

THE AUSTRALIAN CHRISTIAN

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

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

Vol. XXX., No. 19.

THURSDAY, MAY 12, 1927.

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

“Make Me a Little Cake First.”

EMBEDDED in the Old Testament narrative are many beautiful incidents, the record of which is precious to Christians. Amongst the things “written aforetime for our learning” few are dearer or more familiar than the story of the poor widow whose hospitality and faith were rewarded by God and used by him for the sustenance of Elijah, his prophet.

In judgment for Israel’s sin a mighty famine was upon the land:—

“All the earth was sick and famished;
Hungry was the air around them.
Hungry was the sky above them.
And the hungry stars in heaven
Like the eyes of wolves glared at them!”

In the time of stress Elijah, the greatest force in the land, was preserved by Jehovah. For a time he dwelt by the brook Cherith, that is before Jordan. As the drought continued the brook dried up. Then God directed Elijah to flee to Zarephath, a town outside of the Holy Land where a widow would sustain him. “Who can enough wonder at the pitch of this selective providence of the Almighty?” asks Joseph Hall. “Poverty was the best of this widow; she was a pagan by birth, heathenishly superstitious by institution.”

This poor widow of Sidon was named by our Lord Jesus as one honored by God and well pleasing to him. “Many widows were in Israel in the days of Elijah, . . . and unto none of them was Elijah sent, but only to Zarephath in the land of Sidon, unto a woman that was a widow.” It is curious to see how another woman belonging to the same heathen district was eulogised by Christ. No lesson in prayer is more impressive than that given by the Syrophenician, to whom our Master said, “O woman, great is thy faith; be it done unto thee even as thou wilt.”

The pagan widow of Zarephath is worthy to be named with the Jewess, the widow of Jerusalem, who under the watchful eye

of Jesus cast the two mites into the treasury. Of different ages, countries and faiths, they were sisters in charity, and give to us a lesson of faith and self-sacrificing devotion.

A great demand.

Elijah’s introduction to the widow is graphically told. He came upon her as she was gathering a little firewood, and asked for a drink of water. As with fine courtesy she hastened to get the water, the prophet called after her: “Bring me, I pray thee, a morsel of bread in thine hand.” Here was a request apparently beyond her power to grant, and she, forced in explanation to exhibit the extremity of her need, burst out: “As the Lord thy God liveth, I have not a cake but an handful of meal in a barrel, and a little oil in a cruse; and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.” To this most pathetic speech, the prophet gave answer: “Fear not; go and do as thou hast said; but make me, thereof a little cake first, and bring it unto me, and after make for thee and thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.”

Fame and an immortal name are hers: for “she went and did according to the saying of Elijah.” We may note a few of the lessons she gives to us.

The test of faith.

We naturally think first of the great test to which the Sidonian’s faith was put. Would she trust the word of God through his servant? Would she put him first? Triumphant she issued from the trial. Reduced to her last meal, she prepared first for Elijah. All the odds seemed to be against her, but she gained the victory of faith.

As we read, we wonder if we could have risen to her height. Would we not have desired some token before we gave of our scanty store? Had the increase in the meal and the oil begun before and not after the sharing, the woman’s act might be more easily explained to us; but it would never have been recorded as a lesson for us.

Not in the same way, but as really, does God make to us the call for faith and submission to his word. That we put his cause first, before our own pleasure, desire or apparent need, is a lesson which we as Christians should be willing to learn.

The reward of faith.

We are all glad that the issue of the story is told. The widow was abundantly repaid. She who fed Elijah also fed herself by him. How heartless Elijah’s request would have seemed to us if it had been recorded by itself, without the promise or the fulfilment of the promise. But the narrative shows that the poor woman was doubly enriched. She obtained food for the rest of the famine, and never was in danger of want. When her only son died, God through the prophet restored him to life.

The principle exemplified in this story still operates. God sees that nobody suffers because of faith and sacrifice. There is always a rich reward. Our Lord says that he who gives up friends or possessions for his sake, will receive a hundredfold in this life as well as have an inheritance in the life eternal.

It is difficult at times to put God first, to give liberally and sacrificially to his cause. There are some who refrain from devoting their means to his service because of the foreseen loss. But ask anyone who did put him first, and who gave up much to his cause, if he suffered for it? Rarely even in material things do they suffer.

and in the real enjoyment of life they have found immeasurable gain. God remains no man's debtor.

The blessing of sharing.

It was as she shared her provisions that the woman received the guarantee of her own supply. Not that which we heard but what we share with others will prove a blessing to us. In well-known verses and in beautiful fashion Mrs. Charles has set forth this further lesson which we can gather from the story of the poor widow:

"Is thy cruse of comfort failing?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.
Love divine will fill thy storehouse,
Or thy handful still renew,
Scantly fare for one will often
Make a royal feast for two.

"Numb and weary on the mountains,
Wouldst thou sleep amidst the snow?
Chafe that frozen form beside thee,
And together both shall glow.
Art thou stricken in life's battle?
Many wounded round thee moan;
Lavish on their wounds thy balsams,
And that balm shall heal thine own.

"For the heart grows rich in giving:
All its wealth is living grain;
Seeds which mildew in the garner,
Scattered, fill with gold the plain.
Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden;
God will hear both it and thee.

"Is the heart a well left empty?
None but God its void can fill;
Nothing but a ceaseless fountain
Can its ceaseless longings still.
Is the heart a living power?
Self-entwined, its strength sinks low;
It can only live in loving,
And by serving love will grow."

A Zone of Silence.

Lionel Johnston.

"He that is of God heareth the words of God: for this cause ye hear them not because ye are not of God."—John 8: 47.

According to a newspaper account, experts have concluded that a zone of silence exists off the island of Vancouver in Canada. Scores of ships have gone to destruction on the Race Rocks in spite of the fact that the powerful siren at the lighthouse has sounded its warning blasts. The masters of wrecked ships have declared that they heard nothing, though, in other directions, the sound was deafening. After thorough investigation, the judgment has been formed that a zone of "dead air," which insulated all ships within its boundary, was responsible for the weird phenomenon. This zone was not stationary, but shifted about over a wide area, according to the changes of wind and tide. On one occasion, investigators on board of a small tug were so close that they could see the figures of the lighthouse keepers—only a few hundred yards away—but could not hear the signals being bellowed forth, though distinctly audible miles away in other directions. At the time the weather was quite clear, thus showing that fog was not responsible for the silent zone.

A silence zone insulates prayers.

What appears to be true in the nautical world is true in the spiritual world. A zone of silence often insulates the prayers of men from the ears of God. Not that God ever lacks knowledge of the affairs of men, but certain things have intervened so as to make it neither wise nor proper for God to answer.

The sin of our first parents created such a zone between mankind and their maker. That estrangement was pathetically bemoaned by ancient philosophers and sages; but God was insulated as long as the claims of his broken law were unmet. But Christ

came and replaced the silent zone with a medium suitable to convey the inmost breathings of humanity across the intervening gap. That atmosphere was reconciliation through his cross, which restored communication between the sinner and his God.

Individual sin creates a zone of silence. David, during the time his sins of adultery and murder were unconfessed, found the heavens brass above him, and longed for restored communications. When Judah's god's were as numerous as his cities and the altars to Baal as the streets of Jerusalem, Jeremiah received instructions:—"Pray not thou for this people, neither lift up a cry nor prayer for them: for I will not hear them in the time that they cry unto me for their trouble" (Jer. 11: 14).

Self-righteousness and pride create a zone of silence. Two men once stood in the temple—the Pharisee and the Publican. The former's prayer never ascended above the walls. It was insulated by self-righteousness and pride. But with the latter's prayer, the statics were almost ideal, because they were produced by humility and confession of sin.

God's words shut out.

What is true when men speak to God is more often true when God speaks to men. Though he speaks with a voice of thunder, it falls on deaf ears. He speaks through Nature. The invisible things of God may be clearly perceived by the material things which he has made. He speaks through Providence. But often a zone of ingratitude and hardness of heart silences his voice. He speaks through his written revelation—the Bible. But intervening is a zone of the absence of reading and interest that stays his message of warning and hope. The Gospel cannot pass through a vacuum in the atmosphere. God speaks

through the preacher; but, even here, a zone of silence exists between the messenger and his audience. A person standing on a cliff, whose frantic warnings to persons in danger from the incoming sea on the beach below are unheeded, because his voice is drowned by the roar of the ocean, experiences some of the exasperation of the preacher who warns his congregation of spiritual peril, but by the complacent behaviour of sinners it is as though not a word was said. A zone of silence intervenes.

This "dead air" not only insulates non-professors but even church members. Paul found it so when he said to the Corinthian Christians, "I could not speak unto you as unto spiritual, but as unto carnal." It would have been wasted energy to speak to them of the higher spiritual truths. Jealousies, party feelings and low standards of morality had made the statics bad. Too often to-day, when the preacher desires to lift his fellow-members on to a higher plane of divine knowledge and experience, there is a lack of spirituality and desire to progress creating an intervening zone that shuts off communications.

The sound of the Gospel.

The sound of the Gospel varies like the sound of the siren of Race Rocks' lighthouse, which, when conditions of wind and tide were favorable, was almost deafening, but, when unfavorable, could not be heard. We recall the effective preaching of Bible days. Why the resistless power when John preached repentance in the wilderness, and why could the three thousand, on the day of Pentecost, not restrain themselves from interrupting Peter with their bitter cry? Paul at Ephesus is another example. Similar things have been true in subsequent history. Men stood in awe under the preaching of Bernard, of Clairvaux, and Savanarola, of Florence. Under Jonathan Edwards men thought themselves sinking into perdition; and Charles Finney, the morning after preaching on "The Signs of a Seared Conscience," was besieged by people whose consciences goaded them to bring back borrowed articles. Why do not Gospel sermons have the same effect to-day? Because a change of wind and tide has created a zone of "dead air." A different wind of doctrine is blowing. There is an altered attitude toward the Bible. The modern critical position has deadened the authority of the Word of God. In the past the verdict of the "Book" was accepted as though personally uttered by God; but now it is regarded as merely the pious thoughts of fallible men. This attitude has formed a barrage of unbelief which must be removed before the Gospel has its ancient power.

The motives of hearers.

People's motives in listening have much to do in creating a zone of silence. I heard one of our preachers, a Scotchman, tell the following story. Once while preaching, he had in his audience an old lady

The Restoration Plea and Its Commitments.

Ethelbert Davis.

who manifested signs of deep interest. She moved several seats nearer to him and wiped the tears from her eyes. Encouraged by these signs, the preacher spoke to her about her soul, and was astonished at her reply, "Laddie, it's not your reelegon I want. I came to hear your Scotch." This old Scotch lady had allowed her love of hearing her native tongue to create a zone of silence through which the Gospel message could not penetrate. Some people listen in order to be entertained, some for curiosity, some to compare the speaker with other sermonisers, and some to ridicule or criticise the Scripture and the preacher's exposition of it. As long as these motives remain the preacher will fail to reach the listener's soul. But thank God there sometimes comes a sudden change of wind and tide, and the message of God rushes across the previously insulated space and reaches the soul of the sinner, as Goldsmith in his "Village Preacher," speaks of the fool who came to laugh and scoff but remained to pray.

The effect of sin.

Sin creates a zone of silence. Though Jesus spake as never man spake, and though his words were enforced by signs and wonders, yet between him and his Jewish hearers there was often an impenetrable zone of silence. They heard not his words because they were not of God. It was their will to do the lusts of their father, the Devil. Under another figure, in the parable of the sower, Jesus has particularised some of the things that constitute a zone of silence. He says, "The cares of this world, the deceitfulness of riches, and the lust of other things, choke the word, and it becometh unfruitful."

Bigotry and doctrinal prejudices form a most impenetrable zone. People cannot be taught sound doctrine while these remain.

We will notice, finally, the consequences of the presence of a zone of silence. In the case of the treacherous coast of Vancouver, the scores of ships piled on the rocks are the consequence of such a thing. A zone of silence is a tragedy whether in the nautical or the spiritual world. When Lot said to his sons-in-law, "Up, get you out of this place, for the Lord will destroy this city," a zone of silence made him appear to them as one that mocked. Its existence prevented him from apprising them of their danger, and so they perished in the overthrow of Sodom. When Noah preached both by word of mouth and by the building of an ark to the people of his day, there was a zone of silence between them. The sound of a hammer could not be heard across that gulf. The consequence was the grim tragedy of the destruction of humanity. The wrecked souls on the shores of eternity will tell the tale of the tragedy of a zone of silence. O sinner, place yourself in the proper attitude to the message of God, so that you may hear his warning voice and escape from danger to your soul.

An intense and untiring evangelism was the natural outcome of the position these people had accepted. The truth they had discovered and their emancipation from creedal authority and religious custom, not only brought joy into their own lives, but placed upon them a responsibility which they were not slow to recognise. With an enthusiasm born of deep conviction, they went everywhere preaching the word. One of the historians of the movement has said: "Their discovery was not only new and startling—it was such as to bring joy to thousands who were floundering in the religious fogs and mysticism of that time. There was something in this glad message that lent lightness to their feet and eloquence to their lips, and that sent them everywhere telling it. And so, for the first half of the nineteenth century, they gave themselves up almost entirely to evangelistic work. The spirit of zeal and self-sacrifice was like that of the apostolic age. Without money and without price they travelled far and wide, preaching in school-houses, courthouses, private houses, barns, and under the forest

is true, that as a result of the divided state of the church, Christ's purposes are being frustrated, Christians are being weakened in their faith, and hindered in their spiritual development, and those outside the church are being confused and lost, then by all the axioms of right and reason, those who believe that they have been called of God to rectify these wrongs must neither slumber nor sleep, but must be persistent and unwearied in missionary effort.

It is no exaggeration or undue laudation to say that these people have recognised the responsibility of their position, and have accepted its implications in this particular. They have been held to an aggressive evangelism because of a deep and earnest conviction that they are standing upon Scriptural ground. It is indeed doubtful whether they would have become an evangelistic people had they not believed with all their heart and soul that God had entrusted to them a message which he would have them proclaim to a divided church and an unsaved world. That is evidenced by the fact that wherever there has been a profound and ardent assurance that their distinctive position was right in the sight of God, and an unswerving fidelity to that position, there has always been a vigorous evangelism with the object of both winning souls to Christ, and winning Christians away from ecclesiastical domination, and denominational seclusion and exclusion. On the other hand, where there have been instances when there was no such conviction, and no such fidelity, but rather a haziness of belief and a lack of understanding and appreciation of the fundamental principles of restoration, there has been no prevailing passion to win men and women to Christ, and Christians to a united church, but rather a desire for a complacent extension of the kingdom of God among men by means of education, and the preaching of a social gospel.

Underlying all evangelism and missionary activity, and as the dynamic impelling it forward, there has been an invincible loyalty to the ideals embodied in the plea for a united church. But loyalty to the plea is not the only incentive, or the only explanation of the missionary zeal and enterprise of the Churches of Christ, for a second motive is found in Christ's command to evangelise the world. They have imbibed the evangelistic spirit from the Book which they have so diligently searched to learn its teaching.

Any effort to restore the church of the New Testament cannot end with the constitution and ordinances, but must be carried forward to embrace the purpose of the church, the evangelisation of the whole world for Christ. A church answering to the primitive pattern must be missionary, as missionary activity was the supreme characteristic of the apostolic church not only at the very beginning in the ardor of its youth, but as it progressed toward maturity.

Jesus Christ himself defined the primary duty of the church in his final charge to his disciples at his ascension. "Go ye therefore, and make disciples of all the nations, baptising them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Though couched in other words, Mark's version is equally definite: "Go ye into all the world, preach the Gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned." No room is left here for divergent views of the church's supreme duty. Evangelisation was inevitably the primary task of the church; the last commission placing that beyond doubt, while at the same time contain-

LET ME KEEP MY DREAMS.

God, let me keep my dreams!
 Let me never know or see
 The darkness that would hurt my faith
 In friends, the world, humanity.

God, let me always feel
 Proud of those things I love;
 Help me build ideals that reach
 And tower to the stars above.

God, let me keep my dreams,
 Keep my heart staunch and free,
 Living, loving, dreaming dreams,
 Believing, loving, serving thee!

Gene Whittier, in "Boston Post."

trees, and their success was phenomenal. In spite of violent opposition, they gained victory after victory."

Analysing the motives which have largely prevailed in making the members of these churches evangelistic, it will be found that there are two outstanding incentives, and each of them emanating logically from the position they occupy. One arises out of their claim of approximation to the church of the New Testament; the other arises out of the New Testament command of Christ to preach the Gospel to the whole creation.

Claiming, as these churches do, not that they are the only Christians, but Christians only; not a superiority over other Christians, but that they have learned the way of the Lord more perfectly; not that they and they alone have the sum total of truth, but that they have abandoned errors to which other churches still cling, they are indubitably committed to the responsibility of propagating that which they claim to have found.

If it be true, and few will dispute it, that in the church the world over, Christians are dishonoring Christ by questioning his authority, disobeying his express will, and wearing human names; dishonoring the Bible by substituting human creeds and human books of authority in matters pertaining to the religion of Jesus Christ; dishonoring the church which Christ established, by changing its name, perverting its ordinances, abandoning its divine elements and substituting human—if that be true, and it

Tasmanian Conference.

ing Christ's own interpretation of evangelism. He projected into his evangelistic commission, the world as its field, the preaching of the Gospel as its method, the making of disciples as its purpose, the presence of Christ himself as its unfailing inspiration, and the end of the world as its duration. With the New Testament in one's hand as the charter of the church's mission, and in it, the duty of the church so clearly defined by the church's Head, and the records of the intensive and extensive evangelism of the church both in the Jewish and in the Gentile worlds, one cannot possibly escape its evangelistic implications, or be irresponsive to its missionary urge. Prompted by the two powerful incentives of direct Scripture teaching, and the responsibility arising out of their distinctive plea, these churches have been characterised by a spirit of evangelism which has taken the world in its sweep, and which includes every creature in its programme.

In the evangelistic methods and message of the churches of the Restoration movement, there is that which differs from those of all other religious bodies. The evangelism they have endeavored to interpret is that which expresses the full purpose of our Lord in his original commission, in that it seeks to establish the church free from everything that savors of denominationalism, and calls men and women to admission into the church on the terms specifically laid down by the New Testament. Consequently, there cannot be an ardent zeal for making converts to a denomination, on the one hand, or on the other hand, that indefiniteness which makes the convert feel that he may unite with any church, or with none at all, as his inclinations may dictate.

Recognising three things as essential; the absolute supremacy of Christ, the absolute authority of the Scriptures, and the adequacy of the church, the message comprehends these in their relative importance. That which has been the motivating factor in evangelism is naturally reflected in that evangelism, hence the appeal is not only for the acceptance of Christ, but also for the restoration of, or the moving up to, those things which are essential to Christianity. Their evangelism, therefore, presents to divided Christendom, and works for a church united as in the beginning, with Christ as its only Head, with no book of authority but the Bible, subscribing to no creed but the divine, wearing no name but the name of Christ, observing no ordinances save those instituted by Christ, preaching no terms of salvation save those authorised by Christ, and with a membership imbued with the Spirit of Christ. The church united on the basis of the New Testament is the plea that gives these people their claim to separate existence, and therefore that witness cannot remain inarticulate without bringing upon them the charge of insincerity and moral cowardice.

Another striking feature of the evangelism of these people is their definite appeal for personal acceptance of Christ, and the calling upon men and women to submit to the terms of salvation as converts did in apostolic days. At the beginning of their history this was considered revolutionary, and is often so considered now, though all along the line it has been welcomed by those seeking the way of salvation. Wherever the Gospel is proclaimed, in buildings, in tents, in the open air, at home or in heathen lands, Christ is uplifted and men and women implored to accept him by faith; to repent of their sins; to confess their faith in and acceptance of Christ as the Son of God; to be buried with him in baptism; to unite with the church, and avail themselves of all the means of grace provided, and share the responsibilities which come with the privileges of church membership. In the consciousness of the whole brotherhood, this is predominantly Scriptural, and in complete conformity to the requirements of him who is the Author of salvation, being fashioned after the examples of the New Testament evangelism.

The Thirty-first Annual Conference of Associated Churches of Christ in Tasmania was held in Hobart. It began on Thursday, April 14, with the sessions of the Sisters' Auxiliary Conference.

On Thursday evening the Young People's Demonstration was held. The Bible School banner was presented to Devonport Bible School, and Senior and Junior C.E. banners to Hobart and Launceston societies respectively. Bro. W. Waterman addressed the meeting. Medals, Bibles and certificates were presented to scholars who passed the recent Bible School examinations for which there was a record entry of 141.

Business was begun on Good Friday morning. Bro. N. G. Noble, Conference President, presided. Prospect church, an off-shoot of Margaret-st., Launceston, church, applied for affiliation with conference and was admitted. A large corres-



BRO. P. DUFF,
Newly-elected President Tasmanian Conference.

pondence (mainly of greeting) was received, and the president welcomed the delegates. Delegates of fifteen churches answered the roll-call.

Mrs. Prichard, returned president of the Women's Conference, read the Women's Executive report, which showed much practical work done. Hospitals have been visited, the needy assisted, penny-per-week collecting for Home Mission and Foreign Mission funds carried on and literature distributed.

Bro. W. H. Nightingale, H.M. organiser and conference secretary, reported that he had kept in touch with very many isolated members. He urged churches to look after their own isolated. Conference appointed Bro. T. G. Prior to keep for conference lists of isolated and removing members. Church secretaries are requested to report removals to this officer.

Bro. L. Johnston reported on behalf of our delegation to Federal Conference. Conference agreed to thank the Federal Evangelistic Fund committee for financial help received and promised, and also to ask the Federal Executive to consider holding the 1932 Federal Conference in Hobart.

Delegates will next year meet for conference at Launceston. The H.M. committee will this year be located at Launceston, the F.M. committee at Hobart, the Bible School Union executive at Ulverstone, the C.E. Union executive at Launceston, and the Temperance and Social committee at Hobart.

A nominating committee of three was appointed to act for this as well as for next

conference. Literature ordered through the literature department, which was conducted by Bro. W. H. Nightingale, has increased by 500 per cent. during the year.

The need was stressed of a Churches of Christ Incorporation Act to secure to the brotherhood its properties, and a collector was appointed to raise a deposit of £100 which is a necessary preliminary.

The statistical report shows 1,018 in membership, a decrease of 128. Although 118 were added by faith and obedience and 58 otherwise, 77 were lost by letter (most of these left the State because of the severe financial depression during the past year), and 217 by roll revision.

The H.M. committee received £465/3/5 from all sources. An appeal was launched to raise the committee's overdraft, and in a few minutes delegates and others gave £10/10/- in cash and made some promises. Bro. Noble delivered his presidential address on "A Mind to Work."

Officers elected were:—Conference President, P. Duff; vice-president, J. Foote; treasurer, H. L. Sulzberger; secretary, N. G. Noble. These and the following are officers and members of the H.M. Committee:—Bren. C. Nichols, T. Wilmot, H. V. Clements and W. Waterman. Of the F.M. Committee the president is L. Johnston; vice-president, A. Heard; secretary, J. Green; treasurer, Bro. Woolley; with Bren. Lillye and Hurburgh and Sisters Riley, Jones and Wallace. The Bible School executive comprises the president, Bro. N. J. Warmbrunn; vice-president, Mrs. Nightingale; secretary, Bro. Bowden (pending his consent); treasurer, Mrs. Warmbrunn; Bren. A. Taylor, Howard and Sister Mrs. King. The duties of the Temperance Committee have been enlarged by addition of the State benevolent work; this committee is now a Temperance and Social Committee. Its members are the president, Bro. J. Park; vice-president, L. Johnston; secretary, J. Elliot; treasurer, Bro. Lillye, and also Sister Johnston. The C.E. Union Executive is Bro. H. V. Stevens, president; H. L. Sulzberger, vice-president; J. C. Prichard, secretary, and H. Street, treasurer, together with Sisters Peters and Pollington and Bro. N. G. Noble. Of the Church Extension Committee, Bro. Prior is president; A. Heard secretary; Bro. Woolley, treasurer, and Bren. Jarvis and Jaap the remaining members. Bren. F. Butler and P. C. Prichard are appointed auditors. Bro. W. Waterman is to preach the next conference sermon.

The State organisership has been abolished for practical reasons. It is intended to concentrate on centres. Churches are advised to organise themselves into circuits for regular exchange of local speakers.

The H.M. rally was held on Good Friday evening. The speakers were Bren. J. Foote and W. H. Nightingale. A shield was presented to Ulverstone church for raising the largest sum by penny-per-week collecting.

Conference adjourned at 11 a.m. Saturday for delegates to welcome their Royal Highnesses the Duke and Duchess of York on their landing in Tasmania. An address of welcome was sent to them.

The F.M. report showed £260 collected from all sources. A letter will be sent to Bro. Bedman sympathising with him in his daughter's illness. Letters of greeting and encouragement will be sent to our missionaries.

During the year our State paper, the "Evangel," doubled its size. In a special resolution Bro. N. G. Noble was thanked for his work as editor during the year. He was re-elected.

Koonya chapel was lost by fire. During the year Bro. A. E. Forbes and W. H. Nightingale conducted a six weeks' mission at Devonport. Every house was visited and circularised weekly. Twelve confessions were made.

From the Launceston-Invermay training class conducted by Bren. N. G. Noble and W. Water-

Queensland Conference.

man, two have already gone to study at Glen Iris. Bro. W. H. Nightingale conducts a correspondence with four students.

During the year Bro. Nightingale, the organising secretary, travelled on his light motor-cycle 9,000 miles in all weathers. In winter he often had to push his motor-cycle through flooded streams, and then push it some miles along the road to restore circulation in his chilled body. Bro. Nightingale delivered 300 addresses, made 2,000 visits, baptised 28 people, and received into fellowship 7 who were formerly immersed.

The work of the College of the Bible was praised by preachers and brethren.

At the F.M. demonstration on Saturday evening, Bro. Waterman spoke on "Our West China Field." An offering of £16/3/- was made. The conference sermon was preached by Bro. W. H. Nightingale.

The C.E. Union constitution has been simplified. To help the Union funds, one-third of the offering made at conference at the Y.P. demonstration will be given annually to the Union.

Conference decided to associate with the Tasmanian Council of Churches, and chose Bren. L. Johnston, Jarvis, Prior, and J. Park as representatives. The cost of the conference report will in future be allocated to the auxiliaries by the incoming H.M. Committees.

It was agreed to organise a N.W. circuit based on Ulverstone, and embracing Devonport and Sulphur Creek besides. An evangelist will have charge of the field. It is expected that Bro. W. H. Nightingale will take charge. The H.M. Committee has been asked to prepare for consideration of next conference a revised and amended conference constitution.

Conference closed on Monday with a picnic and a farewell rally. All brethren regarded this conference as the best within their memory. The spirit of love was shed abroad in all hearts. A wonderful year is promised to our Tasmanian churches. For all these good things we thank the Lord.

Enthusiasm and optimism marked every session of the 44th Annual Conference of the Associated Churches of Christ held at Ann-st. chapel, Brisbane, commencing with the public questions rally on Tuesday, April 12, and closing with a splendid conference basket picnic in beautiful Yeronga Park, and final rally in the Annerley chapel on Easter Monday.

The wonderful welcome afforded Bro. W. Morrow, M.L.C. (Federal President), and Mrs. Morrow was a manifestation of the goodwill which pervaded all sessions.

Statistics supplied according to the annual report showed that 35 churches were affiliated with conference and a steady progress amongst the churches was revealed. Members associated in worship were shown as 2,680, scattered from Charters Towers, in the North, to Tannymorel, in the south, a distance of about 800 miles. Isolated members were shown as totalling 385.

Sister Wendorf, president of the Sisters' Conference, were won by Rosevale (for schools under 50 scholars enrolled), and Sunnybank (for over 50 scholars). New Veteran and Albion coming /second respectively. Over 400 new scholars were obtained for the Union. Continued support and recommendation was promised for "Pure Words." During the year 68 scholars were added to the church. All schools now report the use of Austral Graded Lessons.

A motion was carried and forwarded to Hon. J. Stopford, Home Secretary for Queensland, protesting against the evils of gambling in the State.

Following on the public questions rally on Tuesday evening, when Bro. W. Rothery, president of the Committee presided, the Bible Schools and young people gave their annual demonstration on Wednesday evening. Bro. C. Young occupied the chair, while a special choir trained by Bro. V. Morris, helped to cause the chapel to be full to overflowing. Thursday evening was devoted to the president's welcome to State and inter-state visitors and delegates. The business sessions commenced on Good Friday morning, and on Good Friday evening the Home Missionary Demonstration was held. All were delighted to listen to Bro. Morrow on Saturday evening on "Federal Interests." Easter Sunday afternoon the conference sermon was preached by Bro. Morrow, and broadcast by wireless station 4QG. At least one distant country church advised that with the aid of a loud speaker they were hearing the address.

The unique camp meeting in the Yeronga Park was most enjoyed, and a fit culmination to a happy conference.

A highly spiritually, optimistic committee faces the incoming year. Conscious of the fact that this vast State, because of its great distances and few churches is difficult to work, the committee is not faint-hearted. The Sisters' Conference reported that every effort was being made to open up a cause in the city of Rockhampton.

Election of Officers and Committees.

Executive Committee.—President, S. C. Trudgian; vice-president, C. Young; secretary, W. E. Reeve; assistant secretary, C. B. Cockroft; treasurer, H. R. Elvery.

Foreign Missionary Committee.—President, H. G. Payne; secretary, H. W. Herinan; committee, F. Enchelmaier, W. V. Mills, C. Cockroft, W. Berlin, J. Swan, O. Potter, A. Rieck.

Church Property Trust.—J. B. Ash, J. W. Clothier, F. Enchelmaier, W. Berlin, W. Wendorf.

Advisory Board.—President, W. A. C. Wendorf; secretary, F. E. Alcorn; committee, C. Young, W. E. Reeve, J. W. Clothier, W. Berlin, A. Rieck.

Publicity and Literature Committee.—President, H. G. Payne; secretary, Miss D. Glapham; committee, F. E. Alcorn, A. Bennett, C. Young.

Christian Workers' Committee.—President, H. Bassard; secretary, F. E. Alcorn; treasurer, T. Martin; committee, O. Potter, P. Rieck.

Connexional Trust.—Trustees, J. B. Ash, W. A. C. Wendorf, W. Rothery, F. Enchelmaier, J. W. Clothier.

Social Questions Committee.—President, W. Rothery; secretary, A. Rieck; treasurer, O. Potter; committee, Messames W. Berlin, Partridge, W. A. C. Wendorf, Messrs. W. Berlin, W. Putter, P. Rieck, J. J. McConnell.

Home Missionary Committee.—W. Berlin, J. J. McConnell, W. A. C. Wendorf, A. Rieck, A. Hinrichsen, W. Morton, W. Rothery.

Miscellaneous Officers.—Auditors, W. B. Cottee and W. V. Mills; obituary steward, A. Taylor; immigration agent, F. E. Alcorn; isolated members' correspondent, W. E. Reeve.



S. C. TRUDGIAN,
Newly-elected President Queensland Conference.

The Executive Committee presented reports on the Queensland Council of Churches, aged people's home, chaplaincy, City Mission, British and Foreign Bible Society, Y.M.C.A. and Y.W.C.A.

The Celebration Jubilee Year is to be held in 1932-33, while conference decided that if possible steps be taken to have the Federal Conference held in Brisbane during October, 1932.

During the year missions were conducted at Annerley, Kingaroy, Gympie, Maryborough, Sunnybank, Fernvale and Albion, being conducted by Bren. F. E. Alcorn and H. Ball. Two preachers, Bren. Aderman and Spratt, left to labor in New South Wales, and conference also took the opportunity of saying goodbye to Bro. and Sister Larsen, who leave for Victoria. Bro. W. J. Campbell who recently took charge of the West Moreton Circuit was welcomed.

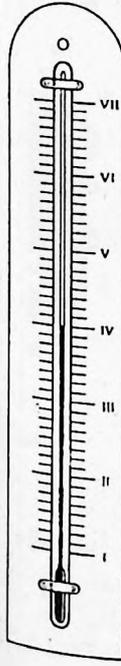
The "Christian Banner," which is published monthly by the Queensland churches, received good support during the year, and it was decided to continue its publication. The "Australian Christian" was again commended to the brethren, while thanks were expressed for the help obtained from the Austral Co.

The report of the Bible Schools and Young People's Society showed that 1,755 scholars are enrolled. A tournament was held from August to November, two shields, both presented by

A SPIRITUAL THERMOMETER.

F. McClean.

Reveals to one's own soul the depth of his or spiritual condition. (Note.—Mark with an X and write your name and the date in the space which most fittingly represents your condition.)



- VII. A mind CONTINUOUSLY filled with loving thoughts of God.
- VI. A mind in which loving thoughts of God VERY LARGELY predominate.
- V. A mind in which loving thoughts—thoughts of God PREDOMINATE.
- IV. A mind which FREQUENTLY thinks lovingly of God.
- III. A mind which OCCASIONALLY thinks lovingly of God.
- II. A mind which RARELY thinks of God.
- I. Zero. A mind which NEVER thinks lovingly of God.



The Home Circle.

Conducted by J. C. F. PITTMAN

"OFF THE CHAIN."

By grove and vineyard, rock and brook,
Up Burnside Hill I climb,
To Mother Nature and her book,
Losing the sense of time.
The plain beneath, its tiny plots,
Old steeples, roofs, and squares,
Point for me now a hundred spots,
Where spring life's wheat and tares.
Here, from that glittering world withdrawn,
Great silence wraps me round;
The game proceeds, while I, its pawn,
On furlough, scan the ground.
To-day, O joy! I need not go
Back to the city's din,
Its crush and flash, its ebb and flow,
Its fight 'twixt out and in.
O bank of leaves, your whispering cry
Stole all the way to town;
On Mother's bosom you and I,
Both fellow-grass, lie down.

—Kuraya.

WASHING DAY.

The old tropical summer sun had spent his fierce rays for a time, and now he seemed in a merry mood, as he lightly cast his beams down to herald the approach of winter. The little sunbeams skipped and danced and called to all living things to revive and rejoice! It was a glorious day on the old gold-field! Snowy lynes flapped from a line, a pair of strong arms pined to and fro in a wash-tub, and through the clear air came the voice of a woman singing. A light step was heard, the song ceased, and the woman turned to see a young girl coming across the grass, bearing a tray in her hands.

"It was so beautiful out of doors this morning, Betty, I brought our morning-tea down to the shed."

"You are a good little girl, Yvonne," said Betty, hastily wiping her arms and hands. "Just a minute, love, and I will bring this box out for a seat."

Betty glanced a trifle anxiously at her charge as she took the tray in her own hands and placed it on the green grass. Her heart yearned over this young, tender thing who, through having an invalid mother, it had been Betty's lot to mother for a number of years.

"No mail this morning, Yvonne?"

"No, Betty, but I think if mother had been worse I would have heard."

"Yes, of course, love. No news is good news, so don't be looking sad, dearie."

With a quick change of mood, characteristic of the girl, she asked, irrelevantly,

"You like washing, don't you, Betty?"

"Best day in the week, love."

"That is strange. My girl friends simply detest washing days in their homes. Things get muddled and folk are cross. Washing seems a burden to most people. Why do you like it, Betty?"

"Because I'm a Christian, Yvonne, and washing day is just a lovely sermon to me; but I'll have to explain. You see, we are just like the dirty old clothes—always getting stained and smirched with sin, and the Lord sees we need a wash, so he just puts us through the waters of affliction. The wringing and rubbing is hard to bear, dearie, but it is all for a purpose, and it won't last forever. Just as we rub and wring the clothes to make them clean, so the Christian is wrung out of the cleansing waters of affliction, purer and better. (If folk would only look at things like this, Yvonne, there would not be half the moaning and groaning

during the washing process.) As the clothes hang along the line, all spotless and clean, with the sun shining on them, they represent the purified Christian, basking in the sunshine of God's love. Just look at all these nice white clothes now. They seem to be playing and dancing and clapping their hands for joy! They have forgotten all about the wringing and squeezing they have just had, and how different they are now, from what they were a few hours ago! That, too, speaks to me, dearie, and tells me of a day when we shall all stand before the King, in robes of spotless white, our earthly troubles all forgotten." A pair of young arms were round Betty's neck, partly to give a loving little squeeze and partly to hide a tear.

"Good old Bet! Thank you so much. I'll always remember."

"I wasn't preaching, dearie. I'll attempt to—"

"No you won't, Betty, you just finish up out here and I'll take the tray in. I'll be glad some day when I have to do the washing."

Betty gave a doubtful look at the slim, almost frail, retreating figure, and wondered if there would ever be washing days for her.—Elma Campbell, Rosewood, Queensland.

THE GREEN GRASS UNDER THE SNOW.

The work of the sun is slow,
But as sure as heaven we know.

So we'll not forget,
When the skies are wet,
There's green grass under the snow.

When the winds of winter blow,
Wailing like voices of woe,
There are April showers,
And birds and flowers,
And green grass under the snow.

We find that it's ever so
In this life's uneven flow;
We've only to wait
In the face of fate
For the green grass under the snow.

THOUGHTS.

"The beauty of the house is order,
The blessing of the house is contentment,
The glory of the house is hospitality,
The crown of the house is godliness."

NO ACCIDENT.

He was being medically examined preparatory to taking out an insurance policy. "Ever had a serious illness?" asked the doctor. "No," was the reply. "Ever had an accident?" "No." "Never had a single accident in your life?" "Never, except last spring when a bull tossed me over a fence." "Well, don't you call that an accident?" "No, sir! He did it on purpose."

COURTSHIP AMENITIES.

"I wouldn't marry you if you were the last man on earth," she declared.
"You bet you wouldn't," the mean man replied.
"I would be in a position then to take my pick."

Johnny—"Mother, is it correct to say you 'water a horse' when he's thirsty?"
Mother—"Yes, quite correct."
Johnny—"Then I'm going to milk the cat."

The Family Altar.

J.C.F.P.
Monday.

Surely at the commandment of Jehovah came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did.—2 Kings 24: 3.

The Lord sent against Jehoiaikim the armies named in verse 2. This was "at the commandment of Jehovah," "else the commandment of Nebuchadnezzar could not have brought it. Many are serving God's purposes who are not aware of it."

Reading—2 Kings 24: 11—25: 12.

Tuesday.

And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them; for they cried to God in the battle, and he was entreated of them, because they put their trust in him.—1 Chron. 5: 20.

"In distress, God expects we should cry to him; he distrains upon us for this tribute, this rent. In our spiritual conflicts, we must look up to heaven for strength; and it is the believing prayer that will be prevailing prayer."

Reading—1 Chron. 5: 17-26.

Wednesday.

So Saul died for his trespass which he committed against Jehovah, because of the word of Jehovah, which he kept not; and also for that he asked counsel of one that had a familiar spirit, to inquire thereby, and inquired not of Jehovah; therefore he slew him, and turned the kingdom unto David the Son of Jesse.—1 Chron. 10: 14.

"It is said (1 Sam. 28: 6) that Saul did inquire of the Lord and he answered him not; but here it is said, Saul did not inquire of God; for he did not till he was brought to the last extremity, and then it was too late."

Reading—1 Chron. 10.

Thursday.

Then the Spirit came upon Amasai, who was chief of the thirty, and he said, Thine are we, David, and on thy side, thou son of Jesse; peace, peace be unto thee.—1 Chron. 12: 18.

"It is good, if we must side, to side with those that side with God, and have God with them." And side we must. God abhors neutrality. "Curse ye Meroz, said the angel of Jehovah, . . . because they came not to the help of Jehovah, to the help of Jehovah against the mighty."—Judges 5: 23.

Reading—1 Chron. 12: 16-40.

Friday.

And the ark of God remained with the family of Obad-edom in his house three months; and Jehovah blessed the house of Obad-edom, and all that he had.—1 Chron. 13: 14.

"That this man was only a sojourner at Gath, whence he was termed Gittite; and that he was originally a Levite, is evident from chap. 15: 17, 18." Happy indeed would this sojourner feel in being so signally blessed.

Reading—1 Chron. 13.

Saturday.

O give thanks unto Jehovah, call upon his name; make known his doings among the peoples.—1 Chron. 16: 8.

"Eternal, Triune Lord!

Let all the hosts above,
Let all the sons of men, record
And dwell upon thy love."

Reading—1 Chron. 16: 1-22.

Sunday.

And let thy name be established and magnified for ever, saying, Jehovah of hosts is the God of Israel, even a God to Israel; and the house of David thy servant is established before thee.—1 Chron. 17: 24.

"When heaven and earth are fled
Before thy glorious face,
Sing all the saints thy love hath made
Thine everlasting praise."
Reading—1 Chron. 17: 16-27.

Prayer Meeting Topic.

May 18.

THE STRAIT GATE.

(Matt. 7: 13, 14.)

F. J. SIVYER, B.A.

"Enter ye in by the strait gate . . . because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it." Eastern gates were narrow passages, frequently with many turnings, and the only approach was a steep, rugged pathway.

Jesus said that the way which leads to eternal life is like one of these gates: it is difficult, straitened, likely to be missed by the majority. He urges us therefore to take care, to count the cost, and to choose the narrow way; for the broad and easy way leads to destruction.

In a sermon, "The Gates of Life," Dr. W. M. Clow, while admitting the inadequacy of this figure of an Eastern gate to express the whole breadth of Christian experience, speaks of four phases of the experience of entering in at the gate. We will use his headings.

The Gate of Conversion.

We must all pass through this gate, if we would find the abundant life. "Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven." Conversion is the turning of the soul to God. The circumstances leading to conversion, and the experiences that follow, may vary widely, but for no one is it easy. Frequently, in order to enter the gate, it means a surrender, a renunciation, a self-denial that is costly. But the entering means finding Christ and life.

The Gate of Service.

Too frequently we look upon service for Christ as a light and easy thing. We are ready to offer the words of our lips without offering our lives. The life itself must be a service of Christ, else we have no right to wear his name. Service may take a hundred different forms—care for the sick, prayer for sinners, teaching the young, doing daily tasks faithfully, treating others with kindness, but always it prevents itself as a strait gate that must be entered, if we would find true life and enjoy God's approval.

The Gate of Holiness.

Without holiness no man shall see the Lord. Everyone who is in earnest finds it difficult to enter the gate of holiness. "We find that God's Spirit is taking of the things of Christ and showing them to us, and that he is rebuking us for our low level and our mean conduct. We hear the call to a fresh surrender of our will to Christ, and a reconsecration of our life to his obedience. . . . Then our whole spiritual future depends upon whether we will accept the call, or whether we shall refuse it, and so sink back to an ideal and an attainment which even the worldling scorns. That is the tragedy of many Christian lives. There, if anywhere, Christ's words stand true, "Few there be that find it."

The Gate of Death.

This is the last gate which every man must face in the end. There are only two ways of facing the fact of death. One of these is to meet it with a shrinking and sullen heart. The other is to accept it as part of God's good and wise plan for us, knowing that it is through death we enter into life.

Jesus has passed through all these gates for us, and he says, "I am the Way," "Follow me." "He that followeth me shall not walk in darkness, but shall have the light of life."

TOPIC FOR MAY 25—KNOWING AND DOING.—Matt. 7: 21-27.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

A WORTH-WHILE EFFORT.

The South Kensington, N.S.W., Bible School has just concluded a most successful rally. Commencing February 13, the effort was preceded by Young People's week. Special services were held on the Sunday. In the evening the chapel was crowded. On the following Wednesday a tea was provided for the children. The rally commenced on February 20, and from that date until the concluding day, March 27, the utmost enthusiasm was manifested by all. The rally resulted in the enrolment of 145 new scholars, and the formation of a Home Department with 53 members. The school enrolment is now 353. During the period of the special effort the average attendance increased by 70 per cent. Olive Forbes won the gold medal presented by A. A. Smith, superintendent, for the greatest number of new scholars. Presentations of New Testaments were made to other successful competitors. A beautiful satin rally banner has been made, and will be competed for annually.

The school is fortunate in having A. A. Smith as its able and live-wire superintendent, who is faithfully supported by a staff of 26.

On Sunday, April 3, the prizes were presented at the regular school gathering, when parents and friends attended, and saw the school at work. In the evening the preacher, S. J. Southgate, an enthusiastic young people's man, conducted a special Y.P. service.

Coincident with the rally, the preacher's Bible Class, an active organisation with a membership of 45, and an average attendance of 30, decided to purchase a piano for the school. This has been done, the Phi Beta Pi and Kappa Sigma Pi generously assisting in the purchase.

South Kensington is a young people's church, and a splendid work is being done in the school and kindred auxiliaries.

SUNDAY SCHOOL COUNCIL OF VICTORIA.

Report for Year, 1926.

The activities of the Council for the year have been concentrated on the Children's Year movement. The inaugural meeting was held in the independent Church, Collins-st., on April 27. The attendance was disappointing, but inspiring addresses were delivered by Messrs. W. Borland, M.A., B.D., J. V. Patton, M.A., B.Litt., H. H. Williams, and the Hon. F. W. Eggleston (Attorney-General).

The main work accomplished was in connection with the recruiting campaign, which was carried out with enthusiasm and thoroughness in Melbourne and suburbs and in many country centres, notably Ballarat and Bendigo. Local councils, consisting of ministers and laity from

the churches represented on the Sunday School Council were formed in most centres, while in others, the Ministers' Fraternal Associations organised the work. Reports received, which in some cases were scrappy, and in others more definite, indicate, in general, that much success attended the effort. New schools have been opened, new scholars have been received, children who had left have been won back, and renewed interest has been awakened in Sunday School officers, and in the parents of the children.

Until statistics are received by the departments, it will be impossible to tell how many new scholars have been received into the schools. Already a large increase of both teachers and scholars is reported.

Another indication that something of very real value has been accomplished has been an increasing desire on the part of teachers to equip themselves more thoroughly for their important task. Educationalists from the several departments have been hard at work addressing conferences and group meetings in the metropolis and in the country. Hundreds of teachers have been in attendance, and gratitude has been expressed by teachers for the profit received at these gatherings. One hundred and seven teachers registered for the correspondence course, and Mr. A. A. Buley, M.A., the supervisor, reports that most of them continued until the end of the term. Twenty-four sat for the examination, fifteen passed, eight with credit in the first year's work, four in the second year's work, and two in the third. Three teachers failed in the first year. Many of those who did not sit for the examination sent satisfactory reasons for their inability to do so.

The hope is expressed that Children's Year will not only serve to save children and young people from crime, for this, he it remembered, was the idea that inspired the movement, but that it will also lead them to allow Christ to govern their lives, and to apply to their private and public thoughts and actions the teachings of our common Lord.

THE GREATEST WORK.

Horace Bushnell and Henry Clay Trumbull were great friends, says Marion Lawrence, who narrates the incident. After the Civil War, Mr. Trumbull threw his life energies into Sunday School work, and Dr. Bushnell asked him if he did not think that he was devoting too much time and strength to the Sunday School. Mr. Trumbull replied that he did not think so. Years afterwards, referring to the conversation, Bushnell said, "Trumbull, you knew better than I did where the Lord wanted you. I honestly thought that the pulpit was a bigger place for you. But now I have come to see that the work you are doing is the greatest work in the world." And after a moment's pause, he added, "Sometimes I think it's the only work there is in the world."

BUILDERS.

We are all blind until we see
That in the human plan,
Nothing is worth the making if
It does not make the man.
Why build these cities glorious
If man unbuilded goes?
In vain we build the work, unless
The builder also grows.

—Edwin Markham.



The Kindergarten and Intermediate Departments,
South Kensington Bible School, N.S. Wales.

Foreign Missions.

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

OUR OFFERING.

Foreign Mission Day offering, July 3. Less than two months before we take our July offering. Much depends on its success. A small offering means retrenchment on the Foreign Mission field, an extra large offering means expansion. Which shall it be? Please answer on July 3.

Last year we began our Budget System in Australia. Each State was asked what amount they could provide for the year's work, and the following were the responses:—

Victoria	£3,250
South Australia	2,600
New South Wales	1,400
West Australia	1,000
Queensland	600
Tasmania	200
Total ..	£9,050

The Foreign Mission Board assigned this money as follows:—

India	£5,000
China (including Shanghai)	2,500
Chinese in Australia	250
New Hebrides	500
Printing	200
Salaries and Office Expenses	350
Postage, Cables, and Petty Cash	50
Miscellaneous	200
Total ..	£9,050

The different missions were informed as to the amounts that we should be able to send them during the year, and the Board has kept within these amounts. Unfortunately, the States, on account of the many demands made upon them, have not been able to send their full quotas. Raising the amount of £1,500 towards the Overdraft Reduction interfered with receipts for the general fund, so that up to the end of February (the close of the Conference year) we received from the States £1,684/15/8 less than the quotas promised, so that this makes it very urgent that we should have an extra large offering in July.

We suggest that the month of June be made a self-denial and special prayer month for our Foreign Mission offering. Last year a great deal of money was raised by self-denial, and the united prayers of the people gave us a good offering. One of our most highly-respected Australian brethren, in a recent letter, writes, "We are asking this year that all adult members will give a minimum of one pound per annum for Home Missions, and a pound per annum for Foreign Missions. This, we think, may raise the ideal. The penny per week is not a big enough slogan, and does not suggest an ideal at all. Even if we do not get many to undertake the one pound, it will help many to do it, and give the others something to inspire them a little bit." Is it not possible to secure a pound per year for Foreign Missions from every adult member. There are many of our young men and young ladies who are in good positions with good salaries; may we not look to them for at least one pound for our offering? Let us make this our slogan for the July offering, that every adult member will make up his contribution to at least one pound. One young girl last year gave a week's wages towards the offering. She said she could only spare it half a week at a time, but in two weeks the money was handed in. One young couple gave a pound because they had denied

themselves of a day's outing and saved the amount. Let us have a "golden" fellowship with our missionaries on the field. I tried this at one church that gave the year before about £3/10/-. They raised their amount to £22/10/-—over a 500 per cent. increase. Can we not do this in many churches? Jesus said, "The field is white unto the harvest, pray ye that the Lord will send more laborers into the harvest field." Let us carry out our Saviour's suggestion, and on our knees we will get many inspirations to more liberal gifts towards providing the way for these laborers during their work on the foreign field.

NEWS FROM INDIA.

Miss Edna Vawser writes from Marbleswar, the language school:—"We are having such happy days together here. Although the days are very warm, still it is very cool compared with the plains. We have had some thrilling experiences recently. One Saturday a company of about thirty missionaries were swarmed by bees, and twenty-five of them were stung with an average of six to eight stings each. Only one other lady and myself were not swarmed. Then when we arrived home we met a mad dog on our front verandah. The following Saturday we saw a real, live, roaring panther within a hundred yards of us."

At last the well at Shrigonda is going ahead, and water has been found. We were told that quite a number of families have left the village because of the scarcity of water. At the end of January the river beds were being dug up in places to try and get sufficient water.

A RE-ASSURING LETTER FROM YUNNAN.

The following letter from Mr. C. N. Mylne, our agent in Yunnanfu, will give comfort to all.

"Dear Mr. Walden.—Your cable to Dr. Killmier came to hand yesterday. It so happened that we were sending goods down to Hueichow, so the cable went on at once. But as it would take a long time to get a reply back from your mission, and the friends of the missionaries meanwhile would be feeling very anxious, after some consideration we decided to cable you to allay any fears which might be entertained. We therefore cabled you to say: 'Replying to your telegram just received, conditions peaceful.'

"The news from Nanking is rather disturbing when looked at from your distance. But Hueili is as far away from Nanking as is Australia. While other provinces are being evacuated, the consular authorities have not yet thought it necessary to call out the missionaries from Yunnan, and it should be remembered that, though Hueili is geographically in Szechuan, politically and commercially it is part of Yunnan. Another fact that makes for steadiness in these parts is that the French are along the Southern border of Yunnan, and there is a large French community here. The local government knows full well that if French interests suffered at all the French would make quick reprisals, and while therefore we do not say that there is absolutely no danger, we can say that conditions in this part of China are still quiet, and we do not anticipate trouble.

"Yours sincerely,

"G. N. Mylne."

BIRTHS.

CROWLEY (nee Pearl Carlos).—On April 18, at "Lillieville" private hospital, Northcote, to Mr. and Mrs. P. A. Crowley, of "Somerville," 74 Northernhay-st., Preston—a daughter (Muriel Joy).

LORD (nee Eva E. Gordy).—On April 22, at St. Mary's private hospital, Wangaratta, to Mr. and Mrs. H. E. Lord, of "River View," Bullhead, via Tallangatta—a daughter (Gwenyth Una).

DEATHS.

JACKSON.—On May 2, 1927, at her daughter's residence, Reef-st., Wedderburn, Margaret, wife of the late John Jackson, and loving mother of Mary Ann (Mrs. Pratt, Wedderburn), John (deceased), Norah (Mrs. Smith, Barraport), Dan (deceased), William (deceased), Alfred and Edward (Wedderburn), Margaret (Mrs. Thurgood, deceased), age 91 years. At rest. —Inserted by her loving granddaughter, Lily Jackson, Wedderburn.

MOTTRAM.—On Thursday, May 5, 1927, Joseph Higginbottom, dearly beloved husband of Ann Mottram and loving father of Harold and Joe, of 21 Llanecast-st., Malvern. After much suffering, rest.

IN MEMORIAM.

CRAWFORD.—In loving memory of Worthington John, eldest son of John and Alice Crawford, and brother of Nell, Enid, Cedric and Faith, who passed away on May 11, 1926. "Until the day dawn and the shadows flee away."

CARR.—In loving memory of our dear mother, who passed away on May 15, 1926.

Our kind and loving mother

Has departed from our eyes,

But we'll meet her safe again

In our home beyond the skies.

—Inserted by her loving son and daughter-in-law, Dick and Treasa.

BEREAVEMENT NOTICE.

Mrs. John McCallum and family wish to thank their many friends for letters, cards, flowers and personal expressions of sympathy received in the passing of their loved one, Donald Campbell McCallum. Will all our friends kindly accept this as a personal acknowledgment of our sincere gratitude? A good life is never lived in vain.

VICTORIAN CHURCHES OF CHRIST DEPARTMENT OF SOCIAL SERVICE.

The Benevolent Depot at Burnley has received parcels since the last acknowledgment from Moreland, Shepparton, Glenferrie, Newmarket, Ivanhoe, Box Hill, Richmond, Ormond and Gardiner. Senders are kindly requested to use the printed labels and advise thereon from where sent, otherwise acknowledgment cannot be made. Some exceptionally fine parcels have come to hand from unknown sources.

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A. G. NIGHTINGALE,
NURSERYMAN, EMERALD, VIC.

Here and There.

Bro. T. Hagger asks that for the present contributions to the Canberra Fund be sent to him c/o G.P.O., Adelaide, S.A.

The tent mission at Fairfield, Vic., conducted by Bro. Tease, is in full swing. Four have made the good confession since the commencement.

The first terminal examinations of the College of the Bible are being held this week. After a short vacation, work for the second term will begin on Tuesday, May 31.

Bro. A. Lueraft has been rendering an excellent piece of voluntary service in Western Australia as acting secretary to the Conference, and the Home Missionary work in that State.

Dr. W. C. Morro, well known to many of our readers as a former preacher of Lygon-st. church, is expected to join the faculty of Texas Christian University, U.S.A., in September next.

The Victorian Sisters' General Dorcas will hold their usual monthly meeting in Swanston-st. lecture hall on Wednesday next, May 18, from 10.30 a.m. till 4 p.m. All sisters welcome.

Bro. M. J. MacMillan, who was baptised at Lake-st., Perth, about six months ago, and who had been a preacher with another body, has accepted the invitation of the W.A. Home Missionary Committee to labor at Harvey.

Our announcement in last issue of the close of Bro. E. Davis's series of articles on "The Restoration Plea and Its Commitments" was a little premature. The article in this issue came after last week's number was printed.

The newly-elected Victorian F.M. Committee held its first meeting last Friday evening, when the following officers were elected:—President, A. G. Saunders, B.A.; secretary, J. E. Allan; assistant secretary, L. Gole; treasurer, R. Lyall.

At the recent Commencement of Melbourne University, Bro. G. D. Baker, of North Fitzroy church, son of Bro. J. W. Baker, the preacher, secured the degree of Bachelor of Arts. Bro. Baker is now preparing for his Diploma of Education.

Bro. D. R. Hill, of Tunbridge Wells, England, has accepted an engagement with the W.A. Home Missionary Committee to labor with the Victoria Park church. Our brother expects to arrive in the Western State about the beginning of July.

On May 1, Thos. Hagger completed five years' work with the church at Lake-st., Perth. The services on the closing day were well attended. 203 broke bread, and at the evening service additional seats had to be brought in to accommodate the people.

Bro. Lars Larsen, late of Queensland, expects to begin his work with the church at Shepparton, Vic., next Lord's day. At the recent Queensland Conference a special resolution was unanimously carried expressing the deep appreciation of Bro. Larsen's valuable services to various Conference committees and of his efficient and faithful service in local church work. His departure from Queensland was very deeply regretted.

The American "Christian Evangelist" of March 31 contains an excellent photograph of Mr. and Mrs. Reg. Enniss and Lola, and a note of their itinerary. They were due at New York on May 1, and were to conclude their American tour with visits to Washington and Philadelphia; whereupon he will sail for England and the continent, attending the World Conference of Faith and Order in Lusanne, Switzerland and thereafter passing on to Palestine and Egypt and the mission fields of the Disciples of Christ. An appreciative introductory paragraph from the pen of Bro. Horace Kingsbury is also given.

The following telegram was received from Warraambool (Vic.) mission on Wednesday morning:—"Interest growing, great meeting Sunday night, fifteen confessions. Many inquiring.—Fisher."

Bro. Ross Graham writes of his visit to Western Australia. After a general appreciation of the brotherhood, he continues:—"Of Bassendean church I can speak in particular; for there Mrs. Graham and I, with Bro. Les. Peacock, the preacher, conducted a mission which resulted in 41 souls for Christ. Forty are coming into fellowship with the church. This addition is to a very healthy vigorous church. Its influence is felt in every moral, social and spiritual matter. Situated as it is in a no-license area it has almost single-handedly defeated again and again the granting of a liquor license. Bro. Peacock is doing a great work there."

Essendon (Vic.) Bible School anniversary was continued on May 8. There were excellent attendances all day. F. J. Sivyer presided, and spoke in the morning. Amongst visitors were Mr. G. Morton, of Ashfield (N.S.W.), and Mr. and Mrs. Hedger, of Hurstville (N.S.W.). In the afternoon Mr. A. Searle interested the children with a good story. Don Simpson rendered a fine solo. Prizes were distributed to the upper school. The building was crowded for the evening service. The children delighted everybody with their choruses. Miss G. Larsen sang a solo appropriate mother's day. Mr. Sivyer's subject was "Some Stories that Jesus Told." Two more scholars responded to the invitation.

The Southern District Officers' Fraternal meeting was held at Milang, S.A., on April 15. A good congregation assembled at 10.30 a.m., when Bro. E. W. Pittman led a devotional service. At 11 the president, Bro. A. W. Pearce, took charge. The election of officers resulted in the re-election of Bren. A. W. Pearce, Pt. Sturt, as president; A. E. Arnold, Murray Bridge, vice-president; and I. Durdin, Strathalbyn, secretary. After business, the subject of "The Mutual Ministry of the Church" was discussed. Splendid papers were read by Bro. A. W. Pearce, Pt. Sturt, and Bro. Bert Anderson, Mt. Compass. A good discussion followed, many brethren taking part. The fraternal is creating a greater interest. This gathering was a decided success.

The inauguration of the Federal Capital at Canberra was a great and happy occasion, marred, however, by one sad and tragic happening. As H.R.H. the Duke of York said, the day marked the end of one epoch and the beginning of another. We are glad to note the recognition of God in the Prime Minister's message ("with humility in our hearts we render thanks to Divine Providence for all that we have done and are"), and also in the brief but impressive religious service conducted by representatives of the three largest Protestant communions. These words of the Duke will find an echo in many hearts: "One's thoughts turn instinctively to what the future may have in store. One's own life would hardly be worth living without the dream of better things, and the life of a nation without such a dream of a better and larger future would be poor indeed."

CANBERRA FUND.

Received for Canberra Fund not previously acknowledged from Victorian members:—A. T. Lacey, £1; A Lygon-st. C.E., 5/-; Mrs. S. Cust, £5/5/-; Wm. Cust, £10; Mrs. N. Brewster, 2/6; Mrs. L. Cooper, 2/6; Berwick Church (per T. Turner), £1; W. W. Hendry, £1; Mrs. J. W. Allan, 5/-.

The organiser of the Canberra Fund is not yet able to announce that all the money necessary has been secured as you forgot to send your contribution. Don't forget it again! The whole needs to be secured by June 30, and that date draws nigh.

Every member of every church in the Commonwealth should want to help in this unique enterprise. Such an opportunity will never occur again. In the days to come, when we have a flourishing church at Canberra, it will be good to be able to say, "I had a hand in starting that." Send on your gift, even if it be very small, and have a part.

Contributions may be sent to Alf. J. Gard, King's-gve., Trammere, S.A.; F. T. Stubbin, Boonah, Qld.; E. Davis, 242 Pitt-st., Sydney, N.S.W.; A. G. Saunders, 122 McIlwraith-st., Nth. Carlton, Vic., or Thos. Hagger, c/o G.P.O., Adelaide, S.A.

COMING EVENTS.

MAY 15—22.—Plan to be present at the Monster Tent Mission at Fairfield Park, now in progress, and continuing till May 22. Interstate preacher, Bro. G. Tease. Bro. J. Baker, song leader. Prayers and co-operation of sister churches solicited.

MAY 18.—Brighton Church invites you to join them in a public welcome to Bro. A. E. Forbes and family, on Wednesday evening, May 18.

MAY 21.—Saturday, 7.30 p.m. A Grand Reunion Social in honor of Preston Church of Christ will be held in School Hall, rear of the Chapel. All former members cordially invited to be present. A good programme will be submitted.

MAY 22.—Carnegie Church Anniversary. 11 a.m., Reunion and Communion Service; speaker, Bro. J. E. Thomas. 3 p.m., Carnegie Memorial Hall, P.S.A.; speakers, Bren. J. E. Thomas and D. Griffin. 7 p.m., Bright Choral Service; speaker, J. E. Shipway. A cordial invitation is hereby extended to all old members and friends to enjoy these services with us. Visitors will be entertained for both dinner and tea. Motor cars will meet the 10.20 a.m. (Carrum) train from Melbourne at the Caulfield Station. So that catering arrangements can be made, please advise the secretary, Bro. J. L. Ward, 6 McPherson-ave., Carnegie, of your intention to be present.

MAY 22, 29, 30.—Prahran School Anniversary Services. Sunday, May 22, 3 p.m., Mr. H. J. Patterson, "Bridging the Chasm"; 7 p.m., Mr. A. W. Connor. Sunday, May 29, 3 p.m., Distribution of prizes; 7 p.m., Mr. A. W. Connor. Special singing by scholars, under Mr. F. G. Chipperfield with Griffiths' orchestra. Anniversary Concert, Monday, May 30, in Old Town Hall. All welcome.

MAY 27.—East Kew, Grand Winter Fair, to be opened by Mrs. Hayward, on May 27, at 3.30 p.m. A hearty welcome to all.—A. Harding, Hon. Secretary.

MAY 29, 31.—Church of Christ, Court-st., Box Hill, Anniversary Services, Sunday, May 29. Morning, 11, J. E. Shipway; evening, 7, J. E. Allan. Tuesday evening, at 8 p.m., J. E. Thomas, of Balwyn. Splendid programme of vocal and elocutionary items. Come home.

WANTED.

Young woman would like position as general help in Christian home; eastern suburb. Apply to 35 Edmund-st., Norwood, Adelaide.

The Church of Christ, Northcote, Vic., would like to open up communication with preachers willing to consider an offer. Address letters in confidence to the secretary, A. E. Gluyas, 90 Darebin-st., Northcote.

A preacher for the Churches of Christ in Broken Hill, N.S.W. Under appointment of the South Australian Home Mission Committee. Full particulars from Secretary, J. W. Cremer, 287 Iolide-st., Broken Hill.

When a Short Circuit Is Desirable.

E. C. Hinrichsen.

The fact that our Victorian Home Mission Committee has come to Conference with an unusually large debit balance has given food for serious thought to many. What is to be done? Perhaps the position is not as bad as it seems. It is hoped that this year some churches will become self-supporting, and that by next Conference the outlook will be brighter. Bendigo is an illustration. The Committee will no longer have to pay 30/- per week subsidy. Furthermore, we feel that the officers of that church will have pleasure in making a gift to the Committee, after paying their mission expenses. In that way the Committee will be this year £100 better off. Not all of the missions will turn out as well as that. On looking over the suggested fields the missionaries feel that some of the fields are as difficult as any that could be found in the Commonwealth. However, the Committee must do something for such places.

This article is written more to advocate circuit work. A mission cannot make a church self-supporting for all time. People move from the town, some are called home; and, as is the case of converts from the Sunday School, there are a few who drift. In this way, after a few years, the church is weakened unless a very strong man is on the job. It seems that many towns are not large enough for a full-time man. This is true of various denominations. We should have a number of circuits. To illustrate: Missions are to be conducted at Wangaratta and Benalla. Neither one will be strong enough to support a full-time man. (It is not to be expected. A located man may work for five years without making it self-supporting. Can we expect two missionaries in five weeks to do this? If they had three months, perhaps the work would be strong enough.) These two places should have a full-time man between them. They are only 25 miles apart. If strong enough he could have a student to assist him. There are many other places which could be worked similarly.

Doubtless many of our church officers will say, "We want a man for ourselves." That is due partly because we have become too dependent upon the preacher. Of course, where the officers are able to raise the money they are justified in demanding full-time service, perhaps!

It may be urged that our preachers are not in favor. Many are. Those who are not may take the easier task of going to a church already built up.

There are some disadvantages, but the advantages are—

1. The latent talent of many of our men would be developed. We have very capable local brethren who are not being used. Many are even losing their desire for usefulness. It is very easy to put a few shillings in the plate, and then feel that your obligations are discharged.

2. There would be more Bible study in sermon preparation, and consequently, there would be a greater interest in our work generally. This would react in greater enthusiasm in our Conference meetings and more taking part.

3. The financial problem would not be nearly so acute. Nearly everywhere we go we find the work being done by an overdraft. A circuit could provide money to spare.

4. This spare money may be put aside so that a mission may be conducted every two or three years. The located man could spend his time consolidating the work. It does seem that not much reaping can be done. Experience proves that the sowing does not always count for much. The few non-members who

attend often get what some call "Gospel-hardened." In our missions fully 90 per cent. of the converts are people who have never been inside our building. In this way the money for the mission would be in hand, and fifty or a hundred converts would be brought in. Thus the churches could be strengthened and the preacher saved from being haunted by the ghost called finance.

5. Many smaller towns which are not at all influenced by our plea could in this way be opened up.

If our message is right (and it is) we dare not withhold it from any community. Let us not commit the unpardonable sin of acting as though we believe that the Church of Christ is simply another denomination.

The foregoing may not have much influence on anybody. The missionaries, however, hope soon to work in a State where much of the above may be proved to be practicable.

HINRICHSEN-BROOKER MISSION, BENDIGO, VICTORIA.

March 6 marked the beginning of the Hinrichsen-Brooker mission in Bendigo. The church had well prepared herself for the mission, and ever since the opening of the new chapel, the eyes of the public were upon the progressive work of the church. During the first week extra seating had to be provided. Soon, in spite of this, the tent was crowded nightly, and many had to stand. It was found necessary to take a large theatre for the two last Sunday nights. On both occasions, it is estimated that about 1,500 people heard the Gospel.

Mr. E. C. Hinrichsen preached the Gospel in a most powerful manner. The whole truth was presented in love and sincerity. Hundreds of questions were asked, and were beautifully answered.

Mr. L. E. Brooker greatly helped by his excellent work as song leader. His solos were appreciated by all.

Mrs. E. C. Hinrichsen deserves special praise for her work as pianiste. A feature of each service was a delightful pianoforte solo, which greatly added to the attractiveness of the meetings.

The work of the missionaries was supported by Mr. A. Hinrichsen, the preacher, who attended to visitation, and in a dignified manner conducted the baptismal services in the tent.

The mission was most successful. Bendigo residents declare that never before has the city been so stirred. 121 made the good confession, almost all of whom have already been baptised. (It is interesting, too, to note that during the last three weeks, over 40 have been

immersed in other churches in Bendigo.) At the great final meeting a thankoffering of over £250 was given in cash and promises. The church is now self-supporting.

Before their departure from Bendigo, the missionaries were made the recipients of beautiful tokens of esteem by the church.

OBITUARY.

ATKINSON.—Sister Mrs. Atkinson (nurse) fell asleep in Jesus on March 29, at the residence of her daughter Mrs. M. Clarke, Northcote. In 1912, during Bro. A. W. Connor's ministry at Bendigo, Sister Atkinson united with the church, and for a number of years was associated with its many activities. She became known as "the friend of preachers." During her residence in Melbourne her long and painful illness of almost three years prevented regular church attendance. For a few weeks she worshipped with the church at Box Hill, and soon endeared herself to all. Our sister bore her suffering with great fortitude and patience. It could be truly said of her, "She loved the church." To her sorrowing family of two daughters and three sons, and her aged mother, we extend deepest sympathy and Christian love. The funeral took place at Fawkner Cemetery, Bro. J. E. Allan, of Box Hill, conducted the service, being assisted by Mr. Cyprus Mitchell, M.A.

EDWARDS.—On April 9 our esteemed Bro. E. H. P. Edwards passed away to a higher life at the age of 82 years. His dear sister-wife preceded him by eleven weeks. For 62 years they had lived together, and all those years were in active membership with the church. Bro. Edwards first united with the church meeting in Unity Hall, Swanston-st., being baptised by Bro. Earl. Our brother was the pioneer of the cause in Fairfield, which has just celebrated its 40th year. He was much beloved. As a teacher and elder for 50 years, he was most zealous for New Testament teaching. During the past five years he lived at Hampton. To Fairfield our brother was a great help financially. The present building is a tribute to his kindly help. Our brother leaves behind a grown-up family of four sons and two daughters, which we commend to our heavenly Father's keeping. The remains of our brother were taken to the church and a service held prior to interment at the Coburg Cemetery, Bren. Fitzgerald and Baker and the writer officiating.—F.D., Fairfield.

MACKIE.—On April 17 our esteemed and beloved Bro. Matthew Mackie departed this life in his 87th year. He was born at Armidale, Linlithgowshire, Scotland, in 1840. He followed his Lord in faith and baptism at Batigate, Scotland, in his 20th year. Our brother has done yeoman service for his Lord in Scotland, New Zealand, New South Wales and Queensland. He was a frequent preacher at the first Church of Christ in Ipswich in his first five years in Queensland. An opening door in Bundamba was entered. Bro. Mackie, with myself and others, bought ground, and

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erected a chapel, our brother being the principal speaker. He held various offices of the Queensland Conference, being president for one year. To know our brother was to love and esteem him. His life was truly lived for Christ, and his influence will still live. On April 19 we laid his body to rest in Ipswich Cemetery. A short service was held at the home, where John Swan, of Redcliffe, spoke. Bro. L. Larsen conducted the last rites at the grave. Our brother leaves a widow after 67 years' united lives; it was the anniversary the day he died. The church sympathises with the widow and nephew and niece who are left to mourn their loss.—Geo. Green.

TROWBRIDGE.—At the early age of 30, Bro. Reg. Trowbridge, on April 13, at Myrtle Bank Hospital, received the call to meet his Lord. His life was crowded with much service for Christ. He was baptised at Norwood by Bro. P. A. Dickson, in 1914, and as his work took him to different parts of the State, he held membership in the churches at Norwood, Wallaroo, Nailsworth, Owen and Mile End. In all these places he at once became an active worker, especially in the Sunday School and C.E. Societies, but also in the consecration of his musical abilities to the work of the church. He has left, for the young folk among whom he loved to work, a splendid example of continuous and loving service. Christ-like sympathy is given to the wife and two little girls and other of the relatives, who are trusting in "that glorious hope."—W.L.E.

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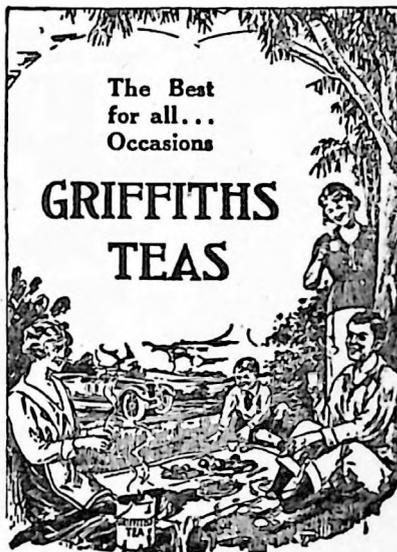
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News of the Churches.

New Zealand.

Invercargill Bible Classes are enthusiastically taking up the interests of the new college, and have devised practical methods of helping. The aged Sister Mrs. Todd, of "Belgravia," celebrated her 95th birthday on April 30, and received numerous congratulations. For her age our sister enjoys surprisingly good health, and her fine Christian character is a benediction to all who meet her.

Queenstown.

New Veteran had good meetings on May 1. Bro. C. S. Trudgian at night preached on "Introducing the Kingdom." The church has been presented with a beautiful pair of communion-cup trays by Bro. B. O'Hanlon.

Annerley reports steady progress under the leadership of Bro. C. Young. Since last report three have been received in by faith and baptism, two by letter, and two as baptised believers. The church was very pleased to welcome Bro. Arthur, who has come over from the Brethren. Bro. Arthur conducts a Bible School of forty scholars at his home every Lord's day. £50 has recently been paid off the building debt, and a fine piano has been purchased by the Bible School, which now consists of over 100 scholars with an 80 per cent. attendance. Bro. Young is planning a series of addresses on "What the Bible Teaches."

Western Australia.

Claremont church have had some splendid addresses lately, both from the preacher, and visiting brethren. The attendances continue fairly good.

Bassendean girls held their initiation service to the Phi Beta Pi club on April 28. Mrs. Seaby, jr., has been elected chaplain. All services were splendidly attended on May 1. Bro. Peacock speaking morning and evening. In the morning a Bible School girl was received into fellowship, and in the evening a young man who made the good confession during the recent mission was baptised.

Kalgoorlie reports fine mid-week prayer meetings, also good attendances at the K.S.P., C.E. and Y.L.O. meetings. On May 1 about 245 met around the Lord's table. Bro. Pollard exhorting. In the evening Bro. Schwab, preacher-elect of Perth church, gave a grand Gospel message, the chapel being packed. 207 scholars attended Sunday School. Kalgoorlie still stands second in the Bible School campaign for the State. On May 2 the Young Ladies' Own held their sale of work. It was opened by the Mayoreess of Kalgoorlie and proved a great success. Tea was followed by a grand concert given by the young ladies which was thoroughly enjoyed by all. The chapel was crowded out. An excellent and varied programme was rendered. The effort realised just over £60. We regret to report that, while helping to clean the chapel on the following day, Sister Hardy fell and broke her arm.

South Australia.

At Queenstown on May 8, Bro. F. Harris spoke on "Mother" at Q.Y.P.M. At the morning service Bro. Brooker exhorted. At the evening service the building was crowded, when Bro. Brooker spoke on "Mother."

On May 7 Fullarton Senior and Junior Christian Endeavor visited the Home for Incurables and gave a sacred concert. Bro. G. Young presided. Each inmate was given a white flower and text. The church work is in good heart.

Good services were held at Norwood on May 8, when mother's day services were held. In the morning 191 met to break bread, and 19 at night—210 for the day. Four were received in 'o church fellowship—three by letter, and one

by faith and baptism. At the evening service, Bro. Baker spoke, when four young people made the good confession.

Large attendance at Croydon on morning of May 8. Bro. Graham was the speaker. The Bible School had an attendance of 217, and the kindergarten held a special mother's day service. 97 kinders were present. The evening meeting took the form of a mother's day service.

Meetings have been much smaller at Williams-town lately on account of sickness among the children, but the numbers are now increasing both at church and school. Bro. Curtis, from Kersbrook, delivered two splendid addresses on April 17 as did Bro. Talbot on April 24. The church is looking forward to the mission to commence on May 10.

Mother's day was celebrated at Mile End on May 8. In the afternoon Bro. G. Walden gave an interesting talk on "Mother." A collection for the Children's Hospital realised £5/12/2. In the evening Bro. Ewers spoke on "The Mother of Jesus." The choir gave the anthem, "Sun of My Soul." Bro. Riches is now able to resume his secretarial duties.

Bro. T. H. Brooker (S.S. superintendent) entertained Hindmarsh teachers and officers and some friends at afternoon tea in the Botanic Gardens on April 23. The senior men's Bible Class spent a happy time in camp at Pt. Noarlunga during Easter. Junior Bible Class went into camp at Semaphore. The preacher, Bro. Paternoster, was in camp with the senior class. On Anzac Day Bro. Paternoster delivered the address on Hindmarsh Oval to about 2,000 people. One was received by faith and baptism on May 1. Bro. Paternoster spoke morning and evening, and Bro. P. R. Baker, of Norwood, in the afternoon. Sister Cook is very ill. Sister Hall is recovering.

At York Bible School anniversary, splendid messages were given by visiting speakers. The church released Bro. Killmier to assist Goolwa church on 10th. A successful church social held on 13th, at which appreciation was shown of services of Bro. and Sister Mossop and family, now in membership at Flinders Park. Cradle Roll reception on 21st was well attended, an interesting talk being given by Miss R. L. Tonkin. Officers of Port Line churches combined for a meeting at York on 26th. It was a helpful gathering. The Intermediate C.E. Society held its annual rally on May 3, when a good programme was given. Bro. W. G. Graham gave a splendid address.

Prospect reports splendid meetings on mother's day. Bro. Russell gave a very helpful address on "Jesus Taught a Woman." The Sunday School service was taken by several mothers, some beautiful thoughts being expressed. A K.S.P. boy rendered appropriate songs. An offering of £1/2/- was received for cot fund. At night a splendid message, "Honoring Mother," was given by Bro. Russell. Some solos and items from the children's choir were appreciated. A young girl from the Sunday School made the good confession on May 1.

Tasmania.

There was one more decision at Devonport on April 28, and one baptised and received into fellowship on May 1.

Bren. A. and E. L. Taylor delivered helpful messages to good audiences at Ulverstone on May 1. Federal evangelism will benefit from the proceeds of a happy church social on May 3.

Victoria.

On April 3 the church at Bet Bet enjoyed the fellowship and exhortation of Bro. F. R. Killey, after an absence of some nine years. Easter

services were well attended, Bro. T. H. Scamler speaking at the Gospel service. On Easter Monday the Bible School held the annual picnic, visitors present from surrounding districts. The day's outing was brought to a close by an enjoyable social being held at the home of an Bro. and Sister F. Alderson.

Mother's day services at Brighton were well attended. At the evening service the building was comfortably filled. Bro. Forbes' messages were appreciated. The senior girls distributed white flowers and texts to every mother present.

At Gardiner on morning of May 8, a man baptised the previous week, was received into fellowship, when Bro. McCallum exhorted the church. £23 was raised for the Bible Schools' offering. The building was packed at night, when our mothers were honored. Bro. Gebbie preached well and the choir rendered several pieces.

Splendid services were held at Carnegie on May 8. To a large evening congregation Bro. Shipway spoke on the subject "The Mother of Jesus was There." Sister Edna Nicholls and Bro. Reg. Hayward rendered beautifully appropriate solos, supported by the choir in choruses. Three Sunday School scholars made the good confession.

York-st. (Ballarat) Sunday School anniversary celebrations were held on May 1. Meetings were crowded at each service. Splendid messages by Bren. Fitzgerald and Wilkie; good singing by the children. Special fortnight mission commenced on May 8, Bro. Wilkie speaking. Bro. Fitzgerald will carry on from Monday, May 9.

Special mother's day services were held at Middle Park on May 8. There was a very good attendance at the Gospel meeting, when Bro. A. Baker delivered a fine address entitled "A Mother's Task." At the conclusion, a lady and a Sunday School scholar made the good confession. Miss F. Phillips rendered a solo, and Misses T. and M. Morris a duet.

At Collingwood on April 17, Bro. Orford, from Merbein, spoke in the morning. In the evening Bro. Searle, from Brim, gave the Gospel message. On May 8 Bro. and Sister Larsen and son broke bread with the church. Two were received into fellowship. Evening service celebrated mother's day. The Bible School has commenced training for anniversary.

Meetings at Colac are splendid. April 24, Bro. and Sister Anderson, from China, had fellowship with the church. Bro. Anderson spoke three times during the day. May 1, good meetings. Bro. Bird welcomed into the church a lady from the Baptist church. May 8, splendid meetings. Bro. Bird has commenced a series of addresses on the character of our Lord. At night he spoke on "The Universal Invitation."

At East Kew on May 1, one was received into fellowship. In the evening three were baptised. On May 8, in the morning, three were received into fellowship. Bro. Youens gave in the second address of the special series. In the evening Bro. Youens gave a message in honor of mother. A party of young men went into the city to do some stum work, and at the close of the address by Bro. McNeilly, two made the good confession.

At Balwyn on Easter Sunday, G. T. Fitzgerald, of Ballarat, gave the address, and in the evening Albert Anderson, of China, delivered an inspiring message. On May 1 a prayer meeting was held at 7.30 a.m. Dr. J. L. Brandt, of Swanston-st., was the morning speaker. In the evening Jas. E. Thomas spoke. Among the visitors were Mr. and Mrs. Russell Wright, of Perth, W.A. Bro. Wright sang a Gospel solo. May 8 was observed as mother's day. Jas. E. Thomas spoke in the morning on "An Old-fashioned Mother," and in the evening on "A Mother's Heart." A ladies' choir conducted by Mrs. W. E. Wright, rendered beautiful selections at the evening service. Mrs. Liddell and Mrs. Dixon gave splendid solos.

At Swanston-st last Lord's day, meetings were good. Mother's day was observed by special address being given by Dr. Brandt. In the evening the subject was "The Life of Christ—From Crucifixion to Ascension."

Northcote church is enjoying the fellowship of Bro. J. C. F. Pittman. His addresses are greatly appreciated. Bro. Lang's message in song has been helpful; also the services of Mrs. Bardwell and Barber as song leaders. The J.C.E. have been successful in retaining the J.C.E. shield.

Since last report meetings at Wangaratta have been well attended. Bro. Collis, of Emerald, addressed the church on April 21. On May 3 a business meeting was held, plans for the future were discussed, and an organ fund started. On morning of May 8, there was a splendid meeting, 15 adults being present.

The church at Banbra-rd. has engaged Bro. Mortimer for a term. One confession last night, after his earnest address. Church extends deepest sympathy to Sisters Walker in their hour of bereavement. Sunday School is doing splendidly, also all auxiliaries. Bro. Hendry has taken the week-night meeting.

Glenferrie chapel was filled with an overflowing congregation on Sunday night, May 8, when a special young people's service was held. Mrs. Bennett conducted a well-trained choir of young men and women, the boy scouts were present in full force, and Bro. T. H. Scambler gave a special address to young people entitled "What is Your Life For?"

At Oakleigh good attendances and interest continue at all Lord's day meetings. Last week an afternoon meeting of the sisters was held, to meet a number of ladies, showing interest in the cause, and proved very successful. At the close of last Sunday's Gospel service, Bro. Mudge baptised one scholar who had made her decision the previous Sunday.

On May 8 Merhein had a fine meeting for worship. Bro. Orford spoke on "Mother." Sisters Walsley and Menini, from S.A., were present. The Bible School was well attended, also the Gospel service at night, when Bro. Orford's address was on "The Measure of God's Love." One girl was welcomed at the Lord's table, and at the close of the evening service one man was baptised.

Meetings at St. Arnaud are on the upward grade. Bro. Stafford is ably carrying on the work, and there is a marked improvement. On May 8 special services were held for mother's day. Attendances at both meetings were good; 21 met at 11 a.m. for breaking of bread, when Bro. Stafford spoke on "The Privilege of Parenthood," and at the evening service his subject was "The World's Best Mother."

South Melbourne had splendid meetings on May 8. In the morning a message was given on one of "Christ's Beatitudes." The Gospel service was taken by members of the Phi Beta Pi club, who presided, sang and performed the usual duties. Bro. Waterman preached. The J.C.E. and women's Mission Band continue with their good work. The young people's clubs and other auxiliaries are making progress. The Bible School showed an attendance of 230.

The Sunday School at Moreland celebrated its anniversary on May 8. In the morning Bro. Cameron, of Richmond, spoke on "First Things First." Two lads were received in. The afternoon and evening meetings were crowded. Bro. Griffin's afternoon address on "Killing Lions" was attentively listened to. Bro. Robbins' evening address was on "The Sweetest Name but One." The singing of the children was splendid. Bro. A. E. Barber conducted.

Bendigo had splendid meetings on May 8. 158 broke bread, and 4 received the right hand of fellowship. Several new scholars were welcomed to the Bible School. On Sunday evening a lady made the good confession. Three men were baptised. The anthems rendered by the choir, led by Bro. Streater, are an attractive feature at the Gospel services. About 70 attended the mid-week prayer service last Wednesday.

Bro. Wm. Gale spoke at St. Kilda on morning of May 8. In the evening Bro. Goodwin gave a fine mother's day address. The K.S.P. initiated a new member. The P.B.P. commenced on May 1.

Lyon-st. church had fine meetings on May 8. Bro. Elliott, Hobart, and Bro. and Sister Larsen, from Queensland were present. Under Miss Elsie Preston's leadership the kindergarten and juniors gave a delightful mother's day programme in the afternoon. The evening service was also devoted to mother's day observance, the choir and some of the young people assisting. Bro. A. G. Saunders delivered appropriate addresses.

At Drumcondra, North Geelong, mother's day was observed on May 8. At the morning service Bro. Williams spoke on "The Influence of Mother." In the afternoon the Bible School and kindergarten department assembled together, when Mrs. Anderson, from China, spoke to the scholars and parents on the women and children of China. At the Gospel service Bro. A. Anderson addressed the congregation on the religions and customs of China.

Meetings at Preston have been well attended. At the conclusion of Bro. Dawson's sermon on evening of May 8, a girl made the good confession. The Bible School shows a steady increase in membership. K.S.P. and Girls' Sunshine report good meetings. The choir renders efficient service under the leadership of Bro. Paterson, with Bro. A. Morfrew as organist. The church sympathises with Bro. and Sister Quaife in the severe illness of their son, Ronald.

At Geelong on May 8, fellowship with Bro. and Sister Anderson, of China, and Pearl, was greatly appreciated. Bro. Anderson delivered a striking address on the situation in China, and also spoke at a special mother's day gathering at 3 p.m. Bro. Stuart Stevens' evening theme was "Honor thy mother." Miss Pearl Anderson sweetly sang in Chinese, "Jesus Loves Me." An augmented choir, under Bro. Mitchell, contributed an anthem. A young lad and a young man confessed Christ.

Good services were held at Box Hill on May 8. At the morning service, Bro. Stephenson, of East Camberwell, exhorted. The evening service was in honor of mother's day, when favorite hymns were sung. Bro. and Sister Salisbury contributed a duet. Bro. Allan spoke on "The Wondrous Name of Mother." A collection was taken for benevolent work. A fine interest is maintained in Bible School work. The church has been helped by exhortations from Bro. Quirk and Payne, of Horsham circuit.

Wedderburn reports meetings have been well attended. A young man who recently confessed his Lord was baptised by Bro. Mudford at Gardiner church during conference week, and received into that church. Bro. Mudford delivered an address at Anzac memorial service on April 25. The aged Sister Margaret Jackson recently passed away at the age of 91 years. She was the first convert at Wedderburn, being baptised on July 7, 1864. The church expresses its heartfelt sympathy to those who remain to mourn their loss.

At Malvern-Caulfield Bro. Griffin spoke at both services. "The Millionaire who did not worship Mammon" was the subject of last Sunday evening's address, and proved to be Job. On Monday last, the Phi Betas and Kappas met in debate, the girls falling by a narrow margin to prove that "Women Justices of the Peace are of Benefit to the Community." The Bible School is active in all departments. The young people's discussion group, now in full working order and serving a useful purpose. Sympathy is expressed to Mrs. Molltram and family in their recent bereavement.

Brunswick B.S. anniversary services were commenced on May 1. At worship Bro. J. Roberts, superintendent, presided. Senior scholars and teachers rendered an anthem, and boy scholars read the respective lessons. Bro. T. Fitzgerald, Fairfield, a former scholar, spoke on Matthew 7: 13, 14. At 3 p.m. Bro. Reg. Clark gave a

talk on the words, "In the beginning God invented." At night Mr. Sydney McLean, of Queensberry-st. Mission, held the attention of the scholars on "Costing us Something." The scholars sang well under the baton of Bro. Ross Pearl, and had musical assistance.

New South Wales.

At Lismore on May 1, Bro. A. Button, of Mosman, assisted at both services. At Bible School 110 were present, the highest number for many years past. At night, Bro. P. J. Pond preached to a good audience on "Christ or Communion—Which?" A young man decided for Christ.

At City Temple, Sydney, on May 8, Bro. Illingworth spoke at both services. The attendance was particularly good at night. Bro. Illingworth's subject was "Mother, the Comforter." Members of the Phi Beta Pi club took a prominent part in the service, which was very enjoyable.

Very nice meetings at Wagga last Lord's day. At the morning service members wore a white flower in honor of mother's day." Bro. Stitt spoke on "And he gave also to her mother precious things." The young folks have organised a song service prior to the Gospel meeting, with Bro. F. Greenway as organist.

At Chatswood on May 8 (mother's day) special services were held. At worship Bro. Cust addressed the church. At evening service Bro. Whelan spoke to an appreciative audience on "The Flower of a Blameless Life." Miss Blanche Hall was soloist. The junior choir rendered items. Two young people made the good confession. Attendance at prayer meeting was good.

South Kensington reports prosperity in every department. The Bible School enrolment (including the home department) is now 375, and the attendance has reached 200. On mother's day the members of the P.B.P. and K.S.P. entertained their mothers at tea. Seventy were in attendance. In the evening extra seating accommodation had to be provided. A scholar from the school was baptised.

Three church appreciated a visit from Bro. K. Mackenzie, of Epping, who spoke at morning and evening services on April 24 and May 1. Bro. Mackenzie also conducted the prayer service on April 26. The Bible School anniversary was commenced on afternoon of May 1. The services were continued on May 3, when a splendid programme was presented by the scholars to a large and appreciative gathering.

At Epping on May 8 (mother's day) there were large gatherings. Bro. Aderman, from Auburn, gave a splendid morning address on "Serving our Generation." Bro. T. Cosh, on behalf of the church, presented a Bible to Sister Mrs. Dingle, who is moving to Brighton, Vic. At night Bro. Fretwell preached a splendid sermon on "Mother." The scholars sang selected hymns, which were well rendered under the capable leadership of Bro. Keith Wells. The solo by Miss Essie Warner was also appreciated.

Bro. J. Chapple opened his fifth year of service at Paddington on May 1. He spoke both morning and evening. Both meetings were very well attended. Three new members were received into fellowship. A social evening was held in honor of the newly-elected officers, and to celebrate Bro. J. Chapple's fourth anniversary. Bro. S. J. Southgate (Conference President) was in the chair. The officers made short speeches in which they paid high tribute to Bro. Chapple's work. Bro. W. R. Avenall, on behalf of the officers, presented Bro. Chapple with a gold Ever-sharp pencil as a token of appreciation. Tribute was also paid to Sister Mrs. Chapple for her splendid work. A good programme was enjoyed by all.

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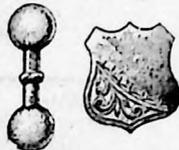


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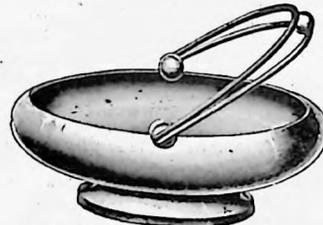
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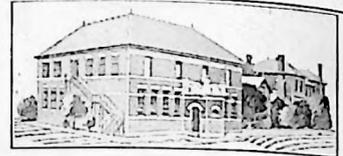


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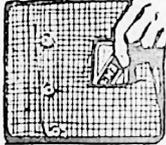
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HON. AUDITOR: Mr. F. Hooke, F.I.A.V., F.C.P.A., 31 Queen St., Melbourne.
HON. PHYSICIAN: Dr. Beatrice Sharwood, "Carlowrie," Riversdale-rd., East Camberwell.
HON. CHEMIST: Mr. Cathcart, Surrey Hills.
HON. DENTIST: Mr. T. M. Ward, Surrey Hills.
HON. OPTICIAN: Mr. W. J. Aird, Colonial Mutual Life Bldgs., 4th Floor, 314 Collins-st.
HON. SOLICITOR: Mr. Hartley G. Ryan, LL.B., 418 Chancery Lane, Melbourne.
STOCK EXPERT: Mr. L. Hunter, Hawthorn.
ORGANISING SECRETARY: Mr. A. E. Knight.
COMMITTEE: Messrs. W. Cust, J. Hunter, Wm. Macrow, Rowland T. Morr's, Mesdames G. A. Edwards, R. C. Edwards, Misses Alt. Landman, Smedley, Quilliam.

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