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Charles Haddon Spurgeon Centenary.

IT was a great day for the world when in a little Primitive Methodist chapel at Colchester, England, a lad was won for Christ. The story has often been told. There was an audience of from 12 to 15 people. The minister failed to appear, and a local preacher acted as substitute. After speaking for a few minutes on the text, "Look unto me and be ye saved, all the ends of the earth," the preacher fastened his eyes on a youth before him, and solemnly said: "Young man, you look very miserable, and you always will be miserable, miserable in life and miserable in death, if you don't obey my text, but if you obey now, this moment, you will be saved. Young man, look to Jesus Christ, look. You have nothin' to do but to look and live." The young man gave his heart to Christ. To-day Christians throughout the world are thinking of the centenary of his birth, for it was Charles Haddon Spurgeon who was then converted.

C. H. Spurgeon was born on June 19, 1834, and died on January 31, 1892. When he died 50,000 people passed by his coffin to take a last look upon his form.

In Baptist churches on Sunday last the great Baptist preacher was honored. Special centenary services also have been arranged. The President-General of the Baptist Union of Australia made a suggestion for last Sunday's services that Spurgeon's memory might be best honored by every minister in the Commonwealth preaching on one or other of three famous texts. The first text C. H. Spurgeon preached from was 1 Peter 2: 7, "Unto you that believe, he is precious." The last text was 1 Sam. 30: 21-25, "Sharing the spoil." As already noted, the text that brought him to the Saviour was Isaiah 45: 22, "Look unto me and be ye saved, all the ends of the earth."

A great preacher.

As a youth in his teens Spurgeon began to preach the Gospel, and many admirers regard him as the greatest preacher of the nineteenth century. None doubts his greatness. Before he reached the age of twenty-five, England and Scotland rang with his fame as a preacher. From an article in the

"Herald" by Mr. C. Irving Denson we take the following few sentences:

"He went to a nearly empty church building. Within a few weeks thousands of people from all over London were clamoring for admission. So great was the crush that the famous Exeter Hall in the Strand was hired for one service per Sunday. That became too small, and the daring experiment was made of engaging the Surrey Music Hall for Sunday services. The building seated some 7,000 people, and it was filled to capacity on Sunday mornings.

"Finally, the Metropolitan Tabernacle was erected at Newington Butts. The building was opened in 1861. It seated 5,500 people and there was standing room for another thousand. From the day of the opening until Mr. Spurgeon's death—a period of 31 years—it was crowded weekly. And not only on Sundays. The prayer meeting on Monday evenings attracted nearly 1,500 people, whilst the average attendance at the Thursday preaching service was around 3,000. There has been nothing quite like this continuous success in the whole history of Christendom."

"Spurgeon's men" and sermons.

Since his death Spurgeon has continued to exert an influence in the world. First through "Spurgeon's men," preachers who received their training under him in his "Pastors' College," and who, scattered throughout the earth, sought to give the

message of their beloved teacher and to be what he would have them be. Possibly greater than this was the influence exerted through his writings. One of the wonders of religious literary output was the continued weekly publication of Spurgeon's sermons for decades after his voice was stilled. It is unlikely that any human preacher ever reached such an audience thus. The Prime Minister of Great Britain told how these sermons were read and used. "There is a scene associated with Spurgeon for ever in my mind," said Mr. McDonald. "On Sundays, long ago, I used to sit by the firesides of the fishermen at the place where I was born. There was one who used to edge near to a small table on which was a pamphlet, and always his remark when he reached for it was, 'Just listen to this!' Then he would read passages of Spurgeon's terse, homely English." We fear that Spurgeon's sermons were frequently used in less praiseworthy ways, and that, without making acknowledgment of the real author, many a preacher received credit for what his audience rightly deemed to be a very striking address. Fortunately, the good effect of a sermon or literary production is not dependent upon the settling of questions of authorship!

Many of our readers have loved and used Spurgeon's "Treasury of David," and have profited much by his exposition of the psalms. The centenary commemoration has furnished occasion for the extensive circulation of "The Treasury of the New Testament," in four large volumes containing a selection of over 600 sermons on the New Testament by the great preacher, arranged in order from Matthew to Revelation. We confess that, whilst some of Spurgeon's sermons delight us, we do not find others very attractive. The spoken sermon, with the preacher's beautiful voice, and the power of a great personality impressing the word, doubtless made even those sermons that leave us untouched instruments of great power and blessing. Spurgeon could be delightfully attractive and easy to read. Who can forget his "John Ploughman's Talks" or his "Sermons in Candles"?

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The secret.

Spurgeon's was an amazingly fruitful ministry. He had a message to deliver, and he believed wholeheartedly in the power of the Gospel. There are things in his theology, just as there are omissions from his message, which we may regret; but we can all thank God for his noble life and work. It will be noted that writers seeking to analyse the secret of his pulpit power dwell much on the sweetness and power of what is sometimes referred to as his incomparable speaking voice. He had in this undoubtedly a marvellous gift; but he possessed a mind and heart, a message and a life, without which the most melodious of voices would have been bereft of power to win and hold men. The great preacher himself was wont to explain the source of his power by remarking that his people prayed for him. Again, we may accept this as part of the great secret, but more is needed. We could wish that every preacher, however, had such a backing as Spurgeon had. It would do our own folk good if everyone would read President A. McLean's "Doubling the Preacher's Power."

We think that a tribute which Mr. Spurgeon once paid to William Ewart Gladstone, the great statesman, well suits his own character. Gladstone greatly appreciated Spurgeon, who highly esteemed him. In his great "Life of Gladstone," Mr. John Morley told of a visit of Mr. Gladstone to Spurgeon's tabernacle in 1882, and quoted from a letter sent by the preacher (described by Morley as "the most popular and effective of the nonconforming preachers and workers of the time") to the statesman:

"I feel like a boy who is to preach with his father to listen to him. I shall try not to know that you are there at all, but just preach to my poor people the simple word which has held them by their thousands these twenty-eight years. You do not know how those of us regard you, who feel it a joy to live when a premier believes in righteousness. We believe in no man's infallibility, but it is restful to be sure of one man's integrity."

"That admirable sentence," says Morley, "marks the secret"—i.e., of Gladstone's power. May it not also be applied to its writer?

We gladly join with others in paying a tribute to the memory of one of God's great men.

STAYED UPON JEHOVAH.

"Thou wilt keep him in perfect peace
Whose mind is stayed on thee!"

This precious promise will not cease,
But grow as doth our faith increase,
Through all eternity!

Because we trust in thee to win,

This promise is our stay;

Not all the unrest and the sin—

Not all the world's chaotic din,

Can fright our peace away!

Then give thy people, Lord, to know

A faith more firm and deep—

That we may, by example, show

How like to Jesus we may grow,

When be our souls doth keep!

—Caroline Louisa Daniel.

The Riddle of Spurgeon.

[The following paragraphs are taken from a striking address delivered by the Rt. Hon. J. Ramsay MacDonald, British Prime Minister, in the Albert Hall, London, on April 25, as reported in "The Christian World" (London).—Ed.]

I never saw Mr. Spurgeon. I never heard him. But, like millions and millions, I have felt him. Spurgeon was deeper in his foundations than theology. He was higher in his attainments than theology.

What was the secret of the riddle of this man?

Go, ask the lily wherefore it is white

Something of all things sealed and recondite
Save of the riddle of itself it knows.

Spurgeon was asked again and again what the secret might be: but he never gave a satisfactory answer. Can a satisfactory answer be given by the human mind and the human tongue? I venture to grope for a minute into the heart of the riddle.

Sin and damnation, repentance and acceptance, justice, love, grace, salvation, death and life—these are the great moments and great experiences in that extraordinary pageantry that came from eternity and is moving towards eternity, in which generation succeeds generation as active, living, sinful, aspiring human beings pass by. And possessed by that procession of thought, of experience and of life, he preached and he lived.

And who was the preacher? A man uncomely and ungainly, a heavy paincrippled man, a man, no doubt, with a voice which charmed and cast spells over whoever heard it.

But he was a man who had and kept the mind of the common people. Folk-songs and folk-lore tell what that mind is at its best. It is sensitive to beauty, justice, romance, love and forgiveness. It is imaginative. It thinks poetically, dramatically. It loves its parable. It is very tender. It is lyrical. It loves nature. It may be heavily overlaid by ignorance and by all the rubbish that accumulates upon it on account of neglect; but the rubbish can always be penetrated by whoever has an instinct of what is at the core. In words and demeanour, as in garb, it may be rough; but it is honest. Whoever seeks to penetrate to its heart must be sincere. Its eye and ear are bent upon experience and high endeavor. It may be inflamed by passion and misled by pandering—that is for a time. But it stands fast when again it sees the faces of its servants and in the hours of quiet remembers their service.

Sheridan Knowles advised his students, soon after Spurgeon came to London:

Go and hear the Cambridgeshire lad at once. He is only a boy, but he is the most wonderful preacher in the world. He is absolutely perfect in his oratory. . . . His power was never equalled. That young man will live to be the greatest preacher of this or any other age. He will bring more souls to Christ than any man who ever proclaimed the gospel, not excepting

the Apostle Paul. His name will be known everywhere and his sermons will be translated into many languages.

Spurgeon is a testimony to the living, moving, creative power of the spoken word, provided it comes from a well-stored mind, as his was, an enlivened imagination, has reality as its guide, and has as its purpose the quickening of the best that is in men.

In these days one regrets the decline of the pulpit: one regrets the decline of the spoken word. The inspired and sincere word—what mountains could it not move? I must not yield to the temptation to muse further upon the personality and life which were Spurgeon. Because such was his conception of life, time and eternity, and such was his being, at this time in every corner of the earth men utter his name in gratitude and wonder and reverence. Would that this would lead to a resurrection of his qualities! We may say of Spurgeon, "Thou should'st be living at this hour: England hath need of thee."

Though it be but for an hour I could not refuse this opportunity of being with you to speak and think in gratitude and praise of him whose Bunyan voice and mind was the greatest individual influence for good in his generation.

Prayer Corner.

Be still, and know that I am God.—Psalm 46: 10.

○

"Just as long years of education are needed before we can make an intelligent response to the universe in which we live, so only by patient discipline can the soul of man have a communion with the living God. Prayer, meditation, obedience, faith and penitence, are all included in the command, 'Be still, and know that I am God.'"

○

Dear Lord, whose mercy velleth all
That may our coming days befall,
Still hide from us the things to be,
But rest our troubled hearts in thee.

—Harriet McEwan Kimball.

○

We beseech thee, O Lord, to keep us in perpetual peace, as thou hast vouchsafed us confidence in thee; through Jesus Christ our Lord. Amen.—Gelasian Sacramentary, A.D. 492.

○

As thou makest the outgoings of the morning and evening to rejoice, so lift up the light of thy countenance upon us, and make us glad with the tokens of thy love. Be thou with us, O Lord, and let thy grace follow us this day, and all the days of our life. Be thou our Guide unto death, in death our Comfort, and, after death, our Portion and Happiness everlasting. Amen.—Benjamin Jenks.

A Model Church.

B. J. Combridge.

A truly great church is always fascinating. It has a peculiarity and attraction all its own. Often it is associated with great and influential preachers, and sometimes with wealthy members. Yet, obviously, these things of themselves could never make a church truly great. Many a church has exercised a truly Christian and vital influence upon a community without either of them. Qualities which make for greatness in a church depend on neither the material prosperity nor the personal greatness of its members or leaders, but on their faithful reflection of the spirit of the Lord Jesus. Judged according to this standard, where could a church be found more suitable as a model of greatness than that famous church of Syrian Antioch of New Testament days?

I.

In the early days of the Jerusalem church there arose a persecution after the death of Stephen, and many Christians were scattered abroad. Some journeyed as far as Antioch of Syria and settled there. What did they do? They did not wait till a pastor called. They did not remain inactive because they were away from the old home church. They did not "prefer to leave their membership with the old church" and actually support none. These folks possessed the real spirit of Christianity from the start. They said, "Here is an opportunity; let us take advantage of it. Here is a promised land, let us possess it. Here is a challenge, let us accept it." And accept it they did, as with the energy of men who meant it they set up a church in that great city. These men from Cyprus and Cyrene were men who did things.

II.

This new church was intensely evangelistic. There was a reason for it: they had a message. That they were scattered abroad because of their fidelity to the gospel of Christ did not dampen their enthusiasm for it. Probably like others of that age they counted it all joy that they were worthy to suffer for his name. So they went on preaching the Lord Jesus.

This evangelistic movement was purely a lay movement. There is no evidence that any of them had particular "authority" or "licence" to preach. But that did not hinder them. Preaching was not their profession, but they were none the worse for that. They did not do it merely because they were expected to, but because there was a force compelling them. They had a great love in their hearts which clamored for expression. And the love and joy in their hearts made them tell others of their priceless possession.

