, the system of Duplex envelopes was next introduced. Under this arrangement every member is expected to use these envelopes which are unnumbered. The weekly gift may be known if desired only to God and the giver.

This system proved a wonderful blessing to the church.

The need for more room became so acute that something special had to be done.

June, 1923, saw the following scheme introduced with much consideration and prayer.

A Year of Sacrifice was to be introduced, and the following was pointed out—

5 members giving 10/- per week.		
5 "	7/6	" "
10 "	5/-	" "
10 "	4/-	" "
10 "	3/-	" "
20 "	2/6	" "
20 "	2/-	" "
25 "	1/6	" "
20 "	1/-	" "
20 "	9d.	" "
20 "	6d.	" "
10 "	3d.	" "
10 "	1d.	" "

Total 195 " " £19/5/0 " "

This would amount to £1,001 for the year.

The majority of the members took the matter up, some more sacrificially than others. Recently the preacher made a special appeal for the following Sunday morning. Suggestions were given and daily prayer was offered, and the goal was attained for that week, namely, £100.

The task is still a big one. In a month, that is by June 1, the first day in June, the church is to raise £400 and thus gain its objective.

We ask from you prayer only.

This will concern you and the church where you meet, because what we can do, by God's grace you can do.

There have been no large offerings. It is a church of workers in a working community.

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.

TRENCH'S REMEDY FOR FITS
SIX WEEKS' TRIAL TREATMENT ONLY 22/6
Fits and Epilepsy are said to be incurable, but Trench's Remedy has cured many thousands of cases that were considered hopeless. It seldom fails. Clergymen of all churches recommend it and the late Archbishop Carr advised several to use it, all of whom were cured. The Remedy usually controls the attacks from the first dose and the complete cure depends chiefly upon care in observing the simple directions. Send for Valuable Free Booklet and ask for the addresses of cured patients in your district who are willing to assure enquirers of the genuineness of the treatment. Sole Agents for Australia THE UNION MFG. & AGENCY CO., LTD. 259 Elizabeth Street, MELBOURNE.

League of Rope Holders. Federal Evangelism.

**WANTED 200 CHURCHES
2000 MEMBERS**

To join the above League. To pray for the evangelisation of the Commonwealth, and to contribute an annual birthday gift toward Federal work. Members enrolled, and gifts received by

C. R. HALL,
Napier Street, Lindfield, Sydney, N.S.W.

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SIGNAL BRAND COFFEE
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30 FLINDERS STREET, MELB.

The State Savings Bank of Victoria

CREDIT FONCIER LOANS.

ON FARMS.—In sums from £50 to £2,000, repayable by instalments spread over 26½ years.

ON COTTAGES, VILLAS, AND SHOPS.—In sums from £50 to £800, on buildings to be erected, or erected within six months of application.

From £50 to £600 on buildings erected more than six months before application. Repayable by instalments spread over 18 years. Interest, 6½ per cent per annum.

SPECIAL TERMS FOR DISCHARGED SOLDIERS AND DEPENDENTS, ALSO THOSE WHO WERE IN THE RED CROSS AND TRANSPORT SERVICES.

Amount loanable, up to three-fourths of valuation. Interest, 6½ per cent. per annum. Instalments spread over 21½ years.

Application Forms at any State Savings Bank, or by writing to the General Manager, Head Office: 139-149 Elizabeth St., Melbourne. **GEO. E. EMERY.** General Manager.

Victorian Women's Conference.

(Continued from page 277.)

Prayer Committee has had a very happy year of service. Eleven churches have been visited. The meetings were very encouraging. Our aim has been to try and deepen the spiritual life and strengthen the prayer life of the sisters. Prayer means so much in our lives.—R. Swain, Supt.

Hospital Visitation Committee have paid 48 visits to the various institutions. 879 members visited and cheered. Received 3 parcels of clothing from Dorcas class, 227 pots of jam from the sisters from Oakleigh, £8 for Hospital comforts. "I was sick, and ye visited me."—S. Meyer, Supt.

