

# THE AUSTRALIAN CHRISTIAN

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

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## Spiritual Missions.

WE note from the Adelaide public press that at the recent meetings of the Presbyterian Assembly a proposal was made for the appointment of a committee to arrange for a spiritual mission. After discussion the proposal was agreed to, but not without opposition. The newspaper heading was "Presbyterians Oppose Revivals," and one minister was specially reported as follows: "He said the Presbyterian Church was a spiritual mission, and the proposal seemed to him an innuendo that the ministers were not doing their duty. Were they to be asked to accept dictation from outsiders as to what they should do? He objected to the whole idea."

### "Oppose revivals."

We can scarcely make any of our religious friends responsible for a newspaper heading, yet it may be worth while to consider what a preposterous idea is included in the words. "Oppose revivals," when the church began with a glorious revival, and has maintained its existence since Pentecost by means of revivals which are successful and beneficial in proportion as they approximate to the Pentecostal experiences! The Book of Acts, God's book of conversions, is a book of evangelistic revivals—enthusiastic and popular, with sudden conversions and great gatherings. As believers in the Book and in the power of the Gospel, we are not willing to be classed with those who "oppose revivals."

### "A spiritual mission."

The phrase appeals. Probably why some Presbyterians of Adelaide objected was not because they were really opposed to revivals, but because the revivals they had in mind did not seem to them to be spiritual missions. They may have had sad experiences which with some show of reason supported their objection. Some revivals are so manifestly of earthly manufacture and so mechanical in their whole composition and

conduct that you can almost hear the machinery creak. In some missions, people are scared into confession, dragooned into the church, emotionally aroused and over persuaded, and but little is done either to instruct in the faith or to develop a Christ-like character. A non-spiritual mission ought to be opposed by every Christian; but to oppose "a spiritual mission" would be to oppose Christ.

It might with profit be noted that when there is a properly conducted mission in a church, there is a revival of spirituality and an increased zeal in the membership as a whole. We may err if we separate the "spiritual mission" (meaning now by that term a mission primarily intended for the deepening of the spiritual life of the members) from the evangelistic mission. For a company of Christians to be zealously engaged in the work of bringing others to Christ—praying and working in a mission campaign—may be one of the very best ways of promoting the spiritual life of the church.

### The "ministers" and "outsiders."

The thought of the Presbyterian minister whose reported views constitute our present text interested us. He was anxious that the men standing regularly by the work, faithfully serving in a less prominent sphere, should not be depreciated. So far we cordially agree. There is no greater work than that of caring for the flock of God, of instructing the young, and assisting

in the development of Christian character. It is sadly true that such work—equally important with evangelism—is frequently much less appreciated than is the more spectacular evangelistic success. We have, then, a certain measure of sympathy with a preacher who does not desire the importance or quality of his own work to be ignored, or depreciated by virtue of an extravagant or exclusive praise given to other departments of service. On the other hand, it is also true that at times there is evidence of a less worthy motive in the objections made to special missions. The quiet, plodding worker who, while he is faithful in service and doing good, is yet not cheered by having many decisions as a result of his own preaching, does not always find it easy to rejoice wholeheartedly at the success of the evangelist. It requires grace for the less prominent brother to be altogether happy at the remarkable results of another's work. The preacher who is winning units or tens needs much grace to be consistently enthusiastic over the work of another who is winning hundreds. The unbiassed onlooker may sometimes wonder what are the real reasons for the opposition shown to special missions and missionaries. We should search our hearts lest there may be present even the least tinge of envy or jealousy. Sub-consciously it may be there, even if we really believe that we express the whole truth when we find some special fault with the methods, or manner of speech, or with some doctrinal statements, of the evangelist we criticise.

