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How We Got Our New Testament.

Horace Kingsbury.

"GOD, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds."

The Lord Jesus once wrote with his finger on the ground, but he wrote nothing in the way of a permanent record. He moved about among his disciples and left his truth in their minds and hearts, promising them the illumination of his Spirit. "These things have I spoken unto you," he said, "while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you."

Men spoke and wrote from God, being moved by the Holy Ghost. Matthew and John were apostles and were peculiarly fitted because of their intimacy with Christ to write the gospels that bear their names. Mark ministered to Paul and Barnabas for awhile, and for awhile was associated with Peter. "Ancient writers agree in speaking of him as the 'interpreter' of Peter, which may mean that he translated for the apostle, but more probably means that he wrote his gospel in close conformity to Peter's preaching." Luke was a companion of Paul, and, being greatly interested in the furtherance of Christ's cause, invested his talents as physician and historian. He himself tells how he came to write his gospel: "Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, which from the beginning were eye witnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus;

that thou mightest know the certainty concerning the things wherein thou wast instructed."

The gospel of Matthew is the gospel of the King. The gospel of Mark is the gospel of the Suffering Servant of Jehovah. The gospel of Luke is the gospel of the Son of Man. And the gospel of John is the gospel of the Son of God. The first met in a peculiar way the needs of the Hebrews; the second, those of the Romans; the third, those of the Greeks; and the fourth, those of the early Christian converts. Taken together these gospels give a well-rounded picture of Jesus, the only Saviour of men, and we may well thank God that in his providence they have been preserved and bound up in our New Testament.

"The Book of Acts is Volume II., as it were, of Luke's History of the Origin and Spread of Christianity, the gospel accord-

ing to Luke being Volume I." It is the record of what Jesus *continued* both to do and to teach, and has been called "The Gospel of the Holy Spirit." "It is Christianity in action."

The thirteen epistles of Paul were addressed to specified churches and individuals, and dealt in the main with local affairs and personal needs. In them the great apostle to the Gentiles reproved, rebuked and exhorted with all long suffering and teaching as occasion and condition required. Their spiritual value, however, is neither local nor temporal, but rather universal and eternal.

The authorship of the Book of Hebrews is not certainly known, but the content is a masterful treatise on the pre-eminence of the religion of Christ over that of Moses.

James wrote on practical Christian living. Peter wrote two epistles of Hope. Jude warned against apostasy and pleaded for constancy. And John wrote three epistles of Love and the wonderful Book of Revelation—"a book of hope and comfort to all who are waiting for the coming of our blessed Lord."

The New Testament was not always as accessible as it is to-day. With the possible exception of one of its books, it was originally written in Greek, and was only translated into English in the course of time. At first it existed only in manuscript form, and necessarily copies were expensive and rare. The invention of printing somewhat relieved the situation, but the ecclesiastical authorities of the day strenuously opposed any general circulation. Because of unfavorable conditions at home, Tyndale crossed to the Continent and succeeded in producing a complete printed New Testament in English. "Knowing the books would be jealously watched, he printed also an edition in smaller size, as more likely to

The Work of Jesus.

If I could hold within my hand
The hammer Jesus swung,
Not all the gold in all the land,
Nor jewels countless as the sand,
All in the balance flung,
Could weigh the value of that thing
Round which his fingers once did cling.
If I could have the table he
Once made in Nazareth,
Not all the pearls in all the sea,
Nor crowns of kings, or kings to be
As long as men have breath,
Could buy that thing of wood he made—
The Lord of Lords who learned a trade.
Yes, but his hammer still is shown
By honest hands that toil,
And round his table men sit down,
And all are equals, with a crown
No gold nor pearls can soil.
The shop at Nazareth was bare,
But brotherhood was builded there.

—C. M. Sheldon.

escape detection, and at once made provision for forwarding his dangerous merchandise to England. In cases, in barrels, in bales of cloth, in sacks of flour, every secret way that could be devised, the books were sent; and in spite of the utmost vigilance in watching the ports, many of them arrived and were scattered far and wide through the country." "Thousands of copies were seized in their various disguises, and were burned with solemn ceremony at the old cross of St. Paul's."

Such a state of affairs could not last long in the very nature of things. Men were fighting against God, even if they did not realise it, and they were losing. The day had to come when God's people would have his word and read it unafraid and unopposed, and gradually and surely it came.

When Bibles were scarce, plucky Mary Jones walked 25 miles from her humble home in Wales to secure a copy of the precious Book, and it is said that the moving story of her earnest quest resulted in the founding of the British and Foreign Bible Society to send the Holy Scriptures the world over. This and other agencies have broadcasted the New Testament, and we live in a day when, if one is too poor to buy, he may receive without money and without price his copy of the Wonderful Words of Life.

The Word as Light.

Last year colporteurs spread the true light in those islands of the Aegean where of old the beacons were lighted which flashed the news of the Fall of Troy to Agamemnon's Queen waiting on the Achaian shore:

"Across the Asopus like a beaming moon
The great word leapt, and on Kithairon's height
Upraised a new relay of racing light.
Torch-bearer after torch-bearer, behold
The tale thereof in stations manifold,
Each one by each made perfect ere it passed,
And Victory in the first as in the last."

Even so, the burning Word of God spreads as light from land to land. It shall yet fill the world with its splendor.—"The Bible in the World."

A Vision.

He stood beside the Sea of Life
And watched its waves rise high and grey,
For he must launch his little ship
Amid the cold and blinding spray.

He saw a radiant cross, blood-red,
Set in the heavens like a sun;
It sent a gleaming path of light
Across the sea, till one by one

The waves leapt up in tongues of flame,
And fell again in crystal fire,
Clothed with a majesty sublime
Beyond all hope and all desire.

Dauntless he launched his little ship
Upon the waters cold and grey,
And sailed along the shining path
Into the portals of the day.

—G. D. Reeves.

"Lovest Thou Me?"

H. Hargreaves.

John 21: 15.

A mere superficial glance at these words, addressed by Jesus to the disciple Peter, will miss their deep personal significance. After the last supper we read that Jesus and his disciples adjourned to the Mount of Olives. "Then said Jesus unto them, All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad" (Matt. 26: 31). These words fell very heavily upon the disciples. Surely Jesus did not mean to say that they would be guilty of black treachery. Had they not shown from the time they had left their homes and their nets, during the past eventful two years, loyalty and self sacrifice and love?

To Peter, these words of Jesus were incredible. The other disciples might conceivably fall away under duress of circumstances, but most certainly the words had no special application to him, hence Peter replies, "Though all men shall be offended because of thee, yet not I." But listen again to our Lord's words to Peter, "Verily I say unto thee, that this night before the cock crow, thou shalt deny me thrice." Peter meets these words with a challenge, "Though I should die with thee, yet will I not deny thee."

Peter's denial.

The denial of Jesus by Peter is one of the sad incidents of the gospels, and yet when we consider the circumstances of that eventful night, we confess a feeling of sympathy towards this disciple.

In Gethsemane, when Jesus was assailed by a mob of desperadoes led by the traitor Judas, and the servant of the high priest, Peter had drawn his sword, determined to defend his Master to the end, yet instead of words of appreciation by Jesus, he is rebuked. Later, he sees Jesus arrested and led away unresisting like some common felon, and a prisoner before Caiaphas; mocked and ridiculed and vilely treated, yet adopting an attitude of quiet submission. How inexplicable it all seems! Surely Jesus, who had demonstrated his divinity by mighty signs and wonders, will speak a word and slay these assassins? But that word of authority and power is withheld and Jesus suffers in silence.

While the conflict is being waged within, the tempter assails Peter from without; and in the struggle our Lord's words are fulfilled, and Peter denies his Lord thrice, and then the crowing of a cock in the distance brings to his mind his great boast of loyalty to Jesus, and he leaves the high priest's palace weeping bitterly.

Peter's second chance.

Jesus shared keenly Peter's great sorrow, for we read that on the resurrection

morning, as three timorous women drew near to the sepulchre, an angel said unto them, "Be not affrighted, ye seek Jesus of Nazareth which was crucified; he is not here, he is risen; behold the place where they laid him. But go tell his disciples and Peter" (Mark 16: 7). Peter, who had so signally failed in the hour of testing, is specially called to meet the risen Lord in Galilee. Of that memorable meeting very few details are available, but this seems certain, that Peter from that time was a chastened and changed man. In our subject, Jesus is about to leave his disciples, and the world of men whom he came to redeem. To the disciple Peter is directed this thrice repeated question, "Simon, son of Jonas, lovest thou me?" Peter is grieved at the oft-repeated question. "Lord, thou knowest all things, thou knowest I love thee." Jesus saith unto him, "Feed my sheep" (John 20: 17). Here is a divine test, a divine task, a divine trust, a divine command. Peter is given a second opportunity to prove by "service and sacrifice" the reality of his love for his Lord.

A divine test.

The world of humanity with its heartaches and sorrows moved the heart of Jesus. "When he saw the multitudes, he was moved with compassion because they were faint and were scattered abroad as sheep having no shepherd" (Matt. 9: 36). "I am the good shepherd, the good shepherd giveth his life for the sheep" (John 10: 11). "Other sheep I have which are not of this fold (the Jews); them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd" (16). Do we want to prove our love for Christ, not by a mere avowal of service, but by a divine test, then Jesus speaks to us, as he did to Peter. "Lovest thou me?" "Feed my sheep." Our love for Christ can be estimated by the interest we are taking in definite evangelistic work for the kingdom of God. Some time ago it was estimated that the world's population in the aggregate numbered eleven hundred million; of this number two hundred million represented the Christian faith; so that nine hundred millions of the world's population are still dwelling in heathen darkness, and are bowing down to gods of superstition, and of wood and stone. One asks, What has the church been doing during the two thousand years of her existence? The immensity of the figures staggers us, and is a challenge to our faith.

Jesus "loved the church, and gave himself for her"; will she love her Master, and give herself for him, and for those whom Jesus came to save? The circumstances of our present day demand a vigorous

evangelistic effort, at home and in the "regions beyond," and with the heathen world opening her doors to western ideals and civilisation comes a call to advance in the interests of the kingdom of God. "Lovest thou me?" "Feed my sheep."

A divine trust.

This divine obligation has been bequeathed to the church. To her has been entrusted the wonderful task of going into all the world and preaching the gospel to every creature. "It has pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1: 21). If the Church of Christ shall shrink from this task, because of the difficulties and sacrifice involved, then who will undertake it? If the disciples of Christ, his friends, who love their Lord and Master, have no passion for the salvation of the heathen, can we expect the indifferent, the worldling, the sceptic, the enemies of Christ, to carry out this divine task? To every loving sincere believer in the Lord Jesus comes the searching words of Jesus, "Lovest thou me?" "Feed my sheep." Like the disciple Peter, we may often have failed in the testing time of temptation, but here is provided an opportunity of proving our love for Christ by our service for Christ, and our compassion for those for whom the Saviour died.