Isolated Sisters' Committee have sent letters to all parts of the State. 220 letters posted, and in addition at Christmas suitable greetings were sent. Out of the total number of letters sent, 54 replies have been received, which have been very encouraging.—D. E. Brooke, Supt.

The Benevolent Home has received visits from churches as follows:—Pahran, Brighton, Middle Park, Hawthorn, North Fitzroy, Moreland, Swanston St., Brunswick and Malvern. A number of gifts have been distributed in the wards, and at the services conducted in the hall a large number of inmates have been present. Thanks to all who have helped. We ask the co-operation of still more churches during the year we have just entered.—Elsa Tuck, Supt.

Young Women's Circles have been steadily working during the year. Carnegie has made 99 garments for India and our hospitals. Collected £1/10/-.

Ascot Vale sent Christmas box to Children's Hospital, and are now making garments for India. Oakleigh, £4 contributed towards support of orphan; by a sale of work realised £40. Brighton contributed toward support of orphans in India, and helped in the Leper Mission. Bal-larat has done a good work during the year. In addition, a practical work has been done as follows:—Given by members of band towards missionary student, £44; Christmas gift to Indian children, £2; Bible-women to Miss Thompson, £5; for Indian orphans, £12; total, £63.—A Row-sell, Secretary.

A most interesting report was given by Miss Darnley on social questions.

COMMITTEES ELECTED.

Home Mission.—Superintendent, Mrs. S. Wilson; Committee, Sisters Schwab, Jerrens, Blake-more, G. Mitchell, Haddow, A. Lyall, B. J. Kemp, Lee, Craigie, F. Lewis.

Prayer Meeting.—Superintendent, Mrs. Stevens; Committee, Sisters Baker, Sharp, Ray, Chandler, Newham.

Hospital Visitation. — Superintendent, Mrs. Meyer; Committee re-elected.

General Dorcas.—Superintendent, Mrs. Moysey; Committee re-elected, with Sisters Kettle and Lucas added.

Isolated Sisters.—Superintendent, Mrs. Ray; with Sisters Clare and Arnett.

Social Questions. — Superintendent, Miss Darnley; Committee, Sisters Graham, Moat, Anderson.

Women's Mission Bands.—Superintendent, Mrs. Dimes.

Young Women's Circles.—Superintendent, Miss Smith.

Benevolent Home.—Superintendent, Miss Tuck. Nurses' Christian Movement.—Mrs. R. Lyall, Mrs. J. W. Baker.

Obituary.—Mrs. Zelius.

—L. R.

Invermay Mission, Tasmania.

This mission was carried right on from the big mission at Launceston. The support from Mar-zaret St. was inspiring. Many had attended every distance for seven weeks there, and yet though the to Invermay, they still came. A number did not miss one meeting in the nine and a half weeks. The crowds who attended were wonderful. The tent could not nearly accommodate them. Enthusiasm ran high. Even when the tent blew to pieces on Saturday night, no meeting had to be

abandoned. A trip of 140 miles by motor lorry was made early on Sunday morning to procure another tent. It was pitched in the afternoon, and at night a bigger crowd than ever had congregated.

Until this time we had no church at Invermay. At this meeting an invitation was given to those who were willing to take up membership with the new cause. More than 80 responded, including old members living in the district, and new converts. It was a glorious sight.

This mission had many delightful features. The missionary felt that if it could have continued, it would have produced greater results than any other mission in which he had a part. It lasted only a little over a fortnight, during which time 46 confessed Christ, all of whom were prepared to go right on with the waters of baptism. This is wonderful for a new field. A surprising feature to non-members was the fact that not one collection or thankoffering was taken up. The previous thankoffering at Launceston provided enough money to purchase the tent, pay for the Launceston mission, as well as this mission at Invermay, after which there is £100 to spare. The liberality of the members is most refreshing.

The school hall is being built. Bro. Pratt, who so ably led the singing during the mission, is carrying on the work for a period.