### Why missions are needed.

Evangelism is the great task of the church. The disciple must be true to his Lord, and must endeavor to reach all men with the Gospel. There are some Christians who say "I do not believe in missions," or "I don't like revivals," in such a tone as seems to suggest that they think that settles the matter. It decides nothing. It takes all sorts of preaching to reach all sorts of

### Your Choice of Friends.

*The water placed in goblet, bowl, or cup  
Changes its form to its receptacle;  
And so our elastic souls take various shapes  
And characters of good or ill, to fit  
The good or ill in the friends we choose;  
Therefore be careful in your choice of friends,  
And let your special love be given to those,  
And strength of character may prove the whip  
That drives you ever to fair Wisdom's goal.*



# The Call of the West World.

Acts 15: 36—16: 15.

A. W. Connor.

people. One preacher may please me, and leave you cold. One evangelist may bore me, and yet prove a great attraction to others. As we read the New Testament, we find some evidence of the different judgments of men. It seems clear that at Corinth Apollos was counted by some to be the superior of Paul. He won many when the apostle did not convince. Shall we therefore take sides, and praise or belittle either preacher? Nay. Paul teaches us the needed lesson. Apollos and Paul are fellow-workers in the one great service—their watering and planting are alike needful; but the increase comes from God, to whom the glory is due. One of the most foolish of things is to depreciate the work of a faithful and successful preacher or evangelist merely because his style of address does not please our taste. Is God blessing his work? Are souls being saved? If so, let us rejoice greatly, and at least be above envy or carping criticism.

Churches of Christ have much occasion for thanksgiving at the present time. God is greatly blessing the brethren who in different parts are now conducting special missions. The weekly reports which we publish are most heartening. We trust that all faithful preachers of the word will be cheered in their work. Evangelistic missions wisely planned, carefully prepared, sanely conducted, and well followed up, must bring success and blessing.

## Men of Prayer.

Every one of these leaders in the philanthropies and redemptions have been men of prayer. As they have continued in prayer they have come to learn the mind of Christ. They have begun to think his thoughts. They have become one with him in spirit. He has lived and breathed within them. As the tide of sympathy with the mind of God has risen in their soul while they prayed, they were endued with the power of God.—W. M. Clow.

## Mother.

A little book of lovely poems, entitled "Songs of the Ups and Downs," has been written by Fay Inchfawn. Here are some verses from "A Child's Creed."

I believe in Mother  
More than any other.  
I believe in Mother's hands.  
Why, the wonders they can do  
No one really understands,  
Only me—not even you!  
Only Mother's hands can make  
Scrumptious pie and sandwich cake.  
No one's hands but hers can ease  
Poor bruised elbows, bleeding knees.  
I believe in Mother's way  
Of making time to watch and pray.  
I know she gets alone to spend  
A quiet moment with her Friend.  
And though I can't keep still a minute,  
I do believe there's something in it  
Something that takes away the fret,  
Something that helps her to forget.  
Someone, Who shows her how to be  
The lovely thing she is to me.  
Oh, she can rule without the rod:  
And—I believe in Mother's God!

"There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia and help us." 16: 9.

It is a revelation of how Paul's heart was with his converts, and the infant churches, that he should propose a visit of inspection to see how they fared. A difference with Barnabas, over inviting Mark to be their companion, led to a new colleague being chosen. This was Silas, one of the deputies from Jerusalem. Happily, Barnabas did not sulk, but with Mark set to work in a different direction. Paul and Silas set off through Syria and Cilicia on his work of confirming the churches. At Lystra, of unhappy memory, he found a "disciple named Timothy," and added him as a second colleague. In this man's comradeship Paul found some recompense for the stoning he suffered at Lystra on his first visit. Journeys and labors which must have extended over months, and were very fruitful in converts and churches, are summed up in the few sentences of verse 6. (Cf. 1 Cor. 16: 1, and Galatians 4: 14, 15). But God had other work for them, and to this Luke gives attention (verses 7-10). In Acts 2 and Acts 10 we have a wealth of miracle, and the same is true of chapter 13: 1-11, when "the door of faith" was opened to the Gentile. Here once more the divine action is introduced three times: "The Holy Spirit" forbids; "The Spirit of Jesus" hinders; the "Vision" calls. All this shows that Jesus himself is the great ever-present director of his work. He is no absent Lord, but with his preacher always, to guide, control, encourage or direct.