A divine command.

The words of Jesus, "Feed my sheep," are supplemented by the divine command, "Go ye therefore and teach all nations," or, as Mark's gospel renders the great commission, "Go ye into all the world, and preach the gospel to every creature." This task is laid upon all disciples, and is of vital importance. Faith cometh by hearing, but how shall they hear without a preacher? It is not left to our discretion whether we will interest ourselves in this world-wide campaign. "If ye love me, keep my commandments," said Jesus.

How can the task be accomplished? It may be that one disciple, like Isaiah the prophet, may hear a voice saying, "Whom shall I send, and who will go for us?" and the only adequate answer to that divine query is to bow in deep submission, and in a solemn act of consecration reply, "Here am I, send me." The claims of missions may come to us, as we hear of fields awaiting the coming of more workers, of great opportunities for advance, unable to be taken, because of financial difficulties. There is the maintenance of the heroic band of men and women, who, in answer to the divine call have laid *their all* upon the altar of sacrifice and service. "Lovest thou me?" says Jesus; "Feed my sheep." We can share in this great work of missions by prayer and the sacrifice of our money, by means of which our missionaries may be sustained, and many "open doors" entered with the evangel of the good tidings of great joy, and many who to-day are dwelling in Nature's dark night shall enter the glorious light and liberty of the children of God.

Rich Toward God.

There are some sayings of Jesus that make us think well of human life. He pays a great compliment to the human race when he suggests that we can be rich toward God.

The rich man differs from the poor in that he has the power to satisfy his wants. He is the controller of wealth, and wealth is the reserve wherefrom the needs of life are met. The pressure of economic questions since the war has taught us to think in terms of economics. International finance and personal expenditure are parts of the same problem. Thirty years ago Sir William Harcourt said, "We are all Socialists now." Were he alive to-day he might say, "We are all economists now."

Be Not Afraid to Pray.

Be not afraid to pray—to pray is right.
Pray if thou canst with hope; but ever pray,
Though hope be weak, or sick with long delay;
Pray in the darkness, if there be no light.
Far is the time, remote from human sight
When war and discord on the earth shall cease,
Yet every prayer for universal peace
Avails the blessed time to expedite.
Whate'er is good to wish, ask that of heaven,
Though it be what thou canst not hope to see;
Pray to be perfect, though material heaven
Forbid the spirit so on earth to be;
But if for any wish thou darest not to pray,
Then pray to God to cast that wish away.

—Hartley Coleridge.

There is a close analogy between economic wealth and spiritual wealth. There is individual wealth which a man creates by his own effort. There is social wealth which is created by the community in which we live, there is unearned wealth that others have accumulated and bequeathed to us. So there are spiritual riches which a man creates by his own effort. There are spiritual riches which we enjoy wherever there is a Christian influence, and there is the untold treasure of spiritual experience of others which has been handed down to us.

All this is quite clear, but what is meant by the phrase Rich toward God? We are accustomed to think of God being rich toward us, but here we are supposed to be rich toward God. A man is rich who has something to offer freely after meeting all his ordinary demands. He is not rich if he draws capital out of his business in order to parade a show of wealth. He is rich

toward God when he offers something more than God demands. A man cannot be rich toward God until he meets his obligations toward men. Let me take an example of this distinction. Nurse Cavell gave her life for patriotism, she was rich toward men; and the English-speaking world has understood that gift, and honored it accordingly. But Nurse Cavell gave her patriotism to God. "Patriotism is not enough," she said. With culpable delay we are about to acknowledge that she was also rich toward God, and these words are about to be inscribed on her memorial.

The glad life offers many illustrations of the man who is rich toward God. "I will sing unto the Lord as long as I live. I will sing praise to my God while I have my being. My meditation of him shall be sweet. I will be glad in the Lord." The song of that Psalmist flows out of a life filled with spiritual wealth.

This suggestive phrase "Rich toward God" occurs in that brief parable in Luke of the fool who decided to build greater barns, and who spoke to himself about talk his ease and living many years, and quite suddenly God required him. "So is everyone that layeth up treasure for himself," said Jesus, "and is not rich toward God." So is everyone who is mean toward God.

I wonder if we have diagnosed the real trouble of our modern world. We cannot enjoy what we have won. We do not appreciate what we have created. With all the wonders of the world opening out before us every day there is a growing sense of dissatisfaction and a distaste for life itself. As though God has allowed us the things, but is slowly taking away or "requiring" our soul. We are not rich toward God. Jesus turned to Peter in the boat one day and bade him let down the net, and when they drew it in the net was filled with fish. In different ways these unexpected blessings come to us all. We take them as our right, or as a matter of course, or as the result of our own skill, and there are no acknowledgments made. We are mean toward the Giver of all good things. When the net was filled with fish Peter fell upon his knees and said, "Depart from me, for I am a sinful man, O Lord."

We are mean in our thoughts of God. Giver of all the wonder and the beauty, the sweetness and the majesty of the world about us, how little of wonder and beauty of sweetness and nobility do we render back to him! In the modern custom of holidays what an opportunity there is for men while recreating their bodily strength to examine this other side of life and to find out whether they are mean or whether they are rich toward God.—E. C. Miles, in "Christian World."

Federal Conference, Sydney, 1924.

A. L. Haddon, B.A.

The twelfth Federal Conference was held in Sydney from Oct. 18 to 22. One hundred visitors from other States were present—one of the largest companies ever to make the journey. There pervaded the whole series of gatherings a most helpful optimism and desire to co-operate in a most unselfish and wide-visioned way in all the work.

The Executive had arranged a harbor outing for Saturday afternoon, Oct. 18, so that residents and visitors could become acquainted. It proved a delightfully successful outing. About 400 attended, and Sydney, through her weather, smiled on the occasion as the specially-chartered ferry made a cruise of the harbor. A landing was made at Balmoral amidst beautiful surroundings, where words of welcome were spoken and acknowledged. We returned feeling confident that the level of Conference discussions would be consistently a high one.

President's Address.

Nearly 1,000 gathered at Enmore on Sunday afternoon to hear the President's address. The Vice-President (D. M. Wilson) presided. The united choir rendered fitting items, and continued this service throughout the Conference demonstrations.

Bro. Harward spoke of "The Place of the Church in the Purpose of God." In an age of organisation, he said the church is but one among many. Our appraisal of its value, our estimation of its importance, and our personal attitude towards the church will be determined by our conception of it as a divine institution—the expression of the thought of God. Modern religious teachers and preachers do not give any considerable time or thought or message to the church, especially from the viewpoint of the New Testament. Utterance upon this transcendent theme is neither prominent nor popular. The striking simplicity of the New Testament church is overshadowed by the stately grandeur of denominational institutions. In our investigations we are limited to the revelation as revealed in that volume. Outside of its pages we need not look.

The church is the medium of revealing the wisdom of God. The church of God has continued through the centuries. This is inexplicable apart from the thought of God's wisdom safeguarding that which is his.

The church is the depository of divine truth. It is the responsibility of the church to preserve the truth in its purity; defend the truth against its enemies. Its greatest foes are not always found outside the ranks of the professed followers of Jesus. "He was wounded in the house of his friends." He still is. Saul "preached the faith which once he destroyed." There are many to-day who destroy the faith which once they preached. Heresy hunting may be interesting but it is not pleasant. It is the duty of the church to "preach the Word." Transmit the truth to others. If the church is to support the truth; if it is to be the strong base upon which the truth rests; then must it multiply in every congregation the number of those who "hold forth the word of life," who are "able to teach others also." Not by the increase of a clergy class, but by urging brethren everywhere to "stir up the gift which is in them," and become teachers and preachers of the Word.

The church is the temple of God's in-dwelling. We make beautiful church buildings more often than we make beautiful Christians. We carve marble, rear fine proportions in stone, decorate walls and altars, while failing to fashion lives and characters according to the standard of holiness which becomes the church of God. Our con-

cern should be for the building of a spiritual structure—the house of God, the church of the living God. All the worship and service of the church, its every activity, should be designed to minister to the spiritual rather than to the sensuous.

"Ye are many members in one body, and all have not the same office." So, for Christ, the church was to be—his eyes, with a strange love-light in them, looking over the great harvest fields waiting for reapers; his mouth, tremulous with interest, bearing witness to saving grace and keeping power; his ears, so quick to hear, hearkening to the plaintive appeals of earth's weary ones; his heart, throbbing with sympathy for the sorrowing and distressed; his hands, so tender in their touch, stretched out in helpful, needed ministry; and his feet so eager for movement, speeding on errands of mercy and hope.

The church is a bride awaiting the Lord's coming. The most beautiful of all the symbols em-



D. M. Wilson,
Newly-elected Federal Conference President.

ployed to portray the church is that of a chaste and lovely bride.

Let us get the optimism of one who writes: I think there is a day, not far distant, when from the watch-towers of Asia—once the lands of lords many, there shall roll out the exalted chorus, "One Lord"; when from the watch-towers of Europe, distracted by division in the faith, there shall roll up the grateful chorus, "One Faith"; when from the watch-towers of America, torn by controversy respecting the initiatory ordinance into the church of the Lord Jesus, there shall roll forth the inspiring chorus, "One Baptism"; when from the watch-towers of neglected and despised Africa there shall roll forth the chorus, "One God and Father of All"; when the sacramental hosts scattered all over the face of this lower creation, shall spring upon their feet, and seizing the harps of thanksgiving, they shall join in the chorus, that shall be responded to by the angelic hosts before the throne, "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all, to whom be glory, and dominion, and majesty, blessing forever."

Business Session.

A number of letters conveying greetings were read, and messages of a similar kind were per-

sonally presented by representatives of the different branches of Federal work.

The Executive report made reference to the illness of Thos. Bagley, a letter from whom was read. The clause was sympathetically spoken to, and it was decided to convey to Bro. Bagley by wire the loving greetings of the Conference.

Going West. The place of next Conference was the subject of an interesting discussion, and it was moved by representatives from Western Australia that the next Conference be held in Perth. An amendment to substitute Adelaide was withdrawn after discussion, and it was decided unanimously and with much enthusiasm to go West.

Reference was made to Jesse R. Kellems and wife, and C. H. Richards and wife, from U.S.A., who conducted special missions in Victoria and South Australia. A resolution was carried that the Conference express the deep appreciation of the valuable services rendered by J. R. Kellems and C. Richards while in Australia.

Letters were read from Charles S. Medbury and Jesse Bader stating that, if suitable arrangements could be made, they will be willing to visit Australia in 1926 to conduct evangelistic conferences, and to help in other ways if desired. The matter was left to State Executives to consider.