The missionaries would like to express sincere appreciation of the way the men of the church assisted in the pitching of the tent. The tent was badly torn and hacked about by wind and rain on many occasions. It had to be pitched no less than seven times. Still we thank God, because the badness of the weather appeared to heighten the enthusiasm and not to dampen it.—Alf. Hinrichsen.

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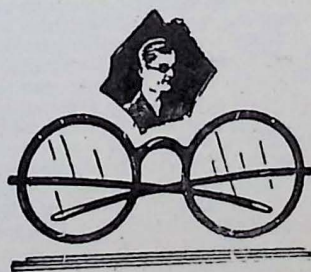
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On morning of April 20 at Chittenden table. Oswald Judd presided at the Lord's service, many Pittman gave a most encouraging message, a good school visitors present. In the afternoon, a good school at night Bro. Wilkie, of Ballarat, preached a splendid sermon on, "Walking with God." Dr. G. P. Pittman Sunday night, April 27, Bro. G. P. Pittman conducted a most impressive memorial service.

May 1, 1924.

to the late Miss Keir, of Cheltenham and New Zealand.

Bro. A. Baker, of East Kew church, spoke at Maryborough on Sunday. His exhortation to the church was full of spiritual help and blessing. A congregation of 160 at the gospel service listened attentively to our brother's address on "A Prophecy of the Annunciation." The church was built up through the earnest and inspiring messages of the day.

Bible school anniversary services at Bambra Road were exceptionally good. Helpful messages from Bren. L. C. McCallum, W. B. Blakemore, A. Brooke, W. Graham and C. Schwab. Congregations were very large—impossible to accommodate at final meeting. Splendid singing and concert programme, result of untiring efforts of G. F. Nicholls and helpers. Lord's day attendances are very good. Gospel meetings full of promise.

Ballarat (Dawson St.) had fine services on Sunday. Good-bye was said to Bro. and Sister Tucker, who have gone to Wagga, N.S.W. Bro. Roy Pittcock, who has had a fine scholastic career and is a faithful teacher and worker in the church, has got an appointment in Melbourne. Bro. Baker has also received promotion, being appointed head master at Avoca. All congratulate these brethren, but Ballarat will miss their help. Fine Sunday night service. Bro. Ramage preached at Mount Clear.

Bro. and Sister Dickson, of Lygon St.; Bro. and Sister Grafham, of Box Hill; Bro. Collis, of Emerald; Sister Elsie Gibbs, and Bro. Roberts, of Brunswick, were visitors at Kyneton on April 20. Opportunity was taken at an enjoyable social to extend a hearty welcome to Bro. Priestly. Amongst visitors last Lord's day were Bro. and Sister J. E. Searle and Bro. Benson. Bro. Searle gave an uplifting address in the morning, and delighted all with a solo at night. Attendances are increasing.

Following a succession of late nights at Conference meetings there were 50 people present at Gardiner prayer service on Wednesday last. On Sunday morning Bro. Blakemore exhorted the church to care for the child life, and Bro. Kingsbury made eulogistic reference to the life of Sister Miss Keir, who had passed away during the week. The church extends its sympathy to her sister, Mrs. McDonald, of the College Hostel. Sunday evening services are well attended. Bible school had 103 present.

Bet Bet S.S. picnic was held on Easter Monday. Dunolly co-operated and a very enjoyable time was spent. Harvest thanksgiving services were held on Sunday. The building was prettily decorated by the sisters, and a good display of fruit, vegetables, jams, etc., was made. These were afterwards distributed between the Dunolly and Marvell district hospitals. Bro. Cave gave suitable addresses which were enjoyed. All were glad to welcome Bro. and Sister J. Nichols, who are visiting the home church.

Malvern-Caulfield reports inspiring meetings. Bro. P. A. Dickson gave a brilliant address at the meeting for worship. Several interstate visitors were present. Bro. Sheehan, who the church at a business meeting by a unanimous vote invited to help Bro. Illingworth in the local work, thus allowing the preacher more time for outside duties in connection with his presidency of the Conference, was present, and was officially welcomed. A welcome social meeting will be held at an early date. At the gospel service, a very fine audience listened with great attention to a powerful and soul-stirring message from Bro. Illingworth.