## I. The man of Macedonia calling.

One step at a time must be taken, and the Spirit's guidance left them at Troas on the sea coast, uncertain as to their course. But at night Paul saw a vision. It is quite likely that the province of Macedonia and the lands that lay further west had been in Paul's waking thoughts. So when he saw in vision the "man of Macedonia," and heard their utter need expressed in the appealing words, "Come over and help us," he "confidently inferred that God had called us to proclaim the good news to the people there." We are once more at a crucial point in the history of the gospel. To ourselves as descendants of the far western people it is of special interest to follow the early stages in the Christian conquest of Europe. The mission party are to be the pathfinders in a new march of conquest. The campaign to open at Philippi will not stop till the gospel, ever rolling westward, shall have reached Rome, Germany, Gaul and finally Britain. The "us" and "we" of verses 10, 12, is the writer's way of telling us that he had joined the party, and is now telling us of things

in which he had a great part. Sure we are that "Luke the beloved physician" was a welcome addition to the party. His Gospel and Acts are the evidence of how suited he was to be a fellow laborer of those who were telling the message of "The Son of Man" to the peoples of the world. By temperament and training he was well qualified to be the recorder of these stirring scenes. "When he had seen the vision immediately we endeavored to go." This "urgency for Christ" which Paul always manifests is the soul of a real church. Some churches have no vision of the destructiveness of sin, nor of the urgency of the good news of salvation. The vision of men's need renews and emphasises the command of the great commission, "Preach the gospel to every creature." "We must get them all into the life-boats," were the last words of a captain who had lived through a great disaster. He was living over again the awful hour. So, as we pass on, let us learn to obey the vision God sends us and be filled with a holy "urgency for Christ," in telling the good news.

## II. The woman of Thyatira converted.

The story of the conversion of Lydia is told in three verses (13-15), in the precise style of Luke. It is brief but complete. Her conversion is the first recorded conversion to Jesus in Europe, though doubtless there were scattered Christians there long before this. We have here—

1st. *An Earnest Woman.*—Philippi boasted no synagogue, so the Jewish population must have been negligible. But this woman, evidently a devout proselyte, and one who came from the very quarter the missionaries had also come from, was true to her faith. On the Sabbath day her business was closed, and with a few like-minded souls, she assembled at the riverside for prayer. She was "one that worshipped God." Crowds who did not view matters as she did could not alter her convictions, nor could the prospect of increased gain divert her from duty. So "at the place and in the spirit of prayer," the apostles found them on the Sabbath day. It may look as if the magnificent proportions of the "man of Macedonia" have shrunk, but it is not so. Such a group of loyal souls was a prepared field in which to sow the good seed of the kingdom. It is worth while comparing Cornelius, the eunuch and Lydia as to their character as seekers for the truth. They were all of the open mind, using the light they already had.

2nd. *An Attentive Woman.*—Her ears were open to the truth. "Faith comes by hearing." So Paul sat down and unfolded the story of Jesus. No-doubt he presented the gospel just as Peter did to Cornelius, or



as Philip did to the Ethiopian. God's grace opened her heart, but on Lydia's part "she gave heed to the things spoken." On the relationship of the divine power resident in the truth, and human freedom of action, I would quote Dr. Maclaren: "All good men recognise, by their prayers for a blessing on their work, the need for the Lord to open hearts. They all recognise by their preaching and beseeching the other side of the truth—man's responsibility for accepting or rejecting the word. Till we know all about God and all about man we shall not be able to construct the complete system, including in perfect harmony these two phases of truth." Let us do our part and God will do his part. To those waiting for God we say, "Incline your ears, and come unto me, hear and your soul shall live."