In presenting the Treasurer's statement, T. E. Rofe said that the Executive had commenced with a deficit of £300 passed on from the previous Conference, and ended its term with a credit balance of £135. During the period £930 had been collected. He emphasised the fact that this was not evenly distributed, and appealed for the support of all States.

Federal Evangelism.

During the past two years every endeavor has been made to sustain interest in Commonwealth Home Mission work. Apart from messages in the "Australian Christian," special appeals have been addressed to the churches in all the States. Greetings have been regularly sent to members of the League of Rope-Holders.

Through the response given the Executive had been able to give assistance to the work in Queensland and Western Australia. Tasmania was also helped in a special mission conducted at Devonport by Bro. Hinrichsen. Assistance was also promised towards the cost of the Invermay mission, but this was not required.

The desire to do definite work in evangelising Australia was unanimous. The difficulty proved to be the establishing of a definite fund for the purpose.

The following resolution was carried: "That this Conference recommend to our brotherhood in Australia the raising of £1,000 as a fund for Federal evangelism that will enable us to assist the States requiring assistance in the furtherance of evangelistic work, and we as delegates pledge ourselves to assist the Federal Executive Committee to successfully accomplish this plan."

Officers and Committees.

The following officers and committees were elected:

President, D. M. Wilson (W.A.).
Vice-President, W. Morrow, M.L.C. (S.A.).
Secretary, T. Hagger (W.A.).
Assistant Secretary, Wm. Walsh (Subiaco, W.A.).

Treasurer, E. M. Evan (W.A.).
State Executives:—Western Australia, W. R. Hibbert, W. H. Clay. New South Wales, H. G. Harward, T. E. Rofe, L. Russell, J. Whelan. Queensland, L. Larsen, A. J. Fisher, F. Stubbin. Tasmania, A. Heard, W. H. Nightingale. Victoria, A. R. Main, M.A., R. Enniss, J. E. Thomas. South Australia, H. J. Horsell, F. Langlois, J. Harkness. S. P. Weir, H. J. Gard.

Board of Management, College of the Bible:—R. Lyall, W. C. Craigie, C. Hardie, J. E. Thomas, L. C. McCallum, A. Millis, A. E. Illingworth.

Preachers' Provident Fund.—W. E. Day, A. Morris, T. E. Rofo, W. H. Hall, E. Steer, L. Rossell, J. Stimson.

Foreign Mission Committee.—W. Morrow, M.L.C., J. W. Cosh, A. C. Garnett, M.A., A. L. Reid, J. Fisher, G. T. Walden, O. V. Mann.

The Acting Executive to consist of Conference officers, with W. H. Clay and W. R. Hibburt.

Hymn Book Committee.—R. Lyall, A. E. Illingworth, W. Gale, J. A. Wilkie, F. T. Saunders.

Our College.—The College report was presented by the chairman of the Board, Robt. Lyall. Principal A. R. Main, M.A., spoke in support. He emphasised the fact that no importance was attached to education apart from spiritual qualifications. He paid a tribute to the character and loyalty of the students and rejoiced in the successful work of so many. Bro. Enniss thanked the brotherhood for the liberal financial support, and asked for continuance. The Chairman of the College Board presented the College Diploma to Bro. J. Whelan. Bro. Whelan, who was secretary of the Federal Conference, is the preacher of Chatswood church. He is now taking the Arts Course in Sydney University.

New Hymn Book.—The hymn book report was presented by R. Lyall, who stated that the new book would probably be ready by next Conference.

Foreign Missions.

During the discussion of the report the desire was expressed for more definite information concerning the work in the New Hebrides. It was decided to hold a meeting of the Federal Committee with representatives of the State Committees to discuss the matter. Concern was expressed as to the possibility of our being unable to send out all missionary candidates who train at the College, through lack of funds, and the need of liberal support to provide this lack was urged.

The New South Wales Committee took the opportunity of presenting, through W. Morrow, M.L.C., a gift of a fine easy chair to J. Clydesdale in appreciation of his long term of service as secretary.

There was a very good gathering at Enmore at night for the Foreign Mission demonstration. The two speakers were W. Morrow, M.L.C., and J. E. Thomas.

Bro. Morrow gave a forceful and polished address, emphasising the need of the long-range vision. The bigger and better the world we live in, the bigger and better we are and become. Shortsightedness is fatal. The speaker reviewed through the missionary telescope the various fields in which we are represented, stating that our work in India was nothing short of a missionary triumph. A specially pleasing feature was the number of native workers. India will be won for Christ by her own people. In China we have a tremendous area entrusted to us. It should be treated as our responsibility. In the New Hebrides good results had been shown. There were 50 additions last year, and in four years the native Christians had contributed £700. The work amongst the Chinese in Australia was a monument to the missionary zeal of the brotherhood. This record of service should stir us to yet greater endeavor. The number of those who were offering for missionary service was the greatest challenge that presented itself to us in our work.

Bro. Thomas' message, "Investing for Eternity," was a telling appeal. He spoke of men who hazarded their lives for the gospel. He pointed out that the greatest thing we have to invest is life itself. Money is not asked for in the New Testament, but life is. One can never take the place of the other. The only thing that lasts is the thing that you do for God, and there was no greater opportunity to secure eternal results than in missionary activity. The joy of life could not be secured until the fullest possible sacrifice had been made.

The whole meeting was of a very high order.

Preachers' Provident Fund.

The President explained that the report hardly conveyed the amount of work that had been done, especially by the honored hon. secretary, W. H. Hall. He was received with applause. He pointed out that the report indicated that the fund was in a particularly strong position, and was able to help preachers to a far greater extent than insurance companies as well as help aged workers. He urged greater financial support by the churches.

It was reported that an anonymous gift of £2,000 had been made to the fund for investment. A resolution of appreciation was carried.

Thanks were recorded to Bro. James Hunter for his valuable work since the inception of the fund; and also the Committee, especially W. H. Hall.

Federal Conference.

The twelfth Federal Conference is now a precious memory. For the ready response of over 100 delegates and visitors to come to Sydney; for the inspiring and practical addresses of the visiting speakers; and for the conscious presence of the Spirit of God throughout the deliberations, we are truly grateful. To the hosts who opened their homes, and to all who helped to make this such a delightful season, the retiring executive would express sincere thanks.

Our Western Australian brethren have accepted office, and now will take the responsibility of leading our Federal work. We commend them to the brethren throughout all of the States, and urge loyal support in their planning for larger things in the work of God. Let every church, and every individual member throughout our Australian churches, join the League of Rope-holders, and pray daily for the evangelisation of the Commonwealth, and send a birthday offering for the purpose of furthering this objective. The secretary is Bro. T. Hagger, Aberdeen St., Perth, W.A. Keep the postman busy delivering letters of application for enrolment. Keep Federal evangelism on our praying and paying list during the coming years.

With reverent acknowledgment of the goodness of God and with appreciation of all that has made the past two years of service so delightful, on behalf of the late executive,

H. G. Harward,
Retired President.

The Gist of the Resolutions.

Resolved:

1. To express appreciation of the services of Bro. and Sister Black and Bro. Shee Ping, and send greetings and best wishes for future welfare.
2. That we deplore the tendency of several of our State Governments to encourage the gambling evil, and recommend a firm attitude in opposition.
3. That we support every effort to introduce prohibition of the drink traffic.
4. That we warmly support the N.S.W. Government in its efforts to preserve the sanctity of marriage through the Marriage Amendment Bill. (This to be forwarded to the Premier.)
5. That we are in full harmony with the efforts of the League of Nations in arbitration and disarmament. (To be forwarded to the Prime Minister.)
6. That we send fraternal greetings and congratulations to the U.C.M.S. of the Churches of Christ in America; to the churches in Great Britain and Ireland; to the brethren in New

Zealand; to our missionaries; to Bro. and Sister J. Leach; and to Miss A. Masters and Mr. G. Saunders on their approaching marriage.

7. That we record our thanks to Bro. H. G. Harward for his splendid leadership.

8. That we express our thanks to all who helped in this Conference.

The Home Field.

Tuesday evening was devoted to consideration of the problems of the work at home. The attendance was again a large one.

H. G. Harward introduced the incoming President, D. M. Wilson, who briefly acknowledged the honor and pledged his best.

A presentation of a Bible was made to A. R. Main, M.A., as Past President, and to H. G. Harward, the retiring President. Each suitably responded.

Bro. Hagger in a spirited message on "Enlargement" said that the history of our movement shows it to be an evangelising effort. Until every man hears the message and Christ gains complete victory, enlargement is the only word worthy of the Lord's disciples. To attain world brotherhood and a new world, we must have new men, and the gospel is the only hope. Every messenger of Christ helps those movements. We should use modern discoveries to convey the message. We need better men in our entire membership. The task calls for the revival of the pioneering spirit in preachers and members generally. Enlargement can only come as we are loyal to Christ, the church, the Book, to our movement, to the work we have in hand and to one another.

H. J. Horsell in his address on "Enlistment" emphasised some important points. The church's task is to preach the gospel and to conduct continuous war against sin in every shape. This demands a large increase in the number of workers. Every member should be enlisted, every speaker and every possible preacher. The workers are to be sought among the young people of the churches. These should be selected and supported and encouraged to select country fields of labor. With the enlistment of men must go the enlistment of money power.

A. E. Illingworth spoke of "Equipment." 1. The best plant that can be secured should be placed in every field. We must have organisation, and in this the help of our consecrated business men in indispensable to the brotherhood. 2. We need qualified men to lead in the work. The College offers the opportunity, but must be supplied with men of grit and worth. 3. We need the wise, experienced guidance of grey-haired counsellors coupled with the enthusiasm of youth. 4. The Spirit of God must be the power in all our work, operating through a prepared people.

New Constitution.

The Constitution was brought up-to-date and a few new features introduced. An Immigration Board consisting of the Western Australian Executive was appointed to inquire and care for brethren from overseas. The Bible school and young people's work was federalised, and the N.S.W. committee appointed Federal Bible School Committee, to aid interstate co-operation.

Bible Schools' Work.

The inclusion by the Executive of Bible School sessions proved popular. Keen interest was displayed in the programme.

A. J. Fisher, Queensland's organiser, spoke of "Effective Educational Evangelism." If we lose the evangelistic aim in Bible school work, he said, it loses its value. We should strive for teaching that is both intelligible and inspirational, and through it lay the foundation of Christian decision and character.

(Continued on page 706.)

The Home Circle.

Conducted by J. C. F. PITTMAN

The Penalty.