Do we think that the present day plea to make the person of our Lord a common rallying ground is a modern idea? It is

quite primitive. They preached the Lord Jesus as Philip preached Jesus. They did not succumb to the temptation to discourse day by day concerning many subjects of interest and profit which would do anything but show a needy soul the Way, the Truth and the Life. And the Lord owned their work, for "the hand of the Lord was with them, and a great number that believed turned unto the Lord."

III.

The leaders of this thriving church were catholic in their outlook. At first the scattered Christians spoke only to the Jews about Christ, but when these men came to Antioch they spoke to the Greeks also. Their attitude toward the Gentiles is a notable thing, for though the Jerusalem brethren believed that to the Gentiles God had granted repentance unto life, some of them were nevertheless party to a serious controversy concerning whether or not they should be required to observe the Jewish law. But the Antioch brethren appear to have taken them into the church on equal terms until "certain men came from Judea." When Paul and Barnabas, whom they deputed to go to Jerusalem to confer with the apostles about the matter, returned with the verdict that the Gentile brethren were not required to observe the law, they "rejoiced for the consolation." This is a beautiful tribute to their brotherliness of spirit and catholicity of outlook which are the more emphasised when their benevolent and missionary spirit are mentioned.

IV.

This manifestation of benevolence took place when the prophet Agabus signified that there would be great dearth. "Then the disciples, every man according to his ability, determined to send relief to the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul." They had early learned that the strong ought to bear the infirmities of the weak, and that it was more blessed to give than to receive. We are passing through times when there is great need for the exercise of this spirit, that many who are in need may not only be cheered by our assistance, and saved from hunger and cold by our intervention, but blessed in their hearts by the knowledge that there are some who count it not merely a duty but a privilege of Christian brotherhood to share another's need.

V.

This church had a missionary conscience. It was revealed to these brethren that the Lord wanted Barnabas and Saul for special missionary service. Imagine the shock most modern churches would receive if such a demand were made upon them. They would be rendered almost impotent with the loss

of such leaders. But this church could afford the best for missionary work. Barnabas was a prince of the primitive pulpit, the "Son of Exhortation." Saul was a man of extraordinary intellectual attainments and power of leadership. When God wanted these men for service elsewhere these excellent people of Antioch fasted and prayed, and laid their hands on them and sent them away. Missions were not a side issue with them; they were not content to give what they would not miss. Had they been so, perhaps we should not possess the light of the gospel to-day.

VI.

What a church this was! Aggressive, evangelistic, catholic, benevolent and missionary. How comprehensive its interests were! We fear that in these days when in the interests of efficiency the work of the church is departmentalised, there is a grave danger lest those interested in the various phases of the work think, or give the impression that they think, the work they are connected with is the most important. Legitimate enthusiasm must not give place to false emphasis. Neither in propaganda nor practical support should one phase of Christian activity receive pride of place at the cost of another. This early church had truly comprehensive interests, and perhaps this was so because of its devotional life. They ministered unto the Lord and fasted and prayed, "and the Holy Spirit said, 'Separate me Barnabas and Saul . . .'" He would say things to us, too, if we would let him. Perhaps he does, and we do not hear him.

The disciples were called Christians first at Antioch. A better place for the name to have originated could scarcely be imagined. But have we a right to imitate their name if we fail in a most earnest endeavor to imitate their example?

PIETY IN LIMERICKS.

Worship:

There was a wise man who said, "Prayer
Is as simple as breathing the air,
If you always recall
Whatever befall,
That your heavenly Father is there."

Stewardship:

There was a wise man who said, "Odd
If the heavenly path could be trod
By spending your cash
Upon pleasures and trash
And not spending any on God."

Discipleship:

You shall trust the Lord God from the start,
With your life and your mind and your heart,
Till you come, in his strength,
To know fully at length
Him whom now you know only in part.

Fellowship:

These rhymes are designed by a priest,
To affect your religion like yeast,
If they help it to grow
Like the yeast in the dough,
There'll be one better Christian at least.

—From "The Churchman," New York.

Spurgeon

And Some Usages of Churches of Christ.

By a Friendly Observer.

"Spurgeon was ordained upon a high mountain apart." This was the generous eulogy of his famous contemporary, Joseph Parker; the most striking phrase in a newspaper article written in February, 1892, immediately after the decease of the great preacher. It may provide the starting-point for a few observations on this phenomenon among men.

Spurgeon's Refusal of Ordination.

Carlile's "Interpretative Biography" of Spurgeon, the latest, but not the best, considerable record of his life, reveals the fact that Spurgeon was never, in the current usage of the word, "ordained." An ordination service was suggested soon after his London ministry was begun. To this Spurgeon objected "upon various grounds, holding that his ministry had been recognised by God, and that he required no further authorisation." Still, he would submit to it. He "would endure it as a self-mortification . . . as a penance" to please others. "Needless to say," Carlile observes, "the service was not held, and Spurgeon was not ordained." Yet, as Parker noted in his noble tribute, Spurgeon was truly ordained of God if ever man was. (Incidentally, the year 1934 provides a great opportunity—to magnify the true apostolic succession, in contradistinction to the false conception which was so fulsomely extolled in connection with the centenary of the Oxford Movement, in 1933.)

Spurgeon's Attitude to Ecclesiastical Titles.

From my few volumes of Spurgeon's sermons I learn that his first printed sermon—it had been preached on January 7, 1835—was published as having been delivered by "the Rev. C. H. Spurgeon." The sermons of 1861 were similarly described. Those of 1865 were "by C. H. Spurgeon." The prefix, "over which," like Dale, Horton, and several others, "he was never very happy," had been dropped, never to be revived. In Vol. V of the "Treasury of David," first published in 1878, Spurgeon wrote: "How good men can endure to be called 'reverend' we know not. . . . It may be a trifling matter, but for that very reason we would urge that the foolish custom should be allowed to fall into disuse."

His Use of "Sabbath" and "Lord's Day."

His first published sermon bears the imprint, "Sabbath Morning"; the 1865 sermons, "Sunday morning"; the 1867, and later, sermons, "Lord's Day Morning." That Spurgeon did not entirely avoid the use of "Sabbath" is clear from the next quotation.

Spurgeon and the Lord's Supper.

This memorial feast Spurgeon magnified, for he believed that in the New Testament it occupied no unworthy place. On Feb. 16, 1862, he preached on "Freshness" (none was better entitled to such a theme than he), and maintained that "in the things of God familiarity breeds adoration." "When we first of all commenced to break bread on every first day of the week," he continued, "I heard some say that they thought that the coming, so often to the table might take away the impressiveness of the holy feast. Well, I have scarcely ever missed a Sabbath now these twenty years, and I was never so impressed with the solemnity and the sweetness of the Master's supper as I am now. I feel it to be fresher every time. When it was once a month, I had not half the enjoyment in it; and I think that where friends have the communion once a quarter, or once a year, as in

some churches, they really do not give the ordinance a fair opportunity to edify them. They do not fairly test the value of an ordinance which they so grossly neglect, as it seems to me. No; you may have more, and more, and more, and more of everything that Christ has instituted and ordained, especially more and more of himself, and the more you have the more freshness there will be."

Spurgeon's Model for a Church of Christ.

"There is nothing else like this church of Christ, that I know of, anywhere in the world," said A. T. Pierson after the death of Spurgeon. It was Baptist in its emphasis on believers' baptism; Methodist in zeal; Congregational, in that the people ruled; Presbyterian, in that it had elders who could preach, and teach, and govern. Spurgeon, said Pierson, "modelled his church on the New Testament basis." One of the most interesting volumes of Spurgeon's sermons is that for 1861, with its records of the opening of the Metropolitan Tabernacle. Semi-humorously, Spurgeon said at the meeting of the Tabernacle church: "So far as I have read Scripture, a modified form of Episcopalian Presbyterian Independence is the scriptural form of church government; at any rate, no other form of government would have worked in so large a church as this." They "had maintained the eldership in their midst. . . . They were told in Baptist and Independent churches that

the deacons were elders as well, but he wished to know by what law the two offices had been amalgamated. . . . He saw that if the elders took the spiritual, and the deacons the temporal conduct of affairs, the work would be more efficiently performed." So, in a church of 5,000 members, he found the New Testament model sufficient for every need.

Spurgeon and the Christian Name.

With unspeakable delight, Spurgeon the Puritan was accustomed to quote Bernard, the monk of long ago: "The name of Jesus is honey in the mouth, melody in the ear, and joy in the heart." In Whitefield's saying he found the expression of his own heart's desire: "Let my name perish; let Christ's name last for ever." So said he in one of his earliest sermons, "I hope the Baptist name will soon perish; but let Christ's name last for ever." In like manner, all who love Spurgeon's Master must long for the day—must "look forward to it with pleasure," as he himself did—when the distinctive truth which they hold shall have been accepted by all, and when his name alone shall be exalted.

A Friendly Word in Closing.

It will be seen that in many respects Spurgeon approximated very closely to the practices of Churches of Christ. This suggests a question which, I noticed, was asked a year or two ago in your columns by your West Australian correspondent: "Why is it that the Baptist body has produced so many eminent men?" Bunyan, Carey, Robert Hall, Maclaren, Clifford, Spurgeon—these are but a few of those who could be named. Perhaps the following words, spoken by Spurgeon in April, 1861, at the opening of the Tabernacle, may suggest an answer: "I feel I am captain of a vessel. . . . I know that by

At the Lord's Table.

T. H. Scambler, B.A., Dip. Ed.

"I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come."—Luke 22: 18.

What boundless faith, what supernatural insight, is revealed in these words of promise and hope! For remember, it was the betrayal night. His enemies were in the ascendancy. One of his own group, a traitor, was about to deliver him into the hands of his foes. The cross which had shadowed him throughout his ministry was to become a reality on the morrow. His few disciples would be scattered; the things he sought to accomplish undone, and the divine objective he had set before him hopelessly dissipated. So it seemed.

In that dark hour, when by all human estimates, his soul should be overborne by apprehension and fear, he looks forward with confidence to the triumph of his cause. He institutes a rite which was destined to be observed by his followers to the end of time. The life which wicked men, with diabolical cunning, seek to take from him, he declares he gives for the sake of others. The blood for sight of which his enemies were prepared to commit any crime, he offers freely as an atonement for sin. The hour of deepest depression becomes the hour of divinely pro-

phetic assurance. Instead of needing comfort himself, he speaks words of strength and cheer to those who, failing to understand his spiritual mission, would soon be scattered as sheep without a shepherd. He is about to die, but he declares that his body and blood are spiritual food and drink for mankind.

The years have rolled by, reaching into millenniums, and we now know that of that group gathered together at the pass-over table, the Man of Sorrows alone understood the meaning of the strange drama that was being enacted. The Via Dolorosa, which he traversed that night, which led to the cross, was the way to the goal of his achievement. The day would come when he would see of the travail of his soul, and be satisfied. In this communion of the Lord's Supper, we have one of the most striking evidences of the reality of our faith and the truth of our gospel. It has been well said: "If all the records of Christianity had perished, and only the rite of the Holy Communion remained, it would still remain certain that One had appeared on earth who claimed to be the divine Saviour of the world, and whose death was believed to have been followed by a glorious resurrection and ascension."

God's grace I was called to this place; and if God's grace and providence shall move me, well and good, but nothing else ever will." His people acknowledged the leadership which God had conferred on him, rallied to his call, and prayed

for him. When Churches of Christ similarly acknowledge the leadership of those whom God has called to lead among them, perhaps some world-famous Spurgeon may move to the fore among them as well.

"Jesus is our Shepherd, wiping every tear,
Though the wolves may ravine, what have we
to fear?

Only let us follow whither he doth lead,
Through the thirsty desert or the dewy
mead."

Some Notable Hymns and Authors.

No. 17. More Early Nineteenth Century Writers.

A. M. Ludbrook.

It was the dictum of a Cambridge University don some sixty years ago—"We are all liable to make mistakes, even the youngest among us." That is certainly so. Contributors, editors, printers, and people in general, none are exempt. Sometimes our mistake is through taking for granted somebody else's statement, instead of checking it by the best available authority. Hence a correction is necessary at the beginning of Nos. 13 and 15 of this series—1731 is the date of Cowper's birth. For this (and for some suggestions held in reserve) we are indebted to Mr. Thomas Wright, of the Cowper Museum, Olney, to whom a copy of our paper on that celebrated poet had been sent.

Now we have to refer to a famous Irish author, THOMAS MOORE (1779-1852). He was born in Dublin, but lived mostly in England. He was a favorite in London society by reason of his engaging personality and varied accomplishments. But later he retired to a cottage in Derbyshire, where most of his literary work was done. Towards the end of his life he was mentally afflicted, and died in Wiltshire. He had been awarded a pension on the Civil List of £300. There is a memorial statue of the poet in Ballarat, as well as in his native city and other places.

A biography of Lord Byron—he was styled that author's "brilliant satellite"—was Moore's principal achievement as a prose-writer. "Lalla Rookh" was his most notable poem—oriental as to subject, "brilliant as a firefly"—for which Messrs. Longman paid him 3,000 guineas. In it is the reference to our life here as

"This narrow isthmus 'twixt two boundless seas—

The past, the future, two eternities!"