Horsham services were conducted by Bren. Bert Millar and J. Butler on Easter Sunday in absence of Bro. Ingham at Conference. On April 27, the evening service was in commemoration of Anzac Day, when Bro. Ingham preached a special sermon. At the united Anzac service in May Park Bro. Ingham, the address was also given by a splendid programme to a full house in the Mechanics' Institute. The children's items, supported by items from Polkemmet and Pimpinio, were repeated at Pimpinio on April 24 to a packed house. The latter effort was in aid of the building fund.

At Wedderburn splendid meetings have been held. Numbers are still increasing. Three young men confessed their Lord early in the month, and were baptised on April 27. Bro. Bird is finding his way into the people's hearts and homes. The church anticipates diamond jubilee celebrations later in the year. Since last report a sister and brother have been called home—the young Sister Dora Hall, and the aged Bro. T. Cosh, the last of the pioneers of the church at Wedderburn. Memorial services were held. The crowded chapel on each occasion showed how greatly they were loved and respected.

During the past month at Preston, the splendid attendances and interest at both services have been maintained. Bro. Clay's excellent messages are appreciated and helpful. At the recent business meeting, satisfaction was expressed at the work performed and all look with optimism to the future. Bren. Edwards, Ferguson, Ferris, Garth, F. J. and J. D. Lang, Rodgers, Washbourne, with Bro. Quaife as secretary and Bro. Greenway, treasurer, were elected as officers. All the auxiliaries are working well, and doing a good work in their respective spheres.

Burnley work is being blessed. At morning service Bro. Andrews, of St. Kilda, gave a profitable exhortation. Bible school has lost a teacher, Sister Miss Betty Webb, who has returned to S.A. Three new scholars and a teacher welcomed. Evening service, at close of Bro. Stephenson's address, three adults (a man and wife and a young man) made the great confession. The aged Bro. J. Rutledge is very low; his faith is wonderful. Sylvia Long, one of the scholars who has been very ill, is slightly improved, also Sister Mrs. Wall. Richmond churches are planning for a great tent mission.

Swan Hill since last report has had splendid attendances. The annual meeting revealed church membership, finance and auxiliaries in splendid condition. It was resolved to secure service of full-time evangelist. Balance owing on chapel, £50. paid. April 27, 36 at morning service. Glad to have fellowship again with Sister Kilpatrick after long serious illness. The continued illness of Sister Mott, senior, is regretted. Pending the engagement of a full-time evangelist, Bro. A. J. Wilson continues in service. At the close of the gospel address on April 27, a man made the great confession. Swan Hill wants and is preparing for a tent mission with Bren. Hinrichsen and Brooker at the first opportunity.

At Brunswick on April 6, Bro. S. Northeast spoke in the morning meeting, and Bro. Halleday at night. April 13, Bro. Halleday spoke both morning and evening. April 13, Bro. Baker, of East Kew, exhorted in the morning, Bro. Halleday preaching in the evening. April 27, Bible school anniversary. Bro. Way spoke in the morning on "Feed my Lambs." Afternoon, Bro. Shipway gave a fine address to the children on "Heroes." Bro. Halleday spoke at night. Good congregations. At a special meeting of the church on April 15, Bro. Way was invited to take up the work. He will commence his labors on May 25. Morning Endeavor attendance is good, and the young folk are much interested.

Anniversary services in connection with Parkdale church last Sunday and Monday week were a great success. In the morning, Mr. Wilson was the speaker. In the afternoon the children contributed the programme, and Mr. Williams gave an address to the scholars. In the evening Mr. W. B. Blakemore gave an instructive address to the children and parents. The enthusiasm shown the children was eclipsed on Monday, when the children gave a display of action songs, dialogues, songs, recitations, tableau, etc., after which each attendant at the school received a prize. This being the first anniversary it was evident that more accommodation must be provided to meet the increasing numbers of children, especially the kindergarten section. To meet this need a hall is to be built which will suffice until a larger building is erected.