A letter came to me one day,
A letter from a friend so dear:
I carelessly laid that letter away,
Unanswered, forgotten for a year.
One winter night in firelight glow
My mind reverted to the past;
I thought of the letter of long ago
And decided to answer at last.
I wrote a loving letter long,
In that letter I bared my heart.
It was filled with news, gay nonsense, and song,
And for neglect confessing my part.
But that letter came back one day,
Unopened, sealed—alas!—unread,
This is the penalty I had to pay:
"Postmaster cannot deliver—dead."

The Pink Temptation.

Dorothy's eyes were red. A tear rolled down her chubby cheek and fell with a splash on her hand. "I think it's too bad I can't have my birthday party to-day," she sobbed.

"But, dear," reasoned ten-year-old sister Ruth, "we can't have birthday parties with mother gone. But aren't you glad grandma is better and mother can leave her Monday?"

"But I did so want a p-p-party."

"To-morrow," comforted Ruth, "you can wear your new red dress with the silk sash to Sunday school, and Miss Margaret will light the candles on the birthday cake—six of them."

"It's only m-make b-b-blieve cake—but it'll be nice," she added as though a little ashamed.

Then, of a sudden, Dorothy saw rainbows through her tears. "There's Bob," she cried. Followed closely by Ruth, she dashed out of the door and down the walk to the gate.

"Take care there!" Brother Bob stood on tip-toe to pass to Ruth over Dorothy's head a package wrapped in pink paper and tied with the shiniest of gold cord.

"What is it, Bob—what is it, Ruth?" coaxed Dorothy.

"That's a secret," teased Bob. "Mother sent it, and she said—"

The bow on Dorothy's bobbed hair quivered. "Oh, Bob—if I guess, won't you—"

"No, sir-ee."

And there was nothing for Dorothy to do but follow Ruth into the house. She saw her put the mysterious package away up on the top pantry shelf and go smiling out again into the kitchen.

In the afternoon, when Ruth had skipped across the street to see Miss Margaret, the teacher of the Sunbeam class, Dorothy stole into the pantry. She got a chair and climbed up till her hand touched the coveted package. She slipped aside the gold cord. Suddenly her cheeks burned. "I won't peek," she whispered, "no, I won't—'cause mother—and Miss Margaret—no, 'twouldn't be fair—or—or right." And Dorothy climbed down. She took Susie, her prettiest doll, and went for a long walk—far away from the pink temptation on the top shelf.

When Sunday morning came, father and Ruth both kissed her six times and one to grow on, and brother Bob gave her his best climbing monkey. But when Dorothy was ready in the new red dress, a scarlet ribbon tied butterfly-fashion on her head, Ruth mysteriously disappeared. Dorothy walked to Sunday school with father and Bob, and all the time she was thinking of mother's package on the top pantry shelf.

But once within the Sunbeam room, Dorothy forgot everything except Miss Margaret and the story she was telling. The Sunbeams sat in their

red chairs and listened to the story of David and Goliath. Although the other kindergarteners dropped their pennies into the collection basket, Dorothy kept her six shiny coins knotted tightly in the corner of her handkerchief until Miss Margaret said: "This is Dorothy's birthday."

"My offering I bring with happy heart,
So glad it can do its tiny part."

Dorothy repeated the little verse, while one by one she jingled the bright, new pennies into the missionary box.

"We must light the candles," teacher smiled, knowingly. She lifted the cover from the box on the table beside her and took out—how Dorothy's eyes did pop—not the make-believe cake, but the gold-tied, pink-tissued parcel that Dorothy had supposed to be safe at home on the pantry shelf.

"Oh! Ah!" cried the children when the six candles burned in their candy cups on the snowy icing.

And when the tiny, flickering flames had been blown out, and Dorothy had what remained of the six candles wrapped in her handkerchief and tucked away in her pocket, how the kindergarteners enjoyed the treat—mother's gift to the Sunbeam class.

"I'm so glad," Dorothy told Susie when she rocked her to sleep that night, "I didn't peek at the package on the top shelf, because, if I had, 'twould have spoiled the lovely surprise."—"Sunshine."

Bedtime Grace.

Oh, when it's bitter cold at night,
And mother's been to fetch the light,
And kissed and tucked me up, and said
"Sweet dreams, you little Sleepyhead!"
All comfy, warm, and snug, I hear
The lone wind whistle shrill and dread,
And cuddle down, and hide my face,
And whisper soft a little grace,
It seems just right to say it then:
"Thank God for my good comfy bed.
Amen."

Temperance.

REASONS FOR ABSTAINING.

Head clearer.
Heart brighter,
Health better,
Purse heavier,
Eyes are keener,
Limbs are stronger,
Life probably longer.

Can I?
May I?
Ought I?
Shall I?

"Some" Exhibit.

Mother (proudly)—"This is my son, Freddie. Isn't he a bright little fellow?"
Freddie (accustomed to be shown off in public)—"What was that clever thing I said yesterday, mother?"

The Joy of the Chase.

"Happiness," said a pompous man, "is only the pursuit of something, not the catching of it."
"Oh, I don't know!" answered his plain friend.
"Have you ever chased the last tramcar on a rainy night?"

The Family Altar.

J. C. F. P.

SUNDAY.

Prepare to meet thy God, O Israel.—Amos 4: 12.

"It is said of the celebrated Caesar Borgia, that in his last moments he exclaimed, 'I have provided, in the course of my life, for everything except death; and now, alas! I am to die, although entirely unprepared.'"

Reading—Amos 4: 12-13.

MONDAY.

It is appointed unto men once to die, and after this cometh judgment.—Hebrews 9: 27.

A woman, whose husband had lived a dissolute life, called upon me one evening greatly agitated in mind, to request me to see her dying husband in the Melbourne Hospital. In answer to her question, "Do you think it is well with your soul?" he had replied, "Don't bother me; I can't think of those things now."

Reading—Hebrews 9: 23-28.

TUESDAY.

Whosoever liveth and believeth on me shall never die.—John 11: 26.

"The Christian will never die; the worldling has never lived."

Reading—John 11: 17-26.

WEDNESDAY.

Let me die the death of the righteous, and let my last end be like his.—Numbers 23: 10.

A lady once told me that her father was a highly intellectual man, but made no profession of Christianity. He used rather to sneer at those who did, express contempt for open-air preachers, and the like. When dying, with an effort he raised himself on his pillow, and said, "My God, I'm damned," and dropped back dead. Her mother, who lived a good Christian life, said as her last words, "Mary, may the blessing of God rest upon you."

Reading—Rev. 14: 9-13.

THURSDAY.

Asleep in Jesus.—1 Thessalonians 4: 14

"Now the laborer's task is o'er,
Now the battle-day is past;
Now upon the farther shore
Lands the voyager at last.
Father, in thy gracious keeping,
Leave me now thy servant sleeping."

Reading—1 Thessalonians 4: 13-18.

FRIDAY.

To me to live is Christ, and to die is gain.—Philippians 1: 21.

A consumptive disease seized the eldest son and heir of the Duke of Hamilton, which ended in his death. A little while before his death, he took the Bible from under his pillow, and read several comforting passages. As death approached he called his younger brother to his bedside, and, after talking affectionately and seriously to him, closed with these words, "And now, Douglas, in a little while you'll be a duke, but I shall be a king."—W. R. Clark.

Reading—Philippians 1: 21-26.

SATURDAY.

I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.—Revelation 1: 18.

"Jesus lives!—thy terrors now
Can, O death, no more appal us;
Jesus lives!—by this we know
Thou, O grave, canst not enthrall us.
Hallelujah.

"Jesus lives!—henceforth is death
Entrance gate of life immortal;
This shall calm our trembling breath
When we face its gloomy portal.
Hallelujah."

Reading—Revelation 1: 12-18.

Prayer Meeting Topic

November 12.

Timothy, the Understudy.

(2 Timothy 1: 1-14.)

Horace Kingsbury.

Paul wrote to the Corinthians concerning Timothy: "He worketh the work of the Lord, as I also do," or, "He does God's work just as I do."

Timothy was born probably in Lystra, Asia Minor, a city that was visited by Paul on his first missionary journey. He may have been converted to Christ at that time under the preaching of Paul, who refers to him as his true child in the faith and his dearly beloved son.

Because of the defection of John Mark on his first missionary journey Paul refused to take him on his second journey. He started out with Silas, and, when they came to Lystra, Timothy joined the company and went with them to the work.

Timothy's father was a Greek and his mother was a Jewess. His mother and his grandmother were careful to see that he was well instructed in the Old Testament Scriptures, and the faith that dwelt in them came also to dwell in him. "If faith dwells in grandmothers it is likely to dwell in mothers, and if it dwells in mothers it is likely to dwell in their sons."

The love which Paul might have given to a son he lavished upon Timothy, and this love was heartily reciprocated. The devotion of each to the other, and their common devotion to the Lord, is beautiful to contemplate. The older man regarded the younger with tender solicitude, and, when unable through separating distance to talk with him, wrote him letters of kindly advice and affectionate counsel. He trained his understudy to carry on when his own work was done, to "take the torch from his sinking hand and wave it high."

Without attempting any detailed account of Timothy's activities, suffice it to say that he was loyal to his father in the gospel, loyal to his Father in heaven, and a good minister of Jesus Christ. "With the Second Epistle to him ends all that we really know of Timothy. Tradition and ingenious guess-work add a little more, which can be neither proved nor disproved. More than two hundred years after his death, Eusebius tells us that he is related to have held the office of overseer of the diocese of Ephesus; and five centuries later Nicephorus tells us that he was beaten to death by the Ephesian mob for protesting against the licentiousness of their worship of Artemis."

What a fine opportunity this topic affords to stress the importance of early training! If our parents before us, and our grandparents before them, were genuinely Christian, ours is a goodly heritage and we stand in the line of a glorious succession. May we prove faithful in our turn!

And what a fine opportunity this topic affords to stress the importance of discovering the Timothies and training them for Christian service! A kind word may change the direction of a life. A sympathetic interest may encourage an embryonic missionary. A little financial help may make possible the training of a preacher of the gospel.

Dr. Jowett, standing at the cross-ways of life, decided for the bar, and his father was making arrangements for his being articulated in a solicitor's office, when his old Sunday school teacher met him and said, "I always hoped and prayed that you would go into the ministry." That momentous word sent him exploring down another road where he met the great Companion whose name is Christ, and reverently obeyed his call to follow.

Suggested Hymns—Sankey's Collection.
46—I Love to Tell the Story.
786—Lord, Speak to Me! (Tune 599.)
805—Let the Lower Lights be Burning.
350—I am Praying for You.

Our Young People.

Conducted by W. CALE

Federal Conference Notes.

For the first time in the history of our Federal work a Bible school session was added as an integral part of the Conference. Delegates were present representing all the States of the Commonwealth.

