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Commending Christ to the World.

If only Christian people could adequately represent Christ to the world, and if we would all manifest a Christlike spirit, what power and influence the church of Christ would have! Some things in our recent reading have impressed this thought upon us. We select two which, though they come from very different sources, are related by this thought.

"I have been Quakerised."

In his well-known "Notes," the editor of "The Expository Times" in a recent issue writes of the judgment day and the great test laid down by the Master. "What were those things," he asks, "on which, for weal or woe, so infinitely much depended? Just feeding the hungry, clothing the naked, calling upon the sick and visiting prisoners. But these ordinary things were anything but ordinary in the eyes of Jesus; indeed, they were so extraordinary that men's attitude to them determined their eternity and their place in heaven or hell." Then the following beautiful incident is recorded.

"Some months after the close of the Great War, a little German girl, poor but lovely, was asked how she was being fed. 'Oh!' she quaintly replied, '*ich werde gepaukert*,' i.e., 'I am being Quakered.' What an eloquent tribute lies in this quaintly turned verb to the gracious ministrations of the Friends! She meant, 'My need is sore, I have been poor and hungry. But the Quakers heard of me, and they came to me; they fed me and cared for me, and it is well with me now.'

"Doubtless the Quakers were not the only Christians who lavished their practical love upon the needy; it would indeed have been an indelible reproach to others who bear the name of Christ, had they not cared so. But it is the simple truth that the Quakers, as a body, won an imperishable place in the hearts of the needy by the swiftness and the devotedness of their response to all the manifold distress and sorrow created by the war. One who watched

their work reported that 'no more intelligent and valuable relief work was being done anywhere; they were Friends indeed.'

In closing the editor puts the case fairly and forcibly to us:—

"This is our business as Christian men. It is a thoroughly fair, but terribly revealing, test of the quality of our religion, to ask ourselves what we are doing to meet the desperate need—the hunger, the misery, the destitution, the sorrow—of which we all know only too well. It is a fair test, because it is Jesus' own test, and it is Jesus' test because it is a fair test. In his wonderful picture of the Great Judgment, as we said at the beginning, he represents the King as honoring certain people with a place at his right hand, inasmuch as they did something. Did what?—inasmuch as they gave food and clothing and shelter to those who needed them. Simple enough things these! Yet, by doing them or neglecting them, men reveal their inner quality and determine their place now and in the world to come."

Is the statement not right that "a whole-hearted acceptance of this standard of Christ's world in a generation transform the face of human society"?

How Ghandi was kept from accepting Christ.

Readers of E. Stanley Jones' wonderful new book on "Christ at the Round Table"

A PRAYER FOR GUIDANCE.

'Lead me, Almighty Father, Spirit, Son,
Whether thou wilt, I follow, no delay;
My will is thine, and even had I none,
Grudging obedience still I will obey.
Faint-hearted, fearful, doubtful if I be,
Gladly or sadly I will follow thee.

'Into the land of righteousness I go,
The footsteps thither thine and not my own,
Jesu, thyself the way, alone I know,
Thy will be mine, for other have I none.
Unprofitable servant though I be,
Gladly and sadly let me follow thee.'

will have noted the account he gives of Ghandi, the great Indian leader, who, he says, was on the verge of accepting Christ, having come into contact with a Christian family in South Africa.

"At their suggestion," Mr. Ghandi wrote, "I attended a Wesleyan church every Sunday. The church did not make a favorable impression on me. The sermons seemed to me to be uninspiring. The congregation did not strike me as being particularly religious. They were not an assembly of devout souls; they appeared to be rather worldly-minded people going to church for recreation or in conformity to custom. Here, at times, I would involuntarily doze. I was ashamed, but some of my neighbors who were in no better case lightened the shame. I could not go on long like this, and soon gave up attending the services."

Mr. Jones comments as follows: "It was a national epoch when John Wesley's heart was warmed in the meeting house, said Lecky, the historian. It would have been a national epoch for India if this Wesleyan minister and his people had been in the line of succession of the warmed heart. But they were worldly, dull and drowsy at the moment when one of the greatest men of modern days was making his life decision."

"Ezra" in the "Methodist Recorder" writes of "Christ at the Round Table," saying that "there are pages in the new book that make me ashamed." After quoting the extract given above, he adds: "Suppose it had been to my church that Ghandi had come! Would he have found me and my people in the line of succession of the warmed heart?"

Mr. E. Stanley Jones gives further illustration and comment on the need of a proper presentation of the word and spirit of Jesus Christ. He says that "the leader in the anti-Christian movement in China at the present time, the man who is the brains back of it all, told us that he had decided to become a Christian one night while studying in America. He went to hear a mimis-

ter speak, found shallowness, turned away from it and became hard as steel. Our appeals fell upon a flinty soul. China is now in the throes of his anti-Christian movement. A shallow minister shakes China with anti-Christianity!

"A great deal of the irreligion and lack of interest in things spiritual," adds Mr. Jones, "can be laid down to the smugness, the complacency, the lack of a radiant God-consciousness, and the dying-out in the churches of the spirit of adventure in fol-

lowing Jesus. 'They practise fastidiousness in Oxford and call it holiness,' said Solomon Schechter. And many of us practise being comfortable and call it Christianity—the religion of the Thorn-crowned Man."

Surely these incidents and extracts furnish material for our thought. Is there a Christian community on earth which would not do well to consider their implications? It might lead to a desirable reformation and readjustment of our lives.

Fetishism.

Under the above title Professor David Smith in his Correspondence Column of "The British Weekly" prints a question and his answer. The professor's treatment is simple and convincing. He says some things which are well worthy of applause at the present time.—Ed.]

"When Christ said at the evening meal, 'This is my body . . . this is my blood,' is there anything in the language used to show whether he implied that in the mere act of blessing some mysterious change had taken place in the actual bread and wine?"

What did our Lord mean when in his parable of the Good Shepherd, censuring those false shepherds who had excommunicated the blind man for being healed on the Sabbath, he said (John 10: 7, 9), "I am the door"? He meant that what the door of the fold is to the sheep when they come home at nightfall, opening wide to let them in and closing behind them to keep them safe, that is he to pour, weary sinners when they seek the shelter of the Father's house. And precisely so when, instituting in the upper room the memorial of his sacrificial death, he took the bread and the wine and said, "This is my body . . . this is my blood," he meant that what the nourishment of bread and wine is to our bodies, that the grace of his atoning sacrifice is to our souls. The notion that his blessing of the bread and wine turned them into his flesh and blood—"transubstantiating" them, changing their substance—is not merely a silly but an illegitimate construction of his language; for had that been his meaning he must have expressed it otherwise. Consider, for example, what the evangelist has written in the story of the miracle at Cana (John 2: 9): "When the ruler of the feast had tasted the water that was made wine," or, as the Revised Version has it, "the water now become wine"—"turned into wine." That was a case of "transubstantiation." And even so, had our Lord in the upper room meant that the bread and wine had been transubstantiated he must have said not "This is" but "This hath become my body and my blood," intimating that what had been bread and wine was now flesh and blood and bread and wine no longer.

This is the medieval dogma of the real presence (*realis presentia*), and in these days, when old-world superstitions are be-

ing revived in our midst, it is well for us to understand what the phrase properly denotes. It may seem an innocent and indeed evangelical phrase; for do we not all recognise that Christ is "really present" in the sacrament, communicating his grace to believing partakers? But this is mere sophistry, evading the true issue and unwittingly betraying the evangelical cause. For in Romanist parlance "real" is here the antithesis of "spiritual," and the phrase signifies the actual corporeal presence of Christ, "after a corporal and carnal manner," in the consecrated elements.

And this no evangelical Christian believes. How coarsely literal it is appears from three Romanist doctrines: (1) Fasting Communion, "in honour," as St. Thomas Aquinas has it, "of this sacrament, that it may enter into man's mouth not yet tainted by any food or drink." It would be sacrilege to mingle the sacred body and blood with common food. (2) The Sacrifice of the Mass. The consecrated elements are the actual body of our Lord, inasmuch that even as his flesh was torn (*lacerari*) on the cross by the nails and the spear, so is it when it is

chewed (*manducari*) by the teeth of the communicants. And thus every celebration is a repetition of the sacrifice on Calvary—"a true, proper and propitiatory sacrifice for the living and the dead." (3) The Adoration of the Host, that is, the Victim (*Hostia*). This is the *raison d'être* of "the reservation of the sacrament" whereof we are hearing so much in England nowadays. It is reserved to be adored, "Behold your God!"

Here it appears how slow superstition is in dying and how obstinately the human mind reverts to primitive barbarism. For the idea of the real presence is more than a relic of medievalism. It is older than the dark Middle Ages, being in truth a vestige of savagery. It is a recrudescence of the primeval fetishism which lingers still among certain uncivilised tribes inhabiting "the dark places of the earth." A fetish is some material object—a tree, a stock or a stone—which the savage regards as tentated by divinity and worships as a talisman. "A negro," wrote Max Muller, "was worshipping a tree supposed to be his fetish with an offering of food when some Euro-

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New Chapel at Box Hill, Vic.

The building is of brick with cement facings; frontage, 18 ft. high. Its elevation makes it a landmark. Interior finish and furnishings are beautiful and dignified. The 17 ft. walls are of buff sand cement and white plaster; ceiling of white fibrous plaster and wide red pine strips. Lead-light windows produce a soft glow which harmonises with walls and ceilings, and the general colour scheme of blue. Platform and two vestries are at the street end of the chapel. The open baptistery is built of white tiles, relieved by a blue band, and Sicilian white marble kerbs, and at the rear a 6x11 marble plate has the words, "Baptised into Christ," carved and gilded. Vestries, platform, and choir stall panelling is of grained Baltic and blackwood uprights and rail. Platform furnishings are of polished blackwood. Carpet and aisle coverings are blue and grey. Four 600 c.p. indirect amber shade globes, and a large flood-light directed over platform and choir stall, provide an effective lighting scheme. The seat cushioned chairs are upholstered in dark-blue leather. Present accommodation is 200. The auditorium is 55x30, being the first section of a chapel designed to seat 400. Glass panelled folding doors separate the new and old chapels. In the front is a basement kindergarten room 33x20. A spiral staircase and other steps provide entries to vestries and chapel above. The architect is Mr. H. James of Kew. Estimated cost of building and furnishings, £2,500. The workmanship is of highest quality, being a credit to the builder, Bro. P. E. Ward, secretary of the church. The furnishings were made by Messrs. Peters and Gibson, and seats by Ward and Co. Many appropriate gifts were made by members and auxiliaries.



New Chapel at Box Hill, Victoria.

A Sight for Tired Eyes.

By P. C. Bennett.

In the realm of popular estimation, it would appear that many are the claimants to the possession of this title. Reading three words in a very well-known passage of Scripture, however, leads us to think that priority of place must be given to One only. The words to which we refer are "Looking unto Jesus," and as we participate in such a contemplation, we find in him sufficient to rest our weary eyes, and to satisfy the yearnings of our eager soul.

Jesus is a consistent Exemplar.

He is an exemplar of endurance. Seneca said that "there is nothing in the world so much admired as a man who knows how to bear unhappiness with courage," and Chapin has it that "not in the achievement, but in the endurance of the human soul, does it show its divine grandeur, and its alliance with the infinite God." Instinctively our thought turns to thoughts of him who endured the cross and despised the shame, and thus attested his divine grandeur to a degree unpossessed by the sons of time, and illustrated his alliance with the infinite God, to the point of unity of essential being. And then Herder writes: "Jesus Christ is, in the noblest and most perfect sense, the realised ideal of humanity." Yes, and it is because of this truth that we delight to rivet upon him alone our adoring gaze, knowing that he is forever our ideal, and our way of approach to the infinite God, and so our eyes rest on and in him.

