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Anzac Day: A Day of Remembrance.

THIS day, April 25, is to many a day of sad, though proud, remembrance. The glory of the Anzacs will never fade. The events of fourteen years ago are rightfully remembered, and grateful recognition is made of the bravery, devotion and sacrifice of heroic men who gave or risked their lives in the cause of liberty. Prior to the great war there had been much writing and talking of the degeneracy of the race. Whatever else the war accomplished, it furnished a cogent reply to the utterances of the prophets of decadence. We need not glorify war to pay a tribute of appreciation to the thousands of young men who went on the great adventure, fired with enthusiasm for what they believed to be a righteous cause, men who counted not the cost of life itself too great if their people and the world were to be free.

Today, in church buildings and public halls throughout the land, the memory of the Anzacs will be honored. In the streets of the cities, tens of thousands will watch the march of survivors of the Anzacs and their comrades. We shall think of the cost of war, and of the priceless possession of peace.

We think that it may well be questioned whether the present celebration of Anzac Day is the wisest course to follow. The great danger is that the day will degenerate into a mere holiday; and, we think that, as years go by, it will inevitably do so. Merely to declare that it ought to be kept in a reverent or sacred manner will not suffice. The hope expressed that it ought to be on a Sunday does not carry us far; for Sunday to many—perhaps to the majority—is already regarded as a holiday. We note that parliamentarians differ as to the manner of celebration. Some wish a bright observance; some wish for a solemn day with a brighter close. As years go on, the plea for brightness will advance to a plea for entertainment, and the chief purpose will tend to be eliminated or remembered but for a short hour or two in

the long day of a public holiday. There were some good reasons for the plea that Anzac Day be celebrated on the Sunday.

We hope that there will be no glorification of war at any Anzac function. The men who went out from us went, for the most part, either with the belief or at least with the hope that they were engaged in a war to end war. As we view the world to-day, with its racial divisions, industrial strife, international complications, appalling piling up of armaments and invention of new and more destructive agencies of war, we are filled with foreboding. The "great war" may ere long be followed by a greater. It behoves us to exalt peace and promote goodwill. The individual Christian, perhaps, cannot do very much; but if we all speak and think peace, and especially if we zealously promote the gospel of him who came to be the Prince of Peace, we shall make a most helpful contribution to a world in need.

From the April issue of "The Challenge," published in the interests of Churches of Christ in South Australia, we call the following editorial note, which we pass on for the benefit of our readers:

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REMEMBRANCE! REMONSTRANCE!

"With every recurring April, two words—Remembrance, Remonstrance—should be carved deeply into our minds and hearts.

"April is Remembrance Month. April 25, Anzac Day, is Remembrance Day. With bared heads we pause awhile to solemnly remember our splendid boys—the men of Anzac and of Palestine and of Flanders, and of every battle front on land and sea—who yielded their lives in daily sacrifice. 'Greater love hath no man than this, that a man lay down his life for his friends.'

"This is the time for us to remember what war costs. The cost of the World War, in men's lives alone, was:

10,000,000 known dead soldiers.
2,000,000 presumed dead soldiers.
12,000,000 dead civilians.
20,000,000 wounded.
3,000,000 prisoners of war.
350,000 war orphans.
500,000 war widows.
10,000,000 refugees.

"Kirby Page says: 'This summary may be read in less than sixty seconds, but no human mind is capable of grasping its meaning and significance. No one has sufficient imagination to think in terms of millions of dead men.' Add to this the tremendous costs of an increased death-rate and a decreased birth-rate, together with colossal financial and economic losses, and remember a small part of war's cost.

"Sandy should compel us to make April Remonstrance Month. The war monster still flouts itself. Brass bands, smart uniforms, special parades, pos-ponous speeches and subtle cinema films are being used to deck it in robes of glory. But war is not glorious; it is hideous. Ask any common soldier who saw front-line service. Further, this hideous thing is constantly being fed; preparation for war absorbs; armaments and air forces increase; our youths are compelled to learn to kill. An honored motto of Military and Naval leaders is: 'If you want peace prepare for war'; but this

is a ghastly lie. Lord Grey, who speaks with authority in his book 'Twenty-five Years,' says: 'Great armaments lead inevitably to war.' If we prepare for war, eventually we will be engaged in war.

"April is surely the time to begin our

firm remonstrance against war, and to pledge ourselves to raise the voice of protest until this greatest of all enemies is banished for ever.

"O snap the life, and still the drum,
And show the monster as she is!"

Shadows.

Ira A. Paternoster.

At the kind invitation of a good friend we were privileged to forget the business of Conference and spend Saturday after a strenuous Good Friday session in a motor-boat on the waters of the picturesque George's and Woronora Rivers. The morning threatened rain. Dark clouds overhead promised nothing better for the day. But once having heard something about a "faint heart never winning," we concluded we would brave (or dare) the elements, so equipping ourselves with our "second best" overcoat, with umbrella in hand we ventured forth. By the time we had reached Como the clouds had disappeared, and the day proved to be ideal for such an outing.

Now a motor boat is much to be preferred to a row boat if one is wanting rest, although a good stiff pull at the oars is always an exhilarating sport. To-day we were content to sit back, and really enjoyed the "clug clug" of the engine as we followed the windings of the river up and up, until forced to stop by the shallow water and dangerous boulders partly hidden from sight.

Motoring along a city street or country road has its difficulties, for there are "pot holes" to avoid and partly hidden nails, broken bottles or horse-shoes, which often are not known until a flat tyre reveals their presence. One of the chief troubles in boating, especially in a small boat, comes from the weeds which grow in treacherous profusion in certain parts of the river. These, becoming entangled in the propeller, impede the progress of the tiny craft, and if not removed, eventually stop the engine. Once or twice on Saturday this happened, and we were compelled to drift slightly while the weeds were removed.

What a lot of good people have ceased making any progress because the weeds have been too much for them! Starting in with the best of prospects they have made for the "upper reaches." Then the drifting weeds have caught them. Progress has become slower and slower. Many have refused to believe there are any weeds—only one here and there. But these have clung, and clinging, have gathered others until they have forced a dead stop, and immediately the receding tide has carried into danger the unfortunate voyager. They have become drifting wreckage, a danger to themselves and a menace to others.

How grateful we were for a ready hand

to tear away the offending weeds so we could still go on! Not an easy task, either. It meant putting oneself in an uncomfortable position, and a position fraught with a certain amount of danger. But how gladly the work was done! Many willing hands stand ready to this work, but many more are needed. It does seem to-day the usual streams of life are full of weeds, and so very many valuable lives are lost. Too many are unconcerned. Why worry about those who are drifting? Let them take care of themselves. Not so, for we are responsible. We had stopped the engine in mid-stream and though drifting were in no danger. Another boat "full steam ahead" passed us, and interpreting our position as one of possible distress, called to know were we needing help. We were not, so they passed on. Have you ever gone out of your way, or if in your way, have you ever sought to render help to some one who appeared in distress? It is good to feel as you sail peacefully the waters of life that you have at least offered your help to those in need.

Life's stream, however, is not always full of weeds. We met them first where the waters were wide and the shore low and broken. But as the river narrowed and high mountains towered above, it was not so. We presently came into more secluded parts, the shore being heavily timbered with beautiful trees. Rich, green grass covered slopes reaching down to the water's edge, and the waters threw back in dazzling splendor a reflection of the grass and the trees and the mountains above. We were not moving fast now. The waters were peaceful and still. No fierce wind stirred their surface; the wash of our tiny craft had not ruffled their depths. There in the glassy splendour were the shadows. How perfect they were! Rock met rock and twig met twig in photographic likeness until we were made to feel how beautiful the shadows may become. About noon we landed, and standing upon a ledge of rock inches above the water's edge we looked into our own face, "beholding as in a mirror." It is good at times to look into one's own face, under just such circumstances. It was not the look for purposes of arranging one's toilet. We look in the mirror to enable us to dress cor-

rectly, yet rarely do we see ourselves. But suddenly come upon yourself at broad mid-day. Look into your own soul in the depths, or, better still, the shallows of the quiet waters of the river. What do you see? Oh, for that power of insight that enables us to see as God sees! Later in the afternoon the shadows had changed. They appeared longer, more out-spread. They were softer and richer, and it seemed to me that as the evening of life advances, so do its shadows. How beautiful they are.

Having seen the shadow in the water, one instinctively looks to the object above, and then one looks beyond to the great God who rules over all the shadows. What joy he does impart! Out of the shadows we see the Father's love. Out of the depths we see his face reflected, and as the day advances we grow more and more contented with what we have seen.

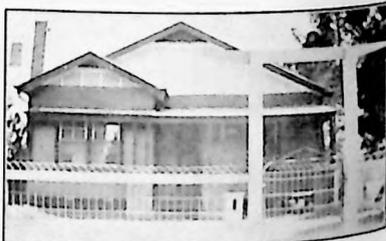
One great joy to us was the fact that there were with us to share in the beauty of that scene loved ones whom God had given to make life fit to enjoy his goodness. Many of the beautiful scenes of life have been robbed of some of their pleasure because we had to enjoy them alone. God meant us to share with others the knowledge of his love. To be able to talk of him and his wonderful works with those of kindred mind is a fellowship like to that above.

And so it ever is. Weeds there are in abundance. Weeds to spoil the lives of the best men and women. But farther on, in the higher reaches, are wonders of his grace. May God give us strength to tear away the weeds, freeing souls to do his bidding, and may he fill our lives with glorious visions of his love.

PEACE.

Just to say "My Father,"
And to clasp my weary hands;
Just to whisper to him
And to know he understands;
Just to murmur weakly,
"See my sinful heart and soul";
Just to hear him answer,
"My dear child, I'll make thee whole";
Just to tell him all things
And to feel his hand on mine;
Just to trust in Jesus—
Is a privilege divine!

—Mars L. O'Hara



Preacher's Residence erected by the church at Mildara Victoria.

Aspects of Life in Relation to Religion.

What Matters Most?

W. R. Hibbert.

"Life is so full, so complex an affair," says J. Rierley in his collection of essays entitled "The Secret of Living," "that it is impossible to sum it under any one aspect." While this is very true it does not excuse us from making up our mind about the vital issues of life. The discussion of life with a view to a correct understanding, direction and control of it in the interest of the highest should be the aim of every individual desirous of facing what might be termed the "real problem." Since we have to conduct life, why should we not discuss it? Ask yourself the question "What matters most?" and you receive the answer "Life." Clear thinkers have never doubted the answer; the reply of Ruskin will suffice. "There is no wealth but life. Life, including all its powers, of love, of joy and of admiration. That country is richest which nourishes the greatest number of noble and happy human beings; that man is richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his possessions, over the lives of others."