By unanimous vote, it was carried that the Bible school be added to the regular sessions of the Conference. This marks a distinct advance, for our young people's work is now on an equal footing with the other great interests of the brotherhood.

The Bible School Committee in N.S.W. has been elected the Federal Committee, and from now on will function as a Federal Committee on Bible schools. Mr. A. L. Haddon, B.A., is now the Federal Secretary.

After a short session, the meeting closed in order to permit a conference of the interstate Bible school secretaries. A most profitable time was spent, and many plans were made for the interchange of plans and ideas.

The State committees are asked to arrange as early as possible to supply the Federal Secretary with each State's ideas on the question of the coming examination. These should be forwarded at once, so that they may be embodied in the arrangements for the forthcoming examination.

Queensland is keeping well to the fore in its Bible school work, Bro. Fisher making many valuable suggestions. N.S.W. is concentrating this coming year upon the special "Children's Year," in association with most of the Bible schools of the various churches. Educationalists, parliamentarians and religious leaders are linked together in this great campaign. Western Australian delegates came to the Conference empowered to secure and engage an organising secretary for their State Bible school work. It is hoped that they will succeed in this very necessary endeavor. South Australia has in the person of Bro. Wiltshire its own State leader. Mr. Haddon, of N.S.W., impressed us all with his leadership and genial personality. There is a great future ahead of our work if only the spirit of the recent Conference and meeting of secretaries can be communicated to the schools.

One very interesting feature of the meeting was the session in which six brethren in ten minutes each gave glimpses of the work in their respective States.

The two addresses of the Bible school session were given by Bren. Fisher and Gale respectively; the first speaking upon the theme, "Educational the first speaking upon the theme, "The Men of Evangelism," and the latter upon "The Men of To-day."

To-morrow—a Challenge to the Men of To-day." The City Temple was filled on the occasion of the rally of Phi Betas and Kappas to meet the National Chaplain, Mr. A. E. Illingworth. It was great to see the growth of these orders in Sydney.

The Federal Conference closed with the annual prize-giving demonstration of the N.S.W. department. The Enmore Tabernacle was crowded to ment. The Enmore Tabernacle was crowded to ment. The overflowing—many failing to get admission. The programme was of a fine order, and many schools were represented with large delegations. The State and Federal prizes were distributed by Mr. D. M. Wilson, of W.A., the incoming Federal President.

Federal Examination.

The successful candidates in the recent Federal examination are as follow:

- Div. 1.—Dorothea Roberts, Drillham, Qld.
- 2.—Eric Morris, Marrickville, N.S.W.
- 3.—Bessie Chipperfield, North Richmond, Vic.

- Div. 4.—Mavis Budgen, Bankstown, N.S.W.
- 5.—Faith Crawford, Burwood, N.S.W.
- 6.—Olive Enchelmaier, Albion, Qld.
- 7.—Lilla Robertson, Chatswood, N.S.W.
- 7a.—Alison E. Murray, Malvern, Vic.
- 8.—Thos. Martin, Brisbane, Qld.
- 9.—Mrs. Dock, Ipswich, Qld.
- 10.—Edith M. Smith, Nth. Richmond, Vic.

Endeavor Day at Unley, S.A.

On Oct. 12 the church anniversary synchronised with "Endeavor Convention Day," and a dual celebration was held. Mr. Thos. Hagger addressed the church in the morning, representing W.A. At the evening service, the writer delivered an "Anniversary Convention" address to a splendid congregation. It was interesting to see the Bible school; Bro. J. E. Webb had accomplished such excellent work in Victoria amongst the young people, that a visit to his school was eagerly looked forward to. Mr. J. W. Cosh, the general superintendent, presided over a school of 222, made up as follows: Boys, 53; girls, 75; primaries, 58; teachers, 36. Mr. C. L. Johnston, the secretary, with his excellent card systems, conducts his department in an efficient manner. Miss N. Uncle is to be complimented upon her primary department; three comfortable rooms house this important section, and two capable helpers assist. Certificates won in the recent S.A. Union examination were presented to the school. An organ and three violins make a fine contribution to the programme and atmosphere of the school. This is one of the leading Australian churches, having probably the largest average morning congregation in our Australian brotherhood. Bro. Webb, who is greatly improved in health, is doing a much-appreciated work.—W.G.

The Junior Pledge.

At the C.E. Convention on the Saturday afternoon, the Adelaide Exhibition was filled to overflowing for the Junior rally, when an excellent programme of songs and action pieces was presented. These included sunshine, missionary, aborigines and other items, and concluded with an item illustrating the Junior Pledge. The tower in our picture was constructed section by section, beginning with the foundation of trust, and finishing with the turret of love. As each section was placed in position appropriate Scriptures were recited and verses of hymns sung, making a most effective exposition of the Junior Pledge.



Foreign Missions.

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

Hueilichow.

We have just received additional news connected with the baptism of the 21 Chinese at Hueilichow. The meeting at which the confessions were made was the climax of a conference in which a great deal of discussion took place with the Chinese on the question of "Confucianism," and apparently the arguments for Christianity had sunk very deep into the hearts of these Chinese. Bro. Anderson says: You will be pleased to know that among the number baptised were my personal teacher, previously a Confucianist; five scholars from our own school—praise God for the harvest reaped; all our own servants belonging to the compound.

Dr. Killmier has been a great help in this evangelistic work. He was a fine companion in many ways, despite the lack of language. It is wonderful what one can do if the mind is put to it. Dr. Killmier gave two addresses in English, one of which the principal of the school interpreted, and the other I was responsible for. Our conference was a success for the help it gave to old members, and for the additions it gave to the church.

We need prayer for—

1. Old members to be kept strong.
2. New members' interest to be kept.
3. Ministry of medicine to bear fruit.
4. More scholars to be influenced.
5. Interested women who desire baptism.
6. That members of mission be kept in health to carry on the work.

We need to praise God for—

1. Answered prayer:
Schools bearing fruit.
Twenty-one souls won for Christ.
2. For our schools:
203 in boys' school.
80 in girls' school.
3. That the principals of both schools are earnest Christians.
4. That the principal of girls' school is the only Christian women in the place, and is now taking an active part in the work, speaking, etc.

Things our brethren ought to know—

1. A baptistery is needed because women are asking about baptism and its purpose.
2. A group of women walked out the whole distance on Sunday to see the men baptised.
3. That our two most earnest and best men in the church here are the fruit of schools. They were educated at the "Ming Teh" school (Bright Virtuous School), Ningyuenfu—the Christian mission school of the Baptists. The first man is the principal of our boys' school. The second one desires to do more study and become a preacher of the gospel. Schools pay.
4. That 33 Chinese Christians partook of the Lord's Supper in Hueili last Lord's day. History in the making for Hueili.
5. That this work must move if we have the prayers and support. Give us both. The former will not avail much if the latter is withheld when it could be given.

Dr. Kolhatkar's Village Work.

"After the hot season I began our out-village visiting on June 24. The preacher, Mr. B. Y. Patole, and myself went to Wadgaon. This village is 14 miles south-west of Baramati. Some years ago our missionary wanted a piece of land for the Christian work, but the jahagirdor (petty king) did not allow it. Now in the same village the people are ready to hear the gospel and to accept our medical treatment. We went first to the jahagirdor to get permission and he allowed us to preach the gospel as well as treat the cases. We treated seven sick people here. We then preached among the Takary people who live there, and also preached among the low-caste people. Altogether 39 people heard the message. Then we had talks with individuals, and we found that the people were eager to listen to the gospel. Eight gospels were sold and 25 tracts were given away. These people asked us to visit them again with the gospel, and it is encouraging to see their desire to know about Jesus Christ. Our second visit was to two other villages, Dorlas Wadi and Zargar Wadi. This time we went in a bullock-cart. When we entered Dorlas Wadi many children and adults gathered together to hear us. We treated six sick people here, and 50 gospels were sold, and 70 tracts were given free. Bro. Patole preached in one place and I preached to a company in another place. In each crowd there were about 150 people so we had to speak loudly. The parable of the prodigal son was explained to them, and they understood it very well. Talking loudly for one hour made our heads ache. Even then the people asked us to speak again, but we both were compelled to leave them until our next visit. One boy who desired very much to buy a gospel ran after our vehicle for about half a mile. We had but one gospel and a picture for the village of Zargar Wadi, but as he was so anxious we sold them to him. At Zargar Wadi we preached to 50 people. We worked there for three hours giving medical help to six people. Four others were asked to come to Baramati for treatment. There were many cases which needed operative treatment, but we are unable to do major operations, so I earnestly pray that Dr. Oldfield will arrive soon in India and will start the mission hospital at Dhond, then we can send our major operations and other difficult cases to him. After the preaching work people gave us meals in their own house, even using their own vessels for us. They invited us very earnestly to visit them again. When we left them they accompanied us for about two furlongs, and then bade us good-bye. Through our experience in these villages I feel sure that the people are thinking themselves very much about the gospel, and we know that they have not heard the gospel often before."

NOVEMBER 2:

Children's Day for Foreign Missions.

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.—L. R. Fisher, 74 O'Connell-st., Nth. Adelaide.
W.A.—W. Clay, 393 Bagot-rd., 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.

NOVEMBER 2 and 5.—Hampton S.S. Anniversary. Sunday, 3, Wm. Gale. Wednesday, 8, Demonstration and Distribution of Prizes.
NOVEMBER 2 and 6.—Bible School Anniversary, South Melbourne. 11 a.m., D. R. Morgan; 3 p.m., H. B. Robbins; 7 p.m., P. D. McCallum. Children singing, accompanied by Griffith's orchestra. Thursday, public demonstration and distribution of prizes.

NOVEMBER 7 and 8.—A Spring Fair and Sale of Goods will be held by the Balwyn Church Ladies' Aid in the school-room on Friday, Nov. 7, at 7.30 p.m., when Mr. E. W. Greenwood, M.L.A., will open the fair; and Saturday, Nov. 8, at 2 p.m. and 7 p.m. Goods of all descriptions at reasonable prices—clothing, boots, shoes, groceries, manchester goods, cakes, vegetables. Admission free. All are invited to come.—Mrs. A. Moodie, Hon. Sec.

NOVEMBER 9.—Windsor S.S. Anniversary and Home Coming Sunday. All former members cordially invited to be present with us. Speakers: 11 a.m., Bro. D. Pittman; 3 p.m., Bro. J. W. Barrow; 7 p.m., Bro. Baird. Special singing by children under leadership of Bro. F. Whittington. All welcome.

NOVEMBER 9.—Swanston St. Church Home-Coming Day. Will all past members please accept this notice as a personal invitation to spend the day with us? Special services will be held, morning, afternoon and evening. Lunch and tea will be provided for all.

