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Baptists and Baptism.

UNDER the above heading "The Australian Baptist" of April 16, 1929, reprints from the "Baptist Record" an article by Mr. H. E. Hughes. It closes with an excellent sentence, "We must learn to put baptism in its rightful place and keep it there"; but that rightful place is not revealed.

The sub-title of the article by Mr. Hughes is "Are South Australian Baptists Baptist Enough?" "This question," he writes, "crops up at intervals. In the opinion of a good many of our friends, at a distance, the answer is emphatically in the negative. They deeply deplore what they are pleased to describe as the 'loose membership,' or the 'mixed membership' of our South Australian churches. And the question is sometimes asked by members of our own churches: 'Can there be such a person as an un-baptised Baptist?'"

Divergent Baptist practice.

Mr. Hughes describes Australian Baptist practice as follows:—

"With two or three exceptions, the whole of the churches in association with the S.A. Baptist Union are what is known as open membership churches, i.e., membership is not confined to baptised believers. Any sincere believer in the Lord Jesus Christ who has had experience of the New Birth and is living the redeemed life in fellowship with God, is eligible for membership. In most of the other States of the Commonwealth the position is reversed. In Victoria, with one or two exceptions, the Baptist churches refuse membership to all who have not been immersed as believers in the Lord Jesus. The same is true of New South Wales—(we do not know of any exceptions)—and of Queensland and Tasmania. The West Australian churches are fairly equally divided on this question."

A sad confession.

Mr. Hughes gives a very sad picture both of neglect of the Lord's ordinance in many Baptist churches of South Australia and of the number of conversions. He says:

"We believe in the two sacraments—Baptism and the Lord's Supper. It is the custom to eat at the Lord's Table regularly twice a month in most, if not all, our churches. But in

some of our churches the ordinance of baptism is very seldom observed."

A stronger belief in both the ordinances of our Lord's appointment would result in a weekly observance of the Supper and many more baptisms. But our author continues:

"The most serious aspect of the matter is the fact that in several of our Home Mission stations there is no baptism and no provision made for the observance of the ordinance of baptism. This state of affairs should not be allowed to continue. The Home Mission Department should take into serious consideration at once the building of a baptistry in every Home Mission church. The water supply will perhaps be a difficulty in some places, but in no instance will it be an insuperable difficulty. Where convenient, open-air baptism might well be practised. Some remarkably impressive open-air baptising services have been held in an adjoining State during recent months. They provide splendid opportunities for witnessing. Believers' baptism is an acted sermon.

"The official records show that only 23 of our churches out of 80 had any baptisms during the last church year. This does not mean that hundreds of new converts have been admitted into church membership without baptism. In most cases it means, unfortunately, that there were no converts to baptise. Only 175 members were received into our churches last year. This included those who were received by transfer as well as those who were received by profession of

faith in Christ. Most of the new converts were baptised. Few of our ministers encourage new converts to join up in membership without first being baptised, although membership is 'open' to all Christians. The duty and privilege of baptism is always impressed on new converts, and the majority of them gladly observe the ordinance."

This is a sorrowful and revealing statement. It suggests the need of a more fervent spirit of evangelism, a greater loyalty to the Great Commission of our Lord in all its aspects—preaching, baptising, teaching. Few ministers "encourage new converts to join us in membership without first being baptised"! Perhaps, if all ministers were to pass on even without comment, as without apology, the instructions of Acts 16: 31, Acts 2: 38 and Acts 22: 16 to inquirers, the situation would much improve. Contrast the thought of not encouraging converts to join without baptism, with the inspired word regarding Christ's apostle: "He commanded them to be baptised in the name of Jesus Christ."

A contrast and a query.

The following paragraphs of Mr. Hughes furnish food for thought:

"When we contrast our record with that of New South Wales we are astonished. They reported no less than 697 baptisms for last year. It is very evident that their earnest evangelism was results in conversions to Christ and in accessions to church membership. Is it true, as some assert, that the open-membership principle acts disastrously on the life of our churches? Does it lessen our denominational vigor and cap our denominational stamina? Does it tend to stifle our testimony? If it does, it is a serious matter indeed.

"Are those churches that are most thoroughly Baptist most prosperous? By the term 'most thoroughly Baptist' we mean those in which baptism is most strongly emphasised and where the utmost strictness is observed in excluding unbaptised Christians from membership. The assertion has been made again and again that those churches which admit unbaptised believers to membership become congregational churches. Does history show this to be a fact? Wales certainly provides a somewhat disturbing illustration. It has been frequently pointed out that, without exception, the open-membership churches established by Wavasser Powell have become Cen-

PRINCIPAL CONTENTS.

| | Page |
|--------------------------------|------|
| Baptists and Baptism | 273 |
| Life and Modern Youth | 274 |
| Mysteries of the Gospel | 275 |
| Queensland Conference | 276 |
| Western Australian Conference | 277 |
| Home Circle and Family Altar | 278 |
| Prayer Meeting Topic | 279 |
| Our Young People | 279 |
| Foreign Missions | 280 |
| Here and There | 281 |
| (Obituary) | 282 |
| Australian Prohibition Council | 283 |
| News of the Churches | 284 |

segregationist and have ceased altogether to be Baptist. On the other hand, the close-membership churches founded by John Miles have lived and multiplied wonderfully.

"The experience of Canada is well pondering, too. We have somewhere seen it stated that 70 years ago nearly one-half of the Canadian Baptist churches were open-membership, but only a small minority have survived. The 'close' churches, on the other hand, have steadily increased. The experience of Wales and Canada should make us think and think deeply."

We thank Mr. Hughes for his statement, though we could wish that he himself had attempted an answer to his questions. It would be no surprise to us to find that faithfulness to the Lord's commands brought its reward in accessions to membership. Even if more people, however, were induced to link up as "unbaptised Baptists," that would not be any argument against standing by the teaching and example of the inspired apostles of our Lord Jesus Christ.

A "feeling" regarding faith and baptism.

Up till now it would appear that the force of Mr. Hughes' reasoning is against the neglect or dismissal of baptism as a requirement of church membership. But there follow the rather remarkable words:

"And yet we cannot but feel that Dr. H. W. Dale was right when he said: 'A Christian society which imposes any other conditions of membership than faith in Christ is a sect and not in the highest sense of the term a Christian church. It is a private Christian club. It receives persons into membership, not because they are brethren in Christ, but because they are the brethren in Christ professing certain religious opinions and observing certain religious practices.'"

"We must learn to put baptism in its right place and keep it there."

"Its right place"—where is that? Dale's place? "unbaptised Baptist" place? or where? The article does not give a decisive answer.

Our Interest in the matter.

Members of churches known simply as churches of Christ are naturally interested in the views of Baptist brethren. That would to us be a very happy day on which a union, on an agreed Scriptural basis, could be consummated between people possessing so much in common. Many in each group are already so close together that, so far as they are concerned, there should be no difficulty. In other cases closer co-operation would bring about a mutual understanding and appreciation which might some day lead to union. There might be unity in fundamentals, even while there were many differences in opinions and minor details of practice. But any movement towards union would be greatly hindered by the practice of "open membership" Baptist churches. Those favoring "unbaptised Baptists" will doubtless seek for union with other people. We greatly regret that Baptists, almost alone amongst churches, should thus belittle the ordinance which their denominational title seems induly to magnify. A person cannot become a Methodist or a Presbyterian or an Anglican without being what Methodists, Presbyterians or Anglicans regard as baptised; but, according to Mr. Hughes, he can become a member of most Baptist churches in South Aus-

tralia without being what most Baptists regard as baptised. It is a strange anomaly.

A Baptist witness.

"The Australian Baptist" some months ago recorded the home-call of one of the great Baptist leaders of the world. Dr. E. Y. Mullins was quoted by this same paper as stating the Baptist position and also (what is more pertinent and more valuable) the New Testament position. "We must preserve the relation of baptism to the corporate life of believers in the church," said Dr. Mullins, "if we would maintain its true use and value. Baptism admits to church membership. It is not an isolated individual act merely, with no relation to church membership. In Ephesians 4: 3-6, Paul gives the true basis of Christian union. It is a seven-fold union: 'Give diligence to keep the unity of the Spirit in the bond of peace; one body, the church, one Spirit, God's Holy Spirit; even as ye are called in one hope of your calling, the Christian calling; one Lord, Jesus Christ; one faith, faith in Christ; one baptism, the immersion of the believer in water; one God and Father of all, who is over all and in all and through all.' Here, then, is the glorious outline of Christian unity by the matchless hand of the master builder, Paul. We shall realise it when his ideal becomes the practical working ideal of Christendom. When the members of the one body, animated by the one Spirit, shall bow to the authority of the one Lord; when other lords shall give place to him; when the lord of self-will, and the lord of convenience, and the lord of inclination, and the lord of pride in the heart, and the lord of half-heartedness shall give place to the Lord of life and glory, then the ideal of unity will come to pass, and unto the angels and principalities and powers in the heavenly places shall be made known through the church the manifold wisdom of God."

Baptists may be recommended to consider these words, which are in refreshing contrast to the cautious and non-committal sentences of Mr. Hughes.

Are Dr. Dale's words right?

Mr. Hughes "cannot but feel that Dr. R. W. Dale was right when he said: 'A Christian society which imposes any other condition of membership than faith in Christ is a sect and not in the highest sense of the term a Christian church.'" Well, our author had better learn that there is a test of right higher than our feeling! Suppose he consider what the word of God reveals. We cannot now ask the late Dr. Dale to show from the Scriptures that any unbaptised person was regarded as a member of the church in apostolic days. But the doctor certainly did not show that when he was amongst us. Mr. Hughes will not be hazardous enough to endeavor to produce one New Testament case of an unbaptised member in a New Testament church. We shall be more than willing to print his proof texts if he will furnish them.

We wish people would cease to speak or think as if only a few peculiar people made baptism a requirement of church membership. God's word reveals that in apostolic days men were baptised "into Christ" and "into one body." With one or two exceptions, every religious communion has regarded and regards baptism as an initiatory rite. All the proposals for union to-day have baptism and the Lord's Supper in as ordinances instituted by Christ and of perpetual obligation, and what is regarded as baptism is required of those entering the union.

We are not belittling faith in Christ when we render him the obedience of faith. We honor the Lord when we honor his institutions.

Aspects of Life in Relation to Religion.

Life and Modern Youth.

W. R. Hibburt.

The appraisement of life needs not only the testimony of advanced years and middle life, but also the thoughts of youth. Life is primarily the concern of modern youth. He displays little or no interest in our words and phrases such as immortality, eternal life, personal salvation and others conveying to us much about life on high levels. If we bewail the fact he ignores us. His interest is in the direct living of life in the present.

The youth of to-day is not as unreligious as he poses to be, nor as we imagine him to be, simply because he scraps many of our religious phrases that have no meaning to him, and because he scraps occasionally some good with a great deal of the impediments of religion. Religion that does not vitally relate itself to life is at a discount

by modern youth. One representing their mind said, "All the religion I have I am using. I am carrying no extra baggage. I am not loaded up with a lot of beliefs that make no matter. What religion I have is one hundred per cent. practical." A University student, who was recently asked to sense the attitude to religion by the young people of to-day wrote, "To modern youth religion is life, and life at its best is religious. They believe that Christ's great contribution was to make God intimate to life, not remote from it. And they believe that religion's supreme function is to guide man in the fullest expression of life. They have already tasted life after a manner and found much of it (use). . . . They want to taste it in all its abundance. True, they have yet to learn the greatest truth of

The Mysteries of the Gospel.

