

THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST CHURCHES OF CHRIST IN THE AUSTRALIAN COMMONWEALTH AND NEW ZEALAND.

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

Vol. XXVI., No. 12.

THURSDAY, MARCH 22, 1923.

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

Healing Missions: Some Dangers and Warnings.

For whatever measure of permanent, or even temporary, relief may come to sufferers as a result of a mission of healing we are ready to give thanks unto God. Christians should be prepared sympathetically to consider the evidence of facts. Sympathy, however, ought not to blind us to certain manifest dangers. The presentation of needful warnings may be as sympathetically made as a statement of the claims (wholly unverified as yet by the results of recent missions of healing in Australia) that the spiritual gift of healing which was a conspicuous element in the apostolic church was intended to be perpetually at the disposal of Christians. We therefore deem it wise to indicate some dangers and give some warnings. We may premise that the missions conducted by Mr. J. M. Hickson seem to us to be on a much higher plane of dignity, decorum and spiritual power than most of those of which we have read. Not all our reflections are intended to apply directly to his missions. Once a start is made with healing revivals, however, we in Australia shall see, what others elsewhere have witnessed, some extravagances and evils which will hinder and not help the cause of Christ. The best friends of "spiritual healing" can acknowledge existing dangers.

Exaggeration.

1. Let us beware of exaggeration regarding what we know to have happened in apostolic days. The Lord Jesus healed many people; he left many unhealed. Sometimes he touched sufferers; sometimes he healed from a distance. He would be a rash man who undertook to prove that all in Palestine with faith were healed. The apostles, too; and others with special gifts, exercised healing powers. Yet not all Christian sufferers were healed. During the recent missions very aged Christians who are subject to the infirmities natural to their age—Christians whom the Lord will soon promote to his immediate presence—

have wished to visit Mr. Hickson to be healed. May we contemplate what is implied in this? There is neither Scripture nor reason for the supposition that, by exercise of faith of the purest quality and greatest quantity, the decay of physical strength and of the exercise of bodily functions can be indefinitely postponed. People died in apostolic days—all the saints passed the portals of death. There is no such thing as healing and repairment guaranteed as reward to faith. If it be replied that no mod-

Love.

*I say to thee, Do thou repeat
To the first man thou mayest meet
In lane, highway, or open street,
That he and we and all men move
Under a canopy of Love
As broad as the blue sky above.
And ere thou leave him say thou this—
But one word more—They only miss
The winning of that final bliss
Who will not count it true that Love,
Blessing, not cursing, reigns above;
And that in it we live and move.*

ern healer disputes all the facts mentioned, we may gladly admit it, merely pointing out that most healers, however, use unqualified words regarding the connection of healing with faith which are out of harmony with the obvious facts we have mentioned. We might add that Paul's "stake in the flesh" (a phrase obscure as to its precise meaning, but certainly indicative of a physical trouble) proves that apostolic faith and prayer did not always avail to cure those who were not advanced in age. There are many shut-ins to-day who give practical manifestation of the spirit which animated Paul when he said in response to the Lord's word, "My grace is sufficient for thee," "Wherefore I take pleasure in weaknesses . . . for Christ's sake: for when I am weak, then am I strong."

Lack of proportion.

2. Let us beware of putting first things second. We have been glad to note Mr. J. M. Hickson's emphasis of the fact that Christ's supreme mission was to save the souls of men. Spiritual healing in this sense is far above bodily healing. No true Christian can deny that the preaching of the gospel with its conditions of eternal salvation is far above the attempt at physical healing. The duty of the former is at least as certain as the privilege of the latter for the ordinary preacher is doubtful. We claim no spiritual gift, of healing or of prophecy; but we are persuaded that believers in and imitators of Mr. Hickson—less temperate than he—will, in practice if not in theory, reverse the proper order and stress to the utmost the importance of the "healing gift." Sensationalism, advertisement, popularity—these three are allied, and some preachers find the triple temptation irresistible. We are not imagining difficulties or results. In America healing missions have been in evidence for some time. Some of these were as decorous as those we have had. But some "healers" degenerated and indulged in wild extravagances, calling congregations which went on with their essential task of soul-winning "cold storage churches." What lengths they went to can be seen from this brief paragraph from a recent number of the American "Christian Standard":

"Out in Oregon a 'divine healer' so stirred up the community that some of the local preachers stood ready to condemn their brethren for not being in sympathy with the hysterical ravings of the fanatic. They were so carried away by their emotions that they threatened physical violence to the church property of fellow Christians in the community. V. K. Allison and W. L. Straub, who was assisting him at the time, did not lose their heads in the general confusion, and were able to handle aright the Word, particularly as it refers to the subject of divine healing. Suffice it to say, they not only were not molested, but they were able to answer satisfactorily the questioning of many who had been disturbed. A number were added to the church of Christ as a direct result.

An impostor can not deceive intelligent people for long if they go to the one and pure source of information concerning divine powers and relationships."

Reaction.

3. It cannot be questioned that there is considerable danger of reaction after a mission of healing the most enthusiastic believers in which are not able to claim that more than a very small percentage of patients have been physically benefited. Where hopes have been aroused only to be disappointed, there is more than danger. In some cases men and women have had it drilled into them that according to the Scriptures the Saviour is ready now to give bodily healing if they will but exercise faith. The Scriptures being true, the healing then must come. But the healing is not experienced. Will not the inevitable result with some who know they had a faith which is unrealised be a lessened faith in the Christ and the Scriptures? Some others may be led in another direction nearly as perilous. They will be driven to despair—for them, they will think, it is for ever impossible to reach the faith prescribed by our Lord. It may, after thousands have experienced the tragedy of broken hopes, be impossible to get them to realise that the alternatives are not exhausted—that the difficulty lies neither with the Lord's power nor with their faith; that it never was proved that bodily healing was an essential or permanent part of church ministry, or that it was conditioned in all the centuries by faith alone. It seems to us that Mr. Hickson's numerous explanations that, even where physical healing is not granted, there may be healing of soul and spiritual benefit, are expedients which are legitimate with those who will not insist on the permanence of spiritual gifts, but somewhat out of harmony with the missionary's own insistence on the Lord's readiness to heal where faith exists.

Sir W. R. Nicoll's criticism.

4. The Editor of the "British Weekly" (Sir W. Robertson Nicoll) recently endorsed the view that "faith-healers" are inclined to exaggerate the *evil* of merely physical disease and the *good* of merely bodily healing. It appears to be assumed that God's will in every case will be in favor of the removal of physical suffering. The ideal Christian, according to a certain type of healer," he said, "is a super-man of inexhaustible bodily and mental vigor. Patients may be led to regard physical health as a supreme end, and spiritual power as chiefly a means of obtaining it. Does it not follow that they will view with contempt the weaker brethren who are not always at the height of health? Taught to see in every exceptional sufferer an exceptional sinner, they may naturally ask, 'What can be the matter with that poor friend, or relative, of ours? There must be some spiritual flaw, since the body fails to maintain its perfect balance.' A favorite text of some healers is Psalm 118: 15, 'The voice of joy and

health is in the dwellings of the righteous.' The antithesis is all too easy: 'The voice of sorrow and suffering is in the dwellings of the unrighteous'."

The Editor went further, and added: "Let it be admitted that all disease is contrary to God's will, and that the sufferer is living in separation from the Divine purpose, is it not evident that the logical consequence of such teaching would be the exclusion from the fellowship of saints of sufferers whose maladies obstinately refused to yield to the efforts of healers?"

Increasing the load of care.

5. There is the danger of the ill effects of such doctrines on invalids. Sir W. Robertson Nicoll pertinently asks: "Would not the acceptance of these doctrines add a crushing weight of agony to the burden already borne by many invalids for whom the help of man is vain?" For ourselves, we are glad to think of many who in patient suffering have had character developed, faith and trust in God deepened, and out of weakness have been made strong, and enabled to make their sick-room a temple of worship and ministry, to the great advantage of the kingdom of God.

Disease and sin.

6. "There is grave danger in the assumption, so generally made among faith-healers, that disease and the consequent suffering are the result of sin." With this statement of Sir W. Robertson Nicoll we cordially agree. Provost Erskine Hill, in a thanksgiving sermon after the Aberdeen Healing Mission, used words "which might easily lend themselves to misconstruction. 'All disease,' he said, 'is ultimately traceable to the breaking of God's laws.'" The editor of the "British Weekly" also quoted Mr. Hickson's declaration, made about the time of the Pan-Anglican Congress, that "disease, pain, exhaustion, nervous restlessness are symptoms of a nature profoundly disordered, separated from God and His good purpose, and subjected in some de-

gree to the enemy of God"; and further quoted from Mr. Hickson's little book on "The Healing of Christ in His Church" (a booklet very widely circulated in Australia): "We have to consider whether on this whole question we are right in affirming that sickness is sent by God. It really appears that it is sent by God just as far as, and no further than, sin is sent by God."

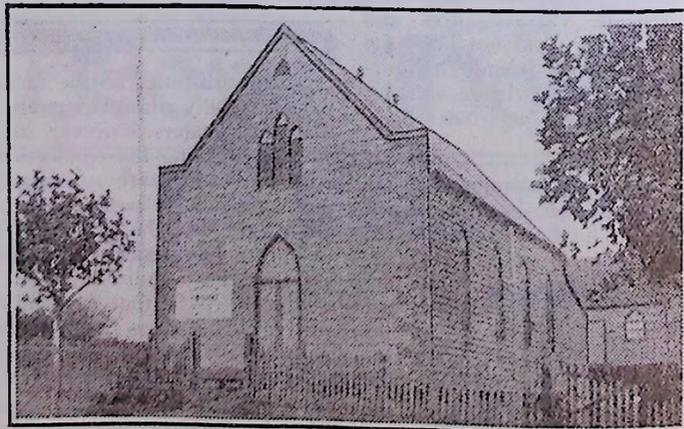
Only in the sense that had there been no sin there would have been no suffering can the words of the Aberdeen preacher be justified. Taken without qualification his utterances and the quoted words of Mr. Hickson's are most dangerous. If Christian folk were to remember that our Lord Jesus Christ has in the most explicit manner denied that there is such a close connection between sin and suffering as will warrant men for linking cases of particular sin and suffering as direct cause and effect (see John 9: 1-3), they would be unlikely to be upset by modern healing arguments which require as their basis the view which Jesus discredited.

Uses in propaganda.

7. There is a danger lest a mission of healing be used chiefly as a means of ecclesiastical propaganda. This opens up a wide field of inquiry as to the extent to which even genuine cases of healing could be used in corroboration of the faith and doctrine of the man or church exercising the gift. We hope in our next issue to give a brief treatment of this interesting subject.

Contentment.

I'm glad the future's closely veiled,
That joys and sorrows hidden lie;
Nor would I have revealed to me
The mystery of sun and sky.
I'm quite content with each to-day,
Though filled with work as it may be;
Earth's beauties glorify the way,
And make the present fair to me.
The Lord has graciously ordained
That hope shall stir the human breast;
Thus will I humbly live each day,
And safely leave with Him the rest.
—Carrie Y. Frazier.



Reproduced by permission of Sun Newspaper (Melbourne) Ltd.

Our oldest chapel in Victoria, opened at Brighton by Robert Service on March 11, 1860. For many years it has been used as an auxiliary room. Shortly it will be removed to make way for a new and commodious church building.

Four Men!

Chas. C. S. Rush, B.A.

In fact it's a very mixed up business being here at all. At least when we think how many of us are in each of us, it is easily understood why some of us don't know what's the matter with the rest of us. This outburst occurred after reading Emile Coué's "Practice of Auto-Suggestion." A very good book, too; borrow it, and read it twice. M. Coué says there are two people who live in this body of ours. If you are sick, and suggest very earnestly every morning, and night, to Mr. Sub Conscious (that's the other fellow's name), that you are getting better of your sickness, then while you are asleep, or busy earning your daily bread, Mr. S.C. will gradually bring to pass what you have told him is so.

A very wonderful man indeed is this other person who lives with us, especially when we are decent enough to give him his due. He never sleeps, never forgets, looks after a host of things round about the house, and never does any evil unless we doggedly drive him to it. While we often fight against him, he fights for us day and night against a varied assortment of enemies. We think he is a boarder worthy of much better treatment than he generally gets. M. Coué is a good authority, and he thinks so too.

Always charming Oliver Wendell Holmes also says there are two of us in each one of us; indeed, it's no wonder life gets a bit crowded at times. O.W.H. does not write as a metaphysician; nevertheless he conclusively disserts on our dual personality. "When two people are discussing a third person, really they are very often talking about two entirely different people, though united by one name and body." He delightfully adds: "It's no wonder in the world that occasionally we don't know what we are talking about." Why, of course, this clears up things considerably. Don't

you remember one day after expressing your opinion about someone, that your friend replied, "Ah, but if you knew him as I do, you wouldn't say what you do." After all, we were both right, but we were each talking of a different man. The extra knowledge one had of the person under discussion enabled him to see a different man, the second man. Let us keep out of the judgment seat anyhow; we don't look well up there, and besides it's serious business to pass judgment on the wrong man.