3rd. *A Brave Woman*.—"And when she had been baptised and her household," are the simple words that record how the gospel was accepted and Christ confessed. The open heart and open ear quickly led to the open confession of Christ in baptism. It is told so simply and naturally that the superb bravery of it is hardly noticed. Was it not a brave thing to be the first woman in all Europe to confess Christ in baptism? It needs courage to break from the past and take the final step. The acceptance of Christ always means open confession before the world. It is the test and proof of loyalty. Let us all hear his call for loyalty, remembering: "If we have died with him we shall also live with him; if we endure then we shall reign with him; if we disown him then he shall disown us; if we are faithless he remains true." A writer has beautifully compared, in its far-reaching effects, this baptism of Lydia in the Ganges with the historic baptism of Chrisna Pal in the Ganges on Christmas morning, 1800, by William Carey. One, the first-fruits of a continent, and the other the first-fruits of the Eastern lands for Christ. There is a lesson for us in the words "and her household." Household baptism is far removed from infant baptism. There are only four such cases mentioned in the New Testament, and in three of them (Acts 10: 44; 15: 9; Acts 16: 34; 1 Cor. 1: 16 and 16: 15)—Cornelius, the Jailer and Stephanas—there is proof that all believed, or did other things of which infants are incapable. In this case, those baptised were evidently the same "women who were come together" of verse 13, and who, with her, heard, accepted, and obeyed the gospel. But that children—that is infants—were baptised is without any proof. But there is a real lesson here—the influence of a true, consistent life on others, and the power of brave confession to lead others into the way of life. This is seen in the words, "and her household."

4th. *A Generous Woman*.—This business woman was a woman of means, and the practical proof of her conversion was seen in her ungrudging hospitality. "If you

have judged me to be faithful to the Lord, come into my house and abide." Evidently Paul hesitated to accept her offer and load her with the burden of four strangers, but finally consented. Her action is all to her credit, and her nature was such that favors might be received without fear of compromising independence, and her character such that no breath of evil suspicion would arise. The conversion is not very deep that leaves us unconcerned about service

for the church, or that fails to respond with material gifts where such are needed by the Lord's work. The reality of religious faith must prove itself in some form of liberal service. The Epistle to the Philippians is the evidence of the strength of the church that grew out of the "river-bank prayer-meeting," and should be read with a study. To that splendid result this woman's simple loyalty contributed not a little, and she deservedly holds her place of honor.

## The Christ We Preach.

G. Fretwell.

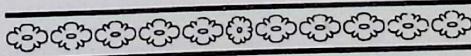
T. R. Glover says: "If there is one thing more than another that marks modern thought, it is new insistence on fact. In every sphere of study there is a growing emphasis on verification." William Glover, in a little book on practical psychology, quotes Mr. Gradgrind, in "Hard Times," as saying, "Facts alone are wanted in life. Plant nothing else and root out everything else. You can only form the minds of reasoning animals upon facts, nothing else will ever be of service to them. Stick to facts, Sir."

That is what we propose to do, as we consider the Christ we preach.

There is much building to be done in the realm of Christian thought and life, and we can only build a lasting superstructure upon a firm foundation as we have definite convictions as to the essential Deity and sufficient Saviourhood of the Christ we preach. That is why I hold tenaciously to my unbounded faith in the authenticity and genuineness of the New Testament Scriptures, as the documentary evidence of the fact of Christ, and my abiding faith in the reality of Christian experience.

The Christ we preach is the Christ of the New Testament. In this respect the churches of Christ of this 20th century are in keeping with the church of Christ of the first. For us, as for them, the fact of Christ is the supreme fact of the ages; the fundamental fact which gives stability and cohesion to the whole universe.

There are three essential things I want



### The God of Consolation.

Long days and nights upon this restless bed  
Of daily, nightly weariness and pain!  
Yet thou art here, my ever-gracious Lord,  
Thy well-known voice speaks not to me in vain:  
"In me ye shall have peace."

The darkness seemeth long, and even the light  
No respite brings with it, no soothing rest  
For this worn frame; yet in the midst of all  
Thy love revives. Father, thy will is best.  
"In me ye shall have peace."

—Horatius Bonar.

you to observe in the Christ we preach. First, his perennial charm. There is a fascination in Jesus, an irresistible power to attract and please. It is the fascination of the uplifted Christ. "I, if I be lifted up, will draw all men unto myself." There is such a thing as the lure of the cross.