NOVEMBER 14 and 15.—Hawthorn Ladies' Aid Society. Rainbow Fete to be held in a marquee in Burwood Rd., opposite Post Office. All goods will be sold reasonable. Proceeds in aid of church renovations. The Mayoress, Mrs. Rigby, will open fete on Friday, 14th, at 3 p.m.

NOVEMBER 15.—Boronia Sisters' Auxiliary. Sale of Work. Opened by Mrs. Gill, President Women's Conference, 3 o'clock. Christmas gifts, Home-made cakes and jams specialised. All cordially welcome.

NOVEMBER 16.—Nailsworth Gospel Tent Mission. Starts November 16. Brother, sister, will you help us? Missioner, Ira A. Paternoster.

NOVEMBER 20.—The Annual Demonstration of the College of the Bible will be held in Lygon St. chapel, on Thursday, Nov. 20, at 8 p.m. Diplomas and certificates will be presented. Students' programme. Collection for library fund. All are welcome.

DECEMBER 7. — QUEENSLAND FOR CHRIST. Help realise this Great Vision, by a great offering from every member of this great State.

GOLDEN WEDDING.

GREADY-QUIRE.—On November 7, 1874, at Naracoorte, S.A., by the late Mr. D. McCalman. James, second son of the late Francis Gready, of Enfield, to Agnes, fourth daughter of the late Ephraim Quire, of Naracoorte. Present address, 61 Farrant St., Prospect, S.A.

DEATH.

POTTER.—On Oct. 8, at Sydney, William, beloved husband of Emma, and father of Ernest Potter. Safe home.

IN MEMORIAM.

MOORE.—In loving memory of our dear mother, who passed to a higher life on Oct. 31, 1923; also our dear father, who went to be with Christ on Oct. 19, 1894. Re-united.
—Inserted by their loving daughters, E. King, Croydon; M. Vallance, E. Prahran; M. Hooper, Albert Park.

MOORE.—In sorrowing memory of our dear George F., 14th F.A.B., dearly beloved son of Lillie and the late T. H. Moore, dear loved brother of Florrie (Mrs. Eccles), Charlie, Miriam (Mrs. Fisher), and Wallis; wounded at Le Cateau; passed to the higher life Oct. 23, 1918. All things true, just, pure, lovely, of good report, shone through each day of his life among us.

Here and There.

Sister Mrs. H. Jones, of "El Erish," North Old. (late of Naracoorte, S.A.), would like to hear of any members residing or intending to reside in that district.

Home Missions should have the right of way during the month of November. The Victorian Committee is making preparations for what is expected to be a record offering on Dec. 7.

Jas. W. Nichols, superintendent, benevolent section, Victorian Department of Social Service, acknowledges receipt of parcels from Coromby (3 boxes), Ringwood, Glenferrie, Essendon; Country Brother, 5 tons box blocks.

A good interest is being aroused in the Baker-Brooker mission to commence at Bambra Rd., Glenhuntly, Vic., on Nov. 9. Last Sunday evening, after Bro. C. Schwab's address, there were two confessions, and four were baptised.

A number of applications have been received from young men and women intending to enter the College of the Bible in 1925. Those who desire to begin studies next year are requested to forward their applications to the Principal by the first of December.

The Victorian Home Mission Committee has numerous applications for tent missions with the Hinrichsen mission party. Following upon the present effort at Warracknabeal, the missionaries will go to Horsham. Led by Bro. A. J. Ingham, the church is preparing for big things.

The Victorian Women's Executive meeting will be held at Swanston St. lecture hall on Friday, Nov. 7, at 2.30 prompt. Mrs. G. W. Mitchell will lead the devotional, and Mr. J. E. Shipway will deliver an address. A full attendance of delegates is requested, and all sisters will be cordially welcomed.

The secretary of our Victorian Preachers' Association requests a large attendance of brethren at the next meeting, to be held at Swanston St. on Monday afternoon, Nov. 3. Mr. R. G. Nichols, of St. Mark's church, Fitzroy, is planned to speak on "What my Experience with New Methods of Church Work in Fitzroy has Taught Me."

A recent letter from Bro. J. W. Webb, of 1474 Sacramento St., San Francisco, U.S.A., reports that he was in hospital where he underwent a major operation, and where he might be detained a number of weeks. Bro. Webb writes appreciatively of the "profit and pleasure" he receives from a regular reading of the "Australian Christian."

Friends of the College of the Bible are reminded of the eighteenth annual demonstration of the College of the Bible to be held in Lygon St. chapel on Thursday evening, Nov. 20, at 8 o'clock. The Chairman of the Board of Management will preside. An attractive students' programme is being arranged. Diplomas and certificates will be presented. A large attendance is requested.

The Churches of Christ Almanac for 1925 is being printed in three colors on extra good paper. It will be an attractive sheet. The heading and pictures, artistically designed, emphasise the value of the Word of God. Suggested Readings and Hymns for use in morning services, and prayer meeting topics, are given. Under the heading, "Through the New Testament in a Year," is a dated list prepared by Bro. A. M. Ludbrook. Sample copies will be posted to every church secretary known to the Austral Co., and it is requested that orders be placed as early as possible. The price, post paid, is 3d. per copy; 2/0 dozen. Service Plans for 1925 are also ready (1/- per dozen per year's supply, post free).

Mr. C. A. Perrin, Hon. Sec. of the Bible Union of Victoria, writes: "It will interest many of your readers to know that Paul Kanamori, the Japanese evangelist, who has been called 'the Moody of Japan,' is due to arrive in Melbourne early in December, after an extended tour of New Zealand. His campaign in this State is being organised by the Bible Union of Victoria, and all arrangements are in the hands of Mr. H. P. Smith, Keswick Tea Rooms, 315 Collins St., who will be glad to answer enquiries, or to hear from ministers and others as to openings for this honored servant of God."

Interest in the Hinrichsen-Pratt mission at Warracknabeal, Vic., is very keen. Meetings are excellently attended. A baptismal service was conducted on Wednesday evening. On Sunday morning about 50 met around the Lord's table, and the same number attended the Bible school just organised. In the evening the tent was crowded, and hundreds heard the message from without. Bro. Hinrichsen answered in splendid manner the question, "Which is the Right Church?" There were two decisions, making a total of 18 confessions for the first fortnight. On an average 15 questions are asked at each meeting, and much Bible searching is taking place. On the musical side, Bro. and Sister Pratt are rendering very effective service.

Mr. F. T. Saunders, who has taken up the work at Lygon St. pending the arrival of his brother (Mr. A. G. Saunders), spoke on Sunday morning and evening, and delivered an excellent address on each occasion. There was a large attendance of scholars and friends at the Bible school anniversary, which was continued on Wednesday evening. The tea meeting was followed by a fine programme and the presentation of prizes by Bro. F. Payne, who has been connected with the school since its inception. On Sunday, regret was expressed by the presiding brother on behalf of the church at losing the esteemed Bro. and Sister Joseph Pittman, senr., who, on account of advancing years (they have long passed three score years and ten) have transferred to the church at Hampton, which will be nearer for them to attend worship. That they might yet be spared some years to work for their Master and their church was hoped for.

Recent events in China have aroused interest in General Feng, now in control of Peking. A. M. Ludbrook recently received a letter from Geo. T. B. Davis, of New Testament Pocket League fame, in the course of which he wrote: "Since our arrival in China the Lord has given blessed victory both in the work in General Feng's army and among students, prisoners, orphans, and poor factory employees in and around Peking. It is all his doing in answer to the prayers of many intercessors throughout the world; and to him we give all the praise and glory! (Psalm 72: 18, 19). I take pleasure in sending you herewith an account of the Army, and our campaign of giving the men the Word of God. I also hope to enclose a snapshot of a remarkable scene when a brigade of nearly 4,000 soldiers held aloft the Testaments they had just received, with the Books open at 2 Tim. 2: 15. The Spirit of God seems to be moving upon the hearts of the soldiers in various parts of China. I am now getting requests for Testaments for troops in other localities. Recently I have been getting reports about a general in Shantung who is the chief military official for a population of several million people. He was a great opium smoker. He began to read the New Testaments and heard the gospel from various persons. Later he invited the missionaries to attend a feast at his house, and before the missionaries and his servants and household

he publicly confessed his sins. Not long afterwards his younger brother stood up in a church and openly confessed Christ. Then they went out and preached Christ to the soldiers. Please pray for them as much persecution has now arisen." In next issue we hope to print the illustrated article referred to in the above message. It is full of interest.

The Secretariat of the World Conference on Faith and Order offers to send without charge an interesting lot of pamphlets to any one who writes for them to P.O. Box 226, Boston, Mass., U.S.A. The purpose of this undertaking is not to reach compromises among the churches or to lead them to foregone conclusions as to divisive issues, but to find out how men whose convictions differ can make progress toward Christian common-mindedness. It is high time for such an effort.

ADDRESSES.

Geo. Argo (secretary North Richmond church, Vic.)—7 Parker-st., Richmond.

W. Hill (secretary Canterbury church, N.S.W.)—"Warwick," Beamish-st., Campsie, Sydney.

Federal Evangelism.

LEAGUE OF ROPE-HOLDERS.

The Acting-Executive thankfully acknowledges receipt of Birthday gifts from the following members of the League:—

N.S.W.—A. Simmons.

Queensland.—E. Marsden, C. Hall, F. T. Stubbins.

Victoria.—I. Nightingale, E. M. McCullough, Mrs. S. J. Payne, A. M. Sparks, Miss S. Morton, Mr. Dale.

W.A.—M. H. Berry, Miss K. Groom, A. C. Sealey.

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Federal Conference.

(Continued from page 701.)

Reports of the States' work were delivered by B. J. Kemp (Vic.); C. Young (Qld.); H. J. Horsell (S.A.); A. G. Brown (Tas.); F. Buckingham (W.A.); and A. L. Haddon (N.S.W.).

The report regarding Federal examinations stated that four States had competed and it was expected that all would in 1925.

W. Gale's message, "The Men of To-morrow: A Challenge to the Men of To-day," suited both him and his hearers. The magnificent work of the ladies, he pointed out, could never thoroughly provide for the holding of the boys and thus winning the men of to-morrow. We need men as teachers and leaders of clubs. And why not parents' associations in connection with the Bible schools? The speaker made an appeal for the remembrance of our heritage from the men of yesterday. Let the boys of to-day be so helped that they may become the men we want them to be.

By resolution thanks were expressed to the editors of the "Australian Christian" and the various State papers for space given to young people's work.

The Addresses.

Each business session was opened with a devotional service. These were led by A. W. Connor (Vic.); L. Larsen (Qld.); A. C. Rankine (S.A.); A. Lucraft (W.A.); A. G. Brown (Tas.); and A. Price, B.A. (Qld.); and were invaluable portions of the programme.