Then hear two preachers, a big preacher, and a very big preacher—Dr. James Stalker of the Presbyterian Church, and Paul of the Church of Christ. These two men make the matter infinitely worse—or better—not two men in each of us, but four men no less. Life is like an iceberg, about seven-eighths of it you can't see. Let Paul tell it. "But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord." Then good Dr. Stalker separates the crowd in us most ingeniously; he stands each man apart and then asks the pertinent question, "What man are we most concerned about?"

I. Man's Judgment.

The man the world sees in us. Because of a little general knowledge, our name, where we live and work, our appearance, etc., a mental image of us is formed in the minds of many hundreds of people. Paul says of this man that it is a "small thing" of concern to him what kind of a man the world knows him to be. Some of Paul's modern ancestors really ought to take this matter up with him; apparently there is room for much division of thought.

II. Friends' Judgment.

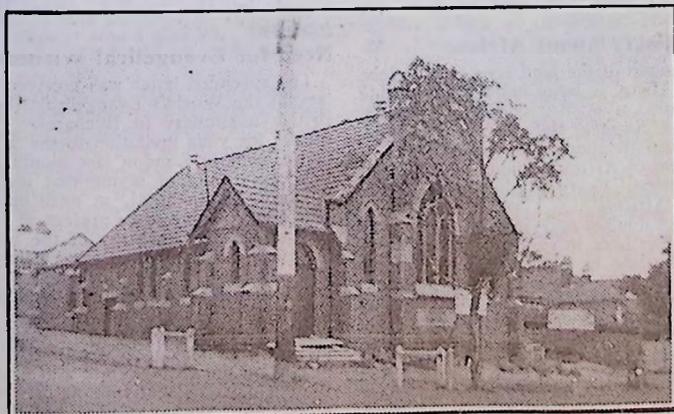
The man our friends see in us. At once we say, Thank God for this man. We are grateful to those who really try to understand us. This man is created out of a fuller knowledge, guided by justice, and pictured with love and a true regard for many contributing factors in our life. It is likely this man is very different from the other, but is he a better or a worse man? Let us hope he is very much better; it would surely be a poor commentary on our life if those who knew us best thought the least of us. Yet heroic Paul says it is a "small thing" to him what this man may appear to be.

III. Our Own Judgment.

The man we know ourselves to be. We are certainly getting to close grips now. And this man within that we alone see is different from the other two; because words and deeds are after all but ripples on the surface; they do not always give clue to the motives which prompt, that is part of the man that only we ourselves know. We have been blamed, and yet knew before God of our innocence; have been praised, yet felt ashamed as we were conscious of masked selfishness. This man is locked up within us, and there is nothing we can do or say that will fully reveal him to others, even if we would dare. Words are poor things to speak with: actions always run the risk of being misconstrued; the big and deep things of our life can never find full expression. A mother hugs her babe and smothers it with kisses in a vain effort to tell of her love. Holman Hunt stands before his masterpiece and exclaims: "I can not put on canvas the face of the Christ I know." Paderewski receives the applause of a multitude, yet petulantly says to his instrument, "You cannot tell the people the music that is within my soul." Mother, and artist, and musician, have failed to reveal this third person, and we humbly take our place beside them. Again we ask, What of this man? is he better or worse than the other two? Conscience has been spoken of lightly as a guide; perhaps it is, but may God grant that this man in us whom we alone know, may not keep us restless on our beds at night. This is certainly true; he ought to be the best of the three, but humility would cease to be a virtue if we proclaimed it. Human Paul said he was likely to be partial to this man, so sought no satisfaction in a judgment of him.

IV. God's Judgment.

The man that God sees. Yet again another man, and he differs entirely from the other three. This is because the greater part of our life has passed beyond our ken. Oh, yes; we remember to-day, and yesterday, most of last week, some things of last month, and last year. Even back to childhood days the powers of association aid our memory to see the mountain peak events. But the valleys, all that has happened in between: that has passed for ever from our memory, but certainly not from the mind of



Reproduced by permission of Sun Newspaper (Melbourne) Ltd.

The new building at Hampton, Vic., was opened by Mrs. J. Pittman on Sunday last, March 17. The great success of the Hinrichsen-Brooker mission held last year, and the faithful service rendered by local brethren for many years past, have made possible the erection of this beautiful church home.

the Great Eternal. We stand so close to the picture and see so little, but God beholds it all. Yes, not only all that we have been, but all that we might have been, so much better—or worse. God's judgment is not determined only by the last scene, but rather by all that he has witnessed. His knowledge is complete, and because of this he sees yet another man.

"But he that judgeth me is the Lord." Let us humbly pray with a heart full of true devotion, that for each day that comes we may be given grace, and courage, and honesty of purpose to such a degree that

when the larger day of our life shall close, God may be pleased to accept of this man, through Jesus Christ our Lord. Amen and Amen.

Paul's concern was this fourth man: is it ours? No one would despise the esteem of the multitude. We find joy and much comfort in the good opinions that our friends have of us. A clear conscience is a pearl without price. *But don't let us lose sight of that fourth man in the crowd of us.* He is the one that counts; Paul said so, and the Judge told him to say it!

Religious Notes and News.

J. C. Ogden reports that there have been about 20 baptisms in the Church of Christ at Batang, Tibet, since the death of Dr. Shelton.

Dr. Grenfell on Prohibition.

A regular reader of the "Southern Cross" in New Zealand writes to us as follows: "I constantly see little notices about my cousin, Dr. W. Grenfell, of Labrador, in the 'Southern Cross,' and I thought perhaps you would like to put this extract in your paper. I have copied it out of a letter he wrote to us the other day from Boston. He is hoping to pay a visit to New Zealand and Australia, perhaps next year. 'Do not listen to any of the yarns against the value of Prohibition over here. It is an unqualified success, and is here to stay (U.S.A.). If you only put it on the level of an health enactment, it is the finest piece of legislation that has gone through in the last century. You should see Arthur Newsholme's pamphlet, the Medical Director of the Board of Health in England, and three years out here lecturing. It is very small, but mighty convincing.'" — "Southern Cross."

Gifts of Healing.

Christian people everywhere are exercised at present over the question of healing by spiritual means, and it appears to us that the churches should give some clear leading in the matter. It is expected of us. Mr. F. C. Spurr, writing in "The British Weekly," suggests a conference of all denominations on the following points:—

"Did our Lord intend the healing ministry of Galilee to be part of His universal gospel for all time?"

"Or were the 'gifts of healing' purely temporary?"

"If health of body is part of the Gospel, what are the conditions of obtaining it?"

"Is the healing to be direct and purely by spiritual means, or does the Gospel find place for the surgeon and the physician?"

"Should the Church have its own surgeons and physicians—men of spiritual sympathies as well as of anatomical skill?"

"How far is the church responsible for cultivating the gifts of healing?"

Such a conference (says "The Messenger") might result in a statement helpful to the Christian public, and we suggest that the medical profession should be represented on it. There are grave dangers against which we must take active measures; and there may be unrealised possibilities of good in the movement called "spiritual healing."

A Century Bible Class.

The "Christian Evangelist, U.S.A.," reports a big Bible Class connected with the Church of Christ at Pomona, as follows:—"At Pomona, Calif., the Buckner Bible Class, named in honor of its teacher, Samuel G. Buckner, pastor, has a membership of 600, and a regular attendance of 300. At Christmas time the class presented Bro. Buckner with a Dodge sedan as a present. The

class publishes a weekly paper in which the doings of the class are recorded. The issue of January 11 contains the picture of the new car as being presented to Bro. Buckner. At the beginning of the year the official board passed a series of resolutions, concerning its pastor, in which the following language occurs: "Be it resolved, that, by purity of life and conversation, by kindness of spirit and grace of conduct, by patience and fidelity in the discharge of the many duties of his high office, he has inspired nobler views of life and has won the love and confidence of his people." The Pomona church will have an increased missionary budget this year. In addition to its regular list of living links a new missionary, Miss Tessie Williams, will be supported by Mr. and Mrs. W. H. Akers, members here."

A Baptist Editor's Logic.

Is it baptistic or good parliamentary usage for a Baptist church to refuse membership to any one on the ground that one member objects? If so, why?—J.H.D.

It is good Baptist usage to refuse membership to an applicant when one member in the church objects to his being received. In a Baptist church the majority rules in all matters except those touching fellowship. The reason for the exception is this: If the member objecting is conscientious, he will be compelled to withdraw from the church if he cannot fellowship with the one applying for membership if the church receives the applicant. The attitude of the church should be more favorable to all members in the church than to those on the outside. Hence, if the church must decide between one who is in and one who wants in, the decision, in all fairness and consistency, must be in favor of retaining the one who is already in.—"Baptist Standard."

Interesting Facts About Africa.

Nearly one-fourth of the land area of the globe is in Africa. Africa is large enough to include the United States, the British Isles, Germany, France, Norway, Sweden, Italy, Argentina, China, India, and several Belgians and Spain.

The population of Africa is about equal to that of North America. Every ninth person in the world lives in Africa.

The black race doubles once in forty years. The white race doubles once in eighty years.

Africa's coast-line is equal to the distance around the world. There are forty thousand miles of navigable rivers and lakes, equal to thirteen times the distance from New York to San Francisco.

Africa has now twenty-five thousand miles of railroad, but needs forty times this mileage to have the same proportion as America.

All of Africa, with the exception of Liberia and Abyssinia, is under the control of European Governments.

Africa supplies more copper than Europe and America combined, has five times as much iron as North America, one-half the world's gold, two-

thirds of its ivory, nine-tenths of its diamonds, over half of the rubber and cocoa.

The slave trade is nominally driven out of Africa, but contract forced labor, especially in Portuguese territory, is practically slavery.

Ninety per cent. of the Africans are reached by European and American commerce, but only 10 per cent. are touched by the gospel.—"Missions Review."

Scottish Bible Society.

A complete copy of the Bible in the African language of Nyanja, which has been in the course of preparation for more than twenty years, has been laid upon the table of the National Bible Society of Scotland in Edinburgh. It was as long ago as 1885 that the society published a version of the New Testament translated by Dr. Laws into Nyanja, as well as the Gospels and certain of the Epistles translated by the late Dr. Clement Scott; and in 1900 a Translation Board, composed of representatives of the different missions working in Nyassaland, was formed for the joint production of a version which would answer the requirements of all the branches of the tribe. In view of the importance of the work now completed after so many years of devoted labor, Dr. John Young offered a prayer of dedication as the copy was laid upon the table. In a week or two's time more than nine thousand copies of this new Nyanja Bible are to be in transit to Central Africa.

"The Chilling Effect of Higher Criticism."

A letter sent by Mr. S. Hanna to the Melbourne "Spectator," Vic., and dealing with the recent discussion of the fitness of Peake's Commentary as a text-book for theological studies, closes as follows:—

In conclusion, will you allow me to quote the following from Mr. Bryan's book:—"The experience of Rev. Paul Kanamoir, known as the 'Japanese Billy Sunday,' furnishes an excellent illustration of the chilling effect of Higher Criticism. He was converted when a student, and, after a period of preaching, became a professor in a theological seminary in Japan. He began to read upon the most recent German theology, with the result that he was completely swept off his feet by the Rationalistic New Theology, Higher Criticism, etc. Not long after that he published his new views under the title, 'The Present and Future of Christianity in Japan,' and retired from the ministry. He remained in this state of spiritual darkness for twenty years, until the death of his wife brought him and his children into great trouble, but after passing through these deep waters he came out again with a clear and firm belief in the old-fashioned gospel. Since Mr. Kanamoir's return to the ministry he has been the means of leading nearly 50,000 Japanese to Christ, probably more than the total number of souls brought into the church by all the Higher Critics combined."

Need for Evangelical Witness.

The appended letter was received by the secretary of the World's Evangelical Alliance, from a British missionary in Bucharest: "Very many thanks for your invitation to the Missionary Reunion, held in London last month. May I take this opportunity of saying that the title of your Alliance, 'Evangelical,' at once made me regret that I was unable to be present at your meeting? People seem to fight shy of the word 'Evangelical' now-a-days. I am a very busy missionary, and my work is all-absorbing. But one cannot but be struck at the condition of things at home—the terrible disunion in the Church, above all. It would seem that the devil's special tactics at the present time is to prevent Christian men and women from the all-important and first work of the Church of God—soul-winning. If only the Modernists and Anglo-Catholics and those who have so much time for controversy, etc., would come out here, and see the appalling ignorance and superstition, the hungry souls waiting for salvation in Christ Jesus, they would surely put 'first things first,' and be more on their knees for the conversion of souls."

"If Winter Comes."

"While the earth remains . . . winter shall not cease."—Gen. 8: 22.

A. R. Benn.

All who have read or heard of the book that bears the title, "If Winter Comes," may safely guess from whence comes the rather peculiar wording which appears above this writing. I hasten to say that I have never even seen that book. Had I read it, I might be shy of appropriating its title. Sometimes "'Tis folly to be wise."