Every man who is anxious for vital living soon finds that he has at least three concerns clamouring for satisfaction. The first is the desire to so live that he can bear to think about it. As one advances in life he is less and less satisfied with living by his wit's end and as it were from hand to mouth, yielding a series of petty successes but a consciousness that he is escaping from life and evading reality. Our Lord's question, "What shall a man be profited, if he gain the whole world, and forfeit his life?" startles us. A cheap and easy interpretation of life frightens us when we review the past. Life has been so petty, so self centred that it reveals no trace of life at its best and life in the full. There is no evidence that we have had the joy of real and vital living that puts the meaning and quality into life and makes for character and dares to bring in the kingdom of God.

Secondly, there is desire to avoid reducing life to a mere existence, or, as Emerson put it, to go on living merely wearing out one's boots. More and more does a man wish to live for some one, or some worthy cause. One of the things that matter most in life then is to come to an appreciation of the fact of life in relation to all life. This according to Christlike proportions adds the "bigness, fulness, grandness, the awfulness of life."

Thirdly, there is an eagerness that our life should have achievements. In this we err by wanting to achieve things rather than to make life, real life, our supreme achievement. Harold Bell Wright in his book entitled "Their Yesterdays," discusses

his selection of the thirteen truly great things of life. Life itself is naturally one of the great things, and in a very beautiful manner he brings the hidden characters of the book to a realisation that the real achievement of life is life itself. The male character in a vision of the things that matter most "saw that not by putting his life into his work, would he most truly live, but by making his work contribute to his life. He realised that the greatest achievements of man are but factors in life—that the one supreme, dominant, compelling, purpose of life is to live—to live—to express itself in life—that the only adequate expression of life is life. . . . He saw that the things that men do come out of their lives—even as plants come out of the soil into which the seed is dropped; and, that, even as the dead and decaying plant goes back into the earth from which it came, to enrich and renew the ground,

so man's work that comes out of life is re-absorbed again into his life to enrich and renew it. He realised, now, that the object of his life must be not his work but life itself—that his efforts must be not to do but to be—that he must accomplish not a great work but a great life."

Whilst the progress of life introduces us to many wonderful things, the most wonderful of all is life. The above author makes a partial answer to our question when he says that "in the appreciation of life, in the perfection of life, in the exaltation of life, is the salvation of human kind. For this, and this alone, man has a right to live—has right to his place and part in life." Our question has shown at least that the difficulty about life is to live it abundantly. It is at this point that the One who lived the greatest life promises help—saying, "I came that they might have life, and may have it abundantly." Dr. Dale wisely claimed that "the greatest of all sciences and arts is the science and art of how to live." Jesus is the only worthwhile teacher of this art, therefore let us accept with fresh enthusiasm his invitation, "Learn of me."

Mark Collis on J. W. McGarvey.

Mark Collis, one of our Australian preachers in America, delivered an address on "John W. McGarvey as I Knew Him," at the McGarvey centennial celebration held last month at Cincinnati Bible Seminary. We call a few extracts from the address as reported in the "Christian Standard":—

A great preacher.

As a preacher, Bro. McGarvey occupied a place that was peculiarly his own. The subjects he discussed were chiefly those that had to do with the plan of salvation and with Christian living. The arrangement of his discourse was always natural. His language was chaste and simple. He drew his illustrations chiefly from the Bible. People listened to him with the closest attention. Children and the unlearned could understand him. The common people heard his gladly, while the educated found in his discourses wonderful food for thought. He was the most uniformly good preacher I ever heard. I never knew him to deliver a poor sermon.

Knowledge of the Scriptures.

He knew the Scriptures from beginning to end. Once he was engaged in a public discussion with a destructive critic. The brother was puffed up with conceit over his learning. He said something about Jehoiakim in the days when the leaves were being taken into captivity. But he slipped. The facts mentioned were not connected with that king. Bro. McGarvey smiled, and said: "Brother, that was Jehoiakim." The difference between "him" and "him" was not overlooked by John W. McGarvey. The

brother was chagrined, and closed his speech, greatly discomfited. Bro. McGarvey's accurate knowledge of the Bible, even to the minutest details, made him a foe to be dreaded by the destructive critics.

The Bible, in his estimation, was sufficient to overcome any enemy of truth. Once he was engaged to meet a distinguished debater in open discussion. His opponent came with many books which were piled all about him. Brother McGarvey came with no book but the Bible, which he laid on the table. The brethren who did not know their champion were anxious. His first speech gave them confidence. At the end of the debate, one could say: "Beware of the man of one book, if that book is the Bible."

Would not he a modernist now.

Bro. McGarvey maintained the same attitude to destructive criticism, rationalism, modernism, Unitarianism, or whatever you choose to call it, until the day of his death. One of his last great public addresses was in defence of the Holy Scriptures. He never recalled a word he had written or spoken against unbelief. Those who say that if Professor McGarvey were living to-day he would take the viewpoint of the modernist, never knew him.

He loved the College of the Bible to which he had given the best part of his life. As the end drew near he became very solemn about it, and talked much to his brethren about its future. Once I heard him say: "I would rather the College of the Bible should be sunk to the bottom of the sea than be turned over to rationalism."

New South Wales Conference.

In the unavoidable absence of the Conference President, Bro. J. Chapple, the vice-president, Bro. J. A. Paternoster, presided over the forty-fourth annual Conference.

A warm welcome was extended to the Vawter party (Mr. and Mrs. Vawter and Mr. H. T. House), and to Mr. H. Watson, from India. The presence of these distinguished visitors contributed largely to the success of the Conference. Bro. Vawter preached the Conference Sermon on Easter Sunday, taking as his theme "What God Can't Do." He was also the speaker at the preachers' session, when the City Temple sisters provided an excellent dinner for the brethren.

The annual picnic was held at Clark Island under ideal weather conditions, while a highly successful concert conducted by the Vawter party and local artists in the City Temple brought the Conference season to a close.

Department of Social Service.

Conference opened with a well-attended brotherhood tea provided by members of the committee and their wives. Visiting speakers were F. H. Raward (Manly Methodist church), and Hon. Crawford Vaughan (Prohibition Alliance).

New work undertaken during the year includes men's breakfast (free) on first Sunday of the month at Erskineville, followed by a gospel address by the organizer, Bro. W. J. Crossman. Periodical concerts at Long Bay penitentiary have been arranged.

Fifteen children (including four orphans) are now in the Home at Tempe. Six have joined the church during the year. Mrs. Garter was compelled for health reasons to resign from the position of organist. Mrs. C. W. McKenna has been appointed to that position. It is expected that the purchase of the property will soon be completed.

Welfare and benevolence, employment bureau, court and prison work, immigration and temperance, are among the activities of this department.

Executive Committee.

Owing to ill-health, Bro. J. Chapple, Conference President, had to relinquish his post, and the vice-president, Bro. J. A. Paternoster, was appointed acting president.

The year has been one of steady progress. Church membership is now 4,262, an increase of 173. Churches number 52, an increase of 6. There are 37 chapels in use, an increase of 4.

The evangelistic staff is the largest in the history of the movement in this State. Bro. H. G. Howard is with us again after his trip abroad. Bro. J. H. Conbridge, H. G. Corlett, N. G. Noble, V. C. Stafford, H. C. Stitt and T. G. H. Westwood have come to us from other States. Bro. Stuart Stevens is settled at Canberra, and Bro. C. G. Flood, one of our own young men, is in full-time service with the church at Hurstville.

Bro. C. E. Hurrellman and H. O. Gray have entered the teaching profession, but render valuable assistance on occasion artists. Three new students have entered the College of the Bible from N.S.W.

Home Missionary Committee.

Three fields—Blackheath, Burwood and Wagga—became self-supporting during the year. Bankstown, Canterbury, Berridge, Granville, Ingleburn, Moss Vale, North Sydney and Rockdale have all reduced their subsidies. New fields being assisted are Hornsby, North Auburn, Albany and Balladonia. New causes have been started at Five Dock, Tempe, Bellingen and Byron Bay. N. Auburn, Granville and Seven Hills are worked as a circuit, with Bro. H. G. Corlett in charge.

The income for the year amounted to £2,812 15s, an increase of £368 5s 11d. But the disbursements amounted to £3,226 9s 2d. The deficiency now stands at £414 9s 9d. It is hoped that this will be fitted shortly, so that there need be no curtailment of activities.

The endowment fund now has a capital of £1,867 12s 8d, an increase of £39 for the year.

Chapel Extension Board.

The advance to St. Peter's church had been repaid, and the Board was able to advance Tempe church the sum of £750. The first part of the Tempe chapel would be opened on Saturday, April 13.

Council of Churches.

Bro. J. Chapple, E. Davis, G. Fredwell, L. A. Paternoster and T. E. Bufe (treasurer) have served on this council, which seeks to express the voice of the Protestant churches on matters concerning the moral and spiritual welfare of the community.

Central Building Committee.

The Conference expressed its appreciation of the attitude of the officers of the Sydney church in regard to negotiations concerning the central building. To remodel the City Temple would involve an outlay of £2,000, with little guarantee of the building becoming revenue producing, and nothing further was done.



Bro. A. Paternoster.

Newly-elected President of Conference of Churches of Christ in New South Wales.

It was resolved that the committee be re-appointed and together with the Executive committee confer with the Sydney church with a view to arranging:

1. For the property to be made available for brotherhood purposes.
2. For the sale of City Temple and purchase of another property within the city for church and brotherhood purposes.
3. That, if necessary, a special conference of delegates be called to receive the report and deal with the matter.

Credentialed Committee.

Not many calls on the committee have been made during the year, but assistance has been given where sought.

Building Advisory Committee.

This committee, consisting of Bro. A. Campbell Morris, G. E. Knight and A. Graham, have rendered assistance to churches at Tempe, Blackheath, and also to Chapel Extension Committee. They are anxious to help churches all they can.

The "Christian Messenger" cost the committee about £60, but it was felt that while every effort should be made to make the paper self-supporting, it was worth incurring some expense for propaganda purposes.

The book depot has greatly extended its operations, and showed a profit of £139 7s 6d.

The men's evangelistic band are bent on a mission of helpfulness—holding themselves in readiness to render help where and when needed. This organization should be a source of strength in the coming year.

Bro. J. B. Leach was the leader of the devotional service on Good Friday. Bro. Vawter and Paternoster spoke at the rally at night, when the offering in cash and promises amounted to over £700.

"Messages from the field" were given by Bro. N. G. Noble (Lismore), E. G. Saxby (Sydney), W. Hurrell (Gidday), J. Greenhalch (Berridge), H. G. Corlett (Granville Circuit), and T. G. H. Westwood (Lidcombe).

Greetings were sent to Bro. J. H. Conbridge (Albany), and sympathy expressed to Bro. and Sister C. C. S. Bush.

Bible School and Young People's Department.

Mr. C. B. L. Vawter was the special speaker at the rally of this department, which was one of the best-attended of the Conference gatherings.

A sad note was sounded at this meeting when the Lane Cove young ladies were in love given their tablet "My Cross and Christ's" as Bro. Paternoster announced that the floral tributes that were to have been used at the Temple that night were laid that day on the grave of one of Lane Cove's most promising young men, Bro. Orville C. Bush, who was fatally injured in a motor accident. The sympathy of the brotherhood was extended to Bro. and Sister Bush and family in their exceeding great sorrow.