But our poet's reputation rests more on his Irish Melodies and National Airs, including "The harp that once through Tara's halls," "The Canadian Boat Song" was written when travelling down the St. Lawrence.

Moore's "Sacred Songs" appeared in 1816. One of the pleasant recollections of my boyhood is of taking part in the Band of Hope choirs of 5,000 voices at the Crystal Palace, London, and one of the pieces best remembered, though not seen in print for many a long year, came from the hand of Thomas Moore:—

"Sound the loud timbrel o'er Egypt's dark sea!
Jehovah hath triumphed, his people are free!
Sing—for the pride of the tyrant is broken,
His chariots, his horsemen, all splendid and
brave!

How vain was their boasting! the Lord hath
but spoken.

And chariots and horsemen are sunk in the
wave!"

Of the dozen of our author's lyrics that have passed into hymnology the most popular are—"Come, ye disconsolate," found in most collections, and, more notable still, that fine nature hymn (St. Catherine, or Stella, the tune), a good hiking song, the first stanza—

"Thou art, O God, the life and light

Of all this wondrous world we see;

Its glow by day, its smile by night,

Are but reflections caught from thee.

Where'er we turn thy glories shine,
And all things fair and bright are thine."

WILLIAM BENGGO COLLYER (1762-1854) was a native of London and spent his life there. He began preaching in 1801 for a small church of only ten members at Peckham, but the cause flourished, a new chapel being built for him in

MEMORY HYMN.

S. (1200 ed.)—902. B.—606.

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

On Christ, the solid Rock, I stand;
All other ground is sinking sand,
All other ground is sinking sand.

When darkness hides his lovely face,
I rest on his unchanging grace;
In every high and stormy gale,
My anchor holds within the veil.

His oath, his covenant, his blood,
Support me in the whelming flood;
When all around my soul gives way,
He then is all my hope and stay.

When he shall come with trumpet sound,
Oh, may I then in him be found,
Clothed in his righteousness alone,
Faultless to stand before the throne.

—Edward Mote.

1817, and there he continued to the end of his days. He was the author of some 57 lyrics, including "Assembled at thy great command," "O Jesus! in this solemn hour," and "Return, O wanderer! return." We also owe to this writer in some measure that grand advent hymn referred to previously, of which the first stanza is as follows:—

Great God! what do I see and hear—
The end of things, created,
The Judge of mankind doth appear
On clouds of glory seated:
The trumpet sounds, the graves restore
The dead which they contained before!
Prepare, my soul to meet him!

Of this lyric in its present form the 3rd and 4th stanzas are Dr. Collyer's own, the remainder he rendered from the German of Ringwaldt (1830-98). It was sung at the funerals of both the Duchess of Kent—Queen Victoria's mother, and the Prince Consort—"Albert the Good."

HUGH STOWELL (1790-1865) was born at Douglas, in the Isle of Man. He was educated at Oxford and took "holy orders." He became a great writer as well as a popular preacher. Julian notes nearly 50 of his hymns, including that well-remembered Sunday school song of our early days—

"Lord of all power and might" was written in 1833 with reference to the Jubilee of the British and Foreign Bible Society, and seems hardly suitable for any other occasion. But especially are we indebted to Canon Stowell for that fine prayer-hymn, exulting in the divinely provided "mercy-seat," and so familiar and precious to multitudes—

"From every stormy wind that blows,
From every swelling tide of woes,

There is a calm, a sure retreat,
'Tis found beneath the mercy-seat."

JOSIAH CONDER (1789-1855) first saw the light of day in England's capital city. He was the father of Dr. E. R. Conder, a noted Congregational minister; and Colonel Conder, the celebrated archaeologist and surveyor of Palestine, is a grandson. Our author was a publisher and bookseller, a man of considerable literary ability, and the writer of numerous works, both prose and poetical. He edited "The Congregational Hymnbook" (1826), including 62 of his own songs, and published several other hymnals. Among the half-hundred of his own lyrics still in common use are the following: "O give thanks to Him who made," "Baptised into the Saviour's death," "How honoured, how dear," based on Psa. 84, "Bread of heaven, on thee we feed," a fine Lord's Supper hymn, and, most popular of all, "The Lord is King! lift up thy voice," based on the passage, "Alleluia! for the Lord God omnipotent reigneth." Dr. Julian says that Conder's hymns are "marked by much elevation of thought, expressed in language combining both force and beauty."

EDWARD MOTE (1797-1874) also was born in the great metropolis and engaged in business there, later becoming a Baptist minister at Rorsham, in Sussex. He wrote nearly 100 hymns, for one of which his name is well worthy of remembrance—"My hope is built on nothing less." He relates—"One morning as I went to work, it came into my mind to write a hymn on 'the gracious experience of a Christian.' As I went up Holborn I had the chorus—

On Christ the solid Rock I stand,
All other ground is sinking sand,

and that day I had the first four verses complete." A few days later he added two more stanzas, but in its modern form only four verses, as a rule, are used. The original, in the author's "Hymns of Praise," was published in 1835. Bishop Bickersteth styled it "a great hymn of faith." Let us all make it our own.

NO CLOUDS—NO GLORY.

I watched a glorious sunset, marvelling at the beauty wherewith the evening skies were all ablaze and adoring him who gave them their matchless coloring. On the next evening I resorted to the same spot, hoping to be again enraptured with the gorgeous pomp of ending day, but there were no clouds, and therefore no glories. True, the canopy of sapphire was there, but no magnificent array of clouds to form golden masses with edges of burning crimson, or islands of loveliest hue set in a sea of emerald; there were no great configurations of splendour or flashing peaks of mountains of fire. The sun was as bright as before, but for lack of dark clouds on which to pour out his lustre, his magnificence was unrevealed. A man who should live and die without trials would be like a setting sun without clouds—C. H. Spurgeon.

The Home Circle.

Conducted by J. C. F. PITTMAN.

PERFECT LOVE.

Perfect love thy Father giveth,
Full of grace, so rich and free;
Like the rains, or dew of morning,
Falling now on you and me.

Perfect love is born in Jesus,
Naught of self can vict'ry gain,
Till we find it all in Jesus,
All our efforts prove but vain.

Perfect love will never falter,
Perfect love will never fear,
And when days are dark and stormy,
Perfect love will always cheer.

Perfect love will never slander
Friend or foe, where'er they go;
But will raise a fallen brother,
And will take his seat below.

Perfect love, that long will suffer,
Never murmur or complain;
Never ask her own, or covet
Others' wealth, or earthly fame.

Perfect love is meek and lowly,
Perfect love is rich and free;
Perfect love is Jesus only
Come to dwell with you and me.

—Selected.

MONK WHO BECAME A MISSIONARY.

J. Chalmers Lyon, at an annual meeting of the Hebrew Christian Testimony to Israel, said: "I picked up a little time ago, a book that may be familiar to some of you. It was marked '12/-' on the back, but I got it for 2d., so I took it along. It was the journal of the famous Joseph Wolf, of his travels in Bokhara, and other remote places of the earth just about a century ago. Joseph Wolf, when changing his religion, instead of a Jew became a Roman Catholic, and entered a monastery in Switzerland, a monastery where the monks used to flog themselves, and he agreed to undergo the discipline of the Flagellants. They flogged themselves in the dark, and when he began in company with his brother monks, he gave himself the first lash of the whip, and he did not half like it. He turned round to see, if he could, how the others were getting on, and he caught sight of one fellow flogging the wall and groaning. 'The hypocrite,' he said, 'I will give him something to remember; I will use my whip on his shoulders.' He was put out of the monastery; he became a Church of England clergyman, and then he set out on this wonderful, romantic missionary journey, travelling over England, Scotland, and Ireland, and Holland, and then extending his travels over Turkey, Asia Minor, Palestine, Egypt, Abyssinia, through Persia, and then into those dangerous districts, more dangerous in those days than to-day, into Bokhara and Khiva, unknown as it is, for Englishmen dare not go there. He could; and not only that, he was able to go into companies of fanatical Moslems, and sit down, and take out his New Testament, and talk to them about the Lord Jesus Christ. An English missionary would have been murdered, but Wolf, with his own appreciation of the Eastern mind, and his wonderful linguistic abilities, was able to disarm their hostility, able to talk to the King of Bokhara and the ministers of his Court, and travel through Afghanistan and into India, and up and down. We cannot produce missionaries like that, and I believe God has in the Jewish race a wonderful instrument that he is going to use; but, first of all, we must ourselves seek to win the Jew, and then we shall begin to see missionary work on a scale that we have never seen it in our day and generation."

THE ORIGIN OF MONEY.

In the earliest days all business was conducted by barter, and the amount and quality of the things exchanged were of course calculated according to the time taken in the production and the worth to the person who was purchasing.

It was soon discovered that some tokens of value must be devised, for to carry out each individual transaction in bulk was most inconvenient. These tokens were sometimes mere cowrie shells; later on skins were used, then cattle; in fact there are few things with a standard value which have not been used as a form of payment at one time or another. Even such a commodity as tobacco has been thus used! When, however, metal came into use, it is not surprising to find discs of iron being employed for this purpose—there are traces of it in Japan still. An alloy of copper followed. In medieval times even tin was used in this country. Finally, silver became the chief metal used, and this has gradually given place to a gold standard. British coins are made at the Mint.

A marvellous machine counts, weighs and tests the coins ere they begin their travels.

The money which we use is supposed to represent a definite value, and on that mutual supposition calculations can be made and business carried on.—Selected.

WILL THE CHILDREN REACH HOME?

Queen Victoria was once visiting one of the greatest cities of England. She was greeted at the station by three or four hundred children who were anxious to see their Queen. When she reached home she ordered a telegram to be sent to the mayor of the city. It had no reference whatever to civic affairs, or to any public function of her visit, but it was: "The Queen wishes to know did the children all get home safely?" Here is the great question of parenthood, Will the children get home safely? If the saloon demands thousands of boys and girls every year, will our own boys and girls get home safely?

"WHAT'S THE GOOD, ANYWAY?"

Talking rather eloquently against prohibition, at a public meeting, a young man said: "Let the poor man have his glass of beer to cheer and inspire him! Is there anyone who can say anything about that?" A working man came forward, faced the audience, and gave this answer: "Well, sir, I ain't no speaker; but it seems to me this way: You must divide men into three classes—the total abstainers, the moderate drinkers, and the drunkards. Now, the first don't want liquor; the second says he can do without it; and the third certainly oughtn't to have it. So what's the good of it, anyway?" That answer ought to be sufficient.

CAUGHT!

A notoriously mean man, hearing that a doctor charged 8/6 for a first consultation and 2/6 for a second, went to him and said:

"Here we are again, doctor."

"I don't remember seeing you before," said the doctor. "Oh, yes, I was here last week," the other murmured glibly.

"Indeed, I had forgotten. How are you keeping?"

"Not at all well."

"Then," said the doctor, "just continue your last prescription for another week. That will be two-and-sixpence, please."

The Family Altar.

J.C.F.F.

Monday.

In the sweat of thy face shalt thou eat bread.

—Gen. 3: 19.

No doubt Adam, prior to his fall, worked with much pleasure, but now both he and the ground were under the divine curse; yet labor must be faithfully performed if harvests are to be reaped.

Reading—Genesis 3.

Tuesday.

God hath seen mine affliction and the labor of my hands.—Gen. 31: 42.

Words addressed by Jacob to his father-in-law, Laban, yet equally fitting as spoken by all servants of God.

Reading—Genesis 31: 36-55.

Wednesday.

The labor of the righteous tendeth to life.—Prov. 10: 16.

This may mean that honest labor tends to provision for one's livelihood, or it may have a much broader significance as applied to labor in the realm of religion. Such work tends to unending life, for "he that soweth unto the spirit shall of the spirit reap eternal life."

Reading—Proverbs 10.

Thursday.

The desire of the slothful killeth him; for his hands refuse to labor.—Prov. 21: 25.

Men who refuse to labor are their own enemies; their desire for the good things of life minus work tends to self-destruction. "They are a perpetual vexation to them, fret them to death, and perhaps put them upon such dangerous courses for the satisfying of their craving lusts as hasten them to an untimely end." To such it can be said, "Thou hast destroyed thyself."

Reading—Proverbs 21.

Friday.

I sent you to reap that whereon ye have not labored; others have labored, and ye have entered into their labor.—John 4: 38.

This can be said of all laborers in Christ's harvest-field. We each reap from other's sowing. Nevertheless, we have our part to do. We should first look upon the great harvest-field of the world, and then do our utmost to scatter the good seed wherever possible.

Reading—John 4.

Saturday.

These last have spent but one hour, and thou hast made them equal unto us, who have borne the burden of the day and the scorching sun.—Matt. 20: 12.

From a human point of view, this seems a justifiable complaint. It appeared scarcely fair that those who had labored only an hour, and that in the cool of the evening, should receive as much as those who had toiled all day. Yet, after all, the good man of the house kept the contract made. The chief moral of this parable must not be lost sight of. To all laborers in Christ's vineyard, justice shall be administered, and promises fulfilled, yet it is reasonable to expect that some who have labored but a short time and yet with unusual enthusiasm will receive signal rewards. "So the last shall be first, and the first last."