He is an exemplar of love too. He himself has told us that greater love hath no man than this, that a man lay down his life for his friends, while Paul informs us that God commendeth his own love toward us in that, while we were yet sinners, Christ died for us. Such divine commendation surpasses even the Christly conception of vicarious love, for it speaks of loving those that were degradingly unlovable, and we agree with Paul, who, writing in one place of the love of Christ which passeth knowledge, tells us in another place that the love of Christ constraineth us, while the apostle of love says: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

Furthermore he is an exemplar of service. When Paul exhorts his Philippian converts to have the same mind in them which was in Christ, he develops the idea that the mind of Christ was directed into channels of service, in his great kenosis, for he took the form of a servant, and became obedient, even unto death, yea, the death of the cross. This accords with the testimony of the Lord himself, that he came, not to be ministered unto, but to minister, and well he did, so much so, that in fulfilment of his own prophetic word, he culminated a life of service

by giving his life a ransom for many. The words of Charles Kingsley are apposite here: "And what is the joy of Christ? The joy and delight which springs forever in his great heart, from feeling that he is forever doing good; from loving all, and living for all; from knowing that if not all, yet millions on millions are grateful to him, and will be forever."

There never has been one who endured and loved and served so well, so truly, so consistently, and in the contemplation of such an One there comes relief to the wearied powers of vision.

Jesus is a faithful Saviour.

The writer to the Hebrews tells us that he is the author and finisher of our faith. Yet do we prefer the revised rendering, the author and perfecter of our faith. A good many of us finish a thing, but we do not necessarily synchronise with the finishing, a perfecting. But he did. When he finished he perfected. Again, many of us begin and fail to finish at all, let alone perfect. In how many of the workshops of our homes are there tasks which we have commenced, and which are deserted, half-done? Aye, and if human nature be any guide, they never will be completed. Lacking concentrated interest, we begin and seldom finish. And insatiate we turn to him, and resting our eyes upon him, find in him, the One who was not only the author of our salvation, but who insisted and persisted and resisted until he had perfected that which he had begun.

What did the beginning cost? All that is comprised in that comprehensive term "kenosis," which may not be adequately translated into the English tongue, yet we begin to understand when we remember that he was the highest and became the lowest; that he was the mightiest and became the weakest; that he was the brightest and became the bearer of our sin and shame; and that all this was voluntary—that although he was in the form of God, he counted not the being on an equality with God a thing to be grasped, but emptied himself.

What did the continuance cost? Constant humiliation, persistent misunderstanding, and that on the part of those in the best position to know different, contradiction of sinners against himself, and yet, as the revised text tells us, this was in reality contradiction of sinners against themselves, although, poor sin-blinded fools, they perceived it not.

And what did the perfecting cost? It cost the setting of his face steadfastly to go towards Jerusalem, the "Not my will, but thine, be done," the mockery of a double trial, the low insults of the ribald soldiery, the crown of thorns, the hearing of his

cross, the Via Dolorosa, the indescribable cross, the "Eli! Eli! lama sabachthani?" All this the perfecting cost, but he perfected our faith. What a sight for tired eyes!

Jesus is a persistent Inspiration.

He inspires to vision like unto his own. A vision that catching sight of him, the great central fascination, forgets self, endures the cross, despises the shame, for the joy that is set before us.

And as we thus gaze upon him, we are inspired to the laying aside of every weight and the sin which doth so easily beset us. Ah! the sore spot! That easily besetting sin. Each one of us has it. Just as we think we're getting along so nicely, there it is again, right under our nose, and leveling its toll upon us body and soul. Oh, how we have tried so often, with the wisdom of a bitter experience behind us, to banish it for ever, but here it is again. Yes, and let us know of a surety that we never shall lose it unless we keep our eyes fixedly upon him. It's just because we fail to do the looking unto Jesus all the moments that the sin does so easily beset. Looking unto him the very desire for it goes. But while we hug it to our breast, our eyes off him, it will suck our very life-blood from us, until we fall, never to rise again. But we will look unto him, and every step that he has laid us take towards our salvation he has specially devised, so that step by step we see him and him alone, and come closer and closer to his blessed side. So we are inspired to faith, and in that faith we see him its objective, the only One who is at all able to save; and as we look we come nearer still, for we repent, and changing our mind, determine to live only for him, so restful is the dear sight of him; and day by day as we know his delightful companionship, we are constrained to confess and to profess him, and in the confession, he fills our vision and the blisful sight lends courage to the faintest heart; and then passing through the baptismal waters, our eye is ever upon him, for now does it not rest upon him in his experience of death and burial and resurrection for our sakes, and do we not hereby profess that for his sake we, too, die to the past and then rise to walk with him in newness of life? And so we rest forever in the dearest association with him, and keeping step with him, our eye shall not, must not, cannot leave him, and we press on with him, towards the joy that is set before.

FETISHISM.

(Continued from page 271.)

pean asked whether he thought the tree could eat. The negro replied, "Oh, the tree is not the fetish: the fetish is a spirit and invisible, but he has descended into the tree." Where is the difference between the fetish which a savage treasures in his wigwam and a consecrated wafer "reserved in an aumbry"?

Western Australian Conference.

A grand devotional service was held in Lake-st. chapel on the opening night. Bro. D. H. Stirling presided over a large gathering, and Bro. J. K. Robinson gave an address on "The Value of Consecrated Lives."

The young people's meeting took place on Tuesday night in Unity Theatre. Bro. E. H. Berry led the song service, after which a varied programme was presented, the Endeavorers, Kappas, and Phis taking part in musical, elocutionary, humorous, and representative items.

The preachers' session was presided over by Bro. A. Hutson, Bro. D. M. Wilson speaking on "The World Conference on Faith and Order."

The Foreign Mission demonstration was held at Lake-st. on Thursday night, Bro. W. H. Frost conducting the song service. The conference choir, under Bro. Hy. Wright, made its first appearance, and rendered several beautiful anthems. "The Opening of Kalgrenburg" was the subject of an address from Bro. H. Powell, of the C.I.M., while Bro. D. H. Stirling spoke on "God's Threefold Challenge." An appealing missionary pageant was presented by North Perth B.B.P.

Business Session.

The business session commenced on Good Friday morning, the Conference President, Bro. A. J. Ingham, presiding.

Greetings were received from the following conferences: South Australia, Victoria, New South Wales, Queensland, Tasmania, New Zealand; also from Federal F.M. Committee, Victorian F.M. Committee, W.A. Students, Glen Iris, Bro. and Sister T. Hagger, Bro. and Sister W. B. Hilbert, Bro. S. H. Sudge, and Bro. A. Brooke. The president extended a welcome to Bro. and Sister C. Schwab, Bro. and Sister D. R. Hall, Bro. and Sister T. Hall, and Bro. W. Lang, all of whom have become associated with the work in W.A. during the past year.

Home Missions.

The outstanding feature of conference was the adoption of a new constitution which will come into operation on March 1, 1929.

Additions for the year have been—186 by faith and baptism, 70 by letter, 57 by restoration, making a total of 358. Receipts for the year amounted to £2,056/13/6, the annual offering being £358/9/2.

Tent missions have been conducted with great success at Haselden by Bro. H. Graham (S.A.), and at Maylands by Bro. C. H. Hunt, while Inglewood is looking forward to the visit of Bro. A. Baker.

Bro. A. J. Ingham accepted the position of organizer, and took over the work in February. Conference expressed its heart-felt thanks to Bro. A. Luerfat for his able and timely assistance as acting organizing secretary.

Last conference adopted a resolution that the Bible can be made the first objective, and Bro. W. H. Frost has done excellent work in this direction. Conference is indebted to Bro. A. J. Harris, through whose generous gift of the van, this work has been made possible. Changes in the field affect the van, and Bro. Larsen is continuing the work so well begun by Bro. Frost.

Words of praise were spoken regarding the College of the Bible. It is interesting to note that nine W.A. students are now in college, and that seven of the evangelists laboring in the West are graduates of Glen Iris.

Field reports of a glowing nature were received from Armadale, Brookton, Bunbury, Collic, Corrigin, Cottesloe, Harvey, Inglewood, Victoria Park, York; and Bro. W. R. Frost, D. R. Hill, A. Hutson, A. M. Larsen, J. K. Robinson, and W. J. Thomson gave interesting accounts of their work.

Appreciation was expressed regarding the "Australian Christian" and the "Christian Evangelist," and an appeal was made for subscribers to these papers.

Recommendations for Future Work.

These were as follows:—

1. Executive Objectives—

- Total income increased 121 per cent. in each of the next two years.
- Reduction in number of annual appeals.
- All churches supporting the State and world-wide work under the budget system.

2. Home Mission Objectives—

- Churches established by 1930 at Bal-Inguy, Beverley, Boulder, Bruce Rock, Hollywood, Merredin, Palmyra, Southern Cross.
- Clements established at Merredin-Bruce Rock-Corrigin; York-Beverley-Brookton; Collic-Hunbury-Harvey.
- An organized campaign of personal evangelism to increase membership throughout the churches.



D. H. Stirling,
Newly-elected President, W.A. Conference.

(d) New buildings erected at Cottesloe, Victoria Park, York.

(e) An organised simultaneous Bible reading campaign.

Mention was made of the absence from the State during the year of Bro. D. M. Wilson, who represented the Australian brotherhood at the World Conference on Faith and Order.

Bro. A. Luerfat launched the H.M. appeal, which resulted in £460 in cash and promises.

During the afternoon session an opportunity was taken of recognising the Women's Auxiliary through the president, Mrs. J. Robinson, who received a leather-bound copy of Sankey's Songs and Solos.

The Home Mission demonstration, held in Unity Theatre on Friday evening, was presided over by the Conference President. The combined choir sang, and Bro. A. J. Ingham delivered his presidential address on "The Church and the Bible." Bro. A. Luerfat spoke on "The Church and the Ordinances," and the theme of Bro. D. R. Hill's address was "The Church and the Divisions."

Foreign Missions.

Total receipts for the year amounted to £2,222/7/10. Regular F.M. giving has shown improvement, £1,000, the full quota for the State, having been reached. An appeal to clean up the Federal overdraft resulted in £109/8/10, while £45/17/6 was raised towards a new car for Bro. Execut. The actual income

amounted to £1,217/1/11 compared with a net income of £1,190 last year.

Bible School and Young People's Department.

Receipts this year amounted to £197/12/4, an increase of some £72. Further successes were reported in connection with the increase and attendance campaign, 661 new scholars being added to the rolls. The young men's camp, held this year at Karrakatta, was a wonderful success. Temperance Sunday was observed in the schools by the signing of the pledge. Great work has been accomplished among R.S.P. and P.B.P. clubs, and a wonderful advance has been made in Christian Endeavor work. This year will see a great spiritual uplift as a result of the "Perth 1928, Convocation."

Church Building Extension Committee.

There is still an urgent need for more capital. Northam chapel was built during the year, and plans are on foot for the erection of buildings at Cottesloe and Victoria Park.

Social Questions Committee.

A particular feature of the work was an appeal on behalf of Kalgrenlie brethren who suffered loss in the recent cyclone.

Literature Department.

The literature department has shown a magnificent increase on last year's report, and greater interest has been manifested.

Bible School Demonstration.

The Bible School demonstration was held at Lake-st. on Saturday evening. Items were given by various schools of the metropolitan area, and Bro. W. Wakefield spoke on "The Bible School" Conference Sermon.

On Sunday afternoon, in Unity Theatre, Bro. C. Schwab preached the conference sermon, his theme being "The Church in Action."

Conference Picnic.

The conference picnic took place on Easter Monday at Subiaco oval, and proved to be an enjoyable family gathering.

Musical Festival.

Conference concluded on Tuesday evening, the final meeting taking the form of a grand musical entertainment in the Lake-st. chapel.

Election of Officers.