Ethelbert Davis.

all, that "he who would save his life must lose it."

Youth defeats his eager quest for life in concentrating on one point instead of the whole, in failing to see life steadily and as a whole. Life lacks poise and in action becomes lopsided and in thought warped. "The whole wisdom of life—a wisdom in which this age has yet to take important lessons—consists in our proper apprehension of life as a mixture: a clear perception of the fact, and a right dealing with it." To this view of J. Briery we may add the emphatic statement of Dr. Fosdick that "Religion is the appreciation of life's meaning as a whole."

The vast experience the world already has had can protect youth willing to learn from dashing off at a tangent. There are real dangers. Money is not life. Money with many young men and women has been a case of dynamite blowing their manhood and womanhood to atoms. Education that makes us purely superior to other people divorces us from life. True education is life itself relating us to all life that is true and wholesome. Again life with plenty of sensation is really a mesmerism of ourselves by excitement. The abundance and variety of superficial activities filling the waking hours of so many youth to-day is merely self-mesmerised into a belief or a conceit that self-satisfaction is the whole of life, and life at its best. Others fancy to achieve life by being "modern" or "up-to-date" or in the swim of ideas, movements and with people. To gain this achievement is to cheat one's self out of real life. Being up-to-date is a "paltry ambition except for an almanac." Life is something infinitely bigger than being in the swim with all that goes on; something other than being fashionable, clever and popular.

The enthusiasm of youth, even the enthusiasm which is displayed over grasping a fragment of life, and at times phantasm of life, should challenge us to direct them with a kindred enthusiasm to life in its fullest terms. What better way can we do this than by introducing them to the Christ, the Master of life? Christ has such a grip of life that he inspires confidence; such a possession of life, that life on his terms can never be exhausted, and so up-to-date in his interpretation of life that he never becomes obsolete. George Matheson confesses the assurance and the reassurance that the Master of life gave to him. "Son of Man, whenever I doubt life, I think of thee. . . . Thou never growest old to me. Last century is old, last year is old, last season is obsolete fashion; but thou art not obsolete. Thou art abreast of all the centuries, nay, thou goest before them like the star. I have never come up with thee, modern as I am."

"And this is the gift that he brings the souls
To whom he steers in the night;
Chart for their voyage o'er life's wild sea,
Knowledge of reefs on the leading line,
News of a Pilot when nearing shoals,
And the dash of a harbor light!"

—O. S. Davis.

Higher than the highest heaven, deeper than the deepest sea, are the mysteries of love and grace wrapped up in the gospel story. "Praying always with all prayer and supplication in the Spirit . . . for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel," was Paul's earnest request of his brethren in Christ at Ephesus.

It is the work of the Spirit of God to bring order out of chaos, to bring light out of darkness, definiteness out of indefiniteness, certainty out of uncertainty, clear experience out of confusion of heart and will, and to make known the deep things of God. Hence, what the eye of man hath not seen, and the ear of man hath not heard, nor the heart of man conceived, God hath revealed unto us by his Spirit. "For the Spirit searcheth all things, yea, the deep things of God."

Step by step the gospel story proceeds and unfolds its mysteries.

Incarnation.

It tells that in the long ago a child was born in a manger, and when he was born angels sang redemption's story, and shepherds visited the manger, and wise men brought their gifts to him. That child was begotten by the Holy Spirit, and was born of the virgin Mary. His name was called Immanuel—God with us. In this part of the story there lies enshrined the mystery of the incarnation.

Atonement.

When that child grew to manhood he began a wonderful and far-reaching ministry. He taught as no other man ever taught. He spake as never man spake. He went about doing good. At the end of three and a half years' wondrous ministry his enemies prevailed against him, hanged him upon a cross, crucified him, and pierced his side with a spear, and from the wound ran his life's blood. "He died the just for the unjust." At this point of the story lies enshrined the mystery of the atonement.

Resurrection.

From the cross they took him down, and gave his body into the hands of his friends, who buried him in the garden tomb. There, in the dark abode of the king of terrors, he lay for three days. On the third day he broke the iron bars of death's prison-house asunder, and came forth to live as man's justifier and eternal mediator. And at this point of the story there lies enshrined the mystery of resurrection.

New birth.

The gospel story moves sublimely forward, and tells that he who believes Christ to be the Son of God, and who repents of his sin and turns with contrite heart to God, and who confesses with the mouth before men that Jesus is the Son of God and man's

Saviour, and is baptised into the name of the Father, and of the Son, and of the Holy Spirit, shall be saved. Faith being an act of the mind or intellect, repentance being an act of the heart, confession being an act of the affections, and baptism being an act of the will, it means that the whole man, intellect, heart, affections, will, are brought into subjection to Christ. The Holy Spirit operating in it all, and consummating all, produces the new life, the life from above. At this point of the story there lies enshrined the mystery of the new birth.

All-inclusive love; all-embracing grace.

As the gospel story proceeds it tells how divine provision has made it possible for all men, even to earth's remotest bounds, to hear the gospel message, and come within the sweep of its saving power. Jew and Gentile, bond and free, rich and poor, are included in the Olivet commission: "Go ye into all the world and preach the gospel to every creature." "God is no respecter of persons," "all nations," "every creature," encircles the globe, and takes every man in. The gospel story tells how every one who believes in Christ must go and tell the other man, and that, at all times, and under all conditions.

"Go, when the morning shineth;
Go, when the moon is bright;
Go, when the day declineth;
Go, in the bush of night."

In this part of the story there lies enshrined the mystery of the all-inclusive love, and the all-embracing grace.

Power and presence.

But the incarnation can serve no purpose, the atonement was in vain, and the resurrection is a parody, without meaning, and the new birth a farce, if those, to whom God was revealed, and for whose sin Christ died, and for whose justification he was raised, and to whom the new birth was a rich spiritual reality, must fail and suffer defeat, and never come to perfection. The gospel story tells of One who said, "Ye shall receive power." "Lo, I am with you always, even to the end of the world." And, "He which hath begun a good work in you will finish it." At this place in the story there lies enshrined the mystery of the presence and the power.

Immortality.

The gospel story closes with the assurance that the consummation of it all is, "An inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation ready to be revealed in the last time." Christ brought life and immortality to light through the gospel. The gift of God is eternal life through Jesus Christ our Lord! At this point lies enshrined the mystery of immortality.

Queensland Conference.

The 1921 Conference was the most inspiring and the biggest yet held. All Conference sessions had far bigger attendances than ever before.

YOUNG PEOPLES' MEETING.

The Bible Schools and Young People's demonstration had the first of the crowded audiences in Annet-st. chapel. The programme was given by East Ipswich, Wynnnum South, Amnerley, Albion, and Annet-st. Sunday Schools. An address was given by Bro. J. J. Franklin (Boonah). Examination, tournament, and attendance certificates were presented by Bro. G. T. Walden. East Ipswich and Wallan Creek won the State examination premiership certificates for schools with more than 100 boys. Wallan and Ipswich respectively. The efficiency and attendance tournament was won by Charters Towers in the more than fifty division, and by New Veteran in the less than fifty division. Other certificate awards were: Schools over fifty children—Best attendance percentage, Charters Towers; best percentage of increase, Ma Ma Creek; most Bible School Union members, Albion. Schools under fifty enrolment, Best attendance percentage, Rosevale; best percentage of increase, Roma; most Union members, New Veteran.

A presentation of a secretary's case was made to Miss Dorothy Clapham, secretary of Bible Schools and Young People's Union.

FOREIGN MISSIONS.

In the Foreign Mission session on Thursday night an address was given by Bro. G. T. Walden on mission work in the New Hebrides. This department of the church's mission work had been started in Queensland forty years ago by Bro. John Thompson, who founded a Kanaka mission in the northern cane districts. The report of State secretary (Bro. H. W. Hermann) dealt with the church's growing medical, educational, orphanage, and evangelistic work in India, China, and the New Hebrides.

CHURCH EXPANSION.

Good Friday was the main business day. The president (Bro. C. Young) welcomed the delegates and interstate visitor: Bro. G. T. Walden and Bro. F. T. Saunders.

The report of the Executive Committee, presented by the secretary, Bro. W. Hothery, showed that seven additional preachers had been appointed since last Conference, which would make the total for the State 47. Bro. Young and Hothery submitted the Home Mission Committee report. Membership had increased by 250, to 2,005, despite heavy reduction through revision of rolls. There were 40 churches. The outstanding feature of the year's work was the Hinrichsen mission campaign. At Rockhampton there were 293 converts, and a church of more than 200 members was established. After covering the cost of the mission, £200 had been raised in loans and gifts to start the building of a tin church. The building was finished, and was a credit to the church. At Mt. Morgan, as a direct result of the Rockhampton campaign, a church of about fifty members would be established. At Toowoomba, where the church had been in a weak condition, the mission had caused a great revival. A membership increase of 126, the enlivening of the church, and the buying of the old Congregational church, used for years as a Trades Hall, for £3,500, were some of the results of the mission. The building bought was in an admirable position, and would be practically the best building in use among the Queensland Churches of Christ. Other tent missions in various parts of the State were planned, the first to be at Kedron.

The Home Mission Committee's balance sheet showed the expenses of the year as £26, and the credit balance £73. This did not include the special mission accounts.

Speeches were given by representatives of the

Conference Committees on the year's activities. Several Rockhampton members told of the establishing of the church there and of its strength.

The address of the afternoon session was by Bro. Hinrichsen. He said that the success of tent missions in Queensland and other States pointed to this form of evangelism as the most effective in reaching the public. An appeal for funds for special missions was responded to by gifts amounting to £150.

OFFICERS INSTALLED.

At night, when the election of officers was announced, the retiring president, Bro. Young, welcomed his successor and the new committee. Bro. Wendorf gave Bro. Young, for the Conference, a Moffatt Bible as a souvenir of his presidency.

Bro. Walden, speaking on "The Federal Outlook," dealt mainly with the next Federal Conference to be held in Brisbane in August, 1920. Bro. Franklin spoke on the work of the church from a State viewpoint. He appealed for individual effort to attain the high aims set for the next Conference, the Pentecost commemoration.

The following officers were elected:—President, Bro. W. A. C. Wendorf (Brisbane); vice-president, Bro. J. B. Ash (Brisbane); secretary, Bro. W. Hothery (Brisbane); assistant secretary, Bro. C. Bagley (Amnerley); treasurer, Bro. J. J. McConnell (Brisbane); Home Mission Committee, Bro. H. Bassard, V. Morris, W. Morton, H. G. Payne, G. E. Quirke, A. Rieck, and C. Biss; Foreign Mission Committee, Bro. G. T. Walden (president), H. W. Hermann (financial secretary), W. Berlin, F. Enchebaler, H. Collins, G. W. Potter, Quirke, A. Hinrichsen, Davidson; Advisory Board, Bro. H. Bassard (chairman), C. Young, and five others re-appointed. The Conventional Fund and Property Trust Committees were re-appointed without change.