Very good meetings at Footscray last week. A concert given by the North Carlton Try Boys' Club was enjoyed. Practice for Bible school anniversary is in full swing under Bro. Brown. Bro. F. Cornelius, of Colac, spoke last Sunday morning, and Bro. Combridge in the evening. K.S.P.

well attended, also brotherhood. Great interest taken by the members. The church has been without the services of Bro. Hurren for a week, he being away at St. Arnaud owing to a bereavement in the family. Bro. Earle, of Rochester, was present all day.

CORRESPONDENCE.

[The Editor is not responsible for the views of his correspondents.]

THE APOSTASY AND COMING REVIVAL.

Dear Bro. Editor,—

In his letter published in your issue of March 27. Brother Johnston, of Launceston, Tas., appears nervously concerned about the "last days," the second advent, and the safety of your "many readers." As to what manner of reasoning one can apply the words "last days" 2 Pet. 3: 3, 4, to the end of the Jewish dispensation Brother Johnston himself obviously is the only one who knows. He quotes from another's pen, and likewise is expecting "the Christian organisation to create a new heaven, and a new earth wherein dwelleth righteousness." However, the apostle Peter warns us that such an event shall be preceded by great cosmic and cataclysmic upheavals, 2 Pet. 3: 12-13, directly brought about "by the Word of God" (2 Pet. 3: 5). Brother Johnston in this particular, is being deceived by the Satanic suggestion of a converted world (Acts 15: 14-17) apart from the coming of Christ (Rev. 19: 11-16). Yet, withal, Christ is coming again (Heb. 9: 28), and meantime his disciples keep the Lord's Supper "till he come" (1 Cor. 11: 26), and abide in his promise, "Lo, I am with you always, even unto the end of the world," or age. That very age which commenced and continues with the teaching, preaching, and baptising, "in the name of the Father, and of the Son, and of the Holy Ghost," of which the Jewish age had never been informed.

In the "blessed hope" as expressed in this letter Bro. Editor, I'm sure your "many readers" find their patience, and attach their faith. "Even so, come, Lord Jesus."

Yours in Christ,
Percy Dixon.

ADDRESSES.

Robt. Benzie (secretary of Paddington church, N.S.W.).—87 John St., Woollahra.

John G. Eadington (secretary of Merewether church, N.S.W.).—South St., Adamstown, Newcastle.

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"With Character, Education and God, a young man's future is almost limitless in its possibilities." This sentence occurs in the "Austral Graded Lessons" (Div. III.) for April 13, 1924. Subject: "Youth in the World and the Church," p. 54. Teachers' Text Book. I am at a loss to assign to the sentence any meaning compatible with the honor due to God. It seems to say, at best, that a young man may count on God to make his future "almost limitless in its possibilities" if he will provide "character" and get an "education." But the peculiar collocation of words, "character, education and God," seems to make God a mere make-weight to that which the young man must supply himself, i.e., "character and education."

Fortunately, the illustrations in the lesson drawn from Scripture rightly read give the primal and supreme place to God, "In the beginning God," is eternally true, and without God there can be no consummation devoutly to be wished. "Apart from me ye can do nothing" is our Lord's own word, and it was a great master in the spiritual life and who confessed, "I can do all things in him that strengtheneth me." Unless we fall into line with the supreme purpose of God that "the Son of his love" shall "in all things have the pre-eminence" we shall certainly "miss the mark," whether we are young or old, no matter what we may think we possess in the way of "character and education."

—T. J. Bull.

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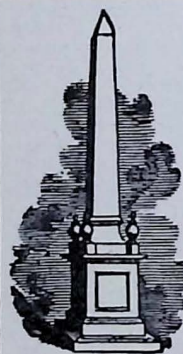
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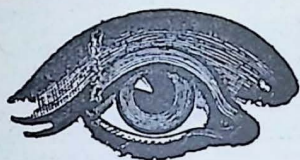
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