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

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Close the Back Door!

Jesse M. Bader, Secretary of Evangelism, United Christian Missionary Society.

IT costs the government about \$65 to make one recruit for the standing army. It costs much more to make him a trained soldier. When this trained soldier is lost to the army, the loss is costly.

It costs to "make a disciple" for Christ. It costs much more to make him a trained, cultured Christian. When he is lost to Christ and the church, the loss is most costly.

It is reported that last year the Protestant churches of America lost one half million members, mostly through removals and failures to transfer membership. The most serious membership losses in our own brotherhood are at this point. Some losses are by death. Some contend that our present-day evangelism is responsible for our membership losses, because the new converts do not "hold out." This charge cannot be substantiated. The new converts are "holding out" as well as ever, if not better. The greatest loss is through removal of members to other communities, and their failure to link themselves up to another local church. After a while, their names are dropped by their former local congregation, and they are lost to the work. So serious have these losses become, that the gains oftentimes in new members coming through the front door, scarcely overcome the losses of older members going out the back door. Many local churches know this all too well. These losses show up for the entire brotherhood in the Year Book statistics.

Every preacher knows of "members elsewhere" in his community who are there sometimes by the score, some of whom have been living in the community for years residentially. In Southern California 65,000 former members of the Christian church "back East" are connected with no local church. In Los Angeles a recent survey showed 20,000 of our members unattached. In one suburb of a capital city

in the Central West, a survey revealed 2,120 former members of the Christian church not identified with any church in that city. A survey in a city of North Carolina of about 25,000 population revealed the fact that 750 "former members" of the Christian church resided there. What membership losses and what a cost to the church of the living Christ!

Some one asks, "How account for these large membership losses?" One explanation is because our churches are poor shepherds. We keep our church rolls in a slipshod fashion. They are not kept up to date. They are seldom revised. Church rolls are too often looked upon as a list of names rather than that each name represents a precious soul whether active, inactive, non-resident, or a "lost sheep." The Good Shepherd went out after the hundredth name on the roll, found the stray one, and brought him back to the fold. It was the high estimate he put on the absentee represented by a name which restored him to the sheepfold. The Shepherd was not willing that any should perish. If the absent or in-

active ones are not worth a saving effort, then the church itself puts a low estimate on the value of membership and its duty to continue its watch and care.

Again, many have made the church letter and church membership synonymous in their thinking. Church membership, to many, is limited to a locality. When they move to another city, they somehow feel no obligation to go, pray, give or work until they walk down an aisle and formally present themselves in some local church for membership and receive the hand of greeting or fellowship from the preacher. This is a misunderstanding of the meaning of church membership. Is it true that when one becomes a Christian, he does not belong to Christ in just one spot or to the church in just one locality, but does he not belong to Christ and the church wherever he goes, and wherever he lives? The word of the Scripture is, "Be thou faithful unto death and I will give thee a crown of life."

Then, many preachers urge members sometimes as they leave for another community to retain membership in the old home church for, they say, "Your support is needed here." The support may be needed but it is seldom sent back.

In the next place, because new churches have not been organized more rapidly in recent years in our growing cities, thousands of members have been lost annually. If instead of a centralized policy whose end is to build up huge congregations in our cities, there were rather the decentralized policy whose end was to establish new churches in needy residential communities, the city would be evangelized faster and members moving in by the hundreds from the rural communities would be conserved.

Another reason for our membership losses is because the churches have not been and are not now following the members when they move. How it would help if a letter was sent by the pastor or the church clerk to the church in the community where

GRACE SUFFICIENT.

- 1 know not all the way
That I must take;
- 1 only know that he
For his name's sake
Will lead me on.
- 1 know not all the toll
That lies before;
- 1 only know that he
His grace will pour
And make me strong.
- 1 know not all the cares
That may arise;
- 1 only know that he
With sweet surprise
Will succour give.
- 1 know not all the cross
That I must bear;
- 1 only know that he
Will do his share
And bring me through.

Modern Parables: Being Big.

the member was to reside, giving a word of information about his coming and indicating the new address if possible. How it would help if the members who were going away were given a letter or personal interview urging that they identify themselves with the work in the new field at the earliest date possible. If a church letter is ever granted, it should be sent to the church and not given to the member to carry. One wise preacher was so anxious to conserve one of his families moving to another city, that he sent a wire asking his brother minister to meet the train and take charge of the new family. The preacher met them, and the family was saved to unbroken service to the church.

The solution of the membership transfer problem is not easy, but the writer believes the following plan would help save many members who move and who should transfer local membership immediately. It is suggested that where former members of the Christian church are found, that with their consent, their names be enrolled on the church book without requiring them to come forward during a hymn of invitation to formally present themselves for the "right hand of fellowship" unless they prefer to do so. After the "member elsewhere" has been enrolled, read the name publicly at the next church service. The first service the "member elsewhere" attends after the enrolment, introduce him to the congregation, and in turn ask the congregation to welcome and become acquainted with him. We have often made it difficult for the former member to identify himself with the local church. It is difficult for some people to "come forward" publicly and be received. Just as difficult sometimes as it was to come on the invitation song when they made the "good confession."

After the member has been enrolled, members of the church should be sent to make friendly calls and to enlist the new member in the work and life of the various church organisations. Then some one from the finance committee should go to the home and ask for a weekly pledge for current expenses and missions.

There is yet another step in the transfer that should receive closest attention. After the "member elsewhere" has been enrolled, the pastor should write the local church where the member was enrolled previously, giving notification of the transfer. Many preachers and church clerks fail at this point. They not only fail to follow their own member, but they also fail to notify the church from which a member has come, regarding the transfer.

Much thought and effort should be placed on the "restoration of our members elsewhere" seeking to re-enlist them in kingdom service. Church rolls should be studied and all former members who have not identified themselves already with another local church, should be urged to do so. The church should be the last institution on earth ever to give up anyone, anywhere, any time.—"World Call."

And behold, it was Friday morn. And I was spending a part of my twenty-four spare hours in my study. For, indeed, I have twenty-four spare hours every day. And like unto most preachers I often wish that the twenty-four might be increased unto thirty-six in order that I might get done the nothing that I have to do. For everybody knoweth that all preachers have plenty of time and nothing to do.

And it came to pass that in the midst of my work the door opened, and my little daughter entered the room. And standing up to the full measure of her stature she said: "Dad, I'm a big girl now; I can dress myself and my dolly." And perceiving that she was in deadly earnest, and I, myself, being in no wise disposed for an argument, I readily assented. And I said I was glad. And she went away.

And in the space of half an hour the door opened again. And a little voice said: "Dad, I'm as big as Freddy now; I can stand on my head like Freddy now." And although I considered that standing on her head like unto her cousin Freddy was not as ladylike as I would like to see in my daughter, yet I chastised her not. I kissed her dimpled cheek, and she went out to play.

And the third time she sought my presence. And she said: "Dad, ain't I big? I put the cloth and the centre on the table for mummy the other smorning-to-day." And I said: "Yes, my pet, thou art growing well." And I was very pleased.

And after she had gone I thought much of the agitation of the little mind and of

the desire to be big. And this I perceived, that her idea of bigness was always associated with doing something, even if it were only dressing herself, or laying the table cloth, or standing on her head. And if she desired to be as big as Freddy it was that she might be able to do things as great as he was able to do. And herein was her conception true and worthwhile. For, verily, bigness is always manifested in deeds.

And as I consider this matter I think that the little child showed more judgment here than many of us who are her seniors by many years. For I perceive that when most of us desire to be big it is only that we might occupy the chief seats in the synagogue and to be called "Rabbi." And we never attain unto bigness, for it cometh not that way. And in proof thereof I refer to him who understandeth all of life when he saith, "Whosoever will be great among you shall be your servant."

And as I sit in my study and think, I would that more men and women were agitated with a desire to be big just that they might do something big and worth-while for their fellows. For the old world is in need of the best we all can do.

And this do I say unto all men, Go home and seek the presence of thy heavenly Father. Tell him thou art big now, and detail unto him what thou hast been able to do for the good of others. And verily I say unto you, He, indeed, will be pleased, and thou thyself will develop in bigness of soul and shalt attain unto fulness of life.—X.

Time to Prepare.

The next Federal Conference of Churches of Christ in Australia is planned to be held at Adelaide from October 20 to 26, 1928. It is not too soon to prepare to attend. The place of meeting is central and convenient, and large delegations are hoped for from all the States. The Conference Secretary writes: "Are you planning to visit our fair

city and enjoy the inspirational gathering of the Conference? If so, will you kindly communicate with the secretary, W. G. Graham, 9 Milton-ave., Fullarton Estate, S.A.? It is not too early to write. Do it now. All particulars will be gladly supplied upon application."



North Terrace,
Adelaide.

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India Through Australian Eyes.

Rev. Emitts.

The poet sang of a country where every prospect was pleasing, man alone being vile. But it was not of India he sang. To the Australian, accustomed to liberty, and with a country so big and glorious, India does not present a pleasing prospect. There is so much about the country, the climate and the people that offends him as he wanders while in this outpost of Britain.

Record Congestion.

Coming as he does from a sparsely populated land he is struck with the multitudes and the congestion. Bombay holds the world's record for congestion. One area of the city boasts 561 persons to the acre. Such crowding cannot be visualised; it must be seen to get even a faint idea of its squalor. Indians prefer to crowd together. One is impressed by the large open spaces throughout the country, spaces where there are no habitations. Even the farmer and the field worker, free to live in the open fresh air, prefer to huddle in the wretched villages with those who perform must be there. Many an Indian village, home of some hundreds of people, would be no larger than the grounds surrounding some of our larger homes.

The streets of these villages are usually appallingly dirty. No proper drainage, no sanitation, no curb upon the filthy habits of the residents. The streets recall others described by Mark Twain in his "Innocents Abroad." In characteristic fashion the great humorist said it was a mercy they were no wider, there being in the narrowest of them quite all the stenches one could endure. Yet in some of these streets Christian missionaries have made their homes. Within a stone's throw of Bombay's most congested area, within blow-shot of 5,000 registered prostitutes, Dr. Manhardt of the American Marathi Mission has his Neighborhood House, his home, wife, baby. Hats off to a Christian hero!

Gross Ignorance.

Coming from a country giving educational advantages to every child, the ignorance so apparent in India is alarming. India holds the world's record for illiteracy. More than half of the people have had no education whatever. The illiterate population of British India is set down at one hundred and fifty millions. In comparatively recent years a compulsory education law for primary children was enacted in several provinces, but it is one thing to pass such legislation, another to put it into operation. Compulsory education to be effective must also be free, but imagine the cost of building schools and providing teachers sufficient for a population of three hundred millions. There are today some seven million children in primary schools, but another thirty millions of the same age remain untouched.

India has always set her face against the education of women, with the result that less than two women in each hundred are able to read, or to write the simplest letter. By multitudes it would still be regarded as a disgrace for a respectable woman to read, and even had she done she would be ashamed to own it.

Aval Degradation.

It is almost impossible to pay even a brief visit to India without being conscious of the terrible degradation of the people. Many of them through dire poverty are reduced in appearance till hardly recognizable as human beings. But current social customs, particularly the deep-rooted habit of child marriage, make for deepest degradation. A strong virile race can be developed with such a system. Take a girl child of twelve years old, a puny specimen, illiterate, ignorant, entirely untrained. Force motherhood upon her at the earliest possible moment. Bear or wanting son in various practices that drain his vital vitality. Give him no physical recreation

or sport. See him at thirty a prematurely old and wasted man, and be sure that he cannot be the progenitor of a healthy family.