GENERAL RESOLUTIONS.

Minor committee reports and general business were handled before and after the young people's session on Easter Saturday. Much of the time was occupied with discussion of preparations for the 1921 Federal Conference, particularly the arrangement of finance and accommodation. An address on the College of the Bible was given by Bro. Saunders.

Following are some of the principal resolutions:

"That we reaffirm our adherence to the principle of prohibition, and hope that it will be established in all States."

"That we protest against the use of the Golden Casket for the support of charitable institutions."

"That we express our sympathy with the unemployed, and trust that early steps will be devised to minimise the evil."

"That we do all possible to make the Federal Conference of 1921 a success."

"That the Conference extends its sympathy to the Baptist Union in connection with the death of Dr. F. H. Meyer."

It was resolved to submit to the various State Conferences for discussion at their 1920 assemblies a suggestion that the finance and control of special evangelistic campaigns should be placed in the hands of a Federal committee, operating through the State Home Mission committees, with a view of overcoming the disadvantages of States with small membership in comparison with the greater facilities for evangelistic work in other States.

YOUNG PEOPLES' SESSION.

The Saturday young people's session was attended by a big crowd of delegates from the Bible Schools, Endeavor Societies, and other organizations working among the young people of the churches. The chairman was Bro. H. G. Payne, president of the Bible Schools and Young People's Union.

In the report of the secretary, Miss Dorothy Clapham, it was stated that there were 25 Sunday Schools, with 231 teachers and 1,697 scholars, were 16 Bible Classes, with 231 members. There were 310 members, with 231 members. Cradle had been formed. Other young people's organizations had increased from 23 to 26, with an enrolment of 535.

The following officers were elected:—President, Mr. C. Wolf; vice-president, Mr. F. Enchebaler; secretary, Miss D. Clapham; treasurer, Mr. T. R. Martin; committee, Misses E. Krieger and Q. R. Wendorf, and Messrs. J. Bignell, E. Enchebaler, G. Gerrard, D. G. Potter, and A. Rieck.

Addresses on the preparation and character of Sunday School teachers were given by Messrs. H. Hamann and C. V. Roberts.

CONFERENCE SERMON CROWD.

The congregation for the Conference sermon on Easter Sunday was the biggest the Annet-st. chapel has ever had. It was filled half an hour before the service began. All the available extra seating was used, and then there were many standing in the aisles and porches. The service was broadcast by the State Radio Station 10G. Bro. Hinrichsen preached the sermon on "The Ideal Church." The singing was led by Bro. Vic. Morris, of East Ipswich, song leader for the Conference.

The Conference picnic at Yeronga Park on Easter Monday was largely spoiled by rain.

Altogether, the Conference gave an inspiration which is an excellent motive force for the record year of advancement which is expected.—Keith Gerrard.

Queensland Women's Conference.

The Conference, held in Annet-st. chapel, Brisbane, on March 28, was the largest yet held. Sisters from all parts of the State were present. Conference opened at 10.30 a.m. Mrs. F. Enchebaler leading devotional exercises. The president, Mrs. W. Wendorf, presided over the business session. Five sisters were welcomed to the new church at Rockhampton, and gave fine reports. 25 churches responded to the roll-call. The president gave a hearty welcome to the preachers' wives who have lately come to the State. Responses were given by Mrs. Hamann, Ma Ma Creek; Mrs. N. Hinrichsen, Maryborough; Mrs. I. Martin, Wynnnum; Mrs. E. C. Hinrichsen, missioner's wife. Mrs. Ferrisgal sweetly rendered a solo. Mrs. E. C. Hinrichsen gave a very interesting essay entitled, "Faithful in Small Things."

Reports of committees' works were presented by superintendents. Prayer meeting, read by Mrs. Harlin, asst. secy.; Home Mission, Mrs. Burnham; Foreign Missions, Mrs. Roberts; cooperation, Mrs. Brown; hospital, Mrs. Hight; cradle roll, Miss L. Burnham. There has been great activity on the part of the superintendents, who give valiant service for their Lord and Master. Mr. Franklyn, of Boonah, gave a very fine address, "Go, help those women." It paid a great tribute to the Executive for their wonderful work in the past.

A free luncheon for delegates and visitors was provided by the city and suburban churches.

The afternoon devotional session was led by Mrs. A. Lobegiger. A number of earnest prayers followed. The welcome greetings were given by Mrs. Bignall in a few happy remarks, re-visiting sisters responding. Greetings were from Mrs. F. E. Alcorn, Rockdale, N.S.W. (Sisters' Executive), Tasmania, Victoria, and Federal South Australia, Western Australia and Federal Foreign Mission Board. A piano solo by Mr. H. Mrs. W. Keable was much appreciated. Mr. H. G. Payne's address, "Conference of 1920," contained splendidly thought-out plans for the Federal Conference next year. The sisters de-

ided to assist Mr. Payne to the best of their ability, a motion being passed to that effect.

The secretary's report reviewed the work of the year, and showed the progress made. Nine business meetings and two special meetings were held during the year; also six prayer meetings. \$222 was handed over to assist the new field at Rockhampton. £65.9.6 was raised for special mission work. £12 was contributed to the orphan fund, 192 for Foreign Mission work. Two churches are supported in India. Christmas cheques were sent to India and China. All missionaries on the fields received letters. One hundred and ten letters were written to isolated members.

Over two hundred visits were paid to hospitals. Sick in homes were also visited. Our temperance superintendent was very active.

The treasurer's statement was most encouraging. A solo was rendered by Mr. Arnold.

The treasurer's statement by Mrs. Goward showed receipts to be £60 0 2, the balance in hand being £1 19 5. The special mission account showed a balance from last year of £165 17 8, receipts, £65 9 6, total, £231 7 2. The expenditure for special mission was £222, leaving a credit balance of £9 7 2.

Officers appointed for the ensuing year were as follows—President, Mrs. W. A. C. Wendorf;

Vice-presidents, Mrs. A. Woodward and Mrs. C. Young; secretary, Mrs. H. Partridge; assistant secretary, Mrs. D. Harling; treasurer, Mrs. I. Goward; superintendents of departments: Prayer Meeting, Mrs. A. Smith; Home Mission, Mrs. J. L. Wain; Foreign Mission, Mrs. V. Roberts; Temperance, Mrs. H. Brown; Hospital, Mrs. G. Burnham; Isolated, Mrs. W. Dignity; Orphanage, Mrs. G. Halbig; Cradle Roll, Miss Jean Hurmann; Foreign Mission representatives, Mrs. H. Bernham, Mrs. F. Eichelmaier, Mrs. H. Payne.

Beautiful bouquets had with streamers were presented to the president, Mrs. Wendorf, and Mrs. E. C. Hinrichsen, who was present for Sisters' Conference. A beautiful message in song was rendered by Mrs. N. Hinrichsen. The presidential address, "Shelter Rock," was an inspiration. The chapel was full, and so were our hearts as we listened to an address from Bro. E. C. Hinrichsen, missionary, as he urged the sisters to land themselves into praying women. The victory at Rockhampton he attributed to prayer. An appeal for our two orphans in India amounted to £12.

In a few well chosen words Mrs. Burnham introduced the new officers into their various positions. This brought a most successful Conference to an end, everything being done in harmony and order.—G. Partridge, Hon. Sec'y.

Western Australian Conference.

The 1928 Conference was an important one for the churches in the Western State, owing to the fact that it was the first Conference to be held under the provisions of the revised Constitution which was adopted at the Conference of 1928. That brethren generally felt this importance was revealed in the large attendances at the main business sessions. Delegates made themselves conversant with the new by-laws, and the elections were carried through without a hitch.

It was revealed that we have a membership of 2767 in 21 churches. During the year 218 were added by baptism, 121 being from the Bible Schools and Young People's organisations. The total gains were 406, and the losses 432.

The financial year for Home Missions closed with a deficit of \$150.3.4, the total receipts for the year being \$1,768.11.6. The annual offering amounted to \$273.19.5. This was smaller than last year, but is somewhat accounted for by the fact that a number of churches have adopted the weekly giving system, instead of depending upon special offerings.

The Bible-saver, under the capable administration of the evangelist, Bro. Larsen, travelled 5,178 miles during the year, at a cost of 26 per cent.

Conference resolved to sell the van and procure a suitable equipped car for the work.

Efforts to raise a new lot for the Bible mission tent had been successful, and many hopes are entertained regarding tent mission work during the coming year.

New buildings at Goffshe and Victoria Park have been erected, and the York church is endeavoring to erect a building on the land it already owns.

The great work of the incoming Executive is the introduction of the budget system of finance to the churches, and it is to be hoped that, by the ready co-operation of the churches, the period of transition from the old system to the new one will be as brief as possible.

Contributions to Foreign Missions totalled £199.11.5. It is felt that there would have been a greater response had a missionary been able to visit the churches during the past twelve months.

Four new Bible Schools, at Midland Junction, Redcliffe, Hollywood, and Northcliffe, are reported. There are now 2242 scholars in our schools, with an average attendance for 1928-29 of 451.

Several new Christian Endeavor Societies were formed during the year, making a total of 25 societies in our churches. Confer-



R. W. Ewers,
Newly-elected W.A. Conference President.

ence adopted a resolution instructing the Young People's Department Organiser to call a meeting of C.E. leaders with the object of forming a Church C.E. Union.

There are 21 K.S.P. and P.H.P. chapters in our churches, with a total membership of 130, and during the year 30 have confessed Christ and become members of the church.

An honored guest at the Conference was Bro. F. Mackie, our missionary in the New Hebrides. His addresses and contributions to the discussions were of inestimable value, and we were delighted to have him present for his own sake.

One whose absence was greatly felt was Bro. Chas. Schwab, vice-president of Conference. He was in hospital recovering from an operation for appendicitis. We are glad to report that he is home and rapidly improving.

The evening meetings of Conference were inspiring. The latest chapel was filled to overflowing for almost every meeting held there, and on the Young People's and Home Mission nights and for the Conference Service the Empire Theatre was packed to the doors. The addresses, without exception, were of a high order.

The Conference Sermon, entitled, "The Compulsion of Human Souls," was preached by Bro.

F. T. Carter. He pleaded for a greater passion for souls on the part of the preachers, the churches, and individual members.

The Conference choir, under the baton of Bro. J. Hoskin, rendered magnificent music. Our souls were deeply affected by such anthems as "Hear My Prayer," "Lead Me Gently Home," "The Day is Past and Over," and "The Lost Chord."

Our country churches were well represented at Conference, the largest delegation coming from Bunbury, from where a band of young ladies known as "The Sunny Circle" came in a body. New members from York and other places were present, whilst Northern sent large contingents every evening, despite a journey of 60 miles.

On Good Friday afternoon Bro. Ingham, Home Mission organiser, made an appeal for special contributions to Home Mission finance, which resulted in about £115 being received in cash and promises.

ELECTION OF OFFICERS AND COMMITTEES.

Executive.—President, R. W. Ewers; past president, D. H. Stirling; vice-president, G. Swain; secretary, C. H. Hart; assistant secretary, A. Lueratt; treasurer, H. Wright; organiser, A. J. Ingham.