President—D. H. Stirling.
Vice-president—C. Schwab.
Treasurer—Hy. Wright.
Secretary—A. J. Ingham.
Assistant Secretary—H. W. Ewers.
Executive and H.M. Committee—Bren. D. M. Wilson, J. A. Ewers, S. H. Hodder, A. Luerfat, W. Wakefield, W. Lang, E. Eaton.

Foreign Mission Committee—President, H. J. Yelland; Secretary, A. J. Ingham; Treasurer, W. Yeomans. Committee—Bren. D. M. Wilson, A. M. Bell, D. H. Stirling, W. Wakefield, H. Luerfat, J. Robinson, J. Platt, W. J. Thomson, Sisters Veklar and Jeffery.

Bible School and Young People's Department—President, J. A. Ewers; Secretary, A. Hutson. Committee—Bren. A. M. Bell, C. Schwab, J. K. Robinson, A. B. Posey, E. Jeffery, J. Rhodes, S. Lethbridge, W. Smith.

Church Building Extension Committee—Bren. Hy. Wright, H. White, W. Whitford, J. P. Anderson. Council of Churches—Bren. D. R. Stirling, A. Bell, A. Hutson, A. Ingham, A. Luerfat.

Social Questions Committee—President, D. R. Hill; Treasurer, H. F. Meredith. Committee—Bren. P. Weid, A. McLaren, H. F. Dawson.

Literature Department—Director, D. M. Wilson. Committee—Bren. A. Luerfat, L. G. Peacock.

Resolutions.

That this conference send greetings through the isolated correspondent to (a) individual groups; (b) individual groups; that the Home Mission and Executive Committee be authorized to take such preliminary steps as are necessary to insure the successful im-

inauguration of the new Constitution in March, 1926. Conference expresses its loyalty to the Throne, and prays that the Government of the Empire may be so guided as to promote righteousness and peace among its citizens and the other nations of the world.

In view of the frequency with which newspaper and magazine articles on Bible themes are expressing thoughts subversive of faith in the integrity and authority of the word of God, this conference affirms its reception of the sacred writings as given by inspiration. It believes that the miraculous, historical and doctrinal portions are so interwoven that the rejection of any portion logically leads to a rejection of all as a lump into our feet and a light unto our path.

Churches of Christ in Western Australia in conference assembled, records with regret the growing tendency to use the Lord's day for secular purposes. It calls upon the membership to give practical effect to this resolution by refraining from taking any part in public welcomes or forums of trade or social functions on the first day. It invites the co-operation of all believers in the effort to preserve its essential feature as the day of Christian worship. That a copy be sent to the Council of Churches.

This conference deprecates the numerous facilities for gambling existing in the streets of the city and in other public places, and lodging an emphatic protest against this evil, urges the Government to take action by legislation if necessary to abolish these practices. That a copy be sent to the Premier and the Chief Secretary.

Conference sends greetings to all the Foreign Missions on our stations, assuring them of our continued interest and prayer. That from this conference greetings be sent to the Faculty and students of the College of the Bible, praying God's blessing upon their efforts. This conference appreciates most highly the presence of the members of the Kalgoorlie Young Ladies' Own and the Bunbury Sunshine Circle, and would recommend to other of the churches that similar efforts be made to encourage members of the young people's auxiliaries to attend future conferences.

This conference regards with deep satisfaction the general agreement among religious bodies on the evil of a divided Christendom which

led to a World Conference in Faith and Order at Lausanne in August of last year, and prays that the result of that conference may be a better understanding of each other's position, and ultimately lead to a spiritual and organic unity on a basis acceptable to all.

This conference is of the opinion that the liquor traffic is inimical to the welfare of the people, and imposes a financial burden hindering the fuller development of the State. We therefore urge upon the Government the necessity of using every means of curtailing the traffic by strict administration of existing laws, and of further legislation shortening the hours of sale. That a copy be sent to the Premier and Chief Secretary.

The work of the British and Foreign Bible Society in circulating the Scriptures in the languages of each country commends itself to this conference, and we wish it every success, and recommend it to the prayerful and practical interest of the churches.

That this conference place on record its whole-hearted sympathy with the forthcoming Australasian G.E. Convention to be held in Perth, October, 1928, and that we urge all our Y.P. organizations to do all in their power to aid the convention. That this resolution be forwarded to the State Christian Endeavor President.

This conference records its solemn protest against the proposed intention of the Roman Catholics to carry the Host in a public procession in connection with the Eucharistic Congress to be held in Sydney, and we appeal to the Federal Government to prohibit this objectionable feature of the procession. We regard the practice as superstitious and idolatrous, and believe that it will give offence to a large portion of the Christian public, and is likely to cause disturbance of the peace. That a copy be sent to the Prime Minister.

A vote of thanks was accorded to the president, Bro. A. J. Ingham; the acting-secretary, Bro. A. Lucraft; the assistant-secretary, Bro. H. W. Ewers; the Women's Auxiliary, Sisters, H. Loney and F. Eaton, and their helpers (conference meals), Bro. J. Platt, the ushers and scrutineers, Bro. H. Wright, and the conference choir, those entertaining delegates from the country, and all others who have helped in making this an enjoyable and successful conference.

—Allen G. Elliott

Prayer Meeting Topic.

May 9.

MY FATHER'S HOUSE.

(John 14: 2.)

F. J. SIVIER, B.A.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." Heman, unbeliever though he was, referred to the Bible as "that great book of the consolation of humanity." When we need comfort for ourselves or wish to help console others, we instinctively turn to these opening verses of John 14. This passage makes its appeal to our hearts by reason of the quiet assured confidence with which Jesus spoke of the beyond. He spoke of "my Father's house" as simply and as naturally as any man might speak of his own familiar home.

The Huming Instinct.

Jesus struck a very tender chord when he referred to heaven as a home, for the love of home here and the longing for a home hereafter lies deep within the heart of every man. During the siege of Ladysmith the beleaguered frequently met in the village square to talk over the events of the day and to cheer one another with their songs and stories. A writer tells of how the whole assembly was again and again brought to tears by the singing of the old song "Home, Sweet Home." From infancy to old age our hearts turn instinctively to home. At every stage of life home has some new meaning for us—a nursery, a playground, a refuge from the cares and storms of life, a resting-place after the day's work and worries; a trysting-place of sacred and dearest intimacies; all these, and a lot more. The words of Jesus assure us that beyond this life there is a home, just as real and infinitely more precious, because in the home there, God dwells and in his presence there is peace, righteousness, joy, love and life for evermore.

No News is Good News.

The longing for immortality is implicit if not explicit in all mankind. "Even when men deny it with their lips," says Dr. G. H. Morrison, "still do they confess it with their lives, for life has its arguments no less than intellect. By the powerlessness of the whole world to satisfy the poorest heart by the cargoes we all have on board of things that are not wanted for the voyage; by the passion for truth, the cravings for perfection, the glimmering of ideals we never reach, man stretches out his hands to immortality. Whoever loved without longing for forever. Deep affection postulates eternally. Love does not want a year or a millennium. Love cries for immortality." Jesus knew and read aright this deep longing of the soul, and in his own calm reassuring way, says: "If it were not so I would have told you." There were many misconceptions that Jesus had to correct in his disciples, but this, thank God, was not one of them. Our hearts do not mislead us. Christ corroborates our deepest longing for immortality. In this we are not deceived. "If it were not so," he says, "I would have told you." Here, at least, no news is good news.

A Prepared Place.

"I go to prepare a place for you." All his suffering and anguish, all the shame and the sin associated with the cross are covered by those words. For the joy that was set before him, Christ endured the cross and despised the shame.

But there is the other side to remember. Heaven is a prepared place for a prepared people. There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

TOPIC FOR MAY 16.—PEACE: A GIFT AND A GUERDON.—John 14: 27.

Tasmanian Bible School Union.

THE NEED TO GIVE.

Brothers, one more year has rolled away, but the needs of the Bible School are greater than ever.

What do you intend to do this year to teach the "Sons of the Lord more perfectly" to the children of our day and generation? Are you those who find yourself to feel like the rich man whose land had brought forth plentifully, so that he could take things easy, and say to his soul, "Soul, thou hast much goods laid up for many years; take these ease, eat, drink and be merry." But, remember! God said unto him of thee, "Thou fool, this night thy soul will be required of thee. Then whose shall those things be that thou hast provided?"

Yes, brethren, take this warning. We want your help to win the children for Christ and his church. If you love the Lord Jesus Christ you must love his church, and you must love the children. One child is worth all your barns full of goods. So from your pockets show your love and appreciation of the work in the schools for the Lord Jesus Christ.—E. H. Stevens, President, Tasmanian B.S. Union.

A child left to himself causeth shame" (Prov. 22: 3). This great truth is written largely in

the lives of the inmates of our reformatories and prisons, and the frequenters of liquor bars and other dens of infamy. Officers in children's courts tell us that it is the exception to find among youthful delinquents regular attenders of church and Sunday School. Because the Bible School departments of our brotherhood reduce the danger of leaving the child to himself, they are planning to help those who have undertaken the responsible work of training the young. They seek to make the young folks worthy citizens of this Commonwealth, and, above all, citizens of the kingdom of heaven. A liberal offering on May 6 will further this worthy object.—Lionel Johnston.

"One adequate support

For the calamities of mortal life

Exists—one only: an assured belief

That the procession of our fate, how'er

Sad or disturbed, is ordered by a Being

Of infinite benevolence and power,

Whose everlasting purposes embrace

All accidents, converting them to good."

—William Wordsworth.



The Home Circle.

Conducted by J. C. F. FITZMAN

MY CHURCH.

My church, my church, my dear old church,
My father's and my own,
Thou prophets and apostles built,
With Christ the cornerstone,
All else beside, by man and thine,
May yet be overthrown,
But not my church, my dear old church,
My father's and my own.

—Old Lutheran Hymn.

PRAYER AND THE DRINK CURSE.

During the late war most churches held special prayer-meetings for peace. For many years a large number of churches have held monthly prayer-meetings for the missionary cause; and annually, prior to Children's Sunday, there are united prayer-meetings for the conversion of the young. The first week in January is usually a time when the hundreds of churches in our towns and cities unite to pray for the conversion of the world. The fact that people do gather together for prayer is a proof that they believe God answers prayer. If it is right to gather in churches to pray for special things, surely we might well consider the advisability of organising "Temperance prayer-meetings."

There is no doubt that, when people have prayed earnestly for the overthrow of drink, God has honored their petitions. Soon after the war a licensing Bill was introduced into Parliament by Col. Grattan, M.P. It was a revolutionary measure, and would have permitted public-houses to keep open longer hours; justices would have had the power to grant licenses for a period of twenty-one years; and the Bill also permitted the making of public-houses attractive by the introducing of dancing and music. It was a big measure, and contained fifty-four clauses. If it had become law, some of the valuable restrictions on drink-selling brought into operation during the war would have vanished.

A few things which were said about this Bill during the debate in the House of Commons indicate the kind of measure it really was. The special point of interest in the debate was the attitude which the Government would take up. The Attorney-General was their chief spokesman, and surveyed the Bill from a middle standpoint. He found some things which he said were commendable; but he was compelled to say that in its substantial points the Bill went back to a condition of affairs worse than before the war. Mr. Asquith declared that the Bill was almost a mockery of public opinion. Mr. Broad, a Coalition Liberal, moved the rejection, and characterised the measure as a means of increasing the dividends of the brewers from a trade which was a dangerous one, and was a cancer in the community.

Someone who was in the House during the debate said the speeches which were delivered at the commencement were received in such a way, and were of such a character, that it really looked as if the brewers were going to win the day. Things looked very black indeed for the Temperance party. The brewers in the gallery of the House were hopeful; but those against the drink traffic were very anxious. It seemed as though the forces of evil were going to win. About an hour before the end of the discussion, those who were against Col. Grattan's Bill began to speak. A new atmosphere came over the whole of Parliament. No one could tell exactly what had happened. Instead of the brewers winning, it looked as if they would lose. As the time for the division drew near, brewers and Temperance advocates wondered what really would happen. There was a dramatic incident.