Then, his perpetual challenge. The challenge of perfect sinlessness. The Christ we preach is the immaculate Christ. In effect he says, "My sinless life is proof of my sincere speech. If there is no flaw in my life, there can be no falsehood upon my lips. My virtuous life is evidence of my veracious utterance. I speak the truth because I am the Truth, therefore you should believe on me."

It is the challenge of universal sovereignty. We preach Christ Jesus as Lord. The one Lord, our Lord and Saviour Jesus Christ. We believe that the Lordship of Christ is a pre-eminent doctrine of the New Testament.

Further, his paramount command, "Go ye therefore . . . preach the gospel . . . make disciples . . . baptising them . . . teaching them, and lo I am with you even unto the end of the age." That means evangelism, edification and enthusiasm. "Preach the gospel." That is evangelism. The proclamation of good news. A statement of facts concerning Christ; his virgin birth; his virtuous life; his vicarious sacrifice; his valid resurrection and his victorious return.

Christianity is Christ crowned, enthroned as Lord over all life's mystic and manifold powers. What the church supremely needs is to recover her teaching function. What better time than now, this children's year, for the church to set herself a policy of aggressive evangelism and systematic education, that shall cover and fill with the power and beauty of the Christ all the complex relationships of human life.

All this will involve the enthusiasm of a great companionship that issues in a sanctified personality; one in which Christ dwells, contending earnestly for the faith once for all delivered unto the saints, fervent in spirit, serving the Lord, conscious of his abiding presence.



## Religious Notes and News.

### To Readers of Dr. Moffatt's Old Testament in Modern English.

In the February issue of "The Expositor," Dr. Moffatt asks the readers to note and correct three misprints:—

In Gen. 14: 11, read "four" for "five." In Gen. 27: 27, for "Jacob" read "Isaac." In Ezek. 1: 10, "On the right the face of an eagle" should be "the face of a lion."

### The Missionary Spirit in Persia.

A welcome feature of the work of the Church Missionary Society in Persia is the great increase in the zeal of the converts to evangelise their own people. Voluntary evangelistic bands are formed, and Bishop Linton says that it is a great privilege to go out preaching with one or other of these bands, and that it is a joy to be present at the report meeting when they all gather to tell what God has wrought. There is now hardly a village within a considerable radius of the mission stations where some are not found who have been to the C.M.S. hospital at Isfahan, or in some other way have heard the gospel. Over 20,000 copies of the Scriptures, gospels, etc., were sold in Persia in the course of last year, and this is going on year by year.

### Religion in the Future.

Dean Inge publishes an article in the "Atlantic Monthly" for February on this subject: (1) "The centre of gravity in religion," he says, "has shifted from authority to experience." (2) "The seat of authority in religion is for Protestants the inner light, the inspiration of the individual. . . . No vagaries of fanatical or unbalanced visionaries alter the fact that for the Protestant the conscience and spiritual experience of the individual are the foundation of faith and morals." No wonder, then, that, if such are the Dean's readings of history, he "ventures to prophesy that it will be the step-children of the Reformation, and especially the Quakers, rather than the great Reformed Churches which will show increased strength and confidence." (3) "The ethics of moneymaking, without Puritanism, are not Christian." He had already laid down that in the eyes of the Puritans "a man's work in the world was to be the field of his self-denial and his self-discipline"; and he contends that when that discipline is absent there is a tragic divorce between religion and business.

### China's Hope.

Peace has so often been promised in China, that it is difficult to feel optimistic about the latest promise, arising out of a decision (reached by a military conference in Shanghai last week) to dismantle forts, to convert an arsenal into a peace-time factory, and to withdraw troops thirty miles from the environs of Shanghai. But however little confidence is to be placed in pacts between war-chiefs, there is certainly reason for rejoicing on account of a report that—despite internal wars and anti-Christian movements—the British, American, and Scotch Bible Societies report the distribution of more than nine and a half million copies of the Scriptures last year, which is two millions in excess of the previous year. The receipts from the sale of Bibles is also above that of 1923, due, it is thought, to renewed interest in the Scriptures arising from agitation, and also to the simplification of phonetic script in Bible publication. It is the glory of the gospel of Christ that when men have been desperately used and despoiled by their fellowmen, the Word of the Lord giveth peace and a new hope. Christian people pray and believe China will experience that peace and that new hope.—"Christian."