Home Missionary Committee.—E. B. Berry, F. T. Carter, E. H. Eaton, J. A. Ewers, D. H. Hill, W. Long, S. Matthews, W. H. Nightingale, S. H. Hodder, W. Wakefield, D. M. Wilson, H. J. Yelland.

Foreign Missionary Committee.—A. M. Bell, F. W. Dean, Mrs. E. Jeffrey, W. Louy, W. H. Nightingale, J. Platt, J. W. B. Robinson, W. J. Samuels, W. Wakefield, H. J. Yelland, Mrs. Yelland, W. Yeomans.

Bible Schools and Y.P. Committee.—A. M. Bell, J. A. Ewers, A. Hutson, Mrs. Hutson, Mrs. Ingham, Miss E. Johnson, W. H. Nightingale, A. H. Povey, J. K. Robinson, Geo. Scott, Chas. Smith, W. Smith.

Social Service Committee.—Mrs. H. Berry, F. T. Carter, W. E. Henderson, D. H. Hill, Chas. Jones, Mrs. Louy, F. Meredith, Mrs. Nightingale. Church Building Extension Committee.—J. P. Anderson, F. W. Dean, W. H. White, W. Whitford, R. E. Wulfeund.

Literature Director, D. M. Wilson; Committee: A. Lueratt, L. C. Peacock.

CONFERENCE RESOLUTIONS.

This Conference of Churches of Christ expresses loyalty to the Throne. It is thankful to God for the improvement in the health of the King, and prays that his continued reign may be marked by righteousness and peace.

Conference remembers with love and thankfulness the men and women who have left this Commonwealth in order to preach the gospel in foreign lands. It desires that assurance be given these representatives abroad that prayers and supplies will not be withheld.

Conference congratulates the editor and staff of the "Australian Christian" on the continued excellence of the paper. It is impressed with the high value of the service being rendered to the Restoration movement by this publication, and would rejoice in a still wider circulation.

Conference sends greetings to the Faculty and students of the College of the Bible, and remembers with affection the students from Western Australia now in residence.

This Conference advocates six o'clock closing of all places for sale of intoxicating liquors, and the restoration of local option.

Conference is of the opinion that under the License Board, when a license has been refused on other application should be considered till after three years from date of refusal.

That this Conference views with alarm the many facilities for gambling that are placed before the young people of our city, and requests the Government to take such steps as are necessary to enforce existing laws, and to give expression to the obvious public opinion as to the abolition of White City.

J. EDITH ROBINSON.

The Home Circle.

Conducted by J. C. F. PITTMAN.

CONSECRATION.

Thine alone and thine for ever,
Jesus, Saviour, I would be;
All my body, all my spirit,
All my life I give to thee.

Thine alone and thine for ever,
Through the fire or through the flood;
When my way is strewn with roses,
Or with thorns and pain and blood.

Thine alone and thine for ever,
Make me wholly sanctified;
Fill me with thy Holy Spirit;
Evermore in me abide.

Thine alone and thine for ever,
At thy feet I humbly lie;
All for thee I now surrender,
Thine to live and thine to die.

J.P.

SYSTEMATIC READING.

We think that it is true that the habit of "daily" reading of the Scriptures in the family circle is nothing like so prevalent as it used to be. There are reasons for this which it is not difficult to regard as good excuses. Whatever the cause, the result is regrettable. Even granted that our fathers followed the custom largely from a sense of duty, there was behind the observance a definite consciousness that this exercise contributed toward the best use of life. The Word of God, besides having been preserved to us in noble language, has a power all its own. It does help, in a world where false values count more than they ought, to restore us to inclination for that which is true and enduring. It cannot but be loss that Christian families go about their daily work in these days without being drawn together under the sound of God's revelation of a spiritual heritage and home. Where the practice still obtains, it is a refreshing and uplifting interlude in the happenings of the day. Collective pursuits such as worship in families or churches make for a smoother working of life, a more pleasant pilgrimage towards our permanent goal beyond. — A. J. EWES.

"ARE ALL THE CHILDREN IN?"

Some one sent me a paper a number of years ago containing an article that was marked. Its title was: "Are all the children in?" An old wife lay dying. She was nearly a hundred years of age, and the husband, who had taken the journey with her, sat by her side. She was just breathing faintly, but suddenly she revived, opened her eyes, and said, "Who, it is dark?" "Yes, James, it is dark." "Is it night?" "Oh, yes! It is midnight." "Are all the children in?" "There was that old mother living here over again. Her youngest child had been in the grave twenty years, but she was travelling back into the old days, and she fell asleep in Christ, asking:

"Are all the children in?"

Dear friend, are they all in? Put the question to yourself now. Is John in? Is James in? Or is he immersed in business and pleasure? Is he living a double and dishonest life? Say, where is your boy, mother? Where is your son, your daughter? Is it well with your children? Can you say it is? — Christian Budget.

TOLD AT A MISSION MEETING.

One of the most interesting features of an Irish Church Missions meeting held in London was the testimony to the saving power of Christ given by a young convert. He spoke of the superstition that existed in the Roman Catholic Church, and illustrated it by telling the story of an old woman, who had lost her hus-

band; and she went to the priest to ask him if he knew anything about her husband. "My dear woman," he said, "he is in Purgatory. But if you pay, then we will pray him out of it." And the old woman paid the priest 7/6 every week for a mass to be said for her husband. Weeks passed by, and at last she went to the priest, and asked him if he had any news of her husband. The priest said, "He is nearly out of Purgatory now; only his right leg is left." "Oh, let that stay there," said the old woman, "it's only a wooden one!"

At the same meeting a lady missionary, Miss Grace Eltham (Kausu), told of the many nationalities the missionaries came into contact with at their particular station—Ghuznes, Muslims, Tibetans, Mongols, and others. Blessing had rested upon their work; when forty men and women were received into the Christian church, the man who helped them out of the water of baptism was himself a converted Muslim. And in Miss Eltham's school, some two or three years before, a high official had brought his six Muslim daughters to be trained, and to-day they were living bright, Christian lives. In the north-west of China there was a real demand for the Scriptures; in one district so many were reading Gospels that one poor old Lhamo got so roused up, that he put a notice on the temple door that any who persisted in reading the Scriptures would be sure to get a head-ache! But that did not stop the people from reading God's Word. — Selected.

THE GIRL WHO SMILED.

The wind was east and the chimney smoked,
And the old brown house seemed dreary,
For nobody smiled and nobody joked;
The young folks grumbled and the old folks
 croaked,
They had come home chilled and weary.

Then opened the door and a girl came in,
Oh, she was homely—very;
Her nose was pug, and her cheek was thin,
There wasn't a dimple from brow to chin,
But her smile was bright and cheery.

She spoke not a word of the cold and damp,
Nor yet of the gloom about her;
But she mended the fire and lighted the lamp,
And she put on the place a different stamp
From what it had been without her.

They forgot that the house was a dull old place,
And smoky from floor to effer,
And gloom departed from every face
As they felt the charm of her cheerful grace
And the cheer of her happy laughter.

Oh, give me the girl who can smile and sing
And make all glad together!

To be plain or fair is a lesser thing,
But a kind unselfish heart can bring
Good cheer in the darkest weather. — Selected.

IN A NUTSHELL.

A certain Scottish minister in a West Highland parish had never been known to allow a stranger to occupy his pulpit.

On one occasion, however, an Edinburgh divinity student, who happened to be spending a few days in the parish, called at the manse on the Saturday and asked the minister if he might be allowed to preach the following day.

"My dear young man," said the minister, laying a hand on his shoulder, "gl'n I let ye preach the morn and ye gie a better sermon than me, my folk wad never again be satisfied w' my preaching; and gl'n ye're nae a better preacher than me, ye're no' worth listening tae."

The Family Altar.

J.C.F.F.

Monday.

Ahah said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast said thyself to seek evil in the sight of the Lord.—1 Kings 21: 20.

Evil doers hate righteousness, and count those who expose their sin as their bitter enemies. Ahab illustrates the fact that one sin often leads on to greater ones; and also the evil of covetousness.

Reading—1 Kings 21: 1-11, 29-10.

Tuesday.

Jehoshaphat said, Is there not a prophet of the Lord, that we may enquire of the Lord in him? And one of the king of Israel's servants said, Here is Elisha, the son of Shaphat.—2 Kings 3: 11.

A great calamity was averted by Jehoshaphat's pious suggestion. If we leave God out of our plans they are doomed to failure.

Reading—2 Kings 3.

Wednesday.

And Elisha prayed and said, Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw. And, behold, the mountain was full of horses and chariots of fire round about Elisha.—2 Kings 6: 17.

So it is always that "the angel of the Lord encampeth round about them that fear him and delivereth them." Faith sees what the natural eye cannot see.

Reading—2 Kings 6: 1-23.

Thursday.

This is the word of the Lord which he spake by his servant Elijah, the Tishbite, saying, In the portion of Jezreel shall dogs eat of the flesh of Jezreel.—2 Kings 9: 36.

The terrible judgment of God upon Jezreel is a warning to all who fight against God. His word may seem to weaken by lapse of time, but it never fails.

Reading—2 Kings 9: 16-37.

Friday.

And Jehoshaf did that which was right in the sight of the Lord all the days wherein Jehoshafat the priest instructed him.—2 Kings 12: 2.

Right, as God sees it, should always be right to us. We are safe if we follow it. "In thy light shall we see light."

Reading—2 Kings 12: 1-16.

Saturday.

And he did that which was right in the sight of the Lord, yet not like David his father; he did according to all things as Joash his father did.—2 Kings 11: 3.

Amaziah was like many in our day who are content with the religion of their parents, instead of going to the fountain head—the word of God.

Reading—2 Kings 11: 1-21.

Sunday.

He walked in the way of the kings of Israel, and made his son pass through the fire according to the abominations of the heathen.—2 Kings 16: 3.

The idolatry into which Israel fell, of which the above was a most awful feature, was the chief cause of their overthrow and dispersion. We may well count the cost of following our idols, and departing from the living God.

Reading—2 Kings 16.

Prayer Meeting Topic.

May 8.

IN THE HOUSE OF JAHU.

(Mark 5: 22-24, 35-43.)

W. Waterman.

"And while he yet spake these things unto them, behold, there came one of the rulers of the synagogue, Jairus by name; and he fell at his feet, and brought him greatly, saying, My little daughter is dead; I pray thee, come and lay thy hands on her, that she may be healed."

Jesus Undertakes.

This ruler was of a class antagonistic to Christ. What then, brought him? His only daughter, now twelve years of age, was, he said, either "even now dead," or "at the point of death"—anyway, "she lay a-dying." Oh, the pangs of dispiriting parenthood! But even such pangs are blessed if they drive us to Christ. So smitten with sympathy for the anguished father was Jesus, that immediately he left his teaching, and, like a servant without option, "rose and followed him; and so did his disciples." Jesus could have cured his daughter with a word; but the ruler's weak faith required that Jesus go in person; so he went. Are we as willing to put ourselves out for the salvation of others?

Jesus Prepares.

Judging that Jesus, to avail at all, must heal his daughter before she died, Jairus was in an agony of impatience to get the Master home. Yet, we read, Jesus purposely delayed—and to heal a woman who was a chronic invalid well able to sail home or to go on her own, when any way, did not endeavor to detain him. How Jairus, doubtless with hard thoughts against the Master, grieved for his daughter! But why did Jesus act so? Because so he was preparing to restore Jairus' daughter. Jairus must first have his faith strengthened, so that even after the blow which would strike the death of his daughter, he could still trust the Lord to see him through. By delaying to cure this woman by a touch, to hear her confession, and to speak gracious words, Jesus thus prepared Jairus to trust him to the end. Hear the dialogue: "And Jesus said unto the woman, Daughter, be of good comfort; thy faith hath made thee whole." While he yet spake, there came from the ruler's house certain which said, "Thy daughter is dead; why troublest thou the Master any further?" This was said in irony; for what had the Master done to get to the child in time? "But Jesus overheard it, and answered him, saying, Fear not; believe only, and she shall even now be made whole." Jairus was tempted to despond with the Master; but these words, now in the light of the woman's confession, convinced his heart. Suffer how confession and testimony can help others. Do not be afraid to bear witness to the goodness of the Master.

Jesus sees It Through.

"And when Jesus came into the ruler's house, he saw the minstrels and the people making a noise; they said, 'The maid is dead.' He was very pained by the sensitive heart of Christ; he knew it to be unreal and insincere, and wrong. Why wrong? Because, as he said, 'the maid is not dead, but sleeping.' His meaning was that, to the ruler's own, death was but a sleep, a repose, a separation from the worries of this world, with a certainty of an awakening. The true Christian dead are placed in a comelier," i.e., "sleeping places."

"And they laughed him to scorn; but when he laid out them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying." Death should not be a task for the bond, and said unto her, "My little lamb, get up." And death had—Jairus' daughter was whole.

TOPIC FOR MAY 15.—THE SON OF A GALILEEAN. MARK 6: 1-6.

Our Young People.

Conducted by W.M. GALE.

DO IT.

That task a dozen times postponed,
Till it's a good time passed to rue it;
You'll start it soon, you're often owned;
Don't talk about it. Do it!
Who puts a task off from day to day,
Tells twice, if he but knew it—
Once in the dreading and delay,
And once when he must do it.
Don't wait to see another sun;
Come, roll up your sleeves! Go to it!
All tasks are easy, once they're done;
Don't talk about it. Do it.
—"Boys' Comrade."

BIBLE CLASSES AND WEEK-NIGHT ACTIVITIES.

After the age of thirteen years has been reached our young people need grouping into Bible Classes. Given alert, sympathetic and palatable leaders, wonderful results will follow. At this period, something other than just "Sunday School" is needed.

It is no Guess or Experiment.

Bible Classes have been and are now being successfully conducted. At least two of the denominations are meeting with considerable success with Bible Classes in Victoria. In a large school several Bible Classes will be required. In the method of conduct, and in the selection of that which is taught, special care should be taken. Youth is

Full of Questions.

which should be dealt with sympathetically. Opportunity should be given for a frank exchange of ideas. In the teen-age the time for so much "telling" has passed, and

Discussion should be Encouraged

more and more. Thus self-expression will be stimulated.

Our great need is to relate the week-night activities with the Bible Classes. A very pronounced

Weakness of our Club System

and general week-night activities has been the fact that they are not vitally related to our Bible Schools, Bible Classes, or the church. All such activities need relating. In the past many of our institutions have become an end in themselves. Rather should they all be vitally related to, responsible to, and if possible, conducted by the schools and Bible Classes, and the leaders of the Sunday classes be closely associated themselves with these week-night activities.

This is Revolutionary in Its Bearing.

but it has become forced upon the writer after years of Bible Class and club work. Our week-night activities tend to develop a loyalty to a party, a club, an association—and the thought of loyalty to the church is sometimes passed over. It might be worth the experiment to drop some of our organizations and just hold "class night" and watch the result.—W.G.

THORNHURST'S FINE PRIMARY DEPARTMENT.

A visit was paid to one of our Bible Schools less than ten years old. It was in Thornhurst, one of Melbourne's newer suburbs. A new chapel houses the school, and the primaries meet in the school hall. In all departments, 482 scholars and 23 teachers were present. That there are only 45 males in the school over 13 years is due to the fact that in reality it is only a "girls" school in years. Owing to anniversary practice the school had a very short session. Accordingly, concentration was made upon the primary department. Every corner of the room was crowded—too crowded, Mrs. Allison is to be very

heartily congratulated upon her conduct of the session. Very few would have imagined what she did, for there were many difficulties. But for one thing she, too, would have failed—every one of the twenty teachers on the roll was present—and only two came late. 151 scholars out of an enrolment of 170 were present—a very high percentage for primaries. Unfortunately the room was not laid out as a circle, or with two circles, perhaps owing to the building being rather narrow for its length. As a result all the chairs (there were a few forms) were set out in classes—and some had their backs turned to the leader. It would be interesting to try the experiment of the circles, notwithstanding the narrow hall. The prayer-songs were very reverently sung in a truly surprising atmosphere for so large a number. Little by lackets for the offering seemed to detract slightly, owing to the noise occasioned, though the prayer-song that followed was beautifully rendered with restraint. The department needs dividing into beginners, kinders, and primaries—but their problem is room. Perhaps a dividing curtain would enable a two-fold division to be made for part of the session, as it makes shift, but makes shifts are poor things, at best. What a loyal lot of teachers! Mrs. Allison, congratulations to you, and your very loyal family!—Excerpt from report of Bible School Department Secretary's visit. (W. Gale.)

CHRISTIAN ENDEAVOR RALLY.

Approximately 500 young people attended the Church of Christ Christian Endeavor rally at Blair, S.A., on Saturday, April 20. The gathering, which was the first conducted this year, was held with the object of providing an introduction to the young people's crusade movement which reaches its climax early this month. The main body, comprising over 200, was conveyed to the National Hotel by special train, the remainder travelling by road. After a sports gathering, conducted in the afternoon, tea, at which Mr. H. Gray presided, was partaken in the pavilion. Community singing was a feature of the evening service, at which addresses were delivered by Mr. Allen, of Maylands, and Mr. Turner, of Dulwich. Greetings were received from the Sisters' Conference, Home Mission Department, Foreign Mission Department, Bible Schools' Department, and State Union. The rally concluded with a solo by Mr. A. Manger, and an edifying item by Miss Hart. Mr. R. Graham was the organising secretary.

MORE POSSES TO POSSESS.

"Jazz" (no) is not spiritual power; it does not create a worshipful or teachful atmosphere. That mischievous boy or girl who sends you home with a headache and a heartache is "alive" at any rate. Anything that is alive is a challenge. Dead things challenge no one, not even the undertaker. The very boy or girl who tries you most may be the one who needs you most, and in the years ahead, will be your best reward for your investment of patience, confidence and love.

Mr. Superintendent, you had better keep your fingers, nobody else wants it. A wise teacher interests himself in his pupils during the week. The one who just comes on duty on his part between Sundays means compound interest on their part on Sundays.—"Lookout."

"It's good to have money and the things that money can buy, but it's good, too, to check up once in a while and make sure you haven't lost the things that money can't buy."

Foreign Missions.

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

A MISSIONARY'S PLEA.

Will you not pray for us? Each day we need
Your prayers, for off the way is rough and long,
And our lips falter and forget their song,
As we proclaim the Word none will not heed.

Pray for us! We are but vessels frail;
The world's appalling need would crush us down.

Save that in vision we behold the crown
Upon his brow who shall at length prevail!

Not yet the crowning! Fidelity must first be won,
Lives freely yielded, martyr blood be spilt.

Love cast out fear, redemption blot out guilt,
Ere we behold the kingdom of God's Son.

We shall behold it! Lo, his Word stands sure,
Our King shall triumph in a world set free.

With joy his chosen ones his will shall see!
Pray for us, friends, that we may still endure.

—The Missionary Review of the World.

LET US BE LOYAL.

We keep hearing of members, both old and young, who are sending money to other missionary organisations than our own. We do not wish to belittle any missionary work being done by any sincere souls anywhere else on earth. Although it is possible for the uninitiated to be misled entirely as to the deserving character or otherwise of a work in which they have been enticed by interested parties. But we do feel that our own work has first claim upon our own people. Any member of our entire brotherhood can know all there is to know concerning every detail of our great Foreign Missionary work. All our splendid group of missionaries are thoroughly tested men, both women and well known. Our finances are sadly in arrears, while the whole field is clamant for greater support. Every conceivable economy is practised both at home and on the field. Is it fair, therefore, that outside interests should have our support, even though such works be worthy in themselves, when such diversions of funds reduce our own achievements and stave our own work? We once heard of a brother who presented an outside missionary with a motor car, while our own faithful missionaries had to use bullock drags! How many of our members would feel they were right here at home if they supported some denominational congregation while withholding their support from their home church? The principle is the same on the foreign field. Other organisations than our own with far larger resources than we ourselves have ever had sometimes benefit by the draining of our treasures by well-meaning brethren whose chief fault is thoughtlessness. But we ought to think of these things. Let us be loyal. Our loyalty is very greatly needed.—A.G.S.

THE DHOND HOSPITAL.

At the opening of the administrative block of the Ashworth Memorial Hospital, Dhond, India, H. R. Coventry gave an address in which he reviewed events leading to the establishment of the hospital. The following is a summary of his speech:—

When he was leaving for India in 1916 the home secretary said, "I hope that our next missionary to sail for India will be a doctor." From the beginning our thoughts were upon the medical needs of the people, and so were the thoughts of the people in Australia. Dispensaries were established at Baramati, Dikol and Shikonda from the commencement of the mission in 1895. At the first annual meeting of the Field Council, January 15, 1918, at Baramati, it was resolved, that Mr. Watson interview Mr. Norton to enquire into the possibility of opening up medical

work at Dhond, and if it is suitable, we recommend that Dhond be the most suitable place for the building of a hospital when a doctor is available." Mr. Watson saw the land, but the railway wanted all the land on the south side of the line. At a later meeting, April 27, 1918, a minute reads: "Resolved, that we request the home board to consider the question of purchasing land at Dhond as prices of land there are rapidly rising. We recommend that Rs. 500 be sent to purchase six acres of land, which we think would be sufficient for bungalow and hospital grounds." Then the military camp came, and we could not get a site. While waiting for a reply from Australia, the village officers showed this site to me. On July 20, 1918, we applied to the Collector for this site. For many months nothing was heard, and when we received sanction from home to buy some land we bought a less suitable site further away from the station. Later on we received a reply from the Collector, offering us this site free of cost, rent and land revenue assessment. In December, 1919, I took possession of it in the name of the mission. The next year we bought two wards of the military hospital at Rs. 2,500 each, and carted the material here. (The stones have been used in the foundations, and the tiles for the roof, of the new building.) Various plans were made for building, and sent home, but as a mission we finally decided to do nothing until a doctor arrived. We prayed for a good doctor. At last, in November, 1925, my old classmate at the College of the Bible, Glen Iris, Victoria, arrived in India after a good course at Melbourne University, and one year as house surgeon at the Alfred Hospital, one of Melbourne's largest hospitals. Land revenue had come first. Then two years ago to-day he married Miss Gibson, a trained nurse. In June, 1927, he went to Wai, and for about six months was in charge of the large hospital there. About fifteen months ago he came to live at Dhond, upon completion of the bungalow, in which there is a bedroom ward to accommodate a sick missionary if needed. He started a dispensary in the garage in December, 1927. A temporary dispensary building was erected last year. Mrs. Ashwood, widow of a New South Wales business man, and her three daughters, decided to build a monument to the memory of their departed husband and father. They have supplied nearly £2,000 for hospital and quarters. This money has been put into the present building, and now Dr. Oldfield can undertake major operations. In all this effort our one desire has been to help the people of India to a knowledge of the glory of God.

B.L.S. CO-OPERATIVE CREDIT SOCIETY, LTD., BARAMATI, INDIA.

The society has had a very good year of work. The number of members is now 56, who hold shares worth Rs. 923 (£52 19 6). Over Rs. 1,000 (£75) are held in the society as Savings Bank deposits from various members and non-members. The loss of 1925 due to the defalcation of the former secretary has now been offset by the accumulated profits, and we are again beginning to build up a reserve fund. Nine per cent. dividend was paid on all shares this year. The work of the present secretary, one of our own boys, has been well commended on by the auditor. The members have received much help in carrying on business, especially the tailors, and the pleasing thing to note is that instalments are being paid most regularly. Out of over Rs. 2,000 (£120) out on loan in December only about Rs. 100 (£7 10/-) was at all in arrears. We are pleased that the society's efforts are being appreciated, and that the members are observing the rules more diligently and keeping their agreements better.—H. R. Coventry.

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By Church of Christ, Warragul, Indian Prince motor cycle, 20 H.P., 1926 model; good running order; a servicable machine. Price, £20 cash. No longer required by church. Apply secretary, Mr. E. J. Waters, Warragul, Warragul.

BIRTH.

FUNSTON (nee J. Watson).—On April 20, to Mr. and Mrs. Frank J. Funston, of 57 Hopton-st., Bendigo, Victoria, a son.

LACY.—On April 23, to Mr. and Mrs. A. T. Lacy, at "Nervana," Albert-st., Pyramid Hill, a son. Both well.

IN MEMORIAM.

DENN.—In loving memory of Captain Francis Henry Dunn, M.C., 27rd Bn., A.I.F., who was killed in action at Bullcroft, May 3, 1917; dearly loved son of the late E. G. Dunn and Mrs. E. B. Dunn, Story-st., Parkville.

JOHNSON.—A loving tribute to the memory of John Johnson (Master Tailor), of Perth and Kalgoorlie, Western Australia, the devoted husband of Florence Johnson, and loving father of Olga, of Rose Bay, and Gordon, of Woodlark, who was called home, May Day, 1922. "I thank my God for every remembrance of you."

COMING EVENTS.

MAY 11, 16 and 23.—South Richmond Church Anniversary Services. All old members are invited to be at South Richmond for anniversary services: Sunday, May 11; Thursday, May 16; Grand Concert; Thursday, May 23, Grand Reunion Social. Come, Come, Come.

MAY 11.—Young men are invited to enrol in Training Class to be conducted on Tuesday evenings in Swanston-st., Lecture Hall, Melbourne. Intending students are asked to be present at first meeting on May 11, at 8 o'clock.

JUNE 8 to 11.—Kaniva, Special Services. Opening of New Church Home. A welcome awaits you. Will all brethren and sisters who have held membership in Kaniva at any time kindly accept this notice as a special personal invitation to be present on this auspicious occasion. Intending visitors are kindly requested to notify church secretary immediately of their intention.—W. A. Brown, Hon. Sec'y., Miram, Vic.

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Obituary.

GAMB.—On April 11 Sister Cecilia Carr, of South Yarra, Vic., passed to be in the safe keeping of her Lord and Master. Aged 22 years, she was just blossoming out into a beautiful and useful womanhood. In her girlhood days she attended the Church of Christ Sunday School in Stawell for some six years. She came into the church through the Bruehlisen-Brooker mission at South Yarra in 1923. Our sister was enthusiastic and energetic as a Sunday School and Endeavor worker. Her service as scribble of the P.P.P. club was of a particularly high standard. She had been an invalid for about two years, and bore an ever-increasing burden of suffering with a beautiful spirit. Her body was laid to rest in Cheltenham cemetery on April 15.—A.M.V.

MARTIN.—Thomas Martin, of Ann-st. church, Brisbane, was called home on April 6, at the age of 75 years. Our brother first joined the church in his early teens, and had a long record of useful service. In 1911 he, accompanied by his wife, came to Queensland and settled in Wynnum West district, identifying himself with the Annerley church. As a foundation member of Annerley, and for his loving disposition and many useful messages to the church there, he will be long remembered. In 1925 his membership was transferred to Ann-st. His wife predeceased him in November, 1916, and his body now rests by her side in Hemmant Cemetery. The church's sympathy is extended to his dear ones who mourn his loss.—H.H.B.

SMITH.—Our aged sister, Mrs. Frances Smith, died at Ipswich on March 1, after a brief illness, at the age of 83 years. She was a pioneer member of the Church of Christ at Gympie, joining under the ministry of the late Bro. D. A. Ewers about forty years ago. Her husband was one of the contractors who laid the edifice which has been the church home for the Gympie brethren ever since. She was an active member until 1923, when she went to Charters Towers for a time. Bro. W. S. Houchins was preacher at the Charters Towers church at that period. Later she lived in Maryborough and Mackay. In 1911 she came to Ipswich, and met with the few who attended at the Temperance Hall. When the church building was erected in East Ipswich she was one of the foundation members, and continued in active fellowship until about four years ago, when deafness and infirmity prevented her attending. Her faith was ever bright and strong, and her interest in the progress of the cause of Christ keen to the last.

A Matter of Urgency.

"The King's business requireth haste." But some parts of his business are more urgent than others, and hence require greater haste. The work at Camberra is one of these. Already we have lost too much time over this matter, and need to push on with all the rapidity possible.

The lease for the new site at Braddon has been signed, and the architect has the plans of the chapel ready. While waiting for the erection of the building, Bro. Stuart Stevens, the evangelist, sent there by the last Federal Executive, and the faithful Bible church of 23 members are doing the best possible to carry on the work.

The church at Camberra started on March 1 to pay a definite weekly sum towards the preacher's support. This is as it should be. We must not build up a church in the capital that leans upon the brotherhood, but one that is self-reliant.

But the brotherhood at large must see that the chapel is erected, and that the preacher is sustained until such time as the church is able to take over the whole responsibility. Every member in the Commonwealth should contribute something towards this unique work. And those who have already contributed should prayerfully consider making a further contribution. Send all gifts to Thos. Hagger, Treasurer of the Camberra Committee, at 212 Pitt-st., Sydney, and send news to Thos. Hagger.

South Australian Sisters' Auxiliary.

The sisters met in Grote-st. hall on April 4 for the monthly meeting. Mrs. Bond led devotional exercises, and took for her topic, "Giving our Lives to Christ." Mrs. Ross Graham sang a solo. Mrs. Hoates presided over the business session, 15 sisters being present, of whom 11 were delegates. There have been 15 additions from the Bible Schools.

The Prayer Committee reported a good meeting at Miss Webb's home at Glenelg. 361 visits had been paid by the Hospital Committee, 105 books distributed, and a cottage meeting held at the Walkerville home.

The Dorcas Committee reported good meetings held at York and Cowandilla.

The Band of Hope Committee are doing good work. A successful meeting was held at Nailsworth, when about 80 were present, and three people signed the pledge.

A parcel of literature has been sent to the Seaman's Mission at Pt. Adelaide, also to Mr. Hollans.

Amounts collected for February and March for Home Missions are: 12 Christmas Mite Boxes, 17/1; Mite Box, Queenstown, 6/11; Donation, Mrs. Green, 5/-; 14-per-week, Queenstown, 4/-; Huddonville, 1/-; York, 3/0; Cottonville, 17/2; Mile End, 15/-; Annual Rally Offering, 12/13/-; Total, 46/6-. Foreign Missions, February and March, M. Compass C.E., 10/-; Mile End, 5/-; Nailsworth, 15/6; Cottonville, Mite Box, 2/6; Mrs. Messent's Garden Party, 12/11/-; North Adelaide, 2/2; Total, 127/2.

Treasurer's Report.—Received for H.M., Feb., 19/9/4; March, collected by Comma, £13/1/-; Special Offering, 12/13/-; in hand, 15/16/5; Total, £31/11/11. Foreign Mission, Feb., 17/0/8; Mar., 15/-; in hand, £11/8/3; Total, £19/3/11. General Fund, Feb. Collection, £12/8/-; in hand, 14/10/1; Total, £17/6/1. Offering taken during the afternoon, £1/7/3.

The following sisters have received the home-call during the month: Mrs. Drew, Mrs. W. Charlick, Mrs. Eyles, of the Grote-st. church; Mrs. Brealy, Cottonville; Mrs. Bartlett, Croaydon; M. Manger, Asst. Secy.

CORRESPONDENCE.

(The Editor is not responsible for the views of his correspondents.)

Editor, "Christian."

Dear Brother,

I noticed in the "Christian" of April 18, 1929 (Foreign Mission Department conducted by Bro. G. T. Walden) that two men, previously

Christians, were baptised as they wanted to join the Church of Christ. Now I wish to know what Bro. Walden means by this statement. I wish him to explain: (1) How any one can become a Christian unless he already is joined to the Church of Christ. (2) How does one become a Christian previously to baptism? (3) Does one really think or believe that one can become a Christian and still retain his slave; for Peter said baptism was unto, or to prepare for, the remission of sins. (4) Does baptism put one into one of the hundreds of churches in Christianity. That is why Peter said he baptised more disciples than John. I find none in the New Testament called Christians before baptism. I ask, therefore, that Bro. G. T. Walden explain. Yours for the truth in Christ. L. Price, Devonport.

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AUSTRALIAN PROHIBITION COUNCIL.

At the annual meetings held in Melbourne delegates were in attendance from five States. Amongst important matters the following were arranged:—

Temperance Week.—It is recommended that during the week following the World's Temperance Sunday in November, a special series of meetings, etc. should be held throughout the Commonwealth.

Saturday Closing.—The special agitation in South Australia to secure Saturday one o'clock closing of liquor bars was noted with great pleasure, and the various State organisations are urged to give particular attention to this reform.

Youth and Research.—The formation of a Council in New South Wales to promote the Youth Movement and Temperance Research is pregnant with powerful influences, and is recommended for adoption as a permanent feature in each State.

Cinema Film.—A prohibition film entitled "De-liverance" has been imported from U.S.A., and gives in story form the history of the movement in that country. The film will probably be exhibited in all the States of Australia during 1929 and 1930.

Victorian Poll.—The State-wide Poll due in Victoria next year was sympathetically considered, and a resolution passed strongly commending the campaign to the support of all churches and temperance organisations.

Officers.—The following officers were elected:—President, Dr. A. Law (Vic.); Vice-Presidents, H. C. Foreman, M.A. (N.S.W.), R. T. Ghenoweth, J.P. (Vic.), V. Winstanley, M.L.A. (Queensland), W. G. Clark (S.A.), F. G. Carter (W.A.), Hon. J. W. Cheek, M.L.C. (Tas.); Treasurer, H. R. Francis (Vic.); Secretary, Hon. W. F. Finlayson, J.P. (S.A.).

BRIGHTON'S GREATER JUBILEE.

Will brethren throughout the churches who have been in membership at Brighton since they accept this announcement as a call to you, wherever you are, to come home in this, our 50th anniversary gathering, commencing Sunday, May 5th. The services will be conducted by past members. Morning (including a roll-call of members), speaker, J. C. E. Pittman. Afternoon service with the young people; address, Bro. R. 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. B. Wakely. Thursday, Songs around the Shrine, with greetings from Gardenvale, Hampton and Black Dock (our next door neighbours). Bro. James E. Thomas will speak on "The Holy Spirit."

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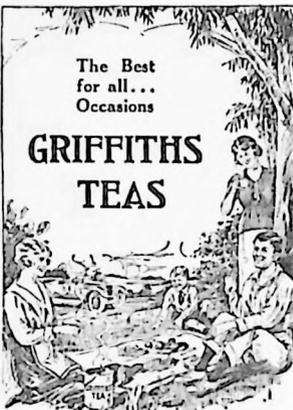


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News of the Churches.

Western Australia.

Subiaco.—On morning of April 21 the elders and deacons for the coming year were installed. Bro. Carter spoke to a large evening congregation on "Culture—a Load or a Lift." The men's gospel team conducted evening service at Palmyra.

Northam.—On April 18 Bro. MacKie, of the New Hebrides, gave an interesting talk on work in the Islands. The Junior Endeavor, under the leadership of Bro. Beavis, is progressing well. Meetings on April 21 were conducted by Bro. Buckingham.

Kalgoorlie.—On April 21 Bro. MacKie, of the New Hebrides, spoke at both services, and had a talk with the scholars of the Bible School. On April 21 a Foreign Mission rally was held when Bro. MacKie gave an address. On April 21 the annual church business meeting was continued, when some important business was transacted.

Maylands.—Worship services are well attended. On April 21 Bro. J. K. Robinson, of North Perth, gave a fine morning message. At evening Anzac service Bro. W. G. Hanson spoke on "Victory Through Sacrifice" to a large meeting. The church recently tendered a "Kitchen Tea" to Sister P. Giffelstone, who has rendered splendid service, and she will be greatly missed on her removal.

Bunbury.—Despite sickness, meetings have kept up well. The church has welcomed back Bro. and Sister Holmgren and Bro. Jack Holmgren. At a well attended gospel meeting on April 21 Bro. Thomson spoke on "The Danger of Delay." Several new scholars have been added to the Sunday School. On April 17, in the chapel, the son of Sister Hanson was married. Bro. W. G. Thomson officiating.

Haywards.—On the morning of April 21 Bro. Cotterell gave a fine morning talk. Bro. S. Nightingale spoke at night on "The Triumphant Life." Bro. Carter, from Lake-St., rendered a solo, and Sister Holmgren and she sang a beautiful duet. At prayer meeting the prophecies concerning Christ are being considered. The district quarterly C.E. meeting was held on April 13 in the chapel. On April 14 Bro. Nightingale spoke in the morning. At night Bro. MacKie gave a very forceful message. Sister Cook sang a sweet solo.

Queensland.

Maryborough.—Members who attended the State Conference at Brisbane and Sydney have returned. Bro. A. S. Hinrichsen preached morning and evening on April 21.

Bundaberg.—A very successful social service concert was held on April 17. The proceeds will be forwarded to a needy brother. Two adults have confessed Christ since last report.

Townsville.—On April 17 Bro. G. T. Walden gave an interesting lantern lecture on the work overseas. Attendances on April 21 at all services were fair. Bro. S. Lakin, one of the mission converts, met with a nasty accident, and was admitted to the hospital during last week.

Ipawich.—H. D. Priestley on April 21 began a series of four special gospel services. The men's council is to conduct open-air services every Sunday night. The first meeting was an unbounded success. The ladies' guild is preparing for a fete, a recent vocal evening and concert helped the funds materially.

Gympie.—On April 14 Bro. Walden delivered two stirring addresses. On 18th his lantern lecture, "A Trip Through the New Hebrides" proved most interesting. On 21st Bro. F. T. Saunders had a fair audience. His powerful address at night on "The Unchangeable Church" was thoroughly enjoyed. Both brethren made a fine impression.

Rockhampton.—The church is still rejoicing over visits of Bro. G. T. Walden and F. T. Saunders. They entered into the spirit of the people and the work, made no strong appeal for money, but placed their claims effectively before members at Rockhampton and Moongan. The deacons have appointed a finance committee. The

first year will be the busiest financially on account of special loans falling due, but the brethren are happy, and the giving is excellent. The brethren at Moongan observe the Lord's Supper every Sunday evening in the home of Bro. D. Jones. The chapel is still packed, although these folk conduct their own service. Bro. Manning visited Moongan on April 23. Seven received the hand of welcome who were immersed during the mission. Meetings at Rockhampton have been very encouraging. Five made decision on Sunday, April 21, and two more at the Wednesday evening service. These were all adults except one. The Deacons ladies are enthusiastic and happy in their sewing work.

South Australia.

Crystal Brook.—Meetings are keeping up fairly well. Bro. Bridgman and Bain have done most of the speaking since Bro. Miles went back to College. 21 broke bread on April 21. At night Bro. Bridgman gave a splendid address on "The Two Sacrifices."

Senephore.—The young people gave a concert on April 21 to help replenish the crockery cupboard. Two were welcomed into fellowship on Lord's day morning, having been baptised a week ago. There were good services. Bro. Hubert Harbush delivered excellent messages.

Williamstown.—Attendances are improving a little. On April 14 Bro. Warren preached two splendid sermons, and sang an enjoyable solo, "The Old Rugged Cross." A fine number of young people came to the gospel services. On April 23 Bro. and Sister Tablin, from Berr, were at the meeting for prayer and praise.

Adelaide (Great-st.).—On Sunday, April 28, Bro. J. W. Shire addressed the gospel service on "What Doth Hinder Me?" At the commencement of the service the ordinance of baptism was observed. Good preparation is being made for the anniversary, and special encouragement is being given to scholars to take a stand for Christ.

Hindmarsh.—Four young people, recently baptised, were received into fellowship on Sunday morning, April 28. Bro. F. MacKie, of the New Hebrides, addressed the meeting. In the evening two boys were baptised. Bro. Allen Brook's talk to the young worshippers was on "The Cheerful Brigade." His gospel message was "Everyman's Prayer." Both services were very well attended.

Wellaroo.—There have been good average attendances, and one restoration. On April 21 Bro. and Sister Billmire, of Murray Bridge, were present, and Bro. Billmire preached at night on "Glorifying in the Cross." On the 28th the mission opened with a well attended "smiles" prayer meeting. At breaking of bread Bro. Beller spoke on "The Title Deeds of Success." A pleasant afternoon in the font was well attended, and at night nearly 200 heard the message, "On the Rock, Not the Rocks." Bro. Andrews rendered beautiful solos afternoon and evening.

Queenstown.—On morning of April 21 two young ladies were immersed and received into fellowship. Mr. S. Mathews exhorted, W. C. Brooker preached at night, and referred to the life of our late Bro. Fry, who, after a long illness, passed away on April 18. Deep sympathy is extended to the bereaved ones. At Thursday afternoon Bright Hour Meeting Mr. Philip Lewis spoke. On April 15, at Band of Hope, Mr. Howey gave a stirring and demonstration and short talk. On Sunday, April 28, Bro. Brooker exhorted the church. The evening service commenced at 6.45 to allow any who wished to go to Port Adelaide to the annual meeting of the Seamen's Mission in the Town Hall. Bro. Brooker's subject was "Those in Peril on Sea and Land." On Anzac Day, at 7 a.m., a service was held. Bro. Brooker spoke very nicely.

Victoria.

Cheltenham.—On Sunday night four young men made the good confession.

North Melbourne.—On April 27 Bro. G. Seal and Sister E. Dale, two esteemed members of the church, were united in marriage, Bro. Bonnet officiating.

Dunceaster East.—On April 21 Bro. Les Baker, of the College, addressed the church. Bro. Saunders spoke at night. Attendances are improving. The club held its annual business meeting on April 21.

Middle Park.—On April 28 Bro. Smith, of Escondido, spoke in the morning. At the gospel service one of the young men of the church, Bro. Frank Hunting, spoke ably on "What shall I do that I may have eternal life?"

Ebura.—Meetings are well attended. On April 28 Bro. Wiggins was the speaker. His evening address on "The Final Authority" was listened to with great interest. One young girl made the good confession and was baptised.

Wangaratta.—Mr. Arnold spoke on Sunday morning. The gospel was preached by Mr. Nicholson, of the Prohibition League. On Monday, 22nd, Bro. Stuart Stevens gave an interesting illustrated lecture on the work at Canberra.

Carnegie.—During April a special series of addresses was given by Bro. Shipway to good congregations. Last Sunday morning reference was made to those who gave their lives during the war. Physical culture classes for boys and girls have been formed.

Demond.—April 14, good meetings. April 21, fair meetings, and fine addresses from Bro. Veal, Bro. Baker being on three weeks' holiday. April 21, nice meetings. Bro. Quirk speaking at night on "The Bible Definition of a Christian." 118 were in school. A R.S.P. club has been started.

Warragul.—Harvest festival services on April 21 attracted record attendances. Excellent messages from Bro. Miles, his evening subject being "What shall the Harvest Be?" Good evening service on April 18, and an inspiring address from Bro. Miles. A social on April 22 was a fine success.

Dandenong.—On April 28 the Bible School anniversary was held. The attendance at the three meetings taxed the building to its utmost. Bro. S. A. Grouth addressed in the morning meeting, and in the afternoon Mr. A. Anderson was the speaker. In the evening Mr. L. A. Trezise addressed the meeting on "Messengers for God."

Box Hill.—On April 28 Bro. A. C. Hankins, of South Australia, spoke at the morning 10.00 a.m. on "The Second Coming of Christ." At the gospel service Bro. Goodwin gave a fine address on "The Rainbow Round the Throne." The A.C.E. was successful in winning the banner for the Mountbatten District, and are heartily congratulated by the members.

Glenferrie.—Three new members were welcomed on Sunday morning. Bro. T. H. Stannard, Bro. J. G. Lakin, and Bro. S. A. Grouth and Sister C. Hankins were present in the evening and received a hearty welcome. The annual business meeting was held on April 21, when encouraging reports were received from the various departments of work.

Yarrawonga.—At a good worship service last Lord's day Bro. Pratt gave a fine exhortation on "Add." Good attendances at both Bible School and church. The gospel service was fairly well attended. Bro. Pratt's subject being, "Jesus of Nazareth." On April 27 Bro. Pratt laid to rest Miss Frank Ellis, who was knocked down and killed by a motor. The Bible School, at which his sister and brothers attend, extends sympathy to the family.

Footscray.—Meetings are improving, chapel being well attended on April 21. The R.S.P. president Bro. Jno. Austin with gift. Bro. Austin and Sister Booter being recently married. The church is enthusiastic with a "membership campaign." A social was taken up for Tasmanian flood relief. At the evening service K. Muriel Jackson, baptised two weeks ago, was received into fellowship; also Sister Hardy, by letter from Goldan Square.

May 2, 1929.

South Richmond.—There were two confessions last Sunday, making a total of five for the last four weeks. The church shows steady progress under Mrs. Siström. Bro. Baker's address in the morning was appreciated, as was the solo of Bro. Wills, of Gethelmen, in the evening. Last Tuesday Mrs. Siström gave an interesting talk to the young people's club.

Irini.—Mr. Searle resumed his ministry on April 21 after a short holiday. Bro. Hand and Sister F. Hand have returned from South Australia. Sister Hovey, Senr., has been ill, but now is reported to be progressing favorably. The removal of Sister Marshman to Horsham is regretted. She has been a good worker. The triangle club is working well.

Fairfield.—Meetings both morning and evening are very encouraging. Six last report two Sunday School scholars confessed Christ. Five members have been welcomed into fellowship. Sister Hansen has been laid aside for some weeks, and Bro. J. Northeast is indisposed. On April 21 Bro. Fisher, from Preston, exhorted. Bro. Fitzgerald spoke in the evening.

Kanba.—The beautiful new church home is approaching completion. Special services are being arranged. Splendid interest is maintained in all departments. Tasmanian relief offering amounted to over £9. Girls' mission land and sunbath club have recommenced meetings. Gospel services are well attended. Bro. Melhorn's messages are much appreciated.

Gardenside.—Bible School anniversary services were held on April 28 with fine attendances at all meetings. Bro. Albrecht spoke in the morning. In the afternoon Bro. E. L. Williams spoke to the children on "Building Character." Bro. H. L. Williams conducted evening service, and gave a special address to the children. There was splendid singing by the school at both meetings.

Mont Albert.—A mission commenced on Sunday, April 28, with H. J. Janetski as missionary and C. Taylor as song leader. At a "Sunrise" prayer meeting 18 were present out of a church membership of under 40. Good attendance at night, with one decision. Monday night, another bright service, with a fine audience. The prayers of the brotherhood are requested for this effort.

East New.—There was a very good meeting on morning of April 21. Bro. Vonius exhorted. Bible School had another record, 175 attending. To a very large evening meeting Bro. Vonius preached a great message. A man confessed Christ. The sisters held a successful social on Monday night. Proceeds for ladies' aid society. At quarterly business meeting on April 18 reports showed a healthy condition.

Surrey Hills. Bro. Cambridge conducted both services on April 21. Last Sunday Bro. Patterson, of Ascot Vale, gave a splendid address in the morning on the historical evidence of the Christian faith. On Wednesday, April 24, a church social was held, and an enjoyable time of social intercourse was spent. A special mission for the moral development and uplift of the church has been arranged.

North Ewendon. Good attendances at all meetings. Sister Todd has been laid aside in hospital, but reports are very favorable. On April 14, Bro. Reg. Emiss addressed a good meeting on prohibition. Bro. A. R. Lloyd's addresses are enjoyed. Sister Conning is still meeting with the church. A church social was to be given to Miss Myrtle Wensor on April 30, in honor of her approaching marriage.

Camberwell.—Meetings are well attended, with more strangers at gospel services. All activities among young people are very encouraging. On March 21 a happy social was held, when Mrs. T. Hall (nee Miss Sydney) was presented with a handsome blackwood pedestal, suitably inscribed in recognition of several years' loyal service as organist. On April 14 a Reckahite service was largely attended by members of the Order from surrounding districts and the outside public. Bro. Mulford's address on the evils of drink and gambling was much appreciated. Bro. Harzeaves, of Doncaster, exchanged with Bro. Mulford last Sunday morning.

Morland.—The annual business meeting of the church was held on April 23, when splendid interest was shown. The church and auxiliaries presented encouraging reports of the year activities. On Lord's day, April 28, 170 were present at the communion service. At the evening meeting Bro. Watson gave a message in song, and at the close of Bro. Wills' gospel address Bro. West presented a message.

West Preston. Five men have been received into fellowship. On April 28 the address of Bro. A. W. Teucker, of Bentley Beach, S.A., was appreciated by the church. In the evening Bro. Robbits spoke on "The Supreme Moment." A young lad from the Bible School decided for Christ. The Bible School had a record attendance on April 21, 32 present out of 40 on the roll. A young ladies' sunshine club has been formed.

Red Hill.—The Bible School anniversary was held on April 7 and 8, Bro. Whelan being assisted by Bro. Waters. Special singing, led by Bro. Tinkler, was a feature. Action pieces directed by Mrs. Brown were prominent at the demonstration. On April 28, Bro. Jenner and wife visited Red Hill, and he preached morning and evening. Members have suffered a severe financial loss in the destruction of the coal store by fire.

Montrose.—Sunday School anniversary services were held on April 21, with fine meetings. Bro. Ben Clarke's address in the afternoon was greatly appreciated. Singing by the children, under direction of Bro. Paternoster, was a special feature. In the evening Bro. Paternoster's address on "From Shepherd Boy to King" was most interesting. The scholars helped acceptably with their singing. A collection in the afternoon for Tasmanian flood relief realised £1.10.

Fitzroy.—Good meetings all day on April 21. Bro. Grundy gave a splendid morning address. At night Bro. Boettcher spoke to a good number. A young girl from Bible School, who confessed Christ the preceding Sunday, was baptised. The sisters' social made the good confession. On April 28 the young girl baptised on 21st was received into fellowship. There were splendid meetings, Bro. Boettcher speaking at each service. An evening collection was taken for Tasmanian Relief Fund.

Melbourne (Swanson-st.).—Last Lord's day the weather was very inclement, and interfered with attendance, yet the numbers were good both morning and evening. "Boys' Day" was observed with special addresses by Bro. Moore. At morning service, so that all boys could take part, the Scripture readings were read verse about by president and congregation. At the evening meeting the lessons were read by Bro. Horace Leck and Keith Lawson. The sermons were most appropriate, and attentively listened to.

Ewendon.—On March 31 there were splendid meetings. Amongst visitors were Bro. and Sister C. Pratt, from Yarravonga, and Bro. Thayer, who exhorted acceptably. At the gospel address, Sister C. Pratt sang a duet, and Bro. Simpson a solo. Bro. A. H. Pratt gave a stirring address. On April 6 Bro. A. H. Pratt spoke at both services. Sister C. Pratt sang a solo. An effort is being made to introduce the budget scheme. Sister Ploug is recovering after a serious operation. Bro. T. continues to improve, and is home again. All auxiliaries are showing great promise.

Carlton (Gagon-st.).—On April 28 Bro. Will H. Clay spoke in the morning. Bro. Chlek was again present after many weeks' absence, and Bro. and Sister Prior, of Hobart, were visitors. Reference was made to the death of Sister M. G. Craigie, a young man confessed Christ in the evening, when Bro. A. G. Saunders' special men's subject was "Are You at Sea?" The large male choir rendered special choruses under the leadership of Bro. N. A. Haddock, and Bro. Colin Dahl sang an appropriate solo. Other songs were led by Sister Swan Hill. A successful reunion of Swan Hill district churches was held in Swan Hill chapel on April 25. At the afternoon session Bro. D. A. Cockroft spoke on "Our Task," and a paper on the same topic was read by Miss E. Waters. Tea was provided by the ladies' guild. At an evening session Miss E. Aratun and Mr. and Mrs. F. Barnard contributed vocal numbers, and

addresses were delivered by the Conference President, Bro. G. A. Mott, and Bro. A. E. Hurren, of Bendigo. The visit and address of Bro. Hurren were appreciated by the large gathering, comprising brethren from Uthman, Woorinen and Swan Hill.

Pakenham East.—At splendid meetings on April 21 Bro. Jackel preached farewell messages. A young man confessed Christ. At a successful social on Monday night the church was glad to welcome Bro. Jackel, who has done excellent work, and words of welcome were spoken by Mr. Greenwood, the new preacher from the College. Visitors from Berwick and Glenferrie gave appreciated help with items. The church was greatly encouraged by a brief message from Bro. Scamander. Every member was present on Sunday, 28th, and the gospel service attendance was a record. Bro. Greenwood preached on "The Changeless Christ."

Parkeville.—Excellent anniversary services in connection with school and church were held on April 7 and 14. Bro. Reg. Clark interested the scholars in afternoon of April 7 with his address, "Bully Boy the Kitten." In the evening Bro. A. W. Stephenson gave a special children's address, entitled "Postage Stamps," when two girls made the good confession. At church anniversary service on morning of April 14, Bro. W. H. Clay gave a splendid exhortation. He also addressed the scholars in the afternoon, when prizes were distributed. Bro. Geo. Tease spoke in the evening to a specially good attendance. The Bible School scholars, under the leadership of Bro. Les. Brooker, sang special pieces excellently at each service. There were splendid meetings on April 21. A girl was baptised.

New South Wales.

Hornsby.—On April 14 five new scholars were added to Bible School. At school quarterly examination 32 competed and 20 passed. Bro. Crossman exhorted. Bro. Sill's gospel message was on "Joshua's Appeal for Decision and Service."

Chastwood.—On April 28 Mr. G. T. Walden gave a message of interest to the church. At evening service Mr. T. H. Woodhouse, of Stanmore-st., Melbourne, gave a very eloquent address on the words, "Lord, to whom shall we go?"

Inverell.—On April 21 there were very fair attendances at both services. Bro. Spratt exhorted on "The Purpose and Glory of the Church," and preached from Ps. 1: 6. C.E. Society is in a very healthy condition. Bro. Hugh Mackie is making good recovery from typhoid.

Murrumbidgee. Bro. and Sister Turner and family, from Wynnum South, Q., have settled in this district. A very fine service was held at Reserve Creek. The Pentecostal aim to place some of our literature in every home in the district is well on the way to accomplishment.

Albionville.—All district meetings are well sustained. The gospel is being faithfully presented. At Anzac commemorative service on April 28 Bro. Westwood's topic was "Sacrifice." Hospital Sunday appeal (the first observed) yielded £24.5s. New chapel and Bible School hall, in course of reconstruction, will have double the space of the present building.

South Kensington.—Excellent meetings continue, and progress is being made in all departments. Seven have been added to the church by transfer: Bro. and Sister Hartley and their three sons, and Bro. and Sister Stehlt, all from Stanmore. The Bible School roll has been increased by five; the school enrolment now is 430. On April 21 an Anzac memorial service was held. The congregation was large. Miss Daphne Flood rendered an appreciated solo.

Erkineville.—All meetings have maintained a good standard during the past three weeks. At quarterly church business meeting on April 24, encouraging reports were presented from all departments. An aggressive open-air work is conducted by mission brass band and Bible School workers. Bible School is being re-organized. Services on April 23 were fairly well attended. One married woman made the good confession. W. J. Crossman preaching on April 24, club has been formed. Bro. Cook, of Melbourne, has been a welcome visitor.

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