Just before 5 o'clock Col. Grattan announced that he would not go to a division, but would withdraw the Bill. The debate had excited a great deal of interest; and a press correspondent said at the time: "There has been no more animated debate this session than the one which took place on the Grattan Bill."

Such is a brief account of what took place in the House of Commons. The Bill which had been boomed loud met its doom. Why? Is there any explanation for the new atmosphere which pervaded Parliament at 4 o'clock? Yes! Just at that hour some members of the British Women's Temperance Association gathered together in the crypt of the House for the purpose of holding a prayer-meeting. They prayed for an hour. They got into contact with God; and, "If God be for us, who can be against us?"—A. Jean's Courtesies in "Christian Herald."

DR. CHALMERS AND HIS AUNT.

The punctuality which reigned over the domestic regulations of Dr. Chalmers was sometimes not a little incongruous to his guests. His aunt, while living in the house, appearing one morning too late for breakfast, and well knowing what awaited her if she did not "make the first word of flying," thus diverted the expected storm: "Oh! Mr. Chalmers," she exclaimed, as she entered the room, "I had such a strange dream last night; I dreamt that you were dead."

"Indeed, ma'am," said the doctor, quite startled by an announcement which bore so directly on his own future history.

"And I dreamt," she continued, "that the funeral hour was named, and the funeral hour was fixed, and the funeral cards were written; and the day came, and the folk came, and the hour came; but what do you think happened? Why the clock, had scarce done changing twelve, which was the hour named by the cards, when a loud knocking was heard within the coffin, and a voice, gay, peremptory and ill-pleased like, came out of it, saying: 'Twelve's chappit, and ye're no liftin'.'"

The doctor was too fond of a joke not to relish this one; and in the hearty laugh which followed, the ingenious culprit escaped.—Sel.

NOBODY HOME.

"Garsen is the most absent-minded chap I ever saw."—What's he been doing now?

"This morning he thought he had left his watch at home, and then proceeded to take it out of his pocket to see if he had time to go home and get it."

"But he doesn't beat the man who went out of his office and put a card on the door saying he would be back at 3 o'clock, and finding that he had forgotten something, went back to the office, read the notice on the door, and sat down on the stairs to wait until 3 o'clock."

THE REASON WHY.

A benevolent old lady was walking along the street when she observed a beggar. She stopped, and looked with compassionate sympathy at the man, and then placed a coin in his hand. "My poor fellow," she said, "here is sixpence for you, goodness gracious, it must be dreadful to be lame! But I think it would be worse to be blind." "Yer right, lady," agreed the beggar. "When I was blind I was always getting counterfelt money."

One of the girls in a cooking-class was asked if she washed fish before baking them.

"No. What's the use?" was the reply. "They have lived in water all their lives."

The Family Altar.

J. C. F. P.

Monday.

Ye search the Scriptures, because ye think that in them ye have eternal life.—John 5: 39.

In regard to the Bible, the Talmud says: "Turn it and turn it again, for everything is in it."

Reading.—John 5: 25-47.

Tuesday.

And the sea was rising by reason of a great wind that blew.—John 6: 18.

In a sermon on "Christ in the Storm," Canon Liddell said, "Things would not have been better than they are for martyrs and confessors. In their day, the sea had been calm and the waves untroubled. For them, long since, the winds and waves of life have been stilled, and Christ has brought them to the haven where they would be. He was with them in the fellowship of their sorrows; he is with them as sharers of their everlasting rest."

Reading.—John 6: 1-21.

Wednesday.

Him that cometh to me I will in no wise cast out.—John 6: 37.

"If ever Satan and I did strive for any word of God in all my life," wrote Thoreau, "it was for this good word of Christ; he at one end and I at the other; oh, what work did we make! It was for this in John, I say, that we did so tug and strive, he pulled and I pulled; but God be praised, I got the better of him; I got some sweetness from it."

Reading.—John 6: 22-46.

Thursday.

Lord, to whom shall we go?—John 6: 68.

"Whither, O whither should I fly,
But to my loving Saviour's breast?"

Secure within thine arms to lie,
And safe beneath thy wings to rest."

Reading.—John 6: 47-71.

Friday.

He that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him.—John 7: 18.

"While in the heavenly work we join,
Thy glory be our whole desire,
Thy glory, not our own;
Still let us keep our end in view,
And still the pleasing task pursue,
To please our God alone."

Reading.—John 7: 1-24.

Saturday.

He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water.—John 7: 38.

Concerning his experiences of open-air preaching, Woodville said, "Sixty times, when twenty thousand people were before me, I had not, in my own apprehension, a word to say either in God or them. But I never was totally deserted; and frequently (for to deny it would be lying against God) so assisted, that I knew by happy experience what our Lord meant by saying 'from within him shall flow rivers of living water.'"

Reading.—John 7: 25-53.

Sunday.

I am the Light of the world.—John 8: 12.

Dr. John Brown comments thus on Holman Hunt's "Light of the World":—"The meaning of the picture reaches you at once; that lonely, serious, sorrowful, majestic countenance and form; those wonderful listening eyes, so full of concern, of compassion—acquainted with grief; that attitude of anxious hearkening, as if 'waiting to be gracious.' This idea rules the whole. We see that though he is a King, and is 'travelling in the greatness of his strength, mighty to save,' he cannot open the door—it must open from within—he can only stand and knock."

Reading.—John 8: 1-30.

N.S.W. Sisters' Conference.

The thirty-fourth annual conference was held in Enmore Tabernacle on Tuesday, April 3. After an inspiring devotional service led by Mrs. Corbett, whose helpful talk from Rom. 12: 1 formed a fitting introduction to the day, the president, Mrs. Bush, opened the business session with prayer. Correspondence was received, including letters of greeting from the sisters' conferences in Victoria, W.A., S.A., Queensland, Tasmania, and from the Foreign Mission Board. The roll-call of delegates met with a good response.

The following officers were elected:—

President, Mrs. Corbett; vice-presidents, Mrs. Glydesdale and Mrs. Hagger; secretary, Mrs. J. Fretwell, rec. secretary, Mrs. Palmer; treasurer, Mrs. A. Morris. Superintendents of Committees:—Oblituary, Mrs. Flood; Hospital, Mrs. McKinnon; Newington, Mrs. Cox; Prayer meeting, Mrs. Glydesdale; Home Missions, Mrs. J. Fox; Foreign Missions, Miss S. Murray; Bazaar, Mrs. Shelton; Social questions, Mrs. Mackenzie; Catering, Mrs. Bush and Mrs. Hall; Isolated sisters, Mrs. Partridge. Miss Nancy Marley rendered a beautiful solo.

The obituary report was received standing, followed by the singing of one verse of "Forever with the Lord." Miss Marshman, a past-president of the sisters' conference, closed this session with prayer.

Conference was resumed at 2 p.m. Mrs. Hagger led the devotional session, and gave a most thoughtful and helpful talk on "Influence," choosing as her text Rom. 11: 7.

After a solo very sweetly sung by Miss Blanche Hall, Mrs. Ashwood, in her inimitable way, tendered welcome, greeting the visiting sisters, to which response was made by Mrs. Pryse of Victoria, Mrs. Neaves of W.A., Mrs. Freeman of Tafe, and Mrs. Joiner of Merewether. The wives of four of our new preachers, who have recently come to labor with us, were welcomed to conference.

The secretary presented her report, which, together with the treasurer's report, was well received.

Great disappointment was felt when it became known that, owing to throat trouble, Bro. Alcorn, preacher of the church at Rockdale, was unable to deliver his address. We are indebted to Bro. Paternoster for so graciously offering his services, and for the enthusiasm with which he urged the sisters of our churches to outlaw war, bring in prohibition, and do their utmost to curb the gambling evil.

The reports of the various committees proved very interesting and informative, and showed a year of steady progress and very fruitful service. The renewed hope and encouragement these faithful workers have brought into the lives of the dejected and heart-down, the lonely, the sick, and the sad at last, can be measured only by him who said "Inasmuch as ye did it unto one of the least of these, ye did it unto me." Every word of these brief reports represented loving and sacrificial service, prayerfully and willingly rendered.

We are highly favored in having so many counselors among us, and the diet beautifully rendered by Mrs. Whelan and Mrs. W. H. Hall was very gratefully appreciated.

Our preferential aim—the establishment of a home for the aged—was freely discussed, but no definite decision was reached. This matter is to receive further consideration at the monthly meeting of the State sisters' conference to be held on May 1.

The introduction of the new officers, resolutions of thanks to the retiring president, for her devoted services during the year to the soloists, speakers, the officers of the City Temple and Enmore Tabernacle for the use of their buildings, to the catering committee, and to all who in any way helped to make the conference a success, brought to a close a most happy and interesting season of fellowship.—J. Fretwell.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

YOUNG PEOPLE'S DEPARTMENT, N.S.W.

With the advance of the enrolment in the New South Wales Bible Schools from 3,605 to 4,651, the first step in the process of reaching the 5,000 enrolment mark by the August, 1930, has been accomplished. The suggested policy for the present year is:—

An increase campaign in every school.

A training class in every centre.

A branch school opened and maintained by each church.

The N.S.W. organiser, Bro. P. J. Pond, B.A., has recently visited the schools at Hurstville, Hornsby, Belmore, Enmore, and Bankstown. New Christian Endeavor Societies are reported from Naremburn, Taree, Paddington, Loftus Park, Epping and Tempe.

The visit of Dr. Prode, World's Sunday School Association President, takes place in Sydney from May 16 to 21. The meetings are to be held in St. Barnabas's Church, George-st. West, Sydney. Bro. P. J. Pond will be one of the speakers at the Convention.

YOUNG PEOPLE'S SUMMER CONFERENCE, VIC.

The committee of the Victorian Bible School and Young People's Department at a recent meeting gave a great deal of thought to the matter of a young people's conference such as was held last Christmas at Ballarat. The committee intends to use every endeavor to arrange a similar gathering this year, though if the services of a full-time organiser are not available, the organisation of the conference will be more difficult. However, we would like our young people to know that the committee has the matter under consideration and that very soon we hope to announce a definite announcement regarding it. The conference last year was such an unqualified success that we feel sure there will be many who will want to have a part in it this year. With a larger enrolment it should be possible to lower the cost to the individual. Do not make your plans for the Christmas vacation before you have definite word about the young people's summer conference of 1928.

THE AWAKENING.

Clara Andrews hurried into the living room with an armful of books, turned on the light, and sank into an easy chair. "It was Saturday night, and according to her usual custom, she was finishing the preparation of her Sunday School lesson. She frowned reflectively. The class which had been thrust upon her last Sunday seemed absolutely dumb. What could she do to arouse its members to the point of articulate speech? She thought of her old class which had been such a pleasure to teach and wished she could have it back. She sought the telephone and called the superintendent.

"I am just wondering," she began in response to his greeting, "if I can't go back on my contract and have my old class again." "What's wrong with the new ones?" came the query. "Well," she began hesitatingly, "they're all dead or asleep or something." "That's just it," said the superintendent. "I saw they were slowly dying of sleeping sickness, and I asked you to take them that you might save them from such a condition. You see," he went on, "your old class was very much the same until you took it in hand, and I want you to do for the new class what you did for your old." "Oh," she said, rather feebly, "I'll do my best. Goodbye."

She turned to her father for help and he suggested, "Ask them to repeat the golden text, and give them questions to answer next Sunday." "Thank you," she said, "I'll do that."

After another hour's study she went off to bed, still harboring some misgivings about the morrow's lesson. Next day her pupils were mostly of quietness—and indifference. They seemed quite ready to let the teacher do all the talking and thinking. Suddenly they were startled by the question, "Somebody give me the golden text?"