### Salvation Army Work.

It was recently noted by the New York "Times" that the American courts are entrusting to the Salvation Army a steadily increasing volume of parole work. In practically every State in the Union the judges regard it as an excellent guardian for difficult types of offenders, both male and female, while in New York State its work amounts to a highly developed system enjoying the official recognition and co-operation of the State authorities. It is estimated, indeed, that last year the services thus rendered by the Salvation Army saved the New York State Treasury more than £8,000, for it meets from its own funds not only the salaries of the officers engaged in this work, but also all the expenses involved. One duty that the Army is undertaking in an increasing number of instances is that of inducing State Governors to restore their citizenship to men who have satisfactorily completed their parole.

### Mrs. George Cadbury's Appointment.

For the first time in its history, a woman becomes president of the National Free Church Council (England). The choice has fallen on Mrs. George Cadbury, and certainly no better choice could have been made. It will be recalled that her husband, the late Mr. George Cadbury, had much to do with the inception of the Free Church Council, and Mrs. Cadbury herself has for many years been one of its foremost speakers. A Londoner by birth, she lived there until her marriage, in 1888. Her parents were of long

Quaker descent, and she shared her husband's lifelong interest in all connected with the Society of Friends, and aided him in establishing the model village of Bournville. For two years she was President of the National Council of Women, and at the present time is Chairman of the Peace Committee of the International Council of Women, with which about fifty National Women's Councils are affiliated. She is also President of the Midland Y.W.C.A.'s, which cover twelve counties.

### Degree Factories.

"The Baptist" (Chicago, U.S.A.) prints the following:—The degree of Doctor of Divinity has become so common that it no longer carries any special distinction. The degree factories have worked overtime to sell the degree of D.D. and Ph.D. to anybody who had the cash to pay down. "Cash and Carry the Degree" is the motto of all paper colleges which do business with weak ministerial brethren who imagine that a degree will give them an entree to more lucrative fields, and satisfy a vanity that feeds on wind. Some small colleges have also erred in cheapening the honor by bestowing it too freely in the hope of making friends for the institution. At any rate the doctor's degree means nothing to the great mass of people who have no college background, and it usually raises a suspicion in the minds of the intelligentsia as to the source and history of its endowment. If the D.D. were given to the graduates of all standard theological seminaries who have previously earned their bachelor's degree in an accredited college, the degree would then have some meaning and dignity. It would no longer suffer under the cloud of "honorary." Any man with brains and heart and character and industry could earn it, and all the boys whose names appear in the regular columns of the theological alumni record would be "doctors."

## "Show Us This Father."

### A MISSIONARY EPISODE.

On a warm November day, I had climbed up to a farmhouse "of many mansions," high among the hills of sunny South China. In the wide court, roofed round the four sides, but open in the centre to the sky, many women had gathered—sisters-in-law, cousins-in-law, aunts-in-law of the one Christian woman in the family.

A few of them were friendly, and sat near me, ready to listen to the story I had come to tell; others stood further apart, or in various doorways which opened into the court, afraid of being bewitched by this foreign teaching (as others had been), or jealous of their gods. Soon a group of men had gathered in the wide gateway leading outside.

"The Father-God's heart is full of love. The Saviour he offers us, frees us from sin. He takes from our hearts the terror of death, and of the torture in the earth-prison (Chinese hell). He gives us hope for the future. He sends his spirit into our hearts to teach us how to live as children of the Father-God. He gives us strength to overcome all the evil, and faith to assure us that the Father-God loves us, and that, to his filial children, death is only the leaving of this world for heaven, the home of the Father-God."

"Your words are good, if only they had a shadow (were true)," said a bright-looking young man from the gateway. "Show us this Father-God, that we may believe in him."

