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Have We a Baptismal Formula?

OCCASIONALLY we receive questions regarding what is commonly known as "the baptismal formula." At times inquirers are concerned with the differing practice of administrators of baptism, not all of whom use the same form of words. Recently we received from a correspondent a request that we explain the apparently divergent formulae of the New Testament itself.

Differing statements and some explanations.

When the Lord Jesus was giving the commission for world evangelism to his disciples, he commanded them (according to Matthew) to "make disciples of all the nations, baptising them into the name of the Father, and of the Son, and of the Holy Spirit." In this one place alone does such a statement appear. It is curious that, when we turn to the book of Acts and to the apostolic epistles, there is no allusion to baptism into the triune Name. "The Trinitarian formula," as it is called, is nowhere used. On Pentecost, Peter exhorted his hearers to be baptised "in [or "on"] the name of Jesus Christ." The Samaritan disciples were baptised "into the name of the Lord Jesus," as were the twelve men at Ephesus later. Cornelius and his company were commanded to be baptised "in the name of Jesus Christ." The Epistle to the Romans speaks of baptism "into Christ Jesus," while Paul similarly tells the Galatian Christians that they had been baptised "into Christ." In the Corinthian letter it is suggested that baptism was "into the name" of Christ; see the phrases "into the name of Paul" and "into my name" with their implied contrast (1 Cor. 1: 13-15).

Numerous explanations of the facts have been given. One of the most common, that the simpler form of words in Acts "in [or, into] the name of the Lord Jesus" was the earliest formula, and that later that was altered into "the Trinitarian formula" which Matthew gives, will be noted later in this article. There are some who believe that in

the Great Commission we have our Lord prescribing the formula which was used in the apostolic church, and that the shorter statements of Acts and the Epistles are not intended to express formulae but to declare either the authority by which baptism was performed or the result of the baptism, viz., that it introduced men into a new relationship with Christ or with his name. It could be believed, though few entertain the thought, that the narratives mean that there were in the apostolic age a number of alternative formulae, any one of which was valid. For ourselves, we are convinced that the phrase "the baptismal formula" is as unscriptural in idea as it is in words. To speak of "the Trinitarian formula" in our Lord's commission is to beg the question: why, of course, if he prescribed a formula, that is the one which we must use! But if, on the other hand, he set forth the result and significance, or unfolded the spiritual meaning, of baptism, rather than prescribed a formula, then it is apparent that at once the appearance of discrepancy between the commission and the narratives of Acts and the Epistles vanishes. Personally, we find no set form of words prescribed or even suggested in the New Testament record. We have in the commission, in Acts, and in the Epistles, a blessed fact stated, not a

formula (and still less divergent or discrepant formulae) prescribed.

It is quite true that when we come to the church of the sub- or post-apostolic age we find a set form of words. "The Trinitarian formula" is prescribed by many writers; in the "Apostolic Canons" any other form is forbidden. But we cannot place second or third century literature on the same level of authority with the New Testament. If we begin to read back into the faith and practice of the apostolic church all that we find referred to in the second century, we shall have an extraordinary medley. If we seek for liturgical forms of prayer, formulae, sponsors, trine immersion, affusion, and a host of other similar things, we can get them comparatively early, but not in the Scriptures which were given to furnish us completely unto every good work. We have no more reason for accepting one of the things we have enumerated than for the acceptance of all.

The name of the person.

It is a familiar truth that in Scripture the name often stands for the person. This Hebrew idiom is common in Hellenistic Greek. To believe in the name of Christ is to believe in Christ. To come into a new relationship with the divine name is to come into a new relationship with the divine person whose name it is. To be "baptised into the name of Jesus Christ" is equivalent to being "baptised into Christ." In the commission there is the statement that the baptised believer by an initiatory rite is introduced or incorporated "into the name of the Father, and of the Son, and of the Holy Spirit," or, in other words, comes into a new relationship with these Divine Persons. We may add another thought. It is doubtless true that when we enter into a new relationship with one Person of the Godhead, we do so with all three. It is the man who is "in Christ" who is a child of God. It is he who is the son of God who receives "the Spirit of adoption." There is no warrant for the supposition that a per-

Happiness and Faith.

*Talk happiness. The world is sad enough
Without your voice. No path is wholly rough,
Look for the places that are smooth and clear,
And speak of them to rest the weary ear
Of earth; so hurt by one continuous strain
Of mortal discontent and grief and pain.*

*Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man, or self,
Say so; if not, push back upon the shelf
Of silence, all your thoughts till faith shall
Come.
No one will grieve because your lips are dumb.*
—Ella Wheeler Wilcox.

son comes "into Christ" at one time, and into a new relationship with the Father at another time. This being so, and the name being taken to represent the person, it is easy to see how there is no discrepancy between saying that a person is baptised "into Christ," "into the name of Jesus Christ," or "into the name of the Father, and of the Son, and of the Holy Spirit." The same blessed fact is indicated in each case. It is only when we arbitrarily and gratuitously declare one of these phrases to be a "formula" that we have the appearance of discrepancy. A difficulty exists for some interpreters, but it is largely one of their own manufacture.

Getting rid of the Commission.

We have alluded to the view held by some critics to-day that the earliest baptismal formula included the words "in [or into] the name of the Lord Jesus," and that Matthew "introduced into his Gospel the Trinitarian formula which was in use towards the end of the first century." A not unreasonable reply to this is that "it is not easy to see how, if the other formula was the original apostolic usage, this one could have been invented in the third or even in the last quarter of the first century, unless indeed our Lord had really spoken such words as are found in Matt. 28: 19; and in that case it is hard to see why the apostles should have used a quite different formula."

It is not uncommon to-day to hear the objection that "the Trinitarian formula" of the commission was not used by our Lord, and that the words "baptising them into the name of the Father, and of the Son, and of the Holy Spirit" are an interpolation. The reasons given for this are ludicrously inadequate. Perhaps the chief reason is that Eusebius, a writer of the fourth century, often quotes the commission without using the words relating to baptism. It has been effectively answered that "Eusebius quotes the verse, with the command to baptise in the name of the Trinity, when he requires the command for that purpose; when he requires the rest of the verse, but not the command, he omits the latter." We have probably heard the commission quoted a hundred times in support of Foreign Mission enterprise, and in scores of cases the quotation has not included the baptismal phrase. It would be as sensible to argue that the twentieth century missionary advocate knew not the full text, or deemed part of it spurious, as it is to argue from the silence of Eusebius. The theology of "the Trinitarian formula" is alleged to be too developed to be primitive. So long as 2 Cor. 13: 14, to say nothing of other passages, can be accepted as Pauline, it is absurd to urge the objection of a developed theology. The only other argument worthy of a name for mutilating the text of the commission (viz., that Christ would not be likely to prescribe such a form of words) has been sufficiently answered already. It cannot be shown that our Lord intended to give a "formula."

When we remember that every extant

Greek manuscript of the New Testament, with every extant version which contains this portion of Matthew, contains the clause relating to baptism, it will be seen on what slender evidence our critics would mutilate the Scriptures. For subjective reasons to get rid of a passage which is found in every manuscript and version is a preposterous proceeding.

Ere we close we may remark that nothing in the foregoing is meant to suggest that it is in the least inappropriate for the administrator of baptism to employ, or even regularly employ, the words given in the Great Commission. Such usage, on the contrary, seems to us good: this word from our Lord's own lips sets forth in beautiful language the significance of the rite. We would even prefer the words to any other form. But if somebody suggests that either the validity of the ordinance depends on a certain formula, or that the baptizer who uses other words has somehow done violence to any Scripture rule, we most strongly demur. No preacher would have the right to criticise his fellow preacher on such a ground. Before we can find fault with one for not using the scriptural formula, we must first prove the formula. It is our profound belief that the Lord Jesus in the commission was "explaining what becoming a disciple really involves: it means no less than entering into communion with, into vital relationship with, the revealed Persons of the Godhead." The Commission does not prescribe a formula; it indicates a glorious fact.

The Burden Bearer.

Over the narrow pathway
That led from my lonely door,
I went with a thought of the Master
As oft I had walked before;
But my heart was heavily laden,
And with tears my eyes were dim,
But I knew I should lose the burden
Could I get a glimpse of him.

Oh, friend! if the greater burdens
His love can make so light,
Why should his wonderful goodness
Our halting credence slight?
The little, sharp vexations,
The briars that catch and fret—
Shall we not take them to the Helper
Who never failed us yet?

Tell him about the heartache,
And tell him the longings, too;
Tell him the baffled purpose,
When we scarce know what to do;
Then leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

—Margaret E. Sangster.

What we need to-day is a joyful church. It is this carrying a sad countenance, with so many wrinkles on our brows, that retards Christianity. Oh, may there come great joy upon believers everywhere, that we may shout for joy and rejoice in God day and night! Let us pray that the Lord may make us joyful, and when we have joy then we will have success.—D. L. Moody.

Federal Evangelism.

IS IT WORTH WHILE?

The following telegram relating to the Mission at Launceston, Tas., reached us on Friday last:—

"Wonderful climax to the wonderful Hinrichsen-Pratt Mission; one hundred and fifty-five decisions; five hundred and five pounds thank offering.—Campbell."

The Federal Treasurer Appeals for Funds.

BRETHREN, do you want the Federal work of Evangelisation to continue? If so, you must let us have funds to do so. At present we need money to carry on the work in Queensland, Western Australia and Tasmania. We are pledged to the payment of £10 a month for Federal work in Queensland, £10 a month for the same work in Western Australia, and we have agreed to pay for the Missions in Hobart and Launceston, Tasmania. We must have at least £300 to do the work of evangelisation in Australia. We look with confidence to you to find this sum. Our Federal Committee was hampered in its work by a debit of over £300 left by the last Federal Committee. Must our appeal be answered, or must we send out word to stop the good work that has been done? We appeal for funds. Let not our appeal be in vain. Give, give, yes give, and God will bless you all in the giving. Send your offerings to the Federal Treasurer, Mr. T. E. Rofe, Eldon Chambers, 92 Pitt-st., Sydney, at once, and thereby say that the Federal work must continue.—Thos. E. Rofe.

Is There a Purpose In It?

H. J. Patterson, M.A.

Text—This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. When therefore he heard that he was sick, he abode at that time two days in the place where he was.—John 11: 4-6.

In this universe there is much that you and I do not understand. To think along that line may humiliate us a little in our own mind, but probably that would be no great disaster. It certainly forces upon us the fact that the mind of man is extremely limited. Can you explain the working of your own body, with all its complex organic structure? Can you explain to me the marvels of the life of the insect world? Of these and many other phases of God's creation you know but little. You cannot explain because you do not understand, and if you cannot explain the working of God in nature, why be over-anxious and even doubt because you cannot explain God's way in fitting you for his great purpose?

The text.

Over the background of our text the shadows have fallen. See there a sick bed and two anxious women in attendance, nursing to the limit of their powers. All remedies fail to allay the progress of disease, and the shadows grow darker still. The sisters, for such we see them to be, look into the face of the loved brother, and into the face of approaching death. There can be no alternative but to send to Jesus, their friend, acquainting him of the sorrow, though they are loth to ask him to return to the region where his own life had been so recently in danger. But, having sent, he will surely come, and he can, if he will, heal their loved one. But "when he heard that he was sick he abode at that time two days in the place where he was." Apparently, he neither loves nor sympathises with the sisters in trouble. The words with which Martha greeted him when he did finally come, "Lord, if thou hadst been here my brother had not died," were half faith and half despair. If you had been here my brother would have been alive now. Why had not Jesus come? He was in retirement, for his life had been threatened. The disciples evidently thought that the reason, for, when he proposed to return, they replied, "The Jews were but now seeking to stone thee; and goest thou thither again?" But it was not because of danger to his life that he had tarried two days. The "therefore" of the text gives the clue. "This sickness is for the glory of God, that the Son of God may be glorified thereby." The purpose in the tarrying was that the purpose in the sickness itself might be made manifest; that the glory of God might be revealed.

There is a purpose in everything.

"Yet I doubt not through the ages one increasing purpose runs."

"Nothing walks with aimless feet."

The constituent elements of the soil, of water, of the atmosphere, are perhaps not widely known, and in their working much less understood, but you do not deny the fact of purpose in these parts of creation. All the lower orders of creation are guided by instinct, you say, but it is instinct that is purposeful. Take, for example, one species of wasp. "This insect after building its nest before it lays its eggs, proceeds to store up food for its offspring—offspring which it will never see. It seeks out one particular kind of caterpillar which it deals with in such a way as to prepare it as food for the young wasps when they shall be hatched. Its first move is to paralyse its victim, which it does by inserting its sting into the nerve centre, or, if necessary, successively into several nerve centres. It next begins to carry the paralysed grub to its nest, and lest the still active jaws of the grub should grasp a twig or stalk of grass, and so retard the locomotion of the brigand wasp, the insect slightly crushes the head of the caterpillar. Having arrived at its nest, it places the paralysed grub in it. When the young wasps are hatched, a store of fresh food is at hand." Whether you accept the evolutionary hypothesis or the old traditional view of creation, you cannot honestly deny the fact of purpose, and where there is purpose you must have a purposer. There is purpose in the universe and in every part of it, and because of this we conclude there is a great infinite mind.

Purpose in the life of the child of God.

Now, view for a moment the life of the child of God in relation to that God who is the great Eternal Purposer.

When we purpose and act, our purpose may be good or bad. When God acts, his purpose, we believe, can never be bad. When our purpose is in line with the purpose of God all is well, but when they differ, we have discord and trouble. It is then that we begin to complain about, and to doubt, perhaps, God's purpose for us. We ought, however, never to forget that we are as the child who, because of his baby mind, cannot understand the apparently harsh treatment meted out to him by the father, but there is a purpose in it, though not comprehended. Because of this we ought never to judge the action of the Father above. There is a purpose in pain and suffering. The life is never broken for no purpose. One Sunday Pastor F. B. Meyer paused in the middle of his address, and stooping down to where the orchestra was, he picked up a piece of string that had been flung away by a player. Holding it up, he said, "There shall never any more music come out of this, but though your heart be broken, and your life be broken, God can bring harmony out of them again." What to man may be purposeless is to God purposeful.

What is the purpose of God for us?

It is the final salvation of the individual, to be found faultless before the throne of God, and to be presented to the Saviour "not having spot or wrinkle or any such thing." What a glorious aim for the child of God! Let the Great Purposer accomplish the work, and if necessary test, as with acid the gold, the life, that it may be perfect. In patience possess your soul, knowing that "to them that love God all things work together for good." "For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory." He abode two days at that time for the glory of God. And if he tarry when we call or send, remember, there is a purpose in it, for he doeth all things well.

The Value of the Insignificant.

Dr. Maclaren says, "Ninety-nine and a half per cent. of every man's life consists of trifles." Life resembles the clock which ticks each second and strikes each hour. Were it not for the thirty-six hundred insignificant ticks there would not be the ringing stroke. Were the sun to reserve itself for the pyrotechnics it would be of little value. The plain civilities of life make it a blessing or a curse. Fuller says that William, Earl of Nassau, won a subject from the King of Spain every time he lifted his hat. A kind word may save a life that is ready to give up. A glance may make a heart drop blood. A word may plant a sting in memory which years cannot remove or the grave bury.

"Few of us can do great things, but all can obey the apostle's command, 'As we have opportunity let us do good unto all men.'" The sweetest commendation the Master ever uttered was on a woman who gave two mites to the temple service. No ministry is more pleasing to Him than the performance of a lowly duty when there is no pen to write its history, and no voice to proclaim its praise. We may not be able to build the Brooklyn Bridge, over which thousands pass each day, but we can swing a board over a narrow stream and so shorten the road for some weary traveller. We may not be able to write a proclamation of emancipation, but we can help one soul to break the chains of sin that enslave it. "Better be small and shine than be big and cast a shadow." We live strongly when we live steadily. There are many lives, not one deed of which counts for much, yet as a whole they are an irresistible force for good. They do not write one conspicuous sentence, but the value of their lives is an unanswerable argument for God.—Sel.

Can any life compare with this for pleasure? Can they be chill that walk in the sunshine? Or sad that abide in the fountain of all delights and walk with him whose name is the God of all comfort?—John Flavel.

Religious Notes and News.

Five truck loads of gospels printed in Japanese have just been shipped by the American Bible Society to its representatives in Japan. Many of the Bible plates in Japan were destroyed in the recent earthquake.

10,000 Graduate Missionaries.

More than 10,000 graduates of American colleges have taken up work in the foreign mission fields through the Student Volunteer Movement since its organisation thirty-two years ago.

The movement extended from a humble beginning in the early 'nineties at Princeton University, where informal gatherings of a small group of students interested in missionary work were held at irregular intervals "to study conditions in non-Christian countries." Until now its influence has been felt in China (which has drawn over 3,000 of the student workers), Japan, Korea, India, Africa, South America, Mexico, Persia, Siam, the Straits Settlements, Central America, and Arabia.

A growing tendency is reported among students to devote their lives to Christian service abroad.

General Booth.

General Booth, head of the Salvation Army and son of its founder, is at present in Melbourne. On March 24 he was welcomed at a meeting of business people. The "Argus" reports that in introducing General Booth, Mr. A. E. Illingworth (President of the Council of Churches) said that "the tender arm of compassion of the Salvation Army reaching right down to raise the poor and needy might almost be called the right arm of the church. He recalled the days when, even in Melbourne, the army had been stoned, abused, and persecuted. Those days were now long past, and the Army had since written for itself a splendid history of achievement." General Booth said that in so far as the Army had succeeded in its work, it had done so through faithful adherence to principle and confidence in its message of regeneration. He emphasised that regeneration was distinct from reformation. In the higher sense of the word the Army did a great deal of work which was truly reformatory, but its purpose all through was not reform, but regeneration. Education played a great part in the development of human life, but the Army aided those who were very far from the benefits of education. It was no use waiting for the tribes of Africa, for instance, to receive education before telling them the message of regeneration. Defining the ideal of the Army, General Booth said that it was the practical application of the golden rule. Salvationists were striving in a practical every-day way to do to others as they would others should do to them. Once a drunken man entered a crowded tram-car. He stood swaying from side to side until a Salvationist rose, and offered him his seat. The man accepted it, and said as he sat down, "Thank you. I see that you are the only gentleman here who knows what it is to be drunk." There was truth in that. Those who were "down" realised that Salvationists knew what it was to be "down."

Concerning Accurate Reports.

It is not surprising that a minister has essayed to protest against the character of some church reports. "There is a remark one often reads in church reports," writes one of our country ministers, "which to my mind is unfair and unnecessary. It is often said, 'since the coming of our new minister the congregations have decidedly improved.' This may be all right for the new man, but rather hard on the one who has just gone. It is one of the inevitable things that with the arrival of a new man a few more people will come to the services. But they only come out of curiosity, and very soon that is satisfied, and they remain away. Why could not this sentence be left out by those sending in reports?"

The hurry displayed by some correspondents to give credit to a new minister at the apparent ex-

pense of the old, on the face of it, savors of bad taste. Of course, if a minister outstays his welcome, until the thermometer has fallen below zero, and a partial or total eclipse of activities is threatened, he deserves to have it brought home to him. But it is not easy for an editor at a distance to decide how far such references in church reports are justified. The protest should rightly come from the ministers themselves, and it is a good sign that one has at last had the courage to make it.—"Australian Baptist."

"At Ease in Zion."

"Judging by the correspondence in some of the religious journals of to-day I am still surprised to find how little people in the churches realise the tremendous idealism which has brought the Labor Party so far in the face of so many obstacles," writes Professor R. Richards, M.P., the Under-Secretary of State for India, to the "Wesleyan Methodist."

"But Nonconformity, in common with other churches, has for many years been well at ease in Zion, and has indirectly driven many men to the highways and hedges to seek those which are lost."

"Whilst it cannot claim as a Party a monopoly of concern for the welfare of the people, it is true to say that it is more largely composed of people who believe that had the church been loyal to its message, and less wedded to worldly standards of success, the Kingdom of Heaven would have been much nearer realisation that it is."

The Situation on the Tibetan Border.

Although newspaper reports concerning the situation at Batang have been alarming, the United Society, for want of direct information from the missionaries, has been depending upon messages from the Department of State, which are assuring rather than otherwise, says the "American Christian Standard." The American consul at Chungking wired January 16 that on November 17, Batang was surrounded by Tibetans, but they had assured the American missionaries that no harm would be done them. On December 15, the consul demanded of the Chinese Border Defence Commissioner adequate protection of American lives and property. This protection was assured. January 17, the consul wired that he had received letters from Batang dated December 6, in which no mention was made of the crisis previously referred to. Chinese troops had moved southward on a two months' expedition, ostensibly against the warring tribes. A third message, from the consul at Yunnanfu, contained no news except that a report from Chengtu, dated December 31, stated that the situation had improved. A party of new missionaries, accompanied by Mr. and Mrs. J. C. Ogden could not leave Yunnanfu until about the first of January, and they are now on their fifty-two days' journey over the mountains to Batang. No word has been received from them since they started from Yunnanfu, but disturbances are not reported in the section of China through which they are passing.

The "Standard" of a later date (Feb. 16) contained the following welcome news:

The United Christian Missionary Society has just received a letter which was written at Batang on November 27, stating that the missionaries are all safe and the Tibetan soldiers did not take the city as was reported in press despatches. There has been some danger, and fighting and looting a distance from Batang, but when the letter was written the indications were that the danger had passed. Reinforcements have come to the garrison at Batang, and the indications are that the missionaries are safe and protected. The new group of missionaries probably started in from Yunnanfu, South China, about the first of January. If everything goes well, they should reach Batang about February 20.

Prayer Meeting Topic

April 16.

The Mind of the Master.

(Philippians 2: 1-11.)

Horace Kingsbury.

A Plea for Unity (1-4).—The opening words of the second chapter of Philippians remind one of the Saviour's prayer in the seventeenth chapter of John: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; 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." It is becoming in Christians to have the same love, being of one accord, of one mind; and it would seem that the successful accomplishment of their work in the world is dependent on their unity. The oneness of believers fulfils an apostle's joy, answers the Saviour's prayer, gladdens the Father's heart, and hastens the evangelisation of the world. Paul's earnest words to the Ephesians (4:1-3) might well be passed on to the Australians who have named the name of Jesus: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

The Stooping Love of Jesus (5-8).—Dr. Scofield finds in these four verses "The Sevenfold Self-Humbling of Christ." There was never such condescension known in this world before, and there never will be the like again. He was in the form of God; he did not snatch at equality with God; he made himself of no reputation; he took upon him the form of a servant; he was made in the likeness of men; he humbled himself; and he became obedient unto death, even the death of the cross. It was the most painful and disgraceful form in which death could come, but the issues were so tremendous, and the alternatives so hopeless, that he was willing to climb up Calvary and make the supreme sacrifice for the sins of the world. "The Son of God became the Son of Man that the sons of men might become the sons of God."

The Exaltation of Jesus (9-11).—Note the "wherefore" with which this section begins. The exaltation was not merely subsequent to the humiliation but was consequent upon it. The whole programme was conceived in heaven, and the way of the cross was the way of the crown. It is ever so. "If we suffer, we shall also reign with him." We may be very sure the Heavenly Father was very near his only begotten Son in those dark days before the cross and in the dread experiences of Gethsemane and Golgotha, and that his own heart was aching and breaking while atonement was being made for all men's sins; and we can imagine something of the joy of that great hour when heaven's gates were lifted up, and the exalted Lord, the King of Glory, went triumphantly in. God hath highly exalted him, and given him a name which is above every name.

The Mind that was in Christ Jesus (5).—The wonderful description of Christ's descent is cited by Paul that it might be a living impulse and inspiration to ourselves. "Let this mind be in you," he says. And F. B. Meyer comments as follows: "Think these thoughts. Never look exclusively upon your own interests, never count anything of your own worthy to stand in the way, but always be prepared to the last point to deny yourself, that the redemptive purpose of God may flow through the channel of your life to those that sorely need his blessed help. It is a wonderful thing that, day by day, in our poor measure, we may repeat the purpose and the work of Jesus Christ our Emmanuel."

Suggested Hymns—Sankey's Collection.

- 706—Onward, Christian Soldiers!
- 115—When I Survey the Wondrous Cross.
- 152—Christ Arose!
- 610—The Cross and the Crown.

The Ministry of Simple Things.

It has been observed that the chief characteristic of Georgian poetry lies in its tendency to turn back to the simplest things of life.

"I come in the little things,
Saith the Lord,"
sings Evelyn Underhill, and if our younger poets do not all discover God there, it is at least true that they find their greatest joy in little lovely things. They rebel against the complexity, the artificiality, the materiality of the present age, and seek their themes in the simple—some would say, the trivial. The song of a bird, the color and fragrance of a flower, the sweet sanctities of home, are more to them than the pomps and vanities of civilisation. They have learnt the lesson taught by an older poet:—
"Better to smell the violet cool than to sup the glowing wine,
Better to hark a hidden brook than watch a diamond shine,
Better a child in God's great house than a king of all the earth."

They have marked out a path which we shall all do well to follow. The more closely and firmly we tether our affections to the abiding simplicities, the richer shall we be. All experience goes to confirm the philosopher's conclusion that the happiest man is not the wisest, nor the wealthiest, but the man who accepts life as the gift of God, and knows how to enjoy simple things.

There were true poets in the trenches and on the ships, but it is not to them we turn to learn the stark horrors of war. Not one of them has written lines so poignant, so horrifying, as those which Euripides wrote in his "Trojan Women," or Hardy in his "Dynasts." When we recall what these sensitive souls passed through, this avoidance of "the realities of war" is remarkable. But theirs is not the silence of insensibility. The depth of their feeling is measured by their reaction against the horrors. A wistfulness finds utterance in some of our war poetry, as in W. W. Gibson's "Lament" over those who went ungrudgingly and spent their lives for us.

"A bird among the rain-wet lilac sings—
But we, how shall we turn to little things
And listen to the birds and winds and streams
Made holy by their dreams,
Nor feel the heart-break in the heart of things?"
We can catch the heart-break in their songs, but it was precisely in these little things that the manliest of the war-poets found release amid the horrors. John Galsworthy speaks for them when he says:

"If I could make a little song—
A little song to soothe my heart!
I'd make it all of little things—
The splash of water, rub of wings."
Read, for example, E. W. Tennant's "Home Thoughts in Laventie," written in Belgium, March, 1916. After a reticent word or two picturing the ruined town, he hastens to describe the finding of a bit of green garden amid the wrack: yellow daffodils, jasmine, and a little bush of daphne flower—"All my heart was dancing in that lovely little place." And then his heart danced away till it alighted on the Downs: "Home—what a perfect place!"

In the midst of their awful surroundings these men learnt one of the greatest lessons that life has to teach—the abiding joy that resides in pure, simple things. In the bleak moments that threaten to overwhelm us, it is always the simplest things that come home to the heart. And as Miss Lily Dougall truly said, "Religion can never safely lose touch with the simple things of life."

One at least of these poets, Hilton Young, tries to interpret Christ in the light of his own experience. In his poem "Christmas," he writes that he would not mind dying for his own country and comrades true; but the "great heart of Bethlehem, He died for men He never knew."

"And yet, I think, at Golgotha,
as Jesus' eyes were closed in death,
they saw with love most passionate
the village street at Nazareth."

It may be so. As we read the Gospels we cannot question that our Lord took delight in simple things. "If I were God," somebody said once, "the sorrows of men would drive me mad." He who spake as never man spake, felt also as never man felt, yet He remained sane and serene amid all the sin and sorrow around Him. Can we doubt that He found refreshment in the children who flocked about Him, in the home at Bethany, in the flowers of the field, in the birds of the air, in the companionship of His friends, in the silence of the mountain where under the stars He communed with His Father? In His teaching He always starts from the simple things. Nothing was so common, so trivial, that through it the love of God could not shine. When William Carey said of his flowers, "I see God's hand in each petal, and His smile in every glowing heart," he was surely thinking Christ's thought after Him.

The simple things are not shallow; they go down to the depths; they bring us into touch with reality. To find joy in them is not a mark of superficiality. Men talk sometimes without comprehension of the simple Gospel as if it consisted only in elemental emotion and had nothing to do with deep thinking. But the Gospel must be related to all truth, from whatsoever quarter we gather it. In these days of ever-expanding knowledge, less than ever can Christians rest in a shallow or obsolete interpretation of their creed. But however far afield we may legitimately wander in our search for truth, we come back to the simplicity of Christ's supreme word: "Our Father." Nothing

simpler and nothing so profound was ever spoken. Everything is contained there. Nothing else permanently satisfies. There are times in a man's life when all he can do is to hang on to that. There are also times when his only prayer is the one he learnt in childhood: "Gentle Jesus, meek and mild, look upon a little child." The simplicities never fail us, and never disappoint.

We have entered upon the season of Advent, when the truth we have here illustrated finds its supreme vindication.

"I come in the little things,
Saith the Lord."

The secret of all the ages was revealed at Bethlehem. There God sprang a surprise upon the human race which habitually thinks of Deity in terms of power and with difficulty can associate love with lordship.

"They all were looking for a king
To slay their foes and lift them high.
Thou cam'st a little baby thing
That made a woman cry."

When the veil was withdrawn, the world saw a woman stooping over an infant—saw a youth working at a carpenter's bench, a man standing by a bed of pain, a man hanging on a cross!

"I come in the little things,
Saith the Lord;
My starry wings
I do forsake,
Love's highway of humility to take:
Meekly I fit My stature to your need....
Till by such art
I shall achieve My Immemorial Plan,
Pass the low lintel of the human heart."
—E.W.S., in "The Bible in the World."

Shepherding the Flock.

Thos. Hagger.

Shepherding the flock of God is a fine art, so it demands thoughtful and prayerful attention. And yet it is an art much neglected to-day.

Sometimes the preacher neglects it, and so after being for several years in a field he does not know all the members, and not having worked in a methodical way the very people who needed care and attention most were overlooked, while his visiting has been largely done among those who are regular in their attendance at the means of grace. Would it not have been better for him to have obtained a complete list of the members at the start and to have made an effort to get into touch, and to keep in touch, with them all—resident and non-resident?

The method employed in some churches in dealing with the church roll is, perhaps, another cause of weakness in shepherding the flock. Conference draws near, and the secretary is asked to fill up a statistical schedule. He, perhaps, reports to the officers that there are so many names on the roll, and immediately someone suggests that, if possible, the number should be reduced. Some bro-

ther has been absent for some time, and so it is decided to drop his name from the roll, and, very soon, he is forgotten. Instead of this he should have been visited when his absence was first noticed, and only after every effort had failed to bring him into line again should his name be removed from the church roll. These cases should be attended to as they arise, and not be hurriedly dealt with when Conference statistics have to be compiled.

But, possibly, the chief cause of our weakness in shepherding the flock is the failure to appoint elders in every congregation, or, if such have been appointed, their failure to do the work that pertains to their office.

Let us keep on with our splendid evangelistic efforts, and rejoice over those who are gathered, but let us also make bigger and more thorough efforts to retain the converts after they are made. It can scarcely be right to work hard to win men and then to let them go again apparently without a pang, and with little or no effort to keep them. Let us shepherd the flock of God!

Archæology and the Old Testament.

Professor T. J. Smith delivered a lecture in the Assembly Hall, Collins Street, on Tuesday, March 25, on "Archæology and the Old Testament." The lecture was delivered under the auspices of the Bible Union of Victoria, a society which has been organised since June, 1923, in order "to promote the reverent study of the Holy Scriptures, and to resist the varied attacks made upon their inspiration and authority as the written Word of God." There was a large attendance. C. H. Nash, president of the Bible Union, who was in the chair, outlined the work of the Union and emphasised its constructive character, declaring that when compelled to fight Higher Criticism it would do so in a Christian spirit and without bitterness. Professor Smith's main position was the opposition to-day between the subjective theories of what is called higher criticism and the contemporary evidence which is being produced by archaeology. It would almost seem that in every

item of present-day discovery the excavators and discoverers had been forced to oppose and then to destroy the work of the higher critics. The lecturer mentioned several instances of this conflict, using as his chief authorities Professors Sayce and Naville. The account of the deluge, the story of Amraphel, the culture of the days of Abram and of Moses, the code of Khammurabi, the spread of Babylonian cuneiform, and afterwards of Aramaic as the literary languages of Palestine, the late appearance of the square Hebrew script and language as a medium of written expression—these were the chief instances dwelt on by Professor Smith. It almost looked as if the discovery of the spread of Cuneiform and Aramaic would prove a debacle to the higher critical cause. Professor Smith said that it was about time that the Wellhausen theory of Old Testament history—that "monument of misplaced ingenuity"—should be given its coup de grace.

The Home Circle.

Conducted by J. C. F. PITTMAN

A Child's Prayer.

Father, lead me day by day,
Ever in Thine own sweet way;
Teach me to be pure and true,
Show me what I ought to do.
When I'm tempted to do wrong,
Make me steadfast, wise and strong;
And when all alone I stand,
Shield me with Thy mighty hand.
When my heart is full of glee,
Help me to remember Thee—
Happy most of all to know
That my Father loves me so.
May I do the good I know,
Be Thy loving child below;
Then at last go home to Thee,
Evermore Thy child to be.

—Selected.

Everybody's Grandmother.

They boarded the street-car, a company of bright-faced, rosy-cheeked children. Each carried a little lunch-basket. They were going out to the park for a picnic. They were a happy, noisy, laughing group, and their entrance wrought a most amazing transformation.

Among the half-dozen passengers, when the picnic party entered, was an old lady with white, white hair and a sweet, kind face. As the children jostled each other good-naturedly in their eager scrambling for seats, her eyes sparkled in pleased understanding of their mood.

"Aren't they wonderful?" she asked of no one in particular. "Oh, I would just like to go with them on their outing! It would be such fun to watch them romp! I'm getting a glimpse of my own childhood."

"Have you any children of your own?" some one asked.

"Yes, indeed! I have seven children and twenty-five grandchildren. I find myself constantly wishing for more."

"I have never yet," she continued, "seen a child in which I did not feel deeply interested. I shall regard it as being a very great calamity if I ever weary of the presence of children. When Jesus walked the earth, 'he took them in his arms, and blessed them.' And, do you know, I find myself wanting to do the very same thing!"

"I would like to have you for one of my grandmothers!" said a little miss of perhaps ten years.

"You sweet, little child," the lady answered, as she brushed aside a tear, "I regard that as being one of the finest compliments of my life, and I want each one of you to add me to your list of grandmothers right now!"

As she arose to leave the car, she handed a bill to the lady who had charge of the children. "I want you," she said, "to buy something for each one of them—something that will make the day happier and brighter."

"Whom shall we thank for all this? What is your name?" eagerly questioned the young woman.

"Oh, just think of me as everybody's grandmother!" she said, and she was gone.

But the passengers in the street-car were not the same. They had felt the touch of a cleansing wind fresh from the hills of God!—E. C. Baird.

Fairy Helpers.

Nobody liked clearing up the nursery floor. It was covered with papers now, and to "tidy up" seemed hard work. Mother came in and turned the task into a game.

"I am a fairy queen," she said. "I'm powerful, and I have many fairy helpers. When a whirlwind has turned any town topsy-turvy, then I sing:

"Come along, come along;
Leave your dance, leave your song.
Come and clear it all away,
Willing work makes happy play."

"And my fairy workers have such nice names."

"O, I want to be one!" cried Margaret.

"I do, too," said Katharine.

"And I," said John.

"Very well," said mother. "Margaret may be the 'Pick-up Pixie,' Katharine, 'Elf-Elf, tidy up the Shelf,' and John may be 'Brownie, Brownie, bring a broom, Brownie.'"

How the fairies worked! John ran for the broom; Margaret swept and brushed up all the cut paper; Katharine tidied the shelves. In fifteen minutes you never would have known the nursery. Then mother said: "Now dance in a ring and sing:

"Happy when our work is done,
Being fairies is such fun!"

And I'll go down and send up the fairies' banquet." After that, they always played fairies when cleaning-up time came.—Youth's Companion.

Make Your Own Sunshine.

"Outside, it drizzled. Inside, it was gloomy," said Uncle Jerry. "Not only was the sky overcast, but likewise were the spirits of every one in the house. Nobody had a good word for any one else, and everything was quite completely on edge. A careless word would have meant an explosion. Everybody had a chip on his shoulder, and some of us a whole flock of 'em—and then it happened. Pete began to sing. When Pete really gets under way full steam ahead, he has grand-opera singers looking after their laurels. Pete knew full well it was a gloomy morning, and that everything was on edge; but Pete was used to making his own sunshine, canary-bird fashion, and, as usual, it was contagious. In ten minutes we all felt better, and said so. We wouldn't take worlds for our little sunshine factory."

Anybody can manufacture out of the raw material of hope and cheerfulness a supply of sunshine sufficient for all personal needs. It costs less than electricity, and you already have the fixtures. So why not keep your countenance "lighted up" so folks will know you are home and clothed in your right mind?—"Boyland."

A Strong Rebuke.

A good story is told of Robert Shirra, the famous outspoken Scottish preacher.

One day a young man, dressed in the height of fashion, walked slowly down the aisle of the church, and so that he could attract attention to himself, pretended difficulty in finding a seat. Just as he was congratulating himself on having gained the admiration of all the maidens in the choir, the minister's voice rang out peremptorily: "Sit down, Tam! We'll all see your new breeks when the kirk comes oot." He sat down.

"Can he speak French or German?"

"No."

"Can he do shorthand and typing?"

"Oh, dear me, no!"

"Can he do accounts?"

"He's no head for figures."

"Well, the only thing I can think of is to get him a position in a Government Office."

Sunday School Teacher: Now, what is a miracle?

Little Girl: Please, Teacher, it's something we can hardly believe.

Teacher: Give me an example.

Little Girl: Well, Teacher, mother says it will be a miracle if you don't marry the new curate.

The Family Altar.

SUNDAY.

Thou hast granted to me life.—Job 10: 12.
"Every day that is born into this world comes like a burst of music, and rings itself all the day through; and thou shalt make of it a dance, a dirge, or a life march, as thou wilt."—T. Carlyle.
Reading—Job 10: 12-17.

MONDAY.

Reproofs of instruction are the way of life.—Proverbs 6: 23.

"Life is not an idle ore,
But iron dug from central gloom;
And heated hot with burning flames,
And dipt in baths of hissing tears,
And battered with the shocks of doom
To shape and use."

Reading—Proverbs 6: 20-23.

—Tennyson

TUESDAY.

Through many tribulations we must enter into the kingdom of God.—Acts 14: 22.

"Happiness is not the end of life; character is. The world is not a platform where you will hear Thalberg piano playing. It is a piano factory. The perfect instrument and the music will be hereafter."—H. W. Beecher.

Reading—Acts 14: 19-28.

WEDNESDAY.

I overflow with joy in all our affliction.—I Corinthians 7: 4.

"Life is chequered—a patchwork of smiles and frowns.

We value its ups, let us muse on its downs.
There's a side that is bright, it will then turn us t'other—

One turn, if a good one, deserves such
—F. Locker.

Reading—2 Corinthians 7: 1-7.

THURSDAY.

I have learned, in whatsoever state I am, therein to be content.—Philippians 4: 11.

A Rule of life.—First in importance the key as it were to the whole theme of our lives, we must attune our mental attitude to things as they are. Yes, even to the same old rut, that it may be the same—with a difference."

Reading—Philippians 4: 8-13.

FRIDAY.

Our days on the earth are as a shadow, and there is no abiding.—I Chronicles 29: 15.

SANDS OF LIFE.

"What are these shifting sands I hold
That glide and pass, nor heed my grasp?
In vain I seek my hand to fold
I vainly try these grains to clasp.
They slip, and slip, and slip away,
Soon nothing rests within my hand,
Thus swiftly glides the light of day,
So sands of Life strew Death's wide strand."

Reading—I Chronicles 29: 10-15.

SATURDAY.

Fear not; I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.—Revelation 1: 17-18.

THE THREE VOLUMES.

"Life is a story in volumes three,
'The past,' 'the present,' 'the yet to be.'
The first is finished and laid away,
The second we're reading day by day,
The third and last of the volumes three
Is locked from sight. God keepeth the key."

Reading—Revelation 1: 12-18.

Practising New Testament Christianity.

Few methods of procedure that have come to our attention approach as near to the New Testament ideal as do those employed by the Churches of Christ in Australia, as they were set forth in that inspiring narrative by Fred. T. Saunders in our issue of February 24. In fact, it is not clear to us how, in matters of procedure, they could come much nearer to it than they have. They do not rely upon an established minister, and the churches that employ ministers send them out quite often in the fields that can not afford to employ them. Every church observes the Lord's Supper. To use Bro. Saunders' own words:—

"In every place where the table is set up, it is set up every Lord's day. Consequently, we have no experience of the problem which is created by the part-time church. The ordinances are regarded as being of the Lord, and not dependent on one man or one class of men. There are churches here which, in long years, have never had the services of a salaried preacher (commonly known as an 'evangelist,' the distinction between evangelists and ministers being unknown here), or at least, on very rare occasions have had such help, those occasions being anniversaries or other special days. Those churches have remembered the Lord's death in accordance with His appointment every Lord's day; they have taught those about them the way of the Lord, and have baptised many into His body."

In fact, they take the New Testament seriously. As Mr. Saunders very aptly says: "The great commission is regarded as having been given to every disciple." That the great commission was given to every disciple is so self-evident it hardly seems necessary to state it, yet in this great country of ours very, very few understand it at all; or, what is worse, if they do understand it, pay no attention to it. These sons of God in Australia do not sit idly by with folded hands waiting for some superorganisation to come around and give them aid. They roll up their sleeves and get at the task. They develop, encourage and train for the work the talent they find in their midst. They believe in and study the Scriptures. They exhort and encourage and sustain one another in zeal and in good works. Where such a condition and spirit obtains, would it not be remarkable in the extreme if the Churches of Christ in Australia did not make "progress more rapidly than any other body?"

These zealous workers leave no avenue unguarded. They use the printed, as well as the spoken, Word. They have learned the great value of the judicious use of tracts in the spreading of the gospel. This is a lesson the churches in this country should take to heart. The Mormons and the Seventh-day Adventists can account almost entirely for their progress because of their wide use of tracts.

We may confidently believe that "higher criticism" finds no place in the loyal hearts of such people as those who comprise the band of brethren in Australia. "By their fruits ye shall know them," said the great Teacher, and the glorious results they have achieved would never have been brought to pass if there had been a question-mark in their minds. Doubt and hair-splitting do not inspire such zeal as that described by Bro. Saunders.

Brethren, we have much to learn from those of the faith in Australia. We need to employ their method; we are lacking sadly in the glorious vision that gladdens their eyes, and, above all, we need to develop and cherish their zeal and spirit. When we come into possession of these things, then we too can joyfully say in all humility, but in all sincerity, that the plea for the full restoration of the New Testament church in its doctrines, its ordinances and its fruits is making much more rapid progress than any other cause in our land and in all the earth.—American "Christian Stand-

ard."

Getting back to childhood's simple, trustful spirit is the secret of getting forward in the Kingdom of God.

Our Young People.

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

Bible School Day,

MAY 4, 1924

Preparation.

Special preparations for this day should be made by all our schools. By some it is looked upon as a day when scholars may be brought to make a decision for Christ, and so prior to the day a preparation class for scholars—say from 12 years and upwards—conducted by the minister or superintendent, is held. At this class—which may be held on Sunday afternoons in lieu of the ordinary class—the great need of Christ by the young people is fully explained and his influence on the lives of those who follow him is emphasised. The explanation of the value of church membership is one of the outstanding features of this preparation class, and if wisely conducted will prove a great blessing and help to those who attend. During the month of April the teachers and officers hold special prayer meetings and the minister seeks, with the co-operation of the teachers, to come into personal contact with those scholars who need some enlightenment and assistance to gain a further knowledge of Christian discipleship. It is urged that consideration be given without delay to the work of organising and planning for the best results to be obtained on our Sunday School Day. — H. Taylor.

"Decision Day."

(The following article is contributed by a South Australian Sunday school worker for 60 years.)

Perhaps the only objection to our methods at the children's day services is what is termed decision day. All the other methods have met with approval and resulted in success. There have been victories gained in the way of decisions, but not to the extent anticipated. I am not sure whether in our work we stress the main purpose of our work, namely, educating the scholar to take a definite stand, to confess and obey the Divine Master. That this should be done by the personal effort of the teacher goes without saying. The teacher has the best opportunities with the scholars for pressing the claims of the Christ, yet the results are not so full as we would wish. That is a true teacher who ever keeps before him or her the winning of the child for the Master. I have advocated the motto for every school, and writing it on the wall, "The Child for Christ." To think that decision day is the only day when the claims of Christ should be stressed in the school is wrong. But the fact remains that often upon the top of the teacher's patience and love, year in and year out, there

comes a message from some talented evangelist who, like Peter of old, at Pentecost, brings home the truth in such a way that the cry is, "What must I do to be saved?" and the teacher's work brings fruit. Personally, I would favor more decision days, and wish for our coming S.S. evangelist, Bro. Wiltshire, a glorious time of reaping.

"The Kookaburra."

It was the Annual Harbor Excursion run under the auspices of the N.S.W. Bible Schools and Young People's Department, aboard the "Kookaburra," on Saturday, March 22.

There was a brass band, such a precocious brass band. Three months ago not one of its members had handled an instrument—but that is how they do things at Erskineville; their pluck and ability both earned showers of congratulations. There was community singing. There was a concert programme. There was rain; but one with a Pollyanna temperament said it was just as well that it was wet, for had it been a fine day, the boat would have been overcrowded, and some left behind, and it is not nice to stand disconsolate on the wharf gazing at others leaving on such a merry-making.

Bro. A. Carter ran the band; Bro. T. C. Walker ran the singing; the Auburn P.B.P. and Bro. Chas. Rush ran the ice-cream; the skipper ran the "Kookaburra;" while the Bible Schools' and Young People's Department ran the whole show. It was a great time. We left Fort Macquarie at 2.30 for a cruise to Middle Harbor, thence to Athol Gardens, where the boat tied up while the folk landed for tea; back to the city, where a number left the boat, and others came aboard, then away to Parramatta and Lane Cove Rivers, returning to Fort Macquarie at 9.15.

"One of the finest social gatherings the church has ever had," so said the Conference President. "Shall we have another?" Carried unanimously. More brass band, more community singing, more concert, but not more "Kookaburra" for she will not be large enough next time. More ice-cream? Bro. Haddon reckons the ice-cream lubricated the social joints. Bro. Rush says, "There is just enough 'kick' in it to make people respectably hilarious." Bro. Gole, the treasurer, says, "Ice-cream? Rather. Look at the profit." Bro. Payne, the chairman, says, "We must have a larger boat next time." So have no fear, there'll be another, bigger and better. We hope for many happy returns.—H. G. P.

Learning.

I can not always do the tasks He gives in life's hard school
(Some problems seem too difficult to fit the rule).
But I am learning, with His help, to solve them one by one,
And, when I can not understand, to say, "Thy will be done."



Members of
Boort and
Wedderburn (Vic.)
Bible Schools
enjoying an outing
at "the Granites."

Foreign Missions.

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

Visiting the Schools on Oba.

A. T. Waters.

I left home for Lolokaro, the south end of Oba, thence to Lolakwaluki. It is Abraham Tralolos' home, where I found a nice large school-house, and attached to it a snug little house for the missionary. It is set on the top of a ridge, overlooking gardens and cocoanut plantations for about two miles to the sea, and towering high above at the rear is a cone-shaped hill, dotted picturesquely with cocoanut and banyan trees. Here we conducted a gospel and school mission for 12 days, teaching 1st Thessalonians bilingual book. Had two good helpers in the teacher Abraham, who has been years in training at Nduindui, and Stephen Taveni. The women and girls here who have been very backward are now coming on in interest and effort, and especially Leah, the young widow of our late teacher here. Silas Tariaia, an old Queensland boy, who remained in Australia 20 years. He worked three years in a Melbourne hospital, and was an officer in the Salvation Army. He died lately after many years of enduring hardness as a "good soldier of Jesus Christ." Here in his native home, his life was often threatened. His little Rosa of not four years is a cunning little character, talking like a motor engine and singing sweetly scores of hymns in English. Her mother is already engaged to Abraham, and they have consented to wait a year for the time of Silas' death. This is quite a new thing in connection with Oba, the interval of waiting after the death of one husband and the marrying of another.

We were very glad to settle the land trouble that existed between some of the Christians here. We set apart one day for working in the Lord's garden at Lolokaro Bay. The donor of this is Kwakambani, a very refined and fraternal old Queensland boy. He is still living, hale and hearty. He attended meetings and helped make peace. The last I saw of him from the boat he was going strong as a young man to run a race along the sand beach, dressed with an axe on his shoulder and a piece of calico about his loins. Whenever I go there he always looks and not in vain for some garment from me, generally a coat or a short, and what he would accept from a missionary I suspect he would not refuse from a committee colleague. About 20 turned out to work, some from two miles distant, and we didn't let the rain block us. I took two young men, and we cleaned the bush undergrowth around some of the cocoanut trees which Silas planted in the name of the Lord, and by prayer sought God's blessing upon them, so that he like Abel "though dead yet speaketh" by the works of his hand. An axe was my tool. We quit about 4 p.m., all soaked, of course, and went for a sea bath, and then a good meal of chicken and rice soup, the rice from the Australian kind friends, and the fowls were gifts of the Oba workers.

I had intended making another visit to another district, but the heavy rains flooded the water-courses and blocked us, so that the Lalovelle people and their candidates for baptism joined on the last day this school with its candidates at the Matanawanda river, where nine people were baptised in the mixed sea and fresh water: but the candidates were reminded as we stood there in the water, not to try and mix the sweet water of heaven (Bible teaching) with the bitter waters of heathenism in their Christian life. Including these nine and the sixteen of the Maewo, fifty-nine have been added to the church. The spiritual atmosphere in this district is, I think, much improved.

My next visit was to Lilarambuli district, where we opened a school in a place called Lakwahumara, some 2000 feet above the sea, our "highest up" school. On a ridge partly surrounded by a semi-circle of mountains, and looking out to sea for some miles of dense shrub and cocoanut plantation. This island is in fact fast becoming

a vast cocoanut plantation, and considerable cotton is now also grown, and all is native enterprise, mostly our own church people. Less than 100 people were present, but they just filled the neat and artistic school house of thatched roof and reed walls with arched doors and windows. The women and girls and children were very neatly dressed in brilliant but delicate colors, their dressmaker being a French woman trader. Out text was 2 Thess. 2: 14, "He called me by our gospel to the obtaining of the glory of our Lord Jesus Christ," which will expose the trouble and weakening evils among them as schools, such as jealousy and rivalry and land grabbing. Several took part in speaking, including one woman, an old Queensland girl and mother of Solomon George, the teacher here. He was born in Queensland, and has been in training with us, so that he esteems himself a "tamanian," or "white man," and I am sure he has a wholesome ambition to be such. He has made very good progress in book work, and is imparting it skillfully.

There was a vast difference in the number of the people expected at this meeting and the number who came, for while less than 100 people were present, they had provided for 400, and had actually 400 loaves of bread weighing about 1 pound each, also jam, sugar, and tea—kegs of tea—so to every eater there were about 4 loaves, including the poor little babies who cannot eat half as much.

Leaving this part, we walked several miles down some nice clean paths along the mountains and hill sides. What a convenience and comfort these roads at Oba are! And we have, I estimate, about 50 or 75 miles of them, and this public-spirited enterprise is almost entirely to the credit of our school people, and their influence by bringing compass to work during former years, but not now. The rest of the way the boys rowed me home in their own boat, and I arrived just at dark. And here I am again at night in lonely solitude. Still I am thankful for the honorable privilege of being permitted to labor in this most sacred teaching trust, and to me it is yet very interesting, and evokes gratitude as I entertain the hope and anticipate the pleasure of sometime and somewhere meeting again my loved one on earth.

All the supplies we requested, and also the Christmas goods, arrived safely from Sydney. Bro. Clydesdale and Bro. Holt were very prompt, for which, on behalf of the people, we thank you.

State Foreign Mission Secretaries.

Please send offerings to the following:—
Victoria—J. E. Allan, 51 Watts-st., Box Hill.
N.S.W.—J. Clydesdale, 9 Grand-par., Brighton-le-Sands.
S.A.—G. T. Walden, 74 Edmund-ave., Unley.
W.A.—W. Clay, 9 Chester-st., Subiaco.
Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.
Tas.—J. Foot, jr., 14 Balfour Pl., Launceston.
Federal Secretary.—G. T. Walden, M.A., 74 Edmund-av., Unley, S.A.

ADDRESSES.

A. S. Crowley (now secretary of Brunswick church, Vic.)—18 Albert St., West Brunswick.
Mrs. Curran, sen. (now secretary of church at Southport, Tas.)—Hythe, Tas.
Garfield Rootes (preacher of Semaphore church, S.A.)—"Lexington," Kalgoorlie-rd., Largs Bay.
J. T. Smith (secretary of Fairfield church, Vic.)—"Vignicourt," Rushall-st., Alphonson.
R. K. Whately (preacher of Enmore church).—Now 17 Leicester St., Marrickville, N.S.W.

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Furnished House, newly-built, Frankston, now vacant. Apply Gerrard, 79 Stanhope-st., Malvern. Phone, U4393.

Essay Competitions.

The Temperance Committee of our S.A. Sisters' Conference is arranging an essay competition for our Bible Schools. A circular has been sent to all our schools in that State. Secretaries are requested to see that the matter receives due attention. The subjects are: Group I. (scholars 10 and under 12 years of age), "Why should I sign the total abstinence pledge?" Group II. (scholars 12 and under 14), "What do you know of the effects of alcohol on the human body?" Group III. (scholars 14 and under 16), "How would Australia benefit through prohibition of the drink traffic?" Group IV. (teachers and scholars over 16), "What do you consider the New Testament teaches concerning the drink traffic?" Four prizes are offered in each group. Essays must be sent in on or before April 30 to Mrs. W. Green, King-st., Gawler, S.A.

COMING EVENTS.

APRIL 5.—Boronia Sisters' Auxiliary. Sale of work. Home-made cakes, jams and jellies. Everybody welcome.

APRIL 6.—East Kew first Bible school anniversary. Bro. A. Baker speaker, morning and evening. Bro. Reg. Clarke in the afternoon. Special singing by the scholars.

APRIL 6, 13, 15.—Hawthorn Bible School Anniversary. Speakers, Bren. J. E. Shipway, H. Kingsbury, T. H. Scambler, B.A. Demonstration, Tuesday, April 15. Recitations, dialogues, acting songs. All welcome.

APRIL 10, 13, 14.—Parkdale, Thursday, April 10, combined tea-meeting. Sunday, April 13, anniversary services all day. Good speakers. Monday, 14th, children's demonstration and distribution of prizes. A warm welcome extended to visitors.

APRIL 13.—Sydney City Temple. Home-coming Sunday. Attendance of all old members specially requested. Special services morning, afternoon, and night. Luncheon and tea provided. Physical disability no bar to attendance. Suitable transport arrangements made if secretary is advised accordingly.

APRIL 13 & 15.—Blackburn Bible School Anniversary will be held on Sunday, April 13, and Tuesday, the 15th. All welcome.

DEATH.

HATTWELL.—On the 25th February, 1924, at 654 Church-st., Richmond, Eva Grace, the dearly beloved wife of William John, and loved mother of Ada (deceased), Raymond, Gordon, Alva, Laura, and little Mervan; loved daughter of Mr. and Mrs. E. G. Lucas, Vine-st., Bendigo, and sister of Ada (deceased), Laura, Addie (Mrs. Carruthers), and Ivy (Mrs. Felton).

"Safe in the arms of Jesus."

THANKS.

Mr. W. J. Hattwell and family desire to thank their many kind friends and relatives for telegrams, letters, card, floral tributes, and personal expressions of sympathy during their recent sad bereavement, especially thanking Sisters Gale, Gordon and Cameron, and Bren. Campbell Edwards, Jas. Thomas, Shipway, and Rasmussen, for their kind attention.

654 Church-st., Richmond.

Mr. and Mrs. G. B. Moysey and family desire to convey their deepest thanks for the sympathy expressed and tokens received in their recent sad bereavement.

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Here and There.

Bro. G. T. Walden, M.A., our Federal Foreign Mission Secretary, will be the chief speaker at the forthcoming Queensland Conference.

The following telegram reached us on Monday:—"Splendid evening service; nine confessions—six young men.—Bowes" (Port Pirie, S.A.).

B. W. Manning writes to say that brethren and sisters in Adelaide and suburbs are invited to the "Conference on Prophetic Truth" planned for Mile End on Good Friday afternoon and evening.

Bro. and Sister N. G. Noble are due to leave Auckland by "Maheno" to Sydney on April 11. They will travel thence via Melbourne to Tasmania. Correspondence may be sent to 39 Forster-st., Launceston.

Arrangements having been made by the Victorian Home Missionary Committee for a brief mission at Collingwood, Bro. H. Ball commenced there on Tuesday evening last. Members of suburban churches are asked to help this special effort by their presence.

The Victorian Sisters' General Dorcas will meet on Wednesday next, April 9 (instead of third Wednesday), in Swanston-st. Church of Christ lecture hall, from 10.30 a.m. till 4 p.m. As this is the last meeting before Conference, a good muster of workers is requested.

By a regrettable error in the type-written manuscript sent to us for publication, we printed in our issue of March 15 an obituary notice ostensibly of "W. B. Thomas." The name should have been "W. B. Thorne." While the inadvertence was not ours, we deeply regret the mistake.

The Queensland Bible School Union Committee wishes the church members in that State to note that the annual Bible School offering will be taken up on the first Sunday in May this year, instead of in August as formerly. This alteration has been made in order to co-operate in the arrangement made by the Federal Bible School Committee.

East Camberwell church, Vic., had most successful meetings last Saturday and Sunday in connection with the opening of the new chapel. We had hoped to publish in this issue a report and give a picture of the handsome new building, which was formally declared open by the Conference President, Bro. J. McGregor Abercrombie; but these have not yet come to hand.

Mr. Ernest Tippet will conduct a large choir, consisting of singers from the Kellems-Richards choir, at the Victorian Conference Good Friday night meeting at the Masonic Hall, and at the Auditorium on Sunday afternoon. All able and willing to help are urged to meet for practice at Swanston-st. chapel on Saturday evenings, April 5 and 12, at 7.45, bringing their hymn books with them.

During the enforced absence of Bro. Bagley from the Victorian Home Mission Office, the work is being carried on by voluntary help. Bro. Blake-more has rendered valuable assistance up till the present, and now Bro. Ennis has come to the aid of the Committee. Bro. Bagley's interest is unabated, and his wise counsel is appreciated. Preparations are well in hand for Conference, and the good work is going on.

Eighteen confessions up to Monday night at the Chelsea tent mission, Vic., quite a number of these being young men. A crowded tent on Sunday evening, with a big crowd outside, but the meeting was spoiled through the failure of the district electric light, involving the tent. Candles and lamps were used till the light was restored. At the conclusion of the meeting Bro. Brooker baptised nine who had previously made the confession. In one case a whole family, father, mother, and three sons, fine young men, have taken their stand. Bro. Graham, from New Zealand, has rendered assistance in personal visitation. Brethren are urged to make an effort to be present some night and help in this great field.

The Adelaide "Register" of March 22 contained a long and interesting account of Norwood Church of Christ. A history is given of the progress from the inception of the church in 1870 to the present day, together with notices of the work of the various preachers who have served the church. There also appears an outline of an address delivered by Bro. Ira Paternoster on "What to Believe about the Church."

A very successful pro-conference tea was held in the City Temple, Sydney, on Monday evening, March 24. Interesting addresses viewing the "Message for To-day" from various aspects were delivered by J. Rodger, S. Laney, W. Avenell, H. F. Morris and S. J. Southgate, also a very fine paper from Bro. Arrowsmith. During the evening Bro. Leslie Morgan, B.A., from London, explained the Y.M.C.A. system of group migration, and was favorably received. Bren. H. Gaggin and C. Brough rendered vocal items. About 100 men were present.

On March 25 members of the Victorian Anti-Liquor League met at the Independent Hall, Melbourne, to bid farewell to Mr. C. M. Gordon, State Director, who is about to return to America. The president, Mr. Greenwood, M.L.A., said that under the direction of Mr. Gordon the League had prospered, and was in an excellent position. The Executive had been criticised for offering high salaries to its officers, but he considered that results had justified that course. In the five years in which he had been associated with the League, Mr. Gordon had received less than £3000. His work during that time had produced a revenue of £15,000 for the League. Mr. Gordon's last work would be to prepare directions for the future work of the League, and on his advice an active campaign would be launched. Mr. Gordon was presented with a cheque for £200 as a gift from members.

Bro. F. Pryde writes as follows from Invercargill, N.Z.:—"After 3½ years' happy and successful work at Invercargill, Bro. G. T. Fitzgerald has asked the church to release him in three months' time in order that he may take up work as preacher at the Tabernacle, Dunedin. Bro. Fitzgerald's sojourn with the Invercargill church has indeed been a happy one, and in leaving us now he has the satisfaction of knowing that he is leaving the church in a fine spiritual condition, with great possibilities for still more successful work in this promising field, which offers a splendid opportunity for some other consecrated brother carrying on the work when Bro. Fitzgerald leaves. We will be pleased to get into touch with a suitable preacher for the church here, and pray that Bro. Fitzgerald's sojourn with the Dunedin church may be as happy and successful as his 3½ years have been with the brethren here."

On Friday, March 28, in the presence of a good gathering, Mr. E. W. Greenwood, M.L.A., opened the new kindergarten and school hall at Balwyn, Vic. In a fine speech Mr. Greenwood emphasised the value of the church in training the young in spiritual things, and building up citizens in the community. He also declared the annual sale of munity. The sale was a success, despite the inclement weather. The Mayor of Camberwell (Councillor A. E. Hocking) also extended congratulations to the church for its splendid work. The building is 40ft. x 26ft., lined throughout, and 25 men worked each Saturday for a month to erect it. About eight men worked till nearly midnight each night for two weeks to have it ready in time. Thanks are due to all these, and to the time. Thanks are due to all these, and to the time. Ladies who provided refreshments each Saturday. The school has grown from 19 to 216 in twenty months. There were splendid meetings on Sunday. Jas. E. Thomas spoke morning and evening. One was received by letter in the morning, and four were baptised at night, including one lady from the Kellems mission. Bro. Thomas concluded his the Kellems mission. Bro. Thomas concluded his the Second Coming of Christ, speaking series on "How does the Return of Christ Affect our Lives?"

Bro. P. A. Dickson returned to Melbourne last week from America. He spoke at Swanston-st. on Sunday morning. For the present his address is 27 Wattle Valley-road, Canterbury, Vic.

Sydney City Temple had excellent meetings on March 30. Bro. L. Morgan exhorted in the morning. At night Bro. Southgate presented a fine gospel address entitled "Some things we know." The choir was heard to advantage under direction of Bro. T. Walker. Interest in and attendance at Bible Class and Bible School is still growing, superintendent Thoumine and teachers making a happy team. The church is thankful for the answering of prayers for Sister Potter, who after a successful operation is well on toward recovery.

Bro. J. C. Ferdinand Pittman writes:—"The Men's Quarterly Meeting, held in Lygon-st. chapel on Monday, March 24, was well attended. Bro. J. E. Thomas presided, and apologised for the absence of Bro. T. Bagley, the secretary. Bro. A. R. Lyall urged church secretaries to look carefully into their trust deeds, to prevent future difficulties which might arise. A report of the progress of his correspondence work was submitted by Bro. J. C. F. Pittman, which showed that a large number had availed themselves of the opportunity of tuition by correspondence. The speaker urged the re-establishment of oral classes in Melbourne. A resolution was agreed to, reaffirming the confidence of the Men's Quarterly in Bro. Pittman and his work, and referring the question of the inauguration of oral classes to the incoming H. M. Committee, with a request that the matter be placed amongst the first items of business. Bro. A. L. Gibson, in a skilful address, explained the 'Campbell Edwards' Trust.' It was shown that the founder was actuated by a fervent desire to consolidate and extend the work of the churches, and the meaning of certain debatable clauses was made clear. At the conclusion of the address the speaker answered a large number of questions, and the discussion which followed was conducted in a splendid spirit. A vote of thanks to Bro. Gibson for his able address closed an interesting and profitable meeting."

We cull the following from the Melbourne press:—"The secretary of the Trades Hall Council (Mr. E. J. Holloway) yesterday made the following official statement:—"The Trades Hall Council Executive had a serious discussion at their meeting on Tuesday night upon a subject which has been agitating their minds for some considerable time—how best to protest against what is becoming an outstanding evil, which threatens to subjugate altogether one of the best principles of British law—a principle which did, until very recent years, consider all prisoners awaiting trial, or during the currency of their trial, innocent until actually proved guilty. The practice we desire to protest against is a policy of press persecution, which has been practised in connection with all those people who are associated with the police court proceedings of our city. We refer to the flagrant and brutal manner in which the "Herald" and the "Sun" exaggerate by scare headlines, and photographs, in 90 per cent. of the cases taken, much against the will of the people concerned, which has to a large extent created a psychology of guilt before people have actually been tried. Even witnesses and people of tender years are subjected to this form of persecution, which we consider is a very brutal and vulgar method of publicity, carried on for the purpose of extending the sale of the papers. The executive are considering ways and means of assisting to put an end to this practice, which we consider is developing into a public scandal." Mr. Holloway instanced the case of a little boy who had strayed and stayed out all night, and was brought to the police watchhouse, waiting to be handed over to his parents. This boy was reduced to tears in his efforts to defeat a photographer from taking his photograph for publication, which, the lad believed, would bring disgrace upon his parents." We think that a great host of reputable citizens will approve of this protest. We have shared with many to whom we have spoken feelings of indignation and disgust at the methods pursued by some of our papers. A certain section of the press has in recent years considerably lowered the standard of Australian journalism."

Northern Conference of Churches of Christ in South Australia.

The Thirty-second Annual Conference of Northern churches in S.A. was held at Wallaroo on March 17, 18 and 19, under the presidency of R. O. Bottrall, of Pt. Pirie. The meetings were of an especially bright and helpful nature, and in interest and inspiration were not behind many a State Conference. There was not a dull moment during all the sessions. Frequent flashes of humor, and bright, earnest discussion characterized every meeting. The attendances were large, the music was good, the fellowship was sweet, and the addresses were inspiring.

Delegates were present from Alma, Balaklava, Kadina, Lochiel, Long Plain, Mallala, Owen, Moonta, Wallaroo and Pt. Pirie.

The visitors included Bren. Reg. Enniss, I. A. Paternoster and H. J. Horsell, and these with the new preachers to the district, L. A. Bowes (Pt. Pirie), F. Filmer (Kadina), and J. Turner (Owen), were given a hearty welcome.

The Mayor, Dr. Harbison, welcomed the visitors to the town of Wallaroo.

The obituary report was read by E. G. Warren.

The Committee's report revealed a membership of 1,014, a decrease on the previous year. The number of scholars is also less than last year, totalling 774, with 110 teachers.

The financial statement was more encouraging. £40 was given to the general fund, which now stands £70 in credit. The missionary offerings were in excess of last year, the figures being £68/9/6 for Home Missions, and £519/18/10 for Foreign.

Two very helpful discussions took place at the workers' session led by W. G. Oram, "Our Church Problems," and W. L. Ewers, "The Plea in Print." As an outgrowth of the latter discussion it was decided to establish a book and literature department among the Northern churches, with W. L. Ewers in charge, and that £10 be donated from the funds.

The devotional addresses were strengthening to the spiritual life, the speakers and themes being J. Turner, "The Exalted Christ"; F. Filmer, "The Ever-present Christ"; and W. J. Taylor, "The Coming Christ."

The session of the Sisters' Conference was well attended.

At the business session of Conference the interest was keen and attendance good.

At the election of officers the following were appointed:—President, W. J. Taylor (Mallala); Vice-President, H. Arnold (Pt. Pirie); Secretary and Treasurer, W. L. Ewers; Auditor, S. C. Curtis. Committee.—The ministers in the district and one representative from each church: Alma, A. Harkness; Avon, S. Duck; Balaklava, A. Doley; Kadina, S. Welton; Long Plain, T. Pym; Lochiel, W. Greenshields; Mallala, C. W. Earl; Moonta, W. I. Neill; Owen, J. Harkness; Pt. Pirie, R. O. Bottrall; Wallaroo, G. Bennett.

The scholarship fund for the College of the Bible reported the granting, last year, of a scholarship of £16 to Bro. Alan Brooke, and also reported an increase in receipts during the year, and a £14 credit balance to hold in reserve. The following were appointed to the committee:—S. C. Curtis, D. J. Daniel, W. L. Ewers, J. Harkness, H. M. Tuck.

The President's address on "Faith and its Outgrowth in Service" was of a very high order, and was much enjoyed and appreciated.

Bro. Reg. Enniss led a most helpful discussion on Sunday school work, in which a large number took part.

The Kadina choir rendered considerable help to the evening meetings, as did Mr. A. Doley, of Balaklava, with voice and leadership of song services.

The Conference was fortunate in having such able speakers as I. A. Paternoster and Reg. Enniss for the night meetings.

The Wallaroo sisters left nothing to be desired as they ministered to the temporal wants.

Among the resolutions carried were the following:—

"That we promise to assist the State Home Missionary Committee to the extent of £100 for one

year, for the establishing of a new cause in one of our northern towns."

"That W. L. Ewers be nominated at next Conference by the northern churches for membership on the State H.M. Committee."

"That this Conference approves of the scheme of volunteer missions as outlined by the H.M. Committee, and commends it to the northern churches."

"That we send greetings to the Principal and students of the College of the Bible."

"That the next Conference be held at Pt. Pirie."

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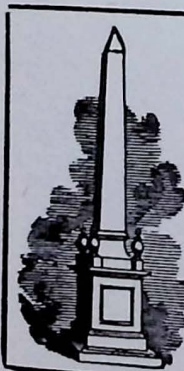
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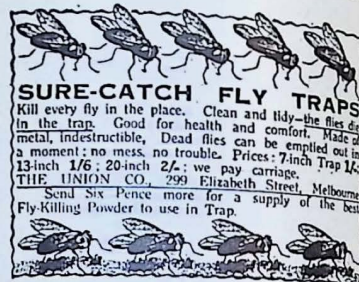
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New South Wales Sisters' Auxiliary.

The monthly meeting of executive was held at City Temple on Mar. 7, the president in the chair. Devotional was led by Mrs. Bull. A season of prayer was held, remembering the bereaved and sick, and the work in general. Mrs. Bull's subject for her talk was "The Dove," a type of Christ.

Business session.—Minutes confirmed. Roll-call and apologies received—from Sisters Whelan, Ley, Davis, Corbitt, Potter and Mackinnon.

A letter was read from Bro. Oldfield, but as those responsible for the matter contained in it were absent, consideration deferred. From Bro. Harward re catering for General Conference. Agreed to provide dinner and tea on Friday, April 18.

Programme of Sisters' 30th Annual Conference, to be held at Enmore on Tuesday, April 15, as outlined by executive, was approved.

£1/1/- was given to Miss Holderness, as a donation from committee for Waterfall Sanatorium.

Devotional leader for April, Mrs. Ashwood.

Mrs. Fox read a fine report from Bro. Carter on the work at Erskinvillie.

Sympathetic reference was made to Sister Potter's illness.—Miss E. Morris.

West Wimmera Conference, Victoria.

The Sunday services in connection with the West Wimmera Conference on March 16 were well attended, the night meeting especially so. Bro. A.T. Eaton, kindly loaned by the Lygon-st. church, was the preacher. The Conference opened on Wednesday morning with a devotional meeting presided over by Bro. W. A. Eagle. An address was given by Bro. Eaton from the words, "He saved others, himself he cannot save." The afternoon session was presided over by Bro. E. P. Verco, President of the Conference. A greeting was received from the Victorian Home Mission Committee. Words of welcome to visiting members were spoken by Bro. Benn, and responded to by Bren. Eaton and Eagle. Votes of sympathy were extended to Bren. T. Bagley and R. Goldsworthy in their time of sickness. An address was delivered by Bro. Eaton on "The Unspoken Sermon." A beautiful sermon was sweetly rendered by Sister Warncken, and a selection was given by the Bordertown singers. Bro. R. M. Williams was elected President of Conference, and Bro. D. Milne secretary. The night meeting was the most largely attended gathering of the Conference, and was presided over by Bro. Benn. Appropriate addresses, attentively listened to by the great audience, were delivered by Bren. Eagle and Eaton. An excellent solo was rendered by Bro. A. Williams, and a selection by the Bordertown singers and a trio by Bren. A. and R. and Mrs. Williams, all the musical contributions being deservedly well received. Bro. W. S. Wylie presided at the organ during the Conference meetings in his usual able manner. The meals of the Conference were provided by the sisters of the district, and, as usual, elicited warm commendation from all quarters.—A. R. Benn.

CORRESPONDENCE.

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

COMMITTING THE CHURCHES.

The Editor, "The Australian Christian."

Dear Bro. Main,—
With your kind permission I would like to ask Bro. Ira A. Paternoster a few questions relative to his article headed "The Coming Elections," which appeared under the "Religious Notes and News" column of the "Christian" of 27/3/24, wherein he makes the amazing statement that "the Churches of Christ are committed [italics mine] to the prohibition as the only satisfactory way of dealing with the liquor traffic...." Will Bro. Paternoster please tell us:—
(a) Who "committed" the Churches of Christ to prohibition?

(b) By what or whose authority were the churches so "committed"?

(c) If by the "Temperance Alliance" (or any other similar semi-political organisation), when were the Churches of Christ made subject to an extra-scriptural organisation?

This loose talk of the free Churches of Christ being "committed" (as churches) to this or that method of social reform savours of denominational ecclesiasticism. The words are merely an expression of one man's opinion, and the very fact that they could be published where they have been is a menace to our liberty in Christ.

If I might be permitted to make a much-needed correction, I would respectfully suggest that, if the Churches of Christ are "committed" to any particular method of dealing with the liquor traffic, that method is Christ's own way—endeavor to bring all men everywhere to a saving knowledge of the truth as it is in Christ Jesus. This will solve the liquor and all other so-called "social problems."

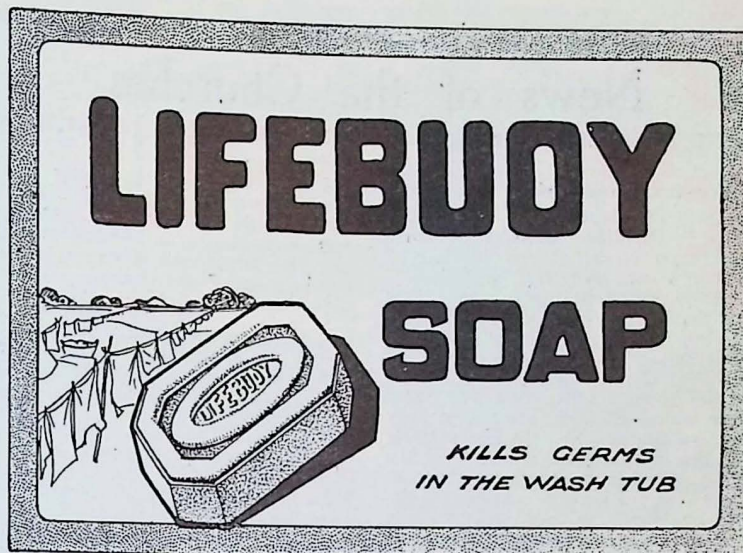
Thanking you in anticipation, yours sincerely,
Thos. W. Smith.

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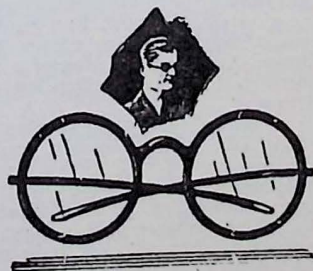
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News of the Churches.

Western Australia.

Good attendances all day at Lake-st. on Sunday, March 23. Bro. D. M. Wilson spoke in the morning, and Bro. Hagger at night. At the close of the gospel sermon a man made the confession.

At Subiaco the boys' club reports seven new members from the evening classes. Bro. Mudge addressed the church on Sunday morning, March 23, and in the evening Bro. Clay addressed a big congregation. The choir rendered "Rock of Ages," and Sister Horn a solo. Bro. and Sister Millington were welcomed home after their holiday in the Eastern States. Shortly Sister Horn, L.A.B., who is one of the chief members of the choir, is leaving with her husband on a trip to England. There was a goodly number at the prayer meeting on March 26, when Sister Blake enlightened the church on the work in India.

New Zealand.

The church at Avondale tenders deep Christian sympathy to Bro. Hart at the loss of his brother. At a meeting on 17th, it was decided to detach at Easter from the present circuit system. Members of the Auckland Advisory Board and Bro. Cuttriss strongly emphasised the unwisdom of the decision. Bro. and Sister Noble were present on March 2, and enjoyed good meetings.

At Richmond (Auckland) a very happy church kitchen-tea was tendered to Bro. Eric Hanham and Sister Miss Yearbury on the 18th, in view of their wedding, which was conducted by Bro. N. G. Noble on the 20th. The Bible Class had also tendered a pleasant evening and a very useful gift. Members attending the Franklyn Mission in Dominion-road were greatly blessed. The annual launch trip down the harbor on 19th was another success. The supplementary offering to meet the H.M. assessment was greatly stimulated by a fine message from Bro. Cuttriss on 21st. The school's sale of cards on behalf of the Auckland Sunday School Union's new building scheme has reached £37/6. Much regret is expressed at Bro. and Sister Noble's departure from New Zealand for Tasmania.

Tasmania.

The church in Hobart enjoyed fellowship with visitors on March 23. Bro. W. H. Nightingale made an appeal for volunteers for the Foreign Mission field at the gospel service, when two young men and a young lady responded to the call. The Ramblers held a good social on March 24.

At West Hobart on March 23 a young lad from the Bible School, who had confessed Christ at the close of Bro. G. Spaulding's gospel message, was welcomed into fellowship. Sister Mrs. Park for the last few Sundays has had the young folk practising the evening hymns at the close of the school. This has made a big difference to the singing, also to the attendance of young people at the meetings.

At Devonport on March 23 meetings were well attended. Visitors were present from South Australia, Victoria, and Caveside. Four new members recently baptised were welcomed into fellowship. At the gospel service two men (one married) confessed Christ, and another young man who recently made the confession was baptised. On 26th, a good number attended to hear the gospel. Meetings were due to be held on March 30 in the new building, although it is not completed.

W. J. Campbell writes from Launceston under date March 24:—The mission interest continues to grow, and the tent is too small to accommodate the Sunday night audience. Meetings for the last three Sunday nights have been held in the Princess Picture Theatre. Fully 1100 people have gathered on each occasion, and have listened attentively to the gospel messages so ably presented by Bro. Hinrichsen. On last Lord's day morning 191 broke bread. About 65 have been welcomed into fellowship since the mission commenced. There have been 124 confessions to date. Bro. and Sister Pratt's solos and duets are very fine,

and much appreciated. [Later results are announced on page 210.—Ed.] The mission in Kingsway closes on March 27, and opens in Invermay, a growing suburb of Launceston, on March 30. The school hall is nearing completion, and will be a great asset to the work.

Queensland.

Marburg meetings are well maintained, especially in the mornings. The second rally of the young people's class has started with good interest. Three young girls made the good confession on March 16.

Meetings at Bundaberg continue to be well attended. Four have confessed Christ since last report. The preacher, Bro. J. R. Combridge, has had a bad throat, and been compelled to rest. The following have kindly helped:—Bren. John Thompson, of Pialba; Wilson, Maryborough; Morton, Albion; besides the local brethren Asmus and Johannsen, all of whom have rendered valiant service and are thanked for their help in time of need. Bro. Jones, supt. of Bible School, has also been laid up for two months. Bren. Arthur Wissmann and S. J. Green, and Sisters Fischer and Laing have kept the Bible School work going.

Splendid meetings at Annerley on March 16; Bro. Trudgian exhorted. Record attendance at the morning service. On March 23, all available seats filled. Gospel service also well attended; Bro. Young gave an excellent address on "At the Bar of Justice." On March 24, the Young People's Society journeyed to Bro. Fisher's home for their meeting, which was concluded with a social chat. A Teachers' Conference was held at Annerley on March 21. A very fine evening was spent. Bro. Larsen spoke on "The Basis of Our Teaching," and Bro. Alcorn on "The Aim of Our Teaching." These were excellent addresses. Refreshments were served. An Adult Bible Class has been commenced, and promises to be a great success. Bro. Young is in charge. Thursday prayer meetings are always well attended.

South Australia.

Forestville meetings keep up well, considering much sickness of late. The auxiliaries of the church are healthy, with the Sunday School and Endeavor growing in numbers and efficiency. On Sunday evening, March 23, after a splendid address by Bro. Hollams on "Love Divine," a young woman made the good confession.

The cause at Pennington is progressing. Attendances are good, and interest is being shown. The Bible School is doing well. At the meeting for breaking of bread and worship on March 30 there were four confessions—a married woman, her two daughters, and the daughter of Bro. and Sister J. Smith. Bro. J. Mitchell spoke on "Fidelity."

Queenstown on March 30 had good meetings. Q.Y.P.M. Bro. G. Cox read an article on "Purpose." Worship, Bro. A. G. Hinde presided. Bro. Brooker exhorted. Evening, Bro. H. J. Horsell gave a powerful and appealing sermon to a splendid audience. On Saturday afternoon a number of the members formed a working bee and had a splendid time.

Wallaroo had a delightful mid-week service last week. Bro. Hill presided over a good meeting on Sunday morning. Bro. E. G. Warren addressed the church on "Association with Christ." In the evening he preached on "What it Costs to be a Christian." The daughter of Bro. Hage made the good confession. A good work is being done in the Bible School. Bro. Warren had another good service at the gaol in the morning.

Norwood has a large number of members away for Easter. Meetings good on Sunday. At night a member from the country came to unite with the church, and her husband came for baptism. Flower Sunday was observed in the Bible School, and flowers were sent to sick members in the afternoon. The Saturday afternoon working

bee continues with deepening interest. The work done will represent over £100 saved to the church. Semaphore reports good meetings. On March 30 the church enjoyed fellowship with Sisters Johns, Mrs. Bennett and Miss Pett, from Broken Hill. Good attendance at the meeting for working bee service, one young woman made the good confession.

Kadina reports some very good meetings. Attendances are increasing each week. On March 26 52 were present at the prayer meeting, when four were baptised. On Sunday morning five were received into fellowship—four young women and one young man. Good attendance at Bible School, and a good congregation at the gospel service, preceded by a prayer meeting with 21 in attendance.

The Moonta Bible School anniversary was held on March 30, and was well attended. Included on the platform, about 500 people were in the building at night. The school has lost many by removals. The attendance on the part of the children was not up to last year. The financial returns were better by one pound than last year. Bro. Oram preached at all services. He is the superintendent of the school. Bro. J. Wearne presided at the organ, whilst Sister Mrs. Lang had the piano, a position she has held since the church was established at Moonta. All the officers of the church are working in the school.

A welcome social to Sister Bowes was held at Port Pirie. Bro. A. Arnold, as chairman, extended a hearty welcome from the church. Sister Pylar also spoke on behalf of the sisters. Maria Treleavan for the Sunday School presented Sister Bowes with a beautiful bouquet, and Rex Smith for the Junior Endeavor Society handed little Laurie Bowes a box of chocolates. Bro. Bowes, in company with several other members, attended the Northern District Conference at Wallaroo. Bro. Bottrall, of Port Pirie, the retiring president, gave a powerful address at the Conference. Bro. Arnold has been elected Vice-President for the ensuing year, and Sister Bottrall holds a similar office amongst the sisters.

Prospect Y.P.S.C.E. had a visit from Mile End Endeavorers on March 18; a helpful evening was spent. The church anniversary services were held on March 23. Bro. Beiler spoke in the morning, when 125 members partook of the Lord's Supper—a record for the past year. In the evening Bro. A. J. Wedd delivered the gospel address. On the Tuesday a splendid tea meeting was enjoyed by a large number. At the evening meeting Bro. Rootes and Rankine delivered splendid addresses. The church secretary, Bro. Crosby, presented an excellent report. The choir, under Bro. Morphet, rendered special singing at all services. Good morning meeting on March 30, when Bro. Beiler delivered a splendid address on the last Beatitudes.

Glenelg harvest festival was a great success. A variety of gifts was tastefully arranged by the Young Ladies' Class. There were large congregations. Mr. C. S. Badger, secretary of the Preachers' Aid Association, preached at night, and the choir rendered appropriate anthems. An offering for the work of Mr. Badger realised £6/12/-. The choir went to the Stockade on Sunday morning, March 23, to assist at the service. Mr. Williams has taken charge of the J.C.E., and fresh enthusiasm is being engendered into the work. Of late the number of members at the Lord's Supper has increased considerably. Home Mission offering now over £43, an increase of about £8 over last year. Steps are being taken to reorganise the work among the boys on the group system. Mr. True Barber, the Y.M.C.A. boys' worker, has placed his splendid scheme before the men of the Bible School.

Dulwich anniversary services were held on Sunday, March 23. This church was founded 20 years ago in a private house. Both speakers at the 23rd were foundation members. A combined church and Sunday School social was held on March 26. Occasion was taken to farewell Bro. and Sister E. W. Pittman, who have served the church faithfully, and are now about to remove to Mount Compass. The chapel was well filled, and included in the visitors were secretaries of both H.M.C. and F.M.C. Several short speeches by visitors and others formed part of the programme.

programme. Appreciation of the work and worth of Bro. and Sister Pittman was the keynote of every speech, together with expressions of hope of future success and happiness. A monetary gift from the church was presented as a token of esteem. The Sunday School work shows steady progress. Over 100 are now on the roll. Increased accommodation is being provided by voluntary labor on Saturday afternoons.

Victoria.

Hampton had good services on Sunday. On the previous day Sister Miss W. Holloway was married in the chapel to Mr. Hollow, Bro. J. E. Thomas officiating.

Big gospel meeting at Ararat on Sunday, March 30. One young lady took her stand for Christ. The gospel services for the past few weeks have been better attended than for some time, the building being almost full.

Ret Bet morning meetings continue good. Two young men and one Bible School scholar were baptised by Bro. Cave on March 10. These were received into fellowship on Sunday. Bible School well attended, and is practising for anniversary.

East Kew morning service was addressed by Bro. Les. Clay. One young lady was welcomed into the church by Bro. Brice. In the evening Bro. Baker delivered a fine address to a large gathering. One young lady made the good confession.

At Blackburn, on Sunday, March 23, five were received into fellowship by letter, Bro. and Sister McDowell and daughter, and two sons, from Carnegie. On March 30 another young girl, recently baptised, was received into fellowship. Meetings continue to be good.

Fair meetings at Lygon-st. on Sunday. Bro. Stan Morris, from City Temple, Sydney, was amongst the visitors. Pleased to receive back into membership Bro. and Sister Ross Pearl. A. T. Eaton gave two fine addresses, speaking morning and evening.

The annual business meeting of the Shepparton church was held on March 11, when the following officers were elected:—Bren. F. Funston, sec.; E. Dudley, treas.; H. Pinner, W. Richards and Pallot, deacons. On March 16 Bro. Stewart journeyed to Cosgrove, and a service was held there. At the close there was one confession.

Recent gatherings at Gardiner have been good. Bro. J. E. Shipway addressed the church on March 27, and Bro. L. Gooden, of Poona, India, spoke to the mid-week service. On March 30 Bro. and Sister Graham, of Chatswood, were amongst the visitors, when Bro. Kingsbury spoke at both meetings.

Splendid meetings at Middle Park on Sunday; 81 broke bread in the morning. Bro. Robinson spoke on "The Defence of Faith." In the evening Bro. Graham preached to a large gathering on "The Interrupted Feast." Both messages were of a highly inspirational nature. On March 23 four young women were received in, three by transfer and one by faith and baptism.

One confession at Ballarat East on March 23. On 15th, the Sunday School had a successful picnic at the Lake. On 22nd the churches at York-st., Dawson-st., and Peel-st. joined in a basket picnic at the same spot. Delightful weather each day. On 24th, the young people of Peel-st. tendered a social evening to the young people of Dawson-st. Again a most enjoyable time was spent.

Good meeting at Swanston-st. last Lord's day morning. Amongst visitors were Bro. and Sister P. A. Dickson, just returned from U.S. America, received a special welcome. Bro. Dickson gave a very fine message. Bro. Searle, of South Yarra, kindly officiated at the organ most acceptably in the absence of the regular organist. Impressive sermon from Bro. Shipway at evening service.

At Moreland on March 30, Bro. J. C. F. Pittman spoke on "The Wise and Foolish Virgins." Two young men received into fellowship by faith and baptism. Sister Mrs. H. Brown, from Launceston, Tasmania, and other visitors, were present. At night to a full house Bro. Wm. Gale preached. Two more young men were baptised, and three young girls from the Bible Class made the good confession.

At Ascot Vale since last report three have been added by faith and obedience, Bro. Patterson the 200 mark, 34 teachers and officers present. On 28th the sale of work was a great success. The Band of Hope had a community singing night, Bro. Payne leading. A gymnastic class has been formed. All departments are working well.

North Richmond church held a successful Bible School anniversary. In the morning Bro. W. Gale helped with a very fine address. Four were received by letter from Carnegie. Afternoon, Bro. Reg. Clark delighted with his illustrated talk. Singing by the scholars was very enjoyable, under the able leadership of Bro. C. Hall. At the evening service Bro. Payne spoke, and the children again delighted with beautiful singing.

Sunday School anniversary services were held at Geelong on Sunday, with good attendances at all meetings. In the afternoon Mr. Coombes, from Manifold Heights Baptist Church, gave an interesting talk to the children. Crowded building at night. Bro. Stevens interested the children by telling the story of Samson, the strong man. Special singing by the children, conducted by Mr. Rowe, choirmaster, was excellent.

On Sunday morning, at Cheltenham, Bro. Wm. Judd, who presided, said he had just passed his 81st birthday. Bro. G. P. Pittman gave his message from the story of Mary and Martha. A good school in the afternoon. Bro. C. Barnett resigned as secretary, owing to removal to Clayton. Bro. Allan Daff was elected to the position. A much larger meeting at night, and a fine address by G. P. Pittman on "Cornelius, the Soldier Hero."

On March 25, at Berwick, a social was held to farewell Bro. Clark and welcome Bro. and Sister Sutton. Bro. Clark's excellent addresses and work amongst the young people have been much appreciated. As a token of love and esteem two beautifully-bound hymn-books were presented to Bro. Clark, who suitably responded. A welcome was extended to Bro. and Sister Sutton. Bro. Sutton responded, and all feel sure of a bright future.

South Melbourne reports a good steady work being done. A splendid feeling exists among the membership, and meetings are improving in numbers. Bro. J. Sunderland has been elected superintendent of Bible School, Bro. Bennett having relinquished this position after long and faithful service. Sister Miss J. Mill has relinquished kindergarten superintendency for a year. Mrs. Newman is filling the vacancy in kinder, and Mrs. Copeland the primary department.

The annual meeting of Horsham church was held on March 18. Fair attendance. Reports showed attendances well sustained. The year was a financial record, £631 being raised. Election of officers:—Elders, Bren. J. Butler, H. Hatley, J. A. Millar; deacons, Bren. Geo. Miller (sec.), W. Harmer, A. Lampard, G. Seater, R. Kimberley, W. Mackeby, A. MacDonald. Sunday, March 23, Bro. Bert Millar preached, in absence of Bro. Ingham, at Dunmunkle. Bren. Styles, of Hawthorn, and W. Butler, Gilgandra, N.S.W., have been welcome visitors.

At Oakleigh interest is being maintained in all the activities of the church. The young men have formed a football club, which promises well. At the annual business meeting on March 26, the following officers were appointed:—Deaconesses: Sisters Mrs. Gracie, De La Rue, Hooper, Hunt, and Wheat; deacons: Bren. Brown, Boak (treas.), Paterson, Roberts (sec.), Skinner, senr., and Smith; Bible School superintendent, Sister Gracie; kindergarten superintendent, Sister Gracie; J.C.E. superintendent Bro. G. Diggins; Building Fund collectors, Sisters Gracie and Roberts; auditors, Bren. J. C. Skinner and W. Wheat.

Fairfield reports the baptism of the young lady who confessed Christ previously. Meetings keep up in numbers and tone. Annual business meeting held on March 11, when officers were elected. Bro. Phillips, treasurer; Bro. Smith, secretary; Bren. S. Northeast and J. Smith, deacons; Bren. Fitzgerald and J. Northeast, helps; Sister M. Rasmussen, organist. A fine spirit of unity was manifested, and the church was unanimous in the determination to go forward. Bro. Fitzgerald will occupy the platform for the second quarter of the

year at the gospel meetings. The offer of a brother to donate £40 for the erection of a new fence was gratefully accepted.

Services at Essendon on March 23 were well attended, 123 breaking bread. At the gospel service the Junior C.E. constituted the choir. Bro. Sivyer gave a stirring address, and three made the good confession. On Tuesday, 25th, to celebrate the second anniversary of the J.C.E., a concert was given by the Juniors. Master Mephan McEwan was in the chair, and made a fine speech. A programme of songs, dialogues, and recitations was rendered in a fine way. A splendid report showed membership of 51. Good work has been done during the year. 1081 articles of clothing were given to the poor. Financial statement showed that a sum of £225/- passed through the society, £12/0/11 to Foreign Missions, £5 to Home Missions. A collection amounted to £5/5/-, which was handed over to church building fund as a birthday gift. Prizes were awarded for attendance.

New South Wales.

At Wingham Bro. Crossman conducted both services on March 23. At the gospel meeting three young people made the good confession. Although gospel services are only held once a month, the attendance averages 75.

As a result of a special effort at Lismore, the deacons expect to be able to pay £100 off building debt this month. The choir, under the leadership of Bro. P. J. Pond, is doing good work. The Bible School is gaining new scholars, and is maintaining a larger attendance than for years previously. Total amount raised during past twelve months is £1200. A large number of young people have put on Christ in baptism since the new church edifice was opened.

Canley Vale church has been making satisfactory progress under the leadership of Bro. A. E. J. Anderson, B.A. The sale of work on March 22 proved a great success. The fete was officially opened by the Attorney-General, who was pleased to notice that there were no devices for gambling present in order to raise the funds. Messrs. Walker and Fitzsimmons, M.L.A., representing the district, were also present. Bro. A. E. J. Anderson worked very hard together with those in charge of stalls. Between £50 and £60 was taken.

On morning of March 23, at Chatswood several visitors were present, including Bro. Morgan, from England, who addressed the church. Bro. Whelan preached at night. On March 30, Sister Edith Smith, of China, was amongst the visitors. Bro. Chappell, of Paddington, gave a fine spiritual talk. At night Bro. Whelan gave a beautiful address on "The Foundation of the Church." Three Bible School scholars took their stand for the Master. Splendid attendance at each service.

Recently a farewell social was held at North Sydney to bid good-bye to Bro. and Sister Tingate and Hazel, who have removed to Chatswood; also to Mr. and Mrs. J. Horsey, who have removed to the country. Both families have been members of long standing, and will be sorely missed. Presentations were made, to which responses were suitably made. Bro. Gray's short period of service was terminated, owing to the fact of difficulties arising in connection with his studies. After a Wednesday night service Bro. Larcombe presented Bro. Gray, on behalf of the church, with an umbrella. Bro. Gray responded. Bro. Cecil Hall has taken the gospel services, two confessions being made on March 30.

Special harvest thanksgiving services were held at Inverell on March 16. There was a splendid display of fruit and vegetables. The building was beautifully decorated. Attendances were good at all services. Bro. Hutson spoke on "Why this Waste?" in the morning, and "Harvests in Unlikely Places," in the evening. A social evening was held on the 18th, a large number of friends attending. Produce sold well, and the proceeds were handed to the Sunday School funds. Since the new year the outlook has considerably brightened. Bro. S. Burt, of Delungra, is very ill, and suffering a good deal. Sister V. Hamilton was married recently to Mr. Bartlett, of Delungra. The work in this district continues. One new preaching centre was opened recently, and promises well.

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