They looked at each other in dismay. Then there was a hasty search, and finally one boy read it. The others gave a sigh of relief. "Thank you," said Miss Clara quietly. "Why do you think we have a golden text?" Again there was consternation, but this time nobody answered. "I am going to give that question to you, Mary," said Miss Clara, "and you may give us the answer next Sunday. You may ask anybody you like to help you, but be sure and bring us the information." To others she assigned other like tasks, and dismissed them, wondering what the next Sunday would bring forth.

The next Sunday showed improvement. Every hand went up when she asked who knew the golden text, and all seemed anxious to have a part in the discussion which took place at the close of the lesson.

The last Sunday but one in the quarter came. "Next Sunday will have a review lesson," she told them, "and you better go over all the lessons in the quarter, for I am going to ask you a multitude of questions. Review Sunday came, and when Clara asked for those who could give the titles of all the lessons for the quarter two or three hands shot up. Then they had the golden texts one at a time, with a few words of comment on how each gave the central thought of the lesson. Then she permitted each member to tell what was his or her favorite lesson for the quarter, what it taught, the favorite character in it. They discussed the question of whether God helps people in the same way to-day, as he helped them in the long ago, and so on.

The young people were quite enthusiastic. At the close of the lesson the superintendent slipped quietly away. After school he met her. "Are you still mourning over a dead class?" he questioned, laughingly. "They just needed a little shaking up," she told him. "They were fine this morning," he said, "and I only wish that other teachers could do the same with their classes." Happy the teacher who will carry her class as a burden on her heart until she finds the method that will enable her to open their minds and their hearts to the wonderful truths of God's Book—"Lookout."

THE BIBLE.

The hungry have food, the thirsty a living spring, the feeble a staff, and the victorious warfarer songs of welcome and strains of music; and as long as each man asks on account of his wants, and asks what he wants, no man will discover aught amiss or deficient in the vast and many-chambered storehouse. . . . For more than a thousand years the Bible, collectively taken, has gone hand-in-hand with civilisation, science, law; in short, with the moral and intellectual cultivation of the species, always surviving, and often leading the way. Its very presence, as a beloved book, has rendered the nations emphatically a chosen race, and this, too, in exact proportion as it is more or less generally known and studied.—Coleridge.

Foreign Missions.

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

FOREIGN MISSION DAY, JULY 1, 1928.

It is not too soon to begin preparations for Foreign Mission Day. We need a large offering this year. Last year, from March 1, 1927, to February 29, 1928, we received for our general work £7,279/17/8, but the amount budgeted for was £29,650. We ask, therefore, that an effort be made in all the States to increase the F.M. Day offering this year. We have less than three months to prepare for the offering. Let us pray, plan, and work, and on July 1 we shall have an offering that will please God and gladden the hearts of our missionaries, as well as our Australian Brotherhood.

HONG KONG CHURCH BUILDING APPEAL.

We have received from the Hong Kong church, in common with several hundred others, an appeal to help in the erection of a church building in Hong Kong. One State has enquired whether this appeal has been considered by the F.M. Board. At our last F.M. Board meeting on April 19 it was resolved "that we reply to the inquiry that the Hong Kong building appeal had not been before the Board, but state that the Board is not in favour of general appeals to our churches except those which go through the official channels."

CANTON CHURCH BUILDING FUND.

Bro. Kwan Young Man, in his last report before leaving Australia, stated that he was able to raise a subscription of over two hundred pounds in Perth for the building of the Canton church, and more than one hundred and seventy pounds in Adelaide. He was unable to start a subscription list in Melbourne or Sydney owing to limited time. This three hundred and seventy pounds, we presume, was given principally, if not altogether, by the Chinese Christians in Australia.

ILLNESS OF A FAITHFUL INDIAN WORKER.

Shwankhat, one of our Shrigonda school teachers, is very ill. She has worked faithfully in the mission school for many years. It is feared that she will not recover from her illness. The Field Council have had her removed to Baramat, where she is lovingly cared for by her friends and the Christian community, who are supplying all her material needs and ministering to her in every way possible, and exhibiting before the heathen of the district the beautiful flowers of Christian kindness and goodness. This action of the Field Council will be another evidence to the heathen of what Christianity means in service to the aged, and the poor, and the sick.

DISPENSARY WORK AT HARAMATI, INDIA.

The Almighty God has again helped us in a practical way. We are thankful for his mercies towards us in all our ups and downs of the year's work.

Our work in the dispensary as well as in out-villages, is increased more than previous year. Our tabulated report must show less in number of new cases, retentions, and the total number treated, due to the following reasons:

1. Our dispensary was a centre for the local Christians, orphan boys and the settlement people. But last year Mrs. Coventry, with the help of a trained Indian Christian nurse, started a Child Welfare Centre in the settlement, and all the children under two years, as well as school boys and girls, are treated by her trained nurse-lal.

2. Mr. Hughes also treats most of the orphan

boys, so they are not coming to our dispensary as they used to come before.

3. Miss Caldwell has started a Child Welfare Centre in the village of Baramat, which she opens three mornings in the week. She also treats women patients there. Therefore the number of patients shows less in our dispensary.

With all this, our mission dispensary is having a good number of patients, and there has been quite an increase in income, etc.

All medicine used in the above three places is supplied by our dispensary, so our expenses have not lessened.

Mrs. Coventry, Mr. Hughes and Miss Caldwell having started work among these people, I get more chance to work among the Hindus, Mohammedans, and in the out-village. For that the amount of Rs. 1,238 5/9 (192/17/6) has been collected.

Although we are helping these people physically, we feel they are most helped in their spiritual lives by our message. Our Bible-women, Jankhal, does not miss her opportunity in any way. She is very good in that. She gives faithfully the message of our Lord Jesus Christ.

This year we have actually sold 767 gospels to those who can read, and distributed 426 gospels to other people, as well as given away numerous tracts. We have given three New Testaments to the people who are eager to know more about Jesus Christ, and they come sometimes to me, and ask about difficulties they meet in the New Testament.

Our work in the out-villages opens the hearts of the people to listen to the gospel. I or Miss Caldwell take medicine with us to help them physically, and a preacher accompanies me or the Bible-women go with Miss Caldwell to give the message of light and life and the way. Thus our work is accomplished in the villages. This year two more new villages have been opened up for the permanent location of the preachers.

At Sansar, nine miles away from Baramat, the people have offered land and a house for sale, and requested a preacher be located there, so the preacher's work and life is now a constant witness to the people. The second village, Wadgaon, sixteen miles from Baramat on other way, is a very good place, where our mission wanted to open an out-village centre for the preaching work. This year one preacher has been sent to Wadgaon. We regularly visit these centres with medical help.

Jalgan and Sangul are two more villages where our dispensary work has opened the hearts of the people, and they are asking for a Christian preacher or a dispensary to be in their villages.

We would delight to have the opportunity to open up these villages. We request that the people in Australia will remember our work in their prayers before the throne of God.

Also remember that monetary help is the chief need to do this work. Although we wish to do and are trying to be independent, as yet we are not standing on our own legs, but always depend on you Australian brothers and sisters in Christ for the help of prayers, money, and advice for our work.

May God bring greater joy to everyone by our labor with the missionaries in the fields in India.

Summary of medical work at Baramat dispensary, January 1 to December 31, 1927. New cases, 2,956; retentions, 6,995; total, 9,951. Fees received, Rs. 1,226 6/3 (191/19/6); Gospels sold, 767; receipts, Rs. 11/15/6 (18/-).

With Christian greetings, Yours sincerely, in his service, — R. L. Kolhatkar.

COMING EVENTS.

MAY 6 (Sunday).—Newmarket Sunday School Anniversary in Kensington Town Hall (near Newmarket station). Speakers: 3 p.m., Mr. Albert Anderson (from China); 7 p.m., Mr. Goe, T. Black. Special singing by scholars, led by Mr. Carl Hall. Offerings for Bible School funds, Concert on Tuesday, May 8, in Chapel, Flushing-st. Admission, 1/- Everything up to the usual high standard. Old and new friends cordially welcomed.

MAY 6 & 8.—Blackburn Bible School Annual, Sunday, May 6, 11 a.m. Bro. J. J. English; 3 p.m. Bro. L. C. McCallum, M.A., B.B.A.; 7 p.m., Bro. Hendry. Special singing to scholars afternoon and evening. Come and spend the day with us. Tuesday, May 8, 8 p.m. Prize-giving and Hems by scholars.

MAY 6 & 10.—South Richmond Church Anniversary Services, May 6. Speakers, 11 a.m., Bro. F. T. Saunders; 7 p.m., Bro. C. W. Jackel. Everybody welcome. Thursday, May 10, Anniversary Concert and Coffee Supper. Bro. A. Anderson will address the meeting.

MAY 6 and 13.—Thornbury Church of Christ Bible School Anniversary. May 6; morning, Bro. H.C. Barless afternoon and evening, Bro. W. Gale. Special singing by scholars. May 13, 3 p.m., Distribution of Prizes. May 17, Thursday, Public Demonstration.

MAY 9.—At 8 p.m. New Church of Christ Hall, Oxley-nd., Glenferrie. Recital of new and original selections by Mr. W. Fielding, assisted by leading artists. Admission, 1/-.

MAY 12.—L.C.E. Sunshine Department "Grocery Day" will be held at chapel, Cliff-st., South Yarra, 3 p.m. A liberal response from societies expected. Olive L. Scar, Convener.

MAY 20 & 21.—East West Church of Christ, Fifth Anniversary of church. Speakers, 11 a.m. A. B. Main, M.A., Glen Iris; 7 p.m., F. A. Younes. Song service 6.45 p.m., led by F. H. Elliott, Monday, 21st, at 8 o'clock, conversazione, social evening, musical items; short addresses by founders and others. Past members specially invited.

YOUNG PEOPLE'S CLUBS.

Would all the above clubs interested in Ping Pong get in touch with the undersigned re forming an association for competitive games.—C. Prout, 112 Chestnut-st., South Richmond.

SWANSTON-ST. BIBLE STUDY CLASS.

Commencing on Wednesday evening, May 9, thence fortnightly, in the Lecture Hall at Swanston-st., Bro. Moore will hold a Bible Study Class, the subject being "The Life of Christ." Members and friends are invited to attend.

MORELAND BIBLE SCHOOL ANNIVERSARY.

May 6, —3 p.m., Bro. J. E. Thomas; 7 p.m., Bro. J. E. Welch.

May 13.—3 p.m., Distribution of Prizes; 7 p.m., Bro. H. B. Robbins.

May 16.—Anniversary Concert.

Inspiring meetings, Bright Singing, All Welcome.

WANTED.

A sister would give light services for change in niter south of country home. Mrs. Rickard, Armadale P.O., Vic.

THEATRE SERVICES EVERY SUNDAY EVENING.

REGENT THEATRE GARDNER

Ralph Gebble, Preacher.

Will H. Clay, Leader of Song.

Here and There.

Mr. W. Harris is vice-president of the Victorian Anti-Liquor League, and was president as was inadequately stated in a recent issue. Dr. Law is president, and Mr. J. E. Thomas is acting-president.

On Monday afternoon we received the following telegram from Queensland:—"Three months' mission East Ipswich concluded gloriously yesterday night; church overflowing; twelve decisions; H. D. Priestley, evangelist."

Dr. W. C. Poole, of Christ Church, Westminster Bridge-st., is now in Melbourne, where he met his brother, whom he had not seen for fourteen years. She will accompany Dr. Poole and his wife on most of their journeys. Later Dr. Poole will go on to Los Angeles, California, where he will preside over the tenth convention of the World's Sunday School Association.

The class for young men conducted under the auspices of the College of the Bible is now meeting again at Lygon-st. chapel, Melbourne, instead of at Lygon-st. Church secretaries and Bible Class leaders are asked to announce the change, as it is believed that many intended to come if the class returned to the former place of meeting, which is more convenient for those travelling by tram.

Dr. W. Henry Hunt, F.R.G.S., writes from California, U.S.A., under date March 30:—"We are locally and happily meeting and greeting our gracious brother and sister Mr. and Mrs. Beleri Lyall. We are having a reception for them in the Green Room of the Clapham Park Hotel today, and the Ministerial Association of Los Angeles is meeting in their honor. It is fine to link up to the high graces of a world brotherhood in the kingdom plans. They are lovely people."

At the second of the special theatre services conducted by Gardiner church, Vic., there was a considerably larger audience than on the former occasion. Well over seven hundred people were present last Sunday evening. Mr. Ralph Fieldie delivered an address on "The City Four Square," which greatly impressed the company. Community singing was led by Mr. W. H. Clay, and Mr. Jack Auld rendered two beautiful cornet solos. A young lady confessed the Lord Jesus. A very large morning service was held in the chapel, Bro. Gehlidge being the speaker.

Bro. H. G. Payne, President of our Queensland Bible School and Young People's Department, writes: "In your fine editorial of 19th on the Bible School report, you quote the Queensland conference authority as showing 1,229 scholars and 200 teachers, with a total loss of 100. As a matter of fact the figures, while quoted correctly, are inaccurate. The explanation of the inaccuracy does not matter, but we would like you to draw attention to the correct figures, which are 1,325 scholars and 200 teachers, leaving a net gain on the year of 77 (10 teachers and 67 scholars)."

The "Christian Evangelist" of March 8 contained the following paragraph:—"Richard Headrick, the ten-year-old Pasadena 'Little Minister,' recently held a week of special services for the First Christian Church, Fullerton, Calif., resulting in 25 decisions. The pastor had developed a children's and young people's programme, and had greatly stimulated it. This boy preacher delivered a thirty minute sermon in a masterful way. The house was packed at every service. The largest crowd ever in the church attended the last service, at which there were 26 decisions. Over 200 children attended the pastor's week-day class on Wednesday afternoon to hear Richard Headrick's Bible stories, and to see a new ray of his shining rays of which he is a champion."

We learn with pleasure that Dr. and Mrs. W. A. Kemp and Mr. and Mrs. H. G. Harcourt arrived at Perth by the "Orsova," which is due to reach Melbourne on Monday.

Bro. L. E. Verec writes from Bordertown, S.A.: "It is now a little over twelve months since the tent mission was held here, when over sixty persons were gathered in. We sometimes read that mission results must be judged after six months have elapsed. We are well satisfied at present, as during the last three months the attendance at the churches in this circuit has been better than ever, and there have been a few more additions by faith and baptism. Nearly all the new members counted at the mission are still with us, and are faithful workers in our midst. Many of the men take active part in our manual services, and are enrolled in the training class conducted by Bro. Cornelius, with a view to greater service. Bible Schools and Endeavor Societies are also keeping up splendidly, and we look forward hopefully to the future."

On the second Sunday in May, May 13, Mothers' Day will be celebrated in many parts of the world. Special services will be conducted in churches, and everywhere an appeal will be made for the wearing of the white flower in honor of mother and motherhood. The Bands of Hope and Junior Temperance Societies associated with the Victorian Band of Hope Union will, as usual, take an active part in the celebration. On the day prior to the Sunday celebration the members of the Bands of Hope and kindred societies will conduct a tour to door visitation of their respective centres for the distribution of flowers and literature, and the sale of Mothers' Day emblems. The workers in the various societies are in need of assistance and will welcome helpers. Those interested are invited to communicate with the State Organiser of the Victorian Band of Hope Union, Mr. W. H. Rose, at the headquarters, 420 Bourke-st., Melbourne.

The British and Foreign Bible Society, Melbourne, is furthering a "Scriptures in hotels and boarding houses" scheme. Members of the staff are waiting upon the licensees of hotels and managers of coffee palaces, etc., and offering them a free presentation copy of the New Testament and Psalms in large type for each bedroom, not only for the visitors, but also for the members of their staffs. There has been a number of refusals, but a majority of those interviewed have readily consented to accept the copies, and to see that they are placed in the respective centres for the distribution of Bibles and literature. The scheme has only been put into operation during the last few months, and so far 1,472 copies have been placed in 91 hotels and boarding houses, of which number 58 are in the city of Melbourne. In order that this shall not be too heavy a financial burden on the Society, a "Scriptures in Hotels Fund" has been opened, and any contributions will be gladly received towards this object.

The new chapel in Court-st., Box Hill, Vic., was dedicated on Saturday, April 28, at 4 p.m. Bro. J. E. Allan, preacher of the church, presided over impressive services at the entrance and in the chapel. The opening ceremony was performed by Sister E. Gill, a pioneer member. Bro. L. Gole, Conference President, declared the building open for worship. Bro. J. E. Allan, supported by the deacons, dedicated the building to God, and the dedication was pronounced by Bro. P. T. Carter, M.A., LL.B., a past member of Box Hill. It was a great message for a special occasion. Thanksgiving services were held on Lord's day, April 29. Bro. T. H. Scambler, H.A., addressed the church. In the afternoon W. H. Clay spoke to the Bible School. At night,

after Bro. J. E. Allan's address on "The Glory of the Church," there was one confession. A choir of 30 voices, under the leadership of Bro. E. Hammond, with Sister R. E. Ward organist, rendered beautiful anthems. Representative congregations crowded the new and old chapels at all meetings. The Mayor and Mayors of Box Hill, several councillors and Mr. E. W. Greenwood, M.L.A., attended the opening services.

HIRSCHISEN-STEWART MISSION AT MAYLANDS, S.A.

A wonderful season of teaching and preaching, service and sacrifice, inspiration and consolidation has just closed at Maylands. The great tent was filled on the first night of the mission, and on every Sunday night afterwards. Many of the week-night audiences filled the tent to overflowing, and a total of something between twelve and fourteen thousand people heard the gospel preached.

Bro. E. C. Hirschisen is a great preacher, and with his gifted wife, Mrs. E. C. Hirschisen, and Bro. J. D. Stewart leading the singing, lifts any community into which he enters. One cannot but wonder at the strong and yet loving presentation of New Testament Christianity, and the New Testament plea for unity, and the loving persuasiveness which grips men as well as women and children.

One of the great features of this mission was that during the earlier weeks a number of Bible School scholars made their decision, and then came a lull. Then came many of the parents, and while families were swept into the kingdom. One child brought her mother and her grandmother. One of these had not entered a place of worship for twenty years, the other for thirty years. Fathers, mothers, aunts, relatives and friends came, whose only connection had been a passing interest in the church because their children had come to the Bible School. Ninety-two souls confessed Christ. Most of these have already been baptised, and almost every one will take membership with the church. At the great Thanksgiving service the giving of £377 made the doxology irresistible. After paying all mission expenses, there will be at least £150 to pay to the credit of the building fund.

A word must be said about the work of Sister Mrs. Hirschisen. Her playing was not merely an artistic and skilled contribution to the preaching service, but it was an act of devotion. Night after night she sat at the piano, or with the steel guitar, accompanied the hymns, solos, duets, quartettes, etc., to the delight of all. She was ably assisted by Misses E. White and E. Page, our local organists, and Bro. Langlois and a large choir helped throughout the campaign. The whole church was organised, and every member placed upon a committee. The committees prepared rosters, and the machine never broke down. All the parts ran smoothly. Bro. Stewart had the people of Maylands singing until the very streets resounded with mission songs. The new building at Maylands was completely filled at both services on the Lord's day after the mission closed. Three more decided, nine were baptised, and all rejoiced. — F. Collins, President of S.A. Conference.

ADDRESSES.

- E. P. Ademan, B.A., 223 Bay View-rd., St. Kilda, Dunedin, N.Z.
- F. W. Beechenow (Secretary Gardenvale church, Vic.), 31 Asling-st., North Brighton.
- P. C. Bennett (preacher Mosman church, N.S.W.), 41 Lang-st., Mosman.
- W. A. Emory (Secretary Geelong church, Vic.), 111 Crofton-st., Geelong, W.V.
- Geo. Hughes (preacher Wedderburn church, Vic.), 106-st., Wedderburn.
- H. H. Lambshire (preacher York church, S.A.), Fairbank-st., York.
- W. J. Samuel (Secretary Subiaco church, W.A.), 41 Waverley-st., Subiaco.

Jubilee Services, Footscray, Victoria.

Jubilee services were held at Footscray from April 15 to 22, when great and enthusiastic meetings marked the occasion. Many old members travelled long distances to be at the "Home to Footscray." Greetings were received and read from some former workers. On morning of 15th, Bro. Clay addressed the church. The chapel was well filled, and decorated for the occasion. The afternoon service of the Bible School was a great meeting, Bro. Thomas giving a fine address. The superintendent mentioned young men who had made a name for the Bible School and for themselves.

The evening service was well attended, when Bro. Hill preached his farewell address. The meetings during the week were held by the different societies connected with the church. On Monday the P.B.P. and K.S.S. placed a fine programme before a good audience. Sister A. Wicking, leader of the girls' club, had charge of affairs. On Tuesday evening the Bible School presented a varied programme of songs, recitations, dialogues, and dramatised hymns, which

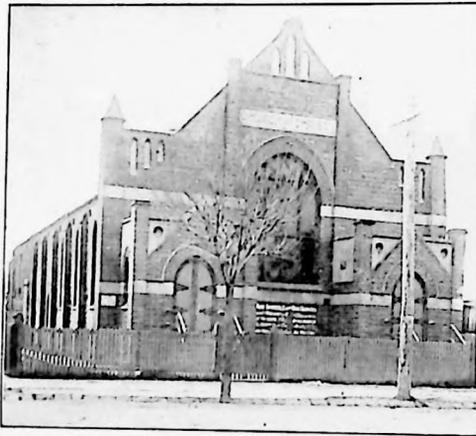
S.A. SISTERS' AUXILIARY.

The sisters held their monthly meeting in Gratest. hall on Thursday, April 5. Miss Tomkin led the devotional meeting.

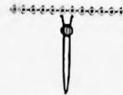
The business session was presided over by the president, Mrs. Graham, when about 56 sisters were present. There have been 26 additions reported to the churches from the Bible Schools. Money was received for Foreign Missions during the month: Balaklava: Sisters, 15/13/7; Unley, 8/-; Grote-st., 1/6; total, 16/3/1. Home Mission receipts: Mrs. Humphreys, 1/1; Mite Boxes, 1/7/1; Grote-st., 15/-; Mrs. Schuller, 17/6; Wiltona Church, 1/-; Grosdon Sisters, 5/-; Mrs. Galt, 1/-; Prospect, 15/4; Henley Beach, 16/9; Mrs. Paternoster, Salisbury, 10/-; Norwood, 4/-; Mile End, 15/6; total, £8/0/9.

The offering received during the afternoon amounted to £14/10.

We were pleased to welcome to the meeting Mrs. Stan. Helyar, from Africa, and Mrs. Hughes. There have been 119 visits paid to the hospitals during the month. The obituary report showed the following sisters had received the home-call: Mrs. Herbert Moore, North Adelaide; Mrs. Carmichael, Grote-st.; Mrs. Hammond, Glenelg; and Mrs. Hablane, Balaklava.—M. Mauger.



The present Footscray chapel, situated in Baleigh Street, was opened early in 1912. The first church building in Paisley Street was erected in 1881.



We should widen our expectations to the magnificent sweep of his promise. Dr. Maclaren.

was well received by the large audience. On Wednesday afternoon a great reunion meeting was held, many old members being present, and a happy time spent. Bro. Hurran was elected to the chair, and short talks were indulged in by almost all present. Tea was provided by the ladies of the church, and was followed by numerous "after-dinner talks." In the evening Bro. Connor (Conference President) was present, and at this meeting again a wonderful time was spent. On Thursday evening the choir presented their programme. Again there was a great gathering, and a good programme. On Saturday afternoon and evening the ladies held a cake-and-apron fair, which was well attended. The Jubilee was brought to a close on April 22, when Bro. Allan was present in the morning, and Bro. P. Sharp, of Malvern, in the afternoon. In the evening Bro. E. Carter preached to a full house, and at the close there were two confessions. The church has made arrangements with Bro. Carter for a few weeks, pending the appointment of a permanent preacher. Throughout the services Sister L. Carter acted as accompanist, and Bro. A. Tomkins as secretary.

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Northern District Conference, S.A.

The thirty-sixth annual conference was held at Balaklava on April 1 and 5, while the sisters' conference was successfully held in the chapel under the presidency of Mrs. Fisher, of Kadina. The men held a workers' session in the Methodist Hall (kindly loaned for the occasion), under the leadership of L. A. Bowes, of Kadina.

Graham Melkie led a good discussion by a thoughtful address on "The Ideal Service for the Breaking of Bread." H. M. Tuck led another discussion by introducing the theme, "The Circuit System."

On Wednesday evening a very fine young people's service was conducted. B. W. Manning, with the aid of the Sunday School children, conducted a spirited song service. Two original dialogues, written by the preacher, were rendered very acceptably by the young people. The male quartette sang two selections. Frank Holmes presented a fine message on "The Cost of Discipleship." The chapel was full.

Wednesday morning and afternoon were business sessions, made very interesting by the number of delegates from the various centres. A. Pearce and M. Jacobs represented Southern District Conference. Ira Durdin, from Strathalbyn, was also present.

G. T. Walden and Percy Baker represented Foreign and Home Mission Committees respectively. Two new preachers were welcomed: Graham Melkie, of Moonta, and E. H. Randall, of Port Pirie.

The president, L. A. Bowes, welcomed visitors and delegates, some of whom responded.

The new church at Crystal Brook was affiliated with the conference. It was resolved that the preachers of the north should arrange for Crystal Brook to have one visit each month, and that conference pay travelling expenses.

Robert Pittman of Barlt, made an eloquent appeal for the little cause at Snowtown, and it was decided that the incoming executive should meet as soon as possible, and do something to help the brethren there.

The statistical register showed that there had been 31 baptisms and a present membership of 236, 38 Sunday School teachers and 750 scholars. 35 Senior Endeavourers, and 162 Junior Endeavourers.

The following were elected to offices—President, Angus Harkness, of Hamley Bridge; vice-president, T. G. Mason; secretary, B. W. Manning; treasurer, B. H. Shepherd; auditor, W. Long; committee: Minister of the district and H. McKenzie (Alma), M. Bunde (Aven), B. M. Tuck (Balaklava), J. G. Hirdigan (Crystal Brook), S. Trenwith (Kadina), T. Pym (Long Plains), W. Griffiths (Lochiel), W. J. Taylor (Stallala), W. I. Neill (Mount), W. J. Marshall (Owen), Arnold (Port Pirie), Hill (Wallowa), and E. S. Hunter (Snowtown).

The scholarship fund has assisted young men of the north who were studying for the ministry at Glen Iris, Vic. The balance in hand was £11 10 2.

The president gave a most appropriate address on the theme "Lengthen the Cords and Strengthen the Stakes." It was a timely appeal both for consolidation and expansion.

P. B. Baker, of Norwood, gave the conference sermon on the topic "The Methods of the Master." This message should greatly assist and encourage the great privilege of Christian discipleship, "personal evangelism."

G. T. Walden, with the aid of maps and charts, gave an interesting talk on Foreign Mission work.

The balance sheet showed a balance of £71/14/- in the bank. On Thursday evening a public meeting was held.

The Balaklava choir, under the baton of Mr. A. E. Middleton, with Miss Gwen Doley officiating at the organ, rendered two anthems, and the

(Continued on page 286.)

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News of the Churches.

Queensland.

Mt. Walker.—Services on April 8 were good. Bro. Partridge, senior, exhorted. Anniversary tea meeting on April 16 was fairly well represented. **Gympie.**—On April 22 Bro. S. Vanham spoke at both services to fair attendances. Bro. Vanham was the speaker at the combined church service on Anzac Day.

Charter Towers.—Meetings have improved the last few weeks. On April 15 Bro. W. Giezen-danner spoke on "The Good Samaritan." A young lady from the Bible School made the good confession.

Toowoomba.—There were two new scholars at Bible School on April 15. Bro. Wilson has accepted an appointment as school superintendent in place of Bro. Coleman, who has left Toowoomba. Sister Johnson passed away on April 20.

Albion.—Good attendances prevail. Bible School is engaged in a rally contest with Annerley school for best attendance and most new scholars. On April 22 J. J. Doanally, of Sydney sang at the gospel service. On April 21 the G.E. (Y.P. and Junior) held their anniversary, which was well attended. Mr. J. F. Sullivan, State President of G.E., was the speaker. A programme was given of items by members of visiting and Albion societies, and Mr. J. J. Donnelly. The church is preparing for a Hinrichsen-Stewart mission to be held this year.

Western Australia.

Barry.—At the annual business meeting on Mar. 29 Bro. L. Boesner, M. Livingston, D. Fryer, A. Stanford and G. P. Charman were elected deacons; Bro. Charman secretary. Bro. Fryer Sunday School superintendent and choir conductor. Bro. A. Stanford, Bro. Sunday School secretary. The Bible School has a membership of 68, and an average attendance of 58.

Bassendene.—Good services continue. The church eagerly awaits the advent of a full-time pastor. Sunday School and young people's clubs are well attended and thriving. Interest is being taken in newly inaugurated inter-correspondence league of scholars of Basenolan and North Carlton (Vic.) Sunday Schools. The tennis club teams finished first and second in interclub A and B grades.

Perth.—On April 21 a social was arranged by the Bible School teachers, deacons, and choir to tender best wishes to Miss Maivs Wright and Mr. Kenneth Campbell before their wedding on April 28. On evening of April 22 a special autumn service was held. Bro. Schwab appreciated the willing assistance of all in the arrangement of the service. He spoke from John 11: 25 and Isa. 61: 6. There was a full attendance.

Dunbarry.—Since Bro. and Sister Robinson's removal to North Perth, the services have been taken by Bro. Hicks and Mulgaard. Attendances are keeping a good average. On April 1 a young lady made the good confession; she was immersed on the 22nd, and received into fellowship. Seven of the Sunny Circle (girls' club) gave an item at conference Bible Schools' demonstration. Auxiliaries are in fine working order. Bro. A. Sanderson, S.S. secretary, has been transferred to Perth.

South Australia.

Queenstown.—On April 29 Bro. A. Gohn exhorted the church. At the evening service Bro. Brookes spoke on "The Word of God," and four confessed Christ. On April 29 a service was held in the chapel, when 111 were present. The choir rendered the anthem, "Across the Bar."

Croydon.—Meetings are well attended. On April 29 the open baptism was dedicated to the glory of God and to the remembrance of the late Bro. Thomas Barthol, who was one of the

foundation members of the church, and who donated the allotment on which the building stands. A new platform has also been erected, and the chapel renovated generally. **Fingars.**—The church is making great headway. The S.S. anniversary was held on April 1, when two fine addresses were given by Bro. H. B. Taylor, of Unley. At the tea meeting on April 2 Bro. Ewers gave a splendid address. Six young men went to Tumby Bay to an Institute meeting followed by the district conference. Since meetings have been held more regularly, there has been a great improvement, the building becoming so crowded that it has been resolved to build a new chapel in the spring.

Kadina.—Good attendances and fine interest are reported. Two young ladies who took their stand for Christ on April 15 were immersed and received into fellowship on the 20th. On the 22nd the church had fellowship with Mr. A. Keeling of the S.A. Alliance in the morning. At night, Mr. A. Trindler, of the C.I.M., conducted the service. Bro. Bows gave a beautiful exhortation on the morning of the 29th, and at the conclusion of his address at the gospel service two young ladies took their stand for Christ. All departments of the church are healthy.

Northwood.—Meetings are well attended, and there is a splendid atmosphere in Lord's day services and the mid-week prayer meeting. On April 22, 205 met to break bread, while on April 29, 192 were present. A church picnic was held in the Adelaide hills on Anzac Day. It has been decided to build a tent mission in September, with Bro. Baker as missionary. The Sunday School teachers and officers were entertained by the church at a dinner on May 2. Plans for Bible School work were launched. Monthly offerings for helping distressed cases through unemployment have been made, and on April 29 £57/4 was raised.

York.—About two months ago Bro. Reg. H. Langshire commenced his labors with the church. Services are improving, and interest is growing in all departments. The best S.S. anniversary for many years past was held on April 29, when the building was packed at afternoon and evening services. Over 400 were present at each service. Bro. Langshire spoke in the morning on "The Man with Mud on his Face," and in the evening on "Will my House Serve the Lord?" In the afternoon Mr. Fred. Wickes gave a chalk talk on the Parable of the Sower. The school rendered items, sung under the leadership of Mr. Murrell. Two admissions since last report.

Victoria.

Colac.—Bro. Ross Lloyd, who has been with the church for the month as preacher, has given acceptable messages. Bro. J. C. F. Pittman conducted the services one Sunday, and on the Monday following gave his interesting lecture, "A Trip Round the World."

Hampton.—On April 22 Bro. H. Watson interested the Bible School with a talk on India. At night, after H. T. Pittman's sermon, two young girls decided for Christ. On the 29th Bro. Arnold's addresses were enjoyed. After the gospel service four were baptised.

Warrnambool.—Attendances are remaining good under the leadership of Bro. L. H. Hiney. Several visitors have been welcomed during the past two weeks. Bro. J. C. F. Pittman gave an interesting lecture on April 19 to an appreciative audience. He also gave the morning address on 29th.

Fitroy.—On April 22 Sisters Anderson and Webster, of Collingwood, rendered a duet. Bro. Whelan spoke at prayer meeting. Illness is

prevalent amongst members. Sisters Lewis and Chalk are in hospital, while Sister Helden is also ill. As a result of a social, the girls' club raised £1 for building fund.

Stawell.—One confession after a fine address by Bro. Neighbour. A successful harvest festival was held. On April 21 the Bible School held its annual picnic, and a very enjoyable time was spent. Bro. Neighbour continues his good work each week-end, and the gospel services are well attended and interesting.

Glenferrie.—At the mid-week meeting Bro. T. H. Scambler has given a very instructive course of studies on the Book of Jonah. On Wednesday, April 25, four young people were baptised, and received into fellowship on Sunday morning, when Bro. Keith Jones spoke on "Christian Repentance." At night Bro. Scambler preached on "Repentance."

Melbourne (Swanston-st.).—There were very nice meetings on April 29, and two good addresses from Bro. Moore, his evening subject being "The Unruly Member." Commencing on Wednesday evening, May 2, and thereafter fortnightly, Bro. Moore will conduct a Bible study class for members and friends, the first subject being "The Life of Christ."

Yarrawonga.—Attendances were good and services uplifting last Lord's day. Bro. Bren, Grouh, from Doncaster, and Lum, from Gardenvale, were welcomed. The gospel is faithfully proclaimed by Bro. Pratt, and evening attendances are increasing. Five new scholars enrolled at Yarrawonga Bible School. Mulwala Bible School is making preparations for anniversary.

Collingwood.—Services are showing remarkable improvement as a result of Bro. Bird's work. Bro. W. Bird, from Colburg, gave an inspiring address on Sunday morning. 71 attended the services, while 102 met in the evening to hear Bro. J. Bird. After Sunday School the teachers met to discuss the future work of the Bible School, then some 20 teachers retired to the hall for tea.

North Melbourne.—On evening of April 29 an in memoriam service to the late Bro. Dale was conducted by Bro. Hunt. It was very impressive, and was well attended by a representative congregation. The late brother, who was an elder in North Melbourne for many years, was called home on April 26. Bro. Hunt very appropriately took for his text "He walked with God."

East Doncaster.—A very nice day was spent on Sunday, April 22, with Bro. F. T. Saunders, who spoke morning and evening. On the afternoon of April 28 the tennis court was officially opened by Bro. Tully, of Doncaster. After an enjoyable time on the court tea was provided, and a happy time was continued through the evening, the preacher, Bro. Methven, being the leader.

Gardenvale.—S.S. anniversary services were held on April 22. In the afternoon Bro. W. C. McCallum addressed the children. The scholars under Bro. Haddock, sang splendidly. In the evening Bro. Arnold, from Hampton, gave a splendid address on "The Great Magnet." The scholars again sang, and Miss E. Bagley rendered a beautiful solo. The meetings were bright and well attended.

Cheltenham.—The seventy-first anniversary was begun on Sunday with great meetings. Commencing Bro. S. H. Mudge, of Oakleigh, gave a splendid message on "Christ's Credentials." The school in all its branches was good. At night Bro. D. Wakley preached to a crowded building. Good singing by the choir, with Mrs. Richards' violinist, Miss Brough at the organ, and Bro. C. Judd as leader.

Warragul.—The first harvest thanksgiving service held by the church, celebrated on Sunday, April 29, proved a great success. The scholars delivered appreciated addresses morning and evening, and the Bible School is improving, and all auxiliaries are healthy. A young men's training class, under the leadership of Bro. Wigney, is helping young men to take part in the meetings of the church.

Chesham.—Meetings have brightened considerably during past few weeks. The J.C.E. society has been re-formed, with great interest, and encouraging attendances. On April 20 Sunday School services were held. Bro. Wakley and McCallum were speakers. In the evening the hall was crowded. Special pieces by scholars were enjoyed afternoon and evening. About thirty friends from Parkdale helped with their presence.

Moreland.—Spontaneous attendance at both services on Sunday, April 29, 1928 broke record. Bro. Bartlett spoke in the morning particularly to the young men, and at night Bro. Webb gave a powerful address on "The Unpardonable Sin." Bro. Wheeler was received by letter from North Fitzroy. A large crowd attended at the chapel on Thursday, April 19, to witness the wedding of Sister Miss Freda Phillips to Bro. Arthur Baker, preacher of Middle Park church. **Oakleigh.**—Morning messages from Bro. Shipway and Smith, Jura, of Carnegie, have been enjoyed on last two Lord's days. Bro. Mudge gave a forceful address on "Prohibition in 1930" last Sunday evening to a fine attendance. The choir rendered an anthem. An Anzac address by Bro. Mudge was given to an increased attendance at last mid-week meeting. A complimentary social was rendered the church club in celebration of its winning Oakleigh cricket association competition.

Kyneton.—There was a record attendance on morning of April 29, when a lady was received into fellowship. In the evening, after Bro. Greenwood's address on "The Name We Wear," a young lady confessed Christ. Interest continues in mid-week meetings. The church has decided to increase the subscription to H.M. Committee, and become self-supporting. Fellowship with Bro. G. Mathieson, of the College, is enjoyed, also with Sisters Mrs. and Miss Ross, of Castlemaine, who have come to reside in the town.

Swan Hill. A festival of Pentecost recently held, with ladies guild very rich in spiritual and material blessing, almost £20 being added to the fund fund. A mission to church members is to be conducted in connection with anniversary services from May 12 to 17. Bro. S. H. Mudge is the proposed missionary. Bro. D. A. Crockett will be ministering to the Ultima church as well as Swan Hill in future. The church has received from Bro. and Sister Bedford an appreciated gift of a new carpet square for the platform.

South Melbourne. The revival services were concluded last Sunday, with Bro. H. B. Robbins presiding. The meetings throughout the week were good. Bro. Robbins' addresses on Sunday were good, with their inspiration and spiritual strength. Sister Williams assisted with enjoyable solos. One young lady decided for Christ. At the communion service, six young sisters (who decided for Christ at the revival), and a brother and sister from a country assembly, were welcomed to fellowship. The members sympathize with the McLoughlin family in the death of their father.

North Essendon. The work is steadily growing, and strangers are attending meetings. The Young Worshipers League was started on April 22 with a good attendance of children. Bro. Williams is preaching to good numbers. On April 29 he gave an excellent address on "The Tears of Jesus." Bro. and Sister H. Watson and family, from India, were visitors for the day. Bro. Watson gave a short message to the church, and then an interesting talk on India. At the Bible School he is interested all with his message and notes. The Bible School is growing, but the work is hampered by insufficient accommodation.

Melburn-Castfield. Prayer meeting on April 18 was a record, over 70 being present. April 22 had been celebrated as a home-coming day, and special meetings were held morning, afternoon and evening. 80 visitors from outlying suburbs sat to lunch as guests of the women's department, and about 70 stayed to tea. In

the morning Bro. W. H. Clay presided, and Bro. A. E. Hingworth spoke. Two adults and one young lady have been received into fellowship. Bro. Clay spoke in the afternoon. In the evening Bro. Anderson was the speaker. The chapel was crowded, and additional sitting accommodation had to be provided. Bright singing was a feature of all the events.

Essendon.—Since the departure of Bro. Skeyer to New Zealand, Bro. L. J. Smith has taken the services acceptably. Good attendance at all Bible School services. Sunday, April 29, was the Bible School anniversary. Bro. Smith presided and exhorted the church. In the afternoon the building was packed, and Bro. H. Morris gave a fine address on "Influence." At the evening service Bro. C. E. Dawson delivered a stirring address, the building again being crowded. The children, under the leadership of Bro. C. Ferguson, rendered fine pieces, assisted by the orchestra. At a meeting of mothers held on Monday, it was resolved to engage Bro. L. J. Smith as preacher for an indefinite period. All auxiliaries show great promise.

Balaam.—On April 15 there were five meetings. Jas. E. Thomas spoke morning and evening. Three made the good confession. On April 22 A. W. Connor gave a helpful morning address. There were received by letter: At night Jas. E. Thomas spoke on "The Answer of Faith," and Jane (including a father and daughter) confessed Christ. 200 broke bread for the day. Bro. Thomas, who has been appointed Senior Chaplain of the Baptist, Congregational, and Churches of Christ Board, spoke to about 800 people in the afternoon at an Anzac service on Beckett Park. Much sympathy is felt for Bro. W. J. Manning in the loss of her aged father. Very fine meetings on April 29. Bro. Thomas spoke on the worth of a boy. In the morning the theme was "The Boy in the Midst"; in the evening "The Future Value of Life." A boys' choir of 30 sang "Fight the Good Fight." Bro. Harbour rendered a solemn address. One new convert for Christ, and there were eight baptisms.

Brunswick.—Sister Mrs. A. Coruish is in Melbourne Hospital for observation. On April 29 the Bible School anniversary was continued. At worship Bro. T. Fitzgerald gave an address on "God's News Letters." In the afternoon he spoke on "Heaven and the Best." On behalf of the teachers, the superintendent, Bro. James Pearl, with a gold-mounted fountain-pen. The teachers provided tea for visitors and friends for the two Sundays. At night Bro. Hugh McNeilly gave a fine address on "Satan, the Pirate, and Prisoners." There were two confessions. The kinders sang well under their leader, Sister Miss Wyn Lovell. The hymns were well sung with by teachers and scholars, under Bro. Pearl, assisted by Miss Adams (organist), Miss Ruth Milham (pianist), and an orchestra.

New South Wales.

South Kensington.—Two additions by faith and baptism are reported. The recent Bible School rally resulted in 102 new scholars being enrolled. Last week some were inducted into the K.S.P. **Radford.**—On April 22 a very good address was given by Bro. Fretwell. Bro. Chapple's gospel message on "The Infinite Knowledge of Christ" was most helpful. Miss G. Luffrell, from Hobart, was received into fellowship. Sister F. Abramovich has taken up her work with the Australian Aborigines Mission. She will be a great blessing.

Gileandra. On April 15 the anniversary services of Bible School and church were held. In the afternoon a special children's service was conducted. At night, to a large audience, Bro. Byrnes spoke on the subject, "We Spend Our Years." A public meeting was held on 17th. Bro. Byrnes spoke at the annual civic gathering in connection with Anzac Day.

Petersham.—Bible School on April 29 was well attended with 3 new scholars. Interest is being taken in the prohibition campaign for Sept. 1, a committee meeting being held in the building

on April 23, with 30 representatives present from the various churches in Petersham. Plans were made for a very aggressive campaign in the district. Bro. Arnold spoke morning and evening on 29th.

Sydney.—The work at City Temple is progressing nicely under the ministry of Bro. Davis. Midweek prayer meetings, as well as the Lord's Day services, are being well attended. On April 29 several visitors and strangers were present. An elderly lady confessed Christ after a fine gospel address by Bro. Davis.

Sanley Vale.—A successful sale of work was held to purchase new organs. On April 15 two Sisters Field were received by Immanuel, and Bro. C. E. Hinrichsen by transfer from Hurstville, and Bro. and Sister Butler and two sons from Tarce district, many years isolated. One confession at night. Bro. Glydesdale preaching. On April 22 Bro. C. E. Hinrichsen gave a gospel address on "The Will of God as shown in the Life of Christ." Good meetings all day.

Hurstville.—On April 22 two young ladies were received by faith and obedience. Meetings are well attended of late, evangelistic services conducted by Bro. Hagger, Whelan, Crossman and Flood having aroused considerable interest. On April 25 the band of Hope held a very successful meeting, the seating accommodation of the building being taxed. Mr. Piggott, of N.S.W. Prohibition Alliance, delivered a most instructive lantern lecture. Proceeds go to help the movement in N.S.W. A presentation of a couple of souvenirs was made to Bro. Hinrichsen, late evangelist. A few musical items contributed to a profitable evening.

MARRIAGE.

TREMBATH-HODGE.—On April 9, 1928, at the Church of Christ, Mildura, by Mr. A. C. Mulford, Boy Whitfield, elder son of Mr. and Mrs. E. Trembath, "St. Quentin," 6 McMillan-st., Elsternwick late of Daylesford, to Margaret, younger daughter of Mr. and Mrs. A. Hodge, "Wecrona," 101 Lemon-ave., Mildura.

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DUNN.—In loving memory of Captain Francis Henry Dunn, M.C., 23rd Batt., A.I.F., who was killed in action at Bullecourt, May 3, 1917; dearly loved only son of the late F. G. Dunn and Mrs. E. R. Dunn, Storey-st., Parkville.

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NORTHERN DISTRICT CONFERENCE, S.A.

(Continued from page 283.)

male quartette party again sang. P. R. Baker delivered a telling discourse on "From Bondage to Freedom." The incoming president presented Mrs. Bowers with a Bible as the retiring president of conference.

Bro. Harkness delivered a helpful little message emphasizing that "God is Love."

Good Friday services were conducted for the first time, and with amazing success. Motor car loads arrived from Mounta, Kadina, Wallaroo, Port Pirie, Hart, Saddleworth, Adelaide, Owerh, Alona, Ayon, and many other northern centres. The chapel was almost full in the morning to hear Mr. McKie on "What is the Second Coming?" In the afternoon B. W. Manning spoke on "The Signs of the Times," when the chapel was full, and a very helpful discussion took place and interesting questions answered. At night the crowning meeting was held, when forms had to be put down both sides, and Graham McKie delivered a memorable message on "The Confederacies of the End."

The Habaklava ladies provided dinner and tea in the new hall for the three days, when the liberality of the members came right up to the required quantity for the tremendous task.

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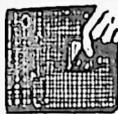
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