At first we can scarcely see any sense in the expression, "If winter comes." We are apt to ask, "Where is the room or reason for the 'If'?"—especially in face of the text which promises that while the earth remains winter shall not cease. Does not all our experience, and the experience of all humanity since the flood, testify that for thousands of years God has fulfilled the promise of the text? Our very wonder, almost impatience, at the "if" witnesses to the reliability of God. We are led to think how consistently and persistently He has sent the promised winter: its very regularity almost prevents us from recognising it. "If winter comes!" how absurd. And so the title, peculiar though it is, has not been resultless of good.

The "if" implies uncertainty: is such uncertainty compatible with the promise to Noah? Do not the two expressions, "If winter comes," and "Winter shall not cease," antagonise? Can we not be sure of winter after all? Perhaps we can not, for we notice that the promise only holds good for a time—"while the earth remains." We have to beseure that the earth will remain long enough for next winter, else we must put in that little word which grammarians say is the sign of the conditional mood—"If winter comes," and it may not. So our title, odd though it seem, serves us with another good reminder: the world may be near to an end.

During the recent harvest our farmers have been much harassed by the wet, wintry weather. There is a man I very greatly respect—the farmer, especially the farmer who never grumbles at the weather. Should we find one complaining and repeat to him the formula, "if winter comes," he might reply, "Has it not come?" "Surely it is wet enough for winter!" Ah, yes. But rain does not constitute winter. What if to-night the sun disappeared beneath the horizon at half-past five instead of eight? if to-morrow he kept out of sight till, say nearly eight o'clock; and all the usual conditions of winter suddenly prevailed, and that in mid-summer? No possibility of getting any machine on to the land; the only hope of gathering in what might be left would be by the old-time way of the sickle or scythe. But who would want any harvest, or have the heart to care whether it was gathered in or left out? Think of the fright it would give us. The most eager farmer might well forget all about his harvest, and join with the rest of humanity in his yearning of what might be the next terrible happening. If winter comes under such terrifying conditions, where would we stand? How would it be with us? Would one be able to lift up his head with the quiet divinely-imparted assurance which the prophet Habakkuk evinced when he sang, "Although the fig tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat. Yet I will rejoice in the Lord, I will joy in the God of my salvation." All this in spite of the fact that winter comes and comes so fearfully.

Winter is a time of testing. As we roof our houses, and make our roads, the question of summer scarcely enters into our count; the question is ever, "If winter comes, how will it all stand?" All is done in view of winter. If to some of us this winter of testing shall soon come, how then will my words and deeds relative to my loved ones stand when the dull winter days of bereavement settle down upon us, when I sigh for "the sound of a voice that is still"? When the day of

the tender grace is dead, never to come back more, how will I fare? Should the winter of adversity close in on me, and like Job, I be almost wholly in the power of Satan, will I possess enough of God to see me through "if winter comes"?

In some countries, much more than in sunny Australia, winter is the time of the lost opportunity, when the door shuts and things possible in other seasons are possible no more. If the winter of sickness or old age shall come, well for you and me if we have endowed ourselves against that experience. Wise for us if to-day we ask ourselves, If winter comes, what then? Winter has been regarded as the season which best symbolises old age. The winter of the old country with its snow, so calculated to remind one of the snowy hair of old age, the winter, too, that comes at the end of the year as old age comes at the end of life. If that winter should come with its inability and infirmity, its nearness to an exodus from the world, will I be able to look back with any degree of satisfaction on the years past when I had opportunity to grow in grace. Will the years have seen that growth or will they but have served to draw me farther from God? If winter comes, will I be able to say, "If I am going west,

it is a west which means east to the new and better world, a land where they have no need of a sun, and where at night time it will not be night, for 'at eventide it shall be light.'

I have a picture in my mind of two men, the older of whom four-score annual winters have brought to the winter of old age, his whiteness and feebleness speak of winter come. The younger man, the grandson of the older, is surely in the early summer of life, not a silver thread among the gold. But that young man has had an interview with the doctor, and the doctor has seen what the less scientific observer would not see, and it is this: Winter has come; yes, an untimely winter; and the doctor has said it with a sad heart, something like this: "If there is anything you would like to do in this life, I have to advise you to do it with all speed. Anywhere you would like to go before life closes, don't delay. Any word you would like to say before your lips are for ever sealed, say it to-day." Despite his young face and few years, he is further into the winter than the man of eighty. If in such untimely fashion winter were to come to you and me, would we have enough of faith in God to still believe that all is well? That while we leave so much that is good, infinitely better is to come? Are we willing—more than willing—to let winter come in the early years of life, knowing that it but ushers in everlasting spring? "For lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come. The fig tree putteth forth her green figs and the vines with the tender grapes give a good smell. Arise, my love, my fair one, and come away."

"Candidates for the Ministry."

Reg. Enniss.

I have found food for thought in the following extract from a very recent copy of the "Argus":

"Reference was made at the Methodist Conference at Sydney on Saturday to the dearth of candidates for the ministry. The Rev. J. Bryant, who was asked to endeavor to obtain candidates in England during his visit there said that he struck a very hard patch. All the churches in England were in need of men for the ministry. The Rev. Dr. Jowett had written to the English press saying that at a certain Congregational college there were more professors than students."

From this statement, and from other sources, I gather that the dearth of candidates for the service of the church is fairly general, and consequently find great satisfaction in the knowledge that no such difficulty presents itself to our people. I do not think it has ever been necessary to deplore a lack of candidates, nor to make very special appeals to secure men.

To-day we have at Glen Iris a great band of young men who have come gladly and without human constraint to prepare for fuller service. They hail from every State and from New Zealand, from city and country, from homes of wealth, and from the homes of struggling people, but all bent on doing the work of God. A census of previous occupations of students shows that at Glen Iris we have the following callings represented: Farmer, builder, clerk, grocer, cycle manufacturer, nurseryman, motor mechanic, cashier, window dresser, reporter, teacher, manufacturing jeweller, salesman, optical mechanic, dental mechanic, accountant, French polisher, civil servant, engineer, etc., etc. It is cheering, too, to know that there is no apparent likelihood of a shortage of students. My work brings me into touch with young people, and I have now a list of seventy-three prospective students, not all of whom will come to Glen Iris, but all of whom are thinking seriously of a life of service for the church.

Why can it be that while others are lamenting the dearth of candidates, we are able to rejoice in

increasing numbers ready to give up more remunerative opportunities for the work of our churches? Is it that our young people are more consecrated than others? To assume this would probably not be true, and certainly would be egotistical. Facts preclude the tracing of our happy lot to any inability of our young people to make their way in other and more lucrative professions. Not even our bitterest critics would offer such an explanation. Is it that our work carries greater emoluments? Things as they are disprove this, for among no religious people is there less security for the preacher than in our ranks. How, then, is our experience to be accounted for? I can think of two possible explanations.

First: our expanding work probably impresses men with the thought that there is room for them. Declining numbers and empty pews do not call loudly to those who are looking for a life work. Our message, our democracy, our spirit of enterprise meet the call of the age, and life and growth result. Men are appealed to by the bigness and the prospects of work in our churches.

Second: we believe that a preacher's work is a man's job, and not a calling for weaklings and ne'er-do-wells. The average Australian youth sneers at and almost abhors the typical parson. Anything approaching effeminacy in men is foreign to the spirit of our country. As a people we expect the preacher to be a manly man. Once let us produce the typical parson, and our chance of keeping up the supply of suitable men is slender. Let all who enter Glen Iris, and all who seek to prepare men resolve that the training shall produce men, full-blooded, virile, energetic, having "the heart of a child, the spirit of a boy, and the soul of a man."

Let us rejoice greatly in the man-power available for our work. Let us honor these men who at great personal sacrifice enter the service of our churches. Let those of us who are not conscious of compulsion to this work recognise as part of our share the providing of money to open the fields and to furnish these consecrated men with opportunity to forward the work committed to us all.

An Anglican Mission of Healing.

Wide-spread interest continues to be manifested in the Missions of Healing conducted by Mr. Hickson. Thousands of sufferers have attended the meetings in St. Paul's Cathedral and the Exhibition Building, Melbourne.

No authoritative statement has yet been made as to the results. In Hobart, Ballarat, Geelong and Melbourne, some cures and a large number of cases showing beneficial results have been reported. These, of course, represent but a small fraction of the number of patients, and of most of them the report is vague, and possibly premature. It certainly appears that a good many people have been physically helped, and some very striking cases are reported.

Two reports.

We were much interested in the divergent ways in which two articles dealing with the mission were introduced.

"The Church of England Messenger" has the following impressive opening paragraph: "A girl is kneeling before the altar—is she not too late? The missioner has gone, and the people have dispersed. Nay, for she is not sick. She was—yesterday. Then she came with difficulty and in pain. But there is no pain to-day, and the limbs are free. No, she is not sick. Look at her face! And look at the Sister kneeling beside her! She has come to make her thanksgiving before the Throne of Grace. We have seen wonderful things to-day; but this is the most beautiful. It is a time for singing. Our minds catch up the song of the seraphim—'Sanctus, Sanctus, Sanctus, plena est omnis terra gloria eius.' The whole earth is full of His glory to-day."

A secular journal's report commences, thus: "She was blind. On her face was that pathetic expression—the unseeing look—of the sightless. For two hours she had waited for the healing hands of the missioner. Then Mr. Hickson came and laid his hands upon her eyes. Her whole face was transformed. She was living—fired with the spiritual exaltation of the moment. She stared upwards in the mute expectancy of being able to see—but she was still blind."

We are quite prepared to admit the truthfulness of each picture. The sad fact is that for every actual case illustrated by the former there are a hundred fairly accurately represented by the latter. The contrast with apostolic days overwhelms us.

An incongruous ending.

Others may not have been impressed as we by the close of the Melbourne mission. Three thousand sufferers—let the imagination dwell for a moment on the pain, sorrow, faith and hope implied—three thousand sufferers attended at the Exhibition Building to receive Mr. Hickson's touch and the Lord's healing. It was found that the numbers were too great for Mr. Hickson to lay his hands on all. According to the "Argus" the following happened:—"As time passed, the missioner found that it was impossible to touch all present, so at 1 o'clock he returned to the platform with the clergy, and Archbishop Lees called down the Divine aid and blessing on the 400 or 500 who remained, giving them the assurance that it was their faith unaided that would make them whole. After the singing of the Doxology and the general Benediction, the hall gradually emptied, but it was a long time before all the stretcher cases could be removed."

The reading of these sentences chilled us. We think the enemies of the mission could have said nothing more likely to cause a revulsion of feeling. Obviously, either the laying on of the missioner's hands has some efficacy, or it has not. If it has, why should 400 or 500 folk who came to be touched be deprived of the least degree of benefit? What would be thought of an ordinary physician who turned from 500 on the stroke of a clock?—spiritual healers must not do less than is expected of others. Suppose, on the other hand, that the Archbishop's reported word is right, and

"faith unaided"—personal faith, helped not at all by missionary or archiepiscopal hands—is all that is required to make whole, then it can fairly reasonably be asked, Why all the parade of suffering these last few days? Why the prolonged agony which resulted in the collapse of some patients in the Cathedral? Why the rushing of afflicted ones from home and the ministry of friends to receive the touch of Mr. J. M. Hickson?

An authoritative statement desired.

There is a wide-spread feeling that the authorities of the Anglican Church should examine and publish the results of the mission. "The Herald," in a sympathetic article, well makes an appeal for them to do so, saying: "Spiritual healing may or may not be a success. It is now the duty of the Church to disclose frankly and fearlessly the practical results of the mission. The necessity for this is obvious. In the interests of everybody there should be clear light, so that the truth, with possibly a message of considerable importance to humanity, may be found and applied. It is not sufficient for the Church at once to publish the Christian names of those who have benefited. In all cases in which success is claimed the medical profession should be asked for its opinion. And if the evidence is to be in the least convincing, there should be no success claimed until the improvement in the health of each patient has been maintained for at least six months. The Church

Not Ours, But Common Ground.

The plea is this: The restoration of New Testament Christianity and the union of all Christians upon that basis.

The creed? The creed is the only apostles' creed, the divinely sanctioned New Testament creed, Peter's confession: "Thou art the Christ, the Son of the living God." Belief in a living Christ, not a body of human speculations, proved an all-sufficient article of faith for the churches of apostolic days, and is common ground for every believer in the Christ to-day.

The name? The name of Him who saves, of course! Christians, churches of Christ—scriptural names that all His followers rejoice to own. All other names divide; His name unites.

Ordinances? These that all Bible-honoring Christians accept: baptism, the ordinance of initiation; the Lord's Supper, the ordinance of perpetuity. Shall we divide over the administration of these? Not if we follow the scriptural example and cease to contend that forms or ways we think may serve as well will do. In administering baptism, we would follow the admittedly New Testament fashion—go down into the water, bury men in the likeness of Christ's death, plant them, raise them in the likeness of Christ's resurrection, come up out of the water to walk in newness of life. All agree that this is Christian baptism: there is no chance for agreement on human substitutes.

All agree that the Lord's Supper was observed every first day of the week by New Testament churches. If that seemed wise to the inspired apostles, why permit our makeshift plans to be a source of division now?

The plan of salvation? Who has the power to change the answer to those inquiring, "What must I do to be saved?" that Peter and the other apostles gave at Pentecost? To the inquirer we say, with the Scriptures, "Believe on the Lord Jesus Christ," and then we preach to him the gospel, that he may believe. To the believer crying pel, that he may believe, "Brethren, what shall we do?" we answer: "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins."

Those born again into the kingdom are to follow the New Testament rule of life. They are

has nothing to fear by being candid. It has conducted the mission in complete sincerity. An honest declaration, even of failure, should leave its influence in the community unshaken."

"The Church of England Messenger" closes an article with the following reference to reported cures:—"But this is a feature that the Church does not wish to press with undue haste. It will be better to wait for the Thanksgiving Service, when the written testimonies will be in, and after that a selection from these can be given to the public with proper authority." This is good so far as it goes. But we do not want reports or selections from reports published by authority. "The Herald" plan is much more to the point. We, too, think the Anglican authorities have a responsibility to the community. With others, we are prepared to give dispassionate, careful and even sympathetic consideration to any authoritative statement.

Stewardship and Missions.

A recent report of the United Stewardship Council showing the gifts of 27 communions in U.S.A. for the past year is very interesting and revealing. It shows that our own churches have made a good gain during the past year, but we still rank third from the bottom of the list. The Seventh Day Adventists rank first, with an average of 32.42 dollars per capita for all missions. The United Presbyterians rank second, with 15.56 dollars per capita for missions. The Disciples of Christ stand twenty-fifth in the list with an average of 2.95 dollars for missions.

to continue steadfastly in the apostles' doctrine and fellowship, the breaking of bread, and in prayers: they are to grow in grace and knowledge of our Lord; they are to go into all the world, preaching the gospel to every creature. They are to be fruitful branches of Christ, the vine. Obedient believers, having in them the same mind that was in Christ Jesus, they will keep the unity of the Spirit in the bond of peace.

Have we outlined here a position peculiar to those who are called disciples of Christ? Is it theirs to do with as they please? Or is it a scriptural position, divinely authorised, the common heritage and model for all Christians? If the former, we are right to call it "ours"; it is fair enough for us to enter the "give-and-take" agreements of the denominationalists. If the latter, it is our programme and our human opinions we have at stake, and we, too, are a people dividing Christendom for the sake of our party interests.

In so far as it is not a party position; in so far as it represents pure scriptural teaching—the authority of the Word of God, and not our own; in so far as it represents the common ground of all Bible-honoring people—we have no right to compromise it or bargain with it or to hide its all-inclusiveness and its essentially scriptural authority by representing it as our own.

When men talk about Christian unity, point them not to our way, but to the New Testament way. When denominational councils assemble to barter and adjust, proclaim the fact that we have nothing to barter, for we have nothing peculiarly our own. We accept what is the common and essential ground of their position and those of all other evangelical denominations—scriptural ground, undenominational ground. We have nothing to trade, but we appeal to them for the sake of the world, that it may believe, and of Christ, that His prayer be answered, that they do barter, and continue to barter, until they top off all human substitutions, and, together, reach the simple, common, scriptural position, happy in obeying the word of Christ, rejoicing to be the body of Christ, knowing "one Lord, one faith, one baptism."—"Christian Standard."

The Realm of the Bible School.

Conducted by W. B. Blakemore, B.A.

On Managing a Class.

The first thing necessary if one is to manage a class is that he should really want to do so; that is, that he should actually wish every member of the class to attend to him throughout the school meeting, listening to what he has to say, and behaving with politeness and order from start to finish. The next is that he should *invite* every member of the class to do this, and should let every one know that he expects it. A capable teacher in a good day school would be—or at any rate would appear to be—greatly shocked if any member of the class were not looking into his face, listening to his words, and appearing to be



Bible Class, Geelong, Victoria.

following his thoughts. He would not think of going on whilst two or three of the scholars held a private conversation; nor would he for one moment tolerate that any scholar should be rude. But for some curious reason many Sunday School teachers are different.

Firmness Required.

That there are millions of people who honor the memory of their patient Sunday School teacher is true; but, let us frankly admit it, there are hundreds of thousands who have nothing but contempt for the man or woman who "took their class." A child cannot respect weakness; a boy cannot love a teacher who accepts rudeness from him; a girl cannot have much regard for a person who never demands that she shall attend to what is being said, or who allows her to be laughing and playing during prayer time. No, no; we must not flatter ourselves on this score. It is all very well to say that the seed sown will spring up after many days; it will, but not if it is *not sown*; and nothing is sown if the teacher merely talks to his hook, or to the empty air.

No Mystery About It.

There is nothing mysterious or magical about managing a class or a school. An experience in every possible sort of school, and with every possible sort of "training" would not work a miracle and make an indifferent teacher a good class manager. He must want to do it, mean to do it, try to do it. Yet there are suggestions and hints to be gained from the experience of others. For example, one cannot manage a class who does not clearly know what he wants to do, and how he proposes to do it. If the teacher is not interested, the class can never be. An *interested teacher makes an interested class*. If the class is not interested and attentive, let the teacher examine himself, for it is probably his fault. Is it not so with preachers and congregations?

See the Class.

Again, one must *see* the class, see every member, see every member all the time. One must *talk* to the class, not to a spot on the wall behind; one must look into the eyes of the children, even when reading to them from a book. And the children must answer back with their eyes, every

one of them, or the teacher will stop. It is easy to make the mistake of talking only to a section of the class; then naturally, the rest become inattentive, so the teacher turns to them. This leaves the first lot unseen, and difficulty arises again. The class and the teacher must be so arranged that the teacher can see all the scholars at the same time. To do this he must not be too near. A class must be widest at the back. A teacher will not, of course, give the idea that he is watching everybody, and has arranged his own position and theirs with that end in view; he simply will do it, politely, unconsciously almost, but effectively. The class will soon feel that nothing ever escapes the eye of the teacher, as is passed over by him; he will let everybody see that he appreciates polite attention.

Self-Respect Essential.

No one can manage a class who allows himself to be its butt; he must respect himself; one must not be a bully; that is fatal—almost, but not quite as fatal as trying to buy order and attention. Neither must one "look down on" the children. All these are attempts to do without matter and method.

Develop Class Spirit.

Try to get "esprit de corps" in the class, so that it is understood that this class is what it ought to be. Get a high-class tone. But above all, *see* all, especially see what is happening in the mind and heart. A well managed class troubles no other class; it works quietly; it has complete attention to all that is done; the members are anxious to please the teacher; and in it—and in it alone—the teacher achieves his aim.

Is your class well managed?

—From "The Greater Things of the Sunday School."

Notes and News.

The Albion Bible School, Queensland, sends the following report:—At the annual business meeting of the Church of Christ Bible School, held in January, the sum of £17 collected from the scholars for the year 1922, was distributed as follows: £7 for the support of an orphan in India, £4 to the Hospital for Sick Children, £3 to the British and Foreign Bible Society, £2 to the Queensland Prohibition League, £1 to the Burwood Boys' Home.

Some weeks ago we published a very fine report of work done by the Geelong (Vic.) Bible Class. We are glad to present a picture of the class this week. Bro. Stuart Stevens is now the teacher, and appears with the class. Inset, Bro. C. Schwab, who until recently was the teacher. We hope that the good work of this class will be an incentive to classes elsewhere to undertake a progressive programme.



Rounders' Club, North Richmond, Victoria. Premiers, 1922-1923.

Among the goodly number of organisations for young people in the Melbourne churches is the Protestant Rounders' Association. Very keen interest is taken by a number of girls' clubs. We present the North Richmond (Coppin-st.) team, who are the premiers for the season just closing. The writer is informed that the success of the team was largely due to "the phenomenal bowling" of Miss Beatrice Jullyan, who of course had splendid support from the other members of her team.

Mr. Percy Dixon's "Last Word."

c/o Nicholson & Co., Ltd.,
342 George Street, Sydney,
12th March, 1923.

Dear Bro. Main,—

Your editorial axe fell rather suddenly, but like poor Sir Walter Raleigh, I cry for a second blow to decapitate me.

I have been told you are unfair, but I will not believe this, as you have always treated me liberally.

However, kindly publish the accompanying last word of mine, Brother, that I may quit this cruel world of discussion, feeling a little less anxious for the cause I espoused.

Thanking you in anticipation, and wishing you well at all times.

Yours sincerely,

Percy Dixon.

c/o Nicholson & Co., Ltd.,
342 George-st., Sydney,
12th March, 1923.

The Editor,

"The Australian Christian,"
530 Elizabeth-st.,

Melbourne, Victoria.

Dear Brother,—

No one would think of challenging Bro. Main's prestige in the Australian brotherhood, and he is apparently well conscious of the fact by cleverly appealing to sentiment.

I, too, Bro. Editor, can "glory after the flesh" (2 Cor. 11: 18) of a life-long service, having been cradled into the church by a Godly mother, and added to the Body twenty-two years ago. But all this is idle boasting, and does not touch the question, so vital and momentous to every child of God in these "last days," viz., The *nearness* of our Lord's return.

On this point Bro. Main is still non-committal, and anyone who had heard him deliver his eloquent address at the Federal Conference last year, with but an elementary knowledge of psychology, could easily detect a little self-consciousness on arriving at his sub-division relative to the second coming. Yet, deftly he put the soft pedal on like a master musician, and produced such a delicate and soothing melody in a manner that one almost thought it was wrong to swell the chorus in the glorious ensemble of "Maranatha."

Bro. Main! My anxiety increases, and not for you only, but for all who come under your mighty influence on this burning doctrine. That is the reason why I "inquire whether a brother is a pre- or post-millenarian." The difference between the two is portrayed in the parable of the "Ten Virgins" (Matt. 25). Be not hard on me, Bro. Editor, for it is not as a "well-disposed critic" I write—indeed I was first criticised—but as "a friend"—and "faithful, are the wounds" of such.

Albeit, as Bro. Main has neither "time or inclination for a discussion," I will continue patiently with every faithful "porter" whom "the Master" commanded to "watch" (Mark 13: 34), and confess, although our Brother trenchantly declares he has not entered the Blind Asylum (Rev. 3: 18)—where multitudes are sad to say—it would appear that along with many fellow-servants of "the house" he would have the "porter" occupied in some work other than "The Master" would have him to do.

In conclusion,— "What I say unto you I say unto all, Watch!" (Mark 13: 37).

Yours sincerely,

Percy Dixon.

Foreign Missions.

Conducted by G. T. Walden, M.A.
(74 Edmund Avenue, Unley, South Australia.)

Letter from T. Escott.

(Continued.)

This month sees the Diksal school more firmly established; quite a number of high caste boys have come from the Bigone school, and we will soon have the required number to have it registered by Government.

If I am not mistaken, it is one of the first of this class of school in our commission, termed *Anglo-Venocular*. The object is to meet a special need, and in this way to bring these boys under definite systematic religious instruction. With the present National awakening there has arisen an increased desire for education, and it presents a splendid opportunity for missionary effort. We hope in this way to attract boys from the various schools in the district, where in most village schools they are only taught up to the 3rd, 4th, and 5th standard. The Diksal school teaches up to the 7th in Marathi, and 4th in English. I take the 3rd and 4th class in English until we get another teacher, and also a turn in Bible instruction.

Should they desire to continue their studies, it means they have to be sent to large centres like Poona, and it is only the well-to-do people that can afford it. It will help to solve one of the problems of the evangelisation of this district where you have a scattered population. Its influence should be felt in a more friendly reception to our workers and their message, from those who have their boys in our school. It should tell in the future, as these boys will form part of the coming generation amongst whom our work will be carried on. So that a foundation will be laid, and we will not be working on such raw material as we have at present.

Every day they have a set time for religious instruction, and we are having text books specially prepared for school, so that a regular course of Bible study can be carried out. I do not know to what proportions it may grow. We have planted this tree and shall watch its growth with interest, and I trust the Committee will back it up to meet the demand of every stage of its growth. Already I am requiring another teacher, and one of my problems at present is where to house him when he comes. My present teacher is about to be married, and I shall have to provide quarters for him to live in, as the small verandah room that he occupies at present will not suffice for a married man. The situation in this respect is very acute.

Now that the work at Diksal is being more fully established, the growth of the work will impose an increased burden on the brethren at home. I trust my silence on the needs of this part of the field have not been misconstrued. I have not been blind or idle as to the great need of the evangelisation of this district. But what with the regular mission effort, a considerable time has been taken up in surveying the field, and laying the foundation of the home base, from which to carry out operations. We therefore feel that when our bungalow is built and workers' quarters, we will be in a better position to make a more decided advance. Till then our hands are somewhat tied.

The work at Diksal is growing to such an extent that we need a co-worker, for it is detrimental to the work to have to leave it, say, when we go on our vacation, to have no one to keep an oversight of the work. By experience we know how the work suffers.

As regards the preaching of the gospel, the villages are being vigorously worked by the men and women's band as they have never been before.

I will touch on the dispensary work, which always keeps up, by just mentioning two cases. I had been called out to a distant village, journey-

ing by train; on the return trip, not being able to get a train, was obliged to ride home on horse-back. On arriving home was called out to a case of a woman badly gored by a cow in the abdomen. The sight was awful—an ugly gash, with about five or six feet of intestines protruding, hanging loosely down between her legs. It was with the greatest difficulty that I was able to replace it. It was dark, and the operation had to be performed with the aid of a poor oil lamp—merely a taper placed in a vessel of oil. No operating table to help one, only the floor of the crude hut. After replacing the intestines the gash was stitched up; the patient did well for four days, and we had hope of recovery, but complications set in, and she died.

Dhond is going to be a great centre. The G.I.P. Railway are removing their plant from Lonola and Sholapur to Dhond, and they contemplate putting up offices and buildings, etc. The outcome will be, that the question of land will be acute; and if we have nothing tangible to show that we mean business, it is possible the Government may be tempted to withdraw the grant of land to us.

The other dispensary case is that of a young lad paralysed in the legs, which is extending up his body, affecting the bladder, causing stoppage of the urine. Yesterday was his third visit to have the urine drawn off. The paralysis had further extended, showing that his case was hopeless, and the end near. The lad asked me if he would get better, and I felt the solemn hour had struck to warn him of his end. Climbing into the bullock dray, I sat with him, and broke to him the sad news of his near departure, and as I told him of Christ, and God's great plan of redemption, and urged him to trust Jesus; if he did, I said, I would meet him in heaven, for I would soon be coming too. I shall never forget that poor lad's eyes, how they were riveted on me as I spoke of eternal things, and as I closed I stroked his head, and said good-bye. A young man standing by I noticed was weeping. These are some of the great opportunities the dispensary brings to us.

A. E. SMALL & CO.,

Estate, Financial and Insurance Agents,
HAMPTON AND SANDRINGHAM.

We have largest list of Villas and Land for Sale in these rapidly expanding districts.

Correspondence Invited. Motor Inspections.
You will find our service the best.



EYESTRAIN
The Prolific Source of Many Complaints.

If you suffer at all from Eyestrain you should not delay one instant in having your eyes examined by

E. WOOD Pty. Ltd.
Certified Ophthalmic Opticians

Our Eyesight Testing Rooms are fitted with every modern convenience for Sight Testing, and a skilled staff is in attendance.

95 ELIZABETH STREET,
MELBOURNE.

Phone 6778 For an Appointment.

E. WOOD Pty. Ltd.

T. W. BURROWS

begs to notify the residents of Surrey Hills and surrounding districts that he has opened an up-to-date Butchering Establishment. Prime quality, combined with cleanliness and civility, warrants a share of your patronage. Note address: 332 CANTERBURY ROAD, SURREY HILLS, between Suffolk and Essex Roads.

MALVERN-CAULFIELD CHURCH OF CHRIST.

Debenture Draw, February 28, 1923.
£5 Debentures.—Nos. 82, 20, 2, 68, 35, 112, 136, 126, 10, 127, 51, 125, 121, 53, 124.
£10 Debentures.—Nos. 129, 61, 71, 33, 114, 117, 124, 121, 52, 80, 144, 46, 136, 36, 35.
Will holders please communicate with W. A. Strongman, Secretary, 42 Parslow-st., Malvern?

CHRISTIAN BOOK AND TEA ROOMS.

6 JAMES PLACE (First Floor).
ADELAIDE.

Austral Supplies, Hymn-books (Psalms and Hymns and Sankey's), Bibles, Testaments, Stationery, Books for S.S. Prizes, etc., etc.

Luncheon and Afternoon Tea Procurable.
Duplicating Done.

Give us a call. Inspect our Stock. Let us serve you and the brotherhood.

TRAINING FOR CHURCH EFFICIENCY.

CORRESPONDENCE COURSES

(associated with the Brotherhood Quarterly, Vic.) upon Preachers' and Speakers' Preparation; Church Doctrine and History, Bible Analysis, Grammar and Composition, Teachers' Preparation, Elocution, etc., may be arranged by writing to the Instructor.

J. C. F. PITTMAN,
"Clyde House," Clyde-st.,
St. Kilda, Vic.

Write now for further particulars.
Better still, enrol now.

AN EASTER GIFT.

"THE OTHER SIDE,"

Or, Things we may Know Concerning the Next Life.

UNIFORM WITH "SOUL REST,"

By Fairlie Thornton.

"One of the most helpful little booklets it has ever been our privilege to read.... It is a restful book."—"Glad Tidings."

Price, 1/6. Posted, 1/7. Hutchinson's Pty. Ltd.,
305 Little Collins-st., Melbourne,
and other booksellers.

The Family Altar.

J. C. Ferd. Pittman.

"DO YOU KNOW GRACE?"

Eight times the apostle in writing to Titus stresses the need of work, whilst in four passages reference is made to grace. It may be that in apostolic writings the former is more frequently alluded to than the latter, because of men's proneness to neglect their part in the plan of redemption, oftentimes soothing their consciences by remembering that "by grace" we are saved. As a people, we rightly protest against one-sided views and the neglect of obedience to the terms of salvation, yet should we not strongly guard against a tendency to swing to the extreme (even more dangerous than the other) of failing to recognise that, after all, salvation is "not by works done in righteousness, which we did ourselves, but according to his mercy he saved us." R. A. Torrey writes of the late D. L. Moody:—"Day after day he went through the Bible, studying what it had to say about 'grace.' As the doctrine unfolded before his mind his heart began to burn, until at last, full of the subject, and on fire with the subject, he ran out on to the street, and, taking hold of the first man he met, he said, 'Do you know grace?' 'Grace who?' was the reply. 'The grace of God that bringeth salvation.' Then he just poured out his soul on that subject. 'To any who, in their enthusiasm for good works, are apt to overlook the grace of God as the primary cause of salvation and the chief incentive to service, surely a fitting question is, 'Do you know grace?'"

MONDAY, APRIL 9.

But speak thou the things which befit the sound doctrine.—Titus 2: 1.

"When I was a very young student, perhaps about sixteen years of age, I breakfasted with Caesar Malan, of Geneva, at Dr. John Brown's. When the Doctor told him that I was a young student of theology, he said to me: 'Well, my young friend, see that you hold up the lamp of truth to let the people see. Hold it up, hold it up, and trim it well. But remember this: you must not dash the lamp in people's faces. That would not help them to see.' How often have I remembered his words! They have often been of use to me."—Dr. Morrison.

Bible Reading.—Titus 2: 1-8.

TUESDAY, APRIL 10.

That aged men be temperate, grave, sober minded, sound in faith, in love, in patience.—Titus 2: 2.

"Thou must be true thyself
If thou the truth would'st teach."

"You remember how our beloved Queen of old days, Queen Victoria, if she found dust on any furniture in any part of the house, wrote 'V.R.' with her finger in the dust, and passed on. You do not want the Master to have to do that when He comes to the beautiful things which He has set apart for use in the Royal Palace."

Bible Reading.—Titus 2: 9-15.

WEDNESDAY, APRIL 11.

That they may train the young women to love their husbands, to love their children.—Titus 2: 4.

"Lord, teach us the lesson of loving.

The very first lesson of all:

Oh, thou who dost love little children,

How tender and sweet is thy call!

Now help us to hear it and give thee

The love thou art asking to-day;

Then help us to love one another,

For this we most earnestly pray."

Bible Reading.—1 Cor. 13: 4-8.

THURSDAY, APRIL 12.

The younger men likewise exhort to be sober-minded.—Titus 2: 6.

"I want a sober mind,
A self-renouncing will,
That tramples down and casts behind
The baits of pleasing ill;
A soul inured to pain,
To hardship, grief, and loss;
Bold to take up, firm to sustain,
The consecrated cross."

Bible Reading.—Matt. 16: 24-26.

FRIDAY, APRIL 13.

Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.—Titus 2: 10.

"If a man is not rising upwards to an angel, depend upon it he is sinking downwards to be a devil. He cannot stop at the beast. The most savage of men are not beasts; they are worse, a great deal worse."—S. T. Coleridge.

Bible Reading.—Rom. 6: 12-14.

SATURDAY, APRIL 14.

Looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ.—Titus 2: 13.

"Thou art coming, O my Saviour,
Thou art coming, O my King;
In thy beauty all resplendent,
In thy glory all transcendent;
Well may we rejoice and sing:
Coming! in the opening East,
Herald brightness slowly swells;
Coming! O my glorious priest,
Hear ye not the golden bells?"

Bible Reading.—Rev. 22: 12-15.

SUNDAY, APRIL 15.

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.—Titus 2: 14.

"All thy good works which went before
And waited for thee at the door,
Shall own thee there; and all in one
Weave a constellation
Of crowns, with which the King thy spouse
Shall build up thy triumphant brows."

Bible Reading.—Matt. 7: 24-27.

PRAYER.

Merciful God, help me daily to walk in the way of thy commands, and faithfully serve thee in all things; yet wilt thou graciously deliver me from imagining that there is any merit or power to save in ought that I can do. May I glory that by thy matchless love and boundless grace I am saved, and at the same time rejoice that I am saved that I might serve. Grant to me a measure of physical strength, and such material blessings as thou seest will help me to be more useful for thee, and amid a life of service keep me pure, unselfish, humble, patient and faithful. For Jesu's sake. Amen.

Mrs. J. THOMPSON

(Late Lovel-st., Katoomba).

"Hurlston," Carysfort-st.,
Blackheath, N.S.W.

Trips arranged to all Sights and Caves.

League of Rope Holders. Federal Evangelism.

**WANTED 200 CHURCHES
2000 MEMBERS**

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

Napier Street, Lindfield, Sydney, N.S.W.

DAY BY DAY DEVOTIONS.

The Golden Thread of Bible Truths.
DAILY LESSONS FOR ONE YEAR.

By J. C. F. Pittman.

235 pages.

Suitable for Family Worship.

Price, 3/9. Post paid, 4/-.

AUSTRAL PUBLISHING COMPANY,
528, 530 Elizabeth Street, Melbourne, or

J. C. F. PITTMAN,
"Clyde House," Clyde Street, St. Kilda, Vic.



The State Savings Bank of Victoria

CREDIT FONCIER LOANS.

ON FARMS.—In sums from £50 to £2,000, repayable by instalments spread over 27½ years.

ON COTTAGES, VILLAS, AND SHOPS.—In sums from £50 to £800, repayable by instalments spread over 18½ years. Interest, 6 per cent per annum.

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

Amount loanable, up to three-fourths of valuation. Interest, 5½ per cent. per annum. Instalments spread over 22½ years.

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

OBITUARY.

BROWNE.—At 4.20 p.m. on Feb. 15, our much beloved Bro. Philip Browne closed his eyes to changing scenes, and passed to be with his Saviour. It was a peaceful ending to a life of great activity, fitting indeed to such a saint of God. Bro. Browne was one of nine who formed the nucleus of the church at Roma, being the first of those to take a stand for Christ under the preaching of Bro. Mordaunt. From then till his pro-



The late Philip Browne.

motion—a period of 30 years—he was the mainstay of the work here. At times he was the only man in the church, and filled every office. He was treasurer from the inception of the church till the last. For some time he was superintendent of the Bible School, was active in open-air work, an ardent supporter of missionary enterprise, and temperance activities. The greatest feature of his life was his fidelity to Christ day by day, and his fearless personal work. The local press said of him, that he was "a man of highest principles, and lived up to them," "a devoted adherent of the Church of Christ." He was a man of public activity, and was in his 40th year as secretary to the local hospital. He was probably the best loved and respected citizen of the town. He leaves a widow to mourn his loss, but who is rejoicing in his gain. The service in the chapel prior to the funeral, conducted by Bro. Burns, of Toowoomba, and that at the graveside, where a large crowd had assembled, conducted by Bro. Spratt (Roma), were most impressive, and resounded with the note of triumph. It was as though the songs of Victory resounded down from the heavenly courts. He had reached the age of 72. Though he will be greatly missed, we rejoice that he has entered into his reward.—H. C. Spratt, Roma, Q.

N.S.W. Sisters' Auxiliary.

The usual monthly meeting of the Executive was held at the City Temple on March 2, President, Mrs. Arnott, in the chair. Apologies were received from Sisters Reid and Gordon. Minutes were read and confirmed. Roll-call and apologies received. Correspondence included a letter from Bro. Harward, asking Conference to take on dinner and tea for General Conference on Friday, March 30. It was agreed to do so. Greetings to be sent to Western Australia, Victoria, and Queensland Sisters' Conferences. Mrs. Arnott led the devotional service.

The President introduced Miss Metzenthin, who is on her way to China, in a few kindly remarks. Miss Metzenthin then responded in a bright and hopeful strain. Mrs. Whelan also gave our sister the very best wishes of Conference in her new work. Mrs. Arnott presented Miss Metzenthin with a fitted medicine chest, suitable for her needs in the field. Miss Metzenthin gratefully accepted the gift, and thanked the sisters of Sydney for their kindness. Bro. Harward then led in prayer for the safe journey, and the work of the various missionaries in China. Afternoon tea was served, and the meeting closed with prayer.—Mrs. E. Morris.

At every step of the family wash
Rinso does the work
You need no other soap.

A LITTLE dry Rinso sprinkled on the very dirtiest places makes even the most obstinate dirt disappear with just a light rubbing.

Rinso

THE COLD WATER WASHER

R. S. HUDSON LIMITED, Sydney

MOTOR CAR OWNERS.

Is your Radiator leaking? Does it boil easily? We are experts in Radiator building and repairing. Country owners write for advice. The Motor Radiator Manufacturing Co., 329 Latrobe Street, Melbourne.

J. BROWN & SON,
Essex Dairy, 21 St. John's Avenue, Camberwell.

Deliver Pure, Fresh Milk in Hawthorn, Kew, Camberwell and Canterbury. Special Milk in Bottles, from our own farm.

Phone, Cant. 871.

"EVER READY" SELF FILLING FOUNTAIN PEN
BRITISH MAKE. GOLD PLATED NIB. NON LEAKABLE. Guaranteed & tested.

Equal To High Priced Pen. A Lovely Smooth Writer. Cash returned if not Satisfied.

5! POST FREE

BEEHIVE NOVELTY STORES
134 LIVERPOOL ST. SYDNEY

"THE SIREN" WHISTLE
CAN BE HEARD A GREAT DISTANCE. NICKLE PLATED 4" LONG.

A GREAT NOVELTY SEND FOR ONE NOW 3 FOR 4/6

1/9 Post Free

BEEHIVE NOVELTY STORES
134 LIVERPOOL ST. SYDNEY.

"NEVER BLUNT" LEAD PENCIL
PLATED METAL WITH SCREW TOP & POCKET GRIP.

LEAD GRIPPED AND NEVER RATTLES. RE-FILLS FROM LEAD OUT OF ANY WOODEN PENCIL OBTAINABLE ANYWHERE.

2/6 POST FREE

BEEHIVE NOVELTY STORES
134 LIVERPOOL ST. SYDNEY.

ASTHMA CURED
OR MONEY RETURNED

A Legally-Binding GUARANTEE given. Send for Free Booklet with SPECIAL TRIAL OFFER. Obtainable only from

THE UNION MANUFACTURING & AGENCY CO.
229 Elizabeth Street, Melbourne.

TRENCH'S REMEDY FOR FITS
SIX WEEKS TRIAL TREATMENT ONLY 22/6

Fits and Epilepsy are said to be incurable but TRENCH'S REMEDY has cured many thousands of cases that were considered hopeless. It seldom fails. Clergymen of all churches recommend it and the late Archbishop Carey advised several to use it, all of whom were cured. The Remedy usually controls the attacks from the first dose and the complete cure depends chiefly upon care in observing the simple directions. Send for Voluntary Free Booklet and ask for the addresses of cured patients in your district who are willing to assure enquirers of the genuineness of the treatment. Sole Agents for Australia

THE UNION MANUFACTURING & AGENCY CO.,
229 Elizabeth Street, Melbourne.

News of the Churches.

Western Australia.

At Maylands, on March 11, a harvest thanksgiving Sunday was held. All fruits and vegetables were given to aid the Silver Chain Nurses, a society which is doing a great benevolent work in the State. At the morning service Bro. Peacock addressed the meeting. In the evening Bro. Stirling delivered a grand sermon; a collection of £1/10/8 was made to further assist the Silver Chain. Bro. Moody, senr., is still in hospital, but is improving. Bro. Stirling is doing very good work in every department. Sunday School is also advancing under the leadership of Bro. E. R. Berry, and a good staff of teachers.

Tasmania.

Fine meetings at West Ulverstone since mission closed. At the close of last gospel meeting a married man confessed Christ. The brethren are preparing for a mission at Penguin, nine miles from Ulverstone.

At Hobart a large audience assembled at the service on Sunday night in memory of Sister Mrs. Walters and Bro. Geo. Thompson.

Kellevie building was almost full on Thursday, March 15, to hear a gospel message from Bro. W. H. Nightingale, Conference President. One young man confessed Christ. Bro. L. Drummond, the evangelist, is expected to arrive next week.

Bro. H. A. Crowden and Miss Doris Byard, second daughter of Mr. and Mrs. C. Byard, of "Moss Vale," Chudleigh, were united by marriage on March 7, in the home of the bride's parents. Both have been very active church workers. Caveside church has been lessened by the departure of Sister Mrs. C. Francis, and her family. Sister Francis has gone to join her husband on the mining fields out West. These friends will be greatly missed in church and Bible School. A few words of farewell were spoken, on the evening of 28th ult., at the prayer meeting, and our sister was promised a 12 months' subscription to the "Australian Christian" that she might be kept in touch with the brethren.

Queensland.

At Toowoomba on March 11, attendances were fair. In the morning Bro. Burns exhorted on "The Principles of the Early Christian Church." The gospel service was well attended. One sister reconsecrated her life to Christ. Monday, 12th, the officers held their usual monthly meeting; steps are being taken to secure an evangelist.

South End, Toowoomba church is endeavoring to form a circuit with Ma Ma Creek and Tannymorel, with a view to engaging an evangelist. Attendance shows a good improvement, and preaching brethren are carrying on very acceptably. A workers' association has been formed for the purpose of mutual improvement. Bro. H. C. Stitt has been appointed publicity agent. It is hoped to commence the "during church" open-air laymen's mission after Easter.

At Albion on March 14 an enthusiastic company of the sisters of Brisbane and suburbs tendered a welcome to Sisters Mrs. Larsen and Miss N. Larsen. Mrs. Wendorf, President of Sisters' Executive, presided. An interesting programme was presented. On the Thursday evening the Young People's Class spent a pleasant evening on the invitation of Bro. and Sister Marsden at their residence; about 30 accepted, and spent a profitable time. One addition, a young man, last Sunday. Bro. Larsen is doing good work.

South Australia.

Long Plain harvest thanksgiving services have been held. Bro. E. Shipway, of Port Pirie, was the preacher. Good meetings. Home Mission offering amounts to £67, with more to come. Presentations have been made to Sister Goode, senr., who has been very faithful in preparing the Lord's table for many years, and to Miss F. Young, who has been the efficient organist, and is removing to Grace Plains.

Avon harvest thanksgiving services were held on March 11 and 12. Splendid gatherings at all services. The prospects are very encouraging, and it is intended to commence a monthly gospel meeting very soon. Offering for Home Missions amounted to £6/4/9.

The Band of Hope in connection with Norwood church, is in a flourishing condition. Good meetings. Mid-week meeting on 14th was addressed by Mr. Kroemer, a missionary from North of South Australia. Very interesting talk. Lord's day, Bro. Horsell was the morning speaker. Afternoon, B. & F.B.S. Evening, Bro. Paternoster delivered a strong address. H.M. offering to date, over £58.

At Dulwich the mid-week meetings have lately improved, both in attendance and interest. The brethren are just now dealing with subjects serially. Bro. W. Morrow has for some time been taking Acts of Apostles chapter by chapter; A. M. Ludbrook has recently begun a series of Bible-readings on the "Work of the Holy Spirit," and on March 14, E. W. Pittman commenced a review of "Man's Day," by Philip Mauro.

At Wallaroo a young man was baptised last Thursday evening, and received into fellowship on Sunday. E. G. Warren was one of the speakers at the laying of the foundation stone of the Soldiers' Memorial Arch in Wallaroo. He gave an inspiring message on Sunday morning on "Finding My Brother." At night he discoursed on "The Last Supper." The prayer meeting before the evening service is a great help. All the deacons take part in the prayers. Bro. Trowbridge is doing well as song service leader.

Recently the Mile End singers while visiting the Adelaide Hospital met a young man under the influence of drink. He was given work and a home amongst members of the Church of Christ, and last Sunday confessed Christ. He was baptised during the week and received into the church on Sunday morning. Two scholars from the school confessed Christ at night. Nearly one hundred singers assembled on the lawn in front of the home of Mr. Smythe after the gospel service. To the joy of all Mr. Smythe from his sick-bed made the good confession, which was audible to all the singers.

Maylands reports splendid meetings since last report. Four received by faith and obedience, and four by letter. Annual business meeting also showed satisfactory auxiliary work being carried on. Bren A. Blanden, F. Langlois, W. Lyle, jr., and A. W. Tompsett have been re-elected as deacons for two years unopposed. Bro. Read has been reappointed superintendent of the Bible School. The Endeavor Society is making rapid progress. Miss E. Prisk being the energetic secretary. The H.M. offering has reached £46. A "busy bee" has been held, and a good many necessary works effected. Bro. Collins preached an inspiring message on Sunday night on "The Preacher who Ran Away from his Work."

Since Bro. Warhurst resigned last November, Murray Bridge church has carried on by supplies. Sincere thanks are given to Bren Jones, Horsell and Train, from the city, and Heath, Hammond, Keatch and Allison, local brethren, for their valuable help. Their messages have been much enjoyed. Bro. A. Marshman has accepted an engagement to labor with the church. He commenced on the 1st inst. On 6th, a social was tendered to our brother and his family. The chapel was comfortably full. Addresses of welcome were given by Mr. Erskine, Mr. Edward Heath, and H. J. Horsell, H.M.C. A happy evening was spent. Almost a record number broke bread on the 4th. Good attendances all day, as also on the 11th, when Bro. Marshman conducted an in memoriam service to the late Sister Miss Dothery Jurgens, who passed away suddenly about a month ago.

Since last report the small membership at Malala has been further reduced by death and removal, our aged Sister Worden having passed

away, Sister Miss Wright having removed to Glenelg, and Bro. and Sister A. Worden and family to Maylands. Bro. and Sister Worden have been splendid workers for a great many years.

Meetings continue fair at York. Elder Bro. Brooker has gained sufficient strength to allow them to move him to his son's residence at Queenstown. The Bible School, under the able leadership of Bro. Mossop, is in a healthy condition; five new scholars on March 11, and three on 18th. Prize night in connection with the school was held on 12th inst., when 56 prizes were awarded. The scholars are practising for the anniversary. On Thursday, 15th, the Young Men's Club held an enjoyable social gathering.

At Cottonville on March 5, the inaugural meeting of the "Brotherhood" was well attended. Plans for aggressive work were enthusiastically adopted, and are already in operation. Bro. L. Drummond has accepted an engagement with the Tasmanian H.M. Committee. At a social gathering on 15th, expressions of appreciation of Bro. and Sister Drummond's services to church, Sunday School, and C.E. Societies, were made by various speakers. Bro. Drummond was presented with a travelling-rug. S.S. anniversary services on 18th. Bro. I. A. Paternoster addressed church in morning. Bro. B. W. Manning was speaker in the afternoon, and Bro. Southgate at night. Singing of school afternoon and evening much enjoyed; chapel crowded. Bro. Southgate acted as conductor; Mrs. Southgate as organist, and Miss Corbet as pianiste.

Victoria.

At Swanston-st. there were good meetings last Lord's day. Bro. Scambler was the morning speaker, and his message was much appreciated. In the evening Bro. Kingsbury delivered a very fine sermon. Excellent attention and interest.

At Malvern-Caulfield on Sunday, Bro. Illingworth preached at both services, and welcomed into fellowship a young woman whom he had baptised, and her mother, who previously was a Baptist. A great number of strangers present.

Since last report from North Williamstown two girls and one boy from the Bible School confessed Christ, and were baptised on Wednesday night, March 14. Last Sunday evening Bro. Johnston preached a good sermon on "Good News from a Far Country." Good progress is being made.

East Kew tent mission has had splendidly attended meetings. Bro. Hinrichsen is preaching powerfully. 90 confessions to date. A combined Mutual Improvement Society will be a great help to the church. It is hoped to open the chapel on Easter Sunday. Sunday School is progressing favorably.

At Geelong church enthusiastic work is being carried on by Bro. Stuart Stevens. Attendances continue to increase. The Sunday School and Bible Class are practising hard under Bro. Grey for the anniversary. On the cricket field the boys are taking all before them. All other auxiliaries are in a healthy condition.

Hawthorn held harvest thanksgiving on Sunday. In the morning Bro. H. Kingsbury spoke, and Bro. T. H. Scambler conducted a special thanksgiving service at the evening meeting. A splendid attendance. Thanksgiving gifts to the Armenian Relief Fund amounted to the sum of £19/4/-, and also substantial gifts of clothing and 80 tins of milk.

At Carnegie on March 11 Children's Day was celebrated. Miss Baker gave an interesting and instructive talk on the work in China. The offering to date has reached over £4. In connection with very necessary additions to the chapel, for school purposes, plans have been approved, and it is expected soon to see the building commenced. The sisters have resumed their work in the Ladies' Aid, principal office-bearers being: President, Sister Saunders; secretary, Sister Ward; treasurer, Sister Johnston. During last year the sisters raised over £60 in cash, while their average attendance was seven. On Sunday last Bro. Saunders was in good form, and at the gospel service before a large audience, gave a stirring address. One young man decided for Christ.

Last Lord's day was the anniversary of the Bible School at Castlemaine. Bro. W. B. Blake-more exhorted in the morning on the importance of Bible School work, and addressed crowded meetings of scholars and friends in the afternoon and evening. Bro. Symes, of Harcourt, was responsible for the training of the choir of 150 children, who rendered some fine songs and appropriate pieces.

On March 4 the church at Brim held the harvest festival service in the evening, when Bro. Connor, of Ballarat, addressed the meeting. He also exhorted at the afternoon service for "breaking of bread." On the 7th, meetings were continued in annual District Conference. No attendance was large, but the splendid addresses and cheerful advice by Bro. Connor were very much enjoyed.

During the past few weeks the South Richmond church have been holding fair meetings. Last Sunday morning Bro. Patrick addressed the church on "The New Jerusalem." At the gospel service Bro. Hatwell delivered a stirring message to a good congregation. The church prays that God will restore Sister Hatwell's health. The Sunday School reports good progress; four new scholars added last Sunday.

Thanksgiving services at Maryborough on Sunday were a great success. The chapel was nicely decorated with a choice assortment of fruit, vegetables and various other gifts. Attendance at every service was very good, and Bro. Baker's addresses were splendid. The Bible School held its annual picnic on March 10, and all spent an enjoyable time. The school is increasing in numbers; two new scholars present, which made a total of 125.

At North Richmond last Lord's day the Bible School anniversary services were bright and inspiring. Bro. H. G. Clark addressed the gathering in the afternoon on "Ringing True." Bro. J. E. Allan at night closed his ministry with the church, his subject being "Does It Pay?" The address was listened to by a large gathering. The scholars under Bro. Carl. Hall rendered excellent items of music. The church wishes Bro. Allan God's richest blessing in his new work.

On Feb. 23 the church at Merbein gave a farewell social to Bro. E. H. Randall, at the home of Bro. and Sister West. During the evening Bren. Chislett, Fechner and Fullwood, and also Bro. Fretwell, from Mildura, spoke. All wished Bro. Randall success in his new sphere. Bro. Randall, although only with the church ten months, endeared himself to all, and did much to push on the erection of the church home. Bro. Randall spoke of his intention of working in foreign fields.

The chapel at Hampton was opened on Sunday, March 18. At 10.45 Mrs. J. Pittman opened the door. Bro. J. Tinkler presided over a splendid meeting; Bro. Wakeley gave a greeting to visitors, and a talk to the J.C.E.; and Bro. R. Pittman addressed the church. In the afternoon T. H. Scambler, B.A., gave an address, Bro. R. Lyall gave a greeting, and special singing was enjoyed. At night Bro. Wakeley spoke to a fine gathering on "Our Plea," and one boy confessed Christ.

The churches at Woorenin and Ultima have been fortunate in securing the services of Bro. Searle as resident evangelist. Bro. Searle arrived late last month, and has already made a good impression with his helpful exhortations, forceful gospel addresses, and general work. On Feb. 27 a welcome social was held at Woorenin in honor of our brother. The evening's programme was a marked success. Bro. F. Barnden is home again, after a long illness in the Swan Hill Hospital.

The first half-yearly business meeting of Balwyn church was held on March 14. The secretary's report announced that every department of the church work is in a satisfactory and flourishing condition. The church membership has increased to 63, and the Bible School to 136, after only eight months of organisation. The untiring efforts of Bro. and Sister Theo. Edwards have been very much appreciated. Last Lord's day Bro. W. Wright, from Hawthorn, and Sisters D. Bro. O. Watson, from Box Hill, were received into fellowship. At the conclusion of Bro. Edwards' evening address on "Kadesh Barnea," a young man was baptised.

At Burnley work and meetings continue good. On March 11, Bro. Withers, one of the students, delivered his first morning address. In the evening Bro. Trudjian preached. On Wednesday, 14th, Bro. Campbell, State Scribe, K.S.P., installed the Phi Beta Pi officers. Meetings on March 18 well attended. Bro. Gibbs exhorted in morning. Bro. Stephenson is delivering special addresses for the month. His subject was "Ships that Pass in the Night." All auxiliaries are healthy.

Work at Ringwood is going on satisfactorily. The sisters held a sale of work on Feb. 17, realising £50. This, added to moneys collected in home collection boxes, enables the church to forward to the Church Extension Committee the sum of £70, as first instalment off the debt on building. At the quarterly social on March 10 a small presentation was made to Bro. G. H. Oldfield, as a token of appreciation for his services as preacher. On Sunday, March 11, four new members were received in by transfer.

Ballarat (Dawson-st.) celebrated most successfully the tenth anniversary of the opening of the present chapel on March 18 and 19. Bro. J. McG. Abercrombie was present as the invited preacher, and delighted all with his messages both on Sunday and Monday. His messages were with power, and the presence of him and his wife was greatly enjoyed. There was practically a record meeting at the Lord's table. About 150 broke bread during the day. A very large gathering at night. The choir, under Miss Jolly, led a fine service of praise. A tea, arranged by the sisters, was followed by a public meeting, at which the choir, the orchestra, with other individual members, gave a fine programme. Bro. Abercrombie spoke. Bro. Burdeu represented Ballarat East, and Bro. Connor Dawson-st., in brief messages.

New South Wales.

At City Temple last Lord's day Bro. Payne, from Hornsby, gave a fine address. Bro. A. L. Haddon, the newly appointed Bible School Organiser, was present, and Sister Mrs. Mary Hutchinson, who had been laid aside for a while. At night Bro. Harward gave a telling address on "Spiritual Healing." Sister Moore passed away last Friday at the good old age of 87. Bro. Whelan, at men's monthly meeting last Tuesday, gave a splendid address on "Spiritual Healing," which was greatly appreciated.

Bro. Hutson, late of Belmore, has commenced work with the church at Inverell. A very successful public welcome was held, the Mayor of the municipality occupying the chair. Representatives of the other churches were also present, and voiced a welcome. A fine musical programme was also arranged. The Wednesday evening prayer service has been restarted, and is well attended. The choir also is beginning to take definite shape, and the morning and evening services are being well attended. Meetings have also been held at Delungra and Spencer's Gully, by Bro. Hutson.

At Lismore the ceremony of laying the foundation stone of new building attracted much attention. March 10, Bro. T. E. Rofe, of Sydney, performed the function, and made a successful appeal. Altogether £1500 is now to hand in cash and promises. £2200 more has been realised in sales of land and portions of the property. Bren. J. G. Snow and C. R. Furlonger, from Bangalow, and L. H. Robinson, from Bungawalbyn, assisted. Bro. F. R. Furlonger, the Mayor of Lismore (Ald. R. Brewster), and the Anglican, Presbyterian, Baptist, and Methodist ministers, and S.A. adjutant, spoke. Splendid meetings on Sunday. Bro. T. E. Rofe delivered a fine address in the morning. At night Bro. P. J. Pond preached on "The Symbolism of Revelation," and a High School lad confessed Christ.

COMING EVENTS.

MARCH 24 & 27.—Balwyn First Bible School Picnic will be held at Mitcham Park, Mitcham, on Saturday, March 24. Motors to take children leave church, at corner of White Horse-rd. and Cherry-st., 9 a.m. sharp. Visitors welcome. Also on Tuesday, March 27, in chapel, the church members will hold a social evening, to bid farewell to Bro. and Sister Edwards and family, and

extend a welcome to Bro. J. E. Thomas and family. Programme entirely by choir and members of Balwyn church. Visitors welcome.

MARCH 25 & 27.—Opening Services of the new church building at Thornbury, cr. St. George's-rd. and Smith-st., will be held on Sunday, March 25, and Tuesday, March 27. Tea at 6 p.m. Public meeting at 8 p.m. Prominent speakers, St. George's-road electric car passes the door. Five minutes' walk west, from Thornbury Station.

MARCH 25 & 27.—East Camberwell Sunday School anniversary. Afternoon and evening services, Camberwell Town Hall. Bro. A. E. Tebay will address the children in afternoon, and Bro. A. L. Gibson in evening. Tuesday, 27th, in Town Hall, the school will hold a concert. All welcome.

MARCH 27.—Pahran, High-st., near Hornby-st., Tuesday, March 27, at 8 p.m., "The Crucifixion" (Stainer) will be presented by a large choir. Lovers of music cordially invited. Collection.

MARCH 27.—A Grand Cantata, "Under the Palms," will be rendered in the Preston Church of Christ on Tuesday, March 27. Admission: Adults, 1/-; Children, 6d. Proceeds in aid of Piano Fund. This cantata is a musical treat, and all those who have heard it highly commend it.

MARCH 28.—Victorian Women's Thirty-eighth Annual Conference, in chapel, Lygon-st., Wednesday, March 28, commencing at 10.30 a.m., and continuing all day. The Essay, "Worth While Lives," will be given by Mrs. A. R. Main, and the address, "Womanhood at the Cross Roads," by Mr. G. O. Tease. An interesting programme has been arranged. A most cordial invitation extended to all.—LR.

MARCH 28 to APRIL 3.—Churches of Christ in Victoria. Annual Conference. Synopsis of Programme.—Wednesday, March 28, All Day, Women's Conference, Lygon-st. Chapel. Thursday, March 29, 3 p.m., Preachers' Session, Lygon-st. Chapel; 7.45 p.m., Anti-Liquor and Social Questions Demonstration, Baptist Church, Collins-st. Friday, March 30, 9.30 a.m., Business Session, Lygon-st. Chapel; 1.45 p.m., Home Mission Session, Masonic Hall, Collins-st.; 7.15 p.m., Home Mission Demonstration, Masonic Hall, Collins-st. Saturday, March 31, 9.30 a.m., Business Session, Lygon-st. Chapel; 1.45 p.m., Christian Endeavor, Bible Schools and Foreign Mission Sessions, Lygon-st. Chapel; 7.30 p.m., Foreign Mission Demonstration, Masonic Hall, Collins-st. Sunday, April 1, 2.45 p.m., Conference Sermon, Auditorium, Collins-st. Monday, April 2, All Day, Picnic at Albert Park, near Commercial and St. Kilda-roads; 7.30 p.m., C.E. Demonstration, Masonic Hall, Collins-st. Tuesday, April 3, 3 p.m., College of the Bible Old Boys' Club, Swanston-st. Lecture Hall; 7.30 p.m., Bible School and Young People's Demonstration, Masonic Hall, Collins-st. For details see full Programme at Conference. Jas. E. Thomas, President; Thos. Bagley, Secretary.

APRIL 1 (Easter Sunday), 6.45.—Special services at Swanston-st. Speaker, Bro. J. E. Shipway, from Port Pirie, S.A. Choir will render Sacred Cantata, "The Darkest Hour." Conductor, Mr. E. Tippett. All cordially invited.

APRIL 1.—Church of Christ, Swanston-st., Melbourne. Conference Sunday Arrangements.—It is intimated that our accommodation will only allow entertainment at Lunch and Tea for Conference Delegates, Interstate Visitors, and Invited Guests. We regret that we cannot provide for suburban friends.

APRIL 1.—Opening of new chapel at East Kew on Sunday, April 1, 11 a.m., "A Message from God." 7 p.m., "Christian Unity." E. C. Hinrichsen both services. Official opening and thanksgiving service on Wednesday, April 4, at 8 p.m. Members from sister churches cordially invited.

APRIL 7 (Saturday) 3 p.m.—Official Opening of the new Church of Christ, Parkdale. Come and rejoice with us. Afternoon tea provided. Plenty of room for vehicles.

APRIL 8, 10, 12, 15.—Hawthorn Jubilee Services, "Back to Hawthorn" Day, April 15. Former members of Hawthorn are requested to communicate with the secretary, H. A. Tucker, Spencer Crescent, East Camberwell.

SEWING MACHINE BARGAINS

SINGER'S LATEST D. Speed	£8 10 0
A.N.A., with BALL BEARINGS	6 12 0
HAND and TREADLE COMBINED	4 10 0
SINGER TAILORING, High Speed	5 10 0
NEW HOME, Cover and Fitting	4 10 0
SINGER NEW FAMILY, Half Cabinet	3 10 0
WERTHEIM, Table and Cover	3 15 0
DAVIS Vertical Feed	3 15 0
TREADLE MACHINES, any make	3 10 0
BAND MACHINES, any make	1 10 0

If in en on Terms, 30/- will be added to Cash Price. Any of the above Machines Guaranteed for 5 years, with the option to exchange, allowing the same amount as paid for

WARD BROS. A.N.A. COY.
38 Errol Street, North Melbourne
MELB. ADELAIDE, PERTH, HOBART

Churches of Christ Benevolent Department of Victoria.
All needy cases helped. Write to Secretary.
Donations to Jas. W. Nichols, Hon. Secretary,
Parcels carried free on Railways if addressed to
Church of Christ Mission, Burnley Rly. Stn.
"St. Leonard's," 8 Edgar-st., East Malvern.

T. A. COMER
FURNITURE REMOVER
City, Country, and Interstate Motor Service.
Leading Capacity. Two Van-loads.
All Work Guaranteed. Estimates submitted free.
2a Prospect Hill Road, Camberwell, Victoria.

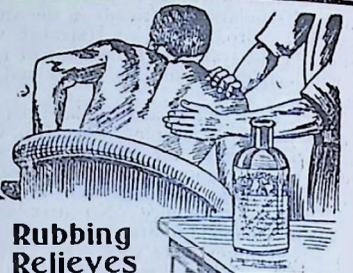
CORRESPONDENCE.
[The Editor is not responsible for the views of his correspondents.]