It is only too true that in our own and other highly civilized countries vice and degradation abound. But we do not glory in these things; they are our shame, and we deplore them. The Indian, however, rather glories in his shame. Even his religion encourages every kind of immorality and bestiality. No abomination of the human mind but is practised there in the name of religion. Katherine Mayo in her arresting book writes thus upon the subject: "A custom obtains among the Hindus whereby the parents, to persuade some favor from the gods, may sow their next born child, if it be a girl, to the gods. Or, if a particularly lovely child, for one reason or other held superfluous in her natural surroundings, she is presented to the temple. The little creature, accordingly, is delivered to the temple women, her predecessors along the route, for teaching in dancing and singing. Often by the age of five or six when she is considered desirable, she becomes the priest's own prostitute. Her parents, who may be well-to-do persons of good rank and caste, have lost no face at all by the manner of their disposal of her."

Unpeakable Suffering.

The visitor cannot fail to be struck by the appalling sufferings of India's unfortunate people. On every hand are to be seen men, women and children with shocking wounds, sores, ulcers and malformations. Lepers are to be seen every day. In India each generation sees the death of three million mothers at childbirth, a figure in excess of the united death roll of the Great War.

During 1926, in Bengal, 59,000 persons died of cholera. The deaths from small-pox numbered 25,500. The number of children under the age of one year who died was 231,000. Deaths from fever numbered 322,000. Ignorance of the simplest laws of hygiene coupled with a meanness and inertia, itself the product of the people's depravity, make the Indian a ready prey to every weakness to which humankind is heir.

Dire Poverty.

It is confidently asserted by those who ought to know that millions in India rarely, if ever, know the experience of a full stomach, and that forty millions go hungry to bed each night. One authority declares that one half of the entire population would not have possessions, including every conceivable article, the value of which would exceed 15. These are the agricultural workers and manual laborers. If paid in coin frequently they are "kept," and their labor just keeps body and soul together. Some of the younger members of this class hire themselves out without wages, on condition that, after working faithfully for seven or eight years, their master will provide them with a wife of their own caste, and pay all marital expenses. Often in dire want they sell their human gait and seek for food in the woods, or on the banks of rivers and dams, where they find leaves, roots and herbs. These they hull, and this primitive food often for a great part of the year becomes the substantial part of their meals. Most of them have as a home a wretched hovel measuring perhaps ten feet by eight feet, full of vermin, with no window or other opening save the doorway, some three or four feet high. There upon another earth the family cooks, eats, sleeps. A striking contrast to the houses of our own land.

Evil of Caste.

One of the great curses of India is the caste system. Nothing clashes more with Australian sentiment than this abominable classification of human beings, which keeps one strictly within

the caste of his birth, leaving no room in development, no incentive to effort. The poorest class, the untouchables of India, number no less than sixty millions. "Regarded as if sub-human, the tasks held basest are reserved for them; dishonor is associated with their name. Some are permitted to serve only as scavengers and removers of night soil; some, through the ignorance to which they are condemned, are leathome in their habits; and to all of them is denied the privilege of any sort of teaching. They may neither possess nor read the Hindu scriptures; no Brahmin priest will minister to them; and, except in rarest cases, they may not enter a Hindu temple to worship or to pray. Their children may not come to the public schools, they may not draw water from the public wells. They may not enter a court of justice; they may not enter a dispensary to get help for their sick; they may stop at no inn. In some provinces they may not even use the public road, and as labourers and agriculturalists they are continually lovers, in that they may not enter shops, nor pass through the streets where shops are, but must travel a hazardous chain of hungry go-between to buy or sell their meagre wares."

Political Unrest.

A very brief visit to India suffices to show that considerable unrest exists in matters political. There is much complaint about British rule, and an incessant demand for self-government. It is quite the habit to lay at Britain's door the responsibility for the depravity and wretchedness of India's millions, though these conditions existed long prior to British rule. Why does not the government do this, that and the other? This is the constant cry.

Much that is said is mere propaganda on the part of those who would like to handle the reins of government. Apparently the vast majority know little and care less about British rule. There are so many things to worry one's mind as to have no concern outside their own immediate affairs. Complains and demands come largely from the student class. Educated in schools made possible under British rule, they have failed to find the comfortable "sit down" job for which they crave. Unwilling to leave the cities and do something to elevate the village people, among whom they could be a useful influence, they give themselves up to complaining and to active opposition of the good work being done by those in authority. To the Australian visitor it appears that for the good things the Indian has, thanks are due to the Christian missionary and the British Government. Most are agreed that India is quite incapable of self-government, and that the country's future is safest under the wing of England.

Searchers after God.

India furnishes a dark picture to the visiting Australian. But there are bright flashes even in the darkness. The people are kindly and very respectful. That they are capable of better things is abundantly evident by contrasting those uninfluenced by Christianity with others whose lives have been touched by the power of the Christ.

One cannot fail to note the deep religious sentimentality of the people. They never see a holy man; they will converse on religious matters. Religion, even though shot through with abominations, is a large part of the life of the Hindu. Clearly they are seekers after God, though with no knowledge of the purity, glory and majesty of him whom they seek. One's heart is made tender as he witnesses thousands wending their way along the dusty roads to the far distant city, where for a few moments, at great cost of effort, often of money, they may for one brief moment come into the presence of the image of their god. How great is the privilege of introducing these seekers to the One through whom alone they may come to the Father. Who would not share the honor, the joy, the service, the sacrifice?

A Newspaper Editor on Prayer.

At the Lord's Table.

R. Denzle.

Here is a lay scribble on prayer delivered by Mr. James Douglas, the Editor of the "Sunday Express" to his readers in his paper recently. The newspapers publish many religious articles nowadays (says "Public Opinion"), but there will be many preachers and others who will place the following in their commonplace books for quotation at a convenient season. Mr. Douglas writes as statesman:

"Science has sent up sounding balloons to a height of nearly ten miles, more than nine-tenths of the way to the top of our atmosphere. But faith can send up sounding balloons farther than a paltry ten miles. It can soar beyond the Milky Way, the spiral nebula, and the cloud in space.

"Faith is not alarmed by the expansion of science. It is not perturbed by the latest peeps into space. It is not chilled by the magical explorations of the atom which have revealed the existence in it of 'petty suns and planets.'

"It is inspired by these universes that are beyond our universe, by these stars that are beyond our stars, and by these unknown universes that are whirling in every atom of every mole in every atom.

"The more we know the better we can pray. Professor Andrade, in his 'Structure of the Atom,' says with the true humility of a man of science: 'I have not declared myself largely on such slippery matters as the evolution of our great universe from a prime substance, nor the future of mechanical power, for I am not one of those who would strive, as our French cousins say, to break an egg across his knee. I have gone softly, essaying rather to show what is certain, and what less certain, leaving the niceties of fantastical speculation to those whose pens are more capricious than mine.'

Faith and the Modesty of Science.

"Faith should emulate the modesty of science. It should reverse the revelations of science as enlargements of its vision. Its conception of God should be enriched, and purified by the wonders of atomic astronomy as well as by the wonders of cosmic astronomy. It should let all the old half-gods go as God arrives in a grander fashion. Science cannot tell us anything about prayer, but its wonders make prayer more wonderful, for they prove that the universe is a living unity as far as thought can reach. In his dedication to Mr. Ernest Rutherford, Professor Andrade offers this mystical message to every man of faith:

"No astronomer of these petty suns and planets has given us more and rarer news of them than yourself, who first taught the virtuosi to see in the atom a massy nucleus controlling by electric laws his distant servants, the light-heeled electrons."

"Laws! If there be laws, there is a lawgiver. Just as Socrates worshipped the laws of Athens even when they slew him, so we may worship the laws of science. Behind them is the Lawgiver whose name in our little language is God.

"Why should we be afraid to believe in a God who grows more wonderful every century as we catch larger glimpses of his Godhead? Why should we lack the courage to draw near to him in the mystery of prayer? It is the poverty of our words that limits our vision.

"Faith simplifies the macrocosm and the microcosm, the great universe outside me and the little universe within me. Its supreme simplification is in the three words, 'God is Love.' I believe that the universe outside me, like the universe within me, is benevolent and benignant. 'Thou will keep him in perfect peace whose mind is stayed on thee.'

"Prayer is the experiment which proves the reality of God. It is an experiment which every human being can carry out. It is not possible

for every man to verify the experiments of science. We accept them by faith just as men of science accept them. Prayer is an experiment which we can all verify. It is faith soaring into certainty.

"There is nothing in life so wonderful as the miracle of prayer, for enables us to be one with the One in whom we live and have our being, and nobody can reason us out of our knowledge of this spiritual order and law and harmony which we call the peace of God that passeth all understanding. It is a more absolute knowledge than any other."

The Kiss.

Once as he stood beside her knee
and read,
She drew his lovely head
Close to her breast in mother-sweet
embrace.

But as he raised his face
She saw the sudden tears that filled
his eyes,
And saddened with surprise.
Why should her little Son be moved
like this

At his fair mother's kiss?
The long years passed. Then fell
the dolorous tide

Shadows and prophesied.
John entered trembling to the mother
pale
And told the whole sad tale—
The garden scene, and the foul
artifice

Of the betrayer's kiss.
And so she understood, that night
of woe,
His tears of long ago.

—F. Reynolds,
in the "London Mercury."

Official India Praises Our Shrigonda Mission.

Our Federal Foreign Mission Secretary has received from W. G. Jeshi, the Magistrate of Shrigonda, the following interesting report that he sent to the Indian Government regarding our Shrigonda Mission.

There is an institution of missionaries from Australia at Shrigonda, practically meant for Shrigonda and its districts. This mission is doing a wonderful work on various lines, as has been observed during the past four years by me.

As I have to deal with criminal cases from four districts, namely Barner, Karjat and Jankhed, I find vividly that owing to this institution there has been a wonderful check over child murders in the Shrigonda district. There is no system of remarriage in high caste Marathas. Several young widows in that class led astray often resort to acts of doing away with their young ones to save their reputations and disgrace in society. These incidents are seen more in other districts, but in Shrigonda they have been scarce owing to the existence of the mission here. There is convenience for leaving children there without fear of exposure. Such children when left there are well cared for in the mission institution. The main thing in the institution is that Mr. H. Watson is a man who has secured the faith and love of every person, young and old, of whatsoever caste or creed in this whole area. This fact has been clearly noticed by me. He has been ever kind towards all without any expectation of anything in return. The result has been that he has gained

"And I, if I be lifted up, will draw all men unto me."

These significant words of our Lord Jesus Christ are expressive of his deep realization of the necessity of his own death for the atonement of the world's sin, and as a fundamental basis upon which all mankind could rest their hopes of presentation and of everlasting glorified life. Spoken at a time when his immediate followers were unable to comprehend aright the import of many of his statements, these memorable words have since in the light of the cross, and in the experience of the lives of millions of the human race, shone forth in all the beauty and glory of their true meaning.

There is a fascination about the personality of our Lord Jesus Christ, as we read the history of his activities in the New Testament Scriptures. Many outstanding events in his life have made a deep impression upon us, as his baptism in the waters of Jordan, when the Holy Spirit descended like a dove upon him, and in a voice from heaven was heard saying, "This is my beloved Son in whom I am well pleased"; or when upon the holy mount he appeared in all the radiance of transfiguration.

But his sublime act of love on Calvary's cross in the sacrifice of himself for sin, which portrays the matchless beauty of his character, enthral us and makes us to fall down and worship at his feet.

"O Calvary, dark Calvary,
Where Jesus shed his blood for me;
O Calvary, blest Calvary,
'Twas there my Saviour died for me."

If thou hast but little, make it not less by nursing it. If thou hast enough, make it not less by unthankfulness. He that is not thankful contented with the least favor he hath received hath made himself incapable of the least favor he can receive.—Quarles.

the love and faith and gratitude of all persons through his own obliging nature, and this has established Mr. Watson as a Christian philanthropist in this area. The institution and its head, Mr. Watson, have been practically a check over child murders and a guide to morals. The mission has an orphanage, a dispensary, and schools in the villages. The dispensary has done and is doing a wonderful work and service. Mr. Watson's treatments have become well known throughout the Shrigonda district. Poor sufferers are getting immediate relief owing to the kind interest which he has shown and his promptitude in treating the poor has created love and faith. His repeated advices in the villages have improved the sanitation in general. The keen interest the mission has taken for the care of education has been a great help to the poor and outcaste people. Recently Mr. Watson has received commendations of Government of Bombay for rendering help in avoiding the bubonic plague and hooping the Government Treasury.

As a burgomaster of Shrigonda (Grantpore) yet, he has done excellent work, and has become a guide to people as to how to work in co-operation for the welfare of the town.

He is leaving Shrigonda shortly, and his absence will be greatly felt. Yet the general public has great confidence in the institution which it is hoped will keep up its reputation during the absence of Mr. Watson.

(Signed) W. G. Jeshi, Mamladar and First Class Magistrate, Shrigonda, Dec. 15, 1927.

Victorian Conference.

The Women's Conference was held on April 1, and the General Conference from April 5 to 11. Owing to the extended holiday, necessitating early preparation of matter for this issue, we are unable to give a full report. Following are some of the important matters reported to Conference by committees.

HOME MISSIONARY DEPARTMENT.

During the year the churches have added 1,209 by faith and obedience, 622 by letter, 67 formerly immersed, 64 by restoration, a total of 1,962. Losses recorded are 553 by letter, 89 by death, 1,250 by roll revision, a total of 1,892. Net increase for the year is 70. Church membership now stands at 12,800.

Of the 118 churches on the statistical table, 14 did not send statistics; 10 reported the same as last year; 16 show gains in membership; 48 report losses. It is interesting to note that the churches associated with the Home Missionary Committee show a net gain of 255 for the year.

The financial statement was not very encouraging. The debit brought forward from last year amounted to £617/5/-, which has not been reduced, but rather a similar amount has been added to it. Credits for the year amounted to £1,292/8/2, which is smaller than the previous year to £57/2/3. Offerings on Home Mission Day have shown decreases for the past four years.

The receipts per "duplex" envelopes have shown a considerable advance. For the whole of the previous year, the receipts per collector were £1/13/7, and per duplex envelopes £14/17/0, a total of £29/11/5. For this year the totals are: Per collector, £29/1/1; per duplex envelopes, £26/6/3, a total of £209/7/4. In some places the annual offering has not been pushed to the same extent as before the introduction of this system. During the previous Conference year these three sources of revenue yielded £1,458/4/1, during this year £1,580/17/9, showing a credit to this year of £122/13/8. Several churches were unable to repay to the committee the cost of the missions in their churches, and this has added to the burden of the year.

E. C. Hinrichsen and L. E. Brooker continued until the end of December in special tent evangelistic work. They completed just one year with the Victorian churches under the committee. The Conference year began with the most successful mission of the series at Alton, and then followed in order, Warrnambool, Port Fairy, Lezueu, Wangaratta, Irwin and Warragul. A number of volunteer missions had been conducted under arrangements by the Committee.

BIBLE SCHOOL AND YOUNG PEOPLE'S DEPARTMENT.

The statistical schedule showed that as far as teachers are concerned, the year had been a satisfactory one, though the loss in scholars is a matter for regret. Last year 1,578 teachers were reported; this year, 1,661, a gain of 83 teachers; scholars, last year 11,834, this year 11,511, a loss of 323. Thus the total enrolment is 13,172. 462 were added to the churches from the Bible Schools.

During the year the following new schools were reported: Wangaratta, 10 scholars and 12 teachers; Mingip, 11 scholars and 2 teachers; Tolmieham, 10 scholars and 1 teacher; the Footscray Church, 20 scholars and 3 teachers.

The Department has had financial difficulties.

The year began with a deficit of £75/11/6 in the general fund and closed with a deficit of £91/13/7. The annual offering was most disappointing, only £269/19/1 being received, whereas an offering of £300 was required to carry on the work. A special appeal was made to churches and schools, with the result that another £80/4/3 was received, and by engaging in week-end work the organiser further sought to keep down expenses. Were it not for these special efforts the financial state of the Department would be very depressing indeed. This year the churches are being asked to provide £500. This amount is needed to square accounts and to make possible the further expansion of the work.

The organiser (Hr. E. C. McCallum, M.A.) has by personal visitation and correspondence kept in touch with schools and churches throughout the State. In addition to carrying on week-end work at Chelsea for six months, he during the year visited forty-one churches and schools.



Mr. L. Gale, newly-elected President of Victorian Conference.

took part in fifteen Bible School anniversaries, and preached many times.

The Young People's Committee assisted Mrs. W. C. A. Luke in the Autograph Quill Appeal for Foreign Missions, £113/8/- being realised, less £14/5/- expenses. One of the outstanding events of the year was the holding of the first young people's summer camp conference at Ballarat. This was very successful. It was the unanimous wish of those attending that the conference become an annual fixture.

During the year four very successful united rallies were held. In ten schools teacher training conferences were held. Teachers in town and country were helped by Teachers' Libraries which have been circulating amongst the schools.

DEPARTMENT OF SOCIAL SERVICE.

The financial statement showed receipts for the year to be £675/10/10, and that the expenditure was £706/1/2. For the Homes for the Aged, £187/6/6 had been received during the year, the total credit of the fund now being £528/19/3. The report stated that "the valuable property at Olinda donated by Mr. and Mrs. Mahony at last Conference has now been transferred to the Department, the Church Extension Committee as trustees. There is a considerable difference of opinion existing as to the advisability of proceeding with the houses at Olinda."

While much money has gone out from the

office, the service in one way or another rendered has been the greater contribution to the needs of the poor.

Hundreds of needy folk, mostly "those of the household of faith," have been assisted, and such assistance has proved to be, in many cases, a serious means of character training.

The Women's Auxiliary associated with the Department, which conducts almost entirely the work at the clothing depot at Burnley, was stated to have a wonderful record of work to its credit. Three women have confessed Jesus as Lord as a direct result of their efforts, and 25 to 30 women have been baptized. Most of the work of these has herself brought 11 others. The auxiliary, too, has raised by means of a jumble sale £24/9/5. Since re-organization, 300 parcels have been received, and 200 families have been assisted with clothing, food, blankets and broomwood. A much more effective work would be possible, if the depot could be removed to the city. A sum of £100 is urgently needed to meet this requirement.

Hundreds have applied and are still applying for employment; 150 have been placed in work of some kind, many in good positions. The cooperation of the churches is desired.

Migration work has not been very fruitful during the year. Two young men and two young women arrived under our nomination. Since the year closed a sister and four daughters have come. Our migrants have proved themselves good workers. Two men, recent arrivals, through the offices of the Department, have confessed Christ, and have been added to the church. Their wives and families have been nominated to leave England shortly.

The Department has been helping in the work of liquor reform, child adoption, and other good causes. It had sent a circular letter to all our preachers, urging them to take a stand against worldliness in the church.

The report stated that "a Purchases Scheme now in operation which brings the value of getting together right home to us. It is expected that this movement will bring considerable financial help to the Department."

CHURCH EXTENSION, PROPERTIES, TRUSTS AND REQUESTS DEPARTMENT.

During the year a new building was erected at Wangaratta. Kyneton church also was helped in the erection of a new chapel. The report stated that the Committee is very anxious to augment capital funds now on hand so that eventually a large amount will be available to enable the Committee to help churches on the most liberal terms possible. A fund of £10,000 or more would enable the Committee to credit borrowing churches a large portion of the interest now paid on loans, so that debts contracted would be more rapidly reduced. If the amounts now paid as interest, or portions of such interest amounts, could be allowed as payments off the loans made, the churches would be greatly helped and encouraged.

Regular offerings from churches and members have already helped the Committee to build up a capital fund of almost £3,000. All of this is used to lighten the burden of borrowers. At present all other money used is borrowed by the Committee at current rates of interest. Many members have been most generous in making loans to the Committee.

Since its appointment in 1910 the Committee has helped churches in providing no less than £28,886 for building work.

For the year the Committee received £461/7/3 from churches in repayment of loans and £107/3/8 as a result of the March offering. £632/17/10 had been lent to churches during the year. There is a total amount of £16,551/13/6 due by 21 churches for loans by the Committee.

FOREIGN MISSION DEPARTMENT.

The report gave particulars of our Federal work being done in India, China, New Hebrides,

(Continued on page 230.)

The Home Circle.

Conducted by J. C. F. PITTMAN

WHAT DO THEY SAY?

"Oh, what do you think the angels say?"
 "Said the children up in heaven."
 "There's a dear, little boy coming home to-day;
 He's almost ready to fly away.
 From the earth we used to live in.
 Let's go and open the gates of joy,
 Open them wide for this dear little boy."
 Said the children up in heaven.

"For on earth do you hear them weep?"
 Said the children up in heaven.
 "For the dear, little boy has gone to sleep;
 The shadows fall and the night clouds sweep
 O'er the earth we used to live in.
 But we will go and open the gates of joy,
 Oh, why do they weep for the gates of joy?"
 Said the children up in heaven.

"God wanted him where his little ones meet,"
 Said the children up in heaven.
 "He shall play with us in the golden street;
 He had grown too fair, he had grown too sweet,
 For the earth we used to live in;
 He needed the sunshine—this dear, little boy—
 That glids this side of the gates of joy,"
 Said the children up in heaven.

"Fly with him quickly, O angels dear,"
 Said the children up in heaven.
 "See! He is coming! Look there! Look there!
 Ah! the Jasper light on his sunny hair
 Where the veiling clouds are risen.
 Oh, hush, hush, hush, the soft wings furled,
 For the King himself at the gates of joy
 Is taking his hand—earn, tired, little boy—
 And leading him into heaven."

— Clara Cox Epperson.

LEARNING TO BE A GENTLEMAN.

Two boys stood at a well, where they had gone for some water. They were both nice-looking, well-dressed boys. A woman came to get a bucket of water. One boy stepped back to make way for her, but the other took her bucket and filled it.

"You were a simpleton to do that," said the first boy; "why, she didn't even say thank you for it."

"I didn't do it for thanks," said the other pleasantly. "Besides, you would have done the same thing if it had been some of the girls from school."

"Of course I would," said the first; "one has to wait on young ladies, but I don't see why a fellow should put himself out to pump water for anyone like that."

"Well," said the second boy, "my mother taught me to treat every woman as if she were a lady, whether she deserves it or not. I've always done it, and have never been sorry. I think I'll keep on doing it."—"Christian Standard."

WASTED ENERGY.

"Don't try to do too much," said an old preacher to a young man who had been proudly telling of how many offices he filled in church work, and how much he had to do. "It is much better to undertake only one or two jobs and do them well, than to attempt too many and do them badly. Years ago I knew a church worker, a man with outstanding abilities and with almost unrivalled opportunities. He possessed wealth, a strong physique, an honored name, and hosts of friends. The tragedy of his life was summed up in the fact that he attempted almost everything, and achieved scarcely anything. His vitality was tremendous, but his energies were diffused in multitudinous activities, and the net result of his labor was infinitesimal. A cynic

declared of this man that "he never stayed long enough on one job to hold out his hand for his wages."

It is not only the time and energy we expend that counts; it is the sticking to the "one thing" until we achieve.

LITTLE HANDLES.

Hobbie had been in kindergarten. It was his first day there, and when he came home mamma was anxious to know what he had learned.

"What did you learn to-day, my dear?" she asked.

"Hout little handles," Bobby said quickly.

"Little handles?" mamma said in surprise, wondering what he meant.

"Yes, ma'am, our teacher told us we must never forget our little handles."

But mamma did not understand. She had been careful to give Hobbie his pencils, his sponge, his book and his lunch, when he started to school, but she had no idea that he needed anything like little handles.

"You didn't have any," she said.

"Oh, yes, ma'am," cried the little boy. "I used them every time."

Then Hobbie couldn't help feeling just a little bit proud to think that he knew something that mamma did not.

"You see, mamma," he went on, "it isn't something in carry; it's something to say, like 'please,' and 'thank you,' and 'ma'am,' and 'good morning,' and 'good afternoon,' and things like that. Our teacher calls them 'little handles,' and says we must always use them. I knew about them before, of course, but now I'll be more likely to remember them."

And, although Hobbie does forget the little handles sometimes, he is nearly always a polite boy, and people like to have him in their company.—Unidentified.

FEW MISSIONARIES.

"A few years ago a preacher of the gospel was called of God to leave his pastorate in San Francisco and go to China as a missionary. There were forty-three candidates for the pulpit thus vacated in San Francisco, but not one candidate besides himself to lift up Jesus to the six million people living in the southern end of the province in China to which he was called. A converted native told him he had been praying eighteen years for God to send a missionary to that part of China."—Selected.

UNINTENTIONAL.

A country preacher called at the home of a member of his congregation early on the Monday morning.

"Is your husband at home?" he enquired of the good lady.

"No! come in," she replied.

He said, "Well, I wanted to see your husband for an explanation of the insult he gave me at church last evening."

"Insulted you?"

"Yes, he insulted me last night. He got up from his seat in the middle of my sermon and walked right out. I want an explanation from him."

"I'm sorry, sir, but I don't think he meant to offend you, as he has good regards for you, but he has an unfortunate habit of walking in his sleep."

HE ASKED FOR IT.

Sender: "How do you like my room, as a whole?"

Freshman: "As a hole it's fine, as a room—not so good."

The Family Altar.

J. C. F. P.

Monday.

Trade ye herewith till I come.—Luke 19: 13.
 One has said, "Do not make the mistake of thinking that the life of a minister of the gospel is an idle life. On the contrary, idleness is wholly excluded from it. The office lays upon us the duty of diligent labor, as our Lord commanded when he said, 'Occupy till I come.' Is it nothing to have to spend each day in the concerns of the salvation of souls, that vast sea of divine mysteries, as these words bid us."
 Reading—Luke 19: 1-27.

Tuesday.

Blessed is the King that cometh in the name of the Lord; peace in heaven, and glory in the highest.—Luke 19: 38.

"Ride out ride on in majesty!
 Hark! all the tribes Hosanna cry;
 O Saviour meek, pursue thy road
 With palms and scattered garments strowed."
 Reading—Luke 19: 28-48.

Wednesday.

And they cast him forth out of the vineyard, and killed him.—Luke 20: 15.

"This refers to the conduct of the Jews in putting the Saviour to death. So they understood it (v. 15). The vineyard in this parable may represent Jerusalem. Jesus was crucified out of Jerusalem on Mount Calvary."
 Reading—Luke 20: 1-26.

Thursday.

The dead are raised—now he is not the God of the dead, but of the living; for all live unto him.—Luke 20: 37, 38.

"O God, to whom the faithful dead
 Still live, united in their Head,
 Their Lord and ours the same;
 For all thy saints, to thy glory dear,
 Departed in thy faith and fear,
 We bless thy holy name."
 Reading—Luke 20: 27-47.

Friday.

In your patience ye shall win your souls.—Luke 21: 19.

"The Scripture exhorteth us 'In possess our souls in patience'; whose never is out of patience is out of possession of his soul."
 Reading—Luke 21: 1-19.

Saturday.

But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.—Luke 21: 36.

"Pray, without ceasing pray.
 Your Captain gives the word;
 His summons cheerfully obey,
 For all call upon us, Lord,
 To God your every want
 In constant prayer display;
 Pray always; pray, and never faint;
 Pray, without ceasing pray!"
 Reading—Luke 21: 20-38.

Sunday.

With desire I have desired to eat this passover with you before I suffer.—Luke 22: 15.

"Just before his death Wesley's father asked his sons, John and Charles, to celebrate the Lord's Supper with him. 'The weaker I am in body, the stronger and more sensible I feel from God,' he said. 'There is but a step between me and death. To-morrow I would see you once more round this table, that we may once more drink of the cup of blessing, before we drink it new in the kingdom of God. With desire have I desired to eat this passover with you before I die.'"—
 Reading—Luke 22: 1-20.

Prayer Meeting Topic.

April 18.

JESUS AT THE TOMB.

(John 11: 38-44.)

F. J. SWEENEY, B.A.

Jesus was never so much man and never so much God as when he stood at the tomb of Lazarus. There we see a strange blending of the human and the divine: weeping in sympathy, groaning in spirit, solleing the assistance of those near by, praying to the Father—in every sense one with us in our sufferings and our sorrows, and yet by a word proving his most royal claim—"I am the resurrection and the life."

Take Away the Stone.

It might at first seem trivial to notice such a detail as this when considering so stupendous a miracle. But what Christ commands should never be treated in light fashion.

In the days of his flesh our Lord was extremely sensitive to the attitude of those about him, especially in matters of belief and unbelief. At Nazareth, for instance, he could not do any mighty works because of the people's unbelief. In the Upper Room he was manifestly depressed by the presence of the betrayer, and when Judas left the room he drew the disciples into closest intimacy. And here at Lazarus' tomb, in the presence of hostile Jews, he wanted some evidence of faith before proceeding with his great task. He must have the confidence and trust of some of the mourners at least. In a word, the hindrance had to be removed before Jesus could do his work.

The exalted Lord is still extremely sensitive to our trust or doubt. His work of grace is often frustrated because we will not roll away the stone. The hindrance may be a secret sin, a false pride, a mock humility—whatever it is, it must be got rid of before he can perfect his work of grace.

Dependence and Confidence.

When the stone had been removed, Jesus lifted up his eyes and said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me." The prayer is remarkable as showing the absolute dependence of Christ upon God, and, at the same time, his perfect confidence in himself. It is, on the one hand, a splendid example of what Paul says of him in Phil. 2: 6-8: "He did not snatch at equality with God, but emptied himself by taking the nature of a servant; born in human guise and appearing in human form, he humbly stooped in his obedience even to die, and to die upon the cross" (Moffatt's translation). On the other hand, this prayer of Christ's shows what faith in God can attain to. Jesus thanked God for the miracle beforehand, as though it had already been performed. Our true confidence and our ultimate success also depend upon our dependence on God.

The New Life of Lazarus.

Robert Browning, in his poem "An Epistle," attempts to describe the new way that Lazarus took at life after his resurrection. Many things which popular opinion held in high esteem regarded by Lazarus as worthless. He "puts the old joy in the scorned dust." In other matters which men regarded as trivial, Lazarus "taught prodigious import, whole results."

While Browning's poem is, of course, mere conjecture, it serves to emphasise the new estimate that all who are pledged to Christ should exercise. "If ye then be risen with Christ, seek those things which are above, where Christ sits on the right hand of God. Set your affections on things above, not on things on the earth."

EPH. 1: 3-6. FOR APRIL 25.—THE HOUR IS COME.—John 12: 23.

Our Young People.

Conducted by Leslie C. McCallan, M.A.

THE PURPOSE OF THE SUNDAY SCHOOL.

What is the purpose of the Sunday School? The answer is fundamental, and in some degree the means, methods, and in some degree the spirit with which the work is approached. To this question numerous answers have been given. "The Sunday School is the world's greatest institution for popularising the world's greatest book." Others stress the thought of the Sunday School as a "character-building" organisation, but this last thought is not so fundamental as some others.

First, the Sunday School above everything else is a Bible School; it exists for the one purpose of teaching the word of God. It is surprising how many seem ready to apologise for the Bible to-day, and to relegate it to a subordinate position if they could. But the Sunday School that is not teaching the Bible, definitely, consistently, and with supreme faith in the God of the Bible, will not do very much good in the world.

Secondly, the Sunday School should aim to win and hold for Christ and his church the young people who are taught the Bible. The record that faces us here is one of which we have no right whatever to be proud. With all our emphasis on Bible teaching, with all our organisation and stress on evangelism, less than half of the boys and girls who pass through our Bible Schools ever are won for Christ.

Thirdly, the Sunday School exists to help young people in the growth of Christian character. It is only a half-truth to say that the church of Jesus Christ was given not to build character, not to teach culture, but to save a sin-stricken soul-souper world. When a soul has been won for Christ, it is the duty and privilege of those who compose the church to nurture that soul, and to see that it develops into the full stature of the man of God in Jesus Christ. The Sunday School with its Bible Classes and organised senior groups should be able to bring this great work of teaching and training the young people who accepted Christ, so that they may be able with intelligence and prudence to take their part in the service of the church.

CIVILISATION AND LITTLE CHILDREN.

Never before in the history of the world has there been such a desire for higher education as there is to-day. During the last twenty years colleges, high schools, technical schools and various other kinds of institutions of learning have sprung up on every hand. Australia is convinced that education is a national necessity. Education in religion, however, is not so keenly demanded. It is about the only thing that is left out of our State school curriculum. If it is true that the safety of Australia depends upon the education of its people, would not the corollary statement, "The safety of the church depends upon the religious education of its people," be equally true? Then, let us follow Christ's example and set the child in our midst, and carry out his method of "Come—learn; go—teach."

The church can well copy the public schools in many ways. The church has something, however, to teach that the public schools do not. That specific thing is religion. The public schools teach moral education, but moral education is not alone sufficient. There are two things which differentiate religious education from any other education: (1) The conviction of the existence of a personal God, the conviction of God who is revealed in and represented by Jesus Christ. The State schools can go on to-morrow without any convictions about these two vital matters. The church and the home

are wholly responsible for the carrying out of religious education to-day. Are we awake to our great responsibilities? It has been well said that "civilisation moves forward on the feet of little children." The church, too, can only hope for success in her work as she brings boys and girls and men and women under the saving influence and power of the gospel of Jesus Christ.

GEELONG CITY BIBLE CLASS.

The Bible Class of the Geelong City church, Vic., has just completed another happy year of service. Mr. Stevens, the preacher of the church, is the teacher of the class, and during the year he has had the pleasure of seeing eleven members of the class unite with the church. Special thanks are due to Miss Edna Audsley for her faithful service at the piano.

The number on the roll is thirty-eight, and the average attendance has been twenty-three. The motto of the class has been "For others." Instead of concentrating on the building fund alone, this year an effort was made to help the church in other directions. A light was placed on the outside wall so that the church yard might be lighted up, a large coil mat was bought and placed in the porch, and a large Sankey's hymn book was provided for the use of the organist. Repairs were made to the class-room, and 105 donated to the Bible School and Young People's work, £5 to the building fund of the church, and 19 to the general funds of the church.

In order to stimulate interest in the work of the class, a competition was arranged between the men and the women. The result was a win for the very small men of the church. The birthday league connected with the class has proved a great success; forty-two birthday cards were sent out, and gifts amounting to £2 9 8 were received for the Indian Orphan Fund.

In every way the work has been pleasant and helpful, and we sincerely hope that God's blessing may continue to attend the work of the young people.—E. M. Dawson, secretary.

THE UNDYING BOOK.

Nothing in the history of literature is so remarkable as the divine vitality which seems to permeate the Bible of God. No book has lived so long, or encountered such opposition; passed through such conflicts or spread so widely; and no book has maintained its existence with a hundredth part of the vigor which this book exhibits. It does not exhaust its energy, it does not grow old, it does not become obsolete; it lives in permanent freshness. The generations that have gone found it precious; the generations that remain find it equally precious; and whoever shall come after us shall find it is still the living and abiding Word of God. Says Bishop Jewel:

"Cities fall, kingdoms come to nothing, empires fade away as smoke. Where are Nimrod, Minos, Ixionus? Where are their books, and what has become of their laws? But that no tyrant should have been able to consume, no tradition to choke, no heretic maliciously to corrupt the Bible; that it should stand unto this day, amid the wreck of all that is human, without the alteration of one sentence so as to change the doctrine taught therein, surely there is a very singular providence, eluding our attention in a most remarkable manner."

"He is a slave who dare not be
In the right with two or three."

Foreign Missions.

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

DR. OLDFIELD.

Dr. Oldfield is making good progress in the medical work in India. He writes: "Soon after getting here we started a dispensary in the room which will be the garage, and have had a lot of people coming each day for treatment. When the people are able to pay for their medicines we charge two pence per day, but when they cannot pay we let them have the medicines free. We shall not be able to have the hospital built until the end of the year. In the meantime we are erecting a small three-roomed building, in which we shall have a dispensary in the middle, and a small ward on either side in which we can place bad cases, who need to be under constant attention."

MISS CALDICOTT'S MEDICAL WORK.

"This being the cold weather, we are able to endure the travelling better. The farmers here are so engrossed in their field work that they cannot or will not come into the central village, Baramati, for medical help, so we find quite a number of really sick people in these out-villages who need our help. Beside the usual weekly trips Dr. Kolbalkar and the evangelists have made, I have myself gone two or three trips with the Bible-woman. It is surprising how the poor people crowd around for medicine. We don't go half way into the village before we have several asking for different kinds of medicine. Our little movable dispensary is generally conducted on the ground in the shade of the vehicle we have travelled in. I spread a mat down, take my box of prepared mixtures, ointments, pills, etc., and put it at one end of the mat, then I can lift out just what I want for each patient as they are examined and their complaints understood. It is rather a back-breaking job, as I am not fond of sitting on the ground, but we have to put up with it. The crowd gathered around gives us a great opportunity for gospel preaching, so while I do the medical work the Bible-women give the message."

REPORT OF YEARS' WORK AT BARAMATI, INDIA.

H. R. and E. Coventry.
(Continued.)

We have just taken the oversight of all probationers in the Eastern part of the Poona District, and all of the Satara District. Over 40 families from other settlements now living in the Satara District have been entrusted to us for supervision. This makes a total of 95 people in villages, whom we supervise by sending an Inspector to visit them quarterly. For six years these people have been visited regularly, and if at the end of that period their characters have improved, they will be declared free people.

The number of actual settlers now in the settlement at Baramati is 210 adults, 144 children—354, 154 probationers and free people, and 95 probationers in villages, making a total of 603 people under our control in some way.

Because of the large decrease in the number of settlers owing to so many incoming probationers, the capitation grant has been increased by the Government to Rs. 18 per capita, in addition to which we get Rs. 3 per capita for all probationers. These amounts meet all running expenses, staff salaries, part of cost of education of children, and part of managers' salary.

Early in the year we purchased the field in front of the Settlement bungalow. The well has been partly repaired, deepened, and is in use. The school garden for the upper standards is on this field. We have also planted a large variety of fruit trees. The boys will take

lessons in fruit culture. Vegetables are grown and sold, and it is hoped that the revenue will ultimately pay the expenses for this agricultural work.

A special grant was received from the Settlement department for farm work and poultry keeping. Four new fowl runs have been built, costing about Rs. 350. We have bought a pen of good hens from North India. These, in addition to those bred last year, now give us about 40 hens. We are selling the eggs to settlers in large quantities for the purpose of raising a profitable cottage industry. We have some fairly good hens in the flock. One hen has won two silver cups as first prizes during the past two months in different agricultural shows.

At least eighteen young cockerels, pure bred and half-bred, were distributed among the settlers some months ago, and in this way we hope that they will improve their fowls. We have been, for many years, seeking a cottage industry that is really profitable, and we believe that we have found it in poultry. This is new as an industry to India, the original home of the domestic hen. The Government is now pushing this, and the live stock expert has given us a pen of white leghorns from which to distribute eggs to outside village people. This we are glad to do in order to show the folk that we are interested in their material as well as their spiritual salvation.

This year we have started a welfare centre for mothers and children right in the Settlement. Government gave a building grant, and a nice building of two rooms and bathrooms was erected. A special case can be kept as an in-patient under observation. A Biblical, the nurse-Bible-woman from Dival, came to us early in the year, and she has done excellent work among the women and children. Often over forty cases are treated in a day. Most of the complaints are small, such as a mother would attend to herself in Australia. These women, many being very young mothers, do not know to do for themselves the simplest things, and won't take medicine regularly when needed even if given a bottle full. Therefore they come twice daily for doses. Similarly the small school children come at recess time for treatment. Teachers pick out all who are coughing and shivering and send them running. It is rough cases to watch the nose line up the other, and then start off with a big bottle and spoon and pour the mixture down. The children mostly enjoy the business. Anyway sickness is kept under by these preventive measures, and we are glad to report few deaths. There were 32 births and 15 deaths during the year, pneumonia as usual taking a heavy toll.

Our workshop continues to train some lads in carpentry. Settlement and Christian boys work together. Blacksmithing will be started this coming year. It is hoped.

The administrative staff has worked well. Messrs. Borde and Bananasware have carried the burden of detailed work in settlement office while one of our own trained young men, Dharbath Divekar, has done well in the co-operative society, which has had a good year of business, and is now out of debt again.

For some weeks we had some of our Settlement masons working at Dhond completing the us away from home a good deal for some time.

We were delighted with the visit of Bro. and Sister Enliss and Lola. The days they spent with us will long be remembered. Their pre-

sence heartened us all wonderfully. Welcome other visitors.

The church report for the year has been recorded, but at the end of December there were 92 members and 78 adherents in Baramati. Fourteen members are from the Settlement. One young man from the Settlement, who was baptised last year, desired to act as a preacher, and by private subscription we were able to send him to a good training school, and we hope that later he will return as a preacher of the gospel to his own people. There were 15 baptisms for the year. We had a very successful Mela (conference) at Dhond in October in conjunction with several other missions.

For a couple of days at the close of the year we held meetings to consider how we could place Christ "first in all our work." We faced realities and problems, and the Spirit guided us. We decided to give greater attention to work among young people during 1928, by starting many Scripture classes among non-Christian children, and giving more attention to the young people on the compound.

We beseech your prayers as we face the future.

COMING EVENTS.

APRIL 15.—Senaphore, S.A. Your interest and prayers are solicited on behalf of Senaphore Tent Mission to begin on April 15 at Senaphore-rd., ex. Water-st. Will Beller, missionary. George Cox, song-leader. Mrs. L. V. Mathews, L.A.B. soloist.

APRIL 15 to 29.—Revisal Meetings, Church of Christ, Dorcas-st., South Melbourne, conducted by Harold H. Robbins. Sundays, 7 p.m.; Week Days, 8 p.m. Fridays and Saturdays excepted. Special singing. All invited to come and assist.

APRIL 22, 29 and MAY 1.—Brunswick Bible School Anniversary Services. Sundays, April 22 and 29, and Tuesday, May 1. Speakers will be Bro. H. J. Patterson, J. E. Welch, A. McNelly, T. Fitzgerald, G. Tease, H. McNelly. Tea provided in School Hall for all visitors.

APRIL 22.—The leadership of Mr. Huss Pearl, Past members, especially invited.

APRIL 28, 29, MAY 1.—Altered dates of the Opening Services of the New Chapel at Box Hill (Court-st.). 28th, 3 p.m., Dedication Service; preacher, F. T. Carter, M.A., L.L.B. 29th, 11 a.m. T. H. Scamiller, B.A.; 3 p.m., W. H. Clay; 7 p.m. J. E. Allan. May 1, Public meeting; representative speakers. Past members and friends cordially invited.

COME BACK HOME TO MALVERN-CAMFIELD. RE-UNION SERVICES.

April 15.—Every Member Present. Day of Conviction.

April 22.—Re-union Gatherings. All past members specially urged to come. Re-union of old friends, making acquaintance with new. Morning, A. E. Hingworth; afternoon, The Minstrelles; evening, Alb. Anderson. Special singing and pieces.

April 22.—All visitors invited to partake in—cheese and tea.

April 26.—Special Entertainment in aid of building fund. Special Items. Lecture, "Side-lights on the Chinese Day-by-Day." Alb. Anderson. Admission 1/- adults; 6d. children.

WANTED.

Married couple without children (members of church preferred); man with some gardening ability, able to drive horse, take charge boys; wife general, plain cooking, no washing or scrubbing.—Apply in Secretaries, Burwood Home, Boundary-rd., Burwood.

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Here and There.

In view of the recurring losses "by removal and revision of rolls" the article by Jesse M. Fisher on "Close the Back Door," which appears in this issue, should receive a very careful reading.

The usual monthly meeting of the Victorian Sisters' General Bazaar Class will be held on Wednesday next, April 17, in Swanston-st. church lecture hall, from 10.30 till 4 p.m. All sisters are welcome.

The Malvern-Gaulfield church, Vic., has set aside April 15 as a special day of conversation, and in the afternoon the deacons will make a house-to-house every member visitation, with a purely spiritual purpose.

The following telegram from Maylands, S.A., reached us on Tuesday morning: "Large audience Hlierehien-Stewart mission, Maylands; fifteen weekend Sunday; six hundred present at night; seven deacons at close.—Collins."

Victorian Christian Endeavor Societies are reminded of the General meeting to be held at Leeton-st., on Tuesday, 17th inst., at 8 p.m. As this will be the first meeting of the Conference year the presence of representatives from all societies is requested.

At the meeting of our S.A. Preachers' Fraternal, the following additions to church membership for the previous two weeks were reported:—York, 1; Scotchpark, 2; Loftonville, 2; Dulwich, 5; Fitz-st., 4; Norwood, 2 (by letter); Maylands, 19 (mission converts); St. Morris, 2; Prospect; B. Reports presented to our New South Wales Conference show the following increases: Churches, 3; church members, 219; Bible Schools, 7; Bible School scholars, 416; Bible School teachers, 39. The church membership now is reported as 4,189. There are 1,051 Bible School scholars and 518 teachers.

A woman calling herself Mrs. Lewis (sometimes Mrs. Williams), usually accompanied by a little girl aged three or four years, has approached several of our churches about Melbourne and obtained monetary assistance. Before extending charity to her, members would do well to get into touch with Bro. Clay, of the Social Service Department.

The Victorian Conference Picnic at Wattle Park on Easter Monday was probably the best yet held. The wonderful Easter weather no doubt contributed largely. Young people were present in hundreds and entered with zest into the programme of sports arranged. Our Sports Committee deserves much praise for its splendid work. It has greatly assisted to make the picnic and the Conference a success.

Bro. H. J. Kent, acting secretary of the church in Canberra, writes: "The brethren at Canberra are now meeting regularly at Ainslie for breaking of bread. While the attendance is at present small, it is expected that, when the preacher commences their monthly visits in May, the church will advance more rapidly. Local brethren are at present commencing the meetings, but they look forward to the appointment of a permanent preacher at an early date."

There was a splendid service at the Auditorium, Collins-st., Melbourne, on Sunday afternoon, April 8. The large building was filled. Bro. A. C. Saunders, B.A., delivered a great sermon on "A Bottle Half Won." The theme was Christian Union. A strong plea was made both for union and for the necessity of a Scriptural basis. An offering was taken up for the Preachers' Val. Prof. Fender rendered beautiful solos, the fact that the programme was not overloaded, and that the preacher was introduced at an early stage, greatly helped the service and received favorable comment. Altogether, it was a great service.

The closing days of F. J. Siver's ministry at Exendon, Vic., have been very fruitful ones. Seven have decided for Christ during the past three weeks, and one has been added by letter. A surprise afternoon was tendered Mrs. Siver at the home of one of the members, and suitable presentations were made to her and given on behalf of the Ladies' Guild and Mission Band. Every auxiliary seemed anxious to express its appreciation, and parting tokens were bestowed to Bro. and Sister Siver by the church, Bible School, K.S.P., Phil Beta Pl. Young Worshipers' League and J.C.E. Society. Sunday last was a memorable day. There were splendid attendances and a very high spirit. At the close of Bro. Siver's farewell addresses one was baptised and another made decision.

In our N.S.W. Conference report appear the following items relative to finance: "Reference to the printed accounts will show that the overdraft has increased during the year from 198 9/3 to 611 18/8. A notable increase in expenditure has been an account of subsidies to churches, the expenditure under this heading be-

A COMMUNION HYMN.

Lord, as thy temple's portals close
Behind the outward-parting throng,
So shut my spirit in repose.
So bind I here, thy flock among,
The flock wandering else will stray,
Back to the world's wide parched way.
Here where thine angels overhead
Do warn the temple's powers away;
And where the bodies of the dead
For life and resurrection stay;
And many a generation's prayer
Hath perfumed and hath blessed the air.
O lead my blindness by the hand,
Lead me to thy familiar feast,
Not here or now to understand.
Yet even here and now to taste
How the Eternal Word of Heaven
On Earth in broken bread is given.

William E. Gladstone.

ing £807 15/- as against £165 3/- for the previous period. A satisfactory feature was the record annual offering, which, including certain amounts received from the previous offering, brought the total receipts under this heading to £1818 17/7. Expansion means expense, and the revenue accounts shows a retrogression in the finances of £188 19/4 for the year. This figure transforms the Accumulated Funds' Account of the 1927 Balance Sheet from a credit of £39 0/3 to a Deficiency Account of £95 9/10."

The Hunt-Pearce mission at Maylands, W.A., was brought to a close on April 1, when there were five decisions, making a total of fifteen decisions for the mission. The service was greatly helped by the presence and singing of thirty members of the Kalgoorlie Young Ladies' Own. Bro. Hunt preached a powerful message on "Condemned or Commended?" 102 broke bread, and there were 126 scholars at the school and 272 present at the tent at night. On Saturday evening the Phil Beta Pl. tendered one of their members (Miss Hazel Elliott) a kitchen tea. Opportunity was taken by the church to express through Bro. Rhodes and Matthews appreciation of Bro. Hunt's services as missionary, and present him with an inscribed gold watch. The church appreciates the kindness of the Kalgoorlie brethren in releasing their preacher to assist in this special effort.

CULTIVATING PERSONALITY.

When he sent us into the world he did not endow us with a fully-developed personality, a perfectly cultivated soul-life. No, personality has to be built up, soul-life has to be cultivated. God provides the birds with food, but he never carries it to them. He has given the farmer his fields with their life-nourishing ingredients, but before the farmer can expect to reap a rich harvest he has to plough and sow.

God has granted to men and women a wonderful physical frame, but he does not guarantee a strong, healthy body irrespective of what the individual does. Just as God does not guarantee strength of body, neither does he guarantee strength of soul. If we want a rich soul-life we must grow it. If we want a large soul-life we must cultivate it. If our individual allotment is to be one of what the heavenly Gardener will be proud, then it must receive our daily attention.

Spiritual health, Christlike loveliness, is never a misshapen growth. Our allotment must be cultivated. The soul-life of Lincoln, Gladstone and St. Francis represent years of earnest care and attention. An allotment involves responsibilities. Here are two plots of land separated by a narrow path. One lot is in an ideal condition, the other is crowded with weeds, consequently the well-cultivated plot suffers because of the worthless condition of the weed-growing area. It is the cause of much work which might have been avoided.—Selected.

THE TWO "GOOD-BYS."

In recent days I have heard two women say "good-by" to departed love. In each instance a wife bent above the still form of the one who had walked by her side through the years of sunshine and shadow.

One, with ashen face, shrieked, in a voice of never-to-be-forgotten despair: "Oh, my husband, good-by forever!" The other, whose countenance was all aglow with softened hope, whispered gently: "Good-by, sweetheart, until morning!" Then followed love's last, light kiss and a little caress of sweet tenderness.

The first parting was like the blackness of unending night. The other was like a cloudless sunset, rattling promise of a glad, new day. The one caused people to shudder and say: "How sad and terrible!" The other made them smile through their tears and say: "How beautiful! How hopeful!"

What a wide, wide gulf separated these two as they drank their cup of sorrow! And yet this vast distance was measured by the one little word—fare! Oh, my friend, whether you wait and weep, or pass through the mystic shadow, only this matters: "I have kept the faith."—E. C. Baird.

BIRTH.

CLIXFOID (nee Elsa Tuck).—On March 20, at Nyora (Private Hospital, Cheltenham, N.M.) to Mrs. F. F. Crossford—a daughter (Kathleen Mary).

DEATH.

McCOUGHTRY.—On April 3 Eliza Ann, of 12 Eliza-st., Black Rock, eldest daughter of the late William and Grace McCoughtry, of Richmond, beloved sister of James, Red Cliffs, Mount Sydney, Grace, deceased, and Annie, Black Rock. At rest.

IN MEMORIAM.

PATTERSON.—In sweet and sacred memory of our beloved wife and mother, who departed this life at Wadleys (late of Williamstown, S.A.), on April 7, 1919.

United in heaven, with loved ones gone before. Mother, sister and brothers, to part no more. Some day, some time, I know not when, I hope to meet you all again.

—Inserted by her loving husband and daughter and son-in-law, Gertrude, Walter, and grandson Clarrie.

"IF IT BE POSSIBLE LET THIS CUP PASS FROM ME."

Matth. 26: 39.

Had it been possible man could be saved,
In any other way,
The boon had then been granted Jesus craved
Upon that awful day:
Others he saved, himself he could not save,
And let the world its full redemption have.

He—he alone could bear the fearful weight
Of this world's load of crime,
Man by the cross alone could estimate
God's love throughout all time.
None but the sinless One could save from sin;
None but the Lord of life our life could win.

This is the only true foundation stone;
Other can no man lay,
No sacrifice but his for sin atone;
There is no other way
By which man can be saved; and any man
Loses his soul, rejecting his God's plan.

—Felicite Thornton.

WE'LL STICK TO THE OLD BOOK.

That is a great story that the late J. D. Stricker once related in the "Morning Watch" about Dr. Joseph Parker. "I have been found fault with," said the doctor from his pulpit one day, "for not treating questions scientifically. People say, 'You are always quoting the Bible; why don't you appeal to Science and tell us what it has to say about things?' Well, I am going to appeal to Science this morning. There is a poor widow here who has lost her only son, and she wishes to know if she will ever see him again. And I am going to ask Science for an answer to her question. So we will put away the Bible." (Here the doctor lifted the Bible off the pulpit desk and put it on the seat behind him.) "Will this poor woman ever see her son again?" That is the question Science is to answer. What has become of him? Where is he? Does death end all? What does Science say to these questions?" (Here followed a long pause.) "We are treating this question, you see, scientifically. We have put away the Bible, and we want to know what light Science throws on this poor woman's difficulty. What has become of her boy?" (Another long pause.) "The time is getting on, and she is waiting for an answer. Surely she is entitled to one? A most practical question; and if Science can throw real light on anything, surely it must have something to say in a case like this. Science, will this poor woman ever see her son again?" (Another long pause.) "Science, we are waiting. We have put away the Bible, and we wish to treat this question in a purely scientific way. Will this poor woman ever see her son again? The poor woman's heart is likely to break, and she is waiting for an answer. What answer does Science give?" What? Has Science nothing to say? Nothing to say to the most practical of all questions? Then we must just go back to the Old Book after all!" (Here Doctor Parker turned round, lifted the Bible off the seat, and replaced it, with great deliberation, then opened it and read: "I shall go to him, but he shall not return to me. . . . The dead men shall live together with my dead body shall they arise. . . . For this corruptible must put on incorruption, and this mortal shall put on immortality. O death, where is thy sting? O grave, where is thy victory? . . . And I saw the dead, small and great, stand before God. . . . And so shall we ever be with the Lord. . . . Wherefore comfort one another with these words." These words." The doctor bowed affectionately, Doctor Parker ended by saying, "No; we'll stick to the Old Book, we'll stick to the Old Book; we'll stick to the Old Book."—The Methodist Recorder.

A WAYSIDE PULPIT.

"You will see the aristocrat, the dustman, the policeman, the laborer, the clerk, whether lazily or scurrying along, all turn their eyes and glance at the message of the week, and you can always be sure it is a message with a strong and penetrating appeal.

"The heavens are calling you and still your eyes are on the ground!"

"Hundreds must have read these crisp words last week, and they were dull, indeed, who could not see a real truth in them. I passed by many times, and on each occasion found them irresistible. Others found them likewise—a great stimulus and a wonderful correction of round shoulders. People when they read them immediately pulled themselves together and walked with greater dignity and prouder bearing than they had ever walked before.

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So should we live that every hour
May die as dies the natural flower—
A self-reviving thing of power;
That every thought and every deed
May build within itself the seed
Of future good and future need.

—Milnes.

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OBITUARY.

SCARBROOK.—On Friday, Mar. 9, the Glenferrie church was thrown into grief by the sudden home-call of our genial friend and brother, E. H. Scarbrook. He went to business in the morning apparently in the best of health, became suddenly ill at noon, and in the evening passed into the long home. Bro. Scarbrook came to us a few years ago from Swanton-st. In church and business circles he was well and honorably known, and the large congregation at his funeral testified to the general respect in which he was held. He was one of those rare spirits who face all the problems of life in a spirit of good cheer. We never saw him depressed. We knew him intimately, and cannot recall a moment when he did not seem to radiate sunshine all around. He was greatly loved, and is sadly missed. "We shall meet him, when we awaken, in the morning."—T.H.S.

WILKIE.—The home call of Sister J. A. Wilkie on Mar. 11 was a great blow to the church at Dawson-st., Ballarat. The call was unexpected, since eight days after a serious operation she was declared to be doing well. The heartfelt sympathy of the whole church went out to our beloved Bro. Wilkie in his sad bereavement. Our late Sister Margaret Linn Wilkie was a daughter of the late Bro. William Crockett (well-known in Great Britain amongst our churches for his twenty years' service as secretary of the Foreign Mission Board). At fifteen years of age Sister Wilkie confessed her Lord and joined the church in Glasgow, where she remained in active service in Sunday School work and other departments, until coming to Ballarat fourteen years ago. Here her musical talent was given freely in the church, and her home was ever open to be a blessing to the brethren. The kingdom of Christ had first place in her life. To Sister Wilkie fell the honor of representing the third generation of membership in our churches, and her grandparents had fellowship with Alexander Campbell, whom they entertained during his visit in Scotland in 1817. Our sympathy goes out to Bro. Wilkie and his two children, Roland and Marjorie, who are left to mourn their loss. A large number of friends assembled at both the home and the graveside, Bren. Connor and Fitzgerald conducting the services. And so were laid to rest the mortal remains of one dearly beloved, but only "till the day break and the shadows flee away."—G. T. Fitzgerald.

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News of the Churches.

Queensland.

Gympie.—On the morning of April 1 Bro. Barrett exhorted. At night Bro. C. Trudgill preached on "A Soul-stirring Enquiry."

New Veteran.—Hospital services on April 1 were conducted by Bro. E. Trudgill. Fort-nightly services are now firmly established.

Brisbane.—The Bible School concluded its anniversary on Mar. 28, when the prizes were distributed. The scholars rendered their items well. On April 1 Bro. Bassard spoke at both services. Sister Mitchell was welcomed into fellowship.

Sunnybank.—Recently two young women made the good confession. There is a splendid Bible School. Attendance at breaking of bread is most encouraging. Bro. A. Bennett has taken up the work for twelve months. There is a splendid body of workers.

Armerley.—Meetings on April 1 were well attended. Bro. S. Trudgill, Conference President, exhorted on "Mottoes." Bro. and Sister Rhoades, from Wynnum, were received into fellowship by letter. Bro. Young preached earnestly at night on "The Cleansing Blood." Bro. C. Adams rendered a solo. The officers have adopted five objectives for the ensuing twelve months. A branch Bible School is being opened in a new suburb during April.

Ipswich.—The special soul-winning campaign is being continued by Bro. H. D. Priestley. On April 1 three confessions were made. At the annual meeting of the Sunday School Bro. H. K. Gerard was appointed superintendent. It was resolved to introduce the card system for school records, and to begin an adult Bible Class to be held at 10 a.m. each Sunday. On Mar. 29 the Christian Endeavorers paid the North Ipswich Presbyterian C.E. Society a visit. A K.E.P. chapter, which will be the only one in Queensland at present, is being organised to open on April 16.

Western Australia.

Northam.—102 broke bread on April 1, when Bro. Falne exhorted. Two more confessions were made after Bro. Buckingham's gospel message. The young man who confessed on Mar. 25 was baptised. Wonderful progress is being made in the Bible School, attendance on April 1 reaching 223.

Inglewood.—On Mar. 11 the church appreciated a lantern lecture on China by Mr. Powell, of the C.M.S. Successful anniversary services were conducted with Mr. Lee Rowell as speaker on afternoon of Mar. 18. On Mar. 25 a nice gathering of parents came to see the kinders at work under the direction of Miss Sharp; 66 kinders were present. In the evening Mr. Hutson delivered a fine address on the Prodigal Son. The children sang well, with Mr. Eaton leading. On Mar. 27 tea was provided for over 100 scholars, and in the evening a good programme made a fitting finish to the celebrations. Mr. J. Ewers, W.A. Bible School president, distributed prizes. A presentation was made to Miss Burt, who is a live worker and organist for the school.

South Australia.

Blindbarrack.—After fifteen weeks in hospital, where she had four operations, as a result of a train accident, the daughter of Bro. D. Battersby has returned home, and it is expected that she will be able to walk in a few weeks' time.

Nailsworth.—Two have been received by letter. Attendances at all meetings are good. Record attendances at gospel services to hear Bro. Raymond's addresses on the coming of Christ. Bro. Raymond, under doctor's orders, has to take a complete rest. The church has released him for a month.

Norwood.—Good meetings were held on April 1, when 215 met to break bread for the day. Interstate visitors were Bro. and Sister Conroy, of Burnley, Vic. Two members, Miss Dalwood and Mrs. Dalwood, have removed to Glenelg for some months. Altars for Pentecost include the holding of a tent mission in September, and the circulation of a local church paper.

Wamponny.—The S.S. anniversary held on April 1 was a great success. At the close of Bro. Cornelius' address two girls and a married woman came forward, and were baptised on Wednesday night. The annual picnic has held on Friday, followed by a public meeting. Bro. E. L. Milne presided. Bro. Cornelius spoke, and a boy and girl came forward. The meeting was a record for attendance.

Berri.—Winkle and Barnera Circuit. Bro. Tallot commenced to labor with the church at Berri on April 1, when he conducted harvest thanksgiving services. Bro. Hugh Gray and Bro. Jackson are inmates of Loxton Hospital. We also report with regret the illness of Bro. H. H. Gray, of Winkle. Fine attendances at Berri on April 1. Bro. Tallot is making a great impression among the people. Berri building was filled on April 2 when a public welcome was tendered to Bro. and Sister Tallot. Representatives of church and auxiliaries spoke, also Mr. Lewis and Mr. Smith, on behalf of the Methodist church. A plan has been arranged for weekly gospel meetings at Winkle and Barnera by Bro. Tallot, with assistance of local brethren. The Bible Schools at Berri and Winkle are planning for progress. It is intended to re-organise Bible School work at Barnera at an early date. Miss E. Edwards had fellowship recently while staying a few weeks with her parents on return from U.S.A. She is shortly leaving for the United Kingdom. Miss Ivy Carlisle, of Nangari, was married to Mr. Heir at Loxton recently.

New South Wales.

Canley Vale.—On Mar. 25 Sister Grace Reid was baptised and received into fellowship. On April 1, Bro. Clydehead preaching, two confessed Christ, and were baptised the same hour. They were the daughters of the secretary, Bro. Field. Easter Sunday, inspiring service, 60 breaking bread. Bro. Palgrave's gospel address on "He is Alive!" was very touching. Sister Clydehead is laid aside with influenza.

Burumbul.—On Mar. 25 and 26 the eighth church anniversary was celebrated. Aeland's message in the morning was on Philip's 1, 10. At night the subject was, "Put on the New Man." On Monday, Mar. 26, Bro. Alcorn gave a helpful address on "Beauty of Visions." April 1, Bro. Preswood's message to the church was on "The Word of God." At night Bro. Burgess spoke on "When I see the blood, I will pass over." April 8, Bro. Slow spoke on "True Discipleship." At the afternoon men's meeting his address was on "Environment." His evening address was on "What think ye of Christ?" Good attendances.

Victoria.

Ormond.—Bro. Baker is away on holidays. Bro. Griffiths gave an interesting address on Easter Sunday morning. Bro. Veal spoke in the evening. **Carnegie.**—On April 8 Bro. Clipstone, of Castlemaine, exhorted. In the evening Bro. Shipway gave an excellent address. Two young ladies decided for Christ.

Wangaratta.—Attendances are good. Two new scholars enrolled in the Bible School on April 1. Voluntary workers have put down a tennis court, which will be opened shortly.

Brunswick.—On April 2 the Mid Beta Pi club entertained the church deacons and their wives.

On April 8 Bro. W. H. Clay exhorted on "Unscripted Cross Bearing." Bro. McNelly's gospel subject was "The Price of Salvation."

Cheltenham.—On April 8 meetings were large and inspiring, with visitors from far and near. A good contingent from Cheltenham church attended Conference, especially to honor the recently elected Bro. A. W. Connor, an old Cheltenham boy. **Gardenvale.**—Good meetings on April 8, with many visitors. Bro. J. C. F. Pihlman gave a fine morning address. Bro. Sisterson preached in the evening on "The Miracle of the Acre." Sister Powell was soloist. The Sunday School is practising for the anniversary.

East Kew.—Morning meeting on April 8 was very good; several visitors present. Bro. Youces exhorted. Splendid meeting at night. Bro. Youces gave a powerful message. Bible School is in a healthy condition; several new scholars. Sister Barren is very ill in the hospital.

Yarravong.—In Bro. Pratt's absence at Conference, Bro. Houghton exhorted last Lord's day, and Bro. A. R. Chappell conducted the gospel service. A number of clays were present in the morning. Bible School work is going on steadily. Last Lord's day the superintendent of each school gave an interesting address to the scholars.

Melbourne (Swanston-st.).—Nice meetings were held on Easter Sunday, several visitors being present. Bro. Moore spoke in the morning on "The Resurrection." Dinner and tea were served by the sisters, about 130 being entertained at both occasions. Crowded meeting at night. After a short address by Bro. Moore the choir, under Mr. Harold J. Barrett, conductor, rendered Stainer's cantata, "The Crucifixion," in splendid style.

Dandenong.—The S.S. anniversary was held on April 1. Bro. Christensen, from Collyer, addressed the church. In the afternoon Bro. Gibson spoke to the scholars and visitors. The children's pieces reflected credit on those who had trained them. Bro. Treilze spoke in the evening to a large audience. On Monday evening children and teachers gave their items. They were much appreciated. Prizes were distributed.

Mazeland.—On April 8 two former members and old college boys, Bro. Will Wigley and Arthur Withers, took the morning and evening services respectively, the former being "Imitation of Christ" and "Serving and Saving." Mrs. Addison and her four daughters from Newcastle, England, are residing in the district, and have had fellowship. The J.C.E. has given a beautiful piano stool to the church to go with the new piano recently purchased.

Surrey Hills.—There were beautiful services on April 8 in the morning a number of Conference delegates from the country centres were present, also Mrs. Whelan from Clonswood, N.S.W. Special reference was made to the death of Mrs. Varcoe, formerly a member at Surrey Hills. An appropriate exhortation was given by Bro. A. J. Wilson, from Swan Hill. In the evening a stirring gospel message was given by Bro. Cambridge on "The Resurrection."

Pratson.—The church anniversary was celebrated on Mar. 25. Attendances were good at both services. Bro. A. B. Main spoke in the morning, and Bro. W. A. Strongman presided. Bro. H. Watson, from Indin, delivered a telling sermon in the evening. The choir splendidly sang two anthems. On April 1 Dr. Hinton gave a splendid exhortation, and Bro. F. G. Brown acceptably proclaimed the gospel. Bro. A. J. Fisher auspiciously commenced his labors on April 8. Splendid attendances greeted him, and his fine addresses created a very favorable impression. The church regrets the illness of Bro. J. D. Lang, elder.

South Yarra.—On Mar. 11 harvest thanksgiving was held. Much farm produce was provided by Bro. W. Hancock, from Prahran. Bro. Lathrop gave suitable addresses both morning and evening. Attendances are increasing. Bro. Lathrop's message a good impression. Auxiliaries are all in healthy condition. K.S.P. members spent the holiday season at Healesville, under the

care of Bro. A. Searle. On April 8 Bro. Ladbrook exchanged platforms with Bro. G. Matheson on East Ballarat. Visitors included Bro. and Sister J. Searle, Brim, and Bro. J. Elliott returned from Hobart. The Bible School is preparing for its anniversary.

Carlton (Lynons-st.)—Easter meetings were encouraging. In the morning Bro. P. T. Carter, recently home from America, gave a fine morning message. Bro. Saunders spoke at night on "The Key for Evermore." Sister Edna Bagley, and Bro. Bos Hayward rendered beautiful singing tunes. There was a splendid evening congregation.

Balwyn—On April 1 Jas. E. Thomas entered on his sixth year of service at Balwyn. He has been very happy and fruitful years. Bro. Thomas spoke in the morning on "The Privilege of Service." Three were welcomed by letter. Robert Carter, from Lake-st., Perth, was present. In the evening Bro. Thomas spoke to a fine audience. There were five baptisms. On April 8 Bro. Alex. Cameron, of Bedfords, gave a most helpful Easter address. In the evening B. M. Clouston spoke to a splendid gathering on "The Wonderful Jesus," and at the close of a great address a young man confessed Christ. Miss Grace Potts, of Castlemeane, sang a beautiful solo. 187 have broken bread each Sunday in April. Much sympathy is felt with Mrs. Waterfield and Mrs. Hale, who have each lost their mother, and Bro. E. Parsons who has lost his brother, in the last month. The Sunday School picnic at Boronia on Easter Monday was a very enjoyable event well attended.

Victorian Conference.

ELECTION OF OFFICERS AND COMMITTEES.

- President.—Len Gale.
- Past President.—A. W. Connor.
- Vice-President.—A. G. Saunders.
- Treasurer.—W. C. Craigue.
- Secretary.—Wm. Gale.
- Assistant Secretary.—J. E. Shipway.
- Executive Committee.—The six officers above, plus the nine members of the Home Missionary Committee.
- Home Missionary Committee.—The six Conference officers and the following: J. Mc G., Abercrombie, H. Gebbie, A. E. Hingsworth, A. E. Kemp, B. Lyall, A. B. Main, T. R. Morris, T. H. Scambler, J. E. Thomas.
- Foreign Missionary Committee.—H. Lyall, L. C. McCallum, J. I. Mudford, S. H. Mudge, H. L. Park, D. E. Pittman, A. G. Saunders, J. E. Thomas, A. H. Tyler.
- Church Extension Committee.—This is a permanent committee of seven members. Two new members (J. E. Austin and J. G. Hare) were appointed to act with the following previously elected: W. C. Craigue, H. Ennis, Chas. Harlie, A. E. Kemp and B. Lyall.
- Advisory Board.—J. Mc G., Abercrombie, A. W. Connor, W. C. Craigue, Wm. Gale, A. E. Kemp, D. E. Pittman, T. H. Scambler, J. E. Thomas.
- High School and Young People's Committee.—A. J. Fisher, B. Gebbie, Miss E. C. Gill, L. C. McCallum, H. J. Patterson, B. T. Pittman. (Four members will later be appointed by and from the Home Missionary Committee.)
- Social Service Committee.—J. E. Austin, J. G. Hare, C. H. Burden, Reg. P. Clark, J. G. Hare, W. W. Hendry, H. J. Patterson, A. H. Pratt, A. H. Tyler, J. L. Ward.
- Christian Endeavor Committee.—P. Austin, S. H. Baker, A. E. Forbes, J. H. McKean, Miss M. Williams, Miss I. Parker, A. H. Pratt, F. Priddle, Miss L. L. Starr, Miss E. Woodgate.
- Representatives to Council of Churches.—J. G. Hare, W. H. Clay, S. H. Mudge, G. E. Moore, A. G. Saunders, J. E. Shipway, J. E. Thomas, J. E. Welch.
- Nominations Committee.—J. Mc G., Abercrombie, Wm. Gale, B. Gebbie, B. J. Kemp, A. G. Saunders.

Preacher of Conference Sermon, 1929.—G. T. Fitzgerald.

RESOLUTIONS.

- That a special committee be appointed to enquire into the cause of leakage of membership, and to suggest and bring into operation some scheme to assist the churches in the retaining and building up of the membership of the church. The following brethren were appointed: J. Mc G., Abercrombie, W. H. Clay, H. Ennis, A. E. Hingsworth, A. E. Kemp, A. B. Main, T. R. Morris, J. E. Thomas, J. E. Welch.
- That in view of the frequent and ever-increasing financial appeals to the churches, a Committee of ten be appointed to work out some system which will overcome the difficulty. Such Committee to present a report, together with recommendations, for the consideration of next Conference, in a manner available to delegates before Conference assemblies.
- That the Home Missionary and Foreign Missionary Committees each be requested to appoint two representatives, and that the following Committees and Departments be requested each to appoint one representative: Bible College, Women's Conference Executive, Bible School and Young People's Christian Endeavor, Church Extension and Social Service. All such representatives to be members of the respective committees.
- That a message of appreciation and sympathy be sent to Bro. G. Hare, who was absent from Conference through illness.
- That the thanks of Conference be tendered to the Church Extension Committee for their excellent service.
- That this Conference reaffirms its previous resolution that "in view of the many unseemly occurrences associated with drinking on Saturday afternoons, this Conference respectfully requests the State Government to hasten the introduction of legislation closing all liquor bars and drinking establishments on Saturdays at noon, also that all such places be closed on Christmas Day and Good Friday each year."
- That this Conference of the Churches of Christ in Victoria, representing as it does part of the church life of this State, hereby places upon record its unflinching faith in the ethical soundness, the economic wisdom, and the proved hygienic value of prohibition, as applied to the many problems and perils associated with and inseparably produced by the traffic in alcoholic liquor. It urges members of our churches to support the Victorian Prohibition League to work and vote for the State-wide poll in 1930. It reaffirms its strong determination, not to be satisfied with the adoption of any half-way measures of reform, but to press steadily towards the goal of total abolition of the manufacture, importation, or sale of alcoholic beverages.
- That this Conference shows with concern the increase of gambling in Australia, and is opposed to any further increase in race meetings, seeing that already 170 are held during the year within a radius of 30 miles of Melbourne. It is estimated that 60,000 men leave work every week to attend gatherings of this character, dislocating industry and bringing in its train other serious evils.
- That it considers the time is ripe for a special effort by the Churches of Christ to arouse the national conscience in regard to this great evil, and that definite instruction as to the evils of gambling should be imparted in our churches and Sunday Schools.
- That the clause in the Social Service report concerning "Purchases Scheme" be referred back to the Committee for further consideration.
- That this Conference requests the Committees of our Bible School and Young People's Department and our Christian Endeavor Department

to confer together with representatives of the K.S.P. and P.P.E. for the purpose of formulating a plan for the co-ordination of all our young people's work.

That section II of the Constitution be amended to read as follows:—I. EXECUTIVE COMMITTEE.—The officers of the Conference, appointed as per section 10, and one representative of and from each Committee in control of a Conference Department, to be appointed at the first meeting of the Committee held after the Conference, shall be the Executive Committee of the Conference, and shall be responsible to Conference for the proper carrying out of all decisions arrived at by Conference which are not specifically referred to the province of any other Committee; seven to form a quorum. The officers of the Conference shall be the officers of the Executive Committee, shall convene all meetings as necessary, and shall have authority to act as an Executive until the other Committees choose their representatives.

That clauses in the H.M. report concerning the 190th anniversary of Pentecost in 1930 be referred back to the Committee with general endorsement.

That the clause in the H.M. report re an invitation to Bro. Kellens to visit Australia be endorsed.

That the incoming Executive be asked to consider the advisability of extending the sessions of Conference by at least a day, or the advisability of changing Conference to another season, viz. it being suggested Show Week.

That this Conference desires to place on record the splendid services, in connection with the Committees and work of the brotherhood of the State, of the late Bro. Alfred Mills, and to convey our sympathy to all who have been bereaved.

That a hearty vote of thanks be accorded to Bro. A. W. Connor, who presided over the sessions of Conference in a manner so graceful and efficient.

A hearty vote of thanks was passed to the sisters who worked so hard and so satisfactorily in providing meals for delegates and visitors.

CONFERENCE AT WILLIAMSTOWN, S.A.

A most enjoyable conference of the churches at Gawler, Kersbrook and Williamstown, S.A. was held at the last-named place on Good Friday, each church being well represented. The morning devotional service was conducted by Bro. W. Bain, after which Bro. F. Fullerton presided over the morning session. Addresses were delivered by Bro. Russell (Prospect) and Oram (Gawler), and Bro. and Sister Warren rendered a duet. Bro. F. Bushridge occupied the chair during the afternoon session, when Bro. F. Haines (Hindmarsh) and Bro. J. Warren (Williamstown) were the speakers. Miss M. Fullerton sang a solo, and a quartette was rendered by a party composed of members from Kersbrook and Gawler. In the evening Bro. J. Warr conducted the song service and presided at that session. The speakers were Bro. Russell and Haines. The Kersbrook choir, under the leadership of Miss N. Fullerton, A.L.C.M., rendered an anthem. A duet was given by Misses M. and N. Fullerton. The quartette party again contributed to the programme, and Miss N. Fullerton, A.L.C.M., sang "The Holy City." Bro. A. Bain was responsible for the words of welcome to the visitors at the morning session, and Bro. Townsend and W. Bain for the vote of thanks at night. Bro. A. Bain (Williamstown) was convener and supervisor of the conference, and did his work well, as did also the Williamstown sisters, who provided dinner, tea and supper for all. Over one hundred sat down at dinner, and again for tea, and there were over two hundred present at the public meeting in the evening.—J. Warren.

VICTORIAN CONFERENCE

(Continued from page 229.)

and amongst the Chinese in Australia. Amongst items of special Victorian interest were the following:

For the Conference year, 1927-8, the total receipts have been £1,478/16/8, against a total last year of £1,741/1/9. A special appeal had been made for generous offerings in connection with the Overdraft Reduction Fund.

A comparative statement showed how the contributions had grown from £120 in 1890, £761 in 1900, £505 in 1910, £3,025 in 1920, to the £3,478 of 1928.

Under the direction of Bro. A. G. Saunders, as superintendent, and Sister A. Baker, secretary, assisted by several teachers, the mission school at Queensberry-st., Carlton, has been sustained. The scholars show a keen interest in their work.

Bro. Kwanz Young Mann spent a few months with the Queensberry-st. church, and his work was a great uplift to the brethren. One baptism, being the fourth from one family. Bro. Mann has returned to China. Local Chinese brethren will carry on the work for a time.

The report referred to visits of several members in our Indian field, and to the encouraging and informative report received from Bro. Reg. Ennis, who has been asked by the Federal Board to investigate certain matters of importance and to discuss problems with the workers. The deputational visit of Bro. G. T. Walden to the New Hebrides was also referred to.

The Committee acknowledged with thanks the liberal help of Bible Schools, Mission Bands and Circles, Ladies' Guilds, C.E. Societies, P.M.P. and H.S.P. Clubs, etc. Their contributions include support of orphans and native teachers £152 was raised for the Dhond Hospital Maintenance Fund. Bible Schools Children's Day Appeal reached 195.

Splendid gifts were received for the China Hospital. The Surrey Hills League of J.Y. connected with the Bible School, raised the sum of £215 for a ward. The Bible School and Y.P. Department introduced a Quill Fund and collected £108/13/-. Mrs. W. A. C. Luke, of Surrey Hills, was an enthusiastic worker in both efforts.

Last year 10 missionary candidates attended the College of the Bible, Glen Iris. This year

opened with 5 lady and 7 men candidates. Sister L. Bryant continues her nursing course at Austin Hospital.

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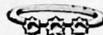


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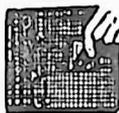
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