Reading—Matthew 20.

Sunday.

Here, moreover, it is required in stewards, that a man be found faithful.—1 Cor. 4: 2.

Faithfulness is the chief quality in service for Christ. Ultimate rewards will be administered according to this test. "Fidelity is required as an indispensable and cardinal virtue. This is needed particularly because it is an office of trust; because the master's goods are at his disposal; because there is so much opportunity for the steward to appropriate those goods to his own use." And "he that is faithful in a very little is faithful also in much."

Readings—Psalm 116; 1 Corinthians 4.

Prayer Meeting Topic.

June 27.

GOD'S OTHER SHEEP.
(John 10: 1-18.)

H. J. Patterson, M.A.

Jesus Christ came as the Good Shepherd. "He came unto his own, but his own received him not." In spite of that failure to receive him, he went to a cross. The Hebrew people had always considered themselves favored, God's chosen race, peculiarly God's own. The statement that he had other sheep was rather a startling one. And it is true of most Christian nations that each considers itself the favored of God.

Other Sheep.

The reference was to the great Gentile world from which so many were ultimately to be called to discipleship. For these other sheep Christ died just as he did for the Jew. If we think of ourselves as the privileged of our own day, let us not forget the other sheep of the less enlightened lands. Indians, Chinese, Japanese, Africans, South Sea Islanders are all included in the great commission which contains the charge of our Lord to the Christian disciple. If included it is the duty of the church to go to them with the great evangel. These other sheep also give evidence of worth, for among those of them already won to Christ are some of the choicest of witnesses the world has ever known. By deeds of self sacrifice and daring they commend their people to the Christian church.

Our Attitude.

The golden rule demands of us action. "Do," it says. "Go," said Christ. "Freely ye have received, freely give." They can never be brought into the one fold unless we go. "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Here is a series of questions from the pen of the Apostle Paul, that invites, nay, commands, our earnest consideration. Even if there were no direct charge to us such as is found in the commission, the very fact of discipleship would involve it. The disciple must be as his Lord. And what was the mind of Christ in relation to these other sheep? They also must be brought.

If We Refuse.

A very fine work has been done in Korea by the Presbyterians. The retiring Moderator of the Victorian Assembly recently stirred the audience by his earnest address from which we quote. "To-day the church of Christ is at war with Karl Marx, and if that challenge is to be met it will not be with bayonets, but by the living witness of the Korean church. Christianity believes that in the East she has found the beginning of a way to build a new civilisation. Can we retrench, can we economise to make it easier for ourselves at home? If Christianity is crushed then more speedily than you expect the whole Eastern seaboard of Asia may swing to atheistic communism."

Not to believe in missions is the worst business in the world." He referred to a communist leaflet which said, "Crush the church and the East is ours." "Most people in the East are beginning to realise the truth of this. Moral forces other than Christianity are falling beneath the strain. Christianity alone has the vigor to withstand it." What then of the East? Will we deny these other sheep a place in the fold because of apathy and a failure to be Christ-like? Modern world trends viewed from some aspects are not heartening. But whatever comes surely we cannot neglect God's other sheep.

TOPIC FOR JULY 4.—A STRUGGLE AT NIGHT.—Genesis 32: 24-32.

Our Young People.

Conducted by WM. GALE.

A Sunday School on the Air.

Listeners who have facilities for picking up station 3 DB will be interested to know that in connection with the regular broadcast of "a Sunday School on the Air," Victorian Churches of Christ Youth Department has charge of the programmes for the month of July. The Sunday School Council of Victoria is responsible for the scheme, and each associated body takes charge of the programmes for a month at a time, July being allotted to Churches of Christ. The time of broadcast is from 5 p.m. to 6 p.m. on Sunday afternoons. Children, youth leaders and teachers are urged to listen-in each Sunday afternoon, and especially during the month of July, as we have some of our leading educationalists participating.

The general announcer is Mr. Horace Book, the original "Billy Bunny."

The hour is divided into three sections. In the period 5 p.m. to 5.15 p.m., a ten-minute youth talk will be given, the general title of this series being: "Making the Best of Life." The section 5.15 p.m. to 5.45 p.m. represents Sunday school session; the children's choir comes from a different Sunday school each afternoon; a ten-minute lesson story will be related by a different person each afternoon. From 5.45 p.m. to 6 p.m. is devoted to singing by the school choir as indicated in the programme. On the last Sunday of each month Mrs. P. W. Head, M.A., wife of the Archbishop of Melbourne, will answer questions. We think the scheme of "a Sunday School on the Air" an excellent one. It should prove a boon to isolated families. We confi-

dently commend it. The programmes for the month of July are set out hereunder:—

- July 1.—Children's Choir from Moreland; leader, N. Halliday.
Talk to Youth: "First Things First," H. J. Patterson, M.A. (Gardiner).
Lesson Story: "The Hero's First Friends," Mrs. C. M. Dabb, T.Dip., L.C.M., Elcoe. (Geelong).
July 8.—Children's Choir from Brighton; leader, E. Baker.
Talk to Youth: "First Things in Character—Habit," T. H. Scambler, B.A., Dip. Ed. (Swanston-st.).
Lesson Story: "His Taxgatherer Friend," A. W. Ladbroke, B.A., Dip. Ed. (South Yarra).
July 15.—Children's Choir from Footscray; leader, D. D. Stewart.
Talk to Youth: "First Things in Athletics," H. A. G. Clark, M.A., B.D., Dip. Ed. (Box Hill).
Lesson Story: "His Bethany Friends," Miss Nellie M. Allen (Surrey Hills).
July 22.—Children's Choir from Essendon; leader, C. Ferguson.
Talk to Youth: "Leisure," A. W. Stephenson, M. A. (Parkdale).
Lesson Story: "His Children Friends," G. R. Giles, B.Sc., Dip. Ed. (Surrey Hills).
July 29.—Children's Choir from Gardiner; leader, C. R. Brough.
Answers to Questions: Mrs. P. W. Head, M.A.
Lesson Story: "His Sick and Sad Friends," C. C. Dawson, M.A. (Swanston-st.).

Victorian C.E. Convention.

Bendigo, June 2, 3 and 4.

A. W. Ladbroke, B.A., Dip. Ed.

"Youth witnessing for Christ" was the challenging theme of the convention which had its headquarters in the Forest-st. Methodist church. The convention programme broke up the theme into seven constituent parts as follows:—

1. "Witnessing in Social Life." Simultaneous group conferences considered this aspect in detail in its many-sided variety, the important points of the various discussions being noted by recorders, who later gave their impressions to the whole convention.
2. "Witnessing in the C.E. Society." The various phases of this aspect were also dealt with in group conferences. These conferences are a feature of C.E. conventions, and they make the experience of many in Christian problems available for the guidance of all.
3. "Witnessing for Christ in National and International Life." The Bishop of Bendigo gave a great address on this topic. After outlining some of the great world problems of to-day he expressed confidence in the church, the instrument of God's purpose, as the hope of the world.
4. "Witnessing in and Through Organized C.E." Mr. Nagle, of Ballarat, had charge of this section. He showed how societies could witness in community life and on public questions much more effectively when linked together in district unions than as isolated units.
5. "Preparing for Witness—the Devotional Life"—was treated by Mr. A. E. Hurren, who said that the secret of all witness lay in spiritual power. Devotional life demands renunciation, a realisation of the power and presence of Christ and constant practice.
6. "Widening the Witness—Stewardship," was in the hands of Mr. R. Kitchen, superintendent

of the tenth legion, which is composed of members pledged to give one-tenth of their income to God's work.

7. "Witnessing for Christ in my own Life." This was the topic of the consecration message given by Mr. W. D. Jackson, who spoke on 2 Cor. 3: 18. The face of a Christian ought to be a face reflecting God, a face reflecting God and a face resembling God.

Several other features of the convention are worthy of note: On Saturday, June 2, at 5.30 p.m., a welcome tea to delegates, provided and served by Bendigo Endeavorers, was held in the Mollison-st. drill hall, about 900 persons partaking of the good things provided.

On Sunday, June 3, visiting Endeavorers were much in evidence at the Bendigo churches. In the afternoon a service of praise was held under the leadership of Mr. A. R. Wright, and this prepared for and led on to a reverent and impressive communion service, about 1,000 Endeavorers participating. The State president, Mr. F. J. Wood, was in charge, and he also led the praise and testimony meeting at 8.30 p.m., which was one of the mountain-top experiences of the convention.

On Monday, June 4, at 2 p.m., a procession of witness through the principal streets of the city was a striking testimony to the loyalty and devotion of Endeavorers to Christ and the church.

The convention itself is over, yet its far-reaching influence continues, individuals and societies have been spiritually strengthened, and many fires of love and devotion to Christ and the church have been fanned into new life and burn more brightly for him because of "Bendigo, 1934."

Here and There.

Personality is not the prerogative of any class. Wealth cannot create it. Poverty cannot crush it. It is not communal. It is personal.—J. F. Carson.

A cable from London reports that Dr. Garnett Passe, formerly of Brighton church, Vic., has passed the Primary Fellowship Examination of the F.R.C.S. in London.

Our special Foreign Mission Number was well received and much praised. Will all please remember the annual offering on July 1? The future of the work depends on our co-operation.

Bro. Joseph Wiltshire, a faithful Christian, and father of Bro. J. Wiltshire, preacher of the church at Ballarat, Vic., has passed away at the advanced age of 90 years. He was an old resident of Portland district, and had been in Australia for over 70 years. Sympathy is expressed with the bereaved ones.

Miss Mary Thompson, who returned on furlough from India in March, has been recuperating in Adelaide. Last week the doctor gave permission for her to travel to Melbourne, and she is now with her sister at East Malvern. As soon as her strength permits, Victorian brethren will be delighted to meet her again.

Bro. Peter Conning, a very old and faithful follower of the Lord, passed away on Friday last, June 15, at the age of 82 years. Bro. and Sister Conning were highly esteemed members of the church, and much loved by the various congregations—Collingwood, Swanston-st., Hampton and Malvern-Caulfield—where they had fellowship and joined in service. Much sympathy is extended to our Sister Mrs. Conning and her daughter.

It is with pleasure that we announce that Bro. Ralph Gebbie, of Auckland, N.Z., has kindly consented to write a monthly "New Zealand Newsletter" for the pages of "The Australian Christian." Bro. Gebbie is well known and loved in both the Dominion and the Commonwealth, and his letters will be of special interest to churches and individuals in both countries. It were well if there were a closer bond of union and co-operation between the churches of Australia and New Zealand.

Few sisters have rendered such long and valuable service to the work of our Victorian Women's Conference as did Mrs. B. J. Kemp, and few were so much trusted and loved. It was a great shock to hear of her sudden and wholly unexpected death on Wednesday evening, June 13. Bro. Kemp returned from Swanston-st. church prayer service to find that his beloved wife had passed away in her chair. Many mourn the loss of a very dear friend, and the brotherhood sympathises with Bro. Kemp in his time of sorrow.

Lygon-st. church, Victoria, has decided, as part of its centenary programme, to renovate the church building. It is proposed to replace the present windows with leadlight cathedral glass, and to make the windows available as memorials to individuals and families. Each window will cost £7, and there are twelve in all. The price includes a memorial inscription burnt into the glass. Already more than half of the number have been applied for, and it is believed that families previously connected with this historic church will be anxious thus to secure permanent remembrance in the church building. Seeing that the present addresses of all such are not known, this announcement is made. Any who are interested should write early to the secretary, Mr. J. B. Jackson, 26 Nernda-ave., Glenhuntly, S.E.9.

"I am compiling an international guide to colored shirts, so that we may the more easily identify foreign visitors to our shores. Brown shirts in Germany and Rumania; blue in the Irish Free State and France; green in Belgium and Hungary; red and black in Holland; and yellow and black in Switzerland; grey in South Africa; and silver in the United States. That is not a complete list, but it shows how fashions spread."—Mr. Vernon Bartlett.

At Essendon, Vic., the girls' Phi Beta club held an interesting missionary night on June 14, when Mr. Pethybridge, of C.M.S., gave a lantern lecture on the work of the society in China, India and Africa. Endeavorers had an enjoyable time at the district social on June 16. On the afternoon of June 17 eleven ladies of the mission band journeyed to St. Kilda cemetery to pay a tribute of esteem to the memory of Mrs. B. J. Kemp, sen., who received the home-call on June 13. The ladies placed a wreath on the grave, and were led in prayer at the graveside by Sister Miss Hill. Our late sister had been a member of Essendon ladies' mission band for the past fourteen years, during the greater part of which time she took active part as president and vice-president until this year. Our sister was beloved by all, and her wise counsel and loving sympathy will be greatly missed.

The mind of every Christian and of every decent citizen revolted at the sacrilegious burglary and vandalism at St. Patrick's Cathedral, Melbourne, last week. Whether it be cathedral or chapel, Buddhist temple or joss house, we should all condemn the sacrilege as well as the crime. The Melbourne "Herald" had the following interesting paragraph showing how even the underworld viewed the happening with regret: "Expert cracksmen, nicely blending regrets at the sacrilege with indignation that experienced thieves might be blamed for such crude vandalism as marked Monday night's robbery at St. Patrick's Cathedral, are among many sympathisers who have communicated with the administrator of the archdiocese of Melbourne (Monsignor Lonergan). The ruthless stripping of the gem-studded facings of gold from the beautiful tabernacle doors, they assert, was so paltry an act that only amateurs could have been responsible."

"The Argus" of June 19 states that "an indication that the Licensing Court intends to restrict the hours for which permission is given for the serving of liquor at dances on unlicensed premises was given by the chairman (Mr. R. Barr) yesterday, when George Anderson applied to the court for a liquor permit from 8 p.m. to 11.30 p.m. for Ranelagh House, Mount Eliza, on June 23. Mr. Barr said that the court had found it necessary to change the hours in such permits. Licensing inspectors did not approve of the permits in such applicants as that before the court extending to 11.30 p.m. In any case the court would not grant liquor permits from 8 p.m. It was willing that the permit applied for should begin at 10 p.m. and finish at 11.15 p.m. The application would be granted subject to that alteration." It is all to the good that there should be a restriction of hours in the cases alluded to. But it is not clear to us why dancers should have liquor sold to them between 10 to 11.15 p.m.

Under the leadership of the Hon. W. J. Williamson the committee arranging for the united thanksgiving service in connection with the Victorian centenary celebrations, to be held on afternoon of Sunday, Oct. 14, is making satisfactory progress. Church leaders are working

harmoniously together to ensure that citizens of all denominations will have an opportunity of joining in one central service of gratitude and thanksgiving at the Melbourne Cricket Ground. The order of service will closely follow the programme of the recent Toronto centennial celebrations. The music will be led by massed bands and a huge choir. As church choirs are now actively engaged in sectional rehearsals in the various suburbs for the great centenary choir at the dedication of the Shrine of Remembrance on Nov. 11, it is hoped that choirs of all the churches will also constitute the great thanksgiving choir. It is announced that, as is customary in the organisation of a massed choir, no precedence will be shown, each constituent body being treated with equal courtesy.

The Melbourne press has published the following resolution of our Victorian conference executive: "The executive committee of the conference of Churches of Christ in Victoria, while benighted in the exercise of tolerance toward all religious bodies in giving public expression to their beliefs provided that the rights, privileges and feelings of others are respected, registers its protest against the proposal to carry and elevate what is termed the 'Host' through the streets during the Centenary celebrations. Against the procession itself it makes no protest, but it urges the City Council to allow nothing of the kind referred to which will disturb the good feeling and good will of the community upon which the success of the celebrations will largely depend. The Unlawful Assemblies and Processions Act of 1923 very clearly is framed to prevent any similar trouble to that which made the act necessary. The executive respectfully suggests that the City Council, in the interests of peace and order, will prevail upon the Roman Catholic authorities to eliminate the feature which offends the majority of the people."

ADDRESS.

S. R. Baker (preacher Shepparton church, Vic.).
—Cor. Edward and Skene-sts., Shepparton.
Phone 195.

COMING EVENTS.

JULY 16 (Monday).—Annual Meeting C.M.A. of Victoria, Swanston-st. lecture hall. Election of officers. Address by representative of Movement Towards a Christian Social Order. Tea for church officers, 6.30, at which representatives of committee of accountants will report on a book-keeping system for church treasurers.

JUNE 21.—A missionary rally, South Yarra Church of Christ, at 8 p.m. Address by Bro. A. A. Hughes, and character display of Indian life presented by Intermediate Endeavorers. All welcome.

JUNE 28.—We will expect you at the Annual Concert of the Burwood Boys' Home in the Hawthorn Town Hall, at 8 p.m., to enjoy a splendid programme arranged by Mr. Alexander Waterfield. Body of hall, 1/-, no tax. Doors open 7.30. Help us in a worthy cause.

BETWEEN SUNDAYS.

SWANSTON-ST. LECTURE HALL.

June 27—Open Forum Night,
Mr. J. McGregor Abercrombie.
Subject, "Our Movement in the Fifties and Sixties."
Soloist, Mr. Williams.

TENDERS FOR RENOVATIONS.

LYGON STREET CHURCH.

Tenders are called for extensive renovations to the church building at Lygon-st. Specifications and full particulars from Mr. F. R. Raisbeck, 314 Drummond-st., Carlton. Tenders, none of which will necessarily be accepted, close on July 7.

News of the Churches.

New Zealand News-letter. Ralph Gebbie, B.A.

The Editor's request that I should write a monthly letter from the Dominion was so kindly urged that there was little room for refusal. But in addition to this, so many pleasant memories are treasured of my six-years' stay in Australia that by this means I gladly avail myself of the opportunity of renewed fellowship.



Ralph Gebbie, B.A.

Likewise in Australia.

It is interesting history that our cause first came to Australia from New Zealand.

Thomas Jackson establishing a church in Nelson in 1845 influenced Thomas Magarey, who, in 1846, was instrumental in beginning the work in South Australia. Since then Australia has a hundred-fold and more repaid that gift. Brethren Haddon and Adernan are most efficiently conducting our Bible college at Glen Leith, Dunedin. Preaching and writing as well as teaching, they make a valuable contribution to our progress. Churches in the past have been built up by men trained at Glen Iris, Victoria, and at the moment there are faithfully working with us W. R. Hibbert, F. J. Siver, B.A., Alf. Hinrichsen, T. W. Sistrer, A. W. Grundy, W. G. Carpenter, H. Cave, G. Mathieson, L. Bamford, M. Bell and H. Greenwood, all Glen Iris trained. Many preachers from Australia have been effective evangelists in our midst, and to-day G. Fretwell, Stuart Stevens, H. P. Leng, G. D. Verco and A. G. Saunders are successfully leading their congregations to victorious service.

A New Preacher.

As all who know him will agree, the coming of A. G. Saunders to the church in Vivian-st., Wellington, will not only mean much to that church and city, but as well to the work of the whole Dominion. He was given a most enthusiastic welcome. The whole strength of the church is with him in the work, and the present interest augurs well for a successful future.

Youth Work.

Co-operative work in New Zealand has been somewhat hampered by the length of our islands as compared with their breadth. This has given us four centres instead of one as in the States of the Commonwealth. We formerly worked under three different conferences, but of late years these have amalgamated under one annual conference. This has greatly helped our brotherhood interests. But the greatest factor in making for unity is our youth work. Bro. W. R. Hibbert, on arriving from West. Australia to work with the South Wellington church, began to interest himself in "making the church youth-minded and making youth Christ-minded." Under his leadership this movement has grown till every church has been compelled to face up to his challenge. From Invercargill in the south to Welsford nearly 1,000 miles north, a com-

radeship of youth has been fostered. So much attention was demanded by this work that last year Bro. Hibbert resigned from Wellington South, and now devotes full time to this youth service. By camps, correspondence, institutes and directed studies, a unity among our youth is coming that will break down the previous isolation and bring honor to the Christ in the fulness of service.

Evangelism.

The remarkable success of the Hinrichsen-Morris missions in New Zealand has given a new impetus to the evangelistic spirit. The churches are seeking to foster it, and the preachers are much encouraged with the results. Since Easter as many as 50 confessions a month have been reported. A number of missions are being planned. Bro. Grundy is now assisting Bro. Sistrer in Devonport, Auckland. The writer commences on June 17 a three-weeks' effort with Bro. Usmar in Richmond, Auckland. The Dominion preachers' fraternal is seeking to have every member conduct one mission this year. Last conference passed a resolution urging all our churches to work for the winning of a thousand new members this year.

Tasmania.

Launceston (Margaret-st.).—Attendances at Lord's day services are good, many strangers being present at gospel services. Bro. Paternoster spoke at both services on June 17, in the morning giving a fine message on foreign missions. A splendid address on "To whom shall we go?" was well received by a good audience at the gospel service. Sister Mrs. N. Halliday, from Moreland, Vic., was a visitor.

Western Australia.

Harvey.—Bro. Hutson is giving a series of June addresses on foreign mission topics. Sister Wilson was received into fellowship on June 10. The girls' club held a sale of works and exhibition of crafts and also had a cafeteria supper.

Maylands.—Some special services were held during May. Miss Cameron addressed a week-night meeting of the church, and also an afternoon meeting of the ladies' guild. Mother's day services were happy and attendances large. A "pioneer service" and an "autumn service" were also well attended. The new seating was installed on June 20. During the month six were received into fellowship, three by letter and three formerly immersed.

Inglewood.—Women's auxiliary prayer committee visited on May 30. Mrs. Fishwick presided. A church fellowship social was held to discuss plans for a forward move. A three-months' campaign of publicity is being attempted. Sisters provided supper. Helpful morning addresses have been given recently by Bren. F. Dawson and W. D. Lang. Sympathy is expressed to Sister O'Neill, superintendent of kindergarten, in the loss of her eldest brother, upon whom a wall fatally crashed in a storm in Perth.

Northam.—There is a noted improvement in all meetings during past few months. Average attendance at Lord's table is \$5, and on May 27, 102 broke bread. Miss Cameron's visit and message were appreciated. One confessed Christ on June 3. Senior C.E. society gave a send-off party to Sister Miss Malacari on June 7, and presented her with a clock. A new Bible school has been commenced at Yarramoo, 16 miles distant. Bro. Lockyer commenced the work on May 27, and reports a school of 17. Bro. and Sister Reg. Beavis, assisted by Bro. Ern Russell, will carry on the work permanently.

Fremantle.—Bible school anniversary services, held on June 3, and repeated on June 10, were an outstanding success, as was also the demonstration on June 4. Bro. A. E. Sagers, from Subiaco, conducted singing. He was presented with a copy of Sankey's hymn book in appreciation of his able services. The school for the year had an average attendance of 126, and received from the State Bible school committee two silver medals (for five years' unbroken attendance), three prizes and thirty-three certificates, being easily the first in the State in this regard. Children's day exercises resulted in a collection of £5/2/6, the best in the State. During the year ten young people from the school became members of the church, and Bro. Cliff Taylor (a former teacher and scholar) has gone to Brookton as preacher there.

Queensland.

Toowoomba.—Two very fine services on June 10. Bro. E. C. Hinrichsen's district work necessitated his travelling 1,000 miles by car, visiting Chinchilla, Sixteen Mile, Clifton and Brisbane, during the week. Services in Toowoomba are broadcast every month, both morning and evening. Isolated listeners from distant centres reporting good reception.

Annerley.—This is a fruitful year. Bro. Young's messages are very helpful. Bro. Hampton, of the B. and F. Bible Society, gave a helpful message on June 3. On May 27 there were four confessions, on June 3 one, and two more on June 10. An interesting lantern lecture was conducted by Bro. H. Hermann on May 30. Bro. Young (as president of the H.M. committee) spent several days in West Moreton district. Ten were baptised on afternoon of June 10. Bro. Young represented the churches at Governor's levee on June 4.

Gympie.—On June 3 Bro. Bowes spoke at both meetings. In the evening the New Veteran and Monkland people joined with Gympie; attendance was good. At Monkland gospel service a lad made the good confession. Bible school picnic was held on June 4. C.E. society was visited by Bro. Payne, from Kingaroy. Meetings on June 10 were well attended. Bro. Bowes spoke at both Gympie meetings, evening subject being "The Cross and the Crowd." Bro. E. Trudgian spoke at New Veteran, and Bro. G. Jensen at Monkland. A band of Boy Scouts, recently formed, is progressing favorably. Miss Croft, of Monkland, has been called home.

Victoria.

Horsham.—Bro. and Sister Cook have left to reside near Hamilton. A kitchen tea was given to Sister Hazel Baker on June 13. She was married to Mr. Sanderson on June 16. Mr. Bradbery, secretary Protestant Society, Vic., spoke last Lord's day evening to a large congregation.

Dandenong.—On June 7, at the women's mission hand meeting, Miss Ellis gave an interesting address. On June 14 the ladies of the church held a successful social afternoon at the home of Mrs. Downey, proceeds in aid of Mrs. Waterman fund. Bro. Atkin spoke at both services on June 17.

Doncaster.—On the morning of June 17 Bro. Connor spoke on "It is more blessed to give than to receive," in preparation for foreign mission offering. In the evening Bro. Connor again spoke. Mrs. Paul, of Ballarat, rendered a solo. On Tuesday evening the young people's club held a magazine night, when good items were given.

Wangaratta.—At a meeting for men it was decided to form a men's fellowship. Meetings are fairly well attended; Bible school good. Bren. Price and A. Stanford, of Devonport, Tasmania, were visitors on June 17, and helped in all services in the absence of Bro. Treatise at Albury. Bro. Bolduan, of Berwick, exhorted at morning meeting.

(Continued on page 395.)

Foreign Missions.

Conducted by G. Percy Pittman.

BRO. MORROW'S HEALTH.

Bro. Morrow is still far from well, and his presence is greatly missed at the meetings of the Federal Board. The prayers of the brethren everywhere are asked on his behalf. "Whatever ye shall ask in my name, that will I do."

A NOTABLE CONVERSION.

On Saturday, the 12th, Mr. N. L. Harshe, our senior language school teacher (pandit), made public confession of his faith in Christ, and was baptised before a great company of witnesses. Mr. Harshe has been a pandit for about 20 years. He gave me my very first lessons in Marathi in Poona in 1916. A little later he became a class teacher in the school, and has continued till now. Mr. Harshe belonged to the Brahmin community, and has been under instruction for many years. For some time he was attracted to the reform movement known as the Prathna Samaj (prayer society). It did not satisfy his needs and longings, and he has for many years felt that Christ alone could satisfy his needs. Belonging to a high caste family the way was not easy for him to accept Christ. After years of indecision the climax came this year. "Father" Jack Winslow came to Mahabaleshwar in April fresh from contacts with the Oxford Group Movement in England and on fire for souls. He had long known Mr. Harshe, and this time he had a much more definite message for him. He pressed the claims of Christ for immediate surrender, and Mr. Harshe felt he could no longer delay. The public soon became aware of Mr. Harshe's decision, and many attempts were made to persuade him to reconsider his decision. His Hindu friends tried their utmost to dissuade him. The Rani Sahab of Jath (a native state) offered to pay off all of Mr. Harshe's debts, some of which had been inherited from his parents. He stood firm in spite of many temptations, and was publicly baptised. His two grown-up sons, one a B.Sc. and the other half through university, although not yet Christians, supported their father and protected him in every way possible. His daughter also stood with them. He will be subject to greater persecution when he returns to Poona. Already creditors are threatening him. His numerous friends will see that he does not suffer physically. We ask your prayers that he may be given strength to stand in the day of temptation. He has been the teacher of hundreds of missionaries in their introduction to Marathi. He feels that he belongs to the church universal. There are other pandits who have known the truth for years. We pray that others may be given courage to confess Christ.—H. R. Coventry.

WHAT MEAN THESE CONSTANT CALLS FOR MONEY?

1. They mean that you have been delivered from the bondage of poverty in which so many dwell. If people are continually coming to you for money it shows that you are probably in comfortable circumstances, a fact for which you should thank God daily. When the Jews came to the promised land God bade them "Beware lest thou forget the Lord which brought thee forth out of the land of Egypt, for it is he that giveth thee power to get wealth." "Lest we forget, lest we forget," is a good motto for every home.

2. They mean also that you are regarded as a person of generous impulses. These frequent appeals are really a compliment to you, for there are people of larger means than yourself who

are seldom asked to give, and for obvious reasons. If you watch the wayside beggars in a great city you will notice that they do not ask everyone for money. If they always stop you, you may thank God for it. It means that they read in your face something which one may feel proud to possess.

3. These appeals may be an answer to your prayers. You have often prayed, "Thy kingdom come, thy will be done on earth as it is in heaven." In answer to your prayer God has enlarged his work and multiplied the workers. Church work, missionary work, moral and reform work, social work. All these things call for your own prayers. Are you sorry you prayed? What are you going to do about it? Will you stop prayer, or will you help answer your own prayers?

4. "Why did God entrust me with what money I have?" It is a great help to ask one's self that question. Making due allowance for your own industry and economy, it yet remains true that the blessing of God has been the main cause of your prosperity. Why did God thus single you out, and bestow upon you prosperity above so many of your fellowmen, who have worked just as hard, and have done the best they could? If God has entrusted you with more wealth than some, what does it mean but that he intends you shall have a large share in the extension of his kingdom, great joy in helping the needy, and a special opportunity to become like his Son?

5. Again these appeals may mean that you are to be called to lay down your stewardship sooner than you suppose, and God wants you to be laying out treasure in heaven. He does not wish to deprive you of your money, and so he suggests that you convert it into the currency of heaven, into Christian manhood and womanhood, and thus be able to enjoy it forever. "Charge them that are rich in this world to be rich in good works, generous, laying up for themselves a good foundation against the time to come" (1 Tim. 6: 17). A millionaire in this world may be a pauper in the next, but if he will obey the Scriptures he can take all his possessions with him.

6. If we do not use God's property as he desires, he may take away our stewardship, and give it to another, who will make better use of it. "Take therefore the talent from him, and give it to him that hath ten talents." It may be that some people would live longer if they lived better, for it is written, "Every branch in me that beareth not fruit, he taketh it away" (John 15: 2).

"And must I keep giving, again and again?" "Oh, no," said the angel, his glance pierced me through.

"Just give till the Master stops giving to you."

7. The cost of not giving. A man once asked the question, "How can one get rid of so many appeals?" "That is easy enough," was the reply. "Just stop giving altogether, and in a little while the public will find it out, and will let you severely alone as they do many others." "Yes," said the man, "I suppose that is so, but what would be the effect upon me, if I should stop giving?" "Why, your soul would probably grow small just in proportion as your bank account grew large." This is a phase of the question which many do not consider. "What will it cost me not to give?"—Howard W. Pope.

DEFEATED!

The Christian forces in India have been compelled to vacate many a strategic position. From big towns and from large and prosperous villages missions have withdrawn their workers. The toil of the years and the sowing in tears have seemingly been in vain. Some had said that this was only a foregone conclusion. How could the off-scouring of the earth hope to succeed when the whole pantheon of gods was arrayed against the Christ of the Christians? They had been told that the missionaries were the ambassadors of the King of kings, yet a short, simple command from a committee in a foreign country resulted in the recall of the ambassadors. (Was it not this same King of kings who, having triumphed over sin and death, issued that royal order which has never been countermanded, "GO"? And the enemies of my Lord laughed when they heard of the recall. The attempt had failed! The common interpretation placed upon it was this: "DEFEATED.")

It is perfectly true that, as a mission, we have not been compelled to make the reductions that some others have. But the villages which we have entered, in which we have established a work and from which we have withdrawn, cannot be counted on the fingers of two hands. Can that be counted as defeat? We have not advanced into new fields, and the cry has gone up from the ranks of the armies of sin, "They falter!" Are we defeated? Have we faltered? Men may deridingly say so, but will we admit it? Will you? Christ calls us on to glorious achievements, and the issue is not yet decided. We believe the victory will be ours. Let us not forget, however, that Christ depends on you and on me.—R. C. and D. B. Bolduan.

Has it ever struck you that there is no one thing in the whole of Christ's discourses to which he has given such emphasis as that of the certainty of prayer being answered?—Josephine Butler.

LESS THAN YOU EARN

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Obituary.

BEBBY.—Sister Mrs. Isabel Beeby, senr., passed peacefully away at the home of her daughter, Mrs. Harvey, at Epping, N.S.W., on June 1. Our late sister had almost reached the ripe age of 90 years and was able to recall the early days of the Church of Christ in Sydney. She was baptised as a young girl in the Domain Baths, Sydney, and watched the development of the Church of Christ almost from its commencement in N.S.W. Mrs. Beeby was probably the oldest living member. Among her oldest friends ranked such families as the Kingsburys, Stinsons, Whateleys, Bagleys, Hunters, Saxbys and Bardsleys. She was an active member of Enmore throughout the ministry of Bro. G. T. Walden, as well as that of the late Chas. Watt and C. T. Forscutt. Our late sister first met with the church in Whateley's coach shed, and saw the King-st., Newtown, chapel begun, as well as the Tabernacle, Enmore. Until the family grew up and scattered the children were all active members of both church and Sunday school. Judge Beeby, her son, was at one time a regular speaker at the morning worship, and a member of the improvement society which had George Saxby, Ernest Saxby, Harry Hawkins, Jack Lockley, John Bardsley, Jack Beeby and other well remembered young men as its members. It was the writer's privilege to have Mrs. Beeby attending the services at Peteraham church in the early days of his ministry. When visiting our late sister before her death, she said quite triumphantly, "I am going home." It was certainly a sacred privilege to minister to the dear old soul in the closing hours of her earthly life. As a mother she performed her part well. We extend our sincere Christian sympathy to her sons and daughters.—R. P. Arnott.

MIDLAND DISTRICT CONFERENCE, VICTORIA.

On Monday, June 4, the seventeenth half-yearly conference was held at Bet Bet. Approximately 250 persons assembled from Bet Bet, Castlemaine, Dunolly, Maryborough, St. Arnaud and Wedderburn. Visitors were present from the metropolitan area (Swanston and Lygon-sts., Moreland, Caulfield, Ascot Vale), and from Smythesdale and Wauhora. Amongst the visitors were Bro. and Sister Robert Lyall. The president, Bro. H. C. Bischoff, preacher of Bet Bet church, welcomed all on behalf of the conference and the local congregation.

Greetings were received from Bro. W. Gale on behalf of the State conference executive.

The morning session was opened with a song service led by Bro. Geo. Hughes, preacher of Maryborough church. Devotional exercises followed, and the meeting was addressed by Bro. J. Lewis, preacher of Dunolly church, his subject being, "The Well of Hope."

The business session followed, when the work since January conference was reported. During this period nine were added to the church by faith and obedience. Generally the work was being carried on faithfully, with good prospects.

The afternoon session was preceded by a bright song service led by Bro. H. Earle, preacher of Castlemaine church, and was presided over by the president, Bro. H. C. Bischoff. A constitution governing the conference, prepared by a committee appointed, was adopted by conference assembled. The subsidies now paid to Dunolly and St. Arnaud churches were discussed, and it was unanimously agreed to assist the work in these places. Messages in song were appreciated. The presidential address was delivered by Bro. H. C. Bischoff, the subject being, "The Glorious Church." Bro. Robert Lyall also brought a message on "The Return of Our Lord."

Bro. Robert Lyall led the song service in the evening, and Bro. H. C. Bischoff presided. The scripture lesson was read by Bro. C. Jackel, preacher of St. Arnaud church. Elocutionary

and local items were appreciated. The service rendered to conference by the president, Bro. H. C. Bischoff, who probably would meet with conference for the last time, and Bro. H. Earle, preacher of Castlemaine church, who was taking up the work at Albury at an early date, was eulogised by Bro. Geo. Hughes, preacher of Maryborough church. Each was thanked for the work done in connection with the conferences.

The speaker for the evening was Bro. H. Earle, of Castlemaine, his subject being, "The Future of the Restoration Movement." The sisters of Bet Bet church were responsible for preparing and catering for meals during the day, and their tasks for such an increased number was not an easy one. The appreciation of the visitors was expressed by Bro. H. Earle, Lyall and C. Jackel. Sister Miss L. Bryant suitably responded.

All accounts were paid, and a substantial balance was reported. The conference was an outstanding success, and thanks are due to all who assisted in any way. Next conference will be held at Maryborough on Foundation Day, January, 1935.—H.H.H.

A PIONEER SERVICE.

A very interesting and helpful service was held at Maylands, W.A., on Sunday evening, May 20. It was called a "pioneer service," and those taking part in the meeting had been active in the work of the church in W.A. since its infancy. Bro. Henry Wright led the singing, and also sang two beautiful solos. Bro. Wright was a foundation member of the church in Perth, and in his home many of the brethren who came to this State found a welcome forty-five years ago. Bro. S. Thomson read the scripture lesson. Forty-two years ago, he with three others set up the Lord's table in an upper room in Fremantle. Bro. J. Rhodes, who led in prayer, became actively associated with the Perth church thirty-nine years ago, and is now a deacon of the Maylands church. Bro. D. M. Wilson, who gave the address, came to W.A. thirty-eight years ago, and has been in the work at Lake-st. ever since.

There are, of course, a number of others in W.A. who were active in what we call "the early days of the work."

It was a helpful, happy and instructive service. Perhaps such a service could be held elsewhere. It will help the church to catch the pioneering spirit and stir the members to greater activity. We were delighted to honor these brethren.—W.J.T.

ABORIGINAL STATION, CUMMERAGUNJA.

Echuca, 11.6.34.

Dear Bro. Main,—

From time to time you have been good enough to publish requests for needs of our native people at Cumeragunja. Under new management the young people are being encouraged in sport and recreation. Two tennis courts are now being built. I have been able to obtain one net and two sets of net equipment. Balls are also fairly easy to obtain locally. But there is almost a total absence of racquets. I feel sure that among the many clubs among our churches many players would have old racquets that they could let us have. Even if quite stringless, we should be glad to get the frame. They will be re-strung in many cases with fishing line. So please, tennis players, look up your old racquet and send to me. Address to W. B. Payne, Railway Station, Echuca. Thanking you, yours in his service,

W. B. Payne.

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News of the Churches.

(Continued from page 393.)

Victoria.

Fitzroy (Gore-st.).—Good meetings on June 17. Bro. Holland spoke at both services. His series of talks at morning meetings on "The Disciples" prove interesting and helpful. On June 16 the Y.P. society paid a visit to Dr. Singleton's Home (Collingwood). On June 12 Bro. Ingham, at Y.P. meeting, gave an interesting talk on foreign mission work.

North Richmond.—Good meetings on June 17. Helpful messages from Bro. Sparks at both services. Y.W.L. members rally well at gospel meetings. Kinder staff held a successful American tea on June 16. All auxiliaries are strong and working enthusiastically. Sympathy is extended to Sister Mrs. Meyers in the sudden loss of her sister in S.A.

Swan Hill.—On June 7 Miss Dodds gave a fine missionary talk to C.E. Open-air meeting was again held on Saturday evening. June 10, fair worship service. Evening, Bro. Cockroft preached. On June 17 Bro. Alex. Anderson exhorted the church. Bro. Martin preached a fine sermon on "The Supreme Gift." Two candidates were immersed. Bible school is going well.

Hamilton.—On June 17, in the morning, 38 were present. Bro. and Sister Cook and family, from Haraham, were welcomed. Bro. Methven spoke on "The Need of United Prayer for Coming Centenary Mission." At the gospel service 44 listened to Bro. Methven's address on "Christ's Message to the Individual." The church is settling down for a season of preparation and service.

Parkdale.—On June 10 Bro. Stephenson, returned from holidays, spoke at both services. He concludes his ministry with the church on July 1. A Band of Hope for Parkdale was formed at a meeting held in Methodist church on June 15. Helpful messages were given by Bro. Stephenson on June 17. In 49 weeks one-penny-per-week fund has paid £18/10/- off church building account.

Hawthorn.—The 61st anniversary of the church was celebrated on June 10. Mr. Williams' messages were appreciated by good congregations both morning and evening. In the afternoon Mr. Graham, of Malvern, was the speaker. Well attended meetings on June 17 heard Mr. Williams speak on "Evangelism" in the morning and ably answer questions, submitted to him by members of congregation, in the evening.

Carlton (Lygon-st.).—A large number of members spent an enjoyable evening in the home of Bro. and Sister Raisbeck on June 16. Visitors at church services on 17th included Miss Moore, from Wangaratta, and Bro. E. A. Brown, from Subiaco, W.A. Bro. Main brought an appreciated message to the church. Bro. Ennis preached at night on "The Cure for Worry." Miss Jean Stahl and Mr. Steve Corlett rendered a duet.

Yarrawonga.—The church is having a time of spiritual blessing, with splendid meetings, and great messages by Bro. Searle. On June 17 the church was pleased to have fellowship with some isolated members. Splendid Bible school, a pleasing feature being Bro. Searle's fine Bible class. On June 4 a working bee, organised by ladies' guild, was held, when main entrances to chapel were concreted. A fine number of workers assisted.

Melbourne (Swanston-st.).—On the morning of June 17 special reference was made to the sudden passing away of our much esteemed Sister B. J. Kemp, and great regret expressed for the bereavement sustained by Bro. B. J. Kemp and the loss to the church. Mention was also made of the home-coll of late Bro. Peter Coaning, formerly in membership at Swanston-st. Bro. Scambler's address dealt with the life of Dr. William Carey, first missionary to India, and he commended our F.M. work to the support of our people.

Preston.—On June 10 four were welcomed into fellowship by faith and obedience. A tennis club is being formed. As the result of a successful novelty night funds have been materially assisted.

Gardiner.—Bro. H. J. Patterson was speaker at both services on June 17. The annual banquet of the K.S.P. club, held on June 14, was a great success. Bro. F. A. Youens delivered a stirring address, and enjoyable musical and elocutionary items were rendered. The club continues to do good work under the leadership of Bro. Watkins.

Caulfield (Bambra-rd.).—There is a continuation of good attendances at both morning and evening services, Bro. Youens' messages being appreciated. Amongst those present on evening of June 10 were Mr. Jackson, of Sydney, and Mrs. Steer, president of women's conference, N.S.W. After the gospel address on June 17 two young women confessed Christ.

St. Kilda.—At the Endeavor meeting on June 14, interesting talks were given by two members on the Bendigo Convention. The speaker on morning of June 17 was Mr. Mellhagger, from the College, whose sermon on "Laborers Together with God" was very interesting. He rendered an enjoyable solo in the evening, and Mr. Alcorn preached. Sunday school attendances keep up well; two teachers have been added.

Ballarat (Dawson-st.).—Bro. J. Wiltshire was laid aside for a few days with an attack of pleurisy subsequent on cold contracted at Mt. Clear mission. On the evening of June 17 all were gladdened by the decision of a young lady who recently came to learn the way more perfectly. The sympathy of the church is with Sister A. E. Bailey, also Bro. J. Wiltshire and Harold Smith, all of whom have recently suffered bereavement.

Meredith.—On June 17 there was a good attendance at morning service. Bro. A. Laird exhorted the church. Sister A. Codiga, from St. Arnaud, was welcomed; she has taken up residence, and is on the teaching staff of the local State school. Splendid gathering at evening service. Bro. Goldsworthy preached on "Things Hard to Understand." Bro. and Sister Laird rendered a duet. Song services, under leadership of Bro. Laird, are doing much good.

Geelong.—On June 17 Bro. Clipstone spoke at both services. In the morning Dr. Cook presided. Attendances were good. Bro. Clipstone gave a splendid talk on foreign missions. On June 10 Dr. and Mrs. Cook, formerly of Bendigo (now residing at Torquay), were welcomed into membership. During last week Sister Martin passed away. The ladies' aid held a successful Australian afternoon on June 6. Working bees are being held to beautify church grounds.

Box Hill.—The church enjoyed fellowship with past members on June 17, when a "back to Box Hill" day was celebrated. Bro. J. E. Allan, a former preacher, addressed a large meeting in the morning. At the afternoon service Bro. T. H. Scambler, past preacher, spoke on "The Church of the Future." A time was given over to reminiscences, followed by tea for visitors and friends. A song service began at 6.30, and at the gospel meeting Bro. H. A. G. Clark addressed the church, the overflow meeting being accommodated in the church hall. During the day about 730 persons attended the services.

Malvern-Caulfield.—After many years of faithful and active Christian service Bro. Peter Conning passed to his eternal reward on June 15 at the age of 82 years. On 17th inst. special reference was made to the good work done by the C.E. society which celebrated its third anniversary this month. Several members took part in evening service. After Bro. Graham's address on "The Misunderstood Christ" three young men decided for Christ. After a period of many years of efficient and sacrificial service as leader of young worshippers' league, Sister Miss Marj. Savage has resigned, and has been succeeded by Sister Miss Bryl Taylor.

Chelsea.—On June 17 Bro. H. Barris, from Parkdale, presided. Bro. and Sister Downing were received by transfer from Blackburn. Bro. M. T. Lawrie, from the College, commenced his ministry with Chelsea church, and was welcomed by Bro. T. J. Warne. His messages at both services were appreciated. A Bible school conference was held after school, with good attendance. Tea was served. Bible school teachers rendered a vocal item at gospel service.

East Kew.—A farewell social was tendered to Mr. and Mrs. Ingham on June 6. Cr. P. C. Edwards spoke on behalf of Kew Council and local Unemployed Relief Committee. Mr. A. Morton Collins spoke on behalf of the Kew ministers' fraternal. Presentations were made to Mr. and Mrs. Ingham on behalf of church, ladies' aid society and girls' club. A presentation was also made on behalf of the Bible school to Dorothy Ingham. Musical and elocutionary items were rendered.

Shepparton.—Bro. Baker commenced services at Shepparton Park on June 10, with good attendance and great interest. The services will be continued every Sunday at 3 p.m., after Sunday school, which commences at 2 o'clock. On June 12, 23 Endeavorers visited the home of Bro. and Sister Squires at Tatura and held their meeting there. A baptismal service was held after gospel service on June 17, at which a young lady, a sister of the one being baptised, made her decision.

Prahran.—At anniversary services on May 25 messages from Bren. Payne, Westwood and Fitch were enjoyed. Bright singing was rendered by scholars. Kinder prizes were distributed. On May 26 an enjoyable concert was given by scholars. Recently the ladies spent a pleasant afternoon, when the executive of women's mission band visited. Successful open-air meetings are held each Sunday after evening service. On June 10 a baptismal service was held. Two ladies were received in on June 17.

Castlemaine.—During Bro. Earle's absence at Maryborough on May 27, Bren. Peeler and Ross conducted services, both giving helpful messages. Meetings are well attended; the young men helping at Tuesday prayer meetings. Endeavorers attended C.E. convention at Bendigo on June 2. A record delegation attended district conference on June 4 at Bet Bet. Two girls from Sunday school confessed Christ on May 29 and were baptised on June 3. Bro. Earle closes his ministry with the church on June 24 and commences at Albury on July 1.

Bendigo.—The work goes along steadily. Meetings during past few weeks have been very well attended. June 3 was a specially good day, when delegates of Christian Endeavor convention were present. Morning and evening meetings were packed, and were conducted by Endeavorers. There have been four additions by faith and baptism and two baptised believers. Since the anniversary of the Bible school on May 29 and 27, an increased attendance campaign has been launched, and to date 15 new scholars have been enrolled. Junior Endeavor shows increased numbers and interest. A meeting of young people was held on June 15 for the purpose of forming an intermediate society. Bro. R. Wilkinson has stated his willingness to serve as superintendent. At a recent meeting of the women's mission band a girls' mission circle was formed.

South Australian News-letter.

H. R. Taylor, B.A.

Getting Back to the Simple Things.

Naturally, South Australians gave a warm welcome to Dr. F. W. Norwood, of the City Temple, London, who ministered to the North Adelaide Baptist church during the early years of the Great War, and went away, under the auspices of the Y.M.C.A., to work among the Australians.

at the front. While here, visiting familiar scenes and renewing old friendships, he delivered the "Bevan Lectures," provided for under the Bevan Trust of the Congregational Union. His general theme was "The Preacher in the Modern World." In the course of his five lectures he prophesied the approaching end of the present world order and the appearance of a new world built on the simple things, love and service. Crowded congregations listened to his passionate utterances.

Sunday School Organiser.

Beginning in July, Bro. W. Beiler, who is relinquishing his work at Semaphore, will undertake the duties of organiser of the schools in the State. He has served for several years as honorary secretary of the department. His platform and organising ability cannot be put to better use, and his activities should mean greater efficiency in our schools.

Men's Forward Movement.

The churches in the metropolitan area are divided into four groups, and efforts have been made to organise the men for special forms of service. The western and eastern groups are very much alive. An evangelistic tent was purchased several years ago by the virile westerners, and it has been put to good use. At the annual meeting of the groups on June 12, Bro. G. T. Fitzgerald delivered an inspiring address on our plea.

Evictions of Unemployed.

Under this heading a correspondence has been running in the "Advertiser." It is a knotty question. Many cases are quoted of distressed families, with their household goods, being put into the street. In some cases the government try to relieve the situation by paying the first week's rent of the evicted tenant in a new home, but that means relief to one unfortunate landlord and the placing of the burden upon another. As matters stand there are hundreds of landlords who are providing a roof for the unemployed, whilst the government supplies them with food. It is generally felt that justice demands that the general taxpayer shall accept the burden of both housing and food, instead of placing half the responsibility upon the property owner, who, in many instances, has invested his savings in a few cottages, from which he derives his sole income. Besides giving free homes to the unhappy poor he must pay rates and taxes.

Pioneering in the Hills.

With the help of the government the Unemployment Council has established four settlements in the Adelaide hills, where small homes of wood and iron are occupied by hundreds of our Adelaide poor. The settlements at Echunga, Yundi (near Mount Compass) and Bridgewater have proved successful. Another has just been opened at the Meadows, a pretty township an hour's run from the city. Each allotment consists of from seven to ten acres of virgin bush. The settlers are encouraged to keep poultry, run a small dairy, and produce vegetables and fruit. The eagerness with which allotments are taken up is shown by the fact that there were 2,000 applications for homes in the latest settlement. Preference was given to those parents with the largest families to support, and known for their integrity of character and industrious habits.

Baptist Discipleship Campaign.

The Baptist body are conducting a series of evangelistic meetings in various local chapels. Four have already been held. Pastor B. M. Wilson is the missionary. So far only a few decisions have been reported. One of the leaders of the Baptist church sums up the position by saying, "Our evangelistic campaign has had this result: it shows the need in the church of the spirit of evangelism."

Helpers of Many.

Two highly-esteemed sisters of the Unley church have been called to their reward in the midst of their labors, Mrs. J. Uncle and Mrs. H. Bond. They have been members at Park-st. for many years, and both are well known in the State on account of their unceasing Christian activities. Mrs. Uncle gave herself for the poor. Mrs. Bond was an indefatigable visitor of the sick in the public hospitals. She was the treasurer of the sisters' conference, a member of the foreign mission committee, and chaplain of the Phi Beta Pi movement among the girls of the churches.

South Australia.

Balaklava.—Four young people were received into fellowship on June 10 and 17. One confession at the close of Bro. McCallum's evening address on June 17.

Queenstown.—On June 17, at the morning service, A. E. Hingsworth, from Hindmarsh, gave a splendid message regarding foreign missions. In the evening Bro. Brooker preached the gospel.

Semaphore.—On June 17 G. P. Pittman gave an appreciated message to the church. Happy fellowship with Bro. and Sister Pittman was enjoyed. At night the Clericus male choir assisted splendidly with special singing, and Bro. Beiler preached on "His Face" to a good congregation.

Bordertown.—After nearly eight years of happy service with the churches of the district, Bro. Cornelius has tendered his resignation, having received a call from Cowandilla and Brooklyn Park churches. The good will of the brethren will go with Bro. and Sister Cornelius. During the last month Christian Endeavor and Bible school have had record attendances. The cause at Wolseley is very encouraging; excellent meetings and four confessions since the mission. It has been decided to erect a church building in that place.

Port Pirie.—A helpful Bible school conference, under leadership of Bro. W. Beiler and Theo. Edwards, was held on June 12, 13 and 14. Attendances were satisfactory, and the addresses of a high order. Monthly women's meeting had an attendance of about 60, and was well addressed by Bro. Edwards. The kindergarten display given by Bro. Beiler was much appreciated. The teachers met for tea and round-table conference on the Thursday evening. At the meeting items of song were given by school scholars, the male voice choir and the Bible school choir. Bible school teachers have been meeting for tea each Wednesday for a few weeks, conversation at the table being limited as far as possible to Bible school work. A local Sunday school union is being formed, in which nearly all Sunday schools of Port Pirie are represented. June 17, Bro. G. Pannell helpfully exhorted the church. Bro. Killmer at the evening meeting addressed a fairly good audience.

New South Wales.

South Kensington.—On June 17 Bro. E. Arnold spoke at morning and evening services. His evening subject was "A Small Matter." Mrs. McWilliams rendered a solo.

Rockdale.—On June 2 Bro. W. Small and Miss H. Grist were united in marriage by Bro. Clydesdale, assisted by Bro. Alcorn. Both were great workers in all departments of church work, and will be greatly missed. Morning meetings are well attended, but cold weather has affected evening services.

Paddington.—There were splendid services on June 17, and one confession. Bible school attendance was 104; average for May was 95. Miss Winks was welcomed back after an operation. Open-air services are well attended, resulting in strangers attending church. All auxiliaries are working well. Bro. Greenhalgh commenced his second year with the church on June 10.

Chatswood.—Meetings on June 17 were helpful. The preacher's evening subject was "The Authority of Jesus." In the absence of Bro. Whelan at Newcastle on June 10, Bro. Flood addressed the evening meeting, his visit being appreciated. With deep regret we report the sudden death of Sister Miss Leslie Diamond, a devoted Sunday school teacher and choir member. Sympathy goes out to those who mourn. Our sister will be sadly missed.

NEW BOOKS OF COMPELLING INTEREST.

"Hosna, the Heart and Holiness of God," by Dr. G. Campbell Morgan; new vision and encouragement from this prophecy; 5/3.

"The Bible Remembrancer," a valuable handbook to Old and New Testaments, containing analysis of the whole Bible. Invaluable to students, etc.; 3/9.

"Scotland's True Glory," by John D. Roze, M.A. Story of the Church of Scotland from earliest times to present day; 3/6.

Two Outstanding Books for Modern Youth—"The Path of Life," by Mrs. James Stafford, 1/-; and "Swords Drawn," by Dr. Howard Guinness, 1/6.

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BIRTH.

PADEY.—On June 12, to Mr. and Mrs. E. P. Padey, 22 Burrindri-rd., Caulfield—a son (Colin Leslie).

DEATHS.

CONNING.—On June 15, 1934, at the residence of his daughter, 210 Alma-rd., East St. Kilda, Peter Stewart, dearly beloved husband of Annie Conning, and loved father of Rob (deceased) and Ruth (Mrs. T. R. Lydster), aged 82 years. "Well done, good and faithful servant: enter thou into the joy of thy Lord."

KEMP.—On June 13, at her residence, 24 Braemar-st., Essendon, Emma Elizabeth, dearly loved auntie of Muriel Phillips, 118 Rathmines-st., Fairfield Park, and Eileen Osborne, 198 Merit-rd., Eastbourne, Wellington, New Zealand. Loving memories.

KEMP.—On June 13 (suddenly), at "Oakley," Braemar-st., Essendon, Emma Elizabeth, loving auntie of Raymond Hill Bryan, Koowereup, Nth. Gippsland.

KEMP.—A tribute of love and esteem to our late president and friend, Mrs. B. J. Kemp, who was called to higher service on June 13. "A wise counsellor and a loving friend."

—Inserted by the Essendon Church of Christ Women's Mission Band.

BEREAVEMENT NOTICE.

Mrs. Morphett and family wish to thank all church members for their personal messages expressive of sympathy in their recent sad bereavement. Will all please accept this as a personal acknowledgment of our deepest gratitude?

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Queensland Women's Executive.

The executive held a most happy function on Thursday, June 7, to welcome Mrs. Collins, who, with her husband, has come from Tasmania to take up work at Ann-st. A brief business session was held, presided over by the president (Mrs. Wendorf). Mrs. W. Sanderson (hospital visitor) reported that over 200 visits have been paid to sick, in hospitals and homes, since last meeting. Mrs. Willis (prayer meeting superintendent) reported a splendid prayer meeting at Annerley, at which she had led devotions, and Mrs. Wendorf had given a fine paper on "Christian Living." Annerley sisters kindly provided afternoon tea, and a collection was taken up for home missions.

Mrs. Tease conducted a devotional session, giving a helpful message on "Friendship."

Mrs. Wendorf then took the chair, and on behalf of the women's executive extended a loving welcome to Mrs. Collins, as also did Mesdames H. Payne (Albion), Witze (Annerley), W. Morton (Ann-st.), C. Kolmar (Kedron), Handy (Temperance Hall), Berry (Hawthorne), Willis (Boondall), Partridge (Sunnybank), Feurriegal (Zillmere), Bates (Stones Corner), Coward (West End), Raim (Moorooka), W. Sanderson (social service), H. Hermann (foreign missions) and Mrs. G. Tease. Greetings were also read from Mesdames E. C. Hinrichsen (Toowoomba), W. J. Campbell (Wynnum) and D. Jones (Ipswich).

Mrs. H. W. Hermann made and presented a beautiful bouquet to Mrs. Collins, who made a most gracious response to the welcomes, and made an excellent impression on all. At the close 100 sisters were entertained at afternoon tea by the women's executive.—G. Partridge, secretary.

SISTERS' AUXILIARY CONFERENCE, S.A.

The meeting at Grote-st. on June 7 was well attended, 79 sisters being present, including 51 delegates. It being our foreign mission rally, Mrs. Trowbridge, F.M. superintendent, presided. During the devotional session Mrs. Trowbridge read a paper entitled, "The Commission in Operation." After devotions the business was dealt with, and Mr. Pittman gave a talk on foreign mission work. Mrs. Pittman, who was to have been the speaker, was suffering from an attack of influenza. The collection, amounting to £1/15/6, was for foreign mission work. During the afternoon Mrs. Knight gave a beautiful message in song, and Mrs. Bristow played a piano-forte solo. A letter was received from Mrs. P. Verco, who has been absent owing to a serious illness. We are glad that our sister is now home from hospital and is slowly recovering.

The treasurer's report is as follows: Received for home missions, £1/18/8; in hand, £25/16/10; balance, £27/15/6. Received for foreign missions, 17/4; in hand, £22; balance, £22/17/4. General fund: collections, £1/3/1; £2/10/6; paid obituary superintendent, 5/-; balance, £3/8/7.

Sisters who have received the home call are: Mrs. Sweetman, Jervois West; Mrs. Nesbit, Grote-st.; and Mrs. Gordon, Jamestown. Letters of sympathy have been sent to Mrs. Walright, Prospect, whose husband passed away; Mr. Sweetman, of Jervois West; and Mr. Jas. Gordon, Cowandilla.

Home mission committee paid a visit to Semaphore sisters, a fine meeting being much enjoyed. Offering for the afternoon amounted to 10/-.

Several members of the foreign mission committee attended the sisters' farewell to Miss Cameron on April 11. There was a splendid representative gathering of ladies from sister churches. Some members of the committee were at the State farewell to Miss Cameron on April 18. On afternoon of June 6 four members of the committee visited Semaphore church; the offering was 7/10. The amount received for foreign missions for the month was £3/0/10.—F. M. Bristow, assistant secretary.

WOMEN'S AUXILIARY, W.A.

The monthly meeting was largely attended on June 6. Mrs. Yelland (F.M. superintendent) had charge of devotions, and read several interesting letters from Mrs. Waterman, Mrs. K. Robinson (president) represented the sisters in the farewell meeting to Miss Cameron, and sent a message to our Indian sisters. Mrs. E. Black sang a solo.

The business session was presided over by the president, who welcomed Mrs. Brooke, Mrs. Gray, Mrs. Marsh, S.A., and Miss Moignard, Bunbury. Greetings were given by Mrs. Brooke and Mrs. Gray, from the Victorian and South Australian sisters. We were pleased to have present Sisters Rhodes, Abbot, McInnes and Watson, who have been absent through illness.

The following syllabus for the remaining months of the year was then read and approved.

Date.	Leader.	Speaker.
July 3—	Mrs. C. Hunt	Report, prayer
Aug. 7—	Mrs. E. Jeffery (Isolated)	Mrs. Vallance, Pres. Perth Women's Auxiliary
Sept. 4—	Mrs. L. Peacock (Home Missions)	Mr. A. Brooke
Oct. 2—	Mrs. H. Loney	Report, Dorcas Reports, Hospital, Wooroloo
Nov. 6—	Mrs. W. Thomson	Report Y.W. Clubs
Dec. 4—	Mrs. Piper	Conference business
Feb.—	Mrs. A. Brooke	Conference business
March—	Mrs. F. D. Pollard	Conference business

Prayer meetings for June are to be held at Claremont and Maylands churches. July meeting is to be taken by the prayer committee, with Mrs. C. Hunt as leader. Tea was served.—A. C. Elliott, secretary.

PARRAMATTA DISTRICT CONVENTION, N.S.W.

The first all-day convention, held under the auspices of the churches in Parramatta district, was held at Lidcombe on June 4. Bro. J. H. Adams presided over the sessions, which were marked by splendid attendances and spiritual fervor.

Bro. W. J. Crossman commenced the day with a devotional address on "Losing Touch." This was followed by two addresses: "The Child and the Home," C. G. Flood; and "The Child and the Church," by A. R. Lloyd.

Bro. S. Laney was devotional leader for the afternoon, and was followed by R. H. Wakeley, who reminded us of the "Christian and Missions." Bro. E. R. Childs presented the theme, "The Christ of the New Testament," whilst Bro. A. Stevenson brought us up to the "Cross of the New Testament," and Bro. R. Greenhalgh spoke on "Why the Cross?"

Evangelism in Parramatta district was introduced by Bro. Corlett and Crossman. A candid discussion followed. A service of inspiration and instruction commenced at 7 p.m., when Bro. J. Clydesdale's subject was "A Church Glorious in Its Origin." Bro. R. P. Arnott, B.A., followed with "A Church Glorious in Its Achievements." The various addresses were of a high order. The sisters of Lidcombe church supervised and arranged for lunch and tea, whilst the programme convener was Bro. W. J. Crossman.—W. J. Crossman.

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Eastern District Conference, Vic.

The annual conference of the eastern district Churches of Christ was held in the Bayswater Hall, Bayswater, on Monday, June 4. Mr. L. H. Beament, preacher of the church at Bayswater, was conference president. There was a splendid attendance, delegations from Montrose, Boronia, Croydon, Bayswater, Ringwood, Mitcham and Blackburn being present. Devotional services were conducted during the afternoon. Mr. A. W. C. Candy, preacher of the church at Ringwood, presided and conducted the devotional session. Mr. W. Bower, of Glenferrie, acted as leader of song.

General conference commenced at 3 p.m., Mr. L. H. Beament presiding. Special speakers for afternoon session were Mr. T. Westwood, Middle Park, and Mr. L. J. Bargin, South Melbourne. During the afternoon solos were rendered by Mr. Jordan, Boronia, and Mr. Bower. Miss Maguire and Mr. Gray acted as pianiste and organist respectively.

Conference adjourned at 5 o'clock for tea, and reassembled at 6.45 for song service. Evening session commenced at 7 p.m. with president in chair. Evening speakers were Mr. L. Williams, Glenferrie, and Mr. A. Connor, president of Federal conference. Two duets were enjoyed from Miss Birdsey and Miss Jordan, of Boronia. Evening session was again well attended. The election of officers was as follows: President, Mr. F. Hunting, Blackburn; vice-president, Mr. H. Chandler, Boronia; secretary, Mr. E. H. Beament, Elliston-st., Ringwood. Mr. J. Maguire asked to be relieved of his duties as secretary to conference, and a very hearty vote of thanks was passed to him for his loyal and faithful services rendered during the three years of office. It was decided to hold next conference at Blackburn. The conference was most successful, helpful and inspiring.—E. H. Beament, hon. secretary.

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