This department now embraces five main groups of activities—Bible Schools, training classes, Christian Endeavor, K.S.P. and other clubs, Council of Religious Education.

Twelve new schools have been started during the year—Tempe, Balladonia, Mortdale, Binnangy, Canberra, Kyoch, Kellyville, Five Dock, Blackheath, Mulgona, Burrandana and Mulsala. Burrandana is a mission school conducted by Church of Christ workers, and Mulgala school is conducted by Victorian members.

Twelve new home department centres were organised in country districts.

NET increase: For the year are 6 schools, 109 scholars, 28 teachers and workers, bringing the totals up to 53, 4,172 and 576 respectively. In addition there are 14 isolated home classes, 75 scholars and 20 teachers, bringing the grand total up to 67, 4,247 and 596 respectively.

In order to co-operate with the Home Missionary committee in the matter of entering new fields a sub-committee of three from each department was appointed. In some measure the commencement of the new cause at Five Dock is due to this combined effort.

For the Scripture examinations 530 scholars sat, 470 of whom passed, 221 gaining honors, and 2 secured Federal first prizes.

Since the training class movement was taken over by the department, there has been increased activity in this direction. The central class at the City Temple has an enrolment of 15. P. J. Pond, B.A., and E. Davis are the instructors. Other classes were also conducted at Lane Cove (C. C. S. Rush, B.A.), Emore (E. G. Hares), C. A. Verec, North Sydney (H. G. Suttou), Hornsby (H. C. Stitt), Auburn (C. G. Suttou), Erskineville (W. J. Crossman), Epping (G. Fredwell), Duncannon (H. Acham), Moss Vale (H. G. Suttou), Berridge (G. B. Leach, B.A.), Mulgona (P. C. Bennet), and Lismore (N. G. Noble).

A Christian Endeavor Association has been formed amongst the societies of our church. There are thirty societies with an enrolment of 705 (Juniors 423, Intermediate 132, Y.P. 150), 705 (Juniors 423, Intermediate 132, Y.P. 150), 705 (Juniors 423, Intermediate 132, Y.P. 150). The State Chapter of K.S.P. and P.B.P. includes 16 clubs, while there are about 20 other clubs in existence having to develop the spiritual, mental and physical life of our young people.

The Council of Religious Education seeks to secure co-operation of all the leading religious bodies in such matters as teacher training, and a great combined recruiting for new scholars. A great increase campaign is planned for September, October and November, 1929. Seven teacher training centres have been arranged for the coming year. Our representatives on this Council are Bro. A. H. Webber, S. O. Gole, P. C. Bennet, G. H. Westwood, H. O. Suttou, R. P. Arnold, B.A. and P. J. Pond, B.A.

Receipts for the year amounted to £572 11s 11d.

and expenditure £567/3/3, leaving a surplus of £17/8, but as the year began with a deficit of £26, that has now been reduced to £15/2/4.

The cost at the Children's Hospital is still maintained by the schools at a cost of £30 per annum. It is gratifying to note that 156 of our scholars had confessed to Christ and joined the churches during the year.

Foreign Missionary Department.

Bro. H. Watson gave an interesting lecture illustrated by lantern slides showing various aspects of missionary work in India. What some of India's people will do in their search for God most surely arouse all Christians to a sense of the need of evangelism in the field, beyond the work of our late Sister Miss Simmons, who was called home early this year, was spoken of in terms of deep appreciation. Sympathy was expressed for Bro. and Sister Killmer and Bro. and Sister Mackie in the trying time through which they are passing on account of the illness of their children.

A minute was recorded in appreciation of the services of Bro. J. Clydesdale, who for many years has been secretary to the committee.

Total receipts from New South Wales churches for the year, £1,489/11/8, an increase of about £30 over those of the last year. Personal, special and miscellaneous donations amounted to £228/0/7, making a State total for the year of £2,118/0/7.

Resolutions.

The following resolutions were carried by Conference:—

1. That this Conference recognise the evils of the pictures now shown to the public, and the undesirable nature of certain advertisements appearing in some of the daily newspapers, appreciate and commend the action of the Commonwealth Film Censor in endeavoring to prevent only those productions calculated to exert a good influence over the young people.
2. That this Conference lovingly exhorts the churches to continue to work to give themselves earnestly to prayer, and to a deepening conversation to the work of the Lord in view of the Vawter mission campaign, and the need of a revival in order that the spiritual and financial needs of the Conference Committee may be met.
3. That this Conference bring before the Government the necessity of enforcing the laws at present in existence regarding early closing, and requests that the rights of local option be restored to the community and an effort be made to close liquor bars at 1 p.m. on Saturdays.
4. That this Conference extend to our beloved Bro. J. Chapple our sincere sympathy in his illness, praying that our Heavenly Father may grant him a speedy recovery enabling him to again place his services at the disposal of the churches.
5. That in view of the long and valued service of Bro. W. H. Hill on the Executive and Home Missionary Committees, and in consequence of his not seeking re-election, this Conference records its deep appreciation of his self-sacrificing work, and trusts for a renewal of his association with the committee in his near future.

The resolutions relating to dealing with these matters consisted of Bro. A. Allan, E. Davis, H. G. Barward, W. J. E. Lewis, and S. J. Southgate.

Notes of Motion.

Moved by G. Fretwell:

That this Conference appoint a committee consisting of ten members with Conference President as chairman, to amend the Constitution to provide for the co-ordination of the work of Conference under one executive control, with a view to greater efficiency in the carrying out of the work; such committee to report to a specially convened meeting of delegates appointed by the churches represented by Conference, the finding of such meeting of delegates to be submitted to the next general meeting of Conference for ratification, and to become operative at that conference.

This was carried, and the following brethren appointed: P. C. Bennett, E. Davis, G. Fretwell, H. G. Barward, E. J. Hillier, R. A. McLevin, W. H. Palmer, T. E. Rofe, S. J. Southgate and F. Steer.

A motion by P. J. Pond for alteration of Constitution lapsed in view of preceding resolution. Moved by Conference Executive:—

That the time for the annual offering for each department be defined by the Conference Executive, and that no department make an appeal for a special offering during the month immediately preceding the annual offering of any other department without the consent of the Conference Executive.

Conference Officers and Committees.

President, I. A. Paternoster.
Vice-President, E. Davis.
Secretary, T. Hagger.
Assistant Secretary, E. J. Hillier.
Treasurer, H. M. Arrowsmith.
Home Missionary Committee—J. Fox, G. Fretwell, E. Palmer, S. J. Southgate, J. Stimson, H. C. Silt, J. Whelan.
Auditor, V. M. Middleton.

Foreign Missionary Committee.—P. C. Bennett (chairman), J. Clydesdale, H. W. Cust, E. Davis, S. Griffiths, T. Hagger, G. E. Knight, J. R. Leach, G. Morlon, J. Clayton, J. Whelan.

Auditor, N. D. Morris.

Bible School and Y.P. Committee.—F. S. Steer (chairman), F. E. Cleland, S. G. Gough, S. O. Gole, A. Graham, N. H. Matthews, A. A. Smith, J. L. Stimson, A. H. Webber.
Auditor, F. T. Webber.

Social Service Committee.—K. A. McKeon (chairman), R. Acland, T. P. Dale, H. W. Forest, J. B. Gilmore, W. R. Hunter, H. V. A. Larcoube, W. J. E. Lewis, E. Oldfield.
Auditor, F. T. Webber.

Future Work.

Conference, 1930, will be held in the month of June to fit in with Pentecost celebrations. If thought advisable it will occupy a whole week.

The publication of a concise booklet dealing with "The History and Plea of the Restoration Movement in Australia" was left to the Incoming Executive to arrange.

In order to liquidate present overdraft and provide for extension, it was resolved that we set ourselves to raise £5,500 this Conference year for work in this State.

Missions with the Vawter party are planned for Emmore, Grafton, Albany, North Sydney, Granville, and Newcastle.

It is hoped that an effective circuit will be made this year into Blenheim-Tweed River, and Newcastle-Maitland fields. Orange and Bathurst and other large towns should bear our message.

New South Wales Sisters' Conference.

The thirty-third annual conference was held at Emmore Tabernacle on March 26, 1929. In opening the conference, the president, Mrs. Corbett, made a loving reference to the loss sustained by Sister Fox by the death of her son by accident on the previous night.

The morning devotional session was led by Sister J. Fox, who gave a fine message from the text, "This is the victory that overcometh the world, even our faith."

Correspondence included greetings from Mrs. J. Whelan and the Victorian, South Australian, Western Australian, Queensland and Tasmanian sisters, also from the College of the Bible, the Foreign Mission Board and our Home Mission organiser.

Delegates and visitors numbered over 250.

Election of Officers.

The following officers were elected:—
President, Mrs. Hagger; Vice-Presidents, Mrs. Davis and Mrs. Paternoster; Secretary, Mrs. Fretwell; Recording secretary, Mrs. Palmer; Treasurer, Mrs. A. Morris. Superintendent's Organising Committee: Hospital Visitation; Mrs. McKinnon, Newington Home; Mrs. Cox, Prayer Meeting; Mrs. Corbett, Home Missions; Mrs. J. Fox, Foreign Missions; Mrs. Steer, Doreas; Mrs. Jeffery, Temperance and Social Questions Representatives; Mrs. Dale and Mrs. Edwards. Representatives on Bible School Committee: Mrs. Sutton and Miss Irene Flood, Social, Sisters Steer and Nance Marley.

The obligatory report (Sister Flood, superintendent) was received standing, after which the hymn, "Peace, Perfect Peace," was sung. Special reference was made by the president to the sudden home-call of the late Miss Simmons, whose devoted work for Foreign Missions was so well known.

The reports of the various committees showed a year of loving service and progress for the Master.

Sister Clydesdale, as president of the committee for the Aged Women's Home, which is our Pentecostal aim, outlined the objects of the aim, and the report by the treasurer, Sister Butler, showed what had already been accomplished.

The morning session was concluded by the rendering of a solo by Miss Linda Thoroughgood.

Sister Paternoster was the devotional leader in the afternoon. She gave a most helpful talk on prayer, one of the richest gifts from our heavenly Father.

Welcome greetings were extended by Sister Ashwood to the visitors, including Sister Vawter, from America, sisters from Byron Bay, Hamilton, Glenaidy and Wingham. Sisters Vawter, Weston and Hollingsworth responded. Secretary and treasurer's reports were read and well received.

The president in her remarks made an appeal for a greater interest in conference activities.

The roll-call of churches was answered by 24 metropolitan and 4 country churches.

A beautiful solo, entitled "When We Gave the Last Mile of the Way," by Sister Vawter preceded a fine address by Bro. Vawter on the important missions filled by women in the history of the church, and social reforms from the resurrection to the present day.

The following resolutions were carried:—
1. That programmes for quarterly meetings be arranged by social superintendent.

