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The Coming Conferences.

IN two weeks most of our State Conferences will be held. All Christian people at this season of the year have our Lord's death in mind. It is appropriate that, when we think of his great sacrifice for us, we should also consider how we may, as a response of love, render him service and advance his cause.

Our Conferences are intended to be conferences of brethren, not legislative assemblies. They have no power to direct the affairs of congregations or to bind the consciences of individuals. Of course the decisions of a conference carry great weight, for when a majority of delegates appointed by the churches arrive at decisions after careful thought and discussion, the brethren in the churches are likely to approve the agreement and to support the measures proposed to them.

In our organised brotherhood work we are doing things which cannot be so effectively done by isolated congregations. Evangelistic work in many parts of the home land, foreign missionary work, social service and education, these require co-operation for their accomplishment. Our Conferences take nothing out of the control of the churches; their work is that of churches co-operating for missionary purposes.

Apart from business discussions and resolutions as to future work, the Conferences are a means of fellowship of a rare and precious kind. It is good to get together, and learn of one another's work. The story of a victory in one part cheers brethren who have been plodding on without much visible fruitage. We escape the dangers and perils of parochialism when we participate in a brotherhood gathering and adventure. To realise that we have the sympathy, the prayers and the support of a big brotherhood is most cheering. Men, tired in the work though not tired of it, go home from Conference with renewed

vigor and a fresh determination to persevere in the Master's service.

There are two things which threaten the well-being of our Easter Conferences. One is the season at which they are held. It is a time for holidays. Many people, because they are free for a few days, and especially because it is the last opportunity for many months, get away from the cities. Some brethren feel that for health reasons they must have a change. The growing popularity of the motor car has not helped our Conferences. Whether or not we sympathise with those who find the counter-attractions irresistible, the fact remains that some of our Conference sessions are not well attended, and despite our increased membership, not so well attended as they were some years ago. The Saturday sessions are apt to be thin and dispiriting, though the evening missionary rally is a welcome compensation. We think that ere long the question will have to be seriously faced whether Easter is the best time for our Conference gatherings. Regarding the brethren who go on holidays and absent themselves from Conference, it would be a mistake to think that they are

those who are not interested in church work or those not active in it. Amongst the number are many of our good officers and helpful members. We think, however, that some of them might consider the welfare of the cause at large and agree to put aside their individual preferences or requirements. We wish more of the brethren could have heard the very fine personal testimony given by Mr. Robert Lyall at his farewell meeting at Swanston-st. recently. There are few men whose lives are more filled than his; he is one of the busiest of business men. It was beautiful to hear him tell of how he found a tonic in worship and the service of the Lord's house. He had noted that many business men gave way under the strain, and attributed in great part his own good health to the tonic of religious devotion and service. Here is a hint for the forthcoming Conferences. Let us come in large numbers to refresh ourselves, to enjoy Christian fellowship, to rejoice in the victories of the Cross, and to plan for future work; let us come in a happy spirit of love and devotion, and our religious exercises will be as a tonic to us.

Another thing which works against the success of our Conferences is the shortness of time devoted to the business. The president has to run to a time-table, and repeated notice has to be given that there is time for only a brief discussion. There are topics which require but a brief discussion, or none; but there are important subjects on which it would be well if time for adequate consideration and discussion were available. There are many brethren who remain dumb, partly because they see that a few members talk on every subject, and partly because they see that Conference has degenerated into a race against time when it might be an opportunity for real conference and discussion. It is difficult to remedy the evil, but it is obvious that

MEMORY.

Dread gazer of the mind, within thy cell
Taking account of every deed and dream!
Viceroys of God, most near when thou dost seem,
Most far! O thou that dost all things well,
We are thy prisoners. Sweet hope, alas!
Fronted with thee, grown pale; and strong desire
Rats off his armor. Every earthly fire
Damp with dew of yesterday, must pass.

Thou weavest garlands few, but thorny crowns
Full many. Yet thou hast no bitterness.
A spirit hovers o'er thee, like a dove,
And with each added year that blooms and
dies—

We are pursued by mercies numberless,
Thou art thyself the prisoner of Love.

—P. B. Hawkrigde.

Is Modern Preaching Too Quiet?

some solution must be sought if we are not to suffer greatly.

We make a plea for the Saturday sessions. They are worthy of more support than they have been having. Will brethren not endeavor to devote this day also to the things of the kingdom? As it is, reports which tell of the faithful service of a year are listened to and discussed by a very few delegates. With a full house, the discussion would be ten times more interesting and helpful. Delegates, particularly, should not be content to attend for one day only; but all members are invited to help by their presence.

There is one way in which our Conferences could be helped. Many of our country preachers are expected to return home for the Sunday services. As a result some of the Saturday sessions are missed, and the opportunity for fellowship on Sunday and at the picnic is lost. Is it not possible for all our country preachers to be freed for this one Sunday? Will they not try to be so? We would strongly urge the officers of country churches to request their preacher to spend the full Conference time in the city, and to make it possible for the preacher to do so.

Every person who attends Conference can make a contribution to its success. Much depends on the spirit in which we come. The getting good and the doing of good depends largely on that spirit. We must come with the sincere desire to help on the work. We may wish to discuss and to criticise, which is all to the good if we can do it helpfully. Yet perhaps the finest contribution which most will make will be to come in a spirit of unity, of brotherliness, of love. May the rich blessing of God attend our Conferences, and may they bring glory to his name and result in the furtherance of his kingdom.

CHRISTUS CONSOLATOR.

Beside the dead I knelt for prayer,
And felt a presence as I prayed,
Lest it was Jesus standing there,
He smiled: "Be not afraid!"

"Lord, thou hast conquered death, we know;
Bestow again to life," I said,
"His one who died an hour ago,"
He smiled: "She is not dead!"

"Nay, then, thou'rt happy she do wake,
And look upon some father dawn,
Hast thou her to our hearts that ache!"
He smiled: "She is not gone."

"Alas! how well we know our loss,
Nor hope again our joy to touch,
Until the stream of death we cross,"
He smiled: "There is no such!"

"Yet our beloved seem so far,
The while we yearn to feel them near,
Albeit with thee we trust they are,"
He smiled: "And I am here!"

"Dear Lord, how shall we know that they
Still walk unseen with us and thee,
Nor sleep, nor wander far away?"
He smiled: "Abide in me!"

—Hosler Raymond.

I came the other day across this criticism of John Bright as a speaker by Matthew Arnold: "He is an orator of almost the highest rank—voice and manner excellent; perhaps not quite *flow* enough—not that he halts or stammers, but I like to have sometimes more of a *rush* than he ever gives you." Then, by way of contrast, I recalled Lord Morley's striking description of Gladstone's oratory during his famous Midlothian campaign: "He bore his hearers through long chains of strenuous periods, calling up by the marvellous transformations of his mind a strange succession of images—as if he were now a keen hunter, now some eager bird of prey, now a charioteer of fiery steeds kept well in hand, and now and again we seemed to hear the pity or dark wrath of a prophet, with the mighty rushing wind and the fire running along the ground." The two men represented, of course, two widely different types of public speaking between which I make no attempt to judge. But Morley's description, taken together with Arnold's criticism, suggests a question which pulpit and pew alike might do well to consider: Are we not in danger of growing a race of preachers who are too quiet?

I hope I shall not be misunderstood. "I had a delightful Sunday at ——" writes Dr. John Brown, in one of his sparkling letters, "a strong, old-fashioned Baptist sermon in a little church in the wood, the text 'What is that to thee? Follow thou me'—only the man roared and vociferated. It was like the sharp, shattering discharge of a Calvinistic mitrailleuse in your face." That is a type of preacher who is now well-nigh extinct among us; and none of us, I imagine, would welcome his return. He still survives in America, where the explosive type of oratory is more in favor than with us. I remember once listening to a temperance speaker in Nashville, Tennessee. The platform from which he spoke was fully fifty or sixty feet wide. Before he finished he used the whole of it. That is not our way, and, certainly, I am not suggesting that it ought to be. Nor am I confounding passion with mere noise or superabundant gesture. I hold no brief for the dull souls who can feel no heat unless they see showers of sparks. To some readers Butler's "Analogy" is the coldest, most passionless book ever penned; I know at least one discerning reader who thinks it one of the most heated books in the English language. Passion takes on many forms and speaks with many voices. There is passion in the rainbow-colored reverie of Jeremy Taylor, and in the white art of John Henry Newman, in the raging, roaring flame of Whitefield, and in the still, soundless heat of Wesley.

Nevertheless, when all this and much else has been fully allowed for, it is, I believe, still true that the pulpit to-day is suffering

from an excess of self-restraint. If a dainty and fastidious man of letters like Matthew Arnold found even John Bright wanting in "rush," is it not probable that the average worshipper would be more readily impressed if the preacher were not so unwilling to let himself go? Of course there will always be quiet souls in the pulpit, and I am not suggesting anything so absurd as that a man should do violence to himself by assuming a manner that is wholly foreign to his nature, and which would quite certainly be as unimpressive as unreal things always are. But is there not an insincerity of repression as well as of expression? If God has given a man a rich, full, emotional nature, why should he put it into chains and cultivate an icy self-restraint which is as unnatural in him as a greater demonstrativeness would be in another? By all means let us be ourselves in the pulpit or out of it, but for heaven's sake let us not pinch and squeeze ourselves to fit the foolish fancy of the religious modistes who would tie us all up in hobble skirts and frown down fervor in the pulpit as "led form."

I am not suggesting, for I do not believe, that preachers to-day are not in earnest about their message. Where perhaps we do sometimes fail—I should be glad to know how our intelligent laity think about the matter—is that we are afraid of letting it appear that we are in earnest: our preaching is too dry-eyed; there is no red blood visible under the skin. And so quite unjustly to ourselves, we convey the impression that what we are saying does not greatly matter. After all, nothing is so "catching" as an honest enthusiasm, and other things being equal, it is the man who is himself greatly moved and is not ashamed to let it be seen who will greatly move others. Nor let anyone think that this is merely a matter of taste, good or bad. It goes to the very roots of the preaching business. In speaking it is not simply thought that has to be communicated, it is vital force; and the medium for that is not words alone but the whole man. And perhaps one chief reason for the comparative failure of some of the most gifted speakers lies in the depressed and devalued personality through which the truth is offered to men.—Dr. George Jackson in "Manchester Guardian."

FORTITUDE.

In the brief time my soul is here
Led by the sense in a maze,
God, only thou art clear,
And thus to thee it prays.

Spare not from body, pain,
Nor from my days the stress,
Nor from my work the strain
Spare, Lord, from bitterness!

—Agnes Scudder West

"Full Assurance."

Geo. O. Tense.

Dr. C. I. Scofield points out that "full assurance" is a Scriptural expression, occurring three times in the epistles. "The full assurance of faith" (Heb. 10: 22) is the confidence of the believer that he is saved. "The full assurance of understanding" (Col. 2: 2) is the confidence of an instructed believer who knows how he is saved. "The full assurance of hope" (Heb. 6: 11) is the confidence of a believer that he will be kept to the end.

The believer's assurance rests upon many things, three of which are:

1. The completeness of the atonement.

The words of the Lord Jesus in John 19: 30, "It is finished; and he bowed his head, and delivered up his spirit," that is, he delivered up his spirit by an irrevocable act of his own free will, prove that his death was not a mishap, but that culminating act for which he came. The atonement he made for sin was not only finished as an act in general, but it was completed in every aspect of a full atonement. It fulfilled the penal requirements of the law: "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree" (Gal. 3: 13). In the same way his death was substitutional; "The burden of our sins he himself carried in his own body to the cross, and bore it there, so that we, having died so far as our sins are concerned, may live righteous lives. By his wounds yours have been healed" (1 Pet. 2: 24, Weymouth). In addition his death was voluntary: "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself" (John 10: 17). The beautiful verse in Eph. 1: 7 tells that his death was redemptive: "In whom (Christ) we have redemption, through his blood, the forgiveness of our sins, according to the riches of his grace." Then we turn to Col. 1: 21, and 22, to find a further aspect of a full atonement completed in his sacrifice. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death."

Because the atonement for sin which the Lord Jesus made was complete inasmuch that it met all these requirements, the believer finds it a sure basis for "full assurance" that he is saved and that he will be kept to the end.

2. The promises.

Here are three great promises which God has made to believers, and which cover the whole range of Christian experience. "He that loveth on the Son hath everlasting life" (1 John 3: 36). This is the beginning of the believer's experience. Then follows John 10: 10: "Being confident of this very

thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." That is, the Holy Spirit who begins, carries on and consummates our re-birth, will continue with this glorious work until Christ returns. The third promise is in 2 Tim. 1: 12, and it reads: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Herein, we have the promise that when every believer stands before the judgment seat of Christ to give an account of his stewardship, he will find that the Lord Jesus has kept his soul in safe keeping against that day.

The question is, Will the Lord honor these promises? Yes! "The Lord is not slow in fulfilling his promise, in the sense in which some men speak of slowness" (2 Peter 3: 9, Weymouth). Ours is a covenant-keeping God, as all Bible history proves, and because of this fact, the believer places in these promises his "full assurance" that he shall be preserved to the end.

3. The intercessory work of Christ.

The frailty of human nature necessitated the keeping power of Christ being displayed upward. Peter sinking into the water is typical of a believer trying, without the aid of Christ, to walk the Christian way.

An important passage is John 17: 11. Again we quote Weymouth: "Holy Father, keep them true to thy name—the name which thou hast given me to bear." What the Father had given to the Son, the Son has given to the disciples, i.e., the teaching (verse 8), and the glory (verse 22), and in verse 11 the dignity and honor of being the representatives of God among men; and the bearing of his name. To this Jesus prays that all believers will be kept true. How is this to be done? Through the intercessory work of Christ. If a believer should fall from this high ideal then "We (believers, not sinners to whom Christ is a propitiation, then an Advocate) have an Advocate with the Father, Jesus Christ the righteous" (1 John 2: 2). But Christ is nearer still to us than an Advocate; he is a helper who understands because of his human experience. "For inasmuch as he has himself felt the pain of temptation and trial, he is also able instantly to help those who are tempted and tried" (Heb. 2: 18, Weymouth). If this promise should seem to be severely limited to the earthly lives of believers, let us consult chapter 7 and verse 25 of the same book, and here we have a promise as lasting as eternity. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

So it is upon these three great facts of the Christian religion, the completeness of the atonement of Christ, the sure fulfilment of his promises, and the eternally enduring efficacy of his intercessory work, that the believer bases the "full assurance" of his faith.

Mastering Our Thoughts.

We are all familiar with the difference that is made by the thoughts which arise within our hearts. Often they cast a shadow on our universe. A man may waken in the morning, sing, and address himself cheerfully to duty, and then, suddenly, some unbidden thought may creep or flash into his mind—and in a moment the heavens become cloudy and the music of the morning vanishes, and there is fret and bitterness within. Things have not altered in the least. Everything is as it was an hour ago. The burden of the day has not grown heavier, nor has anything ceased to love us. Yet all the world seems different, and the brightness has vanished from the sky under the tyranny of intruding thoughts. No one can achieve serenity who does not practise the control of thought. You cannot build a lovely house out of dirty or discoloured bricks. The power of our thoughts is so tremendous over health and happiness and character that to master them is moral victory.

This mastery of our thoughts is difficult, but then everything beautiful is difficult. The kind of person I have in patience with is the person who wants everything made easy. When an artist paints a lovely picture he does that by a process of selection. Certain features of the landscape he rejects; other aspects he welcomes and embraces. And if to do that even the man of genius has to scorn delights and live laborious days, how can we hope without the strictest discipline to paint beautiful pictures in the mind! So is it with the musician when he plays for us some lovely piece of music. Years of training are behind that melody which seems to come rippling from his fingers. And if he has to practise through hard hours to produce such melody without, how can we hope without an equal effort, to create a like melody within? There are two moral tasks which seem to me supremely difficult and yet supremely necessary. One is the redemption of our time; the other is the mastery of our thoughts. Probably most of us, right on to the end, are haunted by a sense of failure in these matters. But the great thing is to keep on struggling.

If, then, someone were to ask me how is a man to practise this great discipline, remembering the experience of the saints, I think I should answer in some such way as this: You must summon up the resources of your will. You must resist beginnings. You must remember that the most hideous of sins is to detach the mind. You must fill your being so full of higher interests that when the devil comes and clamours for admission, he will find there is not a chair for him to sit on. Above all, you must endeavor daily to walk in a closer fellowship with Christ. It is always easier to have lovely thoughts when walking with the Altogether Lovely. For then he breathes on us, "soft as the breath of evening," and says, "Receive ye the Holy Spirit," and in the Holy Spirit there is power. He who searcheth all things can direct and dominate the hidden things. He can empower us to bring every thought into captivity to Christ.

For every virtue we possess,
And every victory won,
And every thought of holiness
Are his alone.

— Dr. G. H. Morrison.

Our Organised Church Work in America.

Reg. Enslin.

In previous articles some things have been written concerning individual churches and their work. We come now to think of the co-operative work of the churches. The vast majority of our brethren recognise the value of such work. Unity is strength. Standing together a group of churches can do what no single church will attempt.

Our American brethren are working, as we are, in all the States of the Union. Like ourselves, they have State Conferences, work within the State being the concern of the Conference Committees. But, as in Australia, they too have a Federal work and an annual all-brotherhood Convention. Representative of a brotherhood numbering a million and a half, these Conventions, held from time to time in various prominent cities, are tremendous gatherings, full of inspiration and help. They last for many days, and include a combined communion service, attended by thousands.

Many brethren confuse the General Convention with the United Christian Missionary Society, believing the Convention is but a meeting of the U.C.M.S. This is quite incorrect, the General Convention being ever so much bigger than the U.C.M.S. which, in fact, is but one branch of brotherhood work. The International Convention of Disciples of Christ consists of the following departments: Board of Education of Disciples of Christ; Board of Temperance and Social Welfare; Association for the Promotion of Christian Unity; Men and Millions Movement and United Christian Missionary Society.

Board of Education.

The first of these has to do with our College work, and has headquarters at Indianapolis. Our American brethren have some twenty-seven colleges and universities. Each is governed by its own Board of Trustees, but each co-operates with the Board of Education. These institutions have accumulated assets amounting to nearly thirty-one million dollars. It is interesting to note that this has grown from eight million dollars since 1914. Latest statistics show an enrolment in these institutions of about twelve thousand, more than one thousand of whom are preparing for full-time Christian service. These figures almost startle us, and we are in danger of thinking of our own College of the Bible as insignificant in comparison. But not so; we have many more students in proportion to our membership than our American brethren. To equal Australia in students preparing for full-time work America would need two thousand five hundred such students. But financially our American colleges have far outstripped our efforts. Beautiful and valuable properties have been secured. California Christian College has a property worth about two million dollars. Some day we shall get behind our own college and make bigger things possible.

Temperance and Social Work.

Like the education work, this also centres in Indianapolis. Bro. Alva W. Taylor is in charge of this, having as his first lieutenant Bro. Gifford Gordon. In the United States prohibition is an accomplished fact. But temperance advocacy must not cease; prohibition must be retained, and to this end Bro. Gordon gives himself with might and main. No unbiased traveller through America but would sigh for the continuance of prohibition, praying for similar legislation throughout the world.

In spite of its name this department does not control the benevolent work of the brotherhood. The United States has a strangely mixed population. This presents many problems and much scope for this work. Labor, race and inter-racial problems are faced by this committee,

which exists "to promote social justice, and to cooperate with all who labor to bring in peace where there is strife, brotherhood where there is conflict, justice where there are inequities, and good-where where there is misunderstanding."

Christian Unity Work.

The Disciples' Movement began as a movement for Christian Union. For this our brethren have always strongly contended. Apart from this aim many doubt our right to exist. It is well, particularly in view of the danger of overlooking the primary reason for our existence, that our American brethren have a department working toward this desirable end. Some of the strong men of the brotherhood are closely linked with this department. The Association for the Promotion of Christian Unity, by the holding of conferences among our people, as with other religious companies, seeks to deepen interest in the movement. It was good to meet at the World Conference in the Faith and Order of Lausanne with some of our American brethren who still place the ideal of unity in the forefront of their programme.

Men and Millions.

The Men and Millions Movement is a temporary department of the Convention. A few years ago it came into being for a specific purpose. Its aim was the securing of one thousand men and women, and more than six million dollars for the work of missions, education and benevolence. The aim was accomplished. Monthly ago ninety-eight per cent. of the money had been raised, while more than eight thousand young people had pledged for life work. Presumably the Men and Millions Movement, as such, will ere long cease to function. It will remain as a record as a wonderful achievement, with almost infinite benefits to the work of the churches.

United Christian Missionary Society.

This, after all, represents a large part of what is being done in a co-operative way by the American churches. The U.C.M.S. represents a combination of six formerly existing organisations, namely: the Foreign Christian Missionary Society; the American Christian Missionary Society; the Christian Women's Board of Missions; the Board of Ministerial Relief; the National Benevolent Association, and the Board of Church Extension. Until some ten years ago each of these functioned separately. They had headquarters frequently overlapping. At times there was unbecoming competition between departments. It sometimes happened that one section of brotherhood work received over-emphasis, with corresponding neglect of other phases. The churches were continually dunned for money, first by one department, then by another. Special offerings were always before without intermission. Ultimately the intolerable confusion was overcome by a union of the six departments. With much patience the work of these was brought together, and St. Louis became headquarters. For head of this united work the brotherhood choice fell upon Bro. F. W. Burnham, a man of statesmanlike qualities, steady but progressive. It will be the good fortune of Australian brethren to have this good man at the Federal Conference next October in Adelaide.

Feared were expressed lest this combination should result in a loss of democracy, and the development of a kind of hierarchy, and as a safeguard, as well as to secure the loyalty and heart of the brotherhood, it was decided that the work of the U.C.M.S. be controlled by a Board of

Managers comprising sixty men and sixty women, to be appointed by the General Convention. This full Board meets only at Convention time, but from its number selects ten men and ten women as an Executive Committee, and to these is committed the work of the Society. The Executive Committee meets once each month, and for a whole day. At each sitting the whole work at home and abroad, including church extension, ministerial relief and benevolent work, is reviewed, being reported upon by the secretaries in charge of departments. Quite a number of secretaries are necessary to the vast work in hand. These, together with the clerical staff, are housed in one building. Business commences early in America. At a o'clock each morning the entire staff of the U.C.M.S. a hundred or more, gather for chapel exercises. The whole brotherhood interests are continually before the throne.

Our American brethren hold that the formation of the U.C.M.S. has solved many problems. The work is more effectively done, and with economy of time and money. Departmental competition has ceased. Secretaries now visit churches, not to advocate some one part of the work, but every department of brotherhood activity included in the work of the U.C.M.S. The day should and probably will come when we too shall see the need of co-ordinating our Australian work in some such way as has been done in U.S.A.

Budgeting Finance.

Side by side with this movement there has been the acceptance by a very large majority of the churches of the Budget system of finance. This is a simple, commonsense business plan. Toward the end of the year the U.C.M.S. prepares a budget of anticipated receipts and expenditure for the next year. The Society communicates to each church an amount, for which it makes request, such amount to be divided by the U.C.M.S. among the various departments of the Society, and in the proportion shown. An undertaking is given that no further appeal will be made by the Society throughout the year. The church then prepares its own budget of expected receipts and expenses, including an amount for the U.C.M.S. which has finally been agreed upon between the church and the Society, and including also a start for work within the particular State, and controlled by the State Board. Church members are then individually approached. Promises are secured covering the forthcoming year's expenditure, the assurance being given that the church will make no further appeals during the year. No special offerings are taken. The members give each week an amount which in the aggregate meets all local expenses and all contributions to brotherhood funds. This plan has been tried in places in Australia, and with success. There appears no sufficient reason why such a business-like system cannot take the place of the haphazard financing to be found in most Australian churches.

How the Departments Function.

The work of the U.C.M.S. is divided into seven departments. A brief note on each will give some idea of the work covered by the Society. The Foreign Department directs the work of three hundred and fifty-three missionaries working in ten foreign countries. There were 2,062 baptisms by the missionaries last year. There are eighteen hospitals and twenty-four dispensaries.

The Home Missions Department directs this work both in the States and Canada. It works among American Indians, Mexicans and other tribal work among the negroes of the south, also immigration groups come under this department.

The Department of Church Erection makes buildings possible by loans of money, and by generally guiding such work. A fully-qualified architect gives full time to assisting churches in building.

The Department of the Ministry aids aged and disabled workers and their dependents. It will shortly establish a very excellent pension system in which it may be possible for Australian preachers and missionaries to share.

The Department of Benevolence conducts in various parts of the United States six homes for orphans, where one thousand children are cared for, and six homes for aged persons, with two hundred inmates. This work last year entailed an expenditure of £87,000. One of these homes, opened last year, cost three hundred thousand dollars.

The Department of Missionary and Religious

Education cares for the Bible Schools and Young People. Bro. H. M. Hopkins, one of the best-known Sunday School men in the world, is in charge. The department employs fifty-three trained workers to visit and help schools.

The Division of Promotion is one of the most important. Without its aid the other departments could not carry on. This department is responsible for all publicity and the securing of necessary funds from the churches. Every possible device is used for informing the brethren of the work being done and waiting to be done. The money, in America as in Australia, comes when the work appears to be worth while.

Pentecostalism.

Alan Pelee, B.A.

Of the many fanciful beliefs that have arisen in these latter days, "to draw away disciples after them," and disturb the faith of those that remain true to the grand principles of Christianity, "Pentecostalism" is about the most modern. Basing itself on its own "revelation" in its narrowness, ignorant in its conclusions, it is a ready-to-hand implement in the hands of the impostor. Not all its devotees are such, but many are its unfortunate dupes.

Mistaken Expectations.

It owes its power to a laudable but futile desire to reproduce the miraculous gifts of the apostolic church, but it defeats itself by the promotion of schism to attain its aims. Like other schismatic movements, it emphasises textual interpretation to the destruction of common sense interpretation of Scripture as a whole. The "faith once for all delivered" has survived the sagarities of Christadelphianism, the peculiar teachings of the Mormon and of the Catholic churches, the confused tenets of Seventh Day Adventism, the closely reasoned doctrines of "Pastor Russell," the divisive doctrines of that party that originated at Plymouth. It is now faced with Pentecostalism, differing from all these, but just as fanciful, just as mistaken.

Christian Ephebs.

At the back of this error is the initial failure to understand the epochs or stages in the unfolding of God's purposes in the history of Christianity. First, the lonely Christ with an unperpetuated mission, needing miracles and signs to establish his claims. Then the handful of apostles needing further signs to establish themselves and to convince their hearers of their connection with the wonder-working Jesus. Next scattered churches without a Bible, dependent largely on local inspiration to confirm and enlarge their faith. Lastly the coming of that which is perfect (I Cor. 13), the unity of the faith, the fullness of the stature (Eph. 4), and in consequence the doing away of that which is in part (prophecy and miracles), and the passing away of heaven-given apostles, prophets, pastors and teachers.

Reversing the Wheels.

To aim at the restoration of these temporary gifts is to try to reverse the wheels of history and to withstand the settled purposes of God. If God restores them, let us accept with gratitude, but let us not expect and be disappointed.

There is no room for the sale of the Pentecostals' God in the pathway of divine progress. His visions are the products of a fanciful faith, his wonders wonders of credulity, his gift of tongues an abuse of sane language, his interpretation of prophecy no more reliable than Baxter's. His startling claims to inspiration and supernatural gifts must prove themselves beyond doubt as the honest error or else they all fall together as false. It is useless to claim in-

spiration in the higher planes, if the tricolour of fact applied to the lower plane of miracle-cures proves them to be false.

Proof Wanted.

The writer has followed the course of so-called miraculous cures performed by Pentecostals and has found many of them to be shams, while the benefit that may have been felt in other neuritic cases is such as might have been obtained through a visit to Lourdes or from Mrs. Eddy or Dr. Coue. There will still remain a margin who have to thank God for the alleviation of their suffering not through Pentecostalism, but through the power of prayer, the common heritage of all those that love the Lord Jesus Christ. It does not need a factious Pentecostalist to tell the world that God can answer prayer or give the Holy Spirit to those that ask him. It is not for this we blame the Pentecostalist, but for practically anathematizing the whole Christian world for not believing in a general distribution of miraculous gifts.

Argument in a Circle.

His line of argument is a circle—when he has gone round the circle he turns and comes back the other way. He argues that Christ has promised perpetual miraculous gifts, therefore our alleged miracles must be genuine. Our miracles are genuine, therefore God has promised perpetual gifts."

With equal soundness we might reply: "Christ gave miraculous gifts for a time only, until that which is perfect is come. The perfect did come, therefore your alleged modern miracles are false. Your alleged miracles are false, therefore Christ's gifts in that respect were temporary.

Unproven Claims.

If it can be shown that one alleged modern miracle is a fraud, there is presumptive evidence that all are. If it can be shown that even two or three such are similarly false, it brands the claims of the faith healers as those of impostors and dupes. It is also presumptive evidence that the higher spiritual claims are similarly false. If it can be further demonstrated that some of the higher manifestations are freakish initial imbecility there are good grounds for rejecting the whole movement as not from God. We shall therefore follow this line of argument.

Hard Facts.

Some months ago, a startling testimony was given in the public press signed by the mark of a young woman, said to have been blind from the age of five years, but healed by anointing and prayer. This signature was attested by prominent leaders of the local cause. The young woman had occasion to leave by train for another town. She was led to her seat in the railway carriage. The writer has in his possession a similarly attested testimony from the same young woman made at a later date, stating

that she is "not one whit better" for the treatment, is a matter of fact in its understanding that she has had partial vision all her life. The excellent of the moment may have given her some temporary improvement. This is at least a charitable interpretation to put upon the incident.

Here is another case. A devout young woman, a regular attendant at a Baptist church, and unfortunately afflicted with a partially paralysed leg. Prayers were offered for her recovery, and the anointing oil applied. She was specially visited at her home all to no purpose.

How Different from Jesus.

It is the habit of the "miracle worker" to seize the afflicted part and shout, "Thou devil of rheumatism (or whatever it may be), come out." A man with an afflicted neck gets his neck wrenched. If his arm is diseased his arm is pulled violently. How different from the practice of Jesus Christ! "Go thy way, thy faith hath cured thee." The gentle touch and the gentle word of healing were signs of his mighty power.

Another Failure.

Here is the case of a man advanced in years; deaf, very deaf, with a crooked broken finger and another finger wounded. After the usual treatment the deafness remains as bad as ever. The crooked finger is still crooked, but the wounded finger ultimately heals. The wonderful natural process of flesh mending has happened as it does to every healthy wound. The disillusioned man has left the community of faith healers.

Still Another.

Here is the case of another man of somewhat younger years as told by the man himself. He is a returned soldier whose heart was badly strained at the front. He left the Salvation Army, joined the healing mission, was prayed for and anointed, but is not any better. He has returned to the Salvation Army, a disillusioned man. On subsequently questioning one of the leaders as to the reality of the case of a girl he was warned to keep his "mouth shut" or he himself would be exposed for alleged anonymous letter writing! Such is his story. His whole appearance proclaims him to be still a sick man. The closed graves of others buried before their time testify to the injury done to society by their monstrous imposture.

An elderly woman under medical treatment gave it all up, was prayed for and anointed, in a few months she died. A little child in need of urgent medical treatment is denied it till too late by those responsible—is prayed for and dies. Another man advanced in life declines medical assistance, goes through the same "treatment" with the same result.

Repeat such cases wherever the Pentecostal myth holds sway, and you have quite a formidable list of premature and avoidable deaths. A certain young man whose eyesight had been destroyed by a gunshot wound was prayed for in vain, although his best friend offered £100 to a public charity if the cure was effected. At an open-air meeting in the presence of one of the very principal men of the movement, a collection was taken up towards the medical treatment of a woman dying of a serious accident. Her case defied the best doctors. A gallery by her side, inconsistency supposed to have the power to heal and yet enjoining public favour in this way!

(To be concluded.)

The Northern District Conference of Churches of Christ in South Australia is planned this year for Balaklava on Wednesday and Thursday, April 4 and 5, concluding with special meetings on the Second Coming of Christ, April 6, Good Friday. A large delegation is expected. Easter excursions commence March 20, so there is no need for concession forms this year. Those requiring accommodation please send to B. W. Manning, Balaklava, at once.



The Home Circle.

Conducted by J. C. F. PITTMAN

NO MORE WAR.

We do not raise the palm branch.
Nor sound a ringing cheer.
Although among the throngs of men
Our Lord is drawing near.
Oh, hear we not his crying?
Can we not feel his power?
The chains of wrong and wickedness
Are weakening hour by hour.
For, lo! the Prince of Peace has sent
His message o'er the seas,
And sounded forth his clarion call
That war henceforth must cease.
Let's hasten then to greet him,
While he is here to-day.
With palm branches we'll meet him,
And spread them o'er his way.
His presence shall be with us,
His reign of Peace begun,
And man with man no more shall strive
From dawn to set of sun.
For—sons of One—our Father,
Brothers of One—our God,
We'll call ourselves one family,
And own one Fatherhood.

Alice E. Gabley.

CHEERERS-ON.

It was my good fortune a little time ago to catch sight of a boat race. Not the big, exciting national races, but their highly trained experts and river-blind crews, but a more modest affair, between some school-boys in connection with a certain important educational centre. I was not aware there was to be a race at first, but I had not strolled beside the river for long ere the fact became quite clear. Little groups of boys, talking excitedly and wearing light-blue rosettes in their caps, some with bicycles, and one especially with a megaphone, hinted to me the race to be. Nor after seeing these boys had I to wait long to find the fact confirmed. For, presently, from beneath the bridge that spanned the river where I stood came two contending boats, one pulling against the other, and both striving to reach first of all a common goal. But it was not so much the race on this occasion in which I was interested, as the lads on the river-side who kept pace with the boats, and who meanwhile urged their mates ahead, and thrilled them with their cheers. Their enthusiasm in goading them onward was certainly as great as that of the boys on whom the race depended. "Go on!" they shouted. "Now, then, Smith, bend to it! Pull away Jones!" words to that effect, as such comforting party made for the goal. At last the cheers died down. All was over. The race had been won and lost! And all was quiet once more.

It's a few weeks since I heard those shouts, but even as I write I seem to hear them ringing in my ears, and stirring me as on that afternoon. How full of thrill it all was, and how those lads bent to the oar, and strained and pulled and wrestled as they were urged and cheered by those who kept pace with them on the river bank! It was a great habit to them to have their fellows urging them forward in this earnest sort of way. It was as strength to their arm, and power to their elbow. And it always is a great help to have cheerers-on in life.

Professor Drummond tells the story of a stone-blind cricketer who had a great grief the grief that he couldn't see his boy play the old, great game. His boy took him to the matches in which he (the boy) played so brilliantly, but beyond hearing the comments of the crowd on his lads' crack game, he got very little

satisfaction from it. One day, however, the old man died, and that just previous to a most important match. It was thought by everybody, of course, that the lad—the best bat of the team—would not be there, but he was all in the usual way. And what is more, he nicked and cut and drove with really amazing power. The crowd in the pavilion cheered and cheered, but when it was all over, he turned to a companion and said: "How did I play?"

"Never better," came the reply. "You out-did yourself!"

"Well, you see," said the young hero, "It was the first time my father ever saw me bat." He did so well because of his unseen cheerer-on.

And you, boys and girls, have got your cheerers-on also, father, mother, brother, sister, relative, teacher, friend—cheerers-on who want to see you win, and if you can, to come right out top of all.

They want to see you put your best into the task, to bend to the oar, to put heart into your work, and muscle and strength into the race. They want to see you do well, pull off the position of life, win its prizes, carry off its honours, and by a good manhood to be able to say how noble you have striven, how grandly you have pulled, and how wonderfully you have won. And to this end they stand beside you to cheer and to inspire as you pull and sweat and try. You would disappoint them, will you? I feel confident you won't. You are the boys and girls. I believe, who will try hard, and strain hard, so that whether you fail or win, you will, at least, have done your level best.—A. Russell Tomlin.

"GET UP FOR JESUS!"

A certain minister has written the following paragraph in his monthly letter to his congregation: It has been suggested that our Hymn-book needs revision, although there are many beautiful hymns that we never sing. If any additions are to be made, the following might profitably be added:—

Get up! get up for Jesus,

Ye soldiers of the Cross;

A lazy Sunday morning

Means certain harm and loss.

If Christians on a week-day

Begin their work at seven,

They surely could on Sunday

Start worship at eleven!

THE PRINTER AGAIN.

"Bill," the poet gasped to his friend. "I wrote a poem about my little boy and began the first verse with these words: 'My son, my plucky counterpart!'"

"Yes, yes?"

"The poet drew a newspaper from his pocket. "Read," he blazed; "see what that compositor did to my opening line."

"The friend read aloud: "My son, my pig, my counterpart!"

Dr. F.— was sitting by the side of a rather deaf maiden lady at a dinner, when the latter, in a singering manner, remarked: "Ought I to call you Dr. F. or Mr. F.?"

He replied: "The medico is rather inelastic. Some of my friends call me an old fool." The lady innocently rejoined: "Ah, but these are only people who know you intimately."

"While," said his mother, "I wish you would run across the street and see how old Mrs. Brown is this morning!"

A few minutes later Willie returned and reported: "Mrs. Brown says it's none of your business how old she is."

The Family Altar.

J. C. F. P.

Monday.

She is not dead, but sleepeth—Luke 8: 22.
"They who were not skilled in the divine language of signs and figures laughed him to scorn, as if he had spoken in ignorance what was expressed with consummate truth and wisdom for the substitution of sleep for death, when we have it upon such great authority, has the force of a whole sermon in a single word, and is a seed from whence a tree of life may be unfolded."—Luke 8: 26-26.

Reading—Luke 8: 26-26.

Tuesday.

If any man would come after me, let him deny himself, and take up his cross daily, and follow me—Luke 9: 23.

Benjamin Jowett wrote: "Anybody who gives himself up for the good of others, who takes up his cross, will find heaven on this earth, and will trust God for all the rest."

Reading—Luke 9: 1-23.

Wednesday.

For what is a man profited, if he gain the whole world, and lose or forfeit his own self?—Luke 9: 25.

And what is it (asks J. Baldwin Brown) to lose a soul? It is to let weeds grow there instead of flowers. It is to let selfishness grow, passions grow, suspicions, evil tempers grow, avarice grow, wantonness grow, until they have all the field to themselves. Set these in full force within a being, and add, if you will, a whole universe of possession, it is hell. You may think that these are only strong rhetorical words. It is just as simple literal fact as that two and two make four. For proof of it, look around.

Reading—Luke 9: 21-42.

Thursday.

No man, having put his hand to the plow, and looking back, is fit for the kingdom of heaven—Luke 9: 62.

"In order that a ploughman may accomplish his work, it is necessary to look onward—to be intent on his employment—not to be looking back with regret that he undertook it. So in religion. He that enters it must do it with his whole heart."

Reading—Luke 9: 43-62.

Friday.

Carry no purse, no wallet, no shoe.—Luke 10: 4.

Clement of Alexandria wrote, "It becomes us to set out for the truth firm and light. Our Lord says, 'Do not burden yourselves with that which the heart can only be shed in pursuit; do not cram your treasures as those who stuff a wallet with food, but share with them that need; neither trouble yourselves with beasts of burden and a train of servants. . . . A good support on the heavenward journey is the double strength of simplicity and wise gravity.'"

Reading—Luke 10: 1-24.

Saturday.

Mary hath chosen the good part.—Luke 10: 42
"We should take the present opportunities of our souls, to hear and learn as Mary did. When Christ is speaking, Mary will be hearing and lesser things shall not call her off."

Reading—Luke 10: 25-42.

Sunday.

Lord, teach us to pray.—Luke 11: 1.
Two years before his death Coleridge told his nephew that prayer was "the most arduous act of the reason and will. To pray is to pray as God would have us; this is what at times makes me turn cold to my soul. . . . Teach us to pray, O Lord!" And then he burst into a flood of tears, and begged his nephew to pray for him.

Reading—Luke 11: 1-20.

Prayer Meeting Topic.

March 28.

THE TRUTH THAT LIBERATES.

(John 8: 31, 32.)

F. J. SYDNEY, B.A.

"Jesus therefore said to those Jews that had believed on him, If ye abide in my word, then shall ye truly my disciples; and ye shall know the truth, and the truth shall make you free." There is always a price to pay for liberty. "With a great sum obtained I this freedom," declared the chief captain concerning Roman citizenship. The freedom of which Jesus was speaking is something infinitely more desirable, and the price is correspondingly high.

The Bondage.

When God created man he gave him large liberty. Our natures and our faculties were made for freedom. We were meant to be free to think, to choose, to will, to love, to worship, to serve. But when sin enters, as it invariably and inevitably does, man becomes a king in chains. Sin manacles the mind, imprisons the will, hinders the conscience, destroys peace, strangles the soul. And the worst feature of this terrible bondage is that men become so accustomed to it that they hardly realise their imprisonment. Like Byron's "Prisoner of Chillon," they prefer to remain as they are.

"These heavy walls to me had grown
A heritage—and all my own!
And half I felt as they were come
To tear me from a second home."

This Freedom.

The agonised cry of the apostle, "O wretched man that I am! Who shall deliver me out of the body of this death?" is typical of the cry of all men whence once they are fully awakened to a realisation of sin's horrible bondage. The helplessness of their position and the helplessness of their own best efforts makes them feel the need of Someone who is able to break off the iron shackles of sin, to open the prison gates and set them free. Jesus Christ came into the world to do just very thing, and, thank God, he is still able to do it. His own word assures us and experience confirms it. "If the Son shall make you free, ye shall be free indeed." "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

The Price.

The conditions which Jesus laid down for those who would be relieved of their burdens and find rest, represent also the price to be paid for freedom. "Come unto me," "take my yoke upon you," "learn of me," these lead to sure and certain rest. "What is that rest? That from one's lower self, rest from cares and worries, rest from fears and anxieties. And that, surely, is freedom—freedom of the highest kind. "If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth and the truth shall make you free." Here is the same truth expressed in another way. To continue in his word means to continue learning of him, bringing every thought and desire into subjection to his will, and trying to make one's life a copy of his. It is comparatively easy to begin as a disciple; the difficulty is to continue. This is only possible as we assiduously study his word and try to conform to his will. One of the Puritan preachers of old had a motto, "So day without a line." He kept on requiring and acquiring until he learned the innermost secrets of a disciple's devout life. On the tombstone of Green, the celebrated historian, there is a significant statement, "He died learning." That should be the aim of every Christian—ever learning at the feet of Jesus, ever trying to imitate more of his spirit, ever trying to transmit his word and his life to others.

TOPIC FOR APRIL 4—WHILE IT IS DAY.—John 9: 4

Our Young People.

Conducted by Leslie C. McCallum, M.A.

MOTHER'S BOOK.

"We search the world for truth; we eul
The good, the pure, the beautiful,
From grassen stone and written scroll,
From all old flower-fields, of the soul;
And, merry seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the book our mothers read." —Whittier.

SUNDAY SCHOOL ATTENDANCE.

It is very easy for all of us to get into a rut. To go on from year to year without making any alterations in our way of doing things; to do things the same way in just the same way as we did them last year. This may be the easiest way to take, but it does not always work out for the best. The man who succeeds in business is the man who is able to keep ahead of his competitor. To do this a man must always be on the watch for new ways of doing things. He must be prepared to shelve obsolete methods and to learn new ones.

The same applies to our work in the Bible School. The successful superintendent or officer cannot afford to close his eyes to new methods and plod along in the same furrow year after year. The single furrow plough was good enough for our forefathers, but the farmer of to-day would scorn to use it. In just the same way, if we are to succeed in our work among the young people, we must keep our eyes open for every method that has been proved to be good.

It is easy to decry the drift from our Bible Schools, but what are we doing to try and stem the tide and to hold our young people in the church school? The following suggest themselves as helpful means in the work of securing the attendance of our young people at Bible School. (1) Let a census be taken which aims at discovering definitely the extent to which the Sunday Schools in the district are reaching or failing to reach the boys and girls within their sphere of influence. (2) Introduce a scheme of systematic visitation of absent scholars from week to week. (3) Once a quarter, in each church, let a special service for young people be held, and let this service be such as will make young people feel it is indeed their service. (4) Hold a quarterly conference of Sunday School workers in each district, when matters vitally affecting the Bible Schools could be freely discussed. It will pay to get together, for often in the "multitude of councilors there is wisdom."

"The penalty for not using a talent is to lose it. The punishment for not going forward is to go backward."



Bible Class Members and Some Teachers of North Melbourne S.S., Vic., Enjoying a Picnic at Warrandyte.

COMMUNIST SUNDAY SCHOOLS.

Many church people are misled to smile when reference is made to the Communist Sunday School, as though this were an organisation so insignificant that we can afford to ignore it. They do not realise the danger to the church and State which lies therein. Social workers are sometimes mystified when they meet with strong hostility even from young children, and when they find other children who do not wish to give their addresses to workers lest they be pressed to attend Bible School.

The fact is that the anti-Christian doctrine of Communism is deliberately aiming to shape the plastic life of children in a revolutionary mould, and thus prepare a generation of men and women ready to plunge their native land into the hell fires of revolution.

The following questions are taken from the catechism used by these schools:—

1. What do you mean by God? God is that power which man in his ignorance has called supernatural.
2. Was not Jesus the Son of God? There is no God, so he could not be his Son.
3. Is religion of any value to the working class? Religion is opium, and to-day is much used.
4. How are workers to raise their status? They can only raise their status by revolution.

Unfortunately the Communist works almost exclusively in the districts where the children need most the joy and light of religion—the congested areas of large cities. And it is just in these centres that the church does least for the children.

Surely the above is sufficient to make us wish to get into the midst of our juvenile population with the only antidote for the poison of communism—the gospel of Jesus Christ. The child makes the world of to-morrow, and the Sunday School should try and give to every child a training that will help him to build a world in which God is supreme.

WORLD'S SUNDAY SCHOOL CONVENTION.

Latest news from America goes to show that preparations for the World's Tenth Sunday School Convention to be held in Los Angeles, July 11-18, 1928, are well in hand. For more than a year the programme committee has been in correspondence with leaders in Christian education in many countries. A great number of delegates will be going from Australia, and it is not yet too late to register and so secure the reduced fares that are available for travellers to the Convention. Mr. Robert Hopkins, one of our own Sunday School leaders in U.S.A., who has been released for service with the World's Sunday School Association, would be glad to hear of any of our brethren who will be making the trip. We are hoping that Bro. Robert Lynn will be able to take in the Convention, but apart from him we do not know of any others from Australia who hope to be at the Convention.

THE TEACHER'S INFLUENCE.

"It is a great blessing to anyone who teaches a class. It does not require great learning, but character, faithfulness, Bible study, love for the young. Dr. Gullick once interviewed fifty business men in New York city as to what had done the most for them in their Sunday School experience. And in every case it was not the kind of lesson, nor whether the teacher was man or woman, but it was the personality of the teacher."

Foreign Missions.

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

LINEN FOR BANDAGES WANTED.

Miss Elsie Galdcott, in a recent letter, stresses the need for a great deal of linen for bandage purposes. The quantity needed on our Australian Station for the dispensaries at Baramati, Dikali, Shirgonda and the hospital at Blomd is very great, and those who do help simply this need may rest assured that the demand will be greater than any supply sent.

Miss Elsie Galdcott is leaving India by the "Saldara," on March 25.

BARAMATI'S MISSION RESPONSIBILITY.

It is very difficult for us in Australia to understand the tremendous responsibilities resting upon our missionaries. Here are the facts concerning the field for which Bro. H. H. Coventry and his fellow missionaries at Baramati are responsible.

Indapur is now added as an outstation to Baramati. This means a journey of thirty-two miles direct eastward from Baramati to Indapur, a large town of over five thousand people. They have two preachers and a church. At Indapur there is a valuable property which was owned by the U.F.C. Mission, but it will come into our possession this year as a gift. Indapur is an important town—the market and court town for the Taluka. This makes Bro. Coventry responsible for another fifty thousand people in this area. Add that to the people in the Baramati Taluka, and you have 130,000 people to whom the Baramati missionaries have to minister. In addition to workers living at Baramati, there are two teachers at Shirgauli, fifteen miles to the north; one teacher at Wadkank, fifteen miles west; one preacher at Sansar, ten miles east; and two preachers and one teacher at Indapur, thirty-two miles east. Bro. Coventry passes through Sansar going to Indapur. This East and West they have a district over fifty miles long and running along this fertile and thickly populated Nara Valley, with its great canal system. Most of the people are farmers, of course. We have a great responsibility to give the gospel to these thousands. Bro. Coventry writes, "We do need your special prayers as we take up these new burdens, and trust that you may pray out into India new missionaries. We go forward in the Master's strength, and not in our own."

BIRTHDAY BOXES.

A suggestion has been made that we might establish in our schools something akin to the duplex envelopes used in our churches. The suggestion made is that each school should have a birthday box, and the children be encouraged, on the Sunday nearest their birthday, to bring a gift of a halfpenny or a penny for each year they have lived, and that this box be opened with the other boxes on Children's Day. It is thought that we might supplement our C.B. offering in an appreciable manner if this is carried out. We hope that many of our schools will adopt this. We suggest that in all these matters a little formality helps. If each school were invited to come to the platform and put his money in the box, and receive the many happy returns of the day from the superintendent in school, it would make it more interesting. Our kindergarten makes the birthdays of the children quite an interesting little function. It is not possible to provide a birthday chair for the older ones to sit in, but we might provide a box for them to remember the missionary cause, and find that, on the day that they receive so many birthday presents, it is a happy thing to practise the craft of giving themselves to those who need help in heathen lands.

I remember years ago visiting the Subala Bible School in Western Australia. At that time they were supporting nine orphans. On this particular Sunday part of the regular programme was for the superintendent to ask if any class had money for the orphan fund. I think three classes that day sent a representative child to the platform with their offering in an envelope. It made a little ceremony that could not fail to impress the subject of orphan support upon the children. This little gift would have something of the same effect. Greatest church has this in operation, and in addition to the box they have a very attractive birthday card of Foreign Missionary pictures, a space for the name of the child, and a birthday wish. This is signed by the superintendent, and given to the child giving the offering in the birthday box.

CHRISTIAN UNION IN CHINA.

On Dec. 12 the Chinese Conference of the English Baptist Mission in Shanghai unanimously joined the new united "Church of Christ" in China. This event is the more significant because it is probably the first instance in the history of Protestant Christianity where it has been possible for Baptist and non-Baptist churches to find a practical basis for organic unity. Moreover these English Baptist churches who have now entered the Union have from their beginning been self-supporting churches, receiving no contributions from England towards their church budgets. Their addition to the "Church of Christ" in China brings an enrichment of twenty self-supporting churches, 343 preaching places, and 7,200 communicants. The same letter, from which we have derived these facts, also tells of the new South China United Church, where the 10,000 communicants last year contributed to church funds alone more than \$8 (16/-) per head in addition to their educational and medical gifts. These South Fukien churches ground about Amoy, where Christian business men have so stabilised conditions as to escape the Chinese revolution altogether, have also a custom of making a special thankoffering on the first Sunday in the year, and this last thankoffering amounted to more than \$17,000 (£1,200). Clearly the Chinese revolution has not destroyed the church—"Dyanodaya."

VICTORIAN F.M. ACKNOWLEDGMENTS.

Jan. 1 to March 11, 1928.

Churches—Morland, 1d. week; 12; Bayswater, 1d. week; 11; Chinese Church, 17/9/-; Bendigo, Post. Exp. 9/-; Preston, Dup. Exp. 12/12/7. High Hts., 1/-; Hampton Bns., 11/5/-; Oakleigh Bns., 1/-; Maryborough Bns., 13/6/6; St. Richmond Bns., 7/6.

Hospital—Hampton Bns., 10/-; Footscray J.C.E., 13/-; Glenferrie C.E., 12/14/3; Legson-st. Young People, 120; Middle Park J.C.E., 10/-; Box Hill J.C.E. and I.C.E., 13/12/3; North Richmond Y.P.S.C.E., 11/6/-; North Richmond J.C.E., 12/12/-.

Members—Red Hill "Isolated Brother and Sister," 12; "A Mile Box," 2/4; Mrs. Landell, 1/18/-; Bro. Hancock, 1/-; Bro. Forbes, 1/-; Mrs. Miss Murray, 1/-; Miss Turner, 1/-; Mrs. Robbins, 1/-; Miss Sister, 10/-; Sister Mitchell, 1/-; Bro. Connor, 1/-; Bro. Parsons, 1/-; Sister Lawson, 1/-; Bro. Smith, 1/-; Bro. E. Williams, 1/-; Bro. Payne, 1/-; Bro. H. Williams, 1/-; Bro. Edwards, 1/-; "Friend," Littlehampton, 1/-; Sisters Mrs. and Miss Preston, 1/10/-.

Miscellaneous—Nat. Evn., Barossa Mission Band, 12/-; Nat. Evn., Barossa Church, 10/-; Women's Mission Bands, per Sister J. E. Huntman, 148/6/10; Lygon-st. J.C.E., 10/-.

Orphans—Box Hill B.S., 16; Castlemead B.S., 11/10/-; Bendigo B.S., 12; Prabar Bns., 11/10/-; Ascot Vale Bns., 11/10/-; Surrey Hills Ladies' Guild, 16; "Goodfellow," 15; Bendigo B.S., 11; Mrs. Gask, 16/6/-; Mrs. Hovey, 128/-; Box Hill Kinders., 11/10/-.

Gratefully acknowledged.
—J. E. Allan, Act. Treas.

COMING EVENTS.

MARCH 25—Ascot Vale Church of Christ Bible School, 81, Leontine-st., Ascot Vale. Anniversary, Sunday, March 25. Afternoon, 3. Bro. Giebel; evening, 7. Bro. Patterson. Bright singing by scholars. All welcome.

MARCH 25—Bayswater Harvest Thankgiving Service. Speakers, Bro. V. C. Stafford and W. Clay. Friends heartily welcomed.

MARCH 25 (Sunday)—Preston Church Anniversary and Annual Thankoffering. Speaker, 11 a.m., Mr. A. H. Main, M.A. Evening, 7. W. H. Watson, from India. All former members of Preston are cordially invited to be present.

MARCH 25—Church of Christ, Albert-st., Windsor. Great Home-coming Services all day Mar. 25. Past members and friends requested to come home. Refreshments provided at new building for visitors. A hearty welcome awaits you all. Come.

MARCH 25 and 28—Ringwood Bible School Anniversary Services. 11 a.m., Bro. Hendry; 3 p.m., Bro. Arnold; 7 p.m., Bro. English. March 24, 8 p.m., Anniversary Concert. Items by school. Address by Bro. L. C. McCallum.

APRIL 1 and 1—Camberwell Lord's Day School Anniversary. April 1, Bro. Watson, of India, is expected to give the address in the morning. 3 p.m., Bro. H. B. Robbins will give an interesting address on "Egypots." In the evening Bro. Moffat will be the preacher. Tuesday, April 3, 8 p.m., Children's Demonstration and Distribution of Prizes. A hearty invitation extended to all. Offering in aid of school funds.

APRIL 2—Church of Christ, Stanton-st., Galingwood, farewell meeting to Bro. Geo. Hughes and welcome to Bro. and Sister J. Bird.

APRIL 1, 5 and 6—Northern Conference, S.A. Churches. Balaklava, April 1, 5 and 6. Large delegation, good speakers, hearty meals and happy fellowship.

APRIL 11, 15, 17—Opening of new chapel. Court-st., Box Hill. 11th, 3 p.m., Dedication Service; preacher, Bro. F. T. Carter, M.A., LL.B. 15th, 11 a.m., T. H. Scamblor, B.A.; 3 p.m., W. H. Clay; 7 p.m., J. E. Allan. 17th, Public Meeting; representative speakers.

THE LATE BRO. ALFRED MILLER.

MEMORIAL SERVICE.
Church of Christ, cor. Male and Wilson-sts., Brighton. Sunday, March 25, at 3 p.m. Representative Speakers of the Brotherhood.

DEATH.

WESTCOTT.—On Mar. 14, at his residence, 5 Belden-st., Heidelberg, Vic., William Henry, the dearly loved husband of Rosie Westcott (nee Dixon), late 61st Battery, A.I.F. Best after weariness.

IN MEMORIAM.

ANDERSON.—On Mar. 20, 1927, John Henry, the dearly beloved brother of Little Mount, loved uncle of Mrs. Marchant and family, of Brisbane.

COWLEY.—In loving memory of my dear husband, Alfred Cowley, who passed peacefully away on March 27, 1896, at Carleton, Vic.

"O sacred hope! O blissful hope!
Which Jesus' grace has given,
The hope, when days and years are past,
We all shall meet in heaven."
Inserted by his loving wife, S. J. Cowley, Doncaster.

In the annual draw of ten subscribers in the Barossa Church of Christ Building Fund the following numbers were drawn: 9, 86, 7, 22, 59, 81, 95, 82, 19. J. Maguire, Secretary.

Here and There.

It is with much regret that we report the death of Mrs. J. A. White, of Ballarat. Our sister passed away last week after an operation.

Bro. W. J. Crossman, "chaplain" of the United Base, N.S.W., was in the Liverpool Military Camp from Mar. 3 to 10, to be attached to the 9th Infantry Brigade.

Bro. Joshua Mortimer and his wife are to leave Melbourne for England by the s.s. "Ceramic" on 23th inst. Bro. Mortimer's final address will be to the Bambarra-rt. church, Vic., on the morning of 23th.

Bendigo, Vic., reports joyful times on Mar. 18, with big crowds at both meetings. Four were received into fellowship. There was an inspiring gospel service, with three confessions at the close of Bro. Hurren's address.

Endeavourers are reminded that the Victorian C.E. Union will hold the annual "field day" excursion at Diamond Creek on Monday next, Mar. 25. Special trains will run. In the evening a united meeting will be held in Diamond Creek Hall. This will be led by Mr. J. H. McKean, secretary of our C.E. Committee.

At Chalswood, N.S.W., on Mar. 18, Bro. Welher gave a helpful morning talk on John 1: 1. Bro. Whelan's gospel address, on "The Cost of a Cure," was appreciated by all. Two Bible School scholars (Dorothy Faucourt and Betty Horton) confessed Christ. Sublist was Miss Blanche Hall. Good attendance at both services.

The Hinrichsen-Stewart mission at Maylands, S.A., began the second week on Sunday night with an overcrowded tent. Many extra seats were carried in, and many people stood outside. Bro. Hinrichsen delivered a great message on "What Must I Do to be Saved?" There were three decisions, making thirteen to date.

An old disciple in the person of Mrs. Bradley, formerly of Hobart, and late of Gardiner, Vic., passed away on Saturday last at the home of her daughter, Mrs. Geo. Gordon, of Glen Iris. Mrs. Bradley was a member of the church for over fifty years. She and her husband, who preceded her by many years, were in the early days prominent members of Hobart church.

A happy meeting was recently held to welcome Mr. W. R. Frost, newly appointed evangelist for Collie-Harvey district, W.A. Mr. C. Ware presided, and addresses of welcome were given by Mr. H. Whiteaker, for the church, and Mr. A. J. Ingham (Conference President and Home Mission Organizer). Mr. Frost suitably responded. A musical programme and supper were also enjoyed.

The crowded meetings which attended another successful conference at Kaniva, Vic., will be long remembered. Many visitors and ex-Kaniva members were present. Mrs. Clay's stirring and impressive messages, together with his song-leadership and messages in song, aroused much interest. Bro. Cornelius, from Borderstown, delivered a timely and inspiring message at night.

A. G. Saunders of Lygon-st., gave a splendid morning address at Hayswood, Vic., on Mar. 11. There were good meetings all day. Fine services on Mar. 18. Jas. E. Thomas speaking morning and evening. Record Sunday School in the afternoon; 272 present. The Sunday School present a bouquet to Mrs. Thomas on the occasion of her birthday. At the evening service one man confessed Christ.

Brethren in many places will regret to learn that Bro. Allen Brooks has been compelled, through illness, to relinquish his work at Subiaco, W.A. The doctor has advised complete rest from public speaking for a period of months. This is a grief to both church and preacher. Mr. Brooks has decided to return to South Australia. We hope that the change and rest may in a few

months or less fit him for service. We trust that our brother will have a quick and full recovery.

At Perthsham, N.S.W., on Mar. 18, special services were held to mark the twelfth anniversary of Bro. Arnott's ministry with the church. Bro. Hildard addressed the church in the morning on "Let a man deny himself." There was a splendid rally in the afternoon, when the cradle roll was called and new attendance cards distributed. Bro. H. G. Corlett, a former member, was a welcome visitor. In the evening Bro. Arnott preached to a large audience on "The Old, Old Story for the Twentieth Century."

There were great gatherings at Lygon-st., Vic., on Mar. 18 for home coming and Bro. Saunders' third anniversary. Fine exhibitions of the word morning and night by Bro. Wilshire, of Groveside, Adelaide. Beautiful singing by choir under Bro. Tippet. In the afternoon Bro. Watson, of India, gave a delightful missionary talk to the children at the Children's Day meeting. Large numbers had lunch and tea in the schoolroom. Altogether a day of great uplift and encouragement.

The Hunt-Peacock tent mission at Maylands, W.A., commenced its second week on Mar. 11. The attendances steadily increased each night, and the messages were well received. On the 11th inst. Bro. Hunt presided, and Bro. Wakefield gave a special charge to the newly-elected deacons. A young woman from the Bible School accepted Christ on 12th. The annual business meeting was held on Mar. 1, and encouraging reports were read from the various auxiliaries. Bro. Wakefield has accepted a re-engagement for an indefinite period.

The following paragraph is from the S.A. "Challenge": "A cable has been received by Bro. E. A. Riches from his son Stanley in Africa, announcing his return to South Australia by the P. & O. Branch Service steamer 'Benalla,' arriving probably this month. Bro. and Sister Stanley's movements are uncertain, but should they be remaining for any length of time in the home State, a church in need of a faithful and competent leader would do well to get early into touch with him. The sudden home-cast of his mother was a great shock to the devoted missionary."

Last year, under the auspices of the College of the Bible, successful training classes for young men were conducted. The classes will resume on Tuesday, Mar. 27, at 7.30 p.m. Mr. H. J. Pattison, M.A., will lecture on "Outlines of New Testament History"; Mr. R. T. Pittman, B.A., on "Outlines of Old Testament History"; and Mr. A. G. Saunders, B.A., on "Theory and Practice of Public Speaking." The classes will be held in the Lygon-st. lecture hall, and young men of the churches are invited to avail themselves of this opportunity to receive training for the Lord's work.

We have received the following letter of appreciation from England: "The Editor 'Australian Christian': Dear Bro. Malin.—At the General Evangelist Committee meeting held in Manchester on January 27, a resolution was unanimously passed expressing thanks to Bro. H. G. Harward, evangelist, for his most valued services during his twelve months' stay in Great Britain, and wishing him, with Sister Harward, every blessing on their return to Australia. Bro. Harward poured out unstintingly the riches of his gathered experiences and wisdom upon the work of the churches. From his introduction to us in London to the end of his stay, he endeared himself increasingly to all who were privileged to know him. On behalf of the Committee, very cordially yours, J. H. Nicholls."

Dr. John L. Brandt brought most helpful messages to Emmore, N.S.W., on Mar. 7, on the eve of his departure for America. At S.S. anniversary on Mar. 11 Bro. Paternoster spoke morning and night. A married lady confessed Christ. Sunday afternoon P. C. Bennett addressed the children and distributed the prizes. Emmore church is furnishing a students' room at Glen Iris. On 12th the C.E. held a very successful evening in connection with same. Bro. and Sister Gockroft and family were visitors on Mar. 18. Services were good all day. At night a married lady was baptised. Sister Mrs. Gill and Bro. Russell have each lost sisters during the past week, and on Sunday night the mother of Misses G. and H. Hoie also died. The sympathy of the church is extended to all.

After having been laid aside for many months, Bro. A. Mills, of Middle Brighton, Vic., received the home call on Saturday morning last. Our brother, who was in his seventy-ninth year, was one of our oldest and most faithful members. His eldly church associations were at Lygon-st., North Fitzroy and Belbrihan, but the work at large had his interest and unfailing support. His generous help to the local church as member and officer was greatly appreciated by his brethren. He was a member of numerous Conference Committees—Home Missionary, Temperance, and Church Extension. He was from the beginning a member of the Board of Management of the College of the Bible, and was also a Director of the Austral Printing and Publishing Co. His colleagues greatly appreciated his counsel and assistance. There was a very large company of friends at the funeral service on Monday last. Church members from many places gathered at Brighton Cemetery, and large numbers of business men came to pay their tribute of respect to one who was widely known as a successful business man of undoubted probity and Christian principle. Bro. Mills was a man of faith who loved Christ and the church. In next issue we hope to print a more extended appreciation from the pen of J. W. Baker. Our readers are advised that a memorial service will be held in Brighton chapel (corner Male and Wilson-sts.) on Sunday afternoon next, March 25, at 2 o'clock.

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Minster—George E. Moore, M.A., D.D.
Easter Sunday, April 8, 1928.

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Hamilton brethren (Victoria) would like to receive information of isolated members residing in the district, or who are likely to reside here.—Geo. E. Wells, Hon. Sec'y.

Religious Notes and News.

VICTORIAN PROHIBITION LEAGUE.

In view of the steady approach of 1930, the forthcoming Annual State Conference of the Victorian Prohibition League is being anticipated with great interest. Considering that after 1930 passes, another opportunity will not occur until 1934, a very interesting question, it is of supreme importance that full advantage should be taken of the approaching Conference to focus both wisdom and enthusiasm upon all proposals for forward work.

At the business sessions reports will be presented, campaign plans discussed, and resolutions brought forward for adoption. "Celebrate" Patterson will, on Monday, 26th, give a final or "good-bye" address. The acting-president of the League, Mr. Jas. E. Thomas, will sound out the key-note of the Conference: "The Call of 1930!" Tuesday and Wednesday mornings (27th and 28th) will be devoted to Conference business, a working conference will follow. The topic will be, "Women's Place in the 1930 Fight for No-Licence." On Tuesday evening a united temperance societies' rally will be held. On Wednesday afternoon Dr. Alex. McCullum will speak on "The Spiritual Challenge of 1930." Col. A. T. Holden's theme on Wednesday night will be "Prohibition as I see it in U.S.A." Churches which may have delayed appointing representative to the Conference are asked to make such appointment at once.

SUPERSTITION—"A SHAMEFUL THING."

"There has been," says W. R. Inge, the Dean of St. Paul's, London, "a marked recrudescence of superstition since the Great War, chiefly perhaps among the half-educated rich. Mysterious cures, necromancy, and other forms of superstition have now more adherents than in the last century.

"These things are disquieting; they ought to remind us of the progress which is not based on an intrinsic advance in human intelligence is very precarious.

"Scientific morality must also count on the persistent hostility of Roman Catholics, which will pass no coins that do not bear the stamp of its own mint. Finally, it is heartily disliked in the sentimental humanitarians, who are kind only to be cruel, and ignored by politicians as having no relation to the next election.

"What a shameful and discreditable thing it is to see an otherwise intelligent person refusing to sit down to dinner as one of thirteen, objecting to be married in May, or 'touching wood' if he has said anything 'ambiguously'!"

"We might suppose that a man who believes in a God who will punish him for getting married in May must be a pure savage in religion.

"If there is a God, he is certainly not a capricious oriental sultan, from whom favors may be obtained by making friends with his courtiers. It is not a magnified schoolmaster, distributing marks and punishments.

"Superstition has a specially happy hunting-ground in the treatment of disease."

LEARNING FROM OTHERS.

It is a comparatively easy thing for Christian people to denounce other systems of religion and other Christian denominations and to point to their own superior grasp of truth. It is a healthful thing at times, however, to seek to understand the achievements of others whose viewpoint differs from our own. "Joyful Tidings" holds no brief for Seventh Day Adventism as such, and has always been enthusiastic in advocating the observance of the first of Lord's Days. Nevertheless, the following facts are worthy of notice. The Seventh Day Adventists, who now have 2,000,000 members, double their membership every ten years. One in every fourteen of them is a full-time religious worker. While many of the larger denomina-

tions have been retrenching and reducing their missionary force, they have sent out 1,651 annual starliners in the last ten years. Their annual giving for religious purposes is about £16 per capita. Their Sunday School enrollment is 20 per cent. greater than their total church membership. All of them give a tithe of their income to the Lord's work and, what is more remarkable, their free gifts above the tithe for religious purposes exceed the total per capita giving of many Protestant churches. "Joyful Tidings"

GERMAN REVIVAL OF SINGING.

Since the World War, choir music in the Lutheran churches of Germany has gained tremendously in popularity. Calling attention to the annual number of Thanksgiving Day and Commemoration Day services, in which choirs played a leading part, the German Evangelical Lutheran Church Society announces that it lists 2,187 mixed choirs, 147 men's choirs, 100 women's choirs, and 288 school children choirs. The number of active members of these organizations is 10,039 singers, while associate membership totals 21,065. The Rhineland takes first place in activity of this type.

OBITUARY.

CARMICHAEL. On Feb. 22, at her residence on South Terrace, Adelaide, Sister E. B. Carmichael passed to be with Christ. Mrs. Carmichael attained to the ripe age of ninety-one years. It is over sixty years since she was immersed at Morphett Vale by Mr. David Badger. About that time Mr. and Mrs. Carmichael were keeping a vineyard, but immediately upon becoming apprised of its terrible effects upon other lives, they relinquished the vineyard and went north, where they were engaged in farming. Some years after they came to Adelaide, and with six of their children they united with the church at Grote-st. Mrs. Carmichael has, for many years been known throughout the churches of South Australia and beyond for her hospitality and generous deeds. She was a marvellous needlewoman, and a most enterprising member of the Boreas Society. Twelve children adorned the name of the saintly parent, everyone of whom was immersed into Christ. The mortal remains of our aged sister were laid to rest at West Terrace Cemetery on Thursday, Feb. 23, in the presence of a large company of sorrowing relatives and friends, the writer and Mr. George Hughes conducting the service.—J.W., Adelaide, S.A.

MORFFEW. After passing through several months of painful experience, which was endured with quiet resignation and patience, Sister Mrs. Morffew entered into her rest on Feb. 21. Deciding for Christ under the ministry of the late Bro. M. Wood Green at North Melbourne, when she was only 16 years of age, she has maintained her faith for 56 years. Her church life has been divided between North Melbourne,

Lyzon-st. and North Fitzroy. While her pathway in life has been far from smooth, she has sought by her diligence in Christian and temperance activities to find the richer compensations of fellowship and service. Her last days were clouded with much pain, but her confidence and faith in Jesus Christ grew stronger and brighter. She has left four sons to mourn her loss, three of whom are associated with our churches—Bro. A. Morffew, Preston, and Ben Lee, and Henry Morffew. A large company of friends were present at her funeral.—J.W.B., North Fitzroy, Vic.

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NORTHERN DISTRICT CONFERENCE, N.S.W.

On Mar. 3 the first annual conference of the Northern District of the Churches of Christ (comprising Merewether, Hamilton, Cessnock and Kurri Kurri) was held at Merewether. Bro. Nimmo, Cessnock, presided, and Bro. S. J. Southgate, President of our N.S.W. Conference, represented that body. A very profitable session resulted. At the commencement of the year there were only three churches, but through the efforts of Bro. Nimmo and the Cessnock brethren, the Kurri Kurri church was opened. Cessnock has commenced a Lord's day school, and seems to be prospering. Two of the delegates (Bro. T. Fraser, Hamilton, and Bro. Ireland, Cessnock) have been called to higher service.

The following officers were elected: President, Bro. A. W. Joiner, Merewether; vice-president, Bro. Woltherspoon, Kurri Kurri; secretary, Bro. T. Winton, Selwyn-st., Merewether; treasurer, Bro. Nesbitt, Hamilton. At 5 p.m. the conference adjourned for tea provided by the sisters of Merewether and Hamilton churches. During tea Elder Bro. Cox expressed the regret of the conference and Merewether church particularly at losing two such faithful and energetic workers at Bro. and Sister Worsley. Sister Worsley was superintendent of the kindergarten and Bro. Worsley secretary of the school. Bro. S. Gordon and Stewart also spoke. Bro. Worsley briefly replied.

At 7:30 p.m. the newly-elected president presided over a good meeting and gave the presidential address, taking for his text Matt. 16: 16. Bro. S. J. Southgate gave a very helpful address. Songs were rendered by Bro. Winton and Smith.—A. W. Joiner.

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ADDRESSES.

- F. S. Budgen (secretary Bankstown church, N.S.W.).—"Ballarat," Raymond-st., Bankstown.
- A. E. Illingworth (preacher Northcote church, Vic.).—9 Brommfield-ave., Fairfield Park, N 20. Phone, Northcote 2397.
- I. J. Moignard (secretary Bunbury church, W.A.).—"Bethany," Symmons-st., Bunbury.
- G. E. Moore.—110 Park-st., W. Brunswick (not 120 as published previously).
- J. E. Smith (secretary Blackburn church, Vic.).—Parkside-st., Blackburn.
- A. J. Wilson (secretary Swan Hill church, Vic.).—Box 21, Swan Hill.

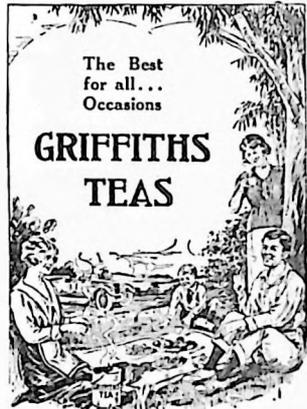
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News of the Churches.

New Zealand.

Danedin.—The annual meeting was held on Mar. 1. The church made a gain of sixteen members for the year, and church finance had increased by an average of 15% per week. The Mission Circle, Ladies' Guild and Bible Class had all held successful sales of work during the year. Part of the Mission Circle proceeds, £15, had been used to purchase missionary reference volumes for the Bible College Library.

Queensland.

Gympie.—On Mar. 11 Bro. S. Vanham spoke morning and evening. A married lady confessed Christ. All departments are well maintained.

Mount Walker.—On Mar. 11 Bro. W. J. Campbell exhorted very acceptably on "Neglected Duties" to a full house. Officers made arrangements for circuit conference, anniversary, and church picnic.

Toowoomba.—On Mar. 4, after an address by Bro. Wilson, a Sunday School scholar made the good confession. Bro. Browning preached on "The Last Time" at the gospel service on 11th. Bro. Draney's morning subject was "Walking with God."

Tasmania.

Devonport.—Two new scholars joined the Bible School. Three took the T.B.S.P. examinations. Four new C.E. members. The Benzle and Wells families, who have gone to Victoria, are much missed.

West Ulverstone.—Two more girls declared for Christ after Bro. Ivory's address on Mar. 11. Bro. Nightingale immersed three candidates on Mar. 17. Some of the children sat for the T.B.S.P. examinations. The G.E. Society enjoyed the programme from South Yarra G.E. on Mar. 11.

Hobart.—Mr. and Mrs. Morris and Mr. and Mrs. Andrews, from Sydney, and Misses Whitfield from Adelaide, were present on March 18. Bro. Morris presided. At annual business meeting on February 29, officers were appointed: D. Heard (secretary); Allen Jarvis (treasurer); Iren. W. H. C. Jarvis, J. C. Green, Lee, Hinds and H. Jacobson. Reports showed the church to be in a very healthy condition. The various auxiliaries reported good and steady work. Sympathy is extended to Bro. Cleary, M.H.H., and his wife, in the sad loss they have sustained by the death of their son Selby Cleary, who was laid to rest on Sunday, 11th inst.

Laneston.—Mr. H. E. Hatfield, General Tasmanian C.E. President, addressed the Y.P.S.C.E. on Mar. 5, after which the annual election of officers was conducted. Bro. H. Swain, Vic., addressed prayer and gospel services, and spoke at respect. Bro. S. G. Noble exhorted on 11th and baptised a sister at gospel service. Bro. and Sister Morris and Bro. and Sister Andrew were in fellowship from Sydney, and Sister Miss Shirt from Victoria. Fifteen scholars and four teachers entered State Scripture examinations. State Conference to be held in chapel, April 5 to 9; hospitality correspondence should be sent to Bro. J. P. Foot, Balloon-place.

Western Australia.

Bunbury.—Bro. and Sister Robinson are leaving to take up work at North Perth. Five decided couple, also the daughter of Bro. Lake, of Halingup, and on the night when Bro. Robinson gave his farewell gospel address a young lady made the good confession. Bro. Robinson paid a farewell visit to Collicie one Lord's day. The following Lord's day he went to Balingup where 23 gathered to hear the gospel

address. Local brethren are taking up the work at present.

Inglewood.—A successful harvest festival was held on Mar. 4. This marked the commencement of the third year's work. Bro. Hoeller spoke in the morning. At night a large audience listened to a line address from Bro. Hutson. On April 29 Bro. J. Baker, of Melbourne, commences a tent mission. The Bible School is lively; 33 new scholars during campaign; 105 present on Mar. 11.

Northam.—On Mar. 1 Bro. Buckingham spoke at both services. Three Bible School boys and a youth from the K.S.P. made the good confession at the gospel service, following which four were baptised. Bro. Hoeller spoke on the morning of 11th inst. when six new members were welcomed. At the gospel service three responded to Bro. Buckingham's invitation, making a total of thirteen confessions in four weeks. The four who had made the confession on Mar. 4 were baptised. Attendances, particularly at gospel services, lately have been excellent. Bible School attendance reached 203 on Mar. 11.

South Australia.

Queenstown.—On Mar. 18 Mr. Goin exhorted on the morning lesson. In the evening Mr. F. Harris spoke on "Passing Isy."

Henley Beach.—The church regrets Bro. Harry Manning's removal to Glenelg. The church has received blessing and strength under his ministry. Splendid attendances have been experienced at both services. A special effort for Home Mission offering was organised with good result.

Narwood.—Meetings are well attended, and give great encouragement. On Mar. 11, 194 met to break bread, while on Mar. 18, 201 were present. A sister was received by transfer. The mid-week meeting continues to be well attended, and the church aims for an attendance of 100. At the gospel meeting the question box is freely used.

Crystal Brook.—The seven who recently confessed Christ were baptised at Pt. Pirie on Feb. 22. They were received in on Lord's day, 26th, Bro. Brilgman delivering a very fine address. The work is in a healthy state. The starting of a Bible School is contemplated. There are good services each Lord's day. Sister Mrs. Cornwell is ill in hospital.

St. Morris.—On Wednesday, Mar. 11, Bro. J. C. Stanley, of the Port Adelaide Seamen's Mission, gave an interesting lantern lecture on work among the seamen. A collection was taken to aid the mission funds. Attendances were fair on Mar. 18. At the close of Bro. Hoines' gospel address two men responded to the invitation. A young lady was received by transfer in the morning.

Bahleh.—One girl, a scholar from the Bible School, has been baptised. The girls' club is keeping up in interest. Regret is expressed by the church in the loss of Bro. Hodda, the secretary, who is leaving shortly to go into the country. He has proved very regular and efficient in his duties. Bro. Blanking, the evangelist, and Bro. Kentish, the Bible School superintendent, are away on holidays.

Nallswoth.—Meetings are well attended, particularly the worship service. Harvest thanksgiving services on Mar. 4 were a success. The Home Mission offering was taken on the same day. Including duplex envelope money, £121/1/ is to hand. Good responses on Mar. 11. Bro. Raymond is preaching a series of sermons at the gospel services on the second coming of our Lord.

Balaklava.—Harvest thanksgiving services were a great success on Mar. 11. The chapel was comfortably full morning and afternoon, but at night with extra seats brought in it was packed. The choir did exceptionally well under the leadership of Bro. A. E. Middleton. Bro. B. W. Manning spoke at the three services. On Mar. 12 the chapel again was comfortably filled. Special letters were presented, and Mr. L. Barker, of the Methodist church, gave the address.

Glenelg.—Mar. 11 was observed as harvest thanksgiving day. At both services there was a splendid congregation; Bro. Edwards spoke morning and evening. The choir greatly helped by singing under the leadership of Bro. Y. Hadrick. Bible School continues to grow, with many new scholars coming. G.E. Society is preparing for a concert. Splendid attendances on Mar. 18. Bro. and Sister Harry Manning and their two sons, from Henley Beach, were received into fellowship in the morning. Bro. Edwards' message was appreciated. Several more new scholars came to the Sunday School. G.E. Society had good attendance at last meeting, and are preparing for their concert. Reference was made by Bro. Edwards to the loss of a sister of the esteemed Sister Hammond. He expressed the sympathy of the church members.

Victoria.

Windsor.—Good meetings on Mar. 18. At night, after a powerful message by Bro. Ball, there was one confession.

Hamilton.—Attendances have been somewhat affected through the departure of Mr. and Mrs. Robb and family. Bro. Bruce Smith will be with the church until May. Sister E. Colman is now pianist.

Gardenvale.—Good meetings last Sunday. In the morning Bro. J. H. Thinker gave a line address. At night Bro. Silvester spoke on "Bible Eyes Opened." Miss Kelly, from the College, sang a solo. A fine spirit prevails.

Crabdam.—The preacher, Mr. A. G. Amos, conducted both services last Sunday. Last Thursday Mr. J. B. Leith, Scotch evangelist, commenced a series of lectures in the church building entitled "The Epistle to the Romans."

Hampton.—Bro. Arnold and B. Pittman are giving good gospel messages. At the annual church business meeting on Mar. 15, Bro. J. Buckley was appointed treasurer. The church sympathises with Sister W. Westcott in the death of her husband.

Cheltenham.—On Sunday the building was well filled both morning and evening. The G.E. and school in all its departments had good attendances. Three confessions at the evening service. On Wednesday of last week a happy welcome social was given to the members who came in during the mission.

Camberwell.—Last Lord's day morning the church listened to an uplifting address by Bro. Carter, from America. Attendance at gospel meetings is on the increase, and a number of strangers seem much interested in the pre-lecture addresses of Bro. Mulford. The Lord's day school is preparing for its anniversary.

Colac.—Bro. Jas. H. Bird has accepted a call to Collingwood church as preacher. At the annual church business meeting last Thursday evening encouraging reports were given. Bro. A. Abbott was elected an officer. A presentation was made to Bro. and Sister Bird in appreciation of their services during the past twelve months.

Gardiner.—Last Sunday a young man confessed Christ. Bro. and Sister Gebbie have returned from a well-earned holiday. The church work has been earnestly maintained with edifying messages from Bro. Main, and the faithful explanation of the gospel by Bro. Reg. Evans. The young people have been witnessing and taking part in the mid-week services. The church motto for 1928 is "That Nothing is Lost," and the alms call for consecrated service.

Wagarratta.—Good attendances are reported at all meetings. Bro. A. N. Hinrichsen is faithfully preaching the Gospel.

Meredith.—A very successful Sunday School picnic was held on March 10, over 60 attending. Mr. W. G. Bell conveyed a number of the children by motor car.

Callingswood.—Bro. G. Hughes will shortly be returning to the work. He will be succeeded by Bro. J. Bird, of Colac. Full preparations have been made for a sale of work.

St. Kilda.—Bro. W. Andrew spoke on morning of May 18, and Bro. Goodwin at night. The P.H.P. and K.S.S. are assisting. Both meetings were well attended, the evening service being the largest held this year.

Fitzroy.—The annual business meeting was on Mar. 15. Reports were encouraging. The following were elected: Deacons, Bro. Lewis, Hastings, Griffiths, Sheppard, Mildern and Burns, Jun.; Secretary, Bro. Burns, Jun.; Treasurer, Bro. R. Lewis; organist, Mrs. Andrews. On Sunday, Mar. 18, Bro. Hitcheney conducted the church.

Blackburn.—Five have been received in lately—four by letter and one by faith, and two more are awaiting their letters. Bro. W. H. Clay took all meetings on Mar. 18. The work of the house committee, in painting the interior of the chapel and doing many necessary jobs about the building, including the erection of a new platform, is much appreciated.

North Melbourne.—Attendances on Sunday were good. In the morning Bro. Hunt gave an excellent address on "Just Weights." In the evening he spoke on "Looking on Other Men's Works." On Mar. 17 Bro. S. Sierce and Sister Davis Vickers were married. Bro. Hunt officiating. The esteemed Bro. Dale has returned from Sydney in the best of health.

Marion.—Harvest thanksgiving services were held on Mar. 11, with splendid meetings. 161 broke bread. Chapel crowded at night. Sister N. Larsen, on holidays from Queensland, sang a solo sweetly. Another fine gospel meeting on the 18th, at the close of which a young man made the confession. Christian Endeavor made good progress; four new members last week.

Ormond.—A kitchen tea was tendered to Sister Myrtle Sheppard last Thursday evening. On Saturday afternoon, before a large gathering, the wedding ceremony was performed by Bro. B. Baker, Bro. Frank Neillitt being the bridegroom. Both are helpers in various ways in church work, and have the goodwill of all members. The church regrets the loss of Bro. Harris, who has gone to Shepparton.

Essendon.—Mr. Heg Emiss delivered his travel lecture on Mar. 11 to an interested audience comprised of Essendon, North Essendon and Thornland members. An offering on behalf of Home Missions was taken. The church had two meetings on Sunday. At the close of E. J. Siver's address on "The Wonder of God's Forgiveness," a man and a girl from the Bible School decided for Christ.

Footscray.—The Adult Bible Class held an enjoyable social on Saturday evening. On Lord's day morning, when extending a Christian welcome to two married men who came forward at the evening meeting, Bro. Stitt gave the invitation, which a wife of one came forward. The "Soul saving conference" is drawing many visitors on Sunday evenings. The attendance of helpers at open-air after-church meeting was the best yet. Four young men of the church spoke.

Blackthorn.—Attendances and interest are well maintained at worship and gospel services. On Mar. 10 a successful tea meeting and concert to mark the kindergarten anniversary was held. The church has suffered the loss of Bro. Elder, who passed away after a lingering illness borne with Christian fortitude. Bro. Mudge and family have entered into occupation of the new (P.C.) ch. and enjoyed a visit to the British Exhibition last Monday.

Malvern-Caulfield.—Open-air services in front of the church building, inaugurated on Mar. 11, at 6:30 p.m., proved a great success; 116 being present. Many strangers, attracted by the open-air meeting, have attended the gospel service at 7 p.m., crowding the building. Bro. Anderson spoke convincingly on "The Man that Jesus Made." Miss Alison Murray rendered a fine solo. On Mar. 14 Mr. W. S. McGee, of the U. and F. Bible Society, gave a lantern lecture entitled "Lands of Yesterday."

East Kew.—Splendid meeting in the morning. Bro. and Sister Stewart were welcomed into fellowship. Bro. Youens exhorted. The first solo of the anniversary services was held in the afternoon. Mr. "Bill" Bunney gave a fine talk to children and parents, and presented cradle rail cards. In the evening the building was packed, and the kinder hall had to be used to seat the people. Bro. L. Trezise gave a fine message on "My Jesus." The children sang splendidly under the leadership of Bro. F. Elliott.

Morland.—A large and happy thanksgiving service was held. A large quantity of fruit and vegetables was given to the poor of the church, and to the Social Service Department. Bro. Hinrichsen gave a fine address on "Liberty." About 200 broke bread. The choir sang at both services. At night Bro. Webb was the speaker. His solo was sung by Bro. Cecil Watson and Sister Mrs. Smythe. The Ladies' Aid are working to reduce the church debt. At an American Tea on Mar. 14, 50 ladies had a pleasant time, and £7/1/- was taken.

Irlim.—Harvest festival services were held at Willkur on Feb. 26. Both services were a great success. There were many visitors from Irlim. Bro. Ingham's special sermon in connection with the annual business meeting at Irlim revealed unity and strength in all departments. Sister Searle has undergone a serious operation, and is now an inmate of the Warracknabeal hospital. She is progressing favorably. Bro. Roy McPherson also has been in hospital as the result of an accident. Harvest thanksgiving services were held on Mar. 11. The choir rendered some fine musical items. The addresses of Bro. Searle and F. Saunders were much enjoyed.

Maryborough.—Bro. F. T. Saunders gave an enjoyable message on Mar. 14. Bro. Withers has commenced his second year's work with the church. In appreciation of the work already done by Bro. and Sister Withers, members of the Young People's Society arranged a surprise party on the eve of the anniversary of their coming to Maryborough. An enjoyable time was spent. The messages of Bro. Withers are very helpful, and are drawing good audiences. There is an increase in attendance at prayer meetings and gospel services on Sunday evenings. One young woman made the good confession after a powerful message by Bro. Withers.

Brunswick.—The church twice visited the Beaumont-Harvey mission at Colburg. On Mar. 14 Sister Mrs. W. Jackson conducted the prayer meeting in a study of Acts 13. On Saturday night a social was tendered to Bro. and Sister Harvey. Bro. Harvey led the singing at the February special meetings, with Sister Harvey as piano. On behalf of the members Sister Mrs. W. Jackson handed to Bro. Harvey, for self and wife, a beautiful rose bowl. On Mar. 18 Bro. A. McNeilly exhorted on "The Church of Power." At night he led a song service and preached on "Why Men do Not Attend Church." Sister Miss A. Adams sang to a fine audience. At the subsequent solo. Sister Bro. C. Wabbling welcomed in Lord's Supper. Bro. C. Wabbling welcomed in new converts, the result of the special effort. The delegates to the local branch of the British and Foreign Bible Society are Bro. A. Cornish and E. Clarke.

Swan Hill.—At annual meeting on Mar. 11 encouraging reports were received regarding all church activities. Bro. D. A. Cockroft has accepted a larger term as evangelist. Bro. A. Kelly, Garick, Wooster, Walker, C. McDonald, H.

Smures and A. J. Wilson were elected deacons, and Sisters Lucas, Judd and Wilson deaconesses. Bro. C. McDonald and Lionel Yarde were elected Bible School superintendent and secretary, and Miss May McDonald treasurer. The land fund balance-sheet showed assets, £2210; liabilities, £1201, a healthy improvement largely due to the sisters' gifts. The annual social was tendered Bro. and Sister E. Bedford on Mar. 16. Presentations included a wallet of notes from the traders of the town, a beautiful hand bag from sisters' guild, a sylvanite mirror, brush and comb from the sisters of the Methodist Ladies' Auxiliary of Foreign Missions, and a handsome wallet containing a cheque on behalf of the members of the Church of Christ, and notes, etc. from other friends, all ample testimony to the many-sided and appreciated activities of Bro. and Sister Bedford.

New South Wales.

Bankstown.—Bro. Stevenson, Franklyn, Lidyard and Rogers have given helpful addresses. Bro. Way hopes to begin his ministry on April 1. A fine spirit is being maintained.

Dumblinton.—On Feb. 26 Bro. Kemsley addressed the church and preached the gospel. On Mar. 4 Bro. Acland conducted the services. Bro. Acland exhorted on Mar. 11. At night a children's service was held.

Railway Town.—For Home Mission offering nine sisters gave £37/6. They also gave 19/3 to local offering that morning. Bro. Clark, Greiner, Lewis, Warren and E. G. Warren, from Wollmaston, church, have helped with earnest messages. Miss V. Warner, who has been in W.A. on professional work, was welcomed.

Belmore.—A tea and rally to inaugurate the Anniversary of Pentecost campaign was held on Mar. 6. Delegations from Marrievale and Bankstown attended. Bro. E. Davis, A. C. Crisp and T. Hagger gave addresses. On morning of Mar. 13 the church were met with faith and baptism, and one by letter. Bro. J. E. Sathy, of Taree, gave a much appreciated address.

Broken Hill.—On Mar. 11 was held a special men's service with a male choir and male quartette. Bro. E. G. Warren preached to a good audience on Christ's call to service. On Mar. 18 was celebrated the retirement and annals of the church, with splendid meeting. The choir did well. Services were continued on 18th. Bro. Clark gave a good address. Last Sunday night was the largest congregation since Bro. Warren's arrival.

Canby Vale.—Evening service on Mar. 4 was good. Bro. Clydesdale spoke on "The Wages of Sin." A scholar from the school made the good confession. Record at choir practice, after meeting under leadership of Bro. Roy Thomas, on 10th a fine programme was given by young people. On 11th Bro. and Sister Butler had fellowship; they have come to reside in the district. Bro. Vic. Head addressed the church, and Bro. A. O. Wooster preached the gospel.

Franklin Hills.—Essays on the subject are being held. On Mar. 4 Bro. Husser addressed the church. A young woman was received in by faith and baptism. Bro. Mackenzie conducted the gospel service; he decided for Christ, who were baptised on 7th. On Mar. 11 Bro. W. J. Grossman addressed the church. At night Bro. Grossman's subject was "The Balances of God;" the Bible School scholars confessed their sins. Various activities of the church are working well. Sister Macquenn, church visitor, is doing good service.

Murstville.—A fine gospel meeting on Mar. 11. Bro. Hinrichsen spoke on "The Trial of Jesus." A young lady made the good confession. The church regrets to report the resignation of Bro. Hinrichsen as evangelist. On Mar. 9 the members of the Sister's Aid Class, visited the Church of Christ Children's Home, Tempe. An enjoyable afternoon was spent, the sisters being entertained by the children with singing. Sister Carter providing afternoon tea. The sisters presented groceries and articles of clothing.

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On Thursday, Mar. 1, the Sisters' Executive met in Grosvenor hall, Mrs. Hoopes, vice-president, led the devotional meeting and spoke on "She hath done what she could."

The business session was presided over by Mrs. Ross Graham, the president, when about 66 sisters were present, 12 being delegates.

During the month 29 scholars have been added to the church from the Sunday Schools. Miss Norman reported the following sums had been received for Home Missions: Northern Sisters, £18 10; Queenstown, 5/3; Grosvenor, 2/2; Maylands, 10/9; North Adelaide, 3/3; Glenelg District, 8/3; York, 6/-; Hindmarsh, 2/6; Norwood, 6/-; total, £313 13/-.

The Foreign Mission report by Miss Tonkin showed the amounts received for January and February were: Balaklava Sisters, £6 11/9; Point Sturt, 15/-; Northern Sisters, £10 1/9; Dulwich, 8/6; Mrs. Mills, North Adelaide, 1/3; Mrs. Storer, 5/5; Mrs. Revell, 4/7; February, Northern Sisters, £18 10; Mrs. Young, 2/-; Mrs. Mason, 2/6; Mr. Mills, 1/-; Grosvenor, 6/-; total for two months, £113 8/7.

Mrs. Messert and Miss Tonkin were appointed delegates from the State Foreign Mission Committee to visit city and suburban churches. Mrs. Thomas reported 175 visits had been paid to the hospitals, and the usual comforts had been provided. Mrs. Sargent, literature superintendent, has sent a parcel of books to the British Sailors' Society.

Miss Thompson reported the following sisters had received the home call: Mrs. Lamberton, Mile End; and Mrs. Eltridge, Maylands. During the afternoon the president spoke a few words of farewell, and presented a small token of love to Miss Florence Cameron on the eve of her departure for India. The offering for afternoon amounted to 11/5/8. M. Mauger.

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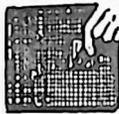
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