By special resolution appreciation was recorded of the unusually high order of the addresses throughout; and the request made that the President's address be published.

Frequent reference was made to the kindness of the ladies in providing excellent lunches gratis to all.

An overflowing meeting at Enmore Tabernacle on Wednesday evening for the N.S.W. Bible school demonstration made a fitting climax to a fine series of meetings.

Federal Conference Notes.

Over 100 interstate visitors were present. The magnificent hospitality of Sydney brethren was highly appreciated.

The President, H. G. Harward, conducted business in an admirable manner. His address on "The Place of the Church in the Purpose of God" reached a very high level. The Conference requested its publication in pamphlet form.

W.A. delegates came prepared to make a great appeal for the 1926 Conference to be held in Perth. They were much gratified—and apparently surprised—when the decision to "go west" was made without a dissentient vote.

Three of the 1924 delegates were representatives at our first Federal Conference. They were C. M. F. Fischer, Q.; G. B. Moysey, Vic.; and G. T. Walden, S.A.

A statistical summary showed a membership of 27,799, made up as follows: Victoria, £11,537; South Australia, 7,360; New South Wales, 3,663; Queensland, 2,042; Western Australia, 1,997; Tasmania, 1,200.

Describing a mission field prayer-meeting, G. T. Walden said that the worshippers "all pray at once, and when the longest prayer is over the meeting is over!"

An unnamed Enmore sister recently presented the Preachers' Provident Fund with £2,000 for investment. The income for the present goes to two of our veteran preachers. Great appreciation was expressed of this munificent and kindly gift.

Tender and sympathetic references were made to Bro. Thos. Bagley. Loving messages were sent to him and prayer was offered on his behalf.

Federal Evangelism.

The retiring Executive was able to hand over a credit balance to the incoming Committee, thus

making possible an immediate response to appeals for help.

The desirability of securing a regular income for Federal evangelistic work was emphasised. With a view to this, the retiring Executive recommended that the State Conference Executives be invited to support the movement to increase the membership in the League of Rope-holders, and to enlist the churches in giving a birthday offering to Federal evangelistic work.

The Conference also endorsed the Executive's recommendation that the work in Queensland, Tasmania and Western Australia be assisted from Federal funds—preferably in the support of an organiser in each of these States. The incoming Executive subsequently held a meeting and was able to promise that assistance will be given to some of these States.

Foreign Missions.

Following are some of the paragraphs in the report presented to Conference.

Financial.—The Committee records its grateful appreciation to the Australian brotherhood for its continued liberal and whole-hearted support of Foreign Mission work. Our total receipts for the years 1922-1924 amounted to more than £17,000 or more than 13/7 per member during the two years, which is easily a record. We hope to break this record the next two years. We are glad to see that the duplex offering amount is large. If this can be extended it will help our work greatly. As most of us receive our money weekly it is easier to put sixpence in the duplex offering on each Lord's day than to save up and give a larger amount on Foreign Mission day.

Future Work.—The immediate work of the future is the sending out of Dr. Oldfield to India; the sending of Miss Bache to China; the building of the first section of the Ashwood Memorial Hospital, India; the doctor's bungalow, India; sending two missionaries to India; a missionary to take Bro. Waters' place on Oba; the building of a small hospital in Hueilichow, China; and providing missionary homes in China for our workers who are now living in rented houses. Prior to the 1922 Conference Bro. Ashwood died and showed his interest in our work by leaving us £1,000 which has been paid by his executors. This money will be used to build our first hospital at Dhond, India, and will be named "Ashwood Memorial Hospital," and it will be a great blessing to our missionaries and the people of India until our Lord shall come. What better way can we be remembered than by helping these sick ones in heathen countries to receive the medical help that they so much need?

Missionary Candidates.—Miss Minnie Bache has finished her four years' nursing training in Victoria, and is available for immediate service. Dr. Oldfield completed his medical course this year at Melbourne University and has received an appointment as one of the doctors at Alfred Hospital where he is gaining valuable medical experience. He will be available for India in 1925. In addition to these we have nine missionary candidates, four of whom will finish their College course this year. In addition to these we have fourteen other

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THE AUSTRALIAN CHRISTIAN.

707

students whose aim is to enter the Foreign Mission field, but who have not yet asked to become missionary candidates; four of these are taking medical courses in Australian University, one of whom expects to take his final next year. This makes available, for Foreign Missionary service, 11 officially accepted candidates, and 13 who will certainly place their services at our disposal. This gives us 24 young people who are preparing for service in the "regions beyond." This is a great challenge to our Australian brotherhood. Many missionary organisations find themselves short of volunteers for the foreign fields, but the Lord has so increased the missionary spirit in the Churches of Christ in Australia that we have this small army ready to go forth and preach the gospel in all the world. There are some very wise and thoughtful brethren who think that we should now suspend accepting any more F.M. candidates. But we must not make the mistake of the military officer who called his little drummer boy to come back to the troops, and received the response: "No, bring your troops up to me," so we must try to bring our churches up to the missionary candidates rather than discourage young people from volunteering for foreign service.

College of the Bible.

The following sentences are culled from the report of the College Board of Management:—
From the inception of the College in 1907 till now 296 students have been enrolled.

During 1923 Mr. E. R. Killmier had the honor of being the first of our College students to complete a medical course, being followed later in the same year by Mr. G. H. Oldfield. This year Mr. W. H. Hinrichsen has passed. In addition to these, four former students have secured University degrees since last report—two qualifying as M.A. and two as B.A. Sixteen Glen Iris men now hold University degrees. As time goes on and opportunities occur many others are expected to follow in the footsteps of these "pioneers." The scholarships at present open to encourage study and emulation among the students are:—
The Mr. and Mrs. T. E. Rofo, Morton Noble, F. G. Dunn, F. M. Ludbrook, Eliza Winter, E. C. Hovey, Old Boys', Wm. Burford (prize). £132/6/- was last year distributed among students qualifying to receive the awards.

About five-sixths of the missionaries representing us overseas, and two-thirds of the preachers serving our home churches, have passed through the College.

Soon after last Conference and following its instructions in consultation with the Federal Foreign Missionary Committee, the Board of Management endeavored to secure premises convenient to the College suitable for a Women's Hostel. Finality was reached towards the end of 1923, when a property was purchased situated about five minutes' walk from the College. The building is large enough to accommodate all the lady students likely to require residence and lends itself to enlargement later if necessary.

Mrs. Fleming McDonald, of Auckland, N.Z., favorably known among our churches in the Dominion, has the honor of being the first matron, who, with the students, report the conditions of their new home as being very satisfactory. The Hostel was opened concurrently with the opening of College this year.

The Endowment Fund, at Dec. 31, 1923, shows an amount of £484/19/- contributed. From Jan. 1 this year to date further sums amounting to £626 have been received, giving a total credit of £1,110/19/-.

Receipts on account of the Women's Hostel, at the end of 1923, amounted to £792/13/2. Since then other contributions to the extent of £863/16/6 have come to hand, making in all £1,656/9/8.

The expenditure has been:—
Cost of Building £2250 0 0
Cost of Furniture, etc. . . . 498 11 9
Maintenance 36 11 9

£2785 3 6

The statement of assets and liabilities showed a balance in favor of the College amounting to £5,553/0/1.

Preachers' Provident Fund Report.

This report was most favorably received. It was stated that over £7,000 could now appear as assets of the Fund. The report adopted included the following paragraphs:—

Assistance has been granted to six of our aged preachers during the period under review, all of whom have done a magnificent work for God and the church. The amount distributed in this way during the two years being £739/9/- of which £541/1/8 came from the General Fund and the Balance £198/7/4, from the Special Funds.

Thirty-two preachers and missionaries now contribute to the Endowment Fund, and during the two years they contributed £335/15/-, the amount contributed being credited to the contributors' special accounts. Subsidies totalling £130/12/- were added to the accounts of those contributing. Interest on contributions and subsidies amounting to £89/16/5 was added to all accounts. The subsidies were at the rate of 8/- in the £1 for each year, and interest at the rate of 3½ per cent. per annum for two years.

Since last report eight preachers commenced to contribute to the Endowment Fund, but four of those contributing when last report was presented have since withdrawn leaving a nett increase of four. On reference to the balance sheet it will be seen that the total amount standing to the credit of contributors is £1,645/4/9 against £1,229/11/4 two years ago. The Committee recommends this scheme to the favorable consideration of preachers and missionaries. Full particulars will be supplied on application. The bequest of £1,000 by the late Bro. J. F. Ashwood, referred to in our last report, was received early in the Conference period and a Memorial Fund established. The money has been invested and the interest and that those in other States will realise in the item "interest received" in the cash statement. The income from this Memorial Fund will materially assist the General Fund. Interest in connection with the Bro. and Sister T. E. Rofo Settlement Trust Fund and the Churches of Christ Evangelistic Union (Incorporated) South Australian Trust Fund is received regularly and is much appreciated and very helpful. Receipts from churches and individuals (other than those already referred to) in N.S.W. and Victoria show increases during the term, but other States show decreases. There is room for great improvement in this connection. With a larger income from the churches throughout the States this fund could be of still greater service. The greater portion of the income comes from New South Wales. The Committee hopes that the brethren and sisters in New South Wales will maintain their interest and that those in other States will realise fully the needs of this work.

The Income Account discloses a surplus of £44/3/11 which has been carried to Capital Ac-

count which now stands at £663/6/5. The strong financial position of the fund can be seen at a glance. The balance sheet shows liabilities amounting to £1,645/4/9 and assets £3,308/11/2 an excess of assets over liabilities of £1,663/6/5.

Bro. James Hunter, who has been a member of this Committee since its inception, first as hon. secretary and treasurer, and later as chairman, will not be able to continue after Conference as chairman nor as a member of the Committee owing to illness. We sincerely regret having to make this statement and hope and pray that Bro. Hunter will soon get strong again. His advice has always been of great assistance to the Committee and highly valued.

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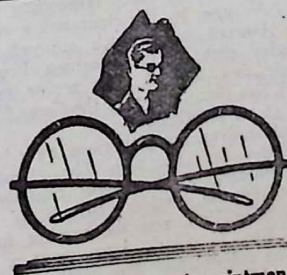
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News of the Churches.

Western Australia.

Lake St. reports good attendances all day on Oct. 19. Bro. Albany Bell was the morning speaker, and Bro. Mudge conducted the evening service. For the third year in succession the school has won the banner competition in Scripture examination.

New Zealand.

At Nelson worship meeting on Oct. 5 Bro. Fitzgerald gave a special address on Foreign missions. The evening topic was "The Church the World Needs." A young girl made the good confession. The morning speaker, Oct. 12, was Bro. T. Brough. Bro. Sharp, from Inangahua, who has returned to town, was present; also Bro. O'Connor, from Wellington. At night Bro. Fitzgerald delivered a fine message on "The Choice of Life." The attendance at the week-night prayer meeting has reached 50, and is still increasing.

Tasmania.

West Hobart reports that Bro. Geo. Jacobson, sen., who ably served the church as elder, and helped with the speaking until hindered by a long and painful illness, received the home-call on the 18th. Sympathy goes out to his relatives in their loss.

Two young men and two young ladies confessed Christ at the close of Bro. Nightingale's gospel message in Hobart on Oct. 19. The church tenders heartfelt sympathy to the loved ones who mourn the passing of our Sister Mrs. Hall (recently isolated near Burnie); also with the relatives of the late Bro. Geo. Jacobson. Bro. Geo. Smith is improving after a serious illness.

The work at Devonport still looks bright and cheerful. Attendances are good. Since last report two young women have confessed Christ. On 24th a number of folk assembled on the seashore to witness the baptism of three men by Bro. Warren. Matters in connection with the sale of the church building and the erection of a brick building in a more central position have been finalised. The church expects to meet in the new building about the end of this year or early next year.

The annual business meeting of Launceston church was held on Sept. 24. Splendid reports were presented by the church officers and the various auxiliaries. Good work had been accomplished in all departments. The annual election of deacons has been held. Bro. Beasley was re-elected, and Bren. Borden and Crabtree were elected to fill places rendered vacant by the removal of Bren. Hodgson and H. Clements to Invermay. Bro. W. H. Nightingale visited Margaret St. on Oct. 15 on behalf of Home Missions. A goodly number of both churches assembled to hear his message and appeal for funds, which resulted in a fair response. Bro. Hale, from Hobart, exhorted on Oct. 19. Bro. Noble preaching at Invermay. Meetings are on the up-grade, especially at the gospel service. The Bible school rejoices at recent increases in enrolment, 114 scholars being present on Oct. 19. Open-air services have been recommenced for the summer months. Bro. P. Duff has unfortunately contracted diphtheria, and is at present in hospital, but is progressing favorably. Sister Mrs. W. Stevens, who has been under a very serious operation, is now recovering.

South Australia.

The church at Nailsworth is preparing for a tent mission extending over two or three weeks, commencing Nov. 16: Bro. Ira Paternoster being the missionary. In conjunction with the mid-week prayer meeting home prayer meetings are

being held to arouse interest in the mission and to deepen the spiritual life.

Mile End received a splendid message from Bro. Green on Sunday morning on "The Difference Christ Makes." At night a young lady came forward to accept Christ. Through the kindness of one of the members the preacher was motored to York's Peninsula and visited some of the isolated members last week. Literature was also distributed in several different centres.

At York on Oct. 19 seven were received into fellowship, five by faith and baptism, and two by transfer. Bro. Davie concluded his work with the church as co-evangelist last Lord's day, when he preached both morning and evening. His labors have been of great value. All departments are working well. There were 164 at Bible school last Lord's day, including four new scholars.

Splendid meetings at Henley on Oct. 19. Bro. Ross Graham delivering helpful addresses. In the morning Sister Edwards, son and daughter, from Croydon church, were received into fellowship. In response to an earnest appeal by Bro. Graham at the gospel meeting a married man made the good confession. On Oct. 26 Bro. Graham spoke at both services. At the close of the evening meeting a lad from the Bible school made the good confession. The boys' club continues to grow in numbers and interest.

The church at Naracoorte has been helped by a visit from Bro. and Sister Ira A. Paternoster. Bro. Paternoster preached to a fair audience on Oct. 19, and on Tuesday and Wednesday evenings greatly enlightened with an address on "The History of the Church." Some good work was also done for the cause of prohibition. Last Lord's day Bro. Randall spoke at both services to good congregations. Bro. Jones and son were visitors from Adelaide. The Sunday school is doing well. There has been much sickness among the members.

Wallaroo had a good morning meeting on Oct. 19. Sisters Nettie Thurgood and Lily Gardiner, and Bro. Cecil Thompson, from Footscray, Vic., were welcome visitors. The jubilee of the town was concluded in the Town Hall on afternoon of Oct. 12. The preachers of the town conducted the service; several of the church members took part in the proceedings. Bro. E. G. Warren was one of the solo singers to the old folks' gathering Thursday afternoon. The church is looking forward to the coming of Bro. J. Wiltshire. Bro. E. G. Warren discoursed at night on "The Helpless."

At Grote St. on Oct. 19 Bro. Robt. Harkness gave a splendid morning address on "Giving." Bro. E. W. Peet addressed the men's Bible class in the afternoon; topic, "Cornelius." The gospel service was addressed by Bro. Wiltshire (recently returned from England); and his splendid effort was rewarded by three responding to the invitation. An item by the choir and a solo by Miss May Hartell were much enjoyed. At Christian glee club in the morning Bro. W. Tripp (their new leader) gave a fine talk on "Talk clean, live clean, and play the Game." Good attendance at all meetings.

Successful anniversary gatherings were held at Aldgate Valley on Oct. 12. The attendances taxed the building to its utmost capacity, and many had to remain outside. Bro. B. W. Manning, from Mile End, was the speaker for the afternoon; Bro. G. Clark, junr., gave a chalk talk to young people; and Bro. Clark, senr., gave the gospel address. On Oct. 13 the annual tea took place, and was followed by a public meeting addressed by Bro. Graham, late of New Zealand. Bro. Baxter voiced the regret of the church at the return of Bro. Train's illness. He had been very ill again, but hopes are entertained of an early recovery.

Several Dulwich members including Bro. and Sister Morrow, and Sister Garland, were absent on 19th, attending the Federal Conference. Several visitors—C. E. delegates—were present from other States. Bro. Oram spoke in the morning on "Staying by the Baggage," and at night on "Playing the Game," having special reference to "Boy Week." A meeting for boys and men was called for the 22nd. The brethren have been working hard to complete the new kindergarten hall, which is now nearing completion.

Victoria.

Middle Park had good meetings on Oct. 26. A young man was baptised before the gospel service, and at the close another one made the great decision.

Good services at Dandenong. Last Sunday morning Bro. Brooks, from Oakleigh, spoke. His message was much appreciated. Bro. Hughes spoke in the evening.

At Moreland on Oct. 26 Bro. T. Hagger gave a splendid address at the morning service; over 200 present. One received by letter from Williamstown, Vic., and one by faith and baptism. In the evening Bro. Wm. Gale was the speaker. A young lady made the good confession. Extension of the building is well on the way.

Meetings at Coburg are well sustained. Recently the cantata, "Faith Triumphant," was rendered by the Coburg and Moreland combined choirs. There was an attendance of about 600. The church expresses sympathy with Bro. Kenley, the secretary, in the loss of his wife, who died on Oct. 17, and also with the relatives of Bro. C. H. White, who passed away on Oct. 27.

At Sutton Grange a delightful meeting was held on Lord's day morning for the breaking of bread, and in the afternoon a Bible study class was held, all being interested in a talk by Bro. Gibbins on the tabernacle in the wilderness, illustrated with models. In the evening Bro. Gibbins conducted a memorial service for the late Bro. Abraham E. Gartside, a fine gathering greeting the preacher.

For the past two Lord's days, while Bro. Shipway has been in Sydney, Swanston St. church has had Bro. Eaton preaching, and has greatly enjoyed his ministry. His messages were very practical and helpful, and were followed with the closest attention by the members. It is regretted that his services are very soon to be lost to the brotherhood for a time, as he leaves for America in December.

Large and enthusiastic meetings marked the opening of Bro. T. H. Scambler's tenth year of ministry at Hawthorn. About 540 people have been received into fellowship during the nine years, and 420 have been transferred or removed. Of the 245 who were members of the church when Bro. Scambler commenced his ministry, only about 70 now remain in Hawthorn. Bro. Scambler preached at both services, and received many greetings from members and friends.

The Bible school at Croydon held anniversary services last Lord's day. Good attendances at all meetings. Building full afternoon and evening. Several visitors present. Bro. Shain addressed the church in the morning, and Bro. Ward spoke to children in the afternoon, and delivered the gospel address at night, when a young man made the good confession. The children under the able leadership of Bro. Waters sang splendidly.

South Yarra had a visit from Bro. F. T. Saunders on Oct. 15. He gave his illustrated lecture on "Child Life in Stricken Europe," and an offering was taken for this work. On the 26th, a visit from Bro. and Sister G. P. Pittman was enjoyed. Mrs. Pittman addressed the J.C.E. A number of adults as well as about 60 juniors were present. Bro. Pittman gave a very interesting Foreign Mission talk. Bro. R. G. Cameron spoke at night, and at the close of his discourse two ladies made the good confession. Bro. Cameron is conducting a fortnight's mission at Cosgrove, Vic., commencing on 27th inst.

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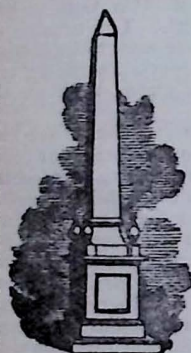
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OBITUARY.

BARBER.—Fairfield regrets to record the loss of an aged member, Sister Barber, who passed to the higher life at the age of 82 years. Our late sister was laid to rest in the Melbourne Cemetery on Sept. 15. Bro. Barber, her partner in life, was in bed, unable to be moved at the time. Our dear sister was baptised by the Baptist people about 62 years ago. She was then living at Separation on the Plenty. Born at Rosanna near Heidelberg in 1842, she joined the brethren at Lygon St. about 36 years ago, and has attended Fairfield for about 8 years. Both were loved for their devotion and cheerfulness, and when health permitted were always in their places. Bro. Barber has since recovered and is now living with his daughter at Euroa. We pray that in his great age he may be kept supported by the everlasting arms.—F. Phillips.

KENLEY.—On the evening of October 17 Sister Mary Kenley, wife of William James Kenley, Coburg (Vic.) church secretary, fell asleep in Jesus. Early in life our sister gave her heart to the Saviour, whom she has since faithfully served in various directions. For many years a member of the church at Bendigo, she assisted the work there as a teacher in the Bible school, and later as kindergarten superintendent. In more recent years she was, with her husband, associated with the church at Hawthorn, whilst during the past year or so the Coburg church has enjoyed their fellowship and co-operation in service. Our sister had been in indifferent health for years, but within the last week or two serious complications set in, so that the end came suddenly. On October 20 her mortal remains were committed to the tomb, Bro. T. H. Scambler and the writer officiating. Sister Kenley will be held in loving remembrance as a faithful disciple, a devoted wife and mother, of a kindly, cheerful disposition, ever ready to help in the Master's work, so that we sorrow not as those who have no hope.—J. C. F. P.

Churches of Christ Almanac for 1925

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