2. That the Home Mission shilling fund, started last year by the Home Mission superintendent, be carried on this year.

The retiring president, Sister Corbett, introduced the new officers, after which appreciation was expressed for her devoted service during the past year.

—Jean N. Palmer, Recording Sec'y.

FEDERAL EVANGELISM AND CANBERRA.

The Editor, "Australian Christian."

Dear Brother:—

In your issue of 11th inst., Bro. Stuart Stevens writes: "By direction of the Federal Committee, and by arrangement with the Victorian Executive of that body, I commence this week a tour of Victorian churches in the interests of the Canberra cause."

"This creates the impression that the Federal Executive is referred to. As a matter of fact the only knowledge the Federal Executive has of this tour is derived from the par. in the "Christian."

The writer wishes Bro. Stevens Godspeed in his tour, but suggests that, as the Federal Executive is engaged in raising money for "Federal Evangelism," the recognised term applied by Federal Conference to distinguish its other evangelistic activities from the work of the Canberra Committee, a clearer use of terms would prevent confusion of thought and possible errors.

Yours faithfully,

H. G. Payne, President.

The Home Circle.

Conducted by J. C. F. PITTMAN.

SPEAK KINDLY.

"Drop a word of cheer and kindness
Just a flash and it is gone;
But there's half a hundred ripples
Circling on and on and on."

I'M GOING BY THE BOOK.

Two men, the one a foreman, the other one of the carpenters under him, were standing on the deck of a steamship then on the stocks, in one of the shipbuilding yards on the Clyde.

"Well, Smith," said the foreman, "I have been anxious to have a conversation with you. I'm told you are one of those people who say they know for certain that they are saved. Is that true?"

"Yes," said Smith, "quite true; thank God, I know I'm saved; in fact, there is nothing I'm more sure of, than that I'm saved."

"Well, now," said the foreman, "that is something I cannot see through, how any man can say that he is saved as long as he is in this world. I think it is rather presumptuous for any one to say so."

"I used to attend Mr. Smith's place of worship, a good many years ago, and several of the leading men in it pressed on me to become a member, but I could not, for I knew I was not a Christian, and told them so. In fact, I was disgusted with them. I knew so many who went to that place, and pretended to remember the death of Christ, who were just as bad as I was. I left them, and have never gone to any place since, for I concluded the whole thing was a sham, and that there was no reality in Christianity at all."

"Well," said Smith, "I'm not at all surprised at you, but there is a reality in being saved, in being a child of God, and in knowing it. What is the breadth of this waterway?" The foreman, astonished at the apparently sudden change in the conversation, said, "Why, it inches all round, to be sure; what makes you ask that, when you know?"

"But are you quite sure that it is to be 11 inches?" said Smith.

"Certainly," said the foreman.

"But what makes you so sure?"

"Why, I'm going by the book," and as he said so, he pulled a book out of his pocket, in which were marked the sizes and position of the various things on the deck. "I'm sure it is 11 inches, for it is here in the book, and I got the book from headquarters."

"Oh! I see," said Smith, "now look here; that is exactly how I know I'm saved. I'm just going by the book. It came from headquarters. It is God's word. I found in here that I was a lost, condemned sinner, worthy of nothing but the lake of fire; but I also found that 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.' I took God at his word, and I'm saved; and you may be well simply believe in Jesus and trust him as your Saviour. Then you can say without presumption, I know I'm saved, for I'm going by the book." Selected.

THE BIBLE.

This collection of books has taken such a hold on the world as no other. The literature of Greece, which goes up from that land of temples and heroic deeds, has not half the influence of this book, from a nation alike despised in ancient and in modern times. It is read in all the ten thousand pulpits of our land. In all the temples of religion is its voice lifted up week by week. The sun never sets on its gleaming page. It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar, and colors the talk of

the street. It enters men's homes; mingles in all their grief and cheerfulness of life. It lifts man above himself; our best uttered prayers are in its storied scrolls, wherewith our fathers and the patriarchs prayed. The timid man, about awaking from this dream of life, looks through the glass of Scripture and his eye grows bright; he does not fear to stand alone, to tread the way by the hand and aid farewell to wife and babes and home. Men rest on this their dearest hope; it tells them of God and of his blessed Son; of earthly duties and of heavenly rest—Theodore Parker.

THE SUNDAY SISTER.

My sister was born on the Lord's own day,
So she must be bonny and good and gay;

When anything in our play goes wrong,

She's always the one to set it right,

And tells us boys that we "must not fight."

When father comes home so tired and cold,

And says, with a sigh, "I am getting old,"

My sister's the one to make him feel right;

She chatters to him till the supper bell's rung,

And then says, "Dear father, now don't you feel young?"

When mother has something to do upstairs,

And Jack and the baby are cross as bears,

My sister's the one who sets it right—

She says to the baby, "Let's build a house,"

And gets him as quiet as an angel as a mouse.

How she can always be good I don't see—

Good to father and mother and baby and me;

So I ask her what makes her so bonny and mild,

And she answers me then in her voice so mild,

"Why I'm saved is good, 'cause I'm Sunday's child,"

And then I give her a hug, and whisper:

"I wish every boy had a Sunday sister."

PERSONAL LIBERTY.

Of course, if the fact is once demonstrated that alcohol is a great physical evil and a standing menace to the effective social organization, all discussion of "personal liberty" has no meaning, for one of the most fundamental principles of organized society is that it has the right to invade "personal liberty" when the safety or general improvement of the community itself is at stake. If alcohol destroys physical and mental vitality, decreases resistance to disease, increases poverty and ignorance, and stimulates vice and crime, then the state has the same right to prohibit it that it has to prohibit heroin and cocaine. It is merely another exercise of the police power—the power which the state has for the protection of the community as a whole. —"World's Work."

PREVENTION—PROHIBITION.

Best known remedy for snake-bite.—Kill the snake before it bites you.

Best known cure for drunkenness.—Never drink.

"Prohibition does not prohibit," we are told. Why? Just on the principle that an axe does not chop. The axe must be in the hands of a man honestly in favor of making the axe chop; so of a prohibitory law before it can prohibit.

"My only resources," said a debtor at a provincial county Court, "are my six unmarried daughters." It is obvious that his resources will need to be carefully husbanded.

A darky philosopher says: "I has noticed dat all great men retains in after life de early impressions of childhood. Dis ear hear is whar my farder hit me wid a broomstick."

The Family Altar.

J.C.F.P.

Monday.

And, behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David, my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.—1 Kings 8: 25.

A noble purpose, worthy of a great king. Solomon was, in this, true to the trust laid up in him. God's people now are a much nobler edifice. The apostle Peter says, "Ye are built up a spiritual house."

Reading—1 Kings 5.

Tuesday.

And hearken thou to the supplication of the servant, and of thy people Israel, when they shall pray toward this place; and hear thou to heaven thy dwelling place; and when thou hearest, forgive.—1 Kings 8: 20.

Here, gracious God, do thou for evermore draw nigh;

Accept each faithful vow and mark each suppliant sigh;

In copious showers on all who pray,
Each holy day thy blessings pour.

Reading—1 Kings 8: 1-11, 24-66.

Wednesday.

Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.—1 Kings 11: 11.

How slow we always are to learn that do must bring down upon us God's displeasure and punishment whom we should have learnt this from his father's experience. But God "in wrath remembers mercy."

Reading—1 Kings 11: 26-43.

Thursday.

Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem; behold the gods of O Israel, which brought thee up out of the land of Egypt.—1 Kings 12: 28.

Jeroham's crafty blasphemous device turned to his own undoing. So it is with an abominable scheme against God and his truth. We need have no fear: God will deal with them. See chapter 13.

Reading—1 Kings 12: 16-23.

Friday.

Asa's heart was perfect with the Lord all his days.—1 Kings 15: 14.

Asa was one of the very few kings of that time against whom something is recorded. So he was blessed with a long and prosperous reign. The Lord "hath pleasure in the prosperity of his servant."

Reading—1 Kings 15: 23-31.

Saturday.

And the woman said to Elijah, Now is the time that I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.—1 Kings 17: 24.

The purpose of miracles was to "confirm the word" spoken by God's messengers. The woman of Zarephath understood this. The gospel was "confirmed" by miracles, the greatest of all of them being the resurrection of Christ.

Reading—1 Kings 17.

Sunday.

And the king of Israel answered and said, Let him, let not him that giveth on his hands boast himself as he that putteth it off.—1 Kings 20: 11.

This great saying has become a common slogan. The King of Syria had occasion to remember Ahab's words, "Why boastest thou thyself in mischief, O mighty man? The right shall see, and laugh at him."

Reading—1 Kings 20: 1-20.

Prayer Meeting Topic.

May 1.

THE STOLEN CURE.

(Mark 5: 23-31.)

W. Waterman.

Jaime was hurrying Jesus through the thronging crowds to the bedside of his sick daughter.

The Woman.

"And a certain woman which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, came and touched his garment." But she had a still heavier load: "All women suffering from haemorrhage in that age were, of course, considered by the very law of her people, she was divorced from her husband, and could not live in her home; she was ostracised from all society, and must not come in contact with her old friends; and she was excommunicated from the services of the synagogue. She stood out from the women's courts in the temple." Thus she had lost all that women value; and her health she desired primarily for her place in her home, in society, and in religion. But now she "had spent all her living"—small hope she now had left. All sick souls wanting pardon for the past, hope for the future, and power to overcome evil have no hope apart from Christ.

Her Theft.

"When she heard of Jesus . . . she kept saying over and over again to herself, If I may touch but his clothes I shall be whole." So she planned a pious fraud, the theft of a blessing. But she "came and touched, and touched out his garment," she reached through as the crowd jostled the Lord, and made a despairing clutch at a tassel hanging over his shoulder. He instantly distinguished her yearning clutch from the friendly jostle of the crowd and responded to it. "And straightway the fountain of her blood was dried up, and she felt in her body that she was healed." And she thought he did not know.

But she was mistaken; indeed, the faith in which she had acted was at once ignorant, selfish and distrustful (Maclaren). Ignorant, because she believed her cure to be merely a matter of nature or of magic, and did not understand she was healed by grace—with the knowledge, love, and will of the Saviour. Selfish, because she thought altogether of the blessing, and not of all of the giver; indeed, to him she had been willing, stealthily to impart her Levitical uncleanness, and now thought not of thanking him. Distrustful, in that she did not to meet his eyes or to appeal to his love. However, because her faith was such, Jesus condescended at her touch. Here is hope for us all. Jesus easily distinguishes the faith in a touch, feeble though that faith be. We have no need, then, to doubt our own and others' seeing, but, seeing how much she missed while still in her ignorant faith, and how much she gained by being enlightened, we need to strive after full light.

Her Confession.

She had wished to escape unnoticed, but "Jesus, immediately knowing, turned about in the press, and said, Who touched me? And he immediately kept on looking round from one to the other to see her that had done this thing" until at last his eyes settled on her. "And when the woman saw that she was not hid, she came trembling, and declared before all the people" "all the truth." Now, for him so to violate a woman's modesty—was it kind? Yes; for "Jesus thus compelled her to come forth from her timid enjoyment of a stolen blessing, that he might confer on her" an enlightened faith. This he conferred by revealing, not his garment, but himself, as her deliverance; by claiming her gratitude and obedience; and by strengthening her into a public confession: "Daughter, go in peace"—into calm enjoyment of all you had lost of home, friends, and God!

TOPIC FOR MAY 8.—IN THE HOUSE OF JAHB.
Mark 5: 22-24, 35-43.

AUSTRALIAN SUNDAY SCHOOL CONVENTION.

Melbourne, April 23 to 29.

Leaders in Australian Sunday School and Young People's work, representing over half a million scholars, and over sixty thousand teachers, are about to assemble in Melbourne for a seven days' convention. It is anticipated that at least 500 teachers, leaders and educationalists from all States of the Commonwealth will be present. The programme includes the names

"A STITCH IN TIME
Saves nine." Then make it a big stitch
on May 5. It may help to save nine
scholars for Christ.

of P. J. Pond, R. P. Arnott (N.S.W.), J. E. Shipway (Vic.), R. H. Lamphire (U.S.A.). It is interesting to note that Bro. W. C. Pearce, of U.S.A., is one of the leading officers of the World's Sunday School Association. He visited Australia in 1922 with the object of organising the Sunday School forces of the Commonwealth into a unit. Last year the first National Convention in Sydney was attended by four hundred delegates.

Statistical.

The following columns of figures indicate, as far as figures can, the amount of success by the churches in enrolling the children and young people of the Commonwealth in Sunday School and Young People's Departments.

	1927.	1929.
Baptist	34,551	35,170
Churches of Christ	23,334	24,387
Church of England	139,025	156,812
Congregational	22,351	27,882
(No Queensland returns.)		
Methodist	167,458	172,014
Presbyterian	77,649	81,851
Salvation Army	6,782	24,120
(No returns, N.S.W., Vic., Queensland.)		
Total	470,886	522,239

These figures represent a substantially increased enrolment (even allowing for the defective returns of 1927). But it has to be remembered that the number of children and young people between the ages of 4 and 19 years is at least 1,112,000, and it will be seen that "there remains much land to be possessed."

The following table indicates the number of Sunday Schools, teachers and officers connected with the churches:—

	Sunday Schools	Teachers & Officers
Baptist	756	4,998
Church of Christ	315	3,881
Church of England	2,258	14,051
Congregational	339	3,717
Methodist	2,453	21,092
Presbyterian	1,216	9,929
Salvation Army	352	2,226
Total	7,789	63,166

The Programmes.

A very comprehensive programme of reports, discussions, addresses and demonstration, has been prepared, including every branch of Sunday School and Young People's work. Prominent amongst these are Teacher Training, Leadership amongst the Bible Classes and Clubs, Providing for the Country School. Some of the Leaders in work amongst young people in Australia are invited to speak. Demonstrations of departmental work are in the hands of experts.

Victorian teachers, and especially superintendents, officials and departmental leaders and club chiefs, should not let this opportunity pass to hear Australian leaders on their work.—W.G.

A PLEA FOR A BIBLE SCHOOL DEPARTMENT.

Everywhere I find superintendents and teachers as busy as can be—too busy. Too busy because of an insufficient supply of teachers. Often too busy because their problems are mounting around them and they know not where to turn. Often too busy to see that their very "busyness" is preventing them from solving their own problems. Hence, their organisation is weak, and in some cases their hold on the adolescent boy has gone—and there is no "boy problem" because he has ceased to be.

From all over our continent and from overseas there comes the story of an increasing difficulty to secure teachers; to persuade teachers to take training courses; to secure teachers and leaders for boys and young men. One of the greatest churches in Britain found that "the biggest drift of scholars occurred between 12 and 15 years of age."

It is here that a Bible School and Young People's Department can be of very real service, and can do what nothing else can do. It can appoint representatives to address the church members on the need of teachers, especially appealing to men to take up work for boys in school and during the week. It can advise superintendents and teachers on methods and confer on problems. It can arrange "schools of methods" and teacher training conferences. It can appoint sub-committees to make a study of the problems confronting our workers; it can put their conclusions to the test and make known the results. It is imperative that this be done. This can be of great benefit as well to the country school as to the large suburban one. The Bible School departments of the Commonwealth appeal for your financial help on May 5.—W.G.

POSSERS TO PONDER.

The school that gives boys something to do will find the boys there to do it.

Mr. Pastor or Mr. Superintendent, you had better train your prospective teachers and not need them, then need them and not have them.

The church-school secretary who "sees souls" instead of statistics will one day hear the Master say: "Well done, thou good and faithful servant."

The superintendent who "overlastingly" pounds a hell to get or keep order should lay a book on efficiency in Sunday School work. Better organisation puts the old hell out of business.

Why object to graded lessons for the Sunday School? The Bible school has been graded for decades, the Bible for centuries, and the child mind from the beginning. Surely the Creator is disappointed at our stupidity.—"The Lookout."



New Bible School, Kia Ora, Temple District, Qld.

Foreign Missions.

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

ASHWOOD MEMORIAL HOSPITAL, DHOND, INDIA.

Opening Ceremony of Administration Block on Friday, Feb. 22, 1923.

A fine gathering of Indian Christians, representatives from several neighboring missions, European, Anglo-Indian, Parsee and Indian friends, and all members of the present Field Council, gathered in the shelter of the huge marquee erected on the hospital grounds. Everybody was in the highest spirits, rejoicing with Dr. Oldfield in that the administration block of the Ashwood Memorial Hospital was completed.

A service was held in the marquee, presided over by P. Hunter, B.A., LL.B., a fine Indian Christian gentleman. Mr. Hunter said that he could not refer to the fine strategic position of the hospital. Not only was Dhond a most important railway junction but a growing town. The hospital was situated close to the railway station and to the town.

H. B. Coventry, of Baramati, secretary of the mission, welcomed and thanked those who had come for their interest in the mission at Dhond. He narrated the history of events which led to the establishment of the hospital. A summary of his interesting narrative will appear in next issue.

Dr. A. H. Clark, of Ahmednagar, representing the American Marathi Mission, spoke of the success of Dr. Oldfield's work while at Wad hospital. He had already sent patients from Ahmednagar to the dispensary at Dhond. He wished Dr. Oldfield every success.

Mr. A. C. Patel, of Dhond, gave a fine address in Marathi. He said that the opening of a Government dispensary on this side people had to depend on the railway doctor, and await his pleasure. Government started a dispensary which to some extent redressed the grievances of this nature, but it could not keep pace with the necessities of the whole of the population, and it was as if on this account that the Australian mission had been guided by the Almighty to start a most up-to-date institution for medical aid and relief.

Dr. G. H. Oldfield said that the choice of the site of the hospital was due to the foresight of Mr. Coventry and his colleagues in the mission some years ago, and he believed that it was the best possible site for the purpose. There were two great reasons for the establishment of mission hospitals such as this. The first was that we as missionaries want to show to the people something of the nature of the great God of the universe whom we are all daily striving after. We believe that he is a God of love, and that in healing the bodies of men we are pleasing him and revealing him to the people. The second reason is that we want to follow in the footsteps of the Founder of our religion, Jesus Christ, who went about doing good, healing the bodies of men and telling them of the love of his Father. We have no desire to be in competition with the legitimate practice of local men, but we want to work in co-operation with them. There is room for us all. We want to do the work that these others cannot do, such as surgical operations which need a good theatre, and the reaching of those in the villages who do not usually go to the larger towns for treatment. Although this is a benevolent institution, we find that it is a good thing to make charges for treatment. The usual charge to patients in the dispensary (Indian patients) is two annas a day for medicine and treatment. When we make visits to the homes of the people we charge visit fees, so that we shall not be in competition with the local doctors. The

charges for these visits are varied according to the status of the patient. Our least is that no patient is turned away from us without treatment for lack of money. When necessary we supply food as well as give the medicine free. We have even treated animals which have been brought to us in pain. Up to the present the hospital has "just grown," but now we are beginning to get real buildings for the work. The present building is only a start, however, for although it contains a real operating theatre, dispensary, surgery and waiting room, it contains no more whatever. For wards we are still using some temporary buildings that we were forced to erect to meet the needs of the work. These will accommodate about fourteen patients, but the accommodation is only such as could be given to village people. For those with a higher standard of civilisation we have no accommodation whatever. Mrs. Ashford, of New South Wales, Australia, has given the money necessary for this building and the doctor's residence. We are primarily in need of a ward block wherein we can accommodate Anglo-Indians, Parsees, and the better class Hindus and Muslims. Such a block will cost about Rs. 10,000. Mr. Leslie Wilson, the ex-Governor of Bombay, gave Rs. 2,000 to show his interest in this work, and the Wadia Trust gave Rs. 500.

The Collector of Poona, the Hon. Mr. Tulor-Owen, performed the ceremony of opening the Administration Block of the hospital. He referred to the great work mission hospitals had done for the people of India. His connection with missionaries had been under happy circumstances, and in his official capacity he found that they are always ready to help, that being due to the fact that they are here to help the community. He also referred to the strategic position of the hospital, but said that Dr. Oldfield had plenty to do if he attempted to clean up Dhond.

After the new building was declared open prayer was offered by Mr. Essett. The guests were conducted through the building and plans of the entire hospital were displayed and explained. Refreshments and pan sipar were partaken of, these being most generously provided by Mr. A. C. Patel.

A special meeting of all of our missionaries was held late that evening, when thanksgiving, praise and prayer for the future of the work was offered to our heavenly Father.

Gifts received at the opening of the hospital were: From an Indian gentleman, Rs. 50; Mr. Strutton, 20; Mr. Dowling, 20; Friend, 150; Friend, 10; Mr. Patel, Rs. 30 (as per receipted account for the catering). The contractor, Mr. Motichand, promised to give Rs. 1,000 to build one of the small wards in memory of his mother, Kankubai Motichand. Mr. B. Modak, of Ahmednagar, promised to try and raise the sum of Rs. 2,000 to build a small cottage ward for the special use of the Ahmednagar people.

Offerings for Foreign Missions

from Victorian Churches and Members will be thankfully received by
A. G. SAUNDERS, 122 Melbourne Street,
Nth. Carlton, N.V. Phone, Bk. 141.

ADDRESSES.

E. W. Dean (preacher Victoria Park church, W.V.),—42 Hubert-st., Victoria Park.
H. Patterson (secretary Victoria Park church, W.V.),—36 Shepparton-rd., Victoria Park.

The Victorian Women's Executive will meet in the hall, Swanston-st., Melbourne, on Friday, May 3, at 2.30 p.m. All delegates kindly requested to be present. Sisters cordially invited.

BRIGHTON'S GREATER JUBILEE.

Will brethren throughout the churches who have been in membership at Brighton please accept this announcement as a call to you, wherever you are, to come home in this our 50th anniversary gathering, commencing Sunday, May 27. The service will be conducted by past members. Morning (including a roll-call of members), speaker, J. C. F. Pittman, M.T.M.S.A., P. Clark. (Tea provided for our visitors.) Evening service, led by Bro. A. E. Forbes, Monday, Home-coming Tea at 6.30 p.m., and an evening of happy social intercourse. Bro. Will Clay will speak. Offering for Social Service. Tuesday subject, "Prayer," Bro. A. E. Hingworth, Wednesday, Great gathering of song, subject, "Love," Bro. D. Wakeley. Thursday, Songs around the Throne, with greetings from Gardenvale, Hampton and Black Rock (our next door neighbors). Bro. James E. Thomas will speak on "The Holy Spirit."

FRUIT Trees, best sorts, 12- doz., 80- 100, Ribubarb, Gooseberry, Currant, Loganberry, Passion Fruit, 1-6 doz., 25- 100; Strawberry, 2-6 100, 15- 1,000; Raspberry, Asparagus, 1-3 doz., 7- 100; Orange, Lemon, Pomegranate, 1-3 doz., 4- 100; Peach, Prinet Hedge, 1-3 doz., 12- 100; Golden, 2-3 and 11-; Shelter Gums and Pepper Trees, 8- doz., 50- 100; Cypress, Pine, Wattle, 9- doz., 60- 100; Double Flowering and Purple Peach, Apple, Plum, etc., 1-6 each; Planes, Oaks, Poplars, Laburnums, Chestnuts, 1-6 each; Lilac, Mock Orange, Willows, Robinia, Weibachia, Budding, Pyrus, Japonica, 1-6 each; choice Bosses, Bush and Climbing, 1-6 each, 11- doz.; Hamblers, 9d. each; packed and put on rail. Price list on request.

A. Nightingale, Nurseryman, Emerald, Vic.

COMING EVENTS.

APRIL 28 and 30, Sunday School Anniversary Services, Gardenvale. April 28, last Sunday in April, afternoon and evening. Visiting speaker, Good singing by children. Anniversary concert, Tues, April 30. Excellent programme. Action songs, vocal and instrumental. Buss, W. H. Clark. APRIL 29 and 30, Brunswick Bible School Anniversary Services continued, April 28, A. G. Saunders, H. McNeilly and Dr. A. W. Kemp. Bright singing under Mr. Boss Pearl. Tea provided for visitors. Tuesday, April 30, 8 p.m., Children's Demonstration.

APRIL 28 to MAY 7, Camberwell Bible School Anniversary. Sun., April 28,—11 a.m., J. I. Maddaf, 3 p.m., Jas. E. Thomas; 7 p.m., H. J. Book, ("Bible Hymns" at 21.0). Sun., May 5, 3 p.m., Kildergarten Display; 7 p.m., J. E. Macdonald. Tues, May 7, 8 p.m., Demonstration. Offerings at all services. Special singing led by A. G. Chipperfield. Old and new friends welcomed.—J. Venn, Hon. Sec.

MAY 1, At Gardeners Chapel, 2.30 p.m., Women's Mission Band's Welcome to Miss Inako, our correspondent. All hands cordially invited to be present. A bright and happy afternoon expected. MAY 5 and 7, Box Hill Church, W. H. Clark Services. Sunday, 5th, 11 a.m., Bro. W. H. Clark; 7 p.m., Bro. Goodwin. Special singing by choir. Tuesday, 8 p.m., Fine Programme of Musical Items. Assisted by Choir under leadership of Bro. E. Hammond. Speaker, Bro. A. G. Saunders, Conference President.

Christian Men's Association

Victoria.

MASS MEETING OF MEN.

Swanston-st. Church, Monday, May 6, 8 p.m. Council presents First Report.

Organisation, Activities.

Speeches on Men's Topics by Principal A. B. Malm, M.A., and J. A. Wilkie, of Ballarat.

Men Only!

Men Only!

Here and There.

The Mr. and Mrs. T. E. Hofe Scholarships for junior students of the College of the Bible now taking University study have been awarded to Messrs. L. H. B. Beaumont, N.Z.; A. W. Leithron, N.Z.; A. W. Stephenson, W.A.; and E. L. Williams, Vic.

Bro. H. G. Payne telegraphs news of the mission at Redfern, Queensland, as follows:—"Bible-school-Arrolid, miss. has enthusiastic first week, over twenty decisions; incessant rain spoil Sunday; good mission assured with return of fine weather."

At Swanston-st. lecture hall last Monday the Victorian F.M. Committee entertained the Foreign Missionary students of the College of the Bible at a social evening. Including missionaries on furlough, and committee members and friends, over fifty were present, and a very enjoyable time was spent.

The S.A. "Challenge" contains the following paragraph:—"Bro. A. C. Binkins, who recently closed a successful ministry with the church at Dulwich, sails from Sydney for U.S.A. on May 2 on the "Morangi." On Tuesday Bro. and Sister Hankins arrived in Melbourne, where they will stay till the beginning of next week."

At the first meeting of the newly-elected Social Service Committee of our Victorian churches Bro. J. E. Webb, preacher of Moreland church, was elected president. The department has decided to develop the "Social Service Fellowship" throughout the State. The abandonment of the Parishes Scheme by the will of Conference has thrown upon the department the necessity for providing the means of bringing advantages by fellowship to all members. Nearly 200 churches and sisters have already registered. Plans for the forward move will shortly be made known to churches.

The mission at Mundulla, S.A., conducted by Bro. W. Ewers, of a Mile End church, closed on April 21, after running for three weeks. There were thirteen confessions. All meetings were held in the hall, which on the four Sunday nights was packed. Week-night meetings were good, and ranged from 99 to 176. Bro. Ewers faithfully and lovingly placed our plea before the people. Bro. Horace Snowy was organizer through all the mission, and carried out his duties in an able manner. All church members have been blessed by the effort. Thankoffering amounted to £10, and a collection for Tasmanian relief taken Sunday night, 118.

Bro. and Sister C. Stables, of Glenae, Queensland, celebrated their golden wedding at their home at Church-st., Zillmere, on Saturday, April 13. They were married at Wollomb, and settled at Zillmere, where, with the exception of a short period of Caboolture, their lives have been spent. Of their twelve children, ten are now living. All except two of these were born to one son and one daughter being unacceptably absent. All the grandchildren, numbering 44, were there. There, with sons and daughters-in-law, made a family of 62. Bro. and Sister Stables were members of the Lutheran church, but 35 years ago united with the church of Christ at Caboolture, and have been faithful to the ideal of the New Testament church. Today their descendants are to be found in a number of our churches.

The fear that Messrs. Anderson and Hitchcock had lost their lives in a gallant attempt to find and rescue Kenneth Search and party, was well founded. The tragedy has made us all sad, while the readiness of these two heroic men, and of the other rescuers to adventure their all to save others calls forth a feeling of pride and thankfulness. It is such a spirit of sacrifice and daring adventure which is needed in the interests of the Kingdom of God. From a personal note just received from Bro. E. A. Yeatons, preacher of East Low church, Vic., we call the following: "I thought it might interest your readers to know that Bob Hitchcock was a member of our household. He and his wife both belonged

to the church at Victoria Park in W.A. I baptised both just over three years ago. Our sincere sympathy goes out to all those who mourn."

The Yavster mission at Enmore, N.S.W., at the end of the first week had resulted in two received by letter, three baptised believers, and twenty-four in confess Jesus as Lord. The meetings were large each evening, and on Sunday between 300 and 1,000 were in the Tabernacle. It was a great sight, and the singing of so large an audience was something to remember. The music on the climes and mandolin, and not least the piano as played by Bro. House, has been most helpful, and the solo work of Mrs. Yavster brought many to feel Christ's presence near. Bro. Yavster has faithfully preached. The pictures of Bro. House are eagerly sought after. After our last form had been closed for press we received word of another successful week in the mission. On Sunday there were over 30 additions, making 72 to date. A feature has been the Bible drill on the part of fifty children.

There were good meetings at Swanston-st., Melbourne, last Sunday. In the morning Bro. A. L. Gibson delivered his last address before leaving with Sister Gibson on a tour to Great Britain via Canada and the United States. The evening meeting was well attended, and Bro. Moore's sermon alluded to the Great War and its lessons. The names of those who went from the church and did not return were remembered with love and affection. On Wednesday evening week a church social meeting was held to say good-bye to Bro. and Sister L. Gibson. Appreciative reference was made to Bro. Gibson's able services to the church over many years. A Victorian travelling rug was presented. Bro. Gibson is being sent by the State Savings Bank of Victoria to represent the city of the Southern District Conference meeting by delegates from similar banks over the world in London in October next. Bro. and Sister Gibson are warmly commended to churches they may visit.

South Australian readers will be interested to know that at Goodwa, on April 13, a special meeting of the Southern District Conference Executive, the officers of the Goodwa church, and members from Victor Harbor, was held, presided over by the Conference President, W. Yelland, of Point Sturt. After statements by the Victor Harbor and Goodwa brethren, the following resolutions were unanimously carried:—"That a church shall be organized at Victor Harbor, in conjunction with Goodwa, under the auspices of the Southern Conference Executive Committee."—"That the church at Mount Gomanya, as led by their pastor, E. W. Pittman, for four Sundays, to commence the work." After this meeting the Victor Harbor and Goodwa members met and arranged to commence meetings in the Masonic Hall, Victor Harbor, on April 21. The first four Sundays will be devoted to organizing and instructing the newly formed church, with the assistance of Bro. Pittman, and it is hoped in the near future to arrange for gospel services.

TASMANIAN FLOODS.

Too late for insertion in our last issue we received an article from Bro. Collins. Many of our churches had already responded to the appeal sent out. The following relates primarily to our own work.—Ed.

The churches of Christ have a small church at Invermay, and all our churches in Australia have a special interest therein, because of the fact of the Federal Conference having subsidised the work. Fourteen homes belonging to church of Christ members have been ruined, and these people are still unable to live in them. They were obliged to leave with only such wearing apparel as they were able to hurriedly put on,

and everything else had to be left to the ruin. The homes of those on higher levels, and the families turned into dormitories, kitchens, etc., are housing the poor, and other means of commutation have been done by local officials and committees, and money is pouring in from the other States.

Appeals have been made to the church authorities to help in the rehabilitation of the sufferers. The Government has more than enough to do to replace, with all possible speed, the many bridges and other means of communication that have been washed away. Unless we help we shall stand condemned. If we do not come to the assistance of our brethren at Invermay, our brave church members there will be ruined, and the church and the work in Tasmania receive a terrible setback. At the Easter Conference in Hobart a forward move was launched, and some of the Invermay brethren were among the most generous givers to the fund. The work of the Conference is largely administered by the churches in the Northern Capital, and Invermay hopes largely therein. The general work of the churches is in a deplorable condition, and it was realised that unless something was done in advance of the past year's work some of our churches would probably cease to exist. As the pastor and the writer of this article is the only full-time preacher in the Island, and the obligations put upon him are enough for three men.

All money sent to me, as President of the Conference, will be immediately acknowledged and paid into the general relief fund in the name of the churches of Christ. This is necessary to prevent overlapping, and to give adequate assistance to all. Already this committee has spent thousands of pounds in supplying blankets, provisions, and other necessities to those requiring immediate relief. Gifts of warm under-clothing, or other good clothing, will be welcome, and, if consigned to me will be collected at the wharf if sent immediately. One sister was in hospital when the deluge flooded her home. Her children were left without the help of either father or mother, and are now being cared for by those who are unable to assist financially. Every large and small comfort, including to thousands of people, has been either swept away or ruined. Our cause in Tasmania is in a critical condition even before this disaster came, and unless we can put physical matters right, the work of sixty years will be wrecked almost beyond repair. Please send gifts quickly to F. Collins, 18 Church-st., Launceston, Tasmania.

MONT ALBERT TEST MISSION.

Meetings will be held at the Mont Albert Tram Terminus, corner of Richmond- and Whitehorse-st., commencing Sunday, April 22.

Gospel messages. Bright singing. Welcome. Sister churches' co-operation will be greatly appreciated. W. C. A. Luke, Secretary.

VICTORIAN DEPT. OF SOCIAL SERVICE.

Employment.—An aged widow, clean and capable, seeks light employment in Christian family; small remuneration; recommended.

Widow, energetic and trustworthy, will accept domestic or shop service by the day; convenient to Campbell-st. 1.

Appeal.

In view of the pressing needs of the poor, due to several causes, and the prospect of a severe winter, the department is making an urgent appeal for funds. Churches are urged to make a monthly evening offering to this worthy cause. Already appeals for blankets and warm clothes are coming. Destitute are crying for food, and many are seeking assistance in cash. Ejectments because of unpaid rent, and loss of furniture because of overdue payments, both resulting from unemployment over a long period (not strikers), are being promoted by payments and guarantees. There are many social problems being met that only money can solve. The department is therefore appealing to help them to help others.—Send to Will H. Clay, 49 Elizabeth-st., Melb., C.L.

Tasmanian Conference.

The thirty-third Annual Conference of the Churches of Christ in Tasmania was held in the Hobart chapel from March 28 to April 1.

Enthusiasm and optimism marked all the proceedings. All of the churches were represented, and the discussion reached a very high level. Bro. P. Duff, of Launceston, was president. He kept the Conference in order and good humor, and guided the proceedings skillfully.

SISTERS' CONFERENCE.

This was presided over by Sister W. Libby, of Launceston. Conference showed its appreciation of her work during the year 1928-1929 by re-choosing her as president for 1929-1930. The absence of Sisters Waterman and Johnston, who had left the State, was felt, and appreciation of their work expressed. The report showed that much interest had been maintained in mission work. Both Home and Foreign Mis-



F. Collins,
Newly-elected President of Tasmanian
Conference of Churches of Christ.

sions had been helped, and the educational work in both departments was of a high order. Sister J. Caldwell, of Barranuti, India, was present, and spoke at the afternoon session upon "Medical and Evangelistic Work Among the Women of India." A charter view of the nature and needs of mission work (than that previously held) was obtained. A bond of sympathy between the women of India and those in Tasmania was established.

The Home Missions report showed that £17.14.1 was raised by means of the penny-per-week system, and at the H.M. rally. In addition to this a sum of £31.1. was raised through the sisters' contribution of 1/- each per member. A successful Home Mission rally was held during the year.

Foreign Missions still hold their place in the hearts of the Tasmanian people. The sisters regret the necessity for the retirement of Bro. J. H. C. Green from the position of F.M. Secretary, but had much satisfaction in the fact that Sister Miss Biley, of Hobart, has been elected in his place. Her enthusiasm and ability will be a great asset to the work, and her election has allayed the fears raised when it was known that the retirement of Bro. Green was inevitable. A rally was held during the year, and the committee desire to place on record their appreciation of the valuable services rendered to the work by Sister W. Waterman and Bro. J. H. C. Green. £26.10.1 was contributed through the penny-per-week system, and a large box of valuable gifts was despatched to India.

Sisters' sewing classes have helped needy families with gifts of clothing, parcels of groceries, gifts of money, and have also helped to re-

duce debts on buildings, and made garments for missionary boxes, etc. Hospital visitation has been carried on at Hobart, Launceston, and other centres. Visits to the sick at their homes have been paid by many sisters.

Prayer meetings have been organised, and a week of prayer conducted in several churches. Literature has been distributed to hospitals and homes, and many isolated members have been kept in touch by this means.

Temperance and Band of Hope meetings have been held at many of the centres.

Election of Officers.

President, Mrs. W. Libby.
Vice-Presidents—Mrs. E. Collins, Miss E. Biley.
Secretary—Mrs. E. A. Stevens.
Treasurer—Mrs. E. Nicholls.
Superintendent Home Missions—Mrs. W. Peters.
Superintendent Foreign Missions—Mrs. J. Woolley.

The evening following the Sisters' Conference was occupied with a Temperance and C.E. rally. Bro. A. Clarke was chairman. Items were presented by members of Collins-st. and West Hobart Young People's Societies, and Bro. H. V. Stevens, of Launceston. Mr. W. W. Osborne, Secretary Hobart Temperance Alliance, and F. Collins, evangelist, delivered addresses.

GENERAL CONFERENCE.

Officers and Committees.

Home Missions Committee—President, F. Collins; Vice-President, J. P. Ford; Secretary, H. V. Stevens; Treasurer, H. E. Sulzberger; Committee, Bro. P. Duff, C. Nicholls, T. Willmott, E. A. Stevens, and W. Dowde.

Foreign Missions Committee—President, A. E. Heard; Vice-President, J. Woolley; Secretary, Miss E. Biley; Treasurer, Mr. H. Woolley; Committee, Miss L. Kingston, Miss G. Swinton, Mrs. J. Woolley, Messrs. A. Clarke and T. Libby.

Bible School Union—President, E. A. Stevens; Vice-President, N. Warnborough; Secretary, H. Edmunds; Treasurer, M. Taylor; Committee, Bro. Crawford, Hodgson and Willmott.
C.E. Union—President, P. C. Prehhard; Vice-President, A. O. Keats; Secretary, G. Wells; Committee, Mesdames Brown and Peters, Misses L. Knight, F. Green and Mr. G. Nelson.

Temperance and Social Service Committee—President, A. Clarke; Vice-President, A. E. Heard; Secretary, J. Park; Treasurer, Miss G. Eaton; Committee, Miss Kingston, and three others to be elected.

Representatives Council of Churches—J. Park, T. G. Prior, W. R. C. Jarvis and A. E. Heard, Editor "Evangel"—F. Collins.

Home Mission Demonstration.

Collins-st. building was comfortably filled at Grand Friday evening. The President of Conference, P. Duff, was in the chair. A combined choir rendered special music, and Bro. H. V. Stevens and T. Willmott contributed solos. The Home Mission Shield was awarded to Devonport church for the largest per capita contribution to Home Missions. A. E. Forbes, of Brighton, Vic., reviewed the plea and position of the Churches of Christ, and affirmed the need of Tasmania for such a message. F. Collins, of Launceston, spoke of progress and its essentials, and made a plea for Home Missions. The offering in cash and promises amounted to £77. Conference sermons were delivered at West Hobart by W. Waterman and A. E. Forbes, and at Collins-st. by A. E. Forbes and F. Collins.

Foreign Mission Demonstration.

Saturday, March 30, was devoted to Foreign Missions. Considerable time was given to the consideration of F.M. business during the day. The report showed that £26.10.1 was contributed during the year, this being £10.10.2 above the quota fixed for Tasmania by the Federal Committee.

The demonstration was addressed by Miss Caldwell, of Barranuti, India, and J. D. C. Green.

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the retiring F.M. Secretary. Bro. Green made an eloquent appeal for funds with which to carry on. About £10 was given in cash and promises. Miss Calliott gave a fine survey of the F.M. position in India, speaking of the medical work in particular, and the part which the new hospital at Dhond is expected to play. Many of the orphans who had been rescued from famine were now being trained as Bible-women, native evangelists, dispensers, and industrial workers for the mission.

Bible Schools Demonstration.

Gollins-st. and West Hobart schools presented an excellent programme on Sunday afternoon. E. A. Stevens, of Invermay, presided, and the speaker was Bro. A. E. Forbes, of Victoria. Prizes and certificates won at the recent examinations were presented. The Sulphur Creek school gained the largest number of awards, and gained the attendance banner and the increase shield.

Christian Endeavor banners were awarded to Margaret-st., Lancauxton, Juniors, and Y.P.S.A.C. societies. Miss Calliott was made the recipient of quilts made by Gollins-st. and West Hobart scholars for Dhond and Shrigonda.

The first of the travelling libraries for teachers was exhibited, and great satisfaction expressed at their introduction. Bro. W. Waterman, the retiring secretary of the Bible Schools Union, was thanked for his services, and was presented with a handsome clock by members of the Conference as a token of esteem.

The Conference picnic at Botanic Gardens was a most enjoyable outing, and the farewell meeting at Gollins-st. on Monday evening a happy gathering. Bro. P. Duff, the retiring president, introduced Bro. F. Collins, the incoming president.

Temperance and Social Service.

The committee has done the work during the past year. Bro. Lionel Johnston was president, and his departure from the State before Conference had assembled was a matter of great regret. This committee has worked in conjunction with the Hobart Temperance Alliance, "Gallions Path," Reformatory, and Band of Hope Unions. Much good work had been done by the committee in relieving social distress. The Bazaar societies of the churches had helped in this necessary good work. Bro. Josiah Park, the enthusiastic secretary, has been a tower of strength.

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Gardiner.—Bro. Gebbie addressed two very large meetings on April 21. The offering for Tasmanian relief realised £12 £2 5s being from the Sunday School.

Warracknabeal.—Bright progress is being made in all departments. Recent successes and the celebration of good times during the jubilee edification are acting as re-energising influences. At a special service on Sunday evening in commemoration of Anzac, Bro. Forbes addressed a congregation of over three hundred, among whom were the Mayor and Councillors of Brighton, and local troops of Boy Scouts and Girl Guides. The formation of a men's mutual service club has been taken up enthusiastically. At the inaugural meeting ninety men listened to an inspiring address by Dr. Moore, who through "Men and the Cross" appealed to the heroic in men. The fraternal spirit of the meeting was manifest at supper, when each man rose to say a few words.

Warracknabeal.—Good interest is maintained. Messages of Bro. D. Jones, R. McPherson, and W. G. Smith, when Bro. Anderson has been at home for Brim, have been appreciated. On Mar. 22 the marriage of Sister Verna Lacy and Bro. Ben. Bough was celebrated. At the annual business meeting the following officers were elected: Bro. J. L. Wheeler, secretary; Bro. J. G. Lacey, treasurer; also Bro. E. Barnett, M. Claxwell, Daniel, L. Joyce, E. Parsons, H. Reynolds, and J. Wills; organist and assistant, Sisters Mrs. McDonald and Miss A. McQueen. Bro. Dave Parsons has recovered after an operation. Sister B. Jones has suffered the death of her mother in Wales. On April 14 Bro. G. J. Andrews preached on "The Christ of Our Homes" and "The Way to Christian Union."

Preston.—The boys' gymnasium has commenced for the year with an increased membership. The Young Worshipers' League, which meets at the gospel service, is bringing a lot of young folk to hear the gospel message. The Bible School has recently added several new scholars. On April 18 a combined prayer meeting was held with West Preston members, when Bro. Robbins preached, and one young woman made the good confession. She was baptised the same hour, with three others, from West Preston. On May 21 Bro. Fitzgerald, of Fairfield, addressed the J.C.E. and the church, when one was welcomed by transfer. At night £2 15 9 was contributed for Tasmanian relief. Six simultaneous cottage prayer meetings are held each Tuesday in preparation for the June "Festival of Evangelism," when Bro. D. Wakely will be the special evangelist.

Doncaster.—At the baptismal service held on 19th inst. two young people made the good confession, and were baptised along with a young man who went forward on the Sunday evening previous. This brought total additions since the end of February to 26. There were group meetings on April 11 for Bible School anniversary. Bro. H. Robbins addressed the church, and in the afternoon gave a talk to the Bible School on "Trips." He also spoke at the evening service. The scholars, under the leadership of Bro. A. Tully, rendered musical items at both afternoon and evening meetings. A collection on behalf of Tasmanian sufferers realised £16 9s. On 17th inst., at the Bible School entertainment and distribution of prizes, a good programme was presented by the scholars to a crowded audience. A young woman made the good confession at the close of Bro. Hargreaves' address last Sunday evening, and was baptised.

South Australia.

Norwood.—On April 17, Bro. P. Lewis was present at the midweek meeting, and his talk was much appreciated. Good meetings were held on April 21, when 190 went to bread bread. Three were received into fellowship—Bro. Harold Johnson by confession, and Bro. and Sister Hudson by letter from Maylands. In the evening an offering of 45 was taken for Tasmanian relief.

Semaphore.—On April 11 the choir gave a sacred concert at the Seaman's Missions, when a large number attended. On the 21st Bro. J. C. Stanley exhorted the church helpfully. At night Bro. Beller delivered a chart sermon on "Hap-

pin." One lady confessed the Saviour, and with another was baptised "the same hour of the night." Prayer is asked of the brotherhood for the mission which Bro. Beller is to begin on April 28 at Waltham.

Nalworth.—There are good attendances at all meetings. The sisters' auxiliary is doing splendid work for the poor. Mr. Keith Stewart made an appeal for the Protestant Children's Home, Morialta, on April 11. Gifts and Sunday School collections were given to the institution. Mr. Raymond delivered a powerful message at the gospel service on "The Two Bureaucrats." Anthem by choir, "Saviour, Thy Children Keep." Solo by Mrs. Leslie Mathews, L.A.B.

Hindmarsh.—On April 18 an organ recital was given by Bro. Brian Schmidt on the new church organ. On April 21 the organ was used in the church for the first time. There were large attendances at both services. Bro. Allen Brooke's topic in the morning was "Peacemakers." The new open baptismal was used for the first time at the evening service, when four young folk were baptised. Bro. Brooke's gospel message was "Who's carried 'Thou'?" A boy from the Bible School made the good confession.

Mount Compass.—Anniversary services were held on March 31 and April 1. E. W. Peet, of Great-st., presided, and members of his team of cricketers took part in the meeting. G. D. Wright, of Maylands, spoke at the three services, giving interesting and instructive addresses. Prizes were distributed by E. Jacobs, superintendent. At both services J. Roberts conducted special singing. On April 1 tea and supper were enjoyed. E. W. Pittman spoke, and the children took part in a spectacular demonstration, "The Wheel of Time," arranged by J. Roberts. The spirit of the meetings was somewhat marred by the aeroplane accident in which Mr. Laurie Leane, father of one of the scholars, met his death at Victor Harbor on Good Friday.

Balaklava.—Bro. Hillford concluded his six weeks' ministry with the church on April 11. His earnest exhortations and gospel messages were much appreciated. Bro. and Sister Hinford from them the best wishes of the church. Attendances have kept up well. On April 21 Bro. L. C. McCallum, who has accepted an engagement with the church, was to commence his ministry. On Good Friday two services were held in the chapel, dealing with the subject, "Our Lord's Return." Bro. Hillford presided, and two addresses were given by Mr. A. Marshman, of Norton's Summit Baptist Church, on "Signs of the Times in Relation to our Lord's Return," and "The Judgment Seat of Christ." The evening service was well attended, and both addresses were good.

New South Wales.

Bur-stville.—On April 18 the Sunshine Club gave an enjoyable entertainment. Proceeds are in aid of the new church building. Other auxiliaries are also working for the same object. All meetings continue well attended, 80 per cent. attendance at communion services. On two occasions this month about 100 broke bread. Offering for local work on 21st was about £11. Bro. Flood's able and untiring work is highly appreciated.

Broken Hill and Balldaytown.—Work in the two churches, under the preaching of Bro. Cameron, Clark, Warren and Harris, is doing well. Bro. Evans has assisted Bro. Les. Warren at the evening service at Balldaytown. Bro. Will Harris has given his first exhortation. The health of Mrs. Warren, wife of the evangelist, is now encouraging. They will both return to Broken Hill in two weeks, as Mrs. Warren can travel. A little evening has been given to Miss B. Dickenson, who is to be married to Bro. Tom Road. Mrs. Dickenson is superintendent of the kindergarten at Wilbraham.

Chalwood.—On April 11 the Bible School scholars gave a very happy day in the school hall. On Sunday, 14th, Bro. Whelan addressed the church. At the gospel service he gave a very helpful message on "Releasing the Hidden Splendour." Two young girls from the Bible School confessed Christ. Soloist, Miss P. Hall,

from Gardiner, Mc. Bro. Davis, from City Temple, exhorted on April 21. Visitors included Bro. and Sister Stafford, of Taree. At the gospel service two young girls were baptised. Bro. Whelan's theme, "Is Life Worth Living?" was full of spiritual inspiration. Splendid attendances at both services.

MARRIAGE.

CIE—FEATHERSTONE.—On Dec. 22, 1928, at Caulfield Church of Christ, by Mr. Geo. O. Teave, assisted by Mr. Keith Jones (cousin of the bride), Dorothy Blida, elder daughter of Mr. and Mrs. W. C. Ene (Caulfield), of 28 Flower-st., to Mr. Lawrence Featherstone, of Murray-st., Caulfield. Present address, 20 Prince Edward-ave., McKinnon.

BIRTH.

FANCOURT.—On April 8, at War Memorial Hospital, Waverley, to Mr. and Mrs. Geo. Fancoourt, of Handwick, Sydney—a son (Geoffrey Louis).

IN MEMORIAM.

MCGILL.—An fond and loving memory of our dear Alf (Private Alfred McGill), 7th Battalion, killed in action on day of landing on Gallipoli, April 25, 1915.

—Inserted by his loving parents and brothers, Lowan, 81 Victoria-ave., Mount Albert.

BEREAVEMENT NOTICE.

Mr. and Mrs. Carr and family desire to express their sincere gratitude for the sympathy shown to them in so many ways in their recent sad bereavement. They especially wish to thank Miss Ada Dennis, of East New, for her loving and practical sympathy and service during the whole two years of the illness of their daughter, Gertha.
—6 Grosvenor-st., South Yarra, April 22.

THANKS.

The victims of the recent fire at Hatfield (members of the church) desire to tender their sincere thanks to all kind friends who so readily responded to the appeal made by the Social Service Committee, and forwarded furniture, clothing and cash to put them in a home again. "Inasmuch as ye did it."

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"Back to Husham" movement. Former members of Husham church are asked to forward their addresses to R. W. Payne, preacher, Holford-st., Husham, Vic.

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AN ANNOUNCEMENT.

Re our gift of Olinda last some time ago for an Old Age Home, which was deemed not suitable for same (as per the Conference Report, 1929), we have withdrawn same from that branch of church work and applied the money instead to the building fund of the new Mount Albert Church of Christ, in liquidation of debts amounting to £317 9s.—J. T. and C. E. Mahony, Mount Albert, per J. T. Mahony.

I, the undersigned treasurer of the Mount Albert Church of Christ, acknowledge to have received receipts in full for the above cash gift of £317 9s.—T. F. E. Anderson, Treasurer.

ACKNOWLEDGMENTS.

Queensland Home Missions.

Received since last report—Balance last account, £71 0 3; Annual offering, Charters, 43; Bundamba, quarterly offering, 11 5 5; Duplex Envelopes, Wynnum, £11 7; Convictional Fund, Wynnum, 6 9; Gymnic Abilitation Fee, 10 5; Wynnum, 10 5; total, £78 13 7. Expenditure—Stamps, Postage, Stationery, 11 0 9; Rent of Phone and Calls, £3 8 6; Subsidy, Annerley, 16 5; total, £5 5 2; Cr. Balance, £23 8 1; books closed, March 1, Cr. Bal., £75 8 1; Abilitation, Annerley, 11; Hockhampton, 11; Woomio Creek, 5 5; Bundamba, 5 5; Toowoomba, 11; Bundahera, 11; Zillmere, 10 5; Roma, 10 5; West Bonie, 5 5; Ma Ma Creek, 10 5; Boomah, 10 6; Mt. Walker, 5 5; Ipswich, 11; Conference Promises, Bro. S. Trudgian, 15; Bro. Dallinger, 15; Sister Lohengager, 15; Out of Debt Appeal, Bro. J. Sharp, 11 10 5; Refund Fare, Boomah, 11 5; Refund Insurance Policy, 11 5; Speakers' Plan, 6 5; Conference Appeal, Bro. Leuchmaier, 15; Sister Archer, 15; Bro. A. Price, 11; Bro. Paradise, 11; Bro. J. Bruce, 11; Bro. and Sister Cane, 12; Sister Pederson, 10 5; Bro. Albert Hamrickson, 15; Bro. Andrew, 11; Bro. Argon, 11; Anonymous, 15; Sister Brennan, 10 5; Bro. L. Martin, 11; Cash at Conference, £7 4 5; Duplex Envelopes, Annerley, 11 12 4; Roma, 13 9 10; total, £12 6 5. Expenditure—Annerley, 12 5; Wynnum, 10 8 5; Rent of Phone, 12 10 5; Phone Calls, Telegrams, 12 5; Stamps, Stationery, 15 5; Advertising Conference, 13; Convictional Fund, 6 9; Exchange, 2 5; total, £15 15 9; Cr. Balance, £126 9 3. Error last a/c, Zillmere, £1 12 6, not 12 6.—Geo. Colvin.

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