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## "Only a Single Slip."

There was in the New Testament lesson read in the churches last Lord's day morning a statement which has been to many Christians "hard to be understood," and a stumbling-block to some. In our Revised Version the passage runs: "If ye have respect of persons, ye commit sin, being convicted by the law as transgressors. For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all." Moffatt translates: "Whoever obeys the whole of the law and only makes a single slip is guilty of everything."

### The solidarity of God's law.

This remarkable passage grew out of James's charge to the brethren to treat with equal courtesy all men, whether rich or poor. To despise the latter, or to greet with servile adulation the former, was to have "respect of persons," and to violate the spirit of "the royal law" of Scripture which commands that a believer love his neighbor as himself. To act thus is to sin. Now, as we even in the twentieth century can well imagine, some Christians would be disposed to argue that, if this be a sin, it must be a very little one! Who would place it on a level with grievous moral offences, with adultery or with murder? To those who were disposed to regard the offence as trivial, James points out that "there is in God's law a uniform solidarity, and one God made all the law. To break one commandment is to break all, for it is to violate the principle of obedience, just as 'it matters not at what particular point a man breaks his way out of an enclosure, if he is forbidden to go out of it at all.'" "A garment is torn though you only take away one piece of it; a harmony in music is spoiled if only one voice be out of tune."

There is not a suggestion that he is as bad a man morally who commits one sin as is

he who habitually breaks God's law—that he, for example, who breaks the eighth commandment once is as evil as is he who violates every command of the Decalogue. The question is not that of the comparative morality of the man, but of his relation to God's law. To offend against one point is to be guilty of an offence against the whole law.

### The broken chain.

James's view can be put alongside of the teaching of the Apostle Paul—the teacher whom, curiously and erroneously, he has been alleged to contradict. In his great argument in the Roman Epistle, Paul showed that all men are sinners, that no one perfectly keeps God's law. This being so, no man can be saved by "works of law." For one to be justified by law, it would be necessary that he perfectly keep all commands, for it is written: "He that doeth them shall

live in them"; and, again, "Cursed is every one which continueth not in all things that are written in the book of the law, to do them." Here, as in the teaching of James, to be guilty in one point is to be guilty of all—not that one command once broken means a character as bad or vicious as is his who persistently breaks God's law as a whole, but for the one as the other justification by works of law is impossible.

A chain is only as strong as its weakest link. The man depending on a chain will as surely fall and be injured if one link breaks as he would be if every link failed. There is no man who has not sinned in word, thought, or deed,—and "all have sinned and come short of the glory of God"—who will be saved by the merit of his actions. He who seeks justification thus will remain under the curse of the law. But thanks be to God, "Christ redeemed us from the curse of the law." We are freely justified by His grace; we are justified by faith apart from works of law. We do not challenge God to judge us on our merits; we accept His proffered mercy through Christ Jesus our Lord.

The supreme lesson of Paul to us is we are justified by faith and not by works of law. The lesson which James enforces is that the faith which saves is a faith which operates, manifesting its presence in regard for God's commands, and in works of benevolence and mercy. Each writer makes it abundantly clear that the faith which saves is "faith which worketh by love."

You cannot have a great circumstantial repentance at the beginning of your Christian life that dramatically shall shine out and cleanse you for ever. You must repent every day. The fight every day is a fight for virtue and against the encroachments of evil.—H. W. Beecher.

### Changeless.

God will not change! The restless years  
may bring  
Sunlight and shade—the glories of the  
spring,  
The silent gloom of useless winter hours;  
Joy mixed with grief—sharp thorns with  
fragrant flowers.  
Earth lights may shine a while and then  
grow dim,  
But God is true! There is no change in  
Him.

Rest in the Lord to-day, and all thy days,  
Let His unerring hand direct thy ways  
Through the uncertainty, and hope, and  
fear,  
That meet thee on the threshold of the  
year;  
And find while all life's changing scenes  
pass by  
Thy refuge in the love that cannot die.

—Edith Hickman Dival.

# Enough and To Spare.

Ira A. Paternoster.

I was motoring one day with a prominent business man, when he drew up in front of a bank. He apologised for having to ask me to wait, but it was pay day for his men, and he wanted to draw some money. There was no anxiety on his part. It was quite a pleasure to him, for there was a large surplus to draw from. On returning to the car I remarked, "The bank is a great institution." "Yes," he replied, "while your credit is good."

Just a few days previously I had learned the meaning of those words. Walking along the street with a young business man, we came to the same bank. "Just a moment," he said; "I have a little business in here. I won't be long." I waited ten minutes, fifteen, twenty, half-an-hour, and almost to the three-quarters, when my friend came out. He was all apology. His countenance was changed, and he was worried. Without my asking he explained he had just been having some words with his banker over an overdraft. It was in those anxious days of the war, when conditions were not so easy for the man with an overdraft, and I was sorry for my friend. Since then I have often thought on those two scenes. Credit and no credit. Plenty to draw from and nothing to draw upon! Such is life.

What a lot of people there are in this old world who seem all paid in. With no surplus to draw upon, they are dejected because of increasing debts and little hope of paying. One of the most prevalent causes of such a condition of affairs is *bad management*. Some folk call it *bad luck*, but I prefer to give it its correct name. Many people expect to keep drawing out when nothing has been placed in. Often they pay little heed to the repeated warning that their account is getting low. The other day a young business man, or a lack-of-business man, appeared before the Court to answer why his business was in such a financial condition. He seemed to have had an utter disregard of the first principles of business methods, and was severely reprimanded by the Judge for his wrong.

My friend, how does your credit stand before your fellow man? Are you making an honest effort to live within your means? Does it cause you any alarm when you find yourself having to work on an overdraft to keep going? An overdraft at the best of times is only a means of accommodation, and is never intended to be permanent. We are at times met with the assurance that "every business man works on an overdraft." If he does, it is not for long, or in such a way that his credit is not impaired.

But there is a greater concern to-day which should fill our souls. What of your credit up in heaven? Treasure in heaven—have you got any? No, it is not by our good deeds we can hope for eternal life;

yet we do lay up credit if our good deeds are from a pure motive.

What a grand thing when we find ourselves in a tight corner that we can draw on the supplies of grace! I go to the bed of the dying, and as I enter into the presence of the Master Banker he never fails to honor my cheque.

You are face to face with some problem. It may be a strong temptation; it may be a call for quick decision. There is always an abundance of grace awaiting you. I hear the Master say, "Ask, and ye shall receive." It is all done so easily. When I graduated at the College of the Bible, Lexington, Ky., the same night a cable from the Hindmarsh church reached us. "Come home!" That was what it meant to us. But how? We had no money, and the church had none to send! The days passed, and never doubting but that the way would open, we went back to Rising Sun, Indiana, where we had labored for a year. Passing down the main street of that busy little town, we came to the Rising Sun Deposit Bank. We had made a convenience of that bank while in the city. The cashier was at the door as we passed, and a friendly greeting and invitation to come in found us in his private office. We shall not soon forget his word of congratulation on our receiving a call back home. When would we be leaving? We were not sure, as there were difficulties in the way. How quick he was to discern! Yes, they were financial. We would need at least 500 dollars above what we possessed. Two or three friendly questions were asked, and would we call again? Not long afterwards we found the money ready. *We had no security to offer*. It was a transaction on faith! We have never forgotten that kindness. The dear Father is constantly doing the same for us. *We have no security to offer*. We are just plain men and women, but having come into union with Christ we have a *something* that makes all the difference.

When you long for Christ to bless,  
Count on Him!

In your time of sore distress,  
Count on Him!

When no other help is near,  
If your way be dark and drear,  
When your heart is full of fear,  
Count on Him!

The beauty of all this is that God loves to give. To the Christ it was and still is more blessed to give than to receive. If we only long to receive with quarter the longing he has to give, how rich we would be! He has an abundance of grace and to spare. Listen again to these words: "And if any one of you is deficient in wisdom, let him ask God for it, who gives with open hand to all men, and without upbraiding; and it will be given him. But let him ask in faith and have no doubts; for he who has doubts is like the

surge of the sea, driven by the wind and tossed into spray. A person of that sort must not expect to receive anything of the Lord—such a one is a man of two minds, undecided in every step he takes" (Jas. 1: 5-8). "You have not because you do not pray; or you pray and yet do not receive, because you pray wrongly, your object being to waste what you get on some pleasure or another" (Jas. 4: 3). "Whatever we ask for we obtain from him, because we obey his commands and do the things which are pleasing in his sight" (1 John 3: 22).

Enough and to spare, that is what we need to remember. That means enough for all, all the time. It also means enough for *me*. The God who created the world created *me*. He who made the sparrow and notes its fall; who clothes the earth with its carpet of green, and feeds the young ravens when they call is even more ready to hear my cry. No case is too hard, none need be left out.

In the dark without a light,  
Blind, but longing for my sight,  
Always vanquished in the fight,—  
Just the case for Him.

Lost, and wandering from the way,  
Bankrupt, with my debts to pay,  
Guilty and with naught to say,—  
Just the case for Him.

Coming with my every need,  
Having nothing good to plead,  
Yet I know I am indeed,—  
Just the case for Him.

Lord Jesus, for thy rich supplies of grace so free, I thank thee. Were it not for the consciousness of this fact, I could not carry on. Believing in thee and thy willingness to give, I am not ashamed to come again and yet again to receive. In doing this I feel the joy, the thrill of thy presence, thou Divine Son of God, and it makes me strong to battle for the right. In return, dear Lord, I would give thee more fully my whole-hearted service. I would be more pure in thought and word, more kind in deed. I would strive to sin less and be more worthy of thy continued favors. Guide me, keep me, Lord—just for to-day, in the ever blessed name, I pray thee. Amen.

## Faith.

Faith in What Christ Is—The Person of Christ.

Faith in What Christ Says—The Word of Christ.

Faith in What Christ Has Done—The Cross of Christ.

Faith in What Christ is Doing—The Priesthood of Christ.

Faith in What Christ will Do—The Coming of Christ as King.

Life should be full of earnest work,  
Our hearts unlash'd by fortune's frown.  
Let perseverance conquer fate,  
And merit seize the victor's crown.

The battle is not to the strong,  
The race not always to the fleet,  
And he who seeks to pluck the stars  
Will lose the jewels at his feet. —Cary.

# The Father who Seeth in Secret.

These last fifty years have witnessed a remarkable breaking-down of reserve. Somehow or other people have got rid of the old homely instinct for privacy and reticence. They like to live and to talk in public, they are fond of taking meals at restaurants and spending holidays at hotels. Numbers of persons who have no other title to distinction find themselves in print. There are papers that report their movements and describe their habits and make their features common property. And most of them enjoy and encourage this glare of advertisement. Not merely politicians and authors and actresses, but even some ecclesiastics to-day appear to keep a personal press bureau. Now, quite apart from the question of vulgarity, there follows one unmistakable result. To live in this fashion under a multitude of eyes, must be unwholesome and demoralising. It fosters whatever is superficial and showy and morbid and insincere. It ministers to conceit and vainglory. It feeds the evil appetite "to be seen of men." When a Christian has courage to undertake a career of public duty, with all its distractions and pitfalls, he quickly discovers how often he is driven to take refuge in the secret place of the Most High. How can he endure the light which beats upon a pulpit or a platform unless he has learnt to abide under the shadow of the Almighty? To men so circumstanced, our Lord's warning strikes home: *Thou, when thou prayest, shut thy door and pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.*

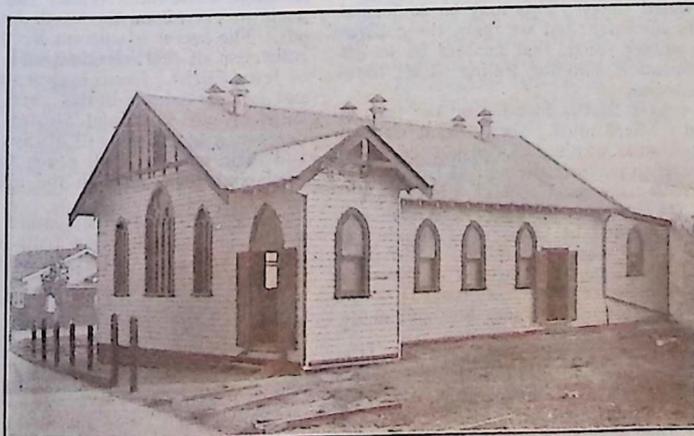
## I.

It is strange—sometimes it is terrible—that, try as we may, we can never entirely understand one another. A French critic of this country once declared that every Eng-

lishman is not only an islander, but himself an island, cut off from his fellows by estranging barriers. Yet barriers like these belong to the very framework of human nature. Each separate person remains a mystery to his closest friends. They have no skill to read his thoughts, or scrutinise his motives, or explore the hidden springs of his soul. "Every man knows that his own heart is a sanctuary which others cannot enter—a holy ground which others may not tread, even with naked feet." The sense of this spiritual isolation may become our misery and torment. Often we are conscious that other people judge us unjustly and suspect us wrongfully because they fail to understand us, and it is hopeless for us to try and make our real meaning and motive plain. From earthly censors and scorners we turn for refuge to the presence of our Father who seeth in secret. With infinite relief we pour out our complaint before him, and cry, *O Lord, thou knowest.* Though all men mistake us and condemn us, surely our judgment is with our God. He shall keep us secretly in his pavilion from the strife of tongues.

## II.

Christ himself left us the example of secrecy and solitude in devotion. Not once nor twice he went up on to a mountain, or departed into a solitary place, so that he might be more alone in prayer. Even in Gethsemane he withdrew about a stone's cast from those disciples whom he had chosen to watch with him through his agony. Public worship and common prayer have their beatitudes, but we do not deserve to be called Christians unless we shut out all the world and enter into communion with our Father in secret and apart. And when we ponder Christ's own deep mysterious



Church Home at East Kew, Victoria.

The work here was commenced on January 21, with a tent mission, conducted by E. C. Hinrichsen and Les. Brooker. As a result the church has been formed with over 100 members, and a Bible School of 70. The building was designed, and its erection supervised by Bro. Les. Brooker. The work is self-supporting, with Bren. H. B. Robbins and A. Hinrichsen as part-time preachers.

words concerning prayer, we begin to realise the austere strength of spiritual privacy and reserve. We gain confidence to speak face to face with our Father in secret, just because there is no human being to overhear. Our sins lie naked and open to God, but to no one else but God. Before his pure eyes we can endure to bare our souls, but before his eyes alone. There are some dark confessions which would become profane and intolerable if we made them to any fellow creature. Here is one chief evil of the confessional: it discloses to a man of like passions with ourselves what no fallen man ought to be told. The penitent is degraded by that self-betrayal. Whereas he gains not only forgiveness but strength for recovery and retrieval from the fact that his real self—the very worst about him, as well as the very best—is a secret reserved for God only. Some devout persons are fond of talking glibly about the inmost experiences of their souls. For instance, they will describe to you in great detail how wonderfully God has answered their petitions. Yet when we prove for ourselves what it means to pray in spirit and in truth, to pray as Christ himself taught us, to pray sometimes not without strong crying and tears, we begin to understand also that, from the nature of the case, the divinest part of the answer to such a prayer must be something intensely and sacredly personal, and therefore incommunicable. The Father who heareth in secret answereth also in secret, and no man knoweth that answer saving he to whom it is given.

## III.

We have said that living in public ministers painfully to personal conceit. To be photographed and paragraphed and advertised in order to be "seen of men" becomes a common nursery of egotism and vainglory. On the other hand, there is no school for inward humility except the practice of the presence of the Father who seeth in secret. To live in constant recollection of his scrutiny, to know ourselves continually arraigned before his awful love—this quenches the dazzle of many things which attract other men. It makes time-serving and unreality impossible for us. It keeps us unworldly and single-hearted and sincere. Above all, this sacred fellowship will keep us truly humble, in Christ's sense of that word. And to be poor in spirit (as a wise schoolmaster has said) is the element of human character that is distinctively Christian—"an undivulged discontent with ourselves, an uncommunicated sense of failure, a reticent self-indictment, an unrevealed self-abasement," a silent prayer for mercy, when we have shut to the door and say to our Father who seeth in secret: "Behold, we are unprofitable servants. We are not worthy to be called thy sons."—*British Weekly.*

Love is a great teacher, and able both to withdraw men from error, and to reform the character, and to lead them by the hand unto self-denial, and out of stones to make men.—St. Chrysostom.

# The Unrealised Logic of Our Plea.

D. M. Wilson.

A re-statement of our position is sometimes necessary, for there are, I fear, many among us who have not a clear conception of the foundation on which we build. It is sometimes thought that there is very little difference between us and other religious bodies, except that we practise believer's immersion, and they do not. Such a statement is very inadequate, for as I shall show, the practice of immersion arose out of a realisation of the logic of our plea, and did not itself constitute the plea.

Our plea, briefly stated, is for the union of Christians on the Bible alone, or in other words, for the complete restoration of New Testament Christianity in its doctrines, its ordinances, and its fruits.

When, in the early part of last century, Thomas Campbell, in America, recognising the many evils resulting from a divided Christendom, suggested that God had provided in his Word, an infallible standard, which was all-sufficient, and alone sufficient, as a basis of union, and Christian co-operation, he had not been immersed, nor did he then realise that the question of immersion was in any way involved. Having decided, however, that in future the simple teaching of the Word of God was to be their guide, and that "no remote inferences, no fanciful interpretations, no religious theories of any kind were to be allowed to alter, or pervert its obvious meaning," it was found that the logic of this position required the giving up of infant baptism, as having no authority in the Word of God.

It was only after a severe struggle that Alexander Campbell came to a decision on the matter, and before doing so, he obtained all of the published books on infant baptism, hoping to find in them some justification for the practice, and it was not until 1812, or three years after the foundation principle of our plea had been enunciated by the Campbells, that both father and son were immersed. I have thought it necessary to be thus explicit in order to do away with any possible misconception, and to emphasise the fact that baptism by immersion does not constitute our plea, but that it is one of the logical results of the plea, the fundamental basis of which we contend is sound, intelligible and incontrovertible.

In building on this basis, it was soon found necessary to become disentangled from the embarrassments of intervening ages, and to stand on the same ground on which the church stood at the beginning.

It meant restoration rather than reformation. It meant returning to the original simplicity and primitive purity of apostolic days, and a full recognition of the Headship of Jesus Christ. It meant a closer study of the Word of God, and the adoption of the mode of church government, and Christian practices, that are therein expressly implied, or necessarily inferred.

You are to a certain extent familiar with the position to which the logic of our plea has brought us, in the weekly observance of the Lord's Supper, in the use of only scriptural names to describe us as individuals or as churches, and in the evangelistic method of our preaching.

It is not, however, with these characteristics that I wish to deal, but rather with some of the things that should characterise us, but which we have not, as yet, fully realised.

To my mind the logic of our plea requires that we, of all religious people, should be the most diligent in our study of the Word of God—we should, of all people, live sober, righteous, and godly lives, manifesting the fruit of the Spirit, love, joy, peace, and the other virtues—we should be the most active in all missionary enterprise, whether home or foreign, we should be the most prayerful, and we should be particularly characterised by a stewardship of life, and a life of stewardship.

There is much that might be said in favor of

what we have achieved, but in the short time at my disposal I desire to confine myself to the consideration of at least two things, in which, in my judgment, the logic of our plea is as yet unrealised.

The first thing that I will refer to is that of

## Prayer.

Now there are none of us but will admit that prayer occupies a very prominent place in the teaching of the New Testament.

It has been said, "If prayer is anything, it is everything; if it is true, it is the greatest truth." A renowned scientist has declared that "Prayer is the mightiest force in the universe, and that the Christian world is blind to the fact."

We are living in an age in which science is daily stirring our imagination in regard to the presence and potency of unseen forces, and what would have at one time been considered an impossibility, is now an almost everyday experience.

That conversation can be carried on over long distances by means of wireless telephony we know, and recognise the fact in our daily lives. And yet as Christians we are so apt to overlook the fact that *prayer is the world's greatest dynamic*, and is at the disposal, under certain conditions, of every true follower of the Lord Jesus Christ.

"Human genius has connected two continents by the mystery of electricity, but God has connected two worlds by the mystery of prayer," and just as in the one case, the instruments must be in tune with each other, so in the other case, the one who desires to make use of the wonderful power of prayer, must be in tune with his Maker.

It is not necessary for me to bring before your notice the many passages referring to prayer. They are probably well known to us all, and if we are true to the logic of our plea, we should be just as eager to be sound in our doctrine and practice in regard to prayer, as we are in regard to such questions as that of believer's immersion.

Among the parting words of Jesus to his disciples were, "Whatsoever ye shall ask in my name, that will I do." To pray in his name means to live in his life. The name of Jesus must be the ruling power in life, in order to be the ruling power in prayer. There must be an abandon to his love, and his life, before we can use his name effectually in the presence of the Father.

By praying we do not mean merely the saying of prayers at stated times. This may be so formal as to lose its efficiency; but we mean the cultivation of the prayer spirit, that enables us to get into communication with the Father at all times and at all seasons.

It means prayer that is founded on the realisation of need. There must be a constant state of prayer, of continual waiting, of constant readiness to perceive and to perform the will of God.

The purest motives must control the life which is a life of prayer. Geo. Muller, of Bristol, was a man of prayer, and he said, "If I should say that, during the 54 years I have been a Christian, I have had 30,000 prayers answered in the same hour or day that the requests were made, I would state nothing more nor less than the truth in the sight of God."

Henry Clay Trumbull was another who lived in constant communion with God, and his life is a remarkable illustration of the power of prayer. That fervent soul, Pastor Hsi, of China, understood better than many the great power there is in prayer, and it occupied a large place in his life.

What is true of individuals is true also of churches, and to the extent that we, whether as individuals, or as churches, have failed to live in the very atmosphere of prayer, so far have we failed to realise the logic of our plea, which should make us of all people the most prayerful.

It is because of this lack of the prayer spirit that so many Christians are without power in their

lives, and so many churches are lacking in spiritual force. The churches among us to-day that are the most successful in the truest sense will be found to be those whose members are praying members, and to this, I believe, there are no exceptions. Only when we recognise that fact, and give prayer its rightful place in our individual and in our church lives, will we be able to truthfully say, like a mighty army moves the church of God.

(To be concluded.)

## The Podium.

This is a strange-looking word. The writer of the present article is no student of stagecraft, and he, like many others, could almost regard the word as though it were a charred remnant of something too long in the possession of an inconsiderate borrower. Yet it is good to have back our own, even if it is somewhat charred. A recent article in a daily paper mentioned that the present-day actor was favoring a return to "what is called abroad the *podium*.... the stage that projects into the auditorium." The reason why this return is desired is stated to be "for the sake of greater intimacy between actor and audience." The words *pew* and *podium* come from the same origin or root, but they have diverged. The children of this world are very wise. They are about to bring the two—the hearer and the actor closer together. In the churches we need platforms which project. One would imagine that the actor would need to be much more studied and precise when daring to be seen and heard at close range. Many would, we should think, prefer to have the aid of distance, and the lights, and the sensitive defects of his audience in his favor. Are we who preach willing to be seen at close range? Or are we desirous of a platform well back against the wall, with a shaded light where we can be seen only dimly? Most people like to see the preacher while they hear him; one could almost say they like to see through him; they wish him to come close to them that they might know that not only his sermon is lucid, but that his life is transparently good.—J. Wiltshire, in "The Christian Advocate."

## First Things First.

"Nothing to do but to save souls" should be written in letters of fire in the heart of every minister as he assumes once more the burdens laid down for a period of refreshment and invigoration.

There is no short cut to success in church work, no magic formula. Neither can the kingdom be made to prevail on the earth by wholesale methods. The secret of success lies first of all in the enlistment of the individual as a devoted follower of Jesus Christ. Given even a small group of men and women whose hearts and minds are thus ruled by our Lord and Master, and whose one purpose is to do his will always and everywhere, and their influence will reach to the ends of the earth and down through the infinite corridors of time.

There is a very great danger that the church will forget this vitalising truth in the multiplication of activities that characterises our modern days. We are engaged in vast and altogether commendable plans for the betterment of the world and the relief of suffering. These efforts belong to the Christian movement, and should never be discounted as worthless or of small value. Education, reform, philanthropy, are Christ-endorsed. The peril lies in neglecting the appeal to the individual to give his heart to God while we promote these important and vitally essential movements. We must do both. "These ought ye to have done, and not to leave the other undone." —"Zion's Herald."

"For the heart grows rich in giving;  
All its wealth is living grain;  
Seeds—which mildew in the garner—  
Scattered, fill with gold the plain."

# Personal Evangelism.

Compiled by L. C. McCallum, M.A., and Chas. Schwab.

The purpose of this article is to outline for Christian workers a brief course in personal evangelism. We are more than ever convinced that the great need of the church of Jesus Christ today is a renewed emphasis upon the duty and privilege of personal evangelism. It is the great need of the hour. We therefore send forth these suggestions, hoping that they may help some who study them to be more useful and happier in their Christian life and service.

## I.

"Each one win one, and  
Each one won win one."

### Our Task.

"Evangelism" comes from a Greek word which means "good news." The evangelist, therefore, is a proclaimer of good news. The personal evangelist is a man or woman who goes to others and proclaims to them the good news of Jesus Christ, and seeks by personal effort to win them by faith in Jesus as their Saviour from sin. In this he or she is carrying out the purpose of the Master when he said, "I have chosen you and ordained you, that ye should go and bring forth fruit" (John 15: 16).

Individual work was Christ's preferred method. We are not told just how all the apostles were won to Christ, but we are told how seven of them were brought to him. Peter and Andrew, and James, and John, and Philip, and Nathanael, and Matthew, were won to Christ by personal effort. It is reasonable to suppose that the method which is recorded with these seven was followed with at least some, if not all of the others. It was by the same method that Christ convinced the woman of Samaria. The woman, in her haste, left the water-pot and neglected the errand that she was about to perform, and went and told the people of the city about the Christ. Many of the Samaritans believed because of the saying of the woman, and many more believed because of the words of Christ (John 4: 39-41).

"We are co-workers with God" (1 Cor. 3: 9). We can never hope to win men to Christ in great numbers until we are prepared to do the work of personal evangelism. "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed, and how shall they believe on him of whom they have not heard, and how shall they hear without a preacher?" (Rom. 10: 13, 14).

### Our Responsibility.

"Am I my brother's keeper?" "I owe unto every man everything that Christ is to me." "He who has received for his own and another's use that which is more precious than rubies is under sacred obligations." "I am debtor both to the Greeks and to the Barbarians, both to the wise and the foolish" (Rom. 1: 14).

"So thou, son of man, I have set thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give warning from me. When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way, he shall die in his iniquity, but thou hast delivered thy soul" (Ezek. 33: 7-9).

The disciples felt their responsibility for others. For we read, "Therefore they that were scattered abroad went everywhere preaching the word" (Acts 2: 4). Freely they had received the word, freely they passed it on.

### A Question.

"Must I go, and empty-handed; must I meet

my Saviour so, not one soul with which to greet him, must I empty-handed go?"

### Our Encouragement.

Scripture Promises.—Prov. 11: 30; Dan. 12: 3; Isa. 55: 11; Rom. 5: 20; Psalm 126: 6; Heb. 4: 12.

Peter, the man who won thousands, was himself won by his brother Andrew (John 1: 41). Many believed on Jesus because of the words of the woman who was won by Jesus Christ at the well of Sychar (John 3: 39). The door of faith to the Gentiles swung open as Peter spoke the word to Cornelius and his household.

## II.

### Our Equipment.

"Pray as if everything depended on God.  
Work as if everything depended on you."

#### Spiritual.

"Men ought always to pray, and not to faint" (Luke 18: 1).

"Let this mind be in you, which was also in Christ Jesus" (Phil. 2: 5).

Scripture References.—2 Tim. 2: 15; John 14: 26; 2 Tim. 4: 2; Matt. 7: 7; John 15: 1-7.

#### Scriptural.

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (2 Tim. 2: 15).

"Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3: 16, 17).

The personal worker needs the "whole armour of God," "the girdle of truth," "the breastplate of righteousness," "the feet shod with the gospel of peace," "the shield of faith," "the helmet of salvation," and "the sword of the Spirit, which is the word of God" (Eph. 6: 11-17).

The first books of the New Testament (the four Gospels) should be studied for a knowledge of the facts that produce faith in Jesus Christ; the book of Acts to learn how people became Christians in New Testament times, and the Epistles if we would understand the life in Christ with all its responsibilities, obligations and rewards.

#### Study for New Testament Conversions.

The Three Thousand—Acts 2: 37-41.  
The Samaritans—Acts 8: 1-12.  
The Ethiopian—Acts 8: 35-40.  
Cornelius—Acts 10: 44-48.  
Lydia—Acts 16: 14, 15.  
The Jailor—Acts 16: 25-34.  
Saul of Tarsus—Acts 22: 6-16.

Let our prayer be—

"Lord, speak to me, that I may speak  
In living echoes of thy tone;  
As thou hast sought, so let me seek  
Thy erring children, lost and lone."

## III.

### The New Testament Church.

"The Bible only should make Christians only in the Church of Christ only."

#### Christ and the Church.

Builder.—"Upon this rock I will build my church, and the gates of Hades shall not prevail against it" (Matt. 16: 18).

Head.—"Christ is the head of the body—the church" (Col. 1: 18).

Devotion.—"Christ loved the church, and gave himself up for it" (Eph. 5: 25).

The Unity of the Church.—Jesus prayed for his disciples, "That they all might be one, even as thou, Father, art in me, and I in thee, that they

also may be one in us that the world may believe that thou hast sent me" (John 17: 21).

Paul urged the Christians at Corinth to "all speak the same things, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment" (1 Cor. 1: 10).

"In one Spirit were we all baptised into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit" (1 Cor. 12: 13).

There is one	BODY SPIRIT HOPE LORD FAITH BAPTISM GOD	Eph. 4: 4-6.

The Creed.—There is but one creed that needs no revision. It is faith in Jesus as the Son of God. Peter confessed his faith and the faith of the whole church when he answered Christ's question, "But who say ye that I am?" "Thou art the Christ, the Son of the living God" (Matt. 16: 15, 16).

Read John 3: 16; 11: 25-27; 20: 31; Rom. 10: 9, 10.

"No creed but Christ.  
No law but the Lord's.  
No book but the Bible.  
No name but the Divine."

#### The Name.—

(1) Names for the church as a whole: Read Eph. 3: 10; 1 Cor. 1: 2; 1 Thess. 2: 14; Rom. 16: 16; Acts 20: 28.

(2) Names for individual believers: Disciples, Acts 6: 1; Christians, Acts 11: 26; 1 Peter 4: 16.

The Commission.—"Go ye therefore, and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28: 19-20).

"Seeking the lost, yes, pointing to Jesus,  
Souls that are weak, and hearts that are sore,  
Leading them forth in ways of salvation,  
Showing the path to life evermore."

## IV.

### Sin and Salvation.

#### Man's Sin and God's Remedy.

1. *Man's Sinfulness.*  
All have gone astray.—Isa. 53: 6.  
All have sinned.—Rom. 3: 22, 23.  
Commandments broken.—Matt. 22: 37, 38.
2. *Sin's Consequences.*  
Death.—Rom. 6: 23.  
Separation.—John 8: 21, 24.  
Wrath of God.—John 3: 36.
3. *God's Remedy.*  
Gave his Son.—John 3: 16.  
Christ died for us.—Rom. 5: 6-8.  
He bore our sins.—1 Peter 2: 24.

#### Man's Acceptance of God's Remedy.

1. By Belief.—John 3: 16; John 3: 18; Acts 16: 31.
2. By Repentance.—Acts 3: 19; Acts 17: 29; 2 Peter 3: 9; Luke 13: 3.
3. By Confession.—Matt. 10: 32, 33; Rom. 10: 9, 10; 1 John 4: 15.
4. By Baptism.—Matt. 28: 19, 20; Acts 2: 37, 38; Acts 22: 16.

#### Questions.

If you have not believed in the Bible way, have you believed at all? If you have not confessed in the Bible way, have you confessed at all? If you have not repented in the Bible way, have you repented at all? If you have not been baptised in the Bible way, have you been baptised at all? If you have not lived in the Bible way, are you living at all?

## V.

## The Personal Evangelist at Work.

Some Dont's.

*Don't Argue.*—Rely always upon the Word of God, which is the sword of the Spirit.

*Don't Scold.*—Be gentle towards all, apt to teach, in meekness correcting them that oppose themselves.

*Don't Talk all the Time.*—When you have made clear the Bible way of salvation, give your friend an opportunity to talk and ask questions. Never attempt to answer foolish inquiries.

*Don't Use Too Many Passages.*—Use and apply the most appropriate text before going further.

*Don't Forget.*—"What you are stands back of all that you say."

## Things to Do.

Be constantly in the spirit of prayer.

Approach the unsaved on common ground.

Be patient.

Use godly tact and wisdom.

Make a special point of seeing your friend between meetings.

Be earnest, and with love in your heart give the Word and the Spirit the right of way.

## Excuses.

## Special Texts for Special Cases.

1. For those who are indifferent.—Isa. 53: 6; John 3: 16; Heb. 2: 3.

2. For those who are good enough.—Rom. 3: 10; Luke 16: 15; Luke 18: 9-14.

3. For those who are too bad.—Isa. 1: 18; Luke 19: 10; Heb. 7: 25.

4. For those who are waiting to get better.—Matt. 9: 12, 13; John 1: 29; Titus 3: 5.

5. For those who are afraid they will fail.—1 Cor. 10: 13; 1 Peter 4: 19; Jude 24.

6. For those who are waiting for feeling.—Rom. 10: 11; John 5: 24; John 6: 37.

7. For those who stumble at inconsistent Christians.—Matt. 7: 1-5; John 21: 21; Rom. 14: 12.

8. For those who are waiting for a convenient season.—Prov. 27: 1; Isa. 55: 6, 7; 2 Cor. 6: 2.

9. For those who stumble at baptism.—Matt. 28: 19, 20; Mark 16: 16; Acts 2: 38.

10. For those who are backsliders.—Jer. 2: 19; John 1: 9; Luke 15: 11-24.

"We must win them one by one, as the Master did of old.

When he said to his disciples, "Follow me"; From the highways broad and wide, to the byeways turn aside,

In the footsteps of the Man of Galilee. Is it nothing they are lost, souls that Jesus died to save?

Let us gladly in the rescue lend a hand; News of life and love impart to some weary, sinful heart;

Help some brother in the glory light to stand."

## The Religious Uses of Memory.

"It is not sufficiently considered," said Dr. Samuel Johnson once, in his magisterial way, "that mankind more often needs to be reminded than informed." Is not this one explanation of the Christian ordinance of preaching? The Bible makes very much of the word "remember." "Remember thy Creator"—"remember the Sabbath day"—"remember Jesus Christ raised from the dead"—"O my soul, forget not all His benefits." And in discussions on preaching, and in criticisms of it, it is not sufficiently considered that Dr. Johnson's statement is true. Character is moulded much less by what a man knows than by what (in the Christian sense) he remembers and can have effectively brought to mind.

The religious character that is ruled by impulse is quite a different one from that which is governed by principle.

## The Need of the World.

I know the need of the world,  
Though it would not have me know.  
It would hide its sorrow deep,  
Where only God may go.  
But its secret it cannot keep;  
It tells it awake or asleep,  
It tells it to all who will heed,  
And he who runs may read.  
The need of the world I know.

I know the need of the world,  
When the earth shakes 'neath the tread  
Of men who march to the fight,  
When rivers with blood are red;  
When there is no law but might;  
When the wrong way seems the right;  
When he who slaughters the most  
Is all men's pride and boast.  
The need of the world I know.

I know the need of the world  
When it babbles of gold and fame,  
It is only to hold us away  
From the thing that it dare not name,  
For this is the sad world's way.  
Ah! poor blind world grown grey  
With the want of a thing so dear,  
With the need of a thing so near.  
The need of the world I know.

The need of the world is—Love.  
Deep 'neath its pride of power,  
Deep 'neath its lust of greed,  
For the joys that last but an hour,  
There lies for ever its need.  
For Love is the law and the creed,  
And Love is the unnamed goal  
Of life, from the man to the mole.  
Love is the need of the world.  
—Ella Wheeler Wilcox.



Chas. H. Richards.



Jesse R. Kellems.

## Facts Concerning the Evangelists.

We have received the following interesting information:—

Jesse R. Kellems was born in Eugene, Oregon, September 16, 1892. He is the son of the late Dr. David C. Kellems, for 22 years professor in the Eugene Bible College at Eugene, Oregon. His mother is also a college woman, a graduate of the University of Oregon, and at the present time a teacher in the Eugene Bible College, being head of the department of public speaking, and professor of missions. Dr. David C. Kellems, the father of the evangelist, was himself a famous evangelist in the United States for many years. Dr. Jesse R. Kellems was graduated from the University of Oregon, the State University of his home State, in 1914, with the B.A. degree. Dr. Kellems received his B.D. degree from the Eugene Bible College, and when but 26 years of age, the degree of Doctor of Divinity. He has travelled extensively in Europe, and has preached in the Churches of Christ in England and Scotland. He is the author of four books which are widely and favorably known among the Churches of Christ. These books are "Glorious in the Cross," "The Deity of Jesus," "New Testament Evangelism," and "The Resurrection Gospel." While still the youngest evangelist among the Churches of Christ in America Dr. Kellems holds perhaps the leading place to-day. He and his company receive about five hundred calls for missions each year.

Mr. Charles H. Richards, the singer of the company, was born in the State of Washington, and is also 30 years of age. He is a graduate of the Eugene Bible College musical department, and has been associated with Dr. Kellems for five years. He was a student of Broodbent, in Washington, D.C., and later of Bleiden, in London. He has a rich baritone voice, and is a fine soloist and chorus leader. His winning personality never fails to make a host of friends.

Mrs. Vera Edwards Kellems, the wife of the evangelist, is the secretary of the company. She is a graduate of the University of Oregon, with the B.A. degree, and also of the Bible College. She always accompanies her husband in his work. Dr. Kellems is of Scotch Irish extraction, and his wife's people came from Wales.

Mrs. Violet Ruth Richards is the organist of the company. She is an accomplished pipe organist and pianist. She will be with the evangelistic company in their visit to Australia.

This popular evangelistic company has held missions in the largest Churches of Christ in America, from Atlantic to Pacific. Some of the missions had as many as 700 additions to a single church. These evangelists are not like so many American evangelists with their questionable methods, but are sane, consecrated folks, who believe the old gospel, and try to preach it, and live it every day.

# The Realm of the Bible School.

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

## Increase, Efficiency, Conservation, Decision.

A. L. Haddon, N.S.W. Organiser.

New South Wales is ready for a forward move in young people's work. The workers demand it, the preachers rely upon it, many leading brethren welcome it, we believe the brotherhood will finance it, so an enthusiastic practical committee is planning for it. The possibilities and progress already awaiting form a challenging year's programme. An immediate start is to be made on the most important.

1. *Increase.*—Where the school membership is less than that of the church the future of the work is in jeopardy. The main field from which converts may be expected is not large enough to keep our ranks filled. Increase is essential. The committee will lead in the opening of new schools, in making greater use of the already organised opportunities for religious instruction in public schools, in a united effort to secure 1000 increase in Bible Schools this year.

2. *Efficiency.*—Better methods, bigger numbers and more effective work go together. A good school will be a growing school, and will attract both scholars and teachers. Every group cannot be an ideal school, but each can keep before it the principles of right growth, and work and plan in the direction of a clearly seen ideal. The committee is inaugurating an Efficiency Campaign, and will preach the gospel of improvement throughout the State.

3. *Conservation.*—Much of our school work is like trying to fill a barrel with the bung out. The beginners' increase is continuous; so is the intermediate loss. To help overcome this the committee is suggesting a scheme of teacher training (giving the senior scholars practical and theoretical instruction in teaching), and of organised classes and clubs linked in a State-wide movement, and embracing all young people's activities. Besides evangelism and Scripture instruction, intellectual and social needs will be considered, sports' associations arranged, camps and conferences conducted.

4. *Decision.*—Extension, improvement and conservation all concern instruments. They are only means to an end. The great aim of the work is evangelising and Christianising. If our young people pass the "teen" age without definite personal teaching concerning Christ's claims, and congenial opportunity for acceptance, we fail, however "good" our schools may be. We hope this year to encourage very definite school evangelism, with an appeal for more frequent attendance at other church meetings by the school, and for carefully planned opportunities for decision, after periods of preparation.

This is not the year's policy, it is a commencement. The considerable work already in hand will be continued. We think these plans justify an appeal to the New South Wales brotherhood for £500 on May 6th, and to each member for a liberal response. By our persistent prayer, optimistic faith and generous co-operation, let us make this a great year in a great era of progress in our State work.

### Mr. Lloyd George on the Sunday School.

Mr. Lloyd George attended the annual meeting of the Sunday School Union on May 4. The following report of his speech was cabled to Australia, and published in the "Argus":—

Mr. Lloyd George, at the annual meeting of the Sunday School Union, in the City Temple, said that he had noticed that the Union had selected 6000 Sunday School pupils for emigration to Australia. He envied those children their future in that sunny continent, with its infinite resources. It was one any children might envy.

Sunday Schools were the Universities of the people (continued Mr. Lloyd George). In Great Britain there were 7,000,000 teachers and scholars, and in the whole world, 30,000,000. He would rather trust the destiny of the people to a nation with 7,000,000 of its children trained in Sunday Schools, than to a nation which had not them. There was no better training for politicians than Sunday Schools.

In Wales there was not an age limit for Sunday School scholars. When he was last in Wales, he visited his old Sunday School, where the youngest member of the class was 45 years old, and the others were up to 80 years old.

We have been telling Bible School teachers that they are rendering splendid service not only to the Church of Jesus Christ, but to the State as well. We are glad to read of so great a statesman as the former Prime Minister expressing the same view. When our Bible Schools are building up Christian character in the rising generation they are, at the same time, building for good citizenship.

"Sunday Schools are the Universities of the people." How the church ought to prize the opportunity of teaching the children of the nation in things that make for righteousness and godliness! The best way she can show her appreciation of this opportunity is to put her best into the work.

Mr. Lloyd George says that in Wales there is no age limit for Sunday School scholars. Neither should there be in Australia. When more men and women attend the school, fewer boys and girls will want to break away from it. The best way to keep our boys in school is to build a wall of men about them. Young men's and young women's Bible Classes can do much in helping to hold the adolescent boys and girls, and at the same time be doing a real national service as well as service for Christ.

### Victorian Notes.

Many schools observed Bible School Day last Lord's day, with special services for the day. We hope to give reports in next issue. Churches are requested to keep the offering open over the 13th. If for any reason the offering was not taken on the 6th, some other early date should be used for that purpose, so that all churches and schools may fall into line, and our organised Bible School work may have unanimous support.

The first new school of the Conference year is Parkdale. They have made a good start, and new scholars are being enrolled almost every Sunday. We predict a bright future for this school down by the sea-side.

Thornbury continues to make good progress. The church had no sooner moved into its new building than need was felt for a kindergarten hall. At once the men of the church rallied to the call under the leadership of Bro. Swain, and the Kindergarten Department will be housed in its own building within a week or two.

Balwyn, where J. E. Thomas has begun his ministry under promising conditions, is also planning to make provision for the little folk, and will be erecting a hall 24ft. by 40ft. in the very near future. No church can make a mistake in providing accommodation for the children of the community. Nothing will make a more favorable impression on the parents than to see their little ones in a well-conducted kindergarten.

Ringwood school is inaugurating an "Increase Campaign." They aim to double the membership of the school. We shall watch with interest their effort, and wish them all success.

Swan Hill has just inaugurated a Young People's Bible Class, with 14 charter members. The movement has been taken up enthusiastically, and promises to become a factor in putting new life and enthusiasm into the school. Mrs. A. J. Wilson is the leader.

### Victorian Home Missions.

Annual Offering to March 31, 1923.

We gratefully acknowledge the following amounts:—Ararat, £5; Ascot Vale, £11/13/-; Ballarat, £30; Ballarat East, £12/12/9; Balwyn, £12 13/6; Bamba-road, £6/6/-; Bayswater, £7/3/6; Bendigo, £8/8/8; Berwick, £17; Bet Bet, £16; Blackburn, £11/14/-; Boort, £11/7/1; Boronia, £2 13/-; Box Hill, £7/5/-; Brighton, £40; Brim, £25 0/1; Brunswick, £5/11/3; Burnley, £6; Carlton, Lygon-st., £57/6/2; Carlton, Chinese, £8; Carnegie, £6/11/-; Carnegie Bible Class, 10/-; Castlemaine, £12; Cheltenham, £29/10/-; Coburg, £4/3/10; Colingwood, £8; Cosgrove, £1; Croydon, £1/14/-; Dandenong, £1/7/6; Doncaster, £16; Dummunkle, £9/10/-; Donully, £5/16/-; East Camberwell, £6; Echuca, £4/3/6; Emerald, £2/10/-; Emerald East, £3/10/-; Essendon, £14; Fitzroy, £4/6/6; Footscray, £4/9/7; French Island, £3/6/-; Gardiner, £9 18/3; Geelong, £7/7/6; Geelong West, £1; Hampton, £6/6/6; Harcourt, £3/10/9; Hawthorn, £61; Horsham, £12/10/3; Ivanhoe, £4/15/-; Kaniva, £51/5/-; Kyneton, £3/17/-; Lake Rowan, £8/10/-; Lillimur, £4; Malvern, £12/16/3; Maryborough, £6/12/-; Melbourne, £259/0/6; Mentone, £1/1/-; Meredith, £1/15/-; Middle Park, £4; Mildura, £3 12/6; Minyip, £4/3/9; Montrose, £4/10/-; Moreland, £21/2/-; Newmarket, £6; Newstead, £2; Northcote, £8/18/-; North Fitzroy, £40; North Melbourne, £14/15/9; North Richmond, £9; North Williamstown, £4/10/-; Oakleigh, £7/12/6; Ouyen, £6/10/-; Pakenham, £1; Pimpinio, £3/17/-; Polkemmet, £11; Port Fairy, £2; Prahran, £6/8/3; Preston, £3/18/-; Red Hill, £3/1/6; Ringwood, £3 7/5; Rochester, £3/15/9; Sale, £3/5/-; South Richmond, £5/6; South Yarra, £15/11/-; South Yarra Ladies' Guild, £10; St. Arnaud, £1/15/-; Stawell, £6/11/6; St. Kilda, £2/3/-; Surrey Hills, £22/16/1; Swan Hill, £6/10/-; Taradale, £2/2/-; Thornbury, £12/17/-; Warracknabeal, £2/13/3; Warragul, £5; Warrnambool, £5/15/-; Wedderburn, £9/3/9; Windsor, £4/5/6; Woorinen, £3/4/6; W. Tree, £1/10/-; Isolated Members, £4/10/-; Total, £1227/17/5.

W. C. Craigie, Treas. T. Bagley, Sec., Home Mission Office, 14 Queen-st., Melbourne.

### New South Wales Home Missions.

The following amounts were received during the four weeks ended the 14th April, with thanks:—

Duplex Envelopes.—Chatswood, £4/13/7; Bankstown, £1/5/1.

Bro. J. F. Ashwood Bequest.—Half the amount bequeathed, £500.

Home Mission Rally (Good Friday).—Cash offering, £10/10/-; Promises, £290/10/-; Since received, Sister Pain, 10/-; Bro. Williamson, 5/-; Conference Fees.—Taree, £1; Gilgandra, 5/-; Hurstville, £1; Rockdale, £1; Merewether, £1; Hornsby, 5/-; Bangalow, 5/-; Cessnock, 5/-; Wahrenonga, 5/-; Lismore, £1.

Conference Expenses, 1922.—Foreign Mission Committee, £5/8/9.

Publicity.—Per Bro. J. Whelan, £5/9/9. Benevolent Fund.—Bro. T. E. Rofe, £1.

Duplex Envelopes.—Lidcombe Church, towards cost, £1/8/-.

"Christian Messenger."—Cash, £3/12/-.

A special fund will be created with the £500 from the Bro. J. F. Ashwood Bequest. Excluding that sum, the receipts amounted to £40/7/8, and the payments to £175/5/9, the deficiency for the month being 134/18/1.

W. H. Hall Hon. Treasurer, 107 Pitt-st., Sydney. 17th April, 1923.

### "Win One."

"Win one" for Christ, who died for thee.

One precious soul from sin set free.

Convey the message of His love.

And add one soul to heaven above.

"Win one" for Christ, if only one:

"Twill prove that you your best have done.

One soul may now be needing thee.

"Go, find this soul," He saith, "for Me."

## Foreign Missions.

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

Our India Field Council has written asking for financial help for buildings, etc., they urgently need. The Federal Committee very much regret that while agreeing to some of the expenditure, they have not been able to promise help for other expenses, and it was felt that if the needs were made public, there might be some of our brethren or sisters, or some church or district, that would be able to furnish the money required, or so increase their offering on July 1, that it might be possible for the Federal Committee to send the required money. The following is the list of buildings, etc., for which the Federal Committee had to refuse help:—

(a) Second Well at Shrigonda . . .	£33	6	8
(b) Indapur Teacher's Residence . . .	20	0	0
(c) Kashti Teacher's Residence . . .	10	0	0
(d) Sick Room, Servants' Quarters, Diksal . . . . .	166	13	4
(e) School Room, Baramati . . . . .	300	0	0
(f) Chapel, Shrigonda . . . . .	300	0	0
	£830	0	0

### Work at Shrigonda, India.

Henry Watson.

We thank God for the good health of our missionaries on the field, and also for the prospects of a good harvest for these Indian farmers. The rains in many parts have been good and the crops are now being reaped. In the fields surrounding our bungalow, the people are reaping day and night, singing all the while as they work. It is a pleasure to us to hear them, after a silence of nearly three years, owing to drought. The work of our mission is going on nicely; we are much encouraged by the prospects, and we feel that encouragement makes the work seem much lighter.

Medical.—This work is a good key with which to open hearts and homes to the gospel. We have had a good number of patients this month (278), and among them many cases of gastritis and pneumonia, due principally to inferior foodstuffs on the market, and the damp, cold weather.

We have had some interesting cases to attend to since I wrote my last to you.

A Hindu farmer had the misfortune to fracture his leg in two places; one was a compound fracture, with the bone protruding three inches. Our compounder and I managed to reduce these fractures successfully. We nursed him for nearly a month, during which time he heard much of the gospel of Jesus Christ. Now he has left us and gone back to his village quite well again, to tell of Jesus' love, and the way of salvation.

Another Maratha was brought, suffering from a broken arm. He stayed three weeks, and daily heard the gospel. When this dear fellow was leaving us, he told me quietly that he was going back to his village a believer in Jesus. We are praying that this man might take his stand and confess Christ before his fellows.

Two Christian couples came from Bombay for treatment. They were suffering the result of impure living. They stayed ten days with us, and were benefited by the treatment. We prayed much over these erring ones, and tried to help them to a higher plane of living, so that they might be a testimony for Christ in that large city of Bombay. We got right down to facts with these Christians, and they had a heart-searching time of it before God. When they were leaving, they thanked us for the kindness shown to them, and said they were determined by God's grace to live better and nobler lives. They asked us to pray for them, because they were finding the temptations of an Eastern city very subtle.

Visiting a village some distance from here, with a native preacher, I found we were not very well known. The people acted in an offhand manner

towards us. When we started to tell the story of salvation, they said they did not want to listen to us. This is not unusual in strange villages. However, we sat down and rested awhile, when to our delight, who should come into the village but three old patients whom we had treated at Shrigonda some months before. These friends were delighted to see us, and introduced us to their friends in this village. This had an electric-like effect upon the villagers. They now felt that they could not do enough for us. We accepted their invitation to stay all night; they treated us to some good old chillies in our curry and rice, and showed us a place in which we could sleep for the night. We did not have much sleep that night. After the meal was over, we gathered the folk together and gave them some music on some native instruments, and sang them some hymns, then we told them of that great salvation through Christ for all men. These people were so interested in the stories we had to tell, that they kept us talking, answering their questions about the Saviour, until the small hours of the morning. When we were leaving they asked us to leave our hymn-books with them, which we did, so that they could learn the Christian hymns, and be able to sing them with us when we paid them another visit.

This is just an instance of how the medical work helps in opening a village to the gospel.

Last week two of our leaders amongst the out-caste people of Shrigonda asked if my preachers and I would come and spend the evening with them, and discuss the claims of Christ upon the Indian. We accepted the invitation, and went on good time. Sure enough, on our arrival, we found the outcastes gathering to meet us. It was not long after our reaching there that they all came and sat in a circle to listen to what we had to say. They gave us a very good hearing for two hours as we sought to explain some of the truths to them. After this a discussion followed, which lasted until midnight; they kept us busy answering all kinds of questions relating to the discussion. Some of the questions might seem trivial to an outsider, but are important in their bearing on life in the village. One man asked if he might eat beef when he became a Christian. We said, yes; but not the diseased or rotting carcasses, for which the low-caste people are despised by the decent people of the town. Another question, was, "When we become Christians, will you stick to us in the time of trouble?" We said, yes, on condition that you give up entirely your old practices of thieving and immorality, and seek to serve Christ faithfully."

After the meeting, the leaders came to us and said, "Sirs, we are convinced that Christ is the true Saviour, and it will not be long before we become followers of him."

We have had the pleasure of baptising two more people this month. The preachers are being well received in the villages.

For the month twenty villages have been visited and we have been greatly encouraged to find a number of people having some faith in Christ. We met an Indian soldier living in a village ten miles from here. He told us he served with the British in Belgium and France during the war. While talking to him about Christ, he said that while he was in Belgium some one gave him a copy of the New Testament, which he brought back home with him to his village. He told me he reads this book daily, and prays to the "Great Jesus" to help him. My heart went out to this dear fellow. He is practically of independent means, and has invited me to come and stay with him for a day or so on my next visit.

India is changing in her ideas, and there are hopeful signs that she is slowly but surely coming to the Truth.

The orphan boys here are keeping well and happy. We expect to send them all to Baramati next month, and bring the orphan girls to Shrigonda. Miss Cameron will still be in charge at Shrigonda.

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# Here and There.

The secretary of the church at Middle Park, Vic., is now E. B. Hilbig, 8 Nimmo-st., Middle Park.

The following telegram reached us on Tuesday: "Great services opening chapel, Chatswood. Crowded meeting. Bro. Bagley in splendid form. Two confessions Sunday night."

The address of G. P. Cuttriss, Organising and Financial Secretary of the Churches of Christ in New Zealand, and preacher for the church at Sth. Dunedin, is 95 Queen's Drive, St. Kilda, Dunedin.

Enmore had good meetings all day on May 6. Bible School offering amounted to £40. 12 new scholars in the kindergarten; average attendance, 118. Large attendance at gospel service. Bro. Sivyer spoke morning and evening. Interest in the work increasing among the outside public.

The members of the Victorian General Dorcas Committee and friends are reminded of the next meeting to be held in the Swanston-st. Church of Christ lecture hall, on Wednesday next, May 16, from 10.30 till 4 o'clock. All sisters will be welcome.

In this issue we print pictures of Bren. Kellems and Richards, who in July are expected to begin a big evangelistic campaign in Australia. We also publish an article on personal work, which should prove helpful to those who are willing to co-operate with the soul-saving effort about to be made.

The Devotional Committee of the Kellems-Richards mission is seeking to enrol in the League of Intercessors every member throughout the State who will pray daily for the missions as they are conducted in Victoria and elsewhere in the Commonwealth. Cards of membership will be forwarded free to any churches sending to J. E. Allan, 41 Bennett-st., North Richmond. Enlist now.

Meetings for deepening spiritual life conducted by Bro. Harward at Hornsby, N.S.W., were very helpful. The help of Bro. E. Davis, of Mosman, in taking one meeting, and of the Hornsby Male Trio and Bro. F. Horsey, of North Sydney, in singing, is gratefully acknowledged. Bro. A. J. Fisher gave an inspiring address on morning of May 6. He also addressed the school in the afternoon. Sister Flavell, of W.A., is visiting Hornsby.

We regret to have to announce the death of Bro. W. L. Jones, for many years a faithful member and deacon of Ann-st. church, Brisbane, Qld., and in recent years an evangelist of Churches of Christ in New Zealand and Victoria. Bro. Jones has been a sufferer for some considerable time. He passed away at Doncaster on Monday last. His was a life of great faithfulness and usefulness in the Master's service.

At Ballarat, Vic., on Sunday at York-st., Bro. Connor preached in the afternoon, and Bro. Burdeu at night, it being the Sunday School anniversary. At this point, which is on the extreme east of the city, there is a little meeting of baptised believers, where lately speakers have been giving some help. There is a very fine little Sunday School, and some earnest workers. Dawson-st. brethren hope to give them some help in their work.

Mr. Thomas E. Rofe, who was a passenger by the O.R.M.S. Orvieto, was entertained during the ship's stay at a men's luncheon in the Lake-st. chapel by the men of the Churches of Christ, on April 20, says the "West Australian." Mr. D. M. Wilson presided, and the speakers, Messrs. S. H. Mudge, T. Hagger, W. C. Morrow and W. H. Clay, referred to Mr. Rofe's work as Federal Treasurer of the Churches, and his wide interest in all the States.

Coburg, Vic., church is moving along very satisfactorily. Bro. J. C. F. Pittman's gospel addresses are drawing increased audiences. On Wednesday, and inst., annual business meeting was held. Good reports were given. Church increase of membership of 39 for the year. Bible School average increase of 27. J.C.F. in a flourishing condition, and the Sisters' Class reported good work. On Sunday, 6th, was held the first part of the Bible School anniversary. Bro. W. Gale gave an interesting talk

in the afternoon, and Bro. Pittman gave another at the evening service. Bright singing by the scholars was a feature of both meetings. The new church building has been started. Bro. J. J. Anderson, Mayor of Coburg, will lay the foundation stone at 3 p.m. on May 19, to which function the brethren generally are cordially invited.

Thornbury, Vic., reports continued interest and enthusiasm in all branches of work. Gospel services are bright and helpful; an average congregation of 160 to 170 on Sunday evenings. Accommodation for Bible School and kindergarten is inadequate. It was resolved a few weeks since to erect a kindergarten hall alongside the church, and a number of men have given voluntary services on three Saturday afternoons, and a substantial weatherboard building 20 x 20 is the outcome. After an earnest gospel address by Bro. Swain on May 6, one young married man confessed Christ.

Bro. Geo. T. Walden sends the following appreciation:—"John Andrews is dead." This news gave grief to many who know Enmore church. For a generation John has been a faithful, affectionate, unselfish worker in the kingdom of God. He was one of whom it can truthfully be said, 'He hath done what he could.' During my sixteen happy years at Enmore—1896 to 1912—we were intimately associated in church work. No evangelist had a warmer friend nor a more unselfish co-worker than John Andrews. No work was too hard nor too humble nor too disagreeable for our John. He enjoyed the respect and esteem of all who knew him. He attended almost every meeting at Enmore. He was known as the 'Minister's Warden.' He knew where everything was kept. At the picnic he sold tickets, carried the baby for some tired mother, and did scores of things others left undone. When I think of John Andrews' faithfulness, I feel ashamed of my Christian service. If only one man could say, 'My all is on His altar,' that man was John Andrews."

At the recent Convention of the Local Preachers' and Laymen's Association, Adelaide, two gentlemen in high Government positions gave addresses which created a most favorable impression. Mr. W. A. Webb, Chief Commissioner of Railways, said the list of things which really counted in a man's life was a very long one. Sooner or later the crash came in a man's life, and he cried out with Job, "Oh, that I knew where I might find him." It took the eye of faith to find him, but that he could be found was proved by the numerous invitations in the Bible to seek for him. The fitful, spasmodic seekers had less reason to hope that they would succeed than had those who diligently sought him. The speaker paid a glowing tribute to the character of Abraham Lincoln. There was nothing surer in life than that those who really sought God would find him. There was no greater fact than his omnipresence. The only man who did not welcome the presence of God was one whose life was out of tune with God. Men could not find him through scientific experiment, but they could by being in tune with him. Selfishness was one of the impediments which prevented some men from finding him. The Deputy Postmaster-General (Mr. J. W. Kitto) said the things that counted most in life were things which could not be counted or defined. In business one of the things which counted was the extent to which a man put himself into his work. It was only when there was a passion for a cause, and whole-souled devotion to it, that success could be achieved. It was the spirit and motive that counted. Sincerity, loyalty, integrity, and devotion to duty were all necessary, but beyond these there should be partnership with God. Those who took God into partnership were not calling in some outside help when they relied on him.

## COMING EVENTS.

MAY 18 & 19.—The first Sale of Goods of the Balwyn Church will be opened by Mr. E.W. Greenwood, M.L.A., on Friday, May 18, at 7.30 p.m., and

continued on Saturday, 19th, afternoon and evening. The sale will be in a large marquee on the church grounds, on Whitehorse-road. There will be goods of all varieties for sale. All are invited to attend and help make this first effort a success. Take Victoria Bridge and then Mont Albert car to Balwyn-road.

MAY 19 (Saturday).—Laying the Foundation Stone of Coburg Church of Christ, Bell-st. Near Railway Station and Sydney-road trams. The Mayor, Bro. J. J. Anderson, J.P. (who is well known among the brethren), will perform the ceremony. The committee would like to see representative brethren and sisters from all the churches. Come along and help to make us known. Refreshments provided for visitors.—Chairman of the Building Committee, W. J. Parker.

MAY 20—23.—

Chapel Street, Norwood, S.A.

HOME COMING.

All Old Members Invited to be Present.

A. C. Rankine, Morning Speaker.

Monday—Young People's Night.

Tuesday—Choir.

Wednesday—Tea, 6. Public Meeting, 7.45.

Thanksgiving Offering.

If unable to come, send greeting to G. A. Jessup, Lands Title Office, Adelaide, S.A.

MAY 20.—Newmarket Bible School Anniversary, Kensington Town Hall, May 20, 3 p.m., Pastor H. F. Wright (Baptist Church, Clifton Hill); 7 p.m., Mr. J. I. Mudford. Bright singing. Special orchestra. Conductor, Mr. C. Hall. Old members cordially invited.

MAY 27.—The church at Ipswich, Queensland, is calling for your prayers. Will she call in vain? Mission begins on May 27. Are you praying?

MAY 27 & JUNE 3.—Footscray Anniversary Services. Sunday, May 27, and June 3. Afternoon, 3 o'clock. Evening, 7 o'clock.

## BEREAVEMENT NOTICE.

Mr. and Mrs. Allamy and family wish to sincerely thank all friends for their kind expressions of sympathy in their sad bereavement.

128 Queensberry-st., Carlton, Vic.

Mrs. Huntsman and family desire to express their sincere thanks to all friends for kind sympathy in their recent bereavement. Will all please accept this as a personal acknowledgment of our deepest gratitude?

## IN MEMORIAM.

### ON ACTIVE SERVICE.

GOULD.—A tribute of love to the memory of Major H. V. Gould, died of wounds, May 8, 1918, in France. "Until the day break."

—Inserted by his parents and family, Redcliffs.

BURDEU.—In loving memory of our dear son and brother, Cyril, killed at Gallipoli, May 9, 1915.

Comes at times a stillness

As of evening born.

When our hearts in tender thoughts

Reach out to our loved ones gone.

Yet in that stillness.

Longing gives place to tears.

For in God's home of peace and love

Rest our loved ones dear.

—Inserted by his loving parents, sisters and brothers.

HEMSLEY.—In sad and sorrowful memory of my dearly loved son Harold, who was called home on May 10, 1922; also his dear sister Mabel, who passed on before him, at Essendon.

Dear ones in glory looking this way,

Brother and sister, gone to that clime.

Wait for the others coming some time:

Safe with the angels, whiter than snow.

Watching for dear ones waiting below.

—Mother.

MURPHY.—In loving memory of my beloved wife, who passed away at South Yarra on May 13, 1922. Some time we'll understand.

—Inserted by her loving husband and her nephews, Willie and Harry.

# The Family Altar.

J. C. Ferd. Pittman.

## "BE PATIENT."

Patience on the part of laborers in material or spiritual fields is not difficult to exercise under normal conditions. No difficulty is experienced in waiting for well-assured harvests, but it is quite another thing to toil on uncomplainingly when there is every indication of failure. To work on without a murmur amid disappointment and discouragement and no signs of ultimate success requires exceptional patience.

In the hour of sore distress we do well to remember "the patience of Job"; or, when we fail to see results, to think of the patience of Noah; or, when we are inclined to murmur on account of long delays of promised blessings, to remember that God is patient with us though we seldom fulfil our vows, and at all times we do well to look for "an example of suffering and of patience," the Lord Jesus Christ, who worked on uncomplainingly, occupying himself with the training of twelve apostles, although he knew that one would betray him, another would deny him, another would doubt him, and all would desert him, and even in heaven as well as upon earth there would be found "none to help."

## MONDAY, MAY 28.

We have lived delicately on the earth, and taken your pleasure.—James 5: 5.

"Maker and High Priest,  
I ask thee not my joys to multiply,—  
Only to make me worthier of the least."

—Mrs. Browning.

Bible Reading.—James 5: 1-6.

## TUESDAY, MAY 29.

Be patient, therefore, brethren.—James 5: 7.

Dr. Dodds wrote to an invalid friend, "You certainly are being schooled in patience. And really one is tempted to think James was right in giving patience so high a place. The despair so many of us feel because we cannot already understand things and solve this 'unintelligible world' would disappear, could we only muster patience to wait, submission to leave things in those hands which have made the world and presumably control it."

Bible Reading.—James 5: 7-11.

## WEDNESDAY, MAY 30.

Be ye also patient; stablish your hearts; for the coming of the Lord draweth night.—James 5: 8.

"A little while,—'twill soon be past;  
Why should we shun the promised cross?  
O let us in his footsteps haste,  
Counting for him all else but loss."

Bible Reading.—James 5: 12-15.

## THURSDAY, MAY 31.

Murmur not, brethren, one against another.—James 5: 9.

"Hear no ill of a friend, and speak as little as possible of an enemy. Believe not all you hear, nor speak all that you believe. Say what is well, and do what is better."—William de Britaine.

Bible Reading.—James 5: 9.

## FRIDAY, JUNE 1.

Is any among you suffering? Let him pray.—James 5: 13.

"Lord, when on my bed I lie,  
Sleepless, unto thee I'll cry;  
When my brain works overmuch,  
Stay the wheels with thy soft touch.  
Just a quiet thought of thee  
And of thy sweet charity—  
Just a little prayer, and then  
I will turn to sleep again."

Bible Reading.—James 5: 16-18.

## THE AUSTRALIAN CHRISTIAN.

### SATURDAY, JUNE 2.

Pray one for another.—James 5: 16.  
"A Georgia evangelist tells of a pastor who had gone at night when the people were sleeping, and prayed before every home in his town where there was an unsaved one. When the revival came it swept his town like a prairie fire."

Bible Reading.—James 5: 19, 20.

### SUNDAY, JUNE 3.

He who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.—James 5: 20.

"O teach us erring souls to win,  
And hide their multitude of sin,  
To tread in Christ's long-suffering way,  
And grow more like him day by day."

Bible Reading.—Psalm 126.

### PRAYER.

Gracious Lord, when my way is rough and beset with dangers; when faced with difficulties and temptations; when surrounded by those who fail to sympathise or are openly antagonistic; when tempted to falter or fall, or to lose heart, help me to consider the prophets, and above all to consider him who suffered untold persecution, sorrow, and bitter disappointment, yet toiled on, and suffered, and died. For his name's sake. Amen.

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**Tasmanian Women's Conference.**

The Women's Annual Conference was held in the chapel, Collins-st., Hobart, on March 29. Mrs. J. Warren, Geeveston, led the devotional exercises. The President, Mrs. W. H. Nightingale, occupied the chair at the business sessions. Minutes of the previous Conference were confirmed, and the Executive Committee's report was discussed and adopted. Greetings were received from sister conferences in the other States. The presidential address emphasised four points—Vision, Service, Loss of Power and Power Restored.

Mrs. I. Durdin, Nubeena, led the afternoon devotional service. Mrs. S. Spaulding extended a welcome to delegates and visitors, which was responded to by Mrs. P. Duff, Launceston.

The superintendents of the following departments, through which the Conference functions, presented their reports: Home Missions, Foreign Missions, Bible School, Literature, Prayer, Sewing Class, Young People's, Temperance, Isolated Members, Hospital Visitation, Benevolent and Obiituary. Apart from the penny-per-week and the mite box fund, the Home Mission Superintendent appealed to the sisters for a special 1/- gift, with the result that £15/7/9 was handed over to the General Conference Home Missions Fund. Mrs. W. J. Campbell, of Launceston, supplied a splendid essay, entitled, "Giving Thyself." Mr. I. Durdin delivered a fine address upon "Woman's Message to Humanity."

Helpful musical and elocutionary items were contributed by Sisters C. Kingston, N. Crow, S. Harding, M. Humphreys, M. Staples and R. Levett.

Mrs. L. Drummond, of Kellevie, introduced the new officers and superintendents elected:—President, Mrs. W. H. Nightingale; Vice-Presidents, Mrs. P. Duff and Miss L. Riley; Cor. Secretary, Miss M. Bradley; Recording and Financial Secretary, Mrs. J. Woolley; Treasurer, Mrs. Reg. Levett. Departments—Home Missions, Mrs. T. Spaulding; Foreign Missions, Mrs. N. J. Warmbrun; Bible School, Miss L. Sawford; Literature, Miss L. A. Murray; Young People, Mrs. L. Drummond; Sewing Class, Mrs. L. Mundy; Temperance, Mrs. S. Geeves; Prayer, Miss O. Ivory; Social, Mrs. P. Duff; Isolated Members, Mrs. P. J. Byard; Benevolent, Mrs. Lewis; Hospital Visitation, Mrs. I. Durdin; Obiituary, Miss C. Kingston.

Mrs. J. Spaulding moved the following resolutions: "That we present a challenge shield at the Conference, 1924, to be competed for, won and held annually by the sisters whose church has contributed the most per head for Home Missions by the penny-per-week system."

"That we request the sisters everywhere to help purchase bricks for to erect the Girls' Hostel at Glen Iris."

"That we continue to help support a Bible Woman."

Votes of thanks to helpers and praises to God brought a most successful Conference to an appropriate termination.—A. B. Nightingale.

**CORRESPONDENCE.**

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

To the Editor of "The Australian Christian."

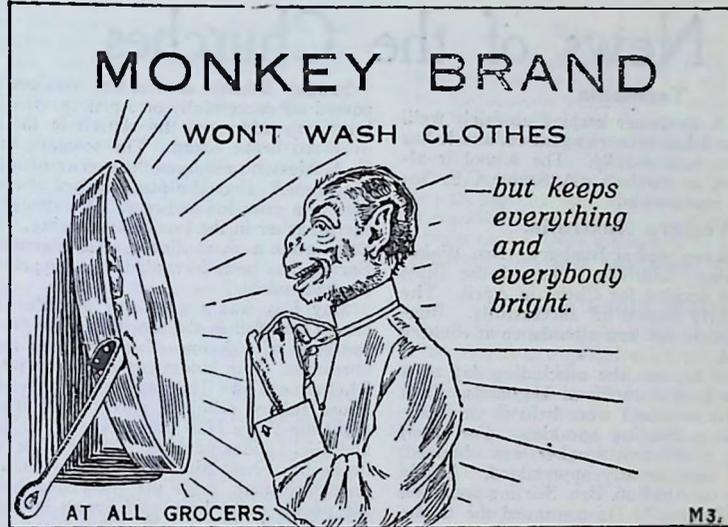
Dear Bro,—  
Your esteemed correspondent, Bro. Blakemore, has unfortunately quite missed the main point of the question I tried to raise.

The real problem is, How far can the churches stand the strain of the many appeals from various organisations, and still continue to effectively carry on the local work?

The insinuation that one department has been attacked, and then assume the role of an injured party, or to indulge in mock heroics, is a side issue, and cuts no ice.

I thought that, perhaps, the phase of church finance referred to could be discussed from a general viewpoint, but evidently a mistake was made.

Bro. Blakemore can rest assured that the church



at Thornbury will gladly raise its quota towards the offering he is interested in, as it has done in every case since its inception. But the problem still remains unsolved. Yours, etc., H. Swain.

To the Editor of "The Australian Christian."  
Dear Bro,—

In reference to Bro. C. T. Garrett's article recently published, I agree that there are many problems that confront a Christian now-a-days. During 22 years' service with the Church of Christ, I have seen great changes, and sometimes I wonder if it is the Church of Christ. Things creep in that ought not; we do things contrary to the church, and wonder why we are losing members. Why are we on the decline? Sometimes the problem lies with an inconsistent leader, one who must have his way, and what he says means authority, and Christ comes in second-hand. At times the problem lies with the officers, men who pay little interest to the Lord's work and pay more to worldly attractions (of course there are exceptions). What is needed is good, true men—men who stand for the truth, and nothing else. Let us speak where the Book speaks, and all will be well. Yes, brother, we need more of the spirit of the Master. Some time ago an evangelist in one of our churches demanded a public apology from an elder, and later succeeded in driving him out, and boasted if the same person came back he would walk out. Supposing Christ walked in? The problem could be solved very easily. How? A little talk with the Master, and a little thought, "What would Jesus have me do?" Let us settle our troubles according to Scripture, and act as

Christians should. Be Christlike, and if a brother or sister may do wrong, well, read Matt. 18: 15; Gal. 6: 1, and carry it out. If this was done, we would have less divided churches, and Christ would reign supreme. Let all agree here. There is no trouble in heaven. Let us sing truthfully and sincerely,—

"We are not divided; all one body we—  
One in faith and doctrine, one in charity."  
A. J. Fraser.

[The advice in this letter is excellent, and, if carried out, would increase our spiritual power as well as our numbers. We would point out, however, that our brother's inquiry, "Why are we on the decline?" may give an erroneous impression. Recent census returns have attracted the attention of the Commonwealth to the remarkable rate at which Churches of Christ are progressing.—Ed.]

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# News of the Churches.

## Tasmania.

Meetings at Kelleve are keeping up fairly well. The Bible School has been reorganised, and it has been decided to hold a rally. The school is already increasing in numbers. A Senior C.E. Society has been inaugurated.

## Western Australia.

Good work is reported at Bunbury. Bro. Wakefield is preaching faithfully. One of the Bible School scholars decided for Christ in April. The school anniversary passed off successfully. Bunbury won the shield for best attendance at country Sunday Schools.

Sunday, April 22, was the concluding day of a week of special gospel studies at Maylands. Each evening open-air meetings were held at the Railway Station, Bro. Stirling speaking. For each chapel meeting a different speaker was obtained. The addresses were greatly appreciated. At the prayer meeting on April 26, Bro. Stirling spoke on "The Second Coming." He continued the theme on Sunday morning, 29th.

## Queensland.

Bro. Alcorn presided at Brisbane on April 29, and Bro. S. Trudgian exhorted. Amongst visitors were Sister Mrs. Jones, of Malvern, Vic., and Bro. Paradine. Both of these visitors were baptised 40 years ago by the late Stephen Cheek, at Warwick, Q., on the same day. One came from the south and the other from the north. At the gospel service Bro. Alcorn spoke on "The Freedom which Jesus Gives."

At Ipswich, through the earnest efforts of the members along the lines of personal evangelism, 20 were added to the church during April. The Bible School has greatly increased; church finance is improving; record attendance at gospel meetings. In preparation for bigger things the church is closing in the underneath part of building, for Bible School work in particular. Since last report a married woman confessed Christ. Bro. Bassard's visit on April 24 was enjoyed. Bro. Hunt, a new convert, has placed at the service of Bro. Young a pony and trap for work of visitation. On April 29 meetings were well attended. The evening subject, "Conversion according to the New Testament," aroused keen interest.

The half-yearly business meeting of South End, Toowoomba, church, was held on April 26. Attendance good. The report of the treasurer, P. Tanzer, showed a substantial credit balance, no debts, and all contributions—direct offerings. Sunday School matters were very satisfactory. The secretary, V. Adcock, reported satisfactory progress. Half a guinea was voted to each of the following institutions; Broadribb Home, Ambulance, Hospital, and Prohibition League. Splendidly attended meetings on April 29. Bro. Larsen spoke helpfully on "He took him by the hand." The open-air mission speakers were Bren. Stitt and Larsen. Interested crowd of listeners. Bro. Adcock's address in the hall on "A sower went forth to sow" was educational. A lady previously immersed in the south decided to link up with the church.

## South Australia.

Forestville church reports steady progress. Since last report two have made the good confession. The help of brethren from Mile End church on Lord's day mornings is appreciated. Bro. Holham's gospel addresses each Lord's day evening continue to be helpful and impressive. Attendance good.

The sisters of Kadina church recently held a sale of gifts, which realised over £56, which will go towards the debt on the chapel. Sister Mrs. Lawrence is making a good recovery after a recent operation. Bro. and Sister Owen, from Enmore, N.S.W., parents of the evangelist's wife, have been present the last three Lord's days. Splendid address from Bro. Trenwith at morning service on May 6; fine number of strangers particularly young people, at gospel service.

Sunday School anniversary services at Unley passed off successfully on April 29. Bro. A. E. Illingworth addressed the church in the morning; over 200 broke bread. The scholars, under Bro. F. A. Messent, rendered the service of song, "Over the Snow." Bro. Walden preached at evening service to a crowded audience. We sympathise with the preacher in the loss of his brother, who passed away after a short illness. An intermediate C.E. Society has been formed, Bro. Chappell being the superintendent.

May Day was a great day at Mile End. The chapel was full in the morning, when five received the hand of welcome—three by letter and two by obedience. The kindergarten demonstration in the Thebarton Town Hall was highly appreciated by a house full of scholars, parents and friends. At night the Town Hall was packed. The Boy Scouts and Girl Guides paraded. At the close of the address, the Scout Master, another young man, and an elderly man, made the good confession. Fully 200 people sang the gospel hymns in front of the Fire Brigade Station after the gospel service.

At a special business meeting of the Grote-st. church, plans of a new building were adopted, and the committee are to use them in the appeal for funds, and to increase the interest in the effort. Already the treasurer announces cash received £207; it is hoped soon to be able to report that sufficient money has been received to commence building. Both morning and evening services have increased in attendance of late; average number breaking bread for April being 168. C.E. prayer meeting continues helpful, attendance averaging between 40 and 50. The school is preparing for the anniversary.

Walleroo on Lord's day evening, April 25, held an Anzac memorial service. Bro. E. G. Warren preached on "Sacrifice" to a good congregation. April 29 was children's anniversary day. Bro. Southgate, of Cottonville, gave three delightful addresses. This was one of the best anniversaries held for years. Monday evening, a most successful scholars' demonstration was held. On Thursday evening, April 26, the church gave the preacher a surprise birthday spread in the schoolroom. On morning of May 6 Bro. N. Bartle gave a good address, and at night Bro. S. Trenwith preached well. The church deeply sympathises with Bro. and Sister Haye in their hour of sorrow.

On April 29 York Bible School anniversary was held. Splendid attendances; over 300 present afternoon and evening. Mr. McKie gave the afternoon talk to the children, and was much appreciated. Mr. A. C. Killmier addressed the evening meeting, when a young lad made the good confession. Sunday services were followed by a good meeting on Tuesday night, when the annual social was held. Dr. Killmier favored with a fine talk. The singing of the scholars reflected credit on the conductor, Mr. Morphett. The superintendent, Mr. Mossop, is to be commended for the way in which he conducts the school. The co-evangelists, Bren. Killmier and Davie, are doing excellent service.

## Victoria.

At Hawthorn, T. H. Scambler, B.A., preached in the morning on "Soul Winning," and at the evening service on "Sins of Omission." Helpful meetings, and excellent attendances. All departments of work are doing well.

At Swanston-st. last Lord's day there were very good meetings. Bro. H. G. Clark gave a very fine message in the morning, and in the evening Bro. Gibson's sermon was much appreciated. Special offering for Bible School Sunday came to a little over £56.

On Wednesday, May 2, the Garden Vale Bible School held their first social, over 150 being present. Amongst those present were Bro. and Sister Owens, from New Zealand. Musical items and games were given by the St. Kilda Young People's Improvement Class. The chapel is situated at the corner of Asling-st. and Point Nepean-road.

Splendid meetings all day at Gardiner on May 6. Several visitors. Bro. Kingsbury gave excellent addresses at both meetings. Offering for Bible School work, including amounts from C.E. and Bible School, reached over £13.

Another good meeting at Warrnambool on Sunday evening. Bro. Edwards spoke on "Is it Reasonable to Suppose that Christ will Return?" The sisters have decided to form a branch of the Ladies' Aid, with Sister Mrs. Edwards as president.

The church at Ouyen has suffered a severe loss in the removal of Mr. Harold Perkins and family to Panitya East, near Pinnaroo. Mr. Perkins gave valuable help, and was a generous supporter of the church. The church wish Bro. and Sister Perkins God-speed.

At Meredith C. Morris, of Ballarat, was present on Sunday morning. Meeting small. Good meeting at Sunday School in the afternoon. Evening service better than usual. Glad to report Sister Davies greatly improved in health; also Mrs. Combridge, junior. Collection taken up for Bible School work.

Good meetings at Dandenong. Two additions since last report. Next Lord's day Bro. Youens commences a short mission with the church at Dunolly. Last Lord's day Bro. Priestley took charge of the gospel meeting. All departments of the church in good working order. The church is thankful to Bro. Welsh for his assistance.

Splendid attendance at all meetings on May 6, at Ararat. Bro. Combridge preached a powerful sermon at night on "Appealing to strength." One woman made the good confession. Inspiring prayer meetings precede the gospel service each Sunday. Tuesday night prayer meetings also largely attended. Young People's Club commenced a rally last Thursday week.

Bro. J. E. Allan addressed the church at Balwyn last Lord's day morning on "The Church and the Child," which was appreciatively received by a good attendance. A mother's day service was held at night, Bro. Thomas speaking on the subject, "What a mother can do," to a large and interested attendance. Bro. Whittington sang an appropriate solo. Offering for Bible School day, £3/15/-.

Sunday, May 6, was a good day for Middle Park. Most of the Bible School scholars were present at the morning meeting, so as to create interest for the special offering, impressive messages were given by both president and speaker especially to the young people. Two more new scholars in the afternoon. One young man was immersed before the gospel service, and a girl from the Bible School confessed her Lord.

The work continues well at Prahran. On morning of May 6 Bro. Ennis addressed the church. In the afternoon Bro. Blakemore met the teachers and conferred with them on matters related to the training of the scholars in the various departments of the school. The present attendance of scholars is 265. Last month Bro. Donaldson Graham gave an excellent recital of the works of Jan Maclaren and others, and by this the church funds benefited to the extent of £5.

East Kew is making splendid headway, and meetings are well attended. May 6, five members were received in, and about 68 partook of the Lord's Supper. Several members have advanced small loans free of interest, which will enable the church to secure a piano. The school is going along splendidly, and each week new scholars are being introduced. Prayer meetings well attended, and proving very helpful. Last Thursday evening the Mutual Improvement Society held its first social, which proved a wonderful success.

The outlook at North Fitzroy is steadily becoming brighter. Plans are being laid for a great forward movement in the near future. It is hoped that the new Bible School building will shortly be put in hand, and it is intended that this work shall reflect credit on the brotherhood. All meetings are well attended, and J. W. Baker continues to exert a powerful influence. Some time ago the deacons adopted the envelope system for the Sunday morning offerings. The result has been an increase of nearly £100 per annum in the general collection.

A fortnight's mission at Castlemaine was commenced on Lord's day, May 6. The missionary was H. M. Clipstone, and the song leader, W. Symes, of Harcourt. There was a large attendance. Bro. Clipstone gave a stirring address on the text, "Remember Lot's Wife." Special prayers were offered for the widow and children of John Everett, who died during the week after a long illness, also for Sister Andrews, teacher of the Young Men's Bible Class, and Bro. Cocking, who are seriously ill in the hospital.

There were fine meetings at Lygon-st. on Sunday. Amongst the visitors were Bro. and Sister Jones, from Lake-st., Perth, W.A., and Sister West, from Lindenau. In the morning A. T. Eaton addressed the church in the interests of the Bible School. The offering will be taken up next Lord's day. At night there was a good audience. Bro. Eaton's theme was "Mind Your Own Business." The address was delivered with power and earnestness. Two young lads from the Bible School stepped out for Christ.

Essendon on May 6 had a large number at the breaking of bread. Several visitors. Bro. Wilson exhorted. It being Bible School anniversary, the afternoon and evening services were held in the Moonee Ponds Town Hall. In the afternoon Reg. Clark gave an interesting talk to the children. At the evening service Bro. H. G. Clark gave a stirring address. The singing by the children under the leadership of Bro. Simpson, assisted by a full choir, rendered many excellent items. The kindergarten children each received a prize.

Boort church and Bible School celebrated its 10th anniversary on April 29. Good attendances were the order at each gathering. The scholars sang special hymns, and Bro. Hargreaves interested those present in the afternoon with a talk on "Three things that cannot be recalled: the arrow, the word spoken, the lost opportunity." The evening service was well attended. On the following evening distribution of prizes took place. Several solos, etc., were rendered. The Bible School picnic was held near Lake Lyndger on Eight Hours' Day.

At Oakleigh Bro. F. T. Saunders (Carnegie) and J. Mortimer have given appreciative addresses to good meetings. Attendance and interest are well maintained at gospel services, under Bro. Mortimer's faithful preaching. With regret the church reports the passing away of Sister Mrs. Annie Crook on the 30th ult., after a protracted illness. A social to farewell the retiring organist, Miss Daff, after some six years' service, took place on the 26th ult. After a short programme, presentations were made from the church members, and also from the choir.

The church at Mildura is flourishing. Bro. and Sister Fretwell have returned from holidays. The former has taken up the work again. During their absence meetings were conducted by local brethren. The Mildura and Merbein churches, also isolated members, met at Merbein on May 2 in a District Conference, and special services were held. Attendances were large and interest keen. May 6 was set apart for special services on behalf of the B.S. and Y.P. department, addresses by Bro. Fretwell being specially adapted to the circumstances. Collection to date amounts to £3/19/-.

Ballarat (Dawson-st.) had a good time on Bible School Day. In the morning a fine attendance at worship, with a large number of young people. Special message on the work of the Bible School. Afternoon 180 in the school. Certificates to members of Y.W.L., which is under Miss Wilkin and Miss Ramage, were presented. A splendidly attended meeting at night. Sermon on "Following Jesus," by Bro. Connor. At the close two boys confessed Christ. Offering for department open for another Sunday, when Bro. Blakemore and other workers are expected to visit the city.

Bro. Clarence Lang, who is taking up work at Doncaster, was farewelled at a public meeting held at Shepparton on May 1. Bro. Dan Stewart, who is succeeding Bro. Lang, was welcomed. Many representative men of the town eulogised the good work done by Bro. Lang. Bro. J. E. Thomas, who

came from Melbourne to act as chairman, introduced the new preacher, and gave an appropriate address. Bro. Lang has done substantial work in uplifting the Shepparton cause, and his name will always be associated with the forward movement there. Sister Lang's work in the auxiliary branches of the church was much appreciated.

Geelong church is still advancing. Services are well attended, especially mid-week prayer meeting. Last Monday Bro. S. Stevens organised a working bee to effect some repairs to the church property, and to do the preliminary work in connection with renovating the interior of the building. The matter of raising funds for this work has been left in the hands of the Phi Beta Pi and Ladies' Aid. At the recent Protestant Orphanage fair Mrs. T. Barrett and her staff of girls considerably helped the Orphanage towards their aim.

Swan Hill had fine meetings on May 6. Mr. and Mrs. Bursledon, from Edinburgh, had fellowship. Bro. Wooster and family received by letter from Collingwood. Young people have organised a Sunshine Club, and Bible Class, with 14 members, under Sister A. J. Wilson, is an acquisition to the school. Sister Seduan has been in hospital with fever, also Hector McDonald; both now recovering. Sister Yarde and family have had the joy of reunion with a husband and father, who was the first soldier to leave Swan Hill in August, 1914. The church debt has been reduced by £20 recently.

Burnley meetings good on May 6. Bro. Stephenson spoke both morning and evening. Morning subject, "Keep yourself unspotted from the world." A very helpful address, and enjoyed by all. Two new scholars for Bible School. Evening service subject, "Just Mother." The Bible School and teachers, Miss E. and B. Winch, rendered special singing. At the close of the address three of the scholars made the good confession. Bro. Stephenson's work here is very much appreciated. The Senior Boys' Club made a start yesterday in the football competition.

On May 6 Bro. C. Lang commenced his work with the church at Doncaster. Bro. and Sister Lang were welcomed at the morning meeting. Bro. Lang spoke at both morning and evening meetings. He has the best wishes of the members for a successful ministry in this place. Bro. Jones, who has been very unwell for a long time, is still far from well. The earnest prayer of all who know him is that God will help him in his time of suffering. During Bro. Jones' illness the church has been helped by a large number of city and local brethren, to whom we offer thanks for valuable assistance and readiness to help in time of need.

Preston held a successful social to welcome Bro. Clay on May 2. Bro. J. D. Lang presided, and Bro. Edwards, F. J. Lang, and Washbourne, gave welcomes on behalf of church and auxiliaries. Bro. Clay responded. A musical programme was enjoyed by all. Since Bro. Clay's advent the meetings and interest have increased. Last Sunday splendid meetings were held. In the morning service some improvements were made in the order of service. Bro. Clay preached powerfully on our plea, after which there was one confession. Prayer meetings are a source of blessing. Bible School is in a healthy condition, the staff being augmented by Sisters Lovell (3). K.S.P. Society doing well.

Attendances at Surrey Hills have been keeping up fairly well. On April 22 four new members were received into fellowship, and on April 29th two were welcomed to membership from Queensland. Attendances in the Bible School have brightened up. Bro. Luke has taken over the superintendency of the school in place of Bro. Tyrer. Recently Bro. Pittman, of Coburg, delivered a very interesting lecture on his experiences as a chaplain with the A.I.F. during the great war. The laity with the A.I.F. during the great war. The meeting was arranged by the Young People's Union. Several young people from the school have recently been baptised. The Ladies' Guild have commenced meetings again in preparation for the annual sale. Bro. and Sister Whately have returned benefited by their holiday. On May 6 Bro. Gale, from Moreland, gave the morning address.

## New Zealand.

At Nelson on April 15 Bro. J. Griffith exhorted. Seven deacons were elected for the ensuing year. Bro. Carpenter's subject at night was "Stop! Look! Listen!" The business meeting of the church, held on April 17, revealed all branches of church work in a flourishing condition. There are 179 members on the roll, 12 being added in the past year by faith and baptism. Bro. Carpenter conducted both meetings on April 22. He spoke at night on "A Devil's Estimate of Character." A member of the Girls' Club made the good confession.

## New South Wales.

At Belmore on April 29, Bro. A. J. Fisher spoke in the morning, and addressed the Bible School in the afternoon. His visit was much appreciated. At the gospel service Bro. P. E. Thomas preached on "Two Treasures." There were six additions: two young ladies and one young man made the good confession, and three others were restored. Evening meetings are increasing, and very encouraging.

Bro. Carter is again helping the Erskineville church, as Bro. Dixon desires to be free for evangelistic work. It is with much regret that the church parts with Bro. Dixon, as he worked faithfully and well. The brethren are also unfortunate in losing Bro. and Sister Coxhead, who have been faithful workers for about 15 years. The Bible School is gradually increasing in numbers under its energetic secretary, Bro. R. Greenalgh.

At Hurstville Bro. Crossman spoke at both services last Lord's day. In the evening a largely attended in memoriam service was held, when special reference was made to the home call of Bro. Winks, senr. One young woman made the good confession. Enjoyable fellowship was had with Bro. Grant, who has been in Queensland for a long period; also visitors from Tasmania.

On morning of May 6 Bro. Harward gave an appreciated address on Bible Schools work. The school is being reorganised under the new superintendent, Bro. J. G. Tingate. A large attendance at night listened to the gospel message powerfully presented by Bro. Harward. Many strangers present. All members are enthusiastic in the work.

During Easter holidays the men of the church erected a new fence at the rear of Petersham Tabernacle. The timber for the job, valued at about £40, was kindly donated by Mrs. Arnott's brother. This work has greatly added to the appearance and value of the property. The Bible School is growing, and new scholars are being added. Bro. Arnott, as the representative of the Petersham Ministers' Fraternal, spoke at the Anzac memorial meeting held in the Petersham Town Hall. The Girls' Society is making good progress.

Good meetings at Merewether during the last few weeks. The visit of Bro. Whelan, Conference President, was much appreciated. On May 1 he gave a fine address to a large congregation. Bro. Martin has recovered from his accident, and is again conducting the services. On May 6 one brother who recently made the good confession was baptised.

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**OBITUARY.**

**DANIELS.**—On April 4, our beloved Sister Mrs. Daniels received the call suddenly to be with Jesus. Our sister had suffered considerably for some time, but she appeared somewhat better, when suddenly the light of earth faded. Sister Daniels was a faithful and much-loved member of the church in Hobart, where she endeared herself to all as a mother in Israel. She took a very active part in the Dorcas Society for many years, and thus helped to brighten many lives and assist the church, especially the building fund. The writer conducted services in the home and at the graveside. The church tenders sorrowful sympathy to all the loved ones who mourn her loss.—W. H. Nightingale, Hobart, Tas.

**PICKVELL.**—Bro. William John Pickvell unexpectedly entered the higher life on April 21, after a brief illness. Formerly associated with the Methodists, he joined Emure church nineteen years ago, and for the last eleven years had been a member and deacon of the church at Hornsby. His life was full of good works. Faithful, unswerving devotion to duty, distinguished him. He held a high place in the affectionate esteem of the church. A busy man, who followed his occupation up to four days of his death, he found time for half an hour of devotional exercises each morning, and an hour each evening. His body was laid to rest at Rookwood on April 23, the writer and Bro. J. Clydesdale conducting the service. The prayerful sympathy of the church is expressed to Sister Pickvell and the family of two sons and three daughters.—H.G.E., Hornsby.

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