"The Father-God is a Spirit," I replied. "In our hearts we may know him, though our eyes may not see him."

A smile of incredulity flitted across his face. Through the wide-open gateway across his face, could be seen swaying in the breeze, and the wind bloweth where it listeth.

"My little brother, have you ever seen the wind?" I questioned. "Do you believe there is

wind, though you may not see it? It bends the rice and makes music in our ears. In our hearts we know the Father-God is, by the peace he gives us; and in our lives we prove to others that his Spirit dwells in our hearts, by overcoming, in his strength, our evil habits."

"That has a shadow (is true)," said an old lady. "Aunt So-and-So in the village used to scold, with words very bad to hear—everyone disliked her. Now she worships this Father-God, and her tongue speaks gentle and truthful words: so the teaching has a shadow!" — Margaret Ross, in the "Christian."

### The Book that Stands Quite by Itself.

Now, there is one outstanding book. It stands quite by itself. In its claim for itself, its power among men, its history, the place commonly given it, its distinctive quality of inspiration, even in the enemies it has made, it stands quite alone. . . . It reaches into your thoughts. It searches the innermost recesses of your spirit. It touches deftly, unmistakably, your motives and purposes. It lays bare to your eye the inner hidden things. And there's a distinct touch of life to it. It quickens brain and thought and the part of you that chooses. There's a rugged strength now in your decision that breaks habit, and shapes new ones.

This book is the moral standard of life. And morals are the throbbing heart-beat of life. There must be a standard, or all life goes askew. A yard-stick for cloth, a foot-rule for timber, a sixteen-ounce bit of metal for sugar, truthfulness in speech, honesty in trade, a recognised propriety in cultured circles, a Gray's anatomy for physicians, a Blackstone for lawyers, and God's Book for strong, winsome life and rest of heart.—S. D. Gordon.



# Queensland's 42nd Conference.

## Impression and Expression.

A. J. Fisher.

Conference created a deep impression which may be outlined as follows:—

1. *The impression of Pride.*—Not a boastful pride but a grateful pride. It was good to note the progress recorded in every department. Statistics told of a total membership of 2,279, representing an 11 per cent. increase. Three churches (Ayr, Fernvale and New Veteran) were welcomed into Conference. A new chapel erected, an increase of two schools, 22 teachers, 17 scholars and 8 Y.P. Societies all spoke of progress which made one proud to be associated with a growing communion.

As one listened to the clarion call sounding in the fight for national righteousness, and to the record of the pioneers, and heard the exposition of the principles of our plea presented in a masterly way by J. Whelan in his Conference Sermon, again one felt proud to be associated with those pleading for the restoration of the apostolic church.

2. *The impression of Opportunity* was inescapable. The accounts given at the delegates' reception and the messages delivered by the Home Missionaries all emphasised the fact that in the history of the Queensland churches the best days are before us.

3. *The impression of Humility.*—Our dependence upon God was clearly emphasised in some of the messages. The spiritual basis of our work was given prominence. As we gathered with the 40 pioneers who for years past had battled on in the face of ridicule, opposition and discouragement our spirits were humbled, and we honored them for their faithful service for Christ.

4. *The impression of Responsibility.*—Nobly did Conference shoulder its responsibility. During the year the finance, totalling £1,232 nett, created a record, being an increase of 55 per cent. But this was not enough, so on Good Friday Conference contributed £130 in cash, and promised £90 from individuals, and £230 for the budget from 15 churches. Thus did Conference shoulder the responsibility involved in the deliberate decision to continue the work of organising. The Foreign Mission task was carried during the year by a record contribution of £526, and larger responsibility was shouldered by Conference authorising the F.M. Committee to aim for £650 this year. So also the Sisters' Conference took up its share of the burden, giving £11 to Home Missions at Conference, while promising 10/- per week for organising, and the B.S. and Y.P. Union decided to continue paying £1 per week to Home Missions. A profound impression was created when J. R. Combridge handed £25 to the H.M. Treasurer as an indication that Bundaberg too was ready to shoulder its share of responsibility.

As one listