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

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Sunday Schools—Socialistic and Other.

Much interest, considerable indignation, and some discussion have been aroused by statements made by the New South Wales Minister for Justice (Mr. Ley) regarding the teaching given in certain socialistic Sunday schools in the State. Mr. Ley referred to "the poisonous nature" of the "proletarian teaching," and cited an extract from one of the Sunday school text-books, in the nature of a catechism, as follows:—

Teacher.—Can a boy Socialist be a Boy Scout?
Scholar.—No, comrade.

Teacher.—Why cannot a boy Socialist be a Boy Scout?

Scholar.—Because a Boy Scout has to salute the Union Jack.

Teacher.—Why must not a boy Socialist salute the Union Jack?

Scholar.—Because the Union Jack is an emblem of oppression and slavery.

"The Boy Scout movement," said Mr. Ley, "is one of the finest in the world. It is not militaristic, and is international in character. At the last great corroboree in London, Boy Scouts from many nations met together. The manifest object of such outrageous teaching is to help those who are hating our Empire to train young Britons to share their hatred, but this teaching does not aim merely at 'white-anting' the Empire, as it seeks to make Godless citizens. Here is another extract from the Communist catechism:—

Question.—Is it true that God has ever been revealed?

Answer.—As there is no God, he could not reveal himself.

One of 10 proletarian commandments.—Thou shalt not be a patriot, for a patriot is an international blackleg."

"Such teaching as this," the Minister said, "is calculated to build up a race of criminals and disloyalists, and not Christian citizens.... Similar propaganda has been so actively disseminated in England that an organisation called the Christian Counter Communist Crusade, with the Archbishop of Birmingham at its head, has been organised to counteract the Communist propaganda. I feel that some action should be

taken to prevent the minds of young Australians being polluted with such disloyal and blasphemous teachings, and it is the duty of all to actively combat them."

We have noted that the accuracy of Mr. Ley's description of the teaching given in the Sunday schools in question has been challenged, and we have no personal knowledge of the facts. If the extracts given are typical or genuine, then the position is a serious one, and should cause Christian citizens "furiously to think."

Even while we await a fuller knowledge of the facts, the incident naturally leads us to entertain a few important reflections. The first is that the world to-day often presents the spectacle of opponents of our religion

Fighting Christianity with its own weapons.

David cut off Goliath's head with the giant's own sword. In modern warfare an enemy's captured guns have often been trained against him. In the Christian warfare it has frequently happened that the enemies of our religion have stolen our ammunition and appropriated our plan of campaign. The outstanding illustration of this is seen in the common criticism made against the church on the ground that she is not living up to the teachings of Jesus or

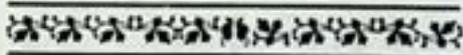
enunciating the modern applications of the golden rule. We have sadly to admit that the criticism owes its point to the measure of truth it contains. But the more interesting thing now is that it is to the Christianity which is discarded that the modern critic owes the high ethical standard of which he makes use in his criticism. Over and over again does this appear in the modern attack upon our faith.

We suppose that our Christian Sunday Schools never received a greater compliment than when different non-Christian parties—infidel, socialistic, and other—decided to appropriate this method of propaganda and education. The devotees of irreligious movements had at least the merit to recognise a good thing when they saw it. If "imitation is the sincerest form of flattery," and if these men have the wisdom with which the children of this world are credited, then well may Christians come to a greater appreciation of the value of their Bible Schools, and have in increasing honor those who in these schools are safe-guarding both church and State by building a wall of defence against irreligion and scepticism.

How to remedy the evil.

Christian people will make a mistake if, accepting the statements of the New South Wales Minister for Education, they content themselves with railing against Communists. We cannot put down any error by mere denunciation, however vociferous. Error can only be met by truth. If others should misuse the church's methods, it is imperative that we be more diligent in their rightful use.

There is room for indefinite expansion in our Bible School work. There is a danger lest the school be looked upon as a place for the children of church members. True, members and their children ought to be found there. But every legitimate means of extending the influence of the school should



The Never-Old.

*They who can smile when others hate,
Nor bind the heart with frowns of fate,
Their feet will go with laughter bold
The green roads of the Never-Old.
They who can let the spirit shine
And keep the heart a lighted shrine,
Their feet will glide with fire-of-gold
The green roads of the Never-Old.
They who can put the self aside
And in Love's saddle leap and ride,
Their eyes will see the gates unfold
The green roads of the Never-Old.*

—Edwin Markham

be tried. Fortunately there are many people who, though indifferent to Christianity themselves, still look upon some association with it as good for their children. Diligent canvassing and constant endeavor should enable us to reach with the message of Christ an ever-widening circle. Socialists are right in their desire to reach the children, and so win the nation of to-morrow to what they believe to be good and true. Christians know they have "the truth," and should be the more ready to teach it. To pre-occupy the mind with Christian thoughts is the surest way to prevent the inrush of error in adult days.

In our Bible Schools, however, we shall never reach all the children. Hence the need of taking fuller advantage than we do of the opportunities presented in the State Schools. Thousands of children there are now being taught something of the Word of God; but thousands more are being neg-

lected. And, of these last, very many are not in other places being taught divine truth. They hear little or nothing of God, of Christ, of religious ethics. A nation whose children grow up ignorant of these is in a perilous condition. The Bible must have a place in our schools before we can hope to do our best work. To neglect its literature and its ethical teaching is to do injury to the child supposed to be educated. In the meantime, until some scheme which will win the general approval of believers can be elaborated, it seems the way of wisdom to take full advantage of existing opportunities. Preachers and other brethren with ability to teach may find that their best work can be done in instilling the truths of God's Word into the minds and hearts of the children of our schools. In this way, and not by denunciation, can anti-Christian propaganda be met.

Matthew the Publican.

A. Hutson.

In reading through the various lists of the apostles found in the Gospels, one can not help being arrested with the appellation, "Matthew the publican." Judas was branded as the traitor; John and James as Sons of Thunder. It is significant that it is Matthew who records the appellation of himself. It reveals humility of spirit, for he even when an apostle remembered the pit from whence he was dug. He, like Paul, felt that he was the chief of sinners, and he was what he was by the grace of God.

His occupation.

Levi—for that was his old name—was a tax-gatherer, or publican. They were considered the offscourings of the earth. They were outcasts of society. As a class they were obnoxious to Jewish religious and national sentiment. Christ's oft association with them ever offended the Pharisees, and afforded them a pretext for an attack. Imperial Rome farmed out the business of gathering the revenue from tributary provinces. The lessee paid a lump sum to the government, and then he undertook to collect the amount from the people. It was their custom to extort the uttermost farthing, for all the money received above the amount paid to Rome was their legal emolument. Wealthy men took the contract, and the under hirelings were the tax-gatherers. They had to bear the brunt of popular odium, while their superior waxed fat, and received the honors of wealth in the distant capital. There arose all over Palestine a bitter outcry against these extortioners, who were regarded simply as licensed robbers. Paying tribute to Rome was resented intensely. Rome was a foreign tyrant. Many believed that acknowledgment of Rome's authority was equal to disloyalty to God. It is easy thus to understand how much the agents of Rome were abhorred

by the people. Tax-gatherers and sinners were excluded from religious fellowship and civil rights. They were outcasts beyond redemption. No one need keep even an oath made to them. The tax-gatherers consequently set public opinion at defiance, and were often excessive in riot and wickedness. They did not care for moral standards; by their profession having lost all, they had nothing to hope. Matthew never forgot the days in which he was Levi the publican, the outcast, the sinner.

His vocation.

The call of Jesus came to him unexpectedly. Jesus often did the unorthodox thing. He was called to a new life. As a tax-gatherer he earned a living; as a follower of Jesus he was to live a life. The choice of Levi illustrates a very prominent feature in the life of Jesus, viz., his utter disregard for maxims of worldly wisdom. A publican, a disciple, an apostle! The thought is ridiculous—it is preposterous. Surely a publican as an apostle would be a stumbling-block to Jewish prejudice. We wonder at times at the choice of Jesus. He turned some away who had great advantages, naturally, morally, mentally, and socially, by deliberately showing them the way of the cross and sacrifice. But Jesus ever looks on the heart, and had respect only to spiritual fitness. Perfect love for himself was the supreme qualification. "Not many wise after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things to confound the wise. . . . that no flesh should glory in his presence."

His conversion.

Levi sits at his booth in Capernaum. Jesus passes by, and says, "Follow me." He folds up his table, and instantly follows Jesus in the way. Something radical had taken place. A moment before these men

had nothing in common. No two men could have had such opposite purposes in life. Now they are walking together agreed, at one. Jesus called, Levi obeyed. Levi is changed. He is a new man. He is converted. Talk about sudden conversions! The Scriptures give no hint of any previous acquaintance. But it may be supposed that he had heard Jesus preaching before in the field, or by the lake-side, or in the market place. He had heard of lepers being cleansed, the blind receiving their sight, of the deaf ears being opened, of demons being cast out, of even the dead being raised to life by this wonderful Teacher. But miracles do not make believers, else all Capernaum would have been saved. They, however, make Levi's conversion reasonable and intelligible. This profligate profligate had the seed of truth already implanted in his soul, and when Jesus called him, he was ready. That morning he found a new Master, he received a new name, he had a new heart, he began to live a new life. Old Levi died by the receipt of custom, and Matthew the disciple and apostle rose and followed Jesus. How was it done? Who can answer? He was born again by the divine Spirit of God. He was a new creation. He was converted. This fact no one can deny. He is found of him who came to seek and to save the lost.

His confession.

Levi made a beautiful and unique confession of faith. It was no stereotyped recitation of a formal creed. The Scriptures do provide for a confession of faith with the mouth. But Levi's actions spoke louder even than words. It may be comparatively easy to go back on a promise or statement made semi-privately, but it is almost impossible to go back on a public action. Matthew himself is silent regarding this noble confession. It is Luke who records it for our benefit. It is worthy of note that it is Matthew who gives prominence to Peter's great confession in Matt. 16, but is silent regarding his own, probably scarcely regarding it as a confession. We must all agree that Levi did a heroic thing. He left all to follow Jesus. He left the old job for the new life. He called together his old associates and new companions, and introduced his old friends to his new-found Master. His purpose was evident—to farewell the old life and companions; to confess to new-found Lord before them; to tell them what Christ had done for his soul; to introduce them to Jesus, and to commend him to them. Again, this feast was to commemorate his emancipation from sin and his entrance into the new life of fellowship with Jesus. It was the "happy day" that fixed his choice, a red-letter day in his experience. It was an act of homage akin to the act of Mary of Bethany, who poured on the precious ointment as a love token. He, too, had been forgiven much, and he loved much. What the disciples called extravagance Jesus called magnificence. It was also Levi's first attempt at soul-winning. There are other ways of winning souls that

by preaching. Levi made a feast, and invited the tax-gatherers to come and meet Jesus. These men, who were outcasts, debarred from synagogue worship, had a unique opportunity of hearing Christ's message of life and hope. Jesus came for the lost sheep of the house of Israel, and here our Lord had his opportunity, as we shall see.

The Pharisees, unhidden guests (spies), observed all, noted all. Through their pharisaical spectacles the whole thing was nothing short of scandalous, horrifying, and degrading. The banquet hall stood open, after the customs of the time. Forgetful of dignity, they stole in, and accosted the disciples. "Is it with tax-gatherers and sinners your Master eats and drinks?" they sneered. Jesus heard their whispering, and with a conclusive answer vindicated himself, and revealed the wickedness of their own hearts.

The mission of Jesus.

The objection of the Pharisees gave Jesus a magnificent opportunity of again stating clearly his mission in the world. "They that are whole need not a physician, but they that are sick. I am come not to call the righteous, but sinners to repentance." He defends himself against their sarcastic charge by flinging this cutting epigram in their faces. He then shows how the physician of souls has no time for those who are "well," but his duty lies among the "sick." Wherever he finds the plague of sin, he must carry the balm of Gilead. The righteous Pharisees need not a Saviour. This was an ironical reference to their self-righteous exaltation. "I must seek and save the lost publicans and sinners." Self-righteousness is an insidious disease: if unarrested and unrecognised, it will certainly destroy the soul. Herein lay their desperate plight. Go, said Jesus, and study this text, "I will have mercy, and not sacrifice." These official exponents of Scripture were helplessly ignorant of the inner meaning of their own religion. The teaching of Jesus involved a revolution in religious thought, but notwithstanding, it was in harmony with the Old Testament Scriptures.

The commission of Matthew.

"When Matthew left the customs house the only thing he took with him was his pen and ink." The Gospel according to Matthew is a priceless document. It is a wonderful biography of our Lord. Think of the Sermon on the Mount, the parables, the story of his crucifixion and resurrection, all told so uniquely by Matthew. What a service for his kinsmen to build a golden bridge by which so many of his countrymen would pass over into the better covenant—out of Moses into Christ. His literary ability and spiritual insight have proved a veritable gift to the Christian church. He records the great commission of Jesus to preach the gospel to the whole world. Although little is known of him after the resurrection, he faithfully carried out the final charge of Christ to his disciples.

Baptism and Church Membership.

J. H. Garrison.

It has been known for some time that a few of our brethren had come to think that our practice of insisting upon baptism in its original form as a condition of church membership was inconsistent with our plea for Christian union, since there are many Christians who devoutly believe in Christ, and think they have obeyed him in baptism, or have been christened in their infancy, but who have never been immersed, or "buried with Christ in baptism," to use Paul's figure. There is plausibility in that view, and of late it is being pressed more aggressively. Let us look at it dispassionately.

What was and is the primal aim of this movement? To promote unity among Christians. This dream was cherished and ripened into a purpose while its prime movers were members of the Presbyterian Church. They then began to look for a basis of unity. They found the Christian world to be divided chiefly about names, creeds and the ordinances. They, accepting the Bible, and particularly the New Testament, as their only rule of faith and practice, soon came to the following sane conclusion: Since the Christian Scriptures are admittedly the ultimate authority in all matters of faith and practice, let us propose a return to the common name, the common creed and common practice of the ordinances, as taught in the New Testament. Hence the name Disciples, or Christians, and Churches of Christ. Hence Christ, as the essential creed—His divine Sonship, Saviourhood and Kingship. Hence the "one baptism," in its original form, about which Christian scholarship is agreed, and the Lord's Supper as instituted by our Lord.

These conclusions demanded some radical changes in these pious Presbyterians—Thomas and Alexander Campbell—but they were "not disobedient to the heavenly vision." They felt that they must put themselves on this New Testament basis of unity—the "one Lord, one faith, and one baptism," before asking others to accept it. Why should it be thought inconsistent with this plea for unity to require acceptance of the "one baptism" which symbolises the fundamental facts of the gospel, as a condition of membership? The answer would be, "Because all Christians will not accept it." But all Christians will not consent to wear scriptural names only, nor will they accept the New Testament creed as sufficient. Shall we then abandon these names and this creed as obstacles to unity? If not, why not? In name and creed we follow New Testament precedent; but in baptism we follow a positive command as well as precedent. No, brethren, the yielding of our practice concerning baptism would not tend to promote Christian unity. It would

tend to promote division among those who are united upon the New Testament basis of unity. It is not difference about baptism that perpetuates denominations, but the denominational or sectarian spirit, against which we have often warned our own people. Once the desire for unity and the realisation of its imperative need breaks out like a fire in the Christian world, it would consume our division walls as fire consumes the stubble.

In the foregoing reasoning there is one assumption we freely admit. Concerning an article we wrote some weeks ago, an able and scholarly brother wrote to us personally: "Your article is logical and answerable, but for one assumption, but that nullifies your whole argument. The assumption is the finality of the New Testament." There is the same assumption in these paragraphs. Does it not really come to this—whether or not the New Testament is the final authority in deciding what are the fundamental facts and the divinely instituted ordinances of the gospel committed to the church? If so, it is a very vital question we are dealing with—not one of mere interpretation, but whether we have anything authoritative to interpret. The brother referred to above thought the idea of the finality of the New Testament discarded the mission of the Holy Spirit. We do not think so. We have always emphasised the value and vital necessity of the Holy Spirit as God working within us to conform our lives to the likeness of Christ; not as a substitute for the New Testament, but as a helper in its interpretation and in living it. An exchange recently spoke of "the insignificance of baptism." That error is on a par with baptismal regeneration. Both are inexcusable in those who accept the authority of the New Testament.

We recently warned our brethren against the peril of externalism, which is a real peril; but we trust they will also avoid the peril of a false liberalism which would regard obedience to Christian baptism as a matter of taste or expediency. Each of these extremes feeds the other. Quoting Paul from the American Bible Revision, we would say with him: "So let as many of us as are mature take this view of life. Then, if, on any point, you take a different view, God will make that also plain to you. Only let us order our lives by the standard to which we have already attained." (Phil. 3: 15, 16.) Let us believe that the most of those who we think are in error in both these extremes are sincere, and love the truth, and that if we are all zealous to "keep the unity of the Spirit in the bond of peace," God will "make plain to us all the things wherein we differ"—that is, things which mar the integrity of our movement. For the rest, let us have charity and toleration.—"Christian Evangelist."

The Dynamics of Fact.

W. H. Nightingale.

[The Mercury, of Hobart, contained the following report of an address delivered by W. H. Nightingale at the Geveston mission recently from the text: "These things command and teach," or, in other words, "Press these facts home" (1 Tim. 4: 11).—Ed.]

"These things" will serve the purpose of demonstrating the power of the fundamental facts of the Christian system as opposed to that which is merely human opinion. The learned Professor Agassiz, after prolonged and careful investigation, set forth the hypothesis that a certain species of trout never attained a greater weight than that which he specified. A friend of the professor caught some of the same species of trout, of much greater weight in a different part of the State, and he informed Agassiz, who wired back the significant message: "The science of a life-time kicked to death by a fact."

Some time has elapsed since a party of excavators unearthed a splendid piece of pottery at a great depth from the surface in Egypt. Certain geologists, after measuring the depth of the find, and considering the strata of the earth, framed the opinion that the pottery must have been buried there for one hundred thousand years. Enemies of the Bible snatched at this opinion as proof positive that the Bible account of Creation was all wrong. But on later investigation the pottery was found to belong to the Roman period of history. This fact secured the verdict over opinion once more. Now concerning the fact of God you will probably recall the Psalmist's statement where he said: "The fool hath said in his heart, there is no God." Briefly, but pointedly, he thus sums up the position and opinion of the infidel regarding God. The point of the epithet as well as the fallacy of the infidel's position will be apparent when we realise that he asserts a universal negative in order to disprove the Divine existence, from which negative we draw the obvious inference that he, the infidel, is God; or that he knows everything. Or consider the theory of the Agnostic that knowledge of God is impossible to the human mind. How does the Agnostic know that you cannot know God? He thus gives the whole case away by asserting knowledge which he denies as possible to the human mind. Then the theory of materialistic evolution has been set forth in order to eliminate God from the Universe. People grasped at this theory as a drowning man might grasp a straw. But, alas, this slender hope was denied them. It is true that learned men, such as Darwin, Huxley, Haeckel, and others, spent the major portion of their lives in advocating this opinion. But even Charles Darwin had to confess at the close of his life that not one of his hypotheses had been proven. Why this gigantic failure? For the simple reason that there must be an involution before there can be an evolution. And more than this evolution cannot bridge the great gulfs between non-being and being; between inanimate matter and vegetable life; between vegetable life and animal life; and between animal life and mankind. Despite the silly theory of the missing link, there exists between the ape and man the unbridged gulf of history.

Having removed some of the false theories, shall we proceed to set forth a few reasons which to the ordinary mind amount to the force of a demonstration of the Divine existence, or the fact of God. Every effect must not only have a cause, but it must have an adequate cause. This is an axiom. The simple statement carries conviction to all. If the traveller in the desert could be certain that a camel had passed his tent during the night by the tracks which it made in the sand, so we can be sure of the existence of God by the tracks which He has left in the Universe. We see them in the hills and valleys; in the rivers and oceans; in the flowers and trees; in the birds and fishes; in the sun, moon, and stars; in the coming and going of the seasons, and, most of all, in man

himself. With all his splendid achievements—and they are splendid—man has not been able to make things like these. Here is an almighty effect that demands an almighty cause, which we can reasonably call God. If the smallest laws on our statute books require a lawgiver, how much more do the laws of this mighty universe require one? The argument of design is old, but mighty sound. It can never be overturned. An intelligent man for the first time examines an ordinary watch with its complicated and intimate machinery. What must be his conclusion? There can be but one: This watch had a designer; it could not have come by chance. A sceptical friend of Dr. Franklin's noticed a globe map of the world in his study for the first time. He asked what it was, and who made it. Franklin told him that it was a picture of the earth, but that no one made it; it just happened to be in that shape; it was a freak of chance. His friend saw the point, and his scepticism vanished. God is not merely the great Creator of all things—afar off—but our loving Father, who keeps and cares for us all the days. Surely the goodness of God should lead us to repent of sin—rebellion against Him. It has led millions to repent; it should lead all.

Are We Going the Right Way About It?

Thos. Hagger.

The great business of the church is to tell men the story of the Christ, and by means of that to win them to the Saviour. Everything else must be secondary to this.

As Conference after Conference comes round, some of us study the statistics published in the various States and in the Dominion of New Zealand, and while we rejoice over every victory gained for the Master, and every indication of progress, yet we are constrained to ask the question:

Are we going the right way about this all important work?

We are constrained to ask this question because of the smallness of results, and the largeness of the membership.

For instance, here is a State that reports 7075 members, and the total number of baptisms during the year is 445. In that State it took nearly 16 disciples to make one other disciple. Some 27 evangelists devoted their whole time to the work, thus the converts averaged a little above 16 to each evangelist. That State desires to win more people, and so is planning for a series of tent missions by a brother engaged for this work; this is a good move, but is there not an even better way than this?

Here is another State with 3987 members, and the churches report 316 baptisms. That State has, I believe, 22 men wholly devoted to the public preaching of the Word. In that State it took a little more than 11 members to win each convert, and the converts averaged about 14 for each evangelist.

Other States tell a similar tale, but I shall not take up space to bring such before my readers. But I would ask, Are we satisfied with the results? If not, is there something more we can do that will likely prove effectual?

I am not willing that less evangelists should be sustained; rather would I rejoice if more were sent out. I would not have one less tent or other mission held, but would multiply the number. But I do fear that we are depending altogether too much upon our evangelists and other brethren who publicly proclaim the gospel to win people to Christ and primitive Christianity, while the mass of the membership makes little or no personal effort.

The work of introducing men to Christ is the business of all the disciples, not of public preach-

ers of the Word only. To every Christian the command comes, "Go—preach." Would not a revival of the apostolic method of individual effort likely bring much larger results? Cannot something be done to stir up the whole brotherhood and inaugurate a great campaign of personal effort to win men to Christ? Possibly such an effort would reduce our losses also, as men who are busy trying to win others to Christ are not likely to drift away themselves.

Again I ask the question:
Are we going the right way about the work of making converts?
and would suggest that it would be good for the brethren everywhere to consider this matter.

In the Religious World.

The Leipzig Museum of Books and Manuscripts, finding itself in financial difficulties, proposes with the permission of the Government of Saxony, to sell the famous Gutenberg Bible in order to raise money for carrying on the museum. The Bibliotheek museum of Amsterdam has offered to buy it for 10,000,000 marks (about £10,000 at the present rate of exchange).

Outspoken Minister.

Speaking at the Central Hall, Westminster, recently, Mr. George E. Mitchell, of Blackpool, said that any cheapjack could get on a chair in Hyde Park and declare that the Church had failed. As a matter of fact, it was the only institution that had vitally succeeded. It was important to have good houses for men to live in, but more important to have good men in the houses. If some Londoners were taken from back streets and put in Buckingham Palace they would make a by-product of it in twelve months. Education, apart from the Sunday School, might produce clever rascals. Science might give us the motor-car and the telegraph. The former might bring highway robbery to a fine art. The latter might buzz all day with racing telegrams. Subtract Christianity from our social life, and nothing would be left but a jungle.

Ignorance of Bible Facts.

Peculiar ignorance of Bible facts was revealed in a recent test at one of the largest public schools in Hamilton, Toronto. The questions set were of the simplest nature, such as stating the name of the town in which Jesus was born; giving the name of His mother; the number of apostles He called; and the day on which He was crucified. The average age of the children who took the examination was ten and a half years, and there were 160 of them. Of that number, twenty were wrong in all their answers; ninety-seven did not know the town of Christ's birth; 111 could not give the name of His mother; and 121 did not know on what day He was crucified. It seems incredible that children of average intelligence, who attend church and Sunday School, should be ignorant of these fundamental facts. We prefer to think it an exceptional case. It would be of interest to hear the results of such a test in some of our own schools.

What is a Church?

The Bishop of Chichester's remainder last autumn of what really constitutes a "church" deserves attention (says an exchange). The Bishop, in addressing his clergy on the subject of the administration of women, said: "When St. Paul instructed women keep silence in the churches, he is not referring to any sort of building; but to the assembling together of the faithful for worship and edification. There were no consecrated Christian churches in his day, nor for a long time afterwards." The term "church" as now applied to buildings, is derived from a word quite distinct from that used in the New Testament, and therefore translated "church." Our young people cannot be allowed to forget that the New Testament "church" is never a structure, Gothic or otherwise; but the living assembly of men and women "added to the Lord." As the centuries pass, the Master-builder is continually building His church. Silently, but surely, it "grows" (see 1 Pt. 2: 21).

West Australian Conference.

S. H. Mudge.

The twenty-fifth Annual Conference of Churches of Christ in West Australia opened in the Lake-st. chapel on Monday evening, April 10, with a Bible Schools' Demonstration. The majority of the schools in and around Perth contributed to the programme. Every item was good, and rendered in first-class style. The Conference President, Bro. E. Berry, presided, and gave a suitable address. Bro. S. H. Mudge addressed the meeting upon the text, "For this child I prayed." He emphasised the contrast between the holy influences surrounding the early life of Samuel, and those influences which too often surround the life of the child of to-day. A shield was presented by Bro. F. Alcorn, to the Brookton school, for highest average in the Attendance and Increase Campaign.

The Foreign Mission meeting was held on Tuesday evening, and presided over by Bro. Berry. Mr. A. Cameron, of Collie, spoke upon the topic, "God's Call to the Church To-day," and Mr. H. G. Harward spoke upon, "The Urgency of the Foreign Mission Appeal." These addresses were much appreciated.

On Thursday evening the Social Questions Committee arranged a round table conference, "in order to mature the minds of delegates for the purpose of obtaining a right and ready decision on the motion (as listed in the notices of motion) regarding the establishment of a hospital." The motion was discussed vigorously and from many viewpoints, and if it did not assist the undecided it was not that attempt was lacking.

That great interest is taken in the work of Conference was proved by the magnificent attendances at all the gatherings, especially all day Friday. On Friday night there were nearly 600 people present—approximately one-third of the total membership.

When Friday's session opened, greetings were read from the various State Conference secretaries, from New Zealand, Tasmania, the missionaries in China, West Australian students in the College, and from G. T. Walden, J. E. Altan, and Thos. Hagger.

After a motion had been carried admitting the new church at Kendenup to Conference, a welcome was extended to H. G. Harward, Vice-President of the Federal Conference; G. D. Wright, Vice-President of the Bible School Union of S.A.; R. G. Cameron, and the following preachers: A. Cameron, S. H. Mudge, H. G. Henderson, C. P. Hughes, and Les. Clay. After representatives had responded, Bro. Hughes led the devotional service.

Executive and Home Mission Report.

An active part had been taken in Federal matters, especially in Foreign Missions and the College of the Bible. To the latter £122/18/11 had been contributed. The Federal Committee made an appeal on behalf of famine stricken Europe. Western Australian churches raised £222/17/10.

Additions for the year were: By faith and baptism, 197; by letter, 63; formerly immersed and restoration, 38; total, 298. Losses were: By letter, 66; by death, 12; by revision of roll and discipline, 22; total, 100. The membership of the churches was now 1852, being an increase of 5. Bro. Hibburt directed the attention of Conference to the fact that during ten years the churches had lost by revision of roll, 1330.

Bible Schools showed an increase of 87 scholars and 15 teachers, the totals now being 1709 scholars, and 226 teachers. Additions to the church from the school numbered 75.

Income during the year totalled £1082/18/7, against an expenditure of £1127/7/9. The year was started with a credit balance of £27/7/1, and closed with a debit of £17/2/1. Over last year's figures there was an increase in receipts of 603

The excellence of the work of Bro. W. L. Ewers during his ministry in the West was recognised by the churches. Great regret was expressed that on account of ill-health he had to relinquish the work he was so ably carrying on. This appreciation had been shown in a practical manner during the year.

Federal Evangelistic Campaign. Bro. Harward had conducted eight missions during his six months' visit, and as a direct result 126 had been led to Christ, nearly all of whom had linked up with the churches. That this ministry had been a grand service to the churches was shown by the appreciation enthusiastically voiced by delegates. Through College vacation men, W. Thomson, E. Youens, and A. Stephenson had preached for the churches at Cottesloe, West Subiaco, Brookton and Bunbury. Their efforts were successful in building up the churches, and encouraging the members to increased activity.

Home Missionaries.

Each evangelist was able to report additions and general progress in his field, and was full of optimism regarding the future. Bro. H. G. Henderson represented Kalgoorlie; C. P. Hughes, Northam; W. S. Leece, Claremont; D. R. Stirling, West Guildford; F. E. Alcorn, Maylands; F. F. Buckingham, North Perth; A. Cameron, Collie. W. R. Hibburt followed these reports with a brief address in which he suggested the following aim for the new year: Church membership, 2000, a gift of £2000, and 2000 scholars in the Bible Schools.

Future Work. The following proposals for future work were submitted and unanimously adopted:—

1. That a strong effort be made to continue the special evangelistic campaign in addition to our regular evangelistic work.
2. That evangelistic assistance be given to Bunbury during the year.
3. That the Home Mission Committee in conjunction with Subiaco locate a brother in part time service at West Subiaco.
4. That Claremont and Cottesloe be worked on the circuit principle.
5. That the Home Mission and the Bible School Committees co-operate with a view to selecting a suburban district in which to engage in Bible School and Young People's Work as a preparatory means for the establishment of a church.
6. That the Home Missionary Committee recommends that £5 per week should be regarded as the minimum salary for a married evangelist, and £4/10/- for a single evangelist.
7. That all assisted churches be urged to assist the Committee to realise its 1921-1922 aim of doubling the number of self-supporting churches.

At the Home Mission rally Bro. W. H. Clay led the song service with his usual ability. In his presidential address, Bro. Berry vividly analysed the elements of strength in the past year's work, and urged upon all, especially young Christians, the need to remember their obligations to the church. After the new President, Bro. D. M. Wilson, had been introduced to the meeting, Bro. Harward spoke upon "Personal Responsibility." "The Challenge of the Unfinished Task" was Bro. S. H. Mudge's theme.

Foreign Missions.

This gave an interesting and detailed account of the work being done in India, China, the New Hebrides, and among the Chinese of Australia. In connection with the latter, Bro. Whitford, Wesley Alexander, and their loyal band of teachers had rendered magnificent service, and the thanks of the brotherhood was due to them.

Bible School and Young People's Department.

In addition to their usual work, the Committee had organised an Attendance and Increase Campaign. In this the Brookton school was the successful competitor. New clubs had been organised at Kalgoorlie, Maylands, Claremont, North Perth. Hope was expressed that the annual appeal would receive a worthwhile response from the churches, only £14/15/3 being contributed in the last offering.

Bro. G. D. Wright, of South Australia, addressed the gathering, suggesting methods of organisation, means of securing interest in the work of the school, outlining work that might be done by the school, and suggesting influences that are desired in school work. The address was full of suggestion and information.

Resolutions.

The following resolutions were submitted to Conference, and adopted. The Social Questions Committee submitted one proposing the establishment of a hospital by the churches in West Australia. Bro. W. H. Clay in moving the resolution outlined the way in which this could be done, and gave an estimate of the cost. After several had discussed the question, Bro. Clay withdrew the motion in favor of an amendment moved by Bro. C. A. G. Payne, and carried: "That this Conference is of the opinion that the establishment of a hospital in connection with the Churches of Christ in Western Australia is desirable, and that a committee be appointed to make inquiry, and take such action found necessary."

The following committee was then appointed: C. Payne, H. Wright, D. Wilson, F. Buckingham, W. Whitford, P. Wedd, and W. Clay, together with Mrs. E. Berry, Mrs. C. Payne, and Mrs. D. Wilson.

The Resolutions Committee moved, "That this Conference is opposed to all forms of raising money for any purpose by means of raffles, art unions, lotteries, or gambling of any kind, and urges the Government to take steps to suppress all such practices."

"In view of the past valued services of the Organising Secretary, Bro. W. R. Hibburt, this Conference urges that arrangements be made for him to take an extended holiday."

Other resolutions embodied greetings to the missionaries; to the West Australian students now in the College; expressing pleasure at the presence of Bro. Harward at the Conference; and recording appreciation of his work, and of the Federal Committee's action in making the missions possible.

It was further resolved to adopt as our motto for the new year: "Not less than one-seventh of our time, and not less than one-tenth of our income for the Lord." The appreciation of the services given by the President, Bro. E. Berry, and Bro. W. L. Ewers, was also recorded.

That Bro. D. M. Wilson, R. W. Ewers, and W. R. Hibburt be a committee to advise students wishing to enter the College.

Committees.

President, D. M. Wilson.
Vice-President, S. H. Mudge.
Secretary, W. R. Hibburt.
Assistant-Secretary, R. W. Ewers.
Treasurer, H. Wright.

Home Mission Committee—C. A. G. Payne, W. H. Clay, E. R. Berry, H. Rodier, R. Robbins, T. Marsden, F. E. Buckingham.

Foreign Mission Committee—Secretary, W. H. Clay; Treasurer, C. A. G. Payne; Committee, F. M. Evan, E. E. Nelson, W. S. Leece, D. R. Stirling, H. Verco, W. Whitford, P. Wedd, Miss Sharp, Mrs. Clay.

Social Questions Committee—W. Whitford, W. H. Clay, D. M. Wilson, W. S. Leece, W. R. Hibburt, W. Walsh, Mrs. D. M. Wilson, Mrs. Panton, Mrs. Elliot.

Church Building Extension Committee—Secretary, W. R. Hibburt; H. Wright, R. W. Ewers, G. O. Burchell, J. P. Anderson.

Literature Committee.—Secretary, D. M. Wilson; Committee, T. Marsden, C. Nelson.
 Bible School Committee.—President, F. E. Buckingham; Secretary, F. Pollard; J. Hoskin, W. R. Hibburt, M. Kent, W. S. Leece, H. Matthews, W. Manning, Sister Mrs. Stirling, Sister Miss M. Wilson.
 Church Council.—D. M. Wilson, R. W. Ewers, D. R. Stirling, E. R. Berry, W. R. Hibburt.
 Auditors.—R. F. Robbins, W. Walsh.
 Nomination Committee.—E. R. Berry, D. M. Wilson, S. H. Mudge, W. H. Clay, C. A. G. Payne.
 Isolated Correspondent.—W. R. Hibburt.
 Compiler of Obituary Notices.—C. A. G. Payne.

Young People's Rally.

Lake-st. chapel was crowded to its utmost limit on Saturday night, when the young people's meeting was held. Les. Clay had charge of the song service, and Bro. Berry presided. Bro. Leece led in prayer. The programme showed that among the young people of the churches there is considerable talent, and the Organising Secretary made extensive use of it. One could not help noticing the prominence of the young people right through the Conference. The consideration of their work was the subject of the opening meeting of the Conference as well as the closing meeting; and the picnic was essentially a young people's picnic.

Conference Sermon.

The service was held in the Perth Town Hall, and was one of the finest gatherings held. Bro. W. H. Clay spoke with great power upon the subject, "The Church's Obligation to the World." The following digest appeared in the "West Australian":—

At the Perth Town Hall yesterday afternoon the Conference Sermon was preached by Mr. W. H. Clay, the evangelist of the Church of Christ, Subiaco. The preacher said that although for three years Jesus prepared chosen men to represent him, it was not until his departure was imminent that his plans were unfolded. Then he delivered to the embryo church a statement of the obligation devolving upon her. That obligation was altogether spiritual in its nature, and the primary requirement was men—Christ's men, Spirit-filled. Christ devoted the three years of his ministry towards fashioning the lives of his disciples. He and his apostles did not close their eyes to the needs of men around them; on the contrary, they turned material blessings to spiritual account. The church was under orders—not option. She was the divinely appointed means for the saving of the world. Unfortunately the church was not growing in proportion to the growth of population in spite of what statistical registers might say. A more reliable estimate might well be made by numbering communicants. The church had largely forgotten its obligations to God and the world. She was inclined to count her success in big financial credits and big crowds. The sick church was responsible for most of the ills which were in existence to-day. Speculative theology had always had a charm for the worldly mind. Sensationalism had always taken with the crowd. The former was another name for doubt, while the latter was perfectly justifiable. What was more sensational in its effects than the gospel? Pentecost was perhaps the most sensational event in the world's history. It could not be accounted for on its natural grounds. It gave the earliest evidence of the recognition by the disciples of their obligation to the world which involved the necessity for immediate preparation for world conquest.

Conference Picnic.

The Royal Show Grounds, Claremont, where the picnic was held, is an ideal place. Its beautiful lawns, spacious grounds, numerous shelter sheds, tables, and abundant seating accommodation, gave every convenience desired. Bro. Hibburt had arranged with representatives from among the young people of the churches to organise teams, and these came prepared to carry out a most interesting programme.

It would be improper to close this report of Conference without making special acknowledgment of the beautiful singing of the united choir under the baton of Mr. H. Wright, the Male Quartette Party, and the splendid solo work of others. In this connection Bro. Wright and Sister Mrs. Cosh (formerly Mrs. Roy Thompson) are deserving of special mention, as they were called on frequently, and sometimes unexpectedly, to sing. All

who assisted in the singing did so with considerable merit.

To mark the brotherhood's appreciation of the work of the Sisters' Conference, Bro. E. Berry presented the retiring President of the Sisters' Conference with a handsomely-bound copy of the Bible. The usual hearty thanks were tendered them for the generous way in which they provided the meals during the Conference.

N.S.W. Sisters' Conference.

The 28th Annual Sisters' Conference was held at Enmore Tabernacle on Tuesday, April 11, 1922. The day opened bright, and a large gathering of sisters met in Conference. The devotional service was led by Mrs. Corbett, and all joined in singing, "Praise God" before the day started. Several sisters joined in prayer, remembering those who were unable to be present from various causes, and the sick ones, special reference being made of Sister Eaton. Mrs. Corbett read from Gen. 28:15, and gave some helpful lessons.

The business session was provided over by the President, Mrs. Rush, who, in a few well-chosen words, welcomed the large gathering, and hoped the day would be a pleasure to all.

Minutes of last year read and confirmed. Correspondence read and received. Greetings were read from Sisters Bull, who is holidaying in N.Z. (18, 20; 29-31), Thompson, Blackheath, and Eaton. At roll-call of delegates, a large number responded.

Election of Officers:—President, Mrs. R. P. Arnot; Vice-Presidents, Mesdames Whelan and Rush; Secretary, Mrs. T. J. Andrews; Recording Secretary, Mrs. E. Morris; Treasurer, Mrs. Morrison; Superintendents of Departments:—Home Missions, Mrs. Fox; Foreign Missions, Mrs. Bull; Hospital, Mrs. Potter; Prayer Meeting, Mrs. Clydesdale; Dorcas, Mrs. Corbett; Temperance, Miss Hall; Isolated, Mrs. Plummer; Obituary, Mrs. Flood; Social, Mrs. Mitchellhill; Catering, Mrs. A. Morris. Committees for all departments were appointed. Committee eliminated the usual basket lunch this year, and catered for it.

The afternoon session was again presided over by the President, Mrs. Whelan led the devotional, which opened with hymn and prayer. Scripture read from 1 John 3 by Mrs. Whelan, who gave some beautiful thoughts on the lesson. A sweetly sung diet was given by the Misses Murray.

Welcome greetings were given by Miss Marshall in happy strain. Miss Rosa Tonkin gave greetings from S.A. sisters; Mrs. Illingworth also sent a greeting from Melbourne; Mrs. Bamford, from Merewether.

Minutes of morning session were read. President's address. Executive report by Mrs. Andrews. Treasurer's report—Receipts, £145 14/4; Expenditure, £110/14/4; Balance in hand, £32/4/4.

Miss Tonkin gave an interesting talk on her work and experiences in China. Roll-call of churches: 22 responded. Free-will offering, £5/17/3.

Superintendents of Departments gave their reports of work done during the year. Obituary showed many gone home; and letters written; some appreciative replies received. An appropriate solo was well sung by Miss Hunter.

Prayer meeting Superintendent reported a number of churches visited during the year, and a blessing received by committee and those visited.

Hospital Superintendent.—This faithful sister presented her twentieth year's report. Hospitals, Homes, Newington Asylum for Women, and a number of other visits were paid by the Superintendent and her energetic committee. Of Sister Potter it can truly be said, "She hath done what she could."

Mrs. Fox reported Home Mission and Women's Missionary Society to be in a sound working order. Many new avenues opened, and interest maintained.

Foreign Missions also had a good report from Superintendent, Mrs. Bull.

Dorcas.—Many societies visited during the year, all reporting progress.

Temperance.—Miss Hall reported many pledges taken; one society founded, and a meeting addressed at Brisbane, also one at Lismore.

Miss Holderness reported the work done for the year at the Waterfall Sanatorium. Many sad lives to brighten and comfort in their isolation.

Mrs. Dale reported much encouragement in her work. Many letters, papers, etc., have been sent during the year by herself and committee. Isolation is a burden much brightened by occasional letters of interesting news and expressions of Christian love sent by this department. God grant that they may be kept faithful by the efforts of the isolation committee.

Resolutions, etc., closed this session. After the tea, which was very well attended, the evening session opened with Mrs. F. M. Ludbrook, Melbourne, taking the devotional meeting. Opening hymn, and prayer by several sisters. Scripture read, and Mrs. Ludbrook gave a most interesting and helpful talk on "The Bright and Morning Star," Jesus our Saviour.

Hymn and prayer opened the social session. Greetings were read from Mrs. Anderson, Queensland, Tasmania, Queensland, Victoria, West Australia, Tasmania, Queensland, Victoria, and Federal Foreign Missionary Committee, Sole, Miss Hunter, Anthem, Enmore choir. Recitation, Mrs. E. Lewis. An address by Bro. Seyer on "Women's Intuition" was appreciated by all. Anthem, Enmore choir. The retiring President introduced the new officers in a few happy remarks, and thanked all those who had helped to make the Conference meetings successful. The "Glory Song" and closing prayer by Bro. Eaton ended the day.—Mrs. E. Morris, Recording Secretary.

EXECUTIVE REPORT

This report contained the following.—We have much to thank our loving Father for the many blessings that we have received from him, especially that during the past year none of our number have been called away by death.

We regret that during the year the resignation of Sister Roctes, one of our Vice-Presidents, was tendered, owing to her removal to another State. Monthly meetings have been held, and have been fairly well attended; still, there is room for improvement, and we would be pleased if some of the sisters would try and swell our numbers.

We have had the pleasure of visits from several sisters from other States. Included in these were Mrs. Kemp, President of the Victorian Women's Conference; Miss Jerrens, also of Victoria. Both of these gave an interesting talk.

During the year we have received a letter from the church at Erskineville, asking for help, as they were badly needing it. We decided to do what we could, and since then we have been regularly each month contributing towards the support of the part of the work. We have also received an application towards the support of the Girls' Hostel to be established in Melbourne. Our Superintendent of this department in her report will give more details. In all other departments of the work our superintendents have been working faithfully and well, as their reports will show.

During the year as President Mrs. Rush has carried out her duties; and although she entered into those duties with a certain amount of fear, yet we all realise that she has done remarkably well, and has given us much enjoyment in our meetings.

PRESIDENT'S REMARKS.

Mrs. Rush gave the following pertinent message—

I appreciate very much your patience with me during the year. I could not complain of the hardships of my duties as President. I have rather enjoyed them. I have enjoyed being more closely associated with my sister officers and superintendents of the various committees. Their work for the Master has been an inspiration to me to do my best.

There has been one keen disappointment, however, and that has been the very small average attendances at our monthly meetings. If our Conference to-day is the means of inspiring more sisters to attend our monthly meetings, then we will have accomplished one of the desires of many hearts.

Sisters, why don't you come to the regular meetings? You reply, "We have quite as much as we can do at home." But you do not stay home all the time; you must go out sometimes to do your shopping. Why not do your shopping the same day as our meeting—the first Friday in the month? You say, "Oh, that is what we intend to do, but by the time our shopping is done, we find it is too late to attend the meeting." You come to town primarily to do your shopping, and go to the meeting if time permits. If you would just change around, and decide to come to the meetings, and do your shopping if you have time, then there would be no complaint about your absence, for we always have leisure for that which we consider of primary importance. It is part of the Lord's work that the sisters are engaged in, and they are doing it to the very best of their ability. Most of those who attend regularly are busy women. They, too, have their home duties, and it is not always easy for them to attend, but they consider the attendance at the monthly meeting of primary importance.

Other sisters say, "The meetings are not interesting or attractive." Then come along and help make them attractive. You may have some wise and sound suggestions to make. We are always open to suggestions, and we truly desire to make our meetings more interesting. Come and help us. We only get as much out of Christian service as we are willing to put in. There is no compound interest. Before you come, pray about the meeting. Matt. 12: 22 says, "Whosoever ye shall ask in prayer, believing, ye shall receive."

Sisters, we will never get anywhere if we just go on drifting, allowing the current to take us where it will. We must hold fast to our anchor, which is Christ, and try to overcome obstacles that Satan puts in our way. Rev. 21: 7 says, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son."

The meeting together of Christian women should prove helpful, a haven from the storm, for the world is like the ocean—storms, perils, rocks, undercurrents, tempests—and the meeting together of God's people should prove a shelter in the time of storm.

The trouble is not often from without; it is from within, yourself, myself. Are we making the most of our talents and opportunities? A little while ago I heard a story which I will pass on to you. Some travellers were resting by the seashore, where they noticed a pillar of stone with this inscription: "If you gather you will be sorry; if you do not gather you will be sorry." They all looked to see what the inscription might refer to. Down at the base of the pillar was a heap of sand, pebbles and stones. Some of the travellers laughed at the inscription, others looked wise and tried to solve its meaning, whilst others thought, "Well, it will not do any harm to take some of the sand, pebbles and stones, and see what will happen when we reach our journey's end." At last the end of the journey was reached, and those who had gathered opened up their bags, and what did they find?

Most precious jewels and priceless gems, glittering and sparkling. Those that had not gathered said, "Oh, why did we not take advantage of our

opportunity and gather?" and those who had gathered said, "Why did we not gather more?" So both were sorry.

The Realm of the Bible School.

Conducted by W. B. Blakemore, B.A.

A Distinguished Visitor.

Australia is shortly to have a visit from one of the outstanding men of the Sunday School world, Mr. W. C. Pearce, of the World's Sunday School Association, who is expected to arrive at Fremantle about the 10th of this month to begin an official tour of the Commonwealth and New Zealand. Mr. Pearce, for many years, has been the Adult Class expert of the International Sunday School Association in America. He is a man of striking personality, and holds deep convictions concerning his work and the fundamental things of the Christian religion. He is a member of our American brotherhood, and is known to a number of our Australian brethren who heard him during their sojourn in the States. Bible School workers in Australia and New Zealand should watch the local papers for announcements of his meetings and take advantage of hearing this leader from across the seas.

Annual Field Day.

The annual picnic and sports of the Kappa Sigma Psi and Phi Beta Psi Clubs was held at Blackburn Recreation Park on Eight Hours' Day, May 1. Some 350 members and friends proceeded to the ground, and the weather being favorable a pleasant time was spent by all.

The various sports events were very keenly contested, and resulted in a victory for the Malvern Caulfield K.S.P. Club, with Moreland and Collingwood Clubs equal for a second place. A most enjoyable social evening was spent in the hall adjacent to the grounds, and various items were rendered by the different clubs, and enthusiastically appreciated. The special feature of the evening was the presentation of the K.S.P. sports banner to the winning club, and trophies to the second placed clubs. Also the presentation of a trophy to the winner of the P.B.P. Championship, Miss M. Sutch, of the Northcote P.B.P. Club.

It was the privilege of the writer of these notes to be present and to enjoy the day with that fine gathering of young people, representing some eighteen or twenty of our Melbourne churches. An excellent spirit of sportsmanship was in evidence throughout the whole day, and the general opinion was expressed that the outing was splendid from every standpoint, and by far the most successful event of the kind yet held by these organisations. Mr. H. Campbell, the State Scribe, is to be congratulated on the way in which he organised the event, also his helpers in the sports, Mr. Bray, of Moreland, and Mr. P. Samson, of Collingwood. Iren H. G. Clark, State Chancellor, J. E. Wells, State Chaplain, and A. E. Hlong worth, Chaplain of the Malvern K.S.P. Club, were much in evidence, assisting, directing, and encouraging as opportunity offered. It was a great day, one calculated to give the onlooker a great faith in the future of our young people.

Annual Examination in South Australia.

(By H. R. Taylor.)

An increasing interest is being shown every year in the examinations arranged by the South Australian Union. Last year the number of entries ran well up into the fifth hundred, an advance of about one hundred over the previous year. A larger entry list is expected in 1922. It is evident that schools are awakening to the value of examinations as a method of securing the co-operation of the young people in a more intensive study of the Scriptures. An inter-school competition is not the ideal way of securing this most desirable object. The writer favors the use of

examinations within the local school, not necessarily competitive, which would furnish both a test of the teachers' work, and an opportunity to fix the sacred truth upon the minds of the pupils. Examinations are required in our secular schools, and surely Bible Schools could adopt some modified scheme whereby knowledge could be conserved. This question, Bro. Editor, might be discussed to advantage in the columns of our valuable paper. This year the Union in the central State has selected the lessons for scholars from eight to sixteen years of age from the "Austral" Graded series for the second quarter. Very few Bible Class scholars have been induced in the past to prepare for an examination. The subject chosen for the coming examination is "God's Pity for the Heathen," based on the Book of the Prophet Jonah. It is an open competition for all scholars from sixteen to eighty years. The prizes are substantial. By studying the life of the "Old Testament Foreign Missionary" a stimulus should be given to the modern spirit of missions. Scholars from eight to fourteen years have an opportunity to compete in an additional section with their expression work, covering the "Austral" lessons for the second quarter. Any expression work, whether that done in the "Austral" books issued for the purpose, or any other method of expressing the lessons in written form, may be submitted to the examiner, who will judge the work on its merits. Essays will be submitted by the teachers, for teachers under twenty years of age on "The Value of Expression Work," and for teachers over twenty on "The Best Methods of Teaching a Bible School Class." The prize money in each case has been increased. All the competing schools should have started the necessary preparation, if the best and most permanent results are to be obtained. Information will be gladly given on any point not understood by the convener of the sub-committee, H. R. Taylor, 42 Pier-st., Glenelg, or Phone, "Glenelg, 241."

Questions and Answers on The Teacher.

Miss E. C. Gill.

3. What is the meaning of the phrase, "No impression without expression"?

3. We cannot tell whether a child has really grasped the truth we have tried to teach him, unless we allow him in some way to express it. We may think of the application of this principle in different ways. First, during the school period. Expression can be given either in language or in hand work. We need to allow the little child opportunity to express the truth we have taught him. "We learn by doing." It serves the purpose of showing the teacher what ideas are in the child's mind regarding it. If his ideas are wrong ones, the teacher can then correct them. It also reveals to the pupil himself just how much he knows of the lesson.

We who are teachers realise the importance of this principle in our teaching. Each time we give the lesson we gain new ideas that have not occurred to us before, so that expression is really a means of impression. This principle may be applied outside of school as well as during the lesson period. When we see the child helping his companion, or his mother, in the home, we know what impression the lesson he has received on "Helpfulness" has made on him. As the child grows older, he carries out the principle in some definite form of service. In the moral and spiritual realm there is no genuine expression but that of deeds, and we see the expression in a life of loyal service to Jesus Christ.

The Family Altar.

J. C. Ferd. Pittman.

EXAMPLES OF PATIENCE.

In his epistle, calling to mind the patient endurance of suffering characterising Old Testament saints, the apostle singles out one illustrious example, and holds it up as worthy of emulation. "Ye have heard," he writes, "of the patience of Job." That worthy was noted for many excellent qualities, but amongst them all the grace of patience shone out with extraordinary clearness. The book of Job tells of his patient submission amid almost unparalleled sufferings, and, as Sir Richard Blackmore has said, Job "appears brave in distress, and valiant in affliction; maintains his virtue, and with that his character, under the most exasperating provocations that the malice of man could invent, and thereby gives a most noble example of passive fortitude; a character no way inferior to that of the active hero."

We are thus reminded of our blessed Lord and Saviour, who humbled himself, laying aside his kingly robe to put on the robe of our humanity; was persecuted, denied, betrayed, deserted, "yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth." Can we find in all history a more wonderful example of patience than that? To think of it for ten consecutive minutes should for ever silence our murmuring at trifling troubles and difficulties, and put a stop once and for all to the tendency of downheartedness when things do not go along as smoothly as they might. Better far to go steadily forward, "rest in Jehovah, and wait patiently for him."

MAY 21.

Resignation Amid Affliction.

"Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah."—Job 1: 21.

"A lady, who had lost a beloved child, was so oppressed with grief that she even secluded herself from the society of her own family, and kept herself locked in her chamber, but was at length prevailed on by her husband to come downstairs, and take a walk in the garden. While there, she stooped to pick a flower; but her husband appeared as though he would hinder her. She plaintively said, 'What! deny a flower?' He replied, 'You have denied God your flower, and surely you ought not to think it hard in me to deny you mine.' The lady suitably felt the gentle rebuke, and had reason to say, 'A word spoken in season, how good is it'—C. H. Spurgeon.

Bible Reading—Job 1: 13-22.

MAY 22.

One Life Enough.

"I would not live away."—Job 7: 16.

In the preface to the second series of "Horse Subsexvix," Dr. John Brown quotes an old doggerel verse—

"I wud not live all ways,
I wud nut ef I cud;
But, I kneed not fret about it,
'Cos I cudn't ef I wud."

Bible Reading—Job 7: 11-21.

MAY 23.

Trusting Still.

"Though he slay me, yet will I trust in him."—Job 13: 15 (R.V.).

"I will not let thee go, thou help in time of need!
Heap ill on ill,
I trust thee still,
Even when it seems that thou wouldst slay in-deed!

Do as thou wilt with me,
I yet will cling to thee!
Hide thou thy face, yet, help in time of need,
I will not let thee go."

Bible Reading—Job 13: 1-15.

MAY 24.

"If a Man Die."

"If a man die, shall he live again?"—Job 14: 14.

In a sermon on this text, J. M. Neale said, "I remember when I was at the University, I had been reading hard all one summer's day out of the writings of a very learned man, by name Plato; not only a learned man, but for a heathen a good man; one who felt about in that black darkness after God, and seemed to get nearer to him than any other Pagan before or since. Well, I had been reading a book of his in which he discusses the question whether the soul is immortal or not, and I came to a place in which he says that whether it be so or not, death is of all things the most terrible. There I laid down my book, and went out for a walk to one of the villages near Cambridge. And as I was walking through the churchyard, I heard the voices of the village school singing those lines—

'Teach me to live that I may dread
The grave as little as my bed,'

and remembering what I had just been reading, I called to mind that saying of our dear Lord, 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.'"

Bible Reading—Job 14: 13-22.

MAY 25.

The Pilgrim's Lamp.

"His lamp shined upon my head, and by his light I walked through darkness."—Job 29: 3.

"When the sun rose upon the Valley of the Shadow of Death, Christian said, 'His candle shineth on my head, and by his light I go through darkness.'"—Bunyan's "Pilgrim's Progress."

Bible Reading—Job 29: 1-13.

MAY 26.

Songs in the Night.

"Where is God my Maker, who giveth songs in the night?"—Job 35: 10.

"God of my life, through all my days,
My grateful powers shall sound thy praise;
My song shall wake with opening light,
And cheer the dark and silent night.

"When anxious cares would break my rest,
And griefs would tear my throbbing breast,
Thy tuneful praises, raised on high,
Shall check the murmur and the sigh."

Bible Reading—Job 35: 9-16.

MAY 27.

Twice as Much as Before.

"And Jehovah gave Job twice as much as he had before."—Job 42: 10.

Bunyan says, "I never saw those heights and depths in grace, and love, and mercy, as I saw after this temptation; great sins to draw out great grace; and where guilt is most terrible and fierce, there the mercy of God in Christ, when showed to the soul, appears most high and mighty. When Job had passed through his captivity, he had twice as much as he had before."

Bible Reading—Job 42: 10-17.

PRAYER.

Loving Father in heaven, may I profit by daily meditation of the virtues of saints of olden times, and especially by thoughts of the spotless character of our Saviour. In the hour of discouragement, may I go steadily onwards. When persecuted, may I patiently endure. Should I be called upon to suffer in any way and to any extent for the cause of righteousness, may I remember that all is as nothing compared to the anguish of my Master, who "endured the cross, despising the shame." May I "consider him," and follow him, and like him faint not nor falter until life's day shall end, and perfect peace and joy be my portion for ever. Amen.

BIRTH.

REES.—On April 30, at Nurse Dare's private hospital, Kew, to Mr. and Mrs. Phil. Rees, of Bayswater, Vic.—a son.

DEATHS.

MURPHY.—On May 13, at "Lynon," 1 Surrey-road, South Yarra, Jessie, the dearly beloved wife of T. Murphy, sister of Thos. A. and J. May. At rest.

MORRIS.—On May 4, at his residence, 20 Dover-st., Flemington, Vic., Thomas Morris, the dearly beloved husband of Margaret Ann, the father of Elsie (Mrs. Lambert), Sydney, and Thomas W., North Melbourne.

IN MEMORIAM.

LAWRIE.—In loving memory of our dear husband and father, John Lawrie, who died on May 15, 1921.

"Oh, for the touch of a vanished hand,

And a sound of the voice that is still—

"In that city where they need no sun."

—Inserted by his loving wife and children,
4 Wheaton-road.

COMING EVENTS.

MAY 20.—Second Advent meetings will be held in Church of Christ chapel, John-st., Enkiveville, N.S.W., commencing on Saturday, May 20, at 7.30, and each Saturday night. All interested in the second coming and prophecy cordially invited. Prominent speakers, and interesting talks on prophecy.

MAY 20, 28.—Maryborough Diamond Jubilee, May 20, 28. Past members attend homecoming on 27th or send greeting.

MAY 21.—Newmarket Bible School Anniversary will be held in the Kensington Town Hall. Speakers: 3 p.m., Mr. J. E. Thomas; 7 p.m., Mr. A. McConchie. Bright singing by the scholars. All old friends invited. May 23, Demonstration by scholars in church. Distribution of prizes by Mr. W. B. Blakemore.

WANTED.

Wanted, Voluntary Instructors in First Aid, Map Reading, Bridge Building, Swimming, Signalling (Morse and Semaphore), for the 1st Windsor Boy Scouts, meeting Wednesday night at Albert-st. This is an urgent call to any members in the Metropolitan Area. "Come and help us." A. B. Cowan, S.M., 94 Argo-st., South Yarra.

Resident Head Mistress for the Churches of Christ Collegiate School for Girls, Upper and Boarding School, Adelaide, South Australia. Must be graduate of University, and a member of the Church. Apply, sending references and salary required, to the Hon. Sec., Mr. E. W. Pittman, c/o Royal Institution for the Blind, North Adelaide. Duties commencing February, 1922.

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Hawthorn.

Phone, X 673

at 40 Lynon St. Christian Chapel

Here and There.

Four confessions at Ararat, Vic., on Sunday

Thos. Hagger's new address will be 119 Aberden-st., Perth, W.A.

The secretary of the church at Hawthorn, Vic., is H. Tucker, Spencer-road, East Camberwell.

Three confessions at Cheltenham, Vic., on Sunday at the gospel service conducted by P. R. Baker.

The State Secretary of Tasmanian Home Missions Committee now is A. E. Heard, View-st., Sable Bay, Tasmania.

In connection with the annual offering for the Victorian Bible School and Young People's Department, churches and schools are requested to send their returns to the Organising Secretary, Mr. B. Blakemore, 70 Power-st., Hawthorn.

The Hinrichsen-Brooker tent mission at Hampton is in its third week, and continues to attract good audiences. The church is considering plans for the future. On Sunday night six made the profession. Seventeen decisions to Monday night. The church is grateful to visitors for help and encouragement.

Paddington, N.S.W., on May 7 had several converts at breaking of bread. Bro. Stevens gave an earnest address on "Safe and Saving." At the gospel service Bro. Montgomery, who accepted Christ during Bro. Stevens' mission at Belmore, gave an account of his conversion. Bro. Stevens gave an earnest gospel address, "The Friends of Jesus."

Money is needed just now for the College of the Bible, the middle of the year always being a lean period. Subscribers throughout the States have been communicated with, and a good and early response is hoped for. Gifts large and small will help, and donations are earnestly solicited from interested brethren everywhere. Send to Rev. Farnis, College of the Bible, Glen Iris, Victoria.

Enmore had good meetings at all services on May 14. Special Mother's Day service at 7 p.m. Bro. H. B. Robbins spoke on "A Good Man's Rother." Three young men made the good confession. In the Mother's Day celebrations and procession held under the auspices of the N.S.W. Alliance on Saturday, May 13, Enmore Y.P. League won three banners out of six presented—one for best mother's display on lorry, arranged by Mr. Wine; one for best decorated lorry by Mrs. Cameron and Mrs. Terry; and one for best tableaux on lorry by Mrs. Maitland.

The Foreign Mission giving in West Australia during the last decade has increased from £176 to £790. While this reflects credit on the growing liberality of the brethren, there have been other contributing factors such as the consistent and untiring service of the Committee officers. W. H. Clay has been secretary since the work was released by W. L. Ewers. When approached as Vice President of Conference to stand for nomination as President, he explained how that with his many duties to accept that office he would have to relinquish the Foreign Mission secretarial work, and since a choice was necessary he begged to be allowed to serve as Foreign Mission Secretary.

Since this is the 25th year of associated work of the West Australian churches, the recent Conference made a very happy selection in choosing Bro. D. M. Wilson as the new Conference President. It was Bro. D. M. Wilson who sent out the letter inviting the church to meet and discuss associated work. During all those years our brother has been a member of the Home Mission Committee, and the books reveal a most consistent attendance. During the past quarter of a century he has spent himself for the brotherhood. The brethren, besides doing him honor in calling him to the presidential chair, frankly admit that they need his wise leadership and direction during the year.

At St. Morris, S.A., splendid attendances are maintained. Spiritual life of the church is being strengthened under the ministry of Bro. W. Garrett. Mother's Day celebrated May 14. At morning service Bro. Garrett gave an inspiring address discountenancing the work of the rationalistic community, and pleading for a greater trust and confidence in God. Evening service, special references were made to the loving devotion and sacrificing spirit of mother.

The Bible School at Moonta, S.A., has had a very successful anniversary. On May 7, the afternoon and evening meetings were crowded. On the 14th a repeat was given. On the first Sunday Bro. W. G. Oram was the preacher. The second Sunday Bro. Garfield Rootes, preacher from Kadina, gave fine addresses. The school was trained by Bro. S. Davey, ably assisted by Sister Teague as organist, and Sister Lang as pianist. A great attraction was the singing of Mr. C. Waters, whose voice resembles that of a woman. The children sang well, and Bro. Davey, suffering as he was with a sick hand, which gave him excruciating pain, is to be congratulated on the results of his effort. The school has lost many members who have had to leave the town, in search of employment. The church has lost in like manner. Despite this, congregations are good at night.

Grote-st., S.A., Church of Christ Chinese Mission tendered Bro. T. Hagger a farewell social on May 4, in the lecture hall. Mr. E. McPhee, supt., presided over a large gathering of Chinese brethren and friends. Bro. Andrew Ginn presented Mr. Hagger with a suit-case, to show the esteem in which he was held by the Chinese. Mr. Hagger suitably responded. On behalf of the Chinese Mr. McPhee welcomed Mr. A. C. Garnett, M.A., who is succeeding Mr. Hagger. Mr. Garnett thanked the Chinese for their welcome. A fine musical and educational programme was rendered, several items being contributed by the Chinese brethren. A special feature was the singing of a hymn in English by three Chinese boys recently arrived from China, who have been attending the Sunday service and week-night classes regularly since their residence in this country. Supper was served.

Essendon, Vic., Bible School anniversary was held in the Mooree Ponds Town Hall on May 7. In the afternoon Bro. T. R. Morris gave a most interesting address on "Little Foxes." The singing by the scholars under Bro. Buckley was excellent. The Kindergarteners each received a book. At the evening service the building was again full, over 400 being present. Bro. Clark gave a stirring address. A young man made the good confession. Tuesday evening, May 9, at St. John's schoolroom, the anniversary concert was held, the building being packed. Bro. Jackson, superintendent, in chair. The various items by the classes were well rendered, and showed great care on the part of the teachers in their preparation. A most enjoyable evening was brought to a close by the presentation of prizes, and a token of appreciation for services to Bro. Buckley. May 14, at the morning meeting 90 broke bread. Bro. B. J. Kemp presided. Bro. Patterson, from Ascot Vale, gave a well-chosen exhortation. At the evening service the building was filled. It being Mother's Day, Bro. Clark gave a suitable address.

At Oakleigh, Vic., on April 30, the returned blind soldier and College student, Bro. H. Ball, spent the day. A fine attendance in the morning was rewarded by an earnest address, giving personal experiences of his life and conversion, and the power of the gospel. The gospel service saw the chapel filled with about 250 persons. Bro. Ball's subject was "Your Idol and God." He gave an impressive and impassioned message, which was followed by a decision. On Anzac Day Bro. Wakeley gave an excellent address at the combined service in the Mechanics' Hall; about 600 were present. The first of the members' socials was held on Wednesday, April 26, with a good attendance. Bro. Wakeley is giving a special series

of gospel addresses during May. Bro. Taylor, of Carnegie, exchanged with Bro. Wakeley on the morning of May 14, and gave a forcible address on "Spiritual Growth in the Church," which was appreciated. The church Ivy Circle has resumed its meetings, alternating afternoons and evenings. At the close of Bro. Wakeley's Mother's Day service on Sunday evening, three sisters and two brothers obeyed the Lord in Christian baptism.

"The Federal Independent" for April 1 contained a very bitter paragraph entitled, "Ecclesiastical White-Anting." In it the writer ignorantly referred to "The Australian Christian," organ of a denomination known as "The Church of Christ." One sentence ran: "That this monopolistic titled 'Church of Christ' has a good conceit of itself is fairly evident." Towards the close reference was made to "sheep stealing," and the concluding sentence read: "To change the figure white ants operating under the guise of religion are as offensive in underpinning [sic] the pillars of a sister-Church as are the same insects clandestinely operating in underpinning [sic] the pillars of a home." The writer evidently has little knowledge of churches known simply as Churches of Christ—at least we may charitably hope so. We wish that all Christians would adopt scriptural names. Our statement that we belong to the Church of Christ does not exclude any other Christian from it. We regret the "Independent's" tone. In warning people against malice, bitterness and hate, some wise persons call attention to the poisoning of the system which follows upon indulgence in these. Bodily functions are interfered with by mental conditions. The foregoing quoted spiteful remarks seem to be an illustration of this. The writer's bitterness would seem to have interfered with the normal working of his brain, else he would never allow that extraordinary sentence to pass which speaks of white ants—ecclesiastical and others—"clandestinely operating in underpinning the pillars." A curious occupation this for ants! The editor's *unnatural* history suits the context. His other statements are about as accurate as the suggestion in his closing sentence.

Victorian Home Missions.

The Committee appreciates the fact that it has been able to help churches other than those under the Committee. About six months ago the second tent was purchased, and Bro. Ira Paternoster was brought from New Zealand to conduct a mission at Carnegie, and also one for the church at Malvern. In addition to these Bro. Paternoster has also helped the church at Bendigo by a mission, and he recently closed a successful mission at Prahran. During the six months that Bro. Paternoster has been with us he has considerably helped the work in this State. We regret much that owing to the great financial strain it was not possible for the Committee to keep the two tents going continuously. Bro. Paternoster has now accepted an invitation to labor with the church at Norwood, South Australia. A joint meeting of the Home and Foreign Missionary Committees assembled at tea in Lygon-st. hall on Thursday, May 11, to express to Bro. and Sister Paternoster our appreciation of their services, and to extend our best wishes for their success in the work at Norwood. In addition to the various speeches of appreciation a cheque was presented to our brother.

The second tent, unfortunately, has not given satisfaction. Quite recently new walls were purchased, also new main poles, and now we are about to get a new roof made. We expect to find plenty of use for the equipment in volunteer missions. Extensive plans are being laid for a strong aggressive work, and the Committee earnestly request the churches to stand by the work financially. Collectors ought to be appointed in every church to receive small weekly offerings. To evangelise our State is a big task, and needs the hearty co-operation of every church and of every member.

T. Bagley, Organising Secretary.
710 Rathdown-st., North Carlton.

Foreign Missions.

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

Federal Foreign Missionary Committee.

President: J. Warren Coak, 13 Clifton-st., Malvern, S.A.

Treasurer: O. V. Mann, 8 Commercial-rd., Hyde Park, S.A.

Secretary: G. T. Walden, 74 Edmund-ave., Unley, S.A.

Bro. A. T. Waters writes from Oha:—"Mrs. Waters is again very well. How merciful God is! And I am still with some of your Australian good color."

In a note from Yunnanfu, the secretary to the West China Baptist Mission writes:—"The Roman Catholic Mission is strong at Ninguenfu. They have a bishop, a number of priests, and six nuns there. The latter know more or less about medicine, and will lend their services in case of need."

The appeal at the F.M. demonstration of the Victorian Conference resulted in £33/10/1 cash, and £167/5/6 promises; total, £200/15/1.

Indian News.

Bro. Leach writes: "During February the usual regular preaching work in Baramati and surrounding villages has been carried on. Three teachers and two Bible women have been continually engaged. We now have in our Christian community 68 church members, 24 adherents, and 95 children."

Miss Cameron says: "I was sorry to be away from the annual meeting of the Field Council, because of the sickness of one of our young mission workers. She died just before Sister Watson returned from Baramati, so I was glad I stayed. It is warming up. I have bought and seen weighed about 20 tons of wood, which I hope will last 18 months. The next big item will be the grain, which we hope will be cheaper this year than it has been for a number of years. My 80 'sons' are about to eat, and I must cast my eye upon them. Farewell."

Mrs. Watson writes from Shrigonda: "Miss Cameron is staying on at the Orphanage during the hot season. Later in the year she hopes to get away for a change. She will need it, too, for the boys keep her busy. There is always plenty of sewing, as the boys are not yet very skilful in doing their own. My Benjamite class of out-caste children keeps up very well. The Bible women go out daily to the villages near by. We hope to get further afield when we return from the hills. With the motor-car we can visit four villages in the day, and then not feel quite done up. With the tonga we could only visit one village a day, and then feel pretty limp by evening. We go to a village, and Mr. Watson will take preachers and visit one part of the village, while I go with the Bible women, and visit the women. Of course there will be some villages which can

only be reached by tonga or bullock cart. We are hoping to get a few showers of rain this month, which would help until the monsoon. Many of the wells around here are already quite dried up."

Miss Blake writes: "Both Bible women are off work sick. All my children are well, even to little Mary Balsingh. This is the child of Shantibai, the teacher who died last November, and her father is one of our teachers. She was very ill, so I took her into the Orphanage. It has been a big pull to get her round. She is better now, thought she won't try to walk by herself. She is over two years old, and was walking all over the place before she got sick. I have four new daughters. Their names are Shewanti Powar, aged 10 to 11; Seru Thorat, between 11 and 12; Sheraswati Kadam, aged 8 years, and Phulwanti Kharat, between 7 and 8. Shewanti's parents and baby brother died recently of an epidemic that broke out in their village. The father was a preacher of the American Marathi Mission. The grandmother has taken the youngest living child. There is one girl of 14 whom they have put to some work, and two little brothers are seeking admission to our boys' orphanage. This little girl is of a superior type. You may be interested to know the meaning of the names of these children. Shewanti means chrysanthemum; Seru means cypress tree; Sheraswati means Goddess of speech and eloquence; Phulwanti means flowery."

Victorian F.M. Acknowledgments.

January 24 to April 29, 1922.

Churches.—Castlemaine, duplex envelopes, £2 1/-; Montrose, 1d. per week, per Miss E.G. Langley, 9/-; Golden Square, £20; Bendigo, 13/2; Dunolly, 1d. per week, per Miss L. Beasy, £2; Swanston-st., duplex envelopes, £3/15/-; Preston, 14/-; Moreland, 10/-; Blaywater, 1d. per week, per Mrs. Clements, 12/6; Conference collection, £33/10/1.

Individuals, Bible Schools, Societies, Clubs, etc.—Sister Hill, North Richmond, 10/-; J. H. Barrett, Moreland, £1; Oakleigh, J.C.E., for Bro. Anderson, China, £1; Bro. Rodgers, Preston, 10/-; "Friend," 10/-; C.F. Department, per Miss A. Hagger, £1/8/6; Sister D. Schultz, North Richmond, £1; Bro. H. Perkins, Ouyen, £50; Mission Band, North Richmond, £5; "Friend," £1; Sister Mrs. H. A. Crouch, Doncaster, £12; "Friend," Middle Park, £1; Children's Day, Warrnambool Bible School, 15/6; Map of India, Mr. Nichols, 2/6; Mr. H. McDowell, Surrey Hills, £1; "M.N.," Mildura, £3; Mr. R. A. Wing, Chinese Church, £1/1/-; F. Gullock, Parkdale, £2; Girls' Mission Band, Ballarat, Miss Thompson's Bible Woman, £5/11/-; for "Rowagee," £15; Women's Mission Band, per Mrs. Hayward, £17/11/3.

Support of Orphans.—Castlemaine Bible School, £1/10/-; North Richmond Bible School, £9; Geelong Bible School Teachers, £6; Golden Square Church (two orphans), £36; J.C.E., Box Hill, £5;

Sister A. Peacock, Alphington, £6; Surrey Hills Ladies' Aid, £6; Glenferrie Bible School, £6; Bendigo Church, collected Paternoster Mission, £15/4; Berwick Young People, £1/10/-; Mrs. W. Strongman and Miss C. Olney, £4; Berwick Bible School and J.C.E., £1/10/-; Mrs. Nighburale, Emerald, £6; Mrs. J. Warmbrun, Berwick, £10/-; Bet Bet Bible Class, £1/10/-; "Ask and Receive," 10/-; Brighton Women's Mission Band, £3; Burnley Bible School, £6; Young Women's Mission Circle, per Miss Huntman, £12; Kinder-garten, Ballarat, £6.

Received with thanks
R. Lyall, Treasurer, Levers-st. and The Avenue, Royal Park, Vic.
J. E. Allan, Secretary, 41 Bennett-st., North Melbourne.

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W.A. Sisters' Conference.

The Annual Conference of the Sisters' Auxiliary was held on Wednesday, April 12, and was characterised by earnestness and devoted enthusiasm for the work of the kingdom. Mrs. Payne, the retiring President, directed the business sessions in her usual capable and loving manner.

The opening meeting was a devotional one, led by Mrs. J. Robinson, who directed the sisters' thoughts to the throne of grace, and evoked the divine blessing and guidance throughout the Conference.

The morning session was devoted to preliminary matters, such as minutes and correspondence.

The afternoon session opened with a devotional service led by Mrs. D. R. Stirling. There was a good response to the roll call of delegates from the city and country churches. Mrs. Robinson in a few well-chosen words welcomed the country delegates and visiting sisters. Sisters Hughes, Northam; Cameron, Collicie; and Smith, Kaniva, Vic, suitably responded.

The Obituary report was feelingly read by Mrs. Elliot. Eight sisters have been called to higher service, one of whom was our esteemed Sister Falot, senr., a foundation member of the Sisters' Executive. The quartette, "Going down the Valley," was rendered by the Ladies' Quartette Party, and Sister Clay offered prayer.

Reports.—Miss Wilson read the Executive report, which was an exhaustive one, and showed that the sisters were progressing in their work for the Master. Nineteen meetings in all were held throughout the year, with an average attendance of 26. The work undertaken by the sisters is a very large one, and includes the following: Work among the young sisters, Home and Foreign Missions, Prayer, Hospital Visitation, all the hospitals and homes round Perth, the Woorooloo Sanatorium, and in several instances, country hospitals coming under their care, isolated correspondence, distribution of literature on the Trans-line, and Dorcas work. A report from the superintendents of each of the above was received. The financial report showed increased giving throughout the year, a record being reached. In all, £20/19/14 was received, £170 of which was for Home Missions, and £117 for Foreign Missions. The Secretary, Miss Wilson, received the commendation of the Conference for her fine report and for her untiring efforts as Secretary during the year.

The following extracts from reports are worthy of special mention:—

From the Prayer Committee Report.—A record number of prayer meetings was held; eight churches were visited. Many invalid sisters were visited in their homes by the Committee. The leader of this committee is Mrs. Robinson, senr., a sister who is over 76 years old, and has been again appointed as leader. For ten years she has led this committee in its activities.

From the Hospital Committee's Report.—Sister Davies visited the Fremantle Hospital 23 times, Women's Home 12 times, Fremantle Prison 26 times; Sisters Oats and Cranwell visited Perth Hospital 29 times; Sister Crump and Wilson visited Perth Hospital weekly, and Sister Robey visited Perth Hospital almost daily; Sisters Winch and Johnson visited the Home of Peace; the Woorooloo Sanatorium has been visited monthly. Surely these sisters and others are to be commended for this beautiful, unselfish service.

The following resolutions were carried:—

1. "That in the new year the sisters aim to raise £20 to wholly support an evangelist in the Home Mission field, and that application be made to the Home Mission Committee to set aside an evangelist as the sisters' living link."
2. "That this Conference views with alarm the effect of picture shows and other questionable forms of amusement, including the many forms of gambling carried on for charitable purposes, on the children and youth of our day, and earnestly urges, both by personal example and influence to discourage all same."
3. "That this Conference resolves to give its

utmost and undivided support to every movement that has as its object the absolute destruction of the liquor traffic."

The following were appointed to office for the ensuing year:—President, Mrs. Robinson, junr.; Vice-Presidents, Mesdames Stirling and Payne; Secretary, Miss Wilson; Assistant Secretary, Mrs. Lucraft; Treasurer, Mrs. Jeffrey; Leaders of Committees: Home Missions, Mrs. Hibburt; Foreign Missions, Mrs. Mudger; Prayer, Mrs. Robinson, senr.; Hospital, Mrs. Wilson; Dorcas, Mrs. Matthew; Isolated, Mrs. Sealy; Mission Bands, Mrs. Stirling.

The rally in the evening was a fitting close to a most successful Conference. The programme was of high order, and was brightened by the reading of two prize essays, and the presentation of prizes to the happy winners, these being, for Foreign Missions, Miss E. Jarvis, and for Home Missions Miss J. Simpson. The sisters were fortunate this year in having Bro. Harward to address them. His message was an appeal for greater service in the days that lie before. A very successful Conference was brought to a close very fittingly by the singing of the Doxology.—F. E. Alcorn, for Sisters.

OBITUARY.

JAMES.—Sister Mrs. James (nee Rea Jacobs), aged 22 years, after a brief illness, fell asleep in Jesus, on March 28. Our young sister united with the church at North Richmond about four years ago, and her unpretentious Christian life and character soon won for her a place in the affections of the members. For a short time she assisted in the kindergarten room, and was loved by the teachers and scholars. It was not her privilege to enjoy robust health; yet, her early home-going to the Father was a shock to her many friends. She was smitten with paralysis, being unable to speak a word to her loved ones, and after lingering for two and a half weeks, peacefully passed from this world to be with Christ. She leaves a loving husband and little babe, beloved parents, sisters, and brothers to mourn her loss. May they find comfort in the everlasting arms of the Eternal Father is our prayer.—J.E.A., North Richmond, Vic.

BAIN.—The silent messenger has called away one of our Bible School scholars, Eric L. Bain, after an illness of only four days. He was the son of our esteemed church secretary and Bible School superintendent, Bro. J. J. Bain, and grandson of the late Mr. W. Pappin, one of the foundation members of the Williamstown church. Our young friend was just over fourteen years of age, and gave every promise of following his parents and grandparents in the pathway of spiritual life and usefulness. Thoughtful beyond his years, and kind in all his actions, he possessed that loving and lovable disposition which finds its best expres-



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with a very little

HUDSON'S
SOAP

does a very long way.



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Clothes

"Sweet as a Rose."

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in spiritual growth and activity. Our sympathies go out to Bro. and Sister Bain in their hour of trial and sorrow, and with them we look forward to that time of reunion when the glorious morning breaks, and the shadows flee away.—A.E.T., Williamstown, S.A.



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News of the Churches.

Tasmania.

At Launceston on May 7, Bro. W. J. Campbell exhorted in the morning, and in the evening he preached to a large congregation. One lad from the Bible School made the good confession. On Tuesday last Bro. Campbell organised a Young People's Christian Endeavor Society. A large number of young people enrolled. On May 14 all meetings were well attended. Bro. Campbell is creating a very favorable impression.

New Zealand.

Interest in the meetings at Nelson is well maintained. After the Conference, a few of the delegates remaining behind for a time; a mission was held for a few days, Bro. G. P. Cuttriss delivering the gospel message. On the following Lord's day, April 23, he spoke at night on "The Unattractiveness of Jesus." On April 30, Bro. Griffith exhorted. Bro. Carpenter spoke to a large audience at night. His subject was "Sifted, but Safe." Two young people made the good confession.

Queensland.

Anzac Day was celebrated at Ma Ma Creek on Tuesday night, April 25, by a combined service, Cr. J. F. Yates, of the Methodist church, and Bro. Kingsford, evangelist, being the speakers. There was a splendid attendance. All church meetings are well attended. A specially fine meeting on the morning of May 7.

At Toowoomba on May 7, the attendance was fair. Bro. Burns spoke on "The Three-fold Promise of Christ" (John 14:12-17). Two visitors from Stanthorpe. The prayer meeting previous to the gospel service is growing. The members of the Orange Lodge were present at the evening meeting, when Bro. Burns delivered an address on "The Meaning of Pentecost." One man made the good confession. Gospel service at Harlaxton was conducted by Bro. Waghorn.

Brisbane reports that Bro. A. C. Rankine met with a painful motor accident on May 3. He was on his way to visit a sister who was ill, when he noticed a large spider on the floor of the car. He lunged at it with his foot and killed it, but in doing so temporarily lost control of the wheel, and the car came in contact with a tram-post. He was badly bruised about the chest and body, and he will be laid aside for several days. Bro. Ennis took charge of the mid-week prayer meeting, and delivered a beautiful address. At the conclusion he baptised three who had previously confessed Christ. Bro. W. Trudgian exhorted on the morning of May 7. Bro. S. Trudgian took the service at night. At the morning meeting Bro. and Sister Wade and Bro. O'Brien were received into fellowship. Sister Mrs. Colvin has been taken suddenly ill, and is in a private hospital.

West Australia.

Good attendances have continued at Lake-st. both morning and evening. On April 30, Bro. W. L. Ewers gave his farewell address. May 7, Bro. Les. Clay resumed his work, and delivered two fine addresses. A young boy was received into fellowship. Sunday, May 14, was to be the last with Bro. Les. Clay as evangelist. Bro. T. Hagger taking up the work on May 21.

West Guildford celebrated Mother's Day on May 7. Several mothers attended and helped the J.C.E. Society in their 2 a.m. service. At the morning meeting 100 broke bread. Bro. Clay gave a very helpful address. In the evening a splendid number attended the 7 p.m. prayer meeting, before the gospel service. The chapel was packed for the gospel service, and Bro. Stirling took for his subject "Mothers and Mothers." Special items were sweetly rendered by the choir.

At Subiaco on May 7, the church enjoyed a helpful message from Bro. D. R. Stirling. Several visitors present. The Sunshine League reports continued interest in the meetings, and great enthusiasm in Red and Blue rally. A number of new members have been enrolled. The

evening meeting was well attended, and great interest was manifested as Bro. Clay delivered the message in a powerful and convincing manner. May 10, a fine lantern lecture, "The Bible in Many Lands," by Mr. Ray Heard, late of S.A., under the auspices of the British and Foreign Bible Society, was much enjoyed by a large number. The Girls' and Boys' Clubs held a united picnic at Darlington on May 2; a very happy day was spent.

South Australia.

Appropriate services were held at Hindmarsh on Sunday to celebrate Mother's Day. E. J. Paternoster gave a good expository message in the morning, and in the evening one young lady made the confession in response to a fine appeal by the same speaker on the theme "Mother." Satisfactory attendances.

The work in the two schools, Barmera and Cobdogla, is very encouraging. Two from the Bible School made the good confession on May 7, Sunday School Day, at Cobdogla. Attendance in both schools was over thirty. The offering for Sunday School extension work, and for the help of maintaining the Churches of Christ Sunday School Cot, in the Children's Hospital, Adelaide, amounted to £1/12/-.

Good meetings at Port Pirie since last report. On April 11, Bro. and Sister Shipway left Pirie for their annual holidays. During Bro. Shipway's absence, the church appreciated very much the addresses by Messrs. P. D. Bottrall, W. Wright, J. Pannel, E. Pope, W. Smith, A. Arnold, Beasley and Wyld. Bro. Shipway spoke both morning and evening on May 7. On Tuesday evening a social evening was held to welcome back the preacher and to say farewell to Miss M. Arnold, who was married on Wednesday. As a token of the church's appreciation of her services as Bible School organist and teacher and church worker in general, Bro. Shipway presented her with an inscribed silver-mounted oak tray.

At Forestville on April 30, in the morning Bro. Southgate exhorted. Two received into fellowship. Evening, Bro. Hollams' subject was "Lamentations of Jesus." Preceding the following Wednesday evening service, a high tea was held from 6.30 to 7.30, all provisions kindly given by Sister Mrs. Roberts; a pleasant time was spent; 34 present. Sunday, May 7, Children's Day, Bro. Butler exhorted. One received into fellowship. Evening, Bro. Hollams' subject was "Lessons from a Watch." Hubert Grivell read the Bible lesson, and Cicely Lake rendered a solo, "I'll be a sunbeam." The church is indebted to Sister Mrs. McKinna, senr., for the gift of a beautiful chair (inscribed) for the preacher's use. Sympathy is extended to Bro. Edwards, the S.S. supt., in the loss of his aged mother.

Unley church was indebted for assistance to Bro. G. T. Walden, H. J. Horsell and R. L. Vawser, in the preaching of the gospel during the absence of the evangelist in Victoria. The addresses by these brethren were very highly appreciated. A concert was recently given in the hall by the children of the kindergarten in connection with the Collegiate School for Girls, which is under the direction of Sister Miss Eva Uncle. The effort was quite a success. Splendid meetings on Sunday, when Mother's Day was observed. Bro. G. T. Walden spoke in the morning, and the evangelist preached in the evening, when there were two confessions. The debate between the preacher of the church and Mr. Scott Bennett is creating great interest, and quite a big contingent of members from Park-st. were present each evening.

At Grote-st. on May 7, there was a large attendance at the Lord's table. Bro. Hagger presided. Two who were baptised on Monday, together with Bro. and Sister A. C. Garnett, received the right hand of fellowship. Bro. Garnett exhorted. At night the chapel was crowded, when Bro. Hagger preached his farewell sermon. One lady made the good confession. Bro. Hagger has

been busy every night attending farewell work, and receiving presents given to him in appreciation of his faithful services. On Wednesday night a public farewell and welcome to Bro. and Sister A. C. Garnett was held. There was a good representation of the different societies with which Bro. Hagger was associated, who all spoke of the great work and the love he has won in South Australia, and the deep regret at his departure. The church treasurer handed to Bro. Hagger, on behalf of the church, a wallet of love notes, and Bro. Hagger suitably replied. Bro. A. C. Garnett began his ministry on May 14. At night the chapel was full, when Bro. Garnett gave an inspiring message.

At Norwood May 7 was observed as Sunday School Day. Bro. John T. Brown, of America, was the speaker at the three services. His messages will long be remembered by the large congregations. His visit at this time has been very opportune, and helpful in tiding over the time the church was without a preacher. All are deeply grateful to him for his willing service. On Friday week he delivered his popular lecture "Pessimism and Optimism." Bro. Ira Paternoster commences his ministry with the church on May 21. Good meetings on Sunday. Bro. and Sister Hagger were present. Bro. Hagger conducting both services. His splendid addresses were much appreciated. At the close of the evening service the secretary, Bro. Collins, on behalf of the church, expressed appreciation of Bro. Hagger's help, and wished him and Mrs. Hagger God-speed, as they journeyed to their new lot.

At Balaklava on May 3 a farewell social was tendered to Bro. and Sister Saunders on the eve of their departure to take up the work at Carnegie, Vic. Bro. Tuck presided over a large gathering. Representatives from church and auxiliaries spoke words of appreciation of the work of Bro. and Sister Saunders accomplished during their three years' stay, and presented them with some nice presents as a token of esteem. Mr. Osborne expressed his thanks and appreciation for what Bro. Saunders had done for the town and district. At the close four young women confessed Jesus Christ. These have been baptised, and were received into fellowship on May 14, when Bro. E. T. Ball exhorted. Splendid attendance at gospel service, Bro. Tuck preaching. Sympathy is extended to members who have been bereaved through the passing away of Sister Mrs. Vidson, at the ripe age of 87 years, also to Bro. and Sister Bert Groves, who have lost their thirteen months'-old daughter.

At Murray Bridge there have been good meetings in the tent. Bro. Beiler has delivered the addresses, and has captivated his hearers. On Sunday week Bro. Beiler and Warhurst journeyed to Hillside in the afternoon, and spoke to a good number. In the evening a splendid congregation in the tent, and an elderly woman confessed Christ. All are thankful to Bro. and Sister Leitch for their splendid help in the singing. Bro. Beiler, accompanied by Bro. Warhurst, recited Woods Point on Saturday night, and held a gospel service. On Sunday Bro. Beiler remained at the Point for the morning service, and Bro. Warhurst spoke at Murray Bridge. At a baptismal service in the afternoon four ladies were received, and one S.S. boy made the confession. In the evening the tent was decorated for Mother's Day by the Junior Endeavorers. At the close three lads made the confession, making up a good date. The question box has been freely used.

Midvale reports that the Y.P.S.C.E. had a kitchen tea on May 5 to Miss Carrie Caldwell. Presents and good wishes abounded. On May 7 the superintendent of the West Torrens District Union of C.E. was present at the J.C.E. meeting and presented the Society with the Honor Roll for best work done during the past year. Children's Day was held in the local Town Hall in the kinder department providing the afternoon's exercises. Offering taken for Children's Cot at the hospital realised £4/13/7. Evening meeting at the School of Mothers. Offering taken for "School of Mothers" amounted to £3/7/1. One confession. Combined social Young Men's Cricket Club and Y.W.U.

Service held in Holder Memorial Hall Tuesday evening. Wednesday, baptismal service and Foreign Missionary address by Miss Elsie Caldicott. Thursday evening, at choir practice, presentation made to Miss Carrie Caldicott, from teachers and scholars of Sunday School (an afternoon tea tray included). On Sunday Bro. W. L. Ewers gave the exhortation. One received by faith and baptism. Crowded meeting at night. Mrs. Manning's subject was "Mother." Two mothers confessed Christ. Sixty Juniors present in the morning; three visitors. Twenty extra kinder chairs had to be bought to seat the numbers attending. Commenced gospel meetings at Cowandilla at night. Fifty present; very much encouraged.

Victoria.

At Maryborough 127 broke bread last Lord's day, 13 attended the Bible School, and 157 listened to an excellent address by Bro. Young at the gospel service. One restoration. Work most encouraging since the mission.

Bro. Trase preached at Emerald East on Lord's day evening to a fine meeting. Two S.S. scholars confessed Christ, and were baptised with three others who had previously made the good confession. Bro. Bowen preached in the town.

At Moreland large attendances were recorded at both morning and evening services. Bro. Gale, who has just returned from his holiday, spoke at both services. All arrangements have been made for the S.S. anniversary celebrations. Great interest is maintained in all departments of the work.

Work at Dunolly is going along nicely. On May 7, Mother's Day, Bro. Taylor gave a nice exhortation on "The Motherhood of God." At night he preached a good sermon. One confession—a young lady school teacher—sister of one of the lady students at the Bible College. Sunday School at the upgrade.

At South Melbourne work continues bright. Meetings on the upgrade. Sunday, 14th, Mother's Day. Topic, "Glorious Mother"; enjoyed by all. Bro. and Sister McCallum are keenly interested in Kappa and Phi Beta Clubs, and the young folk are beginning to make their presence felt in the work of the church.

The popular lecture, "Lights and Shades of a Minister's Life," by T. H. Scambler, B.A., was delivered at Hawthorn on 9th inst., under the auspices of the Men's Brotherhood. An eloquent and musical programme accompanied the lecture, including a beautiful quartette of which both music and words were composed by Bro. Scambler.

At South Richmond on May 7 a gospel tent mission opened in Balmain-st. Bro. Hatwell addressed the meeting. Bro. Smith led the song service. Great enthusiasm is manifested. Three confessions to date. Help from others would be greatly appreciated. The mission will be continued three weeks more. May 14, crowded tent; good results expected.

On Thursday evening last at Geelong two young men were baptised, and last Lord's day morning were received into fellowship. Bro. Dawson addressed the church, and in the evening Mother's Day service was held. Bro. Schwalbe paid a noble tribute to mother in a fine address and a noble tribute to mother in a fine address and a noble tribute to mother in a fine address.

At Box Hill on May 14 there were good meetings and addresses. Mother's Day was observed. The Junior Endeavors distributed white flowers. Bro. Wilmshurst, formerly of Warragul, but now of Camperdown, exhorted. In the afternoon an interesting demonstration was given by the kindergarten department. A working bee has been formed for painting the outside of the chapel.

The K.S.P. provided the choir and the Scriptures readers at a men's meeting at Malvern-Caulfield on May 7, whilst the Phi Betas rendered special hymns on the 14th, when "Mother" was recited out for special remembrance. Bro. Illingworth was the efficient speaker on each occasion. The offering for the Young People's Department not exceeded the apportionment, and so far £45 worth of land has been taken up in the Bible School land appeal.

At Brighton, Mother's Day service was held last Sunday evening. There was a splendid congregation. Bro. Huntsman delivered an appropriate message, and the choir rendered special items. On Monday evening the first initiation meeting of the Phi Beta Pi Club for girls was held. The young ladies are taking a great interest in their club. The Kappa Club for young men will have its first meeting on Saturday evening.

Miss Jermyn, from Glen Iris, has been spending her holiday at Castlemaine with her folks, and the church was glad to meet her at the Lord's table. Bro. Clipstone's subject at night was "Home and How to Make it Attractive." There is a fine feeling among the churches, and a united S.S. demonstration comprising the finest pieces from the various anniversary programmes was given on Monday night in aid of the Anti-Liquor movement. Bro. Clipstone is the local secretary.

The Coburg church held their second anniversary celebrations on Sunday, May 7, with a united church and Bible School series of services. All meetings were well attended, and the Bible School scholars and kinders gave their parents and others a pleasing display of their singing during the afternoon. On Tuesday, 9th inst., the Bible School demonstration and distribution of prizes was carried out to a large and enthusiastic audience. Scholars, singly, in groups, and in concerted pieces, gave great pleasure to all.

The church at Collingwood had the privilege of hearing G. T. B. Davis, of the Pocket Testament League. Many of the members and Bible School scholars joined the League, and as a result there has been a marked revival in systematic Bible study. All of the auxiliaries of the church are working hard to secure a young people's hall. At the gospel service on May 7, three of the Bible School scholars made the good confession. These, with a young man from North Melbourne, were welcomed into fellowship last Lord's day.

All services at Lygon-st. on Sunday were helpful. It being Mother's Day, the speakers made kindly references to mother. Jas. E. Thomas spoke in the morning. The kindergarten and primary classes had a special service in the afternoon. Many mothers and friends were present. At night Ira A. Paternoster delivered a very fine address on "Mother" to a large audience. On Monday evening the Adelpian Class was reorganised. Bro. T. H. Scambler, B.A., kindly gave his entertaining, instructive and educational lecture on the "World of Words." Jas. E. Thomas, who presided, entertained the class and the Young Ladies' Guild, who also had their meeting in the lecture hall, to supper.

Good progress is reported at Surrey Hills. Several new arrivals in the district have been added to active membership of late. During the month Bro. Gibbins, J. E. Thomas and R. K. Whately have given morning addresses, and the evening meetings have been well attended, despite the holidays. At a recent church business meeting Bro. Ray (late of Box Hill) was elected to fill a vacancy on the diaconate. Bro. Tyler was appointed Bible School supt. It was also decided that the brethren of the church conduct the mid-week prayer meeting, instead of the preacher always, as at present. Every department of the work is increasing. All are working for and planning hard to make the proposed tent mission a success later in the year.

Following the three anniversary meetings a very pleasant social gathering was held at South Yarra on May 10. Many items for the general entertainment were contributed. The chief function of the evening was the presenting of a framed illuminated address to his representative, in the unavoidable absence of Bro. Murphy, expressing the appreciation by the church, and all auxiliaries, of his nineteen years' devoted service as secretary. In making the presentation, Bro. D. A. Lewis recalled some of the church's early history, and the circumstances in which Bro. Murphy accepted the responsibilities he has so faithfully discharged. On Lord's day, May 14, the church experienced a great shock by the announcement of the sudden death the previous day of the much-loved Sister Murphy, who for many days had been suffering acutely.

North Fitzroy Bible School anniversary services were continued on Sunday, May 7, 3 p.m., prize distribution and singing by scholars' choir, led by J. F. Baker, followed at 7 p.m. by an address to parents by J. W. Baker. The chapel was packed on both occasions. The climax was reached on May 11, when a concert of unprecedented attractiveness and high standard was submitted. The installation of colored foot lights by W. Trivett, junr., proved very effective in setting off the various items.

Good meeting last Lord's day morning at Swanston-st. Bro. J. W. Baker delivered an interesting and helpful address. Bro. Kingsbury visited the church at North Fitzroy. In the evening Bro. Kingsbury had a good audience, and delivered a special address for Mother's Day, the subject being "An Appreciation of Mother." Excellent attention and interest. On previous Lord's day reference was made to the passing away of the late Bro. Thos. Morris, who had been in membership for many years, and much sympathy was expressed for the widow and relatives.

New South Wales.

Good meetings at Belmore all day on May 8. Record attendance at Sunday School of 205. Bro. A. L. Morton, superintendent, doing splendid work. At the close of the address on "Cities of Refuge" by Bro. Hutson, one young lady was baptised.

Good interest maintained at Wagga. Bro. Way, who has been on a month's vacation, resumed on Sunday. During his absence Bro. Brown has been conducting all services, and has been well appreciated. With deepest sorrow the death of Sister Murphy's husband is reported.

All services at North Sydney continue to be well attended. Wednesday night prayer meetings are very healthy. On morning of 14th inst. Bro. Childs delivered a much-appreciated address. A brother was baptised at night, after which Bro. Plummer's address on "Mother" was most uplifting.

At Chatswood on May 11 Mrs. Vincent and Miss Jackson were baptised by Bro. Whelan. On May 14 Bro. J. Saxby gave a homely talk on "Mother." In the afternoon Bro. R. C. Hall also gave an interesting talk on "Love which Spells Mother." Bro. Whelan gave a fine gospel address, "The Ideal Home," which was greatly appreciated; splendid attendance.

Fair meetings at City Temple on May 14. The church was glad to have fellowship with Sister Miss Mary Thompson, our living link from the Indian mission field. Bro. and Sister Flood and family received in by letter from Peterham. A splendid exhortation from Bro. A. H. Welber in the morning. At night the theme of a fine address by Bro. Eaton was "Mother's Wages." One young lad came forward.

At Lismore Bro. F. R. Furlonger exhorted the church on May 7. Amongst visitors was Sister Mrs. Burnham, of Albion, Queensland. At night, in view of Music Week, Bro. P. J. Pond preached on "Worship in Song." Good proportion of non-members present. A trio was rendered by Bro. and Sister C. L. Savill and Sister E. Pond, and a solo by Bro. G. Davis. Sisters Miss Lily Price and Miss Olive Price are proving of good assistance in the C.E. work.

Good progress has been made at Erskineville the membership having doubled in the last year, 20 new members being received in. Young Men's Training Class held by Bro. Carter is showing good results. Open-air work is carried on by this class every Friday and Sunday evening. Sister Milne's services are much sought after for the poor and sick. Bro. Carter will shortly complete two years' service with the church.

Meetings at Merewether well attended. On Tuesday, April 25, the church held its quarterly meeting, at which it was decided to hold a tent mission in November. The secretary has written for a loan of the travelling tent for that purpose. The three sisters and two brothers who were recently baptised, have been received into fellowship. Bro. Stewart exhorted on 7th inst., and in the absence of Bro. Martin, Bro. T. Fraser addressed a well-attended gospel meeting.

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South Australian Home Mission Notes.

H. J. Horsell.

We are pleased to receive the report of Bro. Blackburn, which states that thirteen baptisms have taken place during the month at Ungarra. This is a very fine conclusion to his work of two years on Eyre Peninsula. The Committee are on the lookout for a preacher for this large field.

Bro. Blackburn has been invited to proceed to Broken Hill. He has accepted the offer, and expects to commence with the churches at Railwaytown and Wolfram-st. on May 21.

Bro. C. H. Hunt reports five confessions at Winkie; and an addition of 20 scholars to the Sunday School. Open-air services will be held in the streets of Berri on Saturday evenings. Application is made for the services of Bro. Beiler for a special mission. The church hope to increase their subsidy to the Home Mission Committee in a substantial way.

Bro. A. C. Mudford in his report writes of the rapid growth of the work at Colodogla. The church and Sunday School Building Extension Committee, upon the recommendation of the Home Mission Committee, are preparing plans and specifications, and intend calling for tenders for the erection of a well-built chapel in the above-mentioned township. There is a good opening.

Bordertown church have by a special effort wiped off the debt on their chapel. All the buildings in this circuit are now free of debt. We congratulate the brethren at Wampony, Mundalla and Bordertown upon this achievement. Successful anniversary services have been held at Wampony.

The dates fixed for the Annual Conference are September 15 to 20 inclusive. This is a preliminary announcement, so that a note may be made of the same.

A letter has been sent to every church in the State and Broken Hill, requesting the prayers of the brotherhood for the series of special missions being undertaken. We ask for your prayers daily. Good meetings are in progress at Murray Bridge, where the tent is located. We commence at Gawler on June 4.

Promises made at Conference will be very acceptable as soon as they can conveniently be forwarded to the Secretary.

We have not yet heard from some churches respecting the Annual February offering. Will the church treasurers please note this and remit to H. J. Horsell, Kilkenny P.O., at once? We wish to

publish the complete list of offerings from every church immediately, and the money is wanted to carry on the work in many fields.

The Committee expect to place one or two more preachers in selected fields very soon. There is an abundance of work to be done, and very promising fields awaiting the gospel. Will you help by donations in this effort to extend the preaching of the Word?

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