

THE AUSTRALIAN CHRISTIAN

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

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The Menace of the Picture Show.

The problem of the cinema, like that of the poor, threatens to be always with us. At the Victorian Conference of Churches of Christ, after a short discussion which showed unanimity of opinion regarding the need of reform, the following resolution was carried:—

"That it be a recommendation to the Social Service Department to exert its influence to effect the elimination from the picture theatre of objectionable films, and to secure the exhibition of films of a clean, educational and morally wholesome character, and that a report on the matter be presented to next Conference."

A problem for church and nation.

It is not church conferences alone which are interested and concerned. It behoves every citizen who desires the welfare of the community to consider the question, which is, we think, of a more complex nature than some writers and speakers seem to imagine. There are those who would like to take the short cut and abolish what once we heard a zealous brother in his prayer inform the Almighty are "dens of iniquity called picture-shows." At first, it seems simple to say, If you endeavor to prohibit the liquor traffic, why not seek prohibition of pictures? Well, partly because we have a sense of proportion. With the admitted evils and dangers which are very often associated with the cinema, it must be allowed by any sensible man that the evils are adventitious rather than inherent. We have in the cinematograph something which is capable of being a great power for good in education and legitimate entertainment, though it can easily degenerate and be grossly misused. We do not believe that this could truthfully be said of the liquor traffic. It is much more than probable that ere long modifications and improvements in the reproduction of scenes and sounds will more fully demonstrate the utility of what is one of the most wonderful of inventions. To seek prohibi-

tion of pictures would be as sensible and as effective as to bay the moon.

Criticism and discrimination.

It may be said that at any rate we might as Christians ban the use of picture-shows for church members. Well, we might—if we had authority to do so. We are prepared to admit that there are many Christians who have been harmed by attendance at picture shows. We shall indicate some evils presently. But we do not think that the wise way to win our young people (though we suspect that many old people are also concerned) from an undue indulgence in picture shows and other amusements is to go to the extreme of denunciatory opposition. We are not trying to utter a pleasantry when we say that it is a pity to manufacture new sins, especially when there are

already in existence a sufficient number of genuine ones. The fact is that Christian folk who occasionally patronise the cinema do so without the least consciousness of sin. When such hear a denunciation couched in language fit for the condemnation of the most loathsome of vices, they are not disposed to accept correctness of the description or to acknowledge the authority which claims to rule their conscience or conduct.

We think that sometimes our young people might give a retort to their critics in the words which Tennyson used "To One Who Ran Down the English":—

"You make our faults too gross, and thence maintain

Our darker future. May your fears be vain!

At times the small black fly upon the pane
May seem the black ox of the distant plain."

There was a time when in English law theft as well as murder was punishable by death. That did not do away with theft, but rather made the thief in danger of arrest willing to kill his would-be captor, seeing that the penalty in the one case was no greater than that of the other. So, we believe, it is dangerous to have no discrimination in the language we use with regard to the varied actions and pleasures of men. Of course, it might be better, if we could get all Christians so much in love with prayer and Bible study, so diligent in service, that they would have no inclination for tennis or cricket or cinema—but, whether better or not, it is not the case as yet, and we do not believe that the happy day will be hastened by the mere denunciation of any or all of these things, or of the suggestion that young Christians who do not wholly avoid them are leaving Christ for "the world, the flesh and the devil."

It must, we think, be gratefully acknowledged that, thanks to our Commonwealth Board of Censors, the quality of the pictures now shown is better than it was some years ago. That there is abundant room

My Talent.

I cannot speak to crowds;

I can to one.

And tell him what for me

The Lord hath done.

I like to think that He,

Whose love I tell,

Spoke to one needy heart

By Jacob's Well.

His brother, Andrew sought,

For Christ to win;

He preached: three thousand souls

Were gathered in.

When Philip's feet were led

To one strange byst,

He showed one seeking soul

The seeking Christ.

'T' mid the ones and twos

My work shall be,

Gladly will I fulfil

This ministry.

Some many talents have,

I have but one;

Yet I with them may share

"The King's" "Well done!"

—H. T. Lefevre.

for improvement is equally certain. Christian people, by their watchfulness and agitation, can do much to help. It may be that greater powers given to the present censors would be greatly effective. Probably a State Board of Censors, such as the Victorian Council of Churches desires, would do more good.

Cinema evils.

There are some unquestioned evils in connection with picture shows, and all Christians can unite in seeking to remove these.

The advertising of films is often objectionable. Either the censors should have power to prohibit the evil and suggestive advertisements which disfigure our hoardings, or the police should have and exercise control. The advertisements are ever so much more alluring and evil than the pictures they advertise. The proprietors of some of our daily papers should be ashamed of themselves for receiving pay for the kind of advertisements they publish.

It is true that in many cases children are having their school work interfered with by frequent attendance at picture shows. Schoolmasters make frequent complaint. That young children should be allowed to attend picture shows two or three nights weekly is wicked as well as ridiculous. It is against the interests of body and mind.

The late hour at which picture programmes close accentuates the evil. We would sympathise with a movement which would in some effective way deal with this evil—whether by refusal to admit children under a certain age to the ordinary evening programme, the alteration of the hours, or the special provision of sessions for children. The present system is having serious effects.

There should be a regulation passed forbidding the presence of unattended children of tender years. If parents are so insensate as to permit it, the State might well in its own interests forbid the practice.

Christian teachers and preachers might well note the danger and the evil. If frequent attendance at picture shows is against the best interests of education, then obviously it is also against the best interests of the church of God. Over-indulgence in any form of amusement—not only pictures, but even cricket and football—is bad. When indulgence reaches the point of interfering with Christian service, impairing spiritual power, lessening our appreciation of the things of God, then it has become a sin. We have no doubt there are professed Christians to be found who will attend the pictures on Saturday night and be absent from the service on Sunday morning. This lamentable condition should be remedied.

Suggestions to Christians.

Amongst the practical things which suggest themselves to us as part of our present duty are these:—

Let no Christian willingly patronise a picture of evil suggestion and influence.

There are some picture theatres where suggestive pictures are common. Boycott such. It would be fine if the Christians of a community could make their objection and dissent known directly to the proprietors.

Let no Christian indulge in any amusement to such an extent that his delight in or appreciation of divine things is lessened, or to such an extent as will give the suggestion to others that he cares more for the things of this world than he does for things pertaining to the kingdom of God.

Let churches make provision for the

Under the above heading the "Australian Baptist" publishes the following Open Letter.

My dear Mr.———

I received your favor under yesterday's date, and am glad to know you were so interested in our little chat together. You will remember I told you I missed a rare opportunity of placing our views before a prominent Anglican Prelate—we were fellow passengers on the "Otranto" when he first came to Australia, and we often had a word together on the voyage, but I did not disclose to him I was a Baptist. However, he called on me recently, together with an Archdeacon of the Church, over a matter, when he asked me to what denomination I belonged. I replied, "A churchman asked me the same question some time ago, and I told him I was a despised Baptist." It was then I had an opportunity of proving our position to him from Scripture. There are three things which cannot be recalled—the sped arrow, the spoken word, and the lost opportunity. I lost an opportunity. I might have said, referring to the baptism of Jesus, as recorded by Matthew:

"Then cometh Jesus from Galilee to Jordan unto John to be baptised of him, but John forbade Him, saying, I have need to be baptised of Thee, and comest Thou to me? Jesus answered, saying unto him, suffer it to be so now, for thus it becometh us to fulfil all righteousness."

You will notice almost every word is emphasised.

"Then—Luke says He began to be about 30 years of age "then."

"Cometh"—He came; He was not sent for; of His own free will and volition.

"From Galilee"—A long distance, probably on foot. No flying machines in those days, or electric trams or trains.

"To Jordan"—The "River of Dan." Where was a river. Plenty of water in a river.

The purpose of His coming—To be baptised.

young people. Our C.E. Societies, Kappa Sigma Pi and Phi Beta Pi Societies are doing great work in this direction. Get our young people interested in one another, associated in classes where helpful Christian instruction and service are combined with social intercourse, and we shall see a growing taste for religious things and church life which will safeguard them against over-indulgence in any worldly pleasure. Not by negative enactment alone, but by these positive means, will the best work be done.

"Thus It Becometh Us."

"But John forbade Him, and said I have need to be baptised of Thee, and comest Thou to me? Jesus answered, saying unto Him, suffer it to be so now, for thus it becometh us to fulfil all righteousness." So, then, it is an act of righteousness!

"It becometh us"—It became Him; the Sinless One, He who knew no sin. "You know, sir," I might have said, "when you put on your beautiful vestments, how they become you."

"It becometh us"—Linking Himself to our fallen humanity. We also should do likewise.

"And Jesus, when He was baptised, went up straightway out of the water." Therefore, He must have been in the water or He could not have come "out of the water"!

A great truth is symbolised in baptism which the professing Church has ignored. In the letter to the Romans, chapter 6: 4, Paul asks the question, "Know ye not that as many of you as were baptised into Christ Jesus were baptised into His death? Therefore, we were buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

You will observe that the idea of Death, Burial and Resurrection is symbolised here, and so important is this rite in the eyes of God that at the baptism of Jesus the Trinity is seen working together—the only time in the Scriptures. The Son is being baptised in water, the Holy Spirit abode on Him in the form of a dove, and the Voice came from heaven, "This is My beloved Son, in whom I am well pleased." Please note that God sets great store by a rite which men say does not matter.

"John was also baptising in Ænon, near to Salim, because there was much water there."—John 3: 23.

Baptism is a public putting on of Christ as a garment. "For as many of you as have been baptised into Christ, have put on Christ."—Gal. 3: 27.

With kind regards,
Yours faithfully,
William Buckingham.

Life's Sum: Worked, Answered and Proved.

B. W. Manning.

Many summers have passed since many of us sat in the desks of the old school-house, but doubtless we all still remember some things about *sums*. With the majority there was first the working out of the sum, the obtaining of the answer, and sometimes in many ways the proving of the answer.

This world is a school,

and God the Unseen Headmaster, who controls from his office the workings of the school, has given to the school a supply of books.

Each scholar must obtain a book which contains a sum. This sum must be worked, answered and proved before the prize is given.

We can compare our working with the working of others, in fact this is often advisable, but if we merely copy the working from another book and write down the answer, it may look all right and deceive the teacher and many scholars, but when it comes to the proving of the sum, we should fail most miserably. The best plan is to study the book well for ourselves, and the closer we remain to the book the surer we are of the answer.

Teachers are appointed, but although some of these are very clever, they have never really worked the sum out for themselves. We might wonder at this, but the cleverest teachers are not always the best. The best teacher is the one who, having studied the text-book diligently, having worked the sum and in some ways proved it, can make it very plain to others. This teacher is always willing to pay personal attention to each scholar.

The sum worked out.

We begin this sum if possible with *division*. The divisor must divide exactly into the quotient, there must be no remainder. If this is impossible at the beginning, then you must work on, but the longer you leave

this division, the more complicated the sum becomes.

Christ is the Divisor, I am the quotient. At some time Christ must come into my life, but when he comes there must be nothing over, as Christ rightly demands our all. The right time for Christ to come into my life is when I am young, yet old enough to know the meaning of discipleship. If Christ fails to come then, other attempts will be made later, but the longer the delay, the harder it is.

Addition follows, as we must begin at once to add the Christian virtues. The fruit of the Spirit must be added, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Not one only, but all must be included. *Subtraction* is essential, as we must take from our lives those natural downward tendencies. We must subtract at once the evil habits (however small), wrong companions (however few), all wicked thoughts, words and deeds. *Multiplication* of opportunity for Christian service will be surprising. We shall soon be able to do good to all conditions of men, but more easily to the household of the faithful. *Simple proportion* will be necessary, as God will demand a proportion of your time, money, energy, business ability. A Christ-filled soul can never be content with a mere going-to-church religion. Lastly comes the sum the boys do not like—*Practice*. We must practise what we preach. Some people can practise the principles of Christianity better than they can propound them. Some prefer the preaching to the practising. The former will be received of God, the latter may be received by men.

The answer.

I know a boy who used to try and get the book with the answers at the back, and put the answer of the sum down before he started to work it out. He worried far more about the answer, and how it was possible to get it, than the working out of the sum.

Many Christians are like this. Go on working things out, and the answer must come all right if you are working right. Many who have not worked the sum say that the answer is impossible and absurd, but it is far better to take notice of those who have secured the answer. Here it is. The inward consciousness of perfect *peace, harmony, and satisfaction*. *Peace* with God, because his Son came into our lives. We are sons of God through obedience. *Peace* with God through Christ our Lord. *Harmony* with Christ, because having died to sin, and having been buried with him in baptism, we rise to live a new life through him. *Sin* being banished, we harmonise with the Sin-Bearer. "To live is Christ." *Satisfaction* because life has a purpose. We live to win for Christ. Life has a message. We have a message that will save our neighbor, our friends, and our people, if only they will accept it.

The answer, I repeat, is, "The inward consciousness of perfect peace, harmony and satisfaction, with God, Christ and man."

The proof.

The sum is worked, the answer obtained. Many have not secured this answer, and at first we are a little dismayed, but we find by comparison that very many of all lands have secured this answer, and we are assured, but I am asked to prove my answer.

Having secured the correct answer, the proving is a delightfully happy experience, as every additional proof brings added pleasure and joy. So the person who has found peace through Christ finds the proving of Christ a wonderful experience.

Temptations come, but he is able to succor, and will not allow us to be tempted above that which we are able to bear.

Burdens fall heavily upon us, but "as our day so is our strength." Difficulties present themselves, but by acknowledging him, he directs. Sickness overtakes, and Christ is with us always. Bereavement enters the home, and the Comforter gives solace and strength. Oh, how we are proving the answer correct. All along the way Christ is true, the promises are kept. Every additional truth gives us added joy. We sing as the days go by, "He's real to me, He's real to me, my Saviour Christ is real to me: a living bright reality: my Saviour Christ is real to me."

Our proof cannot be fully presented, as some of the best and most important proofs are in the future, but we shall prove them every one. Jesus said, "Whosoever liveth and believeth in me shall never die." This is true, and some day we shall prove it so. Jesus said, "I will come again and receive you unto myself." We cannot prove it, but some glad morning we shall waken in his likeness. "We come not into judgment, but are passed from death to life."

We have not yet proved this, but some day after faithful service we shall find it true. Yes, every promise will be kept, every prophecy will be fulfilled, and life's sum will be worked, answered, and proved.



Group taken at the recent Western District Conference, Queensland.

Religious Notes and News.

American Methodist Union.

The movement for the re-union of American Methodism is making progress. At their last conferences the Methodist Episcopal Church and the Methodist Episcopal Church South—which separated over the slavery question seventy-nine years ago—severally appointed commissions to negotiate on the subject. A joint session of these two commissions, just held at Cincinnati, has approved an outline plan submitted by a "Committee of ten," and a "committee of sixteen" has been appointed to work out the details and report to a further joint session of the commissions. The "committee of sixteen" will be composed of two bishops, three ministers, and three laymen from each of the two churches. The report of the "committee of ten" declares that the M.E. Church and the M.E. Church South are essentially one church in origin, in spirit, in belief, in polity, in ministry, and in purpose, and urges that they should become one in name, in ritual, in conditions of membership, and in administration of their various activities in home and foreign fields. The next stage will be reached when the enlarged committee meets at St. Louis on March 27, under the chairmanship of Bishop W. F. Anderson. If its report is approved by a two-thirds vote of the joint commission, it will be sent on to the annual conferences of each division of Methodism, and, in the event of their endorsement, will be presented to the two general conferences for final action.

The Truth About Cocaine.

The medical correspondent of the "New Statesman" gives publicity to important facts about the production and use of cocaine, which should command the interest of all Temperance workers. Cocaine, alcohol and opium are a satanic triumvirate holding dominion over a host of evil deeds, and equal attention should be given to the suppression of the cocaine traffic as to the prohibition of alcohol and opium. Summarising the article by the writer to whom we have referred, it appears:—

- (1) That nearly all the cocaine in the world comes from only two factories—one in Germany, one in Switzerland.
- (2) That the medical demands for the drug are infinitesimal in comparison with the output.
- (3) That, therefore, nearly the whole of the output is used for illicit purposes, which degrade or kill human beings.
- (4) That improved and harmless substitutes for cocaine are now available for almost all optical, dental, and surgical purposes.

At present, costly and largely ineffective methods of police regulation are in existence for the purpose of suppressing the cocaine evil, whereas simple, economical and effective control could be established at the source of production by, say, the International Health Council of the League of Nations. Or, better still, it would be possible to suppress its manufacture for all but purposes of scientific research, and, with many thanks to it for its past services, employ the safer and better local anaesthetics now available.

How Wesley Spoils the Sermon.

The following, from the "Methodist Recorder," may be of interest as revealing the mind of John Wesley and one other:—

"By parcel post this morning I received a book entitled 'Good Stories' from Oxford and Cambridge, and I have only had time thus far to loosen the stiffness of its binding, but in doing that my eye was seized by the name 'John Wesley,' and I paused to read this story: 'A farmer once went to hear John Wesley preach. The preacher said he would take up three topics of thought—he was talking chiefly about money. His first head was, 'Get all you can.' The farmer nudged his neighbor, and said, 'That man has got something in him; it is admirable preaching.' Wesley reached his second division, 'Save all you

can.' The farmer became quite excited. 'Was there ever anything like this?' he said. The preacher denounced thriftlessness and waste, and the farmer rubbed his hands as he thought. 'And all this I have been from my youth up.' What with getting and hoarding, it seemed to him that 'salvation' had come to his house. But Wesley went on to his third head, which was 'Give all you can.' 'Oh, dear! he has gone and spoilt it,' exclaimed the farmer.' The Rev. T. Selby Henry, the compiler of the book, ends the story with the appropriate moral, 'Getting, without giving, makes only stagnant pools of us.'

Mr. S. J. Hoban and the Salvation of Melbourne.

During the time given to "conversation on the work of God" at the recent Victorian Methodist Conference (says the "Australian Christian World"), the Rev. S. J. Hoban, of the Melbourne Central Mission, said that a congregation of nearly 1,200 attended Wesley Church every Sunday evening. The majority were men, of whom a big percentage were engaged in business. His soul was consumed, however, with a passion to save the city of Melbourne. No church was touching the thousands of young men and women—a shepherdless multitude—who wandered aimlessly up and down Swanston-st. on Sunday nights, but he was sure he could. He would like to go into business to make money with which to pay for mission premises in the heart of the city. He had paid a deposit on a property out of his salary, and was praying every day that some wealthy man would come and aid him in his mission projects in the interests of the city of Melbourne.

Notes on the Census Returns of the Religions of the People of the Commonwealth on 4th April, 1921.

The tabulated statement attached hereto shows the "Religions of the People of Australia," as disclosed by the Census returns taken on 4th April, 1921, together with the figures for the censuses of 1901 and 1911, will enable those who are interested in the moral, and spiritual welfare of the people, to learn, without a long search in the statistical records for the past twenty years, what progress is being made by the churches in their efforts to lead the people to adopt the teaching of Christ, and to follow him, and in so doing make the world a purer and a happier place.

The most notable feature of the statement is the phenomenal increase made by the Anglican Church during the decade (1911-1921), in which her total gains were 663,936, or equal to 38.816 per cent., and a surplus over the "expected" increase on the basis of "increase of population" (22.01 per cent.) of 16,776 per cent., which makes a total surplus of 286,955, apparently drawn partly from other denominations, and from persons who, in former Census returns, either "objected to state" their religious connection or preferred to call themselves "Protestants" only.

This remarkable movement toward the Anglican Church has occurred in every State of the Commonwealth, and in attempting to explain it some leaders in the denominations have suggested that it has arisen owing to the "immigrants" who have come to Australia during the decade having been largely "Anglicans." This suggestion, however, is of no value because the Statistical returns from 1911 to 1920 show, in the section headed "Migrations," that the "Migrations" inward only exceeded the "Migrations" outward by 298,592, and this in addition to the population, extending over a period of ten years, and comprising persons from the United Kingdom, Canada, India, China, South Africa, New Zealand, France, Italy, Japan, United States, and other countries, were not all Anglicans, for that church would only

receive her fair proportion of the new arrivals, or, say, about 43½ per cent. at the most.

This movement becomes still more striking when it is remembered that during 40 years, from 1871 to 1911, her increase, as shown by the Census returns for these years, did not keep pace with the "increase of population."

None of the other large denominations have kept pace with the increase of population during the decade. The Presbyterians, Methodists, and Congregationalists, which had made rapid progress from 1871 to 1911, have suddenly suffered a serious set-back during last decade (1911-1921), their loss coming to the large total of 96,190, and the Roman Church, which has not at any time kept pace with the "increase of population," has come short in her numbers last decade by 43,827 persons.

The following tabulated statement, which shows the "gains" and "losses" of the denominations, will prove of interest to every loyal Churchman:—

	Equal to	Equal to
	to	per cent.
Anglican Church.		
1911	1,710,443	
1921	2,374,379	38.816
If on basis of increase of population	376,981	22.040
Gain		16,776 286,955
Church of Christ.		
1911	38,748	
1921	54,575	40.846
If on basis of increase of population	8,540	22.04
Gain		18,806 7,287
Seventh Day Adventists.		
1911	6,095	
1921	11,305	85.48
If on basis of increase of population	1,343	22.04
Gain		63.44 3,867
Other Christians and Christians Undefined.		
1911	33,966	
1921	48,527	42.87
If on basis of increase of population	7,486	22.04
Gain		20.83 7,075
No Religion, No Reply, and Indefinite.		
1911	60,803	
1921	86,423	42.136
If on basis of increase of population	13,401	22.04
Gain		20,096 12,219
		317,403
Denominations Whose Increase Did Not Keep Pace with the "Increase of Population."		
Presbyterians.		
	Equal to	Equal to
	to	per cent.
1911	558,336	
1921	636,975	14.084
If on population basis..	123,057	22.04
Loss sustained		7,956 44,418
Methodists.		
1911	547,806	
1921	632,621	15.482
Increase if on population basis	120,736	22.04
Loss sustained		6,558 35,921
Congregational.		
1911	74,046	
1921	74,514	.632
Increase if on population basis	16,319	22.04
Loss sustained		21,408 15,851

"The Sure Word of God."

1 Peter 1: 25.

Chas. Hale.

	Equal to	Equal to
	to	per cent.
Roman Catholic.		
1911	996,804	
1921	1,172,672	175,868 17.643
Increase if on population basis	219,695	22.04
Loss sustained	4,397	43,827
Baptist.		
1911	97,074	
1921	105,703	8,629 8.889
Increase if on population basis	21,395	22.04
Loss sustained	13,151	12,766
Salvation Army.		
1911	26,665	
1921	31,589	4,924 18.466
Increase if on population basis	5,877	22.04
Loss sustained	3,574	953
Lutheran.		
1911	72,395	
1921	57,519	14,876 20,548
Increase if on population basis	15,956	22.04
Loss sustained	42,588	30,832
Unitarian.		
1911	2,175	
1921	1,714	461 21.195
Increase if on population basis	479	22.04
Loss sustained	43,233	940
Protestants (Undefined).		
1911	109,861	
1921	67,112	42,749 38.91
Increase if on population basis	24,213	22.04
Loss sustained	60.95	66,962
Object to State.		
1911	83,003	
1921	46,272	36,731 44.253
Increase if on population basis	18,294	22.04
Transferred to Denominations Non-Christian.	66,293	55,025
1911	36,785	
1921	35,405	1,380 3.75
Increase if on population basis	8,107	22.04
Transferred to Denominations	25.79	9.487
		316,982

"Did you ask me, sir, if I had a Bible?" said a poor old widow to a benevolent gentleman, who, some years ago, was endeavoring to ascertain in what degree the humbler classes in one of our poor suburbs were furnished with the Holy Scriptures, and who found that many were without them, and not a few without the wish to have them. "Did you ask me if I had a Bible? Thank God I have a Bible. What should I do without my Bible? It is the sure word of God. It was the guide of my youth, and it is the staff of my age. It wounded me, and it healed me; it condemned me, and it acquitted me. It showed me I was a sinner, and it led me to the Saviour. It has given me comfort through life, and I trust it to give me hope in death." Thus has the sure word of God as contained in the Bible proved its adaptation, amid all the sins and struggles of humanity, to the highest intellect, the brightest genius, the wealthy dwellers in splendid mansions, and the weary children of poverty and toil. Our text by Peter says, "The word of the Lord abideth for ever," and if we couple with this the words of Christ, who said that his own word or sayings would never pass away, how sure and lasting must be the result of believing and obeying the word of God, and his Son Christ Jesus! Little wonder the Psalmist said he had the word of God in his heart, and advised young men to cleanse, and to keep clean their ways by or according to the sure word of God. What is really needed is that we be guided by the advice of Paul in Titus 2: 1 "to speak the things which become sound doctrine," or as the Revised Version reads, "But speak thou the things which befit

HEALTHFUL TEACHING";

and Peter again, 1, 2: 2, "Desire the sincere milk [not diluted] of the word, that ye may grow thereby." The neglect of this advice to-day is the cause of so much spiritual starvation and heresy. Those who imagine that man will ever outgrow his need of the Bible on this earth have formed altogether mistaken notions, both of its contents, and of the nature of man. The merely human in creed, in dogma, in system and polity may disappear, but the real and needful in Christianity will be always required, for man's nature and necessities are ever the same. Past centuries prove this. The Bible has undergone a severe testing, and may continue to do so, but its statements concerning salvation will ever live, because Divine, and containing the sure and lasting word of God.

In the meantime, who cannot but feel anxious solicitude for the young, and the wavering, and the mere formal? "To your tents, O Israel!" to your Bible and your God. Surely there is much in the Bible that you value beyond all price. But if not watchful, an evil hour may deprive you of its treasures. There has seldom if ever been a time when careful and prayerful study of the word of God was more required, and this more especially on the part of the young, than at this moment. Forms of error are rife; a testing time has come; and when the Bible is assailed in the process of rational refinement, or attacked by cruel atheism, let your appeal to the would-be spoiler be this: "What will you give us in return for this Book?" We cannot do without it. We link our destiny to the hopes of the Bible. Ask us to resign any other thing than belie our own experience, outrage our own conscience, make shipwreck of faith, and disown the Bible which has hitherto been

OUR BEST FRIEND.

and he who turns his back on his best friend deserves to fall into the hands of his enemies, and will do so, for the wily devil is seeking to devour; so let us not be ignorant of his devices. Yes, the Bible contains the sure word of God, for it unfolds a universal remedy for the spiritual maladies of man. No sooner was the gospel proclaimed than men of every rank, clime and condition (Acts 2) acknowledged they had found at last the key which fitted the intricate and mysterious wards of the human soul; which, whilst it opened and revealed the dark chambers of depravity, and made them more hideous and revolting, flashed the purifying light of truth upon them, and opened the fountain of the Redeemer's blood to people of every tongue, unsealed the treasures of mercy to the Gentiles as well as to the Jews, and placed the blessings of a common salvation within reach of all. This is what it did when proclaimed for the first time in Jerusalem on the day of Pentecost, after the resurrection of Christ, who gave the great commission to preach the gospel to all nations. That was a day of good beginnings, when

THREE THOUSAND MEN

believed the gospel, and obeyed from the heart the requirements as delivered by the Apostle Peter. What was good for that motley crowd holds good for the world to-day. The Bible everywhere is adapted to man, and produces a like effect, that of hope, love and joy, and thanks to God for his unspeakable gift. The Ethiopian eunuch, riding in his gilded chariot; Lydia, the seller of purple; Cornelius, the centurion; Onesimus, the slave; Sergius Paulus, the Roman governor, and the Philippian jailor; Dionysius, the Athenian judge, and the humble women that resorted to the riverside for prayer; the philosophers of Athens, the debauchees of Corinth, the soothsayers and magicians of Ephesus—all felt, when they received the truth, the same common adaptation to common wants; and so it is still. It is for man, *whether ever and whatever* he is. Every man in every quarter of the globe may clasp the Bible to his bosom and say, "This is for me." And so it is. Man everywhere is a sinner, and he needs a Saviour. The Bible alone reveals to man a Saviour and Comforter. Should these lines be read by one who has not given the Book a genuine trial, kindly do so, and you will find in it a love-letter from God to your very own self, and you surely will reciprocate that love by taking Christ as the lover of your soul, who loved you and gave himself for you and to you. Try it, and you will prove it to be the sure word of God. If at first you do not succeed, try, try, try again. "For God is, and is a rewarder of those who diligently seek him."

SUMMARY OF THE CENSUS RETURNS OF THE RELIGIONS OF THE PEOPLE OF AUSTRALIA. 1901-1921.

	1901.	1911.	Increase.	P.cent.	1921.	Increase.	P.cent.
Presbyterian	426,105	558,336	132,231	31.032	636,975	78,639	14.084
Methodist	504,139	547,806	43,667	8.66	632,621	84,815	15.482
Congregational	73,561	74,046	485	.66	74,514	468	.632
Anglican	1,497,579	1,710,443	212,864	14.214	2,374,379	663,936	38.816
Roman Catholic	855,799	996,804	141,005	16.476	1,172,672	175,868	17.643
Baptist	92,670	97,074	4,404	4.75	105,703	8,629	8.889
Church of Christ		38,748	38,748	100.	54,575	15,827	40.846
Salvation Army	31,100	26,665	4,435	14.26	31,589	4,924	18.466
Lutheran	75,021	72,395	2,626	3.5	57,519	14,870	20.548
Seventh Day Adventists		6,095	6,095	100.	11,305	5,210	85.48
Unitarian	2,629	2,175	454	17.27	1,714	461	21.195
Protestant, Undefined	66,968	109,861	42,893	64.05	67,112	42,749	38.91
Other Christians and Christians Undefined		33,966	33,966	100.	48,527	14,561	42.87
	3,625,571	4,274,414	648,843		5,269,205	994,791	
Object to State		83,003	83,003	100.	46,272	36,731	44.253
No Religion, No Reply, and Indefinite	81,152	60,803	20,349	25.07	86,423	25,620	42.136
Non-Christian	64,992	36,785	28,207	43.4	35,405	1,380	3.75
	3,771,715	4,455,095	683,290	18.11	5,437,305	982,300	22.04

Victorian Women's Conference.

The Victorian Women's Thirty-eighth Annual Conference was held in the chapel, Lygon-st., Carlton, on Wednesday, March 28, 1923. The President, Mrs. B. J. Kemp, occupied the chair. The morning devotions were led by Mrs. H. Swain, her theme being, "My presence shall go with thee." Minutes of last year's meeting were read and confirmed. The deferred notice of motion was considered and fully discussed. It was resolved that money received from Women's Mission Bands help to support Home and Foreign Missions, and a lady student at the College of the Bible.

Mrs. A. W. Connor was appointed essayist for 1924. Decided to hold next Conference in the chapel, Lygon-st., on Wednesday prior to Good Friday. The Secretary was asked to convey the thanks of the sisterhood to the Editor and Manager of the "Australian Christian" for their courtesy in printing the monthly Executive reports and Conference matter. Sympathy was expressed for several sisters who are very ill. Greetings to be sent to our missionaries across the seas, and those who were unable to be with us.

Greetings were received from Miss Metzenthin, Mrs. Herbert, Mrs. Cosh, Mrs. Chown, Mrs. Bradley, Mrs. Wakefield, Mary Thompson, Mrs. Percy Pittman, Mrs. D. A. Ewers; Western Australia, New South Wales, Queensland, South Australia, and Tasmanian Sisters' Conferences; J. Whelan, Secretary Acting Federal Executive; G. T. Walden, Secretary Federal Foreign Missionary Committee; T. Bagley, Secretary Victorian General Conference; and the church at Brim. We were pleased to welcome Mrs. Springer (India), Sisters Roberts and Fretwell (Mildura), Sisters Pantou and Burt (W.A.), Sisters Smith and Evans (N.S.W.), Mrs. Connor (Ballarat), and Miss Bergin (South Australia). 53 churches responded to the roll-call. The obituary told of 22 sisters called to higher service.

Conference re-assembled in the afternoon, when Mrs. Gill led the devotions, and spoke on the "Liberality of Love." The welcome greeting was very cordially given by Mrs. Reg. Clark, and responded to by several visiting sisters.

The President, Mrs. B. J. Kemp, gave her message, in which she emphasised "Our Day of Opportunity." Reports presented and received were Executive, Treasurer's, Prayer Meeting, Benevolent Home, General Deacons and Church Aid, Isolated Sisters, Home Missions, Hospital Visitation, Foreign Missions, and Hostel Work, Women's Mission Bands, Girls' Circles, Social Questions, Collected (up to date) for Ladies' Hostel, £182 19 5.

Resolved that we place on record our deep appreciation of our President, Mrs. B. J. Kemp.

Mrs. Wakenre conducted the evening devotions, and spoke on "Christ our Pilot." The organ solo by Miss Pittman was appreciated. A wonderful essay, "Worth-while Lives," was given by Mrs. A. R. Main, for which she received the thanks of the Conference. "Womanhood at the Cross Roads" was the subject of an address given by Mr. G. O. Tease. "What Christ has done for woman is seen in her home life and national life. In the one he has made her guardian of its honor, and the keeper of its peace. In the other she is man's equal in honor, virtue and righteousness. Hers is the loudest voice in peace, reform, progress. All the good and freedom she has come not from herself or man, but Christ."

Mrs. Enniss in a very happy way introduced the officers elected for the ensuing year.—President, Mrs. C. Gill; Vice-Presidents, Mrs. F. Lee, Mrs. S. Wilson; Secretary, Miss Rometch; Treasurer, Mrs. Hayward; Financial Assistant Secretary, Mrs. Kefford.

Thanks and resolutions were proposed by Mrs. S. Wilson. We thank the officers of Lygon-st. and Swanston-st. churches for use of buildings for Conference and Executive meetings; our essayist, Mrs. A. R. Main, for the presentation of "Worth While Lives"; our speaker, Mr. Tease, for his

very interesting address; our organist, Miss Pittman; Misses Lyall and Mitchell, and the young ladies who so ably presided over the tea; the flower artist, Miss M. Gill; Mr. R. Lyall, who audits the books; and all who in any way brought the Conference to such a successful issue.

Resolutions.

1. That we set our faces against anything that will in any way desecrate the Lord's day—by discountenancing Sunday sports and pleasure parties, and by strictly adhering to the sanctity of the first day of the week.

2. That we aim at purity and sincerity of life by refusing to frequent doubtful places of amusement, and engaging in debatable pastimes, remembering that no man liveth to himself.

3. That we do all in our power to further the Temperance cause in our land, by abstaining from intoxicating liquors, and educating those around us regarding this vicious evil, and convincing them of the necessity of eradicating this scourge from this fair country of ours.

4. That we set with greater determination than ever about the King's business at home and abroad. To summarise, we might say, as did our



Mrs. Chas. Gill, newly-elected President, Victorian Women's Conference.

Master, "I came not to be ministered unto, but to minister."

Some of our workers whom we delight to honor were the recipients of beautiful flowers—Mrs. B. J. Kemp, Mrs. J. Pittman, Mrs. Moysey, Miss Ettie Pitman. Much pleasure was given by our soloists, Madame McClelland, Mrs. F. L. Mitchell, Mrs. Johnson, Miss Kenyon, Miss Campbell, Mr. Guyer.

A Conference full of inspiration was brought to a close with prayer and benediction by Mr. Shipway.

TREASURER'S STATEMENT.

Receipts.		£	s.	d.
Balance, April, 1922				
Dinner and Tea, General Conference		9	13	9
Dinner and Tea, Federal Conference		43	3	9
Collection at Conference		23	7	6
Sale of Tickets, Sisters' Tea		8	11	0
Pennies Received from Churches		12	14	6
Collections at Executive Meetings		7	18	1
Presentation for Miss Metzenthin		17	16	0
Bank Interest		22	4	0
Sundries		0	12	7
Total		£147	0	8

Expenditure.		£	s.	d.
Catering, General Conference		46	2	7
Catering Federal Conference		22	12	9
Catering, Sisters' Tea		8	12	6

Secretary's Expenses	5	0	0
Programmes, Printing, Calendars	11	0	6
Hospital Comforts	8	0	0
Mr. Bagley, for Home Missions	5	0	0
For Hospital in India	5	0	0
For Women's Hostel	5	0	0
Mission Band and Circle Work	3	0	0
Presentations	2	17	6
Gift to Miss Metzenthin	22	4	0
Sundries	0	12	9

Balance in Hand	£145	2	7	
		1	18	1

Total .. £147 0 8
March, 1923. G. Hayward, Treasurer.

M. Kefford, Financial Secretary.
Examined and found correct,
March 23, 1923. Robert Lyall.

WOMEN'S MISSION BAND.

Receipts.		£	s.	d.
Contributions Received from Sisters of the following Churches:—				
Berwick		1	0	0
Brim		1	15	6
Brighton		3	8	7
Burnley		0	16	6
Caulfield, Bambra-road		1	15	0
Carnegie		3	6	0
Carlton, Lygon-st.		6	8	0
East Camberwell		7	15	0
Emerald		3	0	0
Essendon		8	0	0
Gardiner		4	6	8
Hawthorn		19	0	0
Swanston-st., Melbourne		12	6	0
Middle Park		2	13	6
Malvern		1	8	0
North Richmond		8	0	0
North Melbourne		0	14	0
Prahran		3	9	9
South Yarra		5	2	0
South Melbourne		0	18	0
Windsor		0	19	6
Total		£96	2	0

Expenditure.		£	s.	d.
Expended for Mission Work, as under:—				
Paid to Mr. T. Bagley, for Home Missions		48	1	6
Paid to Mr. R. Lyall, for Foreign Missions		38	8	8
Paid to Mr. R. Enniss for College of the Bible		9	11	10
Total		£96	2	0

March, 1923. G. Hayward, Treasurer.
M. Kefford, Financial Secretary.
Examined and found correct,
March 25, 1923. Robert Lyall.

Home Missions.—The past year has been full of encouragement. The Word of God has been preached, and many souls won for the Master's kingdom. The Committee has done good work during the past year. Many churches have been visited. Members are asked to contribute one penny per week to help win souls for Christ.—N. Lyall, Superintendent.

Foreign Missions.—Good reports are to hand from all our mission stations. Mary Thompson has returned to Harida, and has commenced her 31st year of service to the women and girls of India. Miss Caldwell has returned to Baramati. New Hebrides is without a white missionary at present; the work is carried on by native teachers. Mr. and Mrs. Anderson and Mr. Waterman have passed the language examination. The Chinese work in Australia will receive an impetus by the coming of Mr. Au Quong Hon, an evangelist from Canton. The staff of workers at Queensberry-st., with Mr. J. Pittman as Superintendent, are faithfully teaching the heathen in our midst.

Bible Women's Fund.—We started the year with cash in hand, £32/13/3; amounts collected, £60/17/-; forwarded through Mr. R. Lyall to In-

dia and China, £61, leaving us with a credit balance of £32/10.—Eliza Zelius.

General Dorcas meetings have been held monthly since last Conference. The Committee has been much interested in the work. Parcels have been sent out to some institutions in need, and assistance given to many families. We thankfully acknowledge £35 from Margaret Goudie Fund, and smaller amounts, making in all £38/3/6. Expenditure has been £38/2/4. We thank all who have helped us during the year—Carnegie, Hawthorn, South Yarra, Malvern, Swanston-st., Box Hill, Moreland, Cheltenham, North Melbourne, Northcote, Ballarat, Surrey Hills, North Fitzroy. Dorcas Classes have done a grand work in helping the poor and needy in our midst. £200 all told has been used in this great work during the past year. —A. M. Moysey, Superintendent.

Women's Mission Bands.—Three new bands have been formed this year. Our missionaries home on furlough have been a great inspiration. They have told of the work done in India and China. Letters from Miss Blake have been a great help. The monthly prayer meetings are held the last Saturday in each month in the different suburbs on the same afternoon as our missionaries in India meet, so that our prayers may be united in asking God's blessing on the work we have undertaken for him.—A. Baker, Superintendent.

Mission Band, Brim, has collected by members' contributions and for Home and Foreign Missions, £13/2/8½. Young Women's Mission Circles are held at Ascot Vale, Brighton, Carnegie, Hawthorn, Oakleigh, and Ballarat. In all the circles a monthly missionary meeting is held. Six orphans are supported. Ballarat class has sent away £70/5/- for Foreign Mission work, and the support of an orphan and student in India.—J. Huntsman, Superintendent.

Prayer Committee has visited 11 churches. Our mission has been to try and stimulate the prayer life of the sisterhood. On every occasion the bond of love and unity as a band of Christian women has been strengthened.—R. Swain, Superintendent.

During the year about 150 letters have been written and sent to isolated sisters in various parts of Victoria. Several replies have been received. Letters have been sent to England, Canada, and Western Australia.—N. Ray, Supt.

Hospital Visitation Committee have paid 660 visits to the various institutions.—S. Meyer, Supt. The following churches have been represented in the visits paid to the Benevolent Home during the year:—Prahran, Cheltenham, Middle Park, North Fitzroy, Hawthorn, Swanston-st., Malvern. The attendance of the inmates at the services has been splendid. All those who visit feel that this branch of our work is worth while, and deserves all the attention we can give it. We ask your hearty co-operation in the year we are just entering upon.—E. M. Tuck, Supt.

Committees Elected.

Home Missions.—Superintendent, Mrs. A. R. Lyall; Committee, Sisters B. J. Kemp, Craigie, Lee, Bagley, Blakemore, Haddow, Wakeley, Pittman, Schwab, Jerrens.

Prayer Meeting.—Superintendent, Mrs. Swain; Committee, Sisters Sharp, Pang, McCrackett, Trinnick, Baker.

General Dorcas.—Superintendent, Mrs. Moysey; Committee, Sisters Zelius, Kemp, Allen, Johnston, Hingworth, Bennetts, S. Wilson, Barrett, Gibs, Withers, Daws, Cowley, Wood, Martin.

Foreign Missions.—Superintendent, Mrs. D. Pittman; Committee, Sisters R. Lyall, Ludbrook, Baker.

Hospital Visitation.—Superintendent, Mrs. Meyer; Committee, Sisters Cameron, Lee, Gale, Smith, Banks, Enniss, Widdicombe.

Women's Mission Bands.—Superintendent, Miss Baker.

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

Social Questions.—Superintendent, Miss Darnley; Committee, Sisters Newham, Martin, Moat.

Isolated Sisters.—Superintendent, Mrs. Brook; Sisters Clare and Souter.

Benevolent Home.—Miss Tuck.

Obituary.—Mrs. Zelius.

L.R.

Young People's Work: Victorian Conference

Bro. W. B. Blakemore, B.A., the Organiser, presented the report, and showed that very good work had been done.

The department began the year with a credit balance of 13/10 in the General Fund, and closed with a deficit of £16/13/3. £55 was brought over from last year, and held for the purpose of liquidating a temporary loan, which had been extended by members of the Committee on account of Bambra-road church building. Bambra-road church have paid £150 off their debt to the Committee, and £2/18/10 interest, making a total of £207/18/10, including the £55 brought over from last year. Out of this the balance of loan extended by members of the Committee, amounting to £92 2/-, was paid, leaving a nett balance of £115/16/10. The Committee decided to "ear mark" this amount as a special fund for assisting schools to purchase equipment. Consequently a separate account under the heading "Equipment Fund" has been opened. It is hoped that this fund will serve a useful purpose by extending loans to schools needing assistance in securing equipment.

Eighty-five churches and eleven schools took part in the annual offering, and the total receipts from this source amounted to £290/8/6. The offering this year will be taken on May 6. The Committee is asking the brotherhood for £350 on that date. This sum is required to meet the actual needs of the department, and to make possible the continued progress of the work.

The total amount set apart in the Equipment Fund is £115/16/10, against which is debited the cost of a typewriter and a book-case, which are in use in the office of the department, and a loan of £8/11/- to the St. Kilda school for the purpose of kindergarten chairs. There is a credit balance of £94/10/10 in the fund.

For the most part the year has been marked by progress. The falling off, however, in some of the schools is cause for regret, and reduces considerably the nett increases. One pleasing feature is that five new schools report for the first time this year, bringing the number of schools up to 98, with a total enrolment of 11,236. This shows a nett increase of 438 scholars and 51 teachers for the year; 410 scholars have been added to the church by faith and baptism.

The department has been able to call to its assistance a group of kindergarten leaders who consented to be formed into a Council, under the leadership of Miss E. Gill. This Council, working in conjunction with the Organising Secretary, is conducting Training and Preparatory Classes every Tuesday evening in the Lygon-st. school hall. These classes are attended by workers from many of the suburban schools, and are proving one of the most effective pieces of work in connection with the department. Two very largely attended and most enjoyable kindergarten socials were held during the year under the direction of the Council. The Committee placed on record its appreciation of the splendid services of Mrs. Gill and her colleagues of the Council; they are doing an invaluable work for our schools.

Two teachers' libraries are now circulating among the schools, one in the metropolis, the other among country schools. Many expressions of appreciation of the value of these libraries to the workers have come to the department. Schools using the library are asked to pre-pay railway carriage to the next school or to Melbourne, as the case may be. This is the only expense in securing the library.

The report emphasised the need of teacher-training. Teacher-training classes were conducted in Melbourne and suburbs, in which about 30 teachers were enrolled. In connection with the Sunday School Council of Victoria, a correspondence course was offered to out-of-Melbourne teachers. Only eight teachers, however, availed themselves of this opportunity. The Committee would like to see local training classes, conducted by the preacher of the church, or some other capable person, organised during the coming winter.

Plans are in mind for the continuation of this work, and announcement will shortly be made to the schools.

The interest among the young people of our churches and schools continues to grow, and finds expression in the activities of a variety of organisations. Christian Endeavor Societies, Mission Bands, K.S.P. and P.B.P. Clubs, Guilds, Gymnasium Classes, out-of-door sports, such as tennis, cricket, football, harriers, etc., all serve a good purpose in providing avenues for self-expression and in the building up and the sustaining of Christian character. Plans for the formation of a Tennis Association are in progress. Our Cricket and Football Associations in Melbourne continue to do good service, under the supervision of trustworthy brethren.

The annual dinner for University students was held under the auspices of the department. About twenty-five young men and women who are pursuing University studies were present.

The Kappa Sigma Pi and Phi Beta Pi Clubs are enjoying a time of prosperity. A number of new clubs were organised during the year. There are now 27 K.S.P. Clubs, with an active membership of 480, and 22 P.B.P. Clubs, with an active membership of 430.

The B.S. and Y.P. Department has again taken special interest in the Junior Department of the Christian Endeavor Movement, through the services of the Organising Secretary, who has acted as Junior State Superintendent. Further information concerning this work will be found in the C.E. Committee's report.

The Austral Graded Lesson system continues to be widely used by our schools throughout the Commonwealth and New Zealand. Distinct improvements have been made in the system during the past twelve months. During the year W. B. Blakemore was added to the staff of editors. Reg. Enniss and R. T. Pittman, B.A., continue to render yeoman service as editors.

The Annual Examination was very successful. On the suggestion of the Victorian Committee, a conference of interstate representatives was held last October, immediately following the close of Federal Conference. One result of this conference will be the inauguration of Federal Examinations, which, very likely, will have a beginning next July.

In connection with the Certificate and Seals Attendance Scheme, the Department, through the kindness of Mr. and Mrs. T. Mitchell, is able to present gold medals to scholars and teachers who have attained a record of ten years' consecutive attendance at Bible School. At last Conference Demonstration, five medals were awarded. Those wishing to qualify should request the Secretary of their school to forward credentials to the Organising Secretary.

The final gathering in connection with the Victorian Conference was the United Demonstration of the Bible School and Young People's Department, held in the Masonic Hall, on April 3. The hall was filled to capacity by the large audience. Interesting items were given by Kappa Sigma Pi and Phi Beta Pi Clubs, setting forth the purpose and aims of these organisations. The North Fitzroy choir and the North Richmond junior choir contributed items. Miss Annie Connor, of Ballarat, contributed a solo. A splendid dialogue and concerted item written by Geo. D. Wright, superintendent of the Norwood (S.A.) school, was given by representatives of a number of schools. A. T. Eaton gave the address. The new school at Balwyn gave a very beautiful item, entitled "The Maori Canoe Song." An interesting feature of the programme was the presentation of gold medals for ten years' consecutive attendance at Bible School. These were presented by the chairman of the committee, Mr. I. Sharp, to Miss Elsie Downs, of Montrose, and Mr. Clive L. Romeril, of the St. Kilda school. An orchestra under the leadership of Mr. T. J. Warne gave splendid help. J. E. Thomas presided over the great meeting.

Foreign Missions.

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

Interesting Letter from Shanghai, China.

Dear Bro. Walden.—

I received the draft for £86 on January 30; we send our best thanks. The £10 for Christmas tree gifts was greatly appreciated, and it gave pleasure to the children at the Christmas entertainment to get gifts from Australia off the Christmas tree. We had a very successful Christmas entertainment, which lasted for four hours. It was rather long for us, but the Chinese like good measure in such things. The whole of the programme was carried out by the children of the Sunday and week-day schools, and was of a religious and semi-religious nature. It would have done the Australian Christians good to have been in the schoolroom, which was packed with Chinese children, to have seen our entertainment, and how the children enjoyed themselves, and to have seen the boys and girls acting and reciting and singing. Some of them have talent for acting, singing and reciting, and most of them have wonderful memories. There was Christian teaching in practically the whole of what was said and done. The day after the school children had their entertainment the programme was repeated for the benefit of the parents and others that liked to come. The hall was packed, and a crowd stood round the doorway.

I am enclosing the report for the quarter ending December 31, 1922. It will be noted on the back of the report there is an item for £27/4 for assistant evangelist. An assistant evangelist was appointed, and commenced his duties at the beginning of November. For the present he is being paid to dollars per month out of the church funds, which is being supplemented by some of the church members. The assistant evangelist is holding outside meetings, assisting the evangelist with the church work, and visiting.

The church services are being well attended, not only by members, but by many others that come regularly every Lord's day. The Sunday School is doing a good work among the children.

Last Saturday the day school broke up for the Chinese New Year's holidays. It was a speech day. Three Chinese Christian gentlemen gave addresses, and were listened to with great attention by about 250 boys and girls. Between the addresses the pupils gave songs and recitations. The certificates and prizes were given by Mrs. Day to the successful pupils. It was a very successful function; a finish to a year's school work.

Chinese New Year is the great holiday in China. This year it takes place on February 16. It is the only time during the year when all but absolutely necessary work is stopped, the shops are closed, everybody dresses in their best, and all go in for feasting and enjoying themselves.

There is a good deal of idolatrous practice carried out at this time. Take, for instance, the kitchen god. In every Chinese kitchen over the brick cooking-stove there is a small niche in which is stuck a sheet of coarse paper, on which is roughly printed, in gorgeous colors, an old man dressed in flowing ancient robes. In front of him on a ledge are small red candles, and a few sticks of incense. This old fellow is the kitchen-god, and he is supposed to watch over the doings of the household. There he sits in his little niche over the stove; the steam and smoke swirl around him, but he sits there with his ears wide open and his mouth shut, listening to the gossip, slandering and intrigue that take place in the house. The cooks and others forget all about him, and let their tongues run free as though the old fellow were not present; all he hears he stores up, both good and bad; and there comes a day when all Chinese recollect that they have the kitchen-god stuck up in the small niche over the kitchen stove. This is seven days before Chinese New Year, when the old man is taken out of his little recess,

a table is spread with good things, at the corners are lighted red candles, incense is burning, cups of wine are placed before him, and they try to give him a good time. Soon after the sun has gone down, a handful of straw is placed outside the kitchen door, the kitchen-god's mouth is smeared with sticky toffee, and he is laid on the straw, to which a light is applied, and then a small cup of wine is placed on the lighted straw, fire-crackers are let off, and a few strings of sham silver money are burned. The kitchen-god has been sent in smoke to the celestial regions to make his report on the doings of the family during the year. They provided him with a paper horse, which was burnt with him, on which to take his upward flight. He goes to make his report to the pearly emperor of heaven. He is given a feast to make him feel happy, money to use on his journey, and the toffee was stuck on his lips to stick them together, so that when he gets before the pearly emperor he is unable to make an adverse report; that is what some say, but others say that his lips are smeared with toffee so that, when he is being burned, when he puts out his tongue to lick his parched and burning lips, he will taste the sweet sticky toffee, which will please him, and he will think the people in the house are not so bad after all; and when he gets to the celestial regions to make his report, he will not tell all he knows. The kitchen-god remains in the celestial regions about seven days, after which he is supposed to return to the earth again. A new print of him is bought for a few cash, and stuck up in the small recess over the brick cooking stove, to be feasted at new and full moons, and to be sent up in smoke to heaven seven days before the end of the year.

It would take volumes to write about all the superstitions and idolatrous practices connected with the Chinese New Year. I could tell you a lot more about it, but I have not the time.

We expect Bro. Cameron back in a few days. We shall be glad to see him back again.

The Chinese asked me to send their thanks to the Australian Christians for their gifts, and ask them to pray for God's blessing on our little church, and all Christian work in China. The Chinese Christians pray for the day when the shackles of superstition and idolatry will be broken, and Christ will reign in the hearts of the peoples.—Yours sincerely, W. A. B. Leach.

Is God Waiting?

I was standing on the wall of a great lock. Outside was a huge lake vessel about to enter. At my feet lay the empty lock—waiting. For what? *Waiting to be filled.* Away beyond lay great Lake Superior, with its limitless abundance of supply,

also waiting. Waiting for what? *Waiting for something to be done at the lock* ere the great lake could pour in its fulness. In a moment it was done. The lock-keeper reached out his hand and touched a steel lever. A little wicket gate sprang open under the magic touch. At once the water in the lock began to boil and seethe. As it seethed I saw it rapidly creeping up the walls of the lock. In a few moments the lock was full. The great gates swung open and the huge ship floated into the lock now filled to the brim with the fulness impoured from the waiting lake without.

Is not this a picture of a great truth about the Holy Spirit? Here are God's children, like that empty lock, waiting to be filled. And, as that great inland sea outside the lock was willing and waiting to pour its abundance into the lock, so here is God willing to pour His fulness of life into the lives of his children. But he is *waiting*. For what? Waiting, as the lake waited, for *something to be done by us*. Waiting for us to reach forth and touch that tiny wicket gate of consecration through which his abundant life shall flow and fill. Is it hard to move? Does the rust of worldliness corrode it? Do the weeds and ivy-vines of selfishness cling about and choke it? Is the will stubborn, and slow to yield? Yet God is waiting for it. And once it is done, he reveals himself in fulness of life even as he has promised; even as he has been all the time willing and ready to do. For all the barriers and hindrances have been upon our side; not upon his. They are the barriers not of his unwillingness, but of our unyieldedness. And so you say you got all of Christ when you were saved? Doubtless you did, but the point in issue here is not whether you got all of Christ, but *did Christ get all of you?*

James H. McConkey.

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Here and There.

The secretary of the church at Belmore, N.S.W., is C. A. Everett, "Claremont," Peel-st., Belmore. The secretary of the Tasmanian Home Mission Committee is W. H. Nightingale, 69 Goulburn-st., Hobart.

A mission conducted by P. R. Baker commenced at Parkdale, Vic., on Sunday, when there were seven confessions.

We had hoped to print more Conference reports this week. We have used all matter that reached us in time for publication.

W. A. C. Wendorf, of "Fassifern," McLennan-st., Woolloowin, Q., is now secretary of our Queensland Home Missionary Committee.

Bible Schools needing kindergarten chairs are advised to get into touch with the Organiser of the Victorian Bible School and Young People's Department, W. B. Blakemore, 70 Power-st., Hawthorn.

We are indebted to Mr. P. Bell Munro, Public Accountant, Melbourne, for his kindness in forwarding the notes on the census returns of the religions of the people of the Commonwealth appearing in this issue.

The next meeting of the Victorian General Dorcas will be held in Swanston-st. lecture hall on Wednesday, April 18, from 10.30 till 4 o'clock. As this is the first meeting in the new year, a good attendance is requested. All sister workers are welcome.

Next week we expect to issue a special Bible School number. This will help to create interest in one of the greatest departments of service, and prepare for May 6, on which date in a number of States the importance of Bible School work will be emphasised.

May 6 has been agreed upon by the Bible School Committees of all the States as a special day for emphasising the importance of the Bible School and the need for enlarging its scope and increasing its efficiency. Plans should be made early in every church for Bible School Day.

Annual Bible School Examinations will be held in several States early in July, based on April-June Graded Lessons, Division II., the Easter lesson excepted. Questions will be set by a central committee, and will be available to any State Bible School Department or Union desiring to use them.

B. W. Manning, of Mile End church, S.A., hopes to have fellowship with the church at Kadina in a ten days' mission commencing Monday, April 23. The chart recently displayed at Mile End will be spoken on, and the idea is as much Bible study for Christians as evangelistic effort for the unsaved.

The opening meeting of the Hinrichsen-Brooker tent mission at South Yarra, on Sunday night, was a huge success, the tent being crowded out, people standing outside all round. One confession on Monday. The tent is in Chapel-st., five minutes from South Yarra Railway Station, and the Prahran tram along Chapel-st. passes the site.

Our good brother, Dr. E. A. Bardley, is to be congratulated upon his appointment to the Council of Newington College, Sydney. This College is one of the great public schools of New South Wales, conducted under the auspices of the Methodist Church. The Doctor is one of the old boys of the College, and was nominated by them for the position. The endorsement of his election, is though connected with another religious body, is a tribute to him, and shows a splendid spirit on the part of our Methodist friends.

A few of the Brisbane brethren were privileged to meet Sister Metzenthin as she passed through on her way to China. The boat was delayed, and remained over night. Sister Wendorf, President of the Queensland Women's Conference, arranged an "At Home," when a number of sisters from the city and suburbs, also several brethren, met and had a very enjoyable time. Musical items were rendered, and afternoon tea served. Sister Metzenthin remained the guest of Bro. and Sister Wendorf till the following morning.

Since writing our previous paragraph regarding the success of our brethren at the recent final honor examinations of Melbourne University, we have learnt with pleasure that R. K. Whately, the preacher of Surrey Hills church, Vic., gained third class honors in the School of Philosophy, so qualifying for the B.A. degree and for the M.A. degree in two years' time. To him also we offer our congratulations.

Mr. House presided over a fair attendance of S.A. Church of Christ C.F. Union on April 6. Reports were received from seven Y.P., one Intermediate, four Junior Societies, and Y.P. Supt. A new Society was reported at Tumbay Bay. The Junior Rally at Grote-st. on April 23 promises to be a great success. A "Wake-up" Rally on May 28, and a "Get-together" social at Hindmarsh on June 28, are being arranged.

The first Conference on the Second Coming of Christ arranged by Cowandilla and Mile End churches, S.A., proved a wonderful blessing to those present. Good Friday afternoon found the Mile End chapel comfortably filled with Christians from various parts. A fine chart was presented which had been prepared by Bren. B. N. Rodda and J. Pocock, of Cowandilla, and placed on canvas by Mr. Steve Wicks. Mr. Graham McKie presided. The speakers were Mr. B. N. Rodda, "The Chart," and Mr. Norman Finlayson, "The Parables of the Kingdom." A good and helpful discussion followed each address. Over 100 stayed to basket tea. At night the chapel was crowded. Brigadier General Weir presided, and Bren. A. C. Rankine and Graham McKie gave two fine inspirational addresses.

Bro. H. R. Coventry has written a very interesting and most informative booklet dealing with the work amongst the Bhamptas or thieving caste of India. Its title is "A Helping Hand, or Making Citizens in Modern India." Every member of the church interested in our Indian work may be cordially recommended to read the pamphlet, which gives precisely the kind of information we have desired. Our Federal Foreign Missionary Executive Committee have approved of the publication of the booklet, and have authorised the creation of a fund for the purpose of helping the Bhamptas to build better homes. All the profits from the sale of the booklet will be credited to this fund. So brethren will be helping themselves and the work by furthering its sale. The pamphlet is printed by Morton's Ltd.; it may also be obtained from the Austral Publishing Co., price, 1/- post free.

E. R. Killmier, whose completion of the medical course at Melbourne University was recently announced, has had an excellent record. We are glad to note that he is classed as an honors student in the Final Honors Examination. He obtained third class honors in surgery, obstetrics and gynaecology. When we consider that the medical examinations are now very stiff, only about half of the candidates even passing, and when we remember that our brother during his student course was regularly engaged in church work, we can appreciate the more the merit of his performance. At the College of the Bible and at the University he has done consistently fine work. Bro. Killmier is the first of our College men to complete a medical course, and he has the honor of being the first doctor to be selected by our Foreign Missionary Committee to represent his brethren in the foreign field. We congratulate him and wish him abundant success in China.

Since the inauguration in September, 1922, of the New South Wales branch of the Nurses' Christian Movement, the work has been carried forward with a good deal of success, says the Sydney "Morning Herald." At the present time weekly Bible study circles are being held in the larger metropolitan hospitals—Royal Prince Alfred, Coast Hospital, Sydney Hospital, Royal Alexandra Hospital for Children, Royal North Shore Hospital, Royal Hospital for Women, Paddington, and the Women's Hospital, Crown-st.

In addition to this, a fortnightly circle is being conducted at the Home for Incurables, Ryde. The number of nurses attending the circles varies considerably, owing to the nature of the nurses' employment. A central Bible study circle and prayer meeting is held every Friday evening at the Bible House, Pitt-st.; this meets the needs of nurses in private practice, private hospitals, and others who desire to link up with the movement. Up to the present it has been found practicable to secure suitable leaders for hospital circles, while the travelling secretary endeavors, as far as possible, to visit the circles each week. It is hoped at an early date to establish Bible study circles at other hospitals in the metropolitan district, and subsequently to move out to the country, including the hospitals in the larger towns. All communications should be addressed to Miss S. A. Plumb, travelling secretary, Nurses' Christian Movement, Bible House, 242 Pitt-st., Sydney.

On Good Friday the churches at Gawler, Williamstown, and Kersbrook, S.A., united to spend the day in a series of meetings for the deepening of the spiritual life. The meetings were held in the Kersbrook public hall. Large numbers of the brethren attended from all the churches. The morning meeting was presided over by J. J. Bain, of Williamstown, and addresses were given by Clive Caldicott and R. Raymond. There were about 130 present. Mrs. Killmier (Gawler) presided over a short sisters' session at 2.15 p.m., and read a splendid paper on "Mothers' Part in Sunday School Work." Papers on the same subject were read by Sisters Woolford, Talbot, Gurr, and Chamberlain. These were all well received, and, judging by the discussion which followed, stimulated greater interest in Bible School work. Bro. F. Bushbridge (Gawler) conducted the afternoon devotional service. Bro. E. J. Killmier (Gawler) made a splendid chairman for the meeting which followed. Bro. Agars E. Talbot, preacher of Williamstown church, gave an able address on "The Aim of the Sunday School Teacher." Bro. Raymond followed with a talk on "Personal Evangelism." A helpful discussion followed. The hall was full for the gospel service—nearly 300 present. Bro. Caldicott preached the gospel with power. The Kersbrook sisters did well in the provision they made for entertaining so large a number of visitors. It was decided to hold similar meetings next year at Gawler.

IN MEMORIAM.

MILLIS.—In loving memory of Fanny, dearly beloved wife of Alfred Millis, who passed away at "Hokitika," Middle Brighton, on April 7, 1919.

ORGAN (On Active Service).—A tribute of love to the memory of our loved son and brother, Herbert (Ber), who died of wounds in France on April 15, 1917.

Dearer to memory than words can tell
Are the thoughts of our dear one we loved so well.
—Mother, sisters, and brothers.

STUBBIN.—In loving memory of Leonard Harold Stubbin, 31st Battalion, A.I.F., who gave his life for the Empire, April 10, 1918. "One of our heroes. He fell like a soldier, he died at his post." To memory dear.

—Inserted by his loving grandmother, L. Colvin.

COMING EVENTS.

APRIL 18 (Wednesday).—At 8 p.m., Church of Christ, High-st., Prahran, Dramatic Recital by Mr. Donaldson Graham (Scotch entertainer). Selections from Ian MacLaren, Charles Dickens, Sentimental Bloke, etc. Collection.

MAY 6.—In all Victorian churches and schools, Annual Offering for the work of the Bible School and Young People's Department.

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BEATITUDES FOR RICH AND POOR.

The Apostle James shows that heaven's best blessings are for all who will receive them. No earthly condition is stipulated. Whatever station in life is occupied, and whether the purse is full or empty, the choicest of gifts, which none on earth can bestow or take away, are always available. A man may be of low degree, poor, destitute, yet may sit in heavenly places with his Lord and King. Though poor in this world's goods, he may be rich in grace and in the glorious hope of an eternity free from financial worries. A man may be rich, yet glory in the same cross and the same hope as the poorest saint. Here, then, is common ground for rejoicing; here is a special reason for gladness. Riches may take to themselves wings and fly away "as an eagle towards heaven"; earthly glory may fade as a flower of the garden, yet the things best worth having may be retained. Earthly possessions may be burned up as the grass by scorching heat, yet no fire can consume the grace of God in the heart of man. After all, everything worth saving may be snatched from the flames.

MONDAY, APRIL 30.

The proving of your faith worketh patience.—James 1: 3.

"We may be patient, for we know
There's such a little way to go."
—George Klinge.

Bible Reading.—James 1: 1-8.

TUESDAY, MAY 1.

If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him.—James 1: 5.

"From thee all skill and science flow,
All pity, care and love,
All calm and courage, faith and hope;
O pour them from above;
And part them, Lord, to each and all,
As each and all shall need,
To rise like incense, each to thee,
In noble thought and deed."

Bible Reading.—James 1: 9-11.

WEDNESDAY, MAY 2.

Let him ask in faith, nothing doubting.—James 1: 6.

W. L. Watkinson wrote:—"One hundred guineas was refused for a microscopic speck of the pollen of a rare orchid; so precious is the dust of beauty. That speck of pollen might have enabled its purchaser to produce abundance of hybrid and original orchids. Our Lord teaches us that out of a speck of genuine faith in God and his eternal promise in Christ will spring purity, peace, strength, victory, high character, and heroic service in this world, the graces of the Spirit, and, in the next, flowers and fruits of paradise."

Bible Reading.—James 1: 12-15.

THURSDAY, MAY 3.

Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him.—James 1: 12.

"Temptation is never unbearable. Have you ever noticed those trucks of the trains? You see one truck 5-3-0. What do the figures mean? They represent what is called the 'load limit' of the truck. The truck can only carry 5 tons 3 hundredweight, and it is dangerous to impose upon it any heavier weight. Every man has a 'load limit,' and he who permits the temptation will also regulate it."—Emma Fisk.

Bible Reading.—James 1: 16-18.

FRIDAY, MAY 4.

Every good gift and every perfect gift is from above, coming down from the Father of lights,

with whom there is no variation, neither shadow that is cast by turning.—James 1: 17.

Luther said, "Our Lord God must be a great man, for with one handful he feeds the whole world." The following text was no doubt in his mind. "Thou openest thy hand, and satisfiest the desire of every living thing" (Psalm 145: 16).

Bible Reading.—James 1: 19-21.

SATURDAY, MAY 5.

Receive with meekness the implanted word.—James 1: 21.

In Sir Walter Scott's "The Monastery" are these lines, upon "The Book of Secrets":—

"Within this awful volume lies
The mystery of mysteries;
Happiest they of human race
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch, to force the way,
And better had they not been born
Than read to doubt, or read to scorn."

Bible Reading.—James 1: 22-25.

SUNDAY, MAY 6.

Be ye doers of the word, and not hearers only, deluding your own selves.—James 1: 22.

Sylvester Horne, at the annual meeting of the British and Foreign Bible Society, held at Queen's Hall, London, in 1911, said, "It is not very long ago since a man eminent in Germany at the present time said, 'The great question for all people is not what they make of the Bible, but what the Bible makes of them.'"

Bible Reading.—James 1: 26-27.

PRAYER.

Righteous Father, help me to find chief delight in loving and serving thee. However I am circumstanced, save me from every peril which besets me. If poor, may I rejoice that thou dost exalt me; if blessed with this world's goods, may I be kept humble in spirit, never forgetting that everything earthly is transitory, and only that which is spiritual is eternal. May my hope be in thee and my treasure in heaven. For Jesu's sake, Amen.

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College of the Bible, Glen Iris.

Members of the Board of Management of the College again have pleasure in making a Statement of Receipts and Expenditure for the year ending 31st December, 1922. Their best thanks are accorded to brotherhood in Australia, Tasmania, and New Zealand, for continued liberal support. Very special acknowledgment is made to generous donors of scholarships, and gifts which greatly help the students through their course of study.

Cordial appreciation is expressed of the excellent services of our Principal, Bro. A. R. Main, M.A., and his staff of loyal and efficient teachers.

The members of the new Board appointed at Federal Conference, October, 1922, are happy in their services to the College, in the interests of the whole brotherhood.

Signed by members of the Board of Management.

Alfred Millis.
W. B. Blakemore.
A. E. Illingworth.
L. C. McCallum, M.A.
Robert Lyall, Chairman.
W. C. Craigie, Treasurer.
Chas. Hardie, Secretary.

STATEMENT OF RECEIPTS AND EXPENDITURE

for Twelve Months Ending 31st December, 1922.

RECEIPTS.

	£	s.	d.	£	s.	d.
To Promises and Contributions—						
Victoria	995	16	3			
South Australia .. .	676	9	3			
New South Wales .. .	560	10	9			
New Zealand	352	5	11			
Queensland	204	7	5			
West Australia	61	18	3			
Tasmania	42	11	2			
	2893	19	0			
Rents and Fees	354	5	11			
Interest on Gratuity Bonds	13	15	9			
Library	13	1	7			
Students' Loans Repaid	8	16	0			
Telephone	7	8	5			
Old Boys' Scholarship	3	11	0			
Badge	1	12	6			
Bank Overdraft	587	15	2			
	£3884	5	4			

Note.—Included in Promises and Contributions are the following donations for special purposes:

Morton Noble Scholarship	£300	0	0
Hovey Scholarship	100	0	0
Endowment Fund	260	10	0
Students' Education Fund	50	0	0
Special Furniture Fund	10	0	0
Women's Hostel	134	13	0
Mr. and Mrs. T. E. Rofe Scholarship ..	116	0	0
Wm. Burford Prizes	5	5	0

EXPENDITURE.

	£	s.	d.	£	s.	d.
By Bank Overdraft, 31st December, 1921	114	11	8			
Salaries	1079	13	4			
Mortgage	685	0	0			
Printing, including two Special Numbers of "A.C."	389	3	1			
Furniture	159	16	8			
Postages, Exchange, Clerical Assistance ..	157	11	0			
Rates, Taxes, Electric Light, Gas, Insurance	143	19	4			
Students' Gratuity Bonds and Interest ..	116	2	1			
Assistance to Students	89	0	0			
Interest	73	9	1			
Cleaning, Caretaking, Garden, Odd Jobs ..	73	5	9			
Travelling Expenses	68	1	0			
Library	2	10	4			
Indigent Student Scholarships—	3	3	0			
The Mr. and Mrs. T. E. Rofe	75	0	0			
The Elsie Ball	25	0	0			

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The F. M. Ludbrook	7	7	0
The Eliza F. Winter	5	0	0
The Old Boys'	4	0	0
	123	14	0
The Wm. Burford Prizes	5	5	0
	£3884	5	4

W. C. CRAIGIE, Treasurer.
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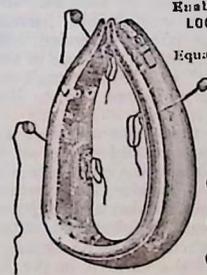
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News of the Churches.

Western Australia.

At Maylands all gatherings are well attended. On Sunday, April 1, Bro. D. R. Stirling spoke at the morning service to about 70. At the evening gospel service Bro. Illingworth, from Melbourne, preached a fine sermon, 110 being present. One young lad was baptised.

Tasmania.

Hobart church received a great blessing spiritually through the Conference of 1923. The stirring addresses, hearty prayers and joyful singing, together with the magnificent spirit of brotherhood and Christian fellowship, were appreciated. On Easter Sunday about 170 remembered the Saviour. Bro. H. B. Hurlburgh was received into fellowship. Breu. J. Warren in the morning, L. A. Bowes afternoon, and W. J. Campbell at night all delivered helpful addresses.

West Ulverstone had good meetings on April 1. Owing to the absence of Bro. Bowes at Conference in Hobart, the meetings were conducted by Breu. Taylor and Howard at the breaking of bread, and by Breu. Ivory and Taylor at the gospel service. These were much appreciated. Bro. Will Ashton and Sister Miss Edith Howard, third daughter of Bro. and Sister G. Howard, of South-road, were united in marriage on March 28. Both have been active church members.

Queensland.

The attendances at Toowoomba on April 1 were moderate. Visitors were Sisters Mrs. A. Sutherland and Miss E. Sutherland, of Taylor; Bro. Scott, Wambo. It was announced that this was the last occasion Sister Burns would be present, as she was leaving for Roma the next day.

On April 1 Bro. C. Sutcliffe exhorted at South End, Toowoomba, speaking on "What think ye of Christ?" Nice meetings morning and evening. At the gospel service Bro. A. Day and Sister Lizzie Parsons considerably added to the improvement of the music and singing. At the gospel service Bro. H. C. Stitt spoke on "The Draught of Fishes." Bro. and Sister Anderson, who have been consistent attenders, have removed into the country.

Sunday, April 1, was a bright day at Ipswich. The morning service was largely attended. Bro. E. Trudgian, of Gympie, presided. Bro. Young welcomed six new members, and extended a warm welcome to a number of visitors. Bro. Pratt, of Gympie, gave a most helpful message. The evening service was largely attended. Bro. and Sister Pratt gave a beautiful message in song. "Scenes Around Calvary" was Bro. Young's message. A married woman confessed Christ. Many strangers present.

At Brisbane on April 1, two fine meetings were held. Bro. Wilfred Trudgian had charge of the morning service. A number of Conference visitors were present. Bro. Scambler, of Hawthorn, Vic., who was the principal speaker at the Queensland Conference this year, delighted all with a fine exhortation. At night to a good audience he spoke on "The Place of the Church in the Life of To-day." Both addresses were much appreciated. The mid-week prayer meetings are showing improved attendances under the leadership of Bro. Alcorn.

South Australia.

Wallaroo continues to have good meetings. On March 25 Bro. Sam. Trenwith preached on "The Crucifixion of Christ," and gave a good address. The Junior and Senior C.E. are having nice meetings. Bro. Cecil Thompson, secretary of the Footscray Bible School, Vic., gave an affectionate greeting from the Senior C.E. and Bible School. The Dorcas Society held a good meeting on March 28. A number of the members anticipate leaving the district on account of the lack of employment. On morning of April 1, Bro. E. G. Warren exhorted on the Old Testament lesson, and in the evening he discoursed on "The Resurrection of Christ" to a good congregation.

At Balaklava four young people have decided for Christ and been baptised. Meetings well attended. On Easter Monday the Junior Endeavourers held their annual picnic at Brightwood, and spent an enjoyable day. H.M. offering to date about £21. Bro. and Sister Ewers and family are spending a fortnight's holiday at Port Elliot.

Cowandilla has received one by faith and obedience. The attendances are well maintained. Bro. G. A. New has been preaching the gospel faithfully. J.C.E. commenced on Lord's day mornings at 10 o'clock, and promises to be a means of blessing. The Bible School is greatly in need of more accommodation for kindergarten and Bible Class.

At Forestville church, April 1, Easter Sunday, helpful addresses; morning, Bro. E. Caldicott; evening, Bro. Hollams, one confession. April 8, Bro. Hall exhorted; evening, Bro. Hollams gave an inspiring address on "Jesus Christ, the Sinner's Advocate." Baptismal service. The church is pleased to have Bro. and Sister Green present again. H.M. offering, £4/10/-.

Good attendances have been a feature of all meetings at Unley since the arrival of Bro. Webb. One S.S. scholar was baptised on March 25. Three confessions on April 1. A K.S.P. Club has been formed, with 23 members to date. The Women's Guild of Helpers is assisting with the Unley City Fete for "Save the Children Fund." Since last report Bro. Tremaine has passed away. Several members are laid aside with sickness.

At Mile End five have been received—three by faith and baptism and two by letter. At a baptismal service in the mid-week meeting two confessions were taken. Bro. Manning has had a severe attack of tonsillitis, and has been prevented from speaking for two weeks. The church is indebted to Bro. Harkness and Bro. Rankine for appreciated help. Bro. Manning preached on Sunday night, and two made the good confession.

Henley Beach church held a successful sale of work on April 7. The nett proceeds, to be used in renovating the church building, amounted to £75. The opening ceremony was performed by Mrs. Bateman. Sunday, April 8, good attendances. Bro. Ludbrook, from Dulwich, addressed the church, and at the gospel service Bro. A. C. Rankine delivered a very inspiring address on "Christ at the Door." Sister Miss M. Lawrie rendered a solo.

On Lord's day morning, March 18, Bro. Horsell was the speaker to a fair audience at Norwood. On March 25 Bro. G. D. Wright addressed the church, and Bro. Edgar Hall delivered the gospel message. Losses by removals—Sister Mrs. Whitrow (nee Atkins), to Glenelg; Bro. and Sister Brokensha, to Prospect; Bro. and Sister T. B. Bowes, to Brighton. Last Lord's day Bro. and Sister Castle, from Cheltenham, Vic., were visitors. Bro. Ira Paternoster's strong addresses much appreciated.

Lord's day, April 8, at Grote-st. morning meeting, 88 partook of the Lord's Supper. At night 62 tarried to remember their Lord, making 150 communicants for the day. Bro. A. C. Garnett, M.A., exhorted the church. Mrs. Smelton and two daughters were received by letter from Moonta. At night Bro. Garnett preached to a large audience. The Bible Class, which consisted of both sexes, has been divided, Bro. Garnett taking the men, and Sister Black the women. The visit from the Mile End Bible Class was appreciated.

The church at St. Morris has said God-speed to Bro. and Sister Pittman, who have gone to England to organise Foreign Missionary work. The church and Bible School will miss them greatly. On April 4 a public farewell was held. Speakers representing different departments of church work, also Bro. Horsell, on behalf of the H.M. Committee, and Bro. Collins, of Maylands church, spoke in appreciative terms of the work and worth of Bro. and Sister Pittman. Sunday, April 1, Bro. Pittman preached farewell addresses. At the morning service a baptised believer was

received into fellowship. In the afternoon Bro. and Sister Pittman gave farewell messages to the Bible School. The church deeply sympathises with Bro. and Sister Rist in the loss of their baby daughter.

Victoria.

Good meetings at Ballarat East on Sunday last, 96 broke bread. Three confessions at night—one man and two married women.

Bro. Howard Earl, of the College of the Bible, preached to a large audience at Cheltenham on Sunday night. Bro. P. K. Baker is conducting a short mission at Parkdale.

Last Lord's day Moreland services commenced with a good attendance at J.C.E. At the morning service 158 members met; Bro. Andrews addressed the church. In the evening Bro. Gale delivered the gospel address to a full chapel.

Boronia services last Sunday were largely attended. In the morning Misses (2) and Mrs. Ellis were received by transfer from Montrose. Mr. K. Gerrand was the speaker, and Mr. J. R. Waterman delivered the evening sermon.

At Warrnambool Bro. Theo. Edwards, who, with his wife and family, arrived last week, commenced his work with the church on April 8. There were encouraging attendances, and a spirit of hope was engendered by our brother's helpful messages.

Excellent attendances at Kyneton on April 1. Some of the brethren took part in the evening service, and also rendered an enjoyable item. On Easter Monday the Improvement Society journeyed to the Coliban Reservoir Waterworks, and spent an exceedingly happy day.

Burnley had excellent meetings on Sunday. Bro. Raisbeck speaking at morning service; a number of visitors present. Bible School well up to mark. Evening, Bro. Stephenson preached on "The Unchangeable Christ"—a very fine address, and a large interested audience. The church is indebted to Bro. C. Haywood for services rendered in song.

The work at Box Hill progresses steadily. Bro. Wedd continues to present the gospel faithfully and ably. On April 8, Bro. Burchill was received by letter from the church at Perth. The J.C.E. recently held their annual picnic, and had a happy time. Members of the K.S.P. Club enjoyed their camping excursion at Dromana during the Easter holidays.

Three Bible School scholars who confessed Christ during Bro. Stewart's ministry were received into the church at Collingwood on April 8. Bro. Hatwell, of South Richmond, exhorted acceptably. The new kindergarten hall is almost completed. Bro. Stewart has won his way into the hearts of both young and old. Meetings are improving every week.

Swanston-st. last Lord's day had good meetings at both services. Bro. Shipway delivered very helpful messages, and at the close of the gospel meeting a middle-aged man made the good confession. In addition to the soloists referred to in last report as taking part in the Cantata on Easter Sunday, Bro. Ernest Watson rendered excellent service.

All meetings at Balwyn church were well attended last Lord's day. J. E. Thomas preached morning and evening. A brother from Geelong church was received into fellowship, a young woman confessed Christ, a married woman was baptised, and three new scholars attended the Bible School. A Sunday afternoon Bible Class, under the leadership of Bro. Thomas, has been successfully commenced.

Ballarat (Dawson-st.) services on Easter Sunday were affected by members being away at Conference. One lad received into fellowship. At night Bro. Burden preached, when two girls (sisters) confessed Christ. These were received in on the 8th, and at the evening meeting, Bro. Connor preaching, two young women (sisters) confessed Christ. Special sympathy was expressed to Sister Mrs. Dowling and her family in the death of her son, a fine young man. Bro. Morris, senior, with Mrs. Morrison as organist, conducted service at Mount Clear.

The church at Wedderburn held harvest festival on March 23. The chapel was decorated with gifts brought by the members. Bro. Butler's messages were enjoyed. The S.S. rally has been the means of bringing back many old scholars and bringing new ones. A Young Worshipers' League has been formed. Already there is a membership of about 35.

At East Kew everything continues to go well. The mission closed with a thankoffering of £155. On April 8, Bro. Robbins and Bro. A. Hinrichsen took up the work. The former gave splendid addresses morning and evening. One man confessed Christ. A notable feature of this church is the liberality of the members. The envelope system has been adopted.

At the suggestion of Bro. J. Mortimer, most of the local churches of Oakleigh agreed to the holding of a monthly united prayer meeting. The first was held on April 4 in the chapel, and proved successful in every way. On March 31, Bro. J. Masterton and Sister V. Judd were united in matrimony, Bro. Mortimer officiating. On April 8 two sisters were received into fellowship. Bro. Mortimer exhorted with much earnestness the last two worship meetings.

At Colac annual church business meeting encouraging reports were presented concerning every branch of the church's activity, and good increases were noted in membership and in finance as a result of the Hinrichsen-Brooker mission. All officers were re-elected. Bro. Cornelius has been on vacation for three weeks, he and Bro. Lewis having been delegates to Conference. During the absence of Bro. Cornelius, Sunday services have been conducted by Bren. W. and L. Selwood and Bro. Funston.

At Hampton on April 5, Bro. Hector Campbell and friends from Ascot Vale conducted the mid-week service. On Sunday morning last Bro. Shean spoke. In the evening R. T. Pittman preached. At the Seventh Day Adventist tent the missionary reviewed Bro. Wakeley's Easter Sunday address. Afterwards, by consent of the meeting, Bro. Wakeley, who was present by invitation, was permitted to redeliver the address criticised to show what he really did say, and a good impression was made.

On April 4, the sisters of Gardiner church held a reception at Malvern Gardens to welcome Sister Kingsbury and become acquainted with her. On Thursday evening, April 5, the church had a social gathering to welcome Bro. and Sister Kingsbury. Representatives of the different departments of the church spoke words of welcome. Afterwards supper and conversation were enjoyed. Both functions were an unqualified success. On Sunday, April 8, the first evening service was well attended. Splendid meeting in the morning.

At Northcote attendances and interest are good. Six have been welcomed to membership during the last month, and six others (four adults and two scholars) have recently made the good confession. The Bible Class averages 25; a large number of the J.C.E. attend the Worshipers' League. The cricketers, after a successful season, are playing in the finals for premiership. They held a grand concert on March 20. The K.S.P. began its new year of work with a social, at which 80 young men and women enjoyed a happy evening.

The first anniversary of Essendon Junior Christian Endeavor was held on March 26. Master Mephan McEwin was the capable chairman. An interesting programme was presented. Credit is due to Sisters Little and Davenport and helpers for training the children. The report disclosed that about £17 had been raised and disbursed. Many kindly actions on the part of members were reported, such as entertaining children from the slums of Melbourne on a Saturday afternoon at the Queen's Park. Bren. Clark and Blakemore spoke in praise of the work done. Easter Sunday, fair attendance at breaking of bread. Bro. Ingham, from Horsham, exhorted. At gospel service Bro. Clark preached. One confession. Sunday, April 8, at breaking of bread, Bro. Clark exhorted. Sunday School, record attendance. At gospel service Bro. Clark gave a stirring address.

Good meetings at Surrey Hills last month. Bren. Perry, C. M. Gordon, Tebay, Fretwell and G. B. Moyses rendered excellent service during Bro. Whately's absence on holiday. On Sunday, March 18, Bro. Tyler extended a welcome, on behalf of the church, to five new members, immersed the previous Lord's day. A visit from the boys of the Burwood Home at the gospel service on March 25 was appreciated. Bible School and all young people's departments are in a flourishing condition.

During the past few months the work at Taradale has been ably carried on by Bro. Horace Jackel. On Feb. 25, Bro. W. Taylor, of the College, commenced his labors with the church, and is creating a fine impression. On March 25, a visitor was present from Pyramid, and at night made the good confession, and was baptised on Monday. On April 8, a harvest thanksgiving service was a great success. Bro. Taylor gave appropriate addresses to three well attended gatherings. Prospects good.

On April 1, Lygon-st. morning meeting was well attended; a large number of visitors, amongst whom were Mrs. Morley and Miss Morley, from Corowa, N.S.W. Bro. Theo. Edwards gave an instructive and appropriate address for the Easter season. At night to a large congregation A. T. Eaton preached on "The Significance of the Cross." Bren. T. Bagley, Theo. Edwards and A. W. Connor took part in the service. During the day the sisters entertained visitors at dinner and tea. A profitable day was spent, which was added to by the reunion of old friends. Sunday, 8th, Bro. Eaton spoke at both services.

Cheering results are attending the ministry of the word by Bro. P. D. McCallum at South Melbourne. There were two confessions the last month, one young woman and one young man, from the Bible School, making a total of five in two months. The earnest work of the preacher, and the splendid spirit prevailing, are most encouraging. The Bible School is having bright meetings, with attendance on the upgrade. Phi Beta Pi and Kappa Sigma Pi Clubs are going along well, under the leadership of Bro. and Sister McCallum, and are proving a source of help and strength to church and Bible School.

The Bible School anniversary at Ringwood on March 25 was successful. The scholars sang well, and were supported by the Griffiths' Orchestra. Bro. Griffiths and family were a great help both on Sunday and at the Tuesday night meeting. On Sunday Bro. G. H. Oldfield took the evening service. In the afternoon Bro. Wedd, from Box Hill, spoke to the children. At the tea-meeting and demonstration on Tuesday evening, Bro. Oldfield took the chair, and presented the prizes. On April 1, Bro. Wilkie Thompson took up the work as evangelist, and spoke very effectively. The amount paid off the church debt was £70, not £50 as reported to Conference, and the additional members by letter number six.

A happy and profitable day was spent at the harvest thanksgiving services at Preston on March 25. Bro. Les. Clay gave two excellent addresses. On March 27, the cantata, "Under the Palms," was enjoyed by a large and appreciative audience. A choir of sixty voices, assisted by an orchestra, did their part well. The church has purchased a piano, and the funds for it benefited accordingly as a result of this cantata. The conductor, Mr. F. J. Lang, deserves praise for his work in training the choir, and also the children for the anniversary. After the cantata a sale was held of the fruit, produce, etc., used as decorations. A substantial sum was realised, which will augment the benevolent fund. All auxiliaries of the church are in a healthy condition.

The church at Parkdale opened its building on Saturday afternoon, April 7. The building, which is 30 x 20 feet, is capable of seating 120 people. It was comfortably filled. Representatives were present from the local bodies, also from Cheltenham, Melbourne, S.A., N.S.W., and India. The secretary gave a historical resume of the church's progress, followed by addresses by Bren. J. E. Thomas, Blakemore, Main, Lyall, Shipway, and

Sister Mrs. Springer, missionary from India. The financial statement showed that there remained a debt of £400 on the land, and £100 on the building. No appeal was made for money, but a collection was taken up, realising £14/10/-. The opening services were continued on Lord's day morning and afternoon, when Bro. Abercrombie addressed both meetings. At night seven stepped out at the invitation of Bro. Baker, who gave a splendid address.

Anniversary services in connection with Montrose Sunday School passed off very successfully. Bro. Gerrard spoke on Sunday morning to a good attendance of members, and was much appreciated. In the afternoon Bro. Reg. Clark gave an excellent address to the scholars on "The Greatest Story in the World." In the evening Bro. Hughes spoke to a good audience on "Lessons from the Cross." A special feature of the day's service was the singing by the scholars and younger members of the church. On the following Tuesday a good programme of musical and elocutionary items was rendered by scholars. Bro. E. Hammond and Sister E. Langley deserve much credit for their training of the children. Prizes were distributed. One scholar, Elsie Downs, at this anniversary completed her ten years' unbroken attendance, for which she received a gold medal. Opportunity was taken to say good-bye and make a presentation to Sisters Miss Nellie and Miss Prisy Ellis, who are leaving for Boroonia. They have rendered excellent service, and will be greatly missed. Sister Nellie Ellis has been church organist for many years. Sister E. Langley, who has been Sunday School organist and assistant church organist, has been appointed to fill the office. On April 1, great meetings both morning and evening. After an excellent sermon on "The Triumphant Christ" two men made the good confession.

New South Wales.

At Lismore on April 1 Easter hymns and Easter addresses were the order of the day. Bro. F. R. Furlonger was the presiding elder at the morning meeting. At night Bro. P. J. Pond preached on "Is the Resurrection Incredible?" A young lady confessed Christ as her Saviour. The church is looking forward to an evangelistic mission to be conducted by Bro. H. G. Harward, the N.S.W. State evangelist, at the opening of new church building next month.

At Chatswood on morning of April 8, Bro. A. L. Haddon gave a beautiful address. At the Bible School he gave a very helpful talk to the children, and at the close met with the teachers to outline a scheme to make Bible School work a success. His visit was greatly appreciated. Prayer meeting good. Bro. Whelan's gospel theme was "God is greater than our hearts, for He knoweth all things." Splendid attendance all day; many visitors.

At Enmore on morning of April 8 Bro. J. Saxby gave a fine message. 170 broke bread for the day. Bro. Sivyer conducted the gospel service and Bro. H. R. Coventry gave a fine talk on his work in India. Bro. F. Steer, the Bible School secretary, has gone on a month's holiday to New Zealand. The Bible School is maintaining its average attendance. All departments of church are in working order. A sale of work is being arranged for money to repair Escott bungalow and renovate the Enmore Tabernacle.

Good attendances at all meetings at Auburn. Bro. Godfrey Fretwell has accepted an invitation to labor with the church as evangelist, and expects to commence his ministry on the first Sunday in July. On April 5 a social evening was held to say good-bye to Sister Mrs. Macarthy, who is removing to Balmain, and to Bro. and Sister Bell and family, who are leaving for North Sydney. A presentation of a tea-set was made to Sister Mrs. Macarthy by members of the choir, of which she has been an active member since its inception. The sisters of the Dorcas Society gave Sister Mrs. Bell an umbrella in recognition of her services. On April 8, Bro. and Sister Cosh and daughter, from Inverell, were received into fellowship.

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OBITUARY.

THOMAS.—The Kadina church has suffered a great loss in the home-call of Bro. James H. Thomas, which occurred on March 13. Our brother had been laid aside by illness for about twelve months, and had resumed work only a few weeks ago. On the day of his death he had gone to his work as usual, but was suddenly taken ill, and was brought home unconscious, and died that evening without having regained consciousness. For a number of years Bro. Thomas served as a deacon, and also secretary of the church, and was always most conscientious in carrying out the duties attached thereto. Throughout his recent illness, though at times suffering great pain, he never complained. As one who was always in his place morning and evening on the Lord's day, when health permitted, he will be greatly missed by the church. The deepest sympathy of the church is extended to Sister Thomas and family in their sad bereavement, and we lovingly commend them to him who is a husband to the widow and a Father to the fatherless.—G.R., Kadina, S.A.

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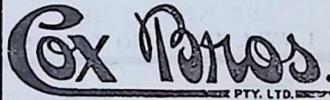


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