WHO PARTOOK OF THE LORD'S SUPPER?

Dear Bro. Editor.—
There can be but one answer to the above. We must find it in the teachings and examples laid down in the early church. The "inconsistency" that Alexander Campbell called attention to seems to have been lost sight of, "that we in our day, while pleading for baptism as a prerequisite to approach the Lord's table, make that ordinance exhaust "communion," whereas, baptism was prior to Christian service even to such items as prayer and praise. Campbell thus takes a wider view than that which is generally accepted by us in these days, as "communion."

Rather than a surrendering of our terms of admission to the "Lord's table," it will be seen that we are out of the "Ancient Order" in participating in any of the sectarian forms of social worship. Personally, I feel as though I cannot now pray with any one without first explaining their position in reference to the matter of obedience concerning baptism. I would like to refer your readers to a pamphlet in stock or procurable from the Austral Publishing Co., written by our late esteemed Bro. Cheek, entitled "Hitherto," or "The Journey to Jerusalem." This shows conclusively how the battle against "open communion" was fought and won here in Australia. This booklet will more than repay its perusal. I am sure a dear brother did not exaggerate when he

remarked, concerning it, "Every letter gold."
Thomas J. Johnston, Launceston, Tas.
[This discussion is now closed.—Ed.]



Rubbing Relieves Rheumatism

and the purest and most effective liniment for muscular rheumatism is

BOSISTOS EUCALYPTUS PARROT OIL BRAND

Several methods of using it are given in the directions around every bottle. It quickly brings relief because it contains the essentials for effectively dealing with the basis of the complaint. But for the best results always insist on the genuine Bosisto's "Parrot Brand" Eucalyptus Oil. Sold everywhere.

Manufactured by

J. Bosisto & Co.
Pty. Ltd.

62 Erin Street,
Blechnon, Vic.



JOHANNESBURG, SOUTH AFRICA.
Church of Christ Meets Every Lord's Day
at 70 De Villiers Street, Jeppe.
Breaking of Bread, 11 a.m.
Secretary's Address:
Wm. Wilson, P.O. Box 5184, Johannesburg.

CELEBRATED "LANCO" BRAND
:: BOOTS and SHOES ::

MEN'S - WOMEN'S - YOUTH'S

Manufactured by **AUSTIN SHOES Pty. Ltd.,**
310-322 Johnston St., Abbotsford, Vic.

OUR TRAINING HOME

College of the Bible

GLEN IRIS - VICTORIA - AUSTRALIA

CONTROLLED BY FEDERAL CONFERENCE OF CHURCHES.

Principal - - - - - A. R. MAIN, M.A.

OUR COLLEGE DOES NOT TRAIN MEN FOR A LIVING.

OUR COLLEGE TRAINS MEN FOR A LIFE.

HELP THIS GOOD WORK!

Send Donations to Reg. Ennis, Organising Secretary, College of the Bible, Glen Iris, Victoria.

LE PINE & SON

Funeral Directors,

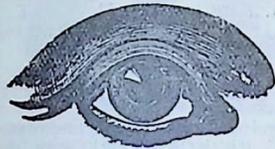
RICHMOND CAMBERWELL CANTERBURY HAWTHORN SURREY HILLS.

Our Business is that of FUNERAL DIRECTORS, and we make ourselves conversant with the best methods adopted the whole world over, our aim being to supply you with a Better Funeral than our competitors at more moderate price

Ring Up Hawthorn Ex. 112

and we will wait upon you for Consultation and Instructions

Tel. C.1104 and 1105.



Have Your Eyes Tested by a Competent and Reliable Optician.

Consult

W. J. AIRD, F.V.O.A., Ophthalmic Optician.
Centraway, Collins St., Mofb. Phone 6937 Cent.

NEVER BE WITHOUT



Wonderfully Effective and Immensely Popular.
(Obtainable All Confectioners.)

Miss M. E. Pittman, T.C.Mus. Aust. (Singing)

TERMS—APPLY:

"Brentwood," Hampton St. Hampton,
or c/o Lygon St. Christian Chapel.
(Also at Allan's)
Phone, X 6473

HOMŒOPATHIC MEDICINES

The BEST and PUREST obtainable from

EDWARD G. OWEN

At his NEW PHARMACY,
102 COLLINS ST., MELB.

Postal orders promptly despatched.

Owen's KINODINE

for all Affections of the Nervous System.

A REAL INVIGORATOR.

Price 1/6, 2/6 and 4/6

prepared only by

EDWARD G. OWEN, Chemist and Druggist,

102 COLLINS ST., MELBOURNE

PHONE 2087

Credit for all **FREE**
Big Folder of Money Saving Drapery Bargains

Write for it today, and learn all about the hundreds of bargains you are offered on our

Credit for All

Deferred Payment System

Bargains in Dress Goods, Manchester Goods, Millinery, Costumes, One-piece Frocks, Underclothing, Boots and Shoes, Men's and Boys' Clothing, etc. Carriage paid in Victoria. Interstate orders carriage extra.

Cox Bros.
PTY. LTD.

143 Brunswick Street,

FITZROY, MELBOURNE, VIC.

Interstate Orders for above goods carriage extra.

CONSULT

MR. T. G. STORER,

South Australia's Most Successful Herbal Practitioner, for

NERVOUS, BLOOD AND SKIN DISEASES, etc.

Write full particulars, and a diagnosis will be made, and my advice sent you.

The Ivaline Institute, King William Street, Adelaide, South Australia.

CHURCHES OF CHRIST,

New South Wales.

Home Mission Office and Book Depot,

Bible House, 242 Pitt Street, Sydney.

Interstate and Country Visitors Welcome.

Phone, City, 10,767. H. G. Harvard, Secretary.

HUTCHINSONS

PTY. LTD.

305-307 Little Collins St., MELBOURNE

The best house in Melbourne for Reward and Prize Books.

All Sunday School requisites kept in Stock.

Bibles, Catechisms, Hymn Books.

All the latest and up-to-date Theology.

Text Books for Schools and Colleges.

NEW BOOKS BY EVERY MAIL.

NOTE THE ADDRESS—

HUTCHINSONS

PTY. LTD.

305-307 Little Collins St., MELBOURNE

VICTORIAN CHURCHES OF CHRIST

Home Mission Office.

14 Queen-st. (2nd floor), Melbourne.

Phone, Central 11648. Thos. Bagley, Org. Sec.

We aim to evangelise our State; the task is a big one, but with the hearty co-operation of the churches it can be done; we have 25 workers engaged; successful tent missions are being held; large self-supporting churches are being built up; weak churches are being cared for; and many new fields await our entrance.

Our expenditure is £100 per month. £200 comes from assisted churches, and £200 per month is required from individuals and churches. Home Missions should receive first consideration apart from local work. We solicit the prayers and generous support of the brethren. Write to the Organising Secretary.

P.O. Box 795.

References.

London Bank, Swanston-st.

H. Louey Pang & Co. Pty. Ltd.

Fruit, Produce and Commission Agents.

172-176 LITTLE BOURKE-ST., MELBOURNE.

Buying and Selling Produce and Fruit at this locality is as busy in the mornings as the Western Market. Fruiterers all call here for supplies of Bananas.

Also at Victoria Market.

A GAS WASH-COPPER

REMOVES THE GREATER PART OF WASH DAY WORK

It is lit in an instant, and without attention, supplies hot water for as long as required. It means no copper fire to light, no dirt or ashes, and washing finished by noon. Price from £5.

CALL AND INSPECT OR WRITE FOR BOOKLET

METROPOLITAN GAS CO., FLINDERS STREET.

Mr. Clifford C. Sharp

L.D.S., B.D.Sc. (Melb. Univ.)

Surgeon DentistHAIGH'S BUILDINGS,
225 Collins Street, Melbourne
(near "Age" Office).Phones, Cent. 7255 Hours
X 2168 by Appointment Only.**A. Millis & Sons**

Fruit Commission Agents,

5, 6 & 7 Western Market, Melbourne.

ACCOUNT SALES EVERY WEDNESDAY.

ALF. NIGHTINGALE, Nurseryman,
Emerald P.O., Vic.

All Kinds of FRUIT TREES.

Grown on Best Stock. Clean and Healthy.
Reasonable Prices.**LYALL & SON,**Exporters of **CHAFF. HAY,**
PRESSED HAY, **GRAIN and**
CHAFF and **PRODUCE**
COLONIAL
PRODUCE. **MERCHANTS.**Country Orders carefully
attended to.

Special Attention Given to Seed Grain.

HEAD OFFICE AND MILLS:

39-51 Leveson St., North Melbourne.

BRANCH STORES:

1 & 3 Victoria Market, Melbourne.

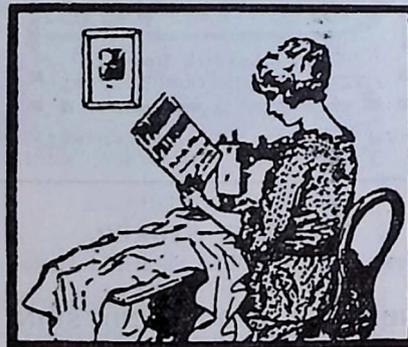
The Australian ChristianPublished Weekly at
528-530 Elizabeth Street, Melbourne.

Editor: A. R. Main, M.A.

All communications should be sent to
above address.All Cheques, Money Orders, etc., should
be made payable to D. E. PITTMAN.SUBSCRIPTION.—Through the Church
Agent, 9/- per year. Posted direct, 10/6.
Foreign, 14/-.CHANGE OF ADDRESS.—Kindly send
both old and new address a week previous
to date of desired change.DISCONTINUANCE.—No Subscription
is dropped without definite request.Births, Deaths, Marriages, and In Mem-
oriam Notices: 2/-.Coming Events: 16 words, 6d., and 6d.
for every additional 12 words and under.Other Advertisements (not displayed):
24 words, 1/-, and 6d. for every additional
twelve words and under.**The Pauline Patterns**

ARE WHAT I USE.

I WILL HAVE NO OTHER.



AGENTS IN ALL CENTRES.

PREACHERS' PROVIDENT FUND.
(With which is incorporated the Aged and Infirm
Evangelists' Trust.)
Established by the Federal Conference of the
Churches of Christ in Australia.Members of Committee: James Hunter (Presi-
dent), Dr. E. A. Bardsley, A. Morris, T. F.
Rofe, L. Rossell, Joseph Stimson, and W. H. Hall
(Hon. Secretary and Treasurer).

The Objects of the Fund are:

- 1st. To assist financially Aged and Infirm
Preachers.
- 2nd. To control and manage an Endowment
Fund to which Preachers may con-
tribute.

In order to do this effectively, the Committee
needs the practical sympathy and support of all
the churches and brethren throughout the Com-
monwealth.Please forward contributions to the Hon. Sec-
retary and Treasurer, W. H. Hall, Ortona-road,
Roseville, New South Wales, making money
orders and postal notes payable at the Sydney
Post Office.

Telephones, Central 6089

For Good Honest Value go to

P. B. McMASTER WATCHMAKER and
JEWELLER

ERROL STREET, NORTH MELBOURNE

Only First-Class Work done

Orders by Post promptly and carefully attended to

For ...
FIRST-CLASS**Tailoring**

Go to ...

W. C.**Craigie & Co.**

265 Little Collins, Street, East,

(4 Doors from
Swanston St.)**MELBOURNE.****A Home for Neglected, Orphan and
Fatherless Boys.****No Really Destitute Boy Refused.**
FOUNDED 1895. INCORPORATED 1909.**Burwood Boys' Home**Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co. Reference can be made to the Committee and officers.
Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest.
Readers everywhere are asked to assist the great work of saving the boys.**Office Bearers:****PRESIDENT:**
Mr. R. Campbell Edwards.**VICE-PRESIDENTS:**
Mr. W. C. Craigie.
Mr. D. A. Lewis.**HON. TREASURER:**
Mr. R. Conning,
Hardware Chambers,
231 Elizabeth-st., Melbourne.**HON. AUDITOR:**
Mr. F. Hooke, F.I.A.V., F.C.P.A.
31 Queen-st., Melbourne.**HON. PHYSICIAN:**
Dr. Christina Reid, Burwood.**HON. CHEMIST:**
Mr. Cathcart, Surrey Hills.**HON. DENTIST:**
Mr. Clifford C. Sharp, L.D.S., B.D.Sc.**STOCK EXPERT:**
Mr. L. Hunter.**HON. OPTICIAN:**
Mr. W. J. Aird, The Centreway,
Collins-st.**ORGANISING SECRETARY:**
Mr. A. E. Knight.**SUPERINTENDENT:****COMMITTEE:**
Messrs. R. Conning, W. Luke, W.
Cust, Wm. Macrow, Randall D. Ed-
wards, R. McPherson, C. McPherson,
Rowland T. Morris, Mesdames G.
A. Edwards, R. C. Edwards, W. Hun-
ter, Misses Alt, Landman, Smedley.**CITY OFFICE - 443 BOURKE STREET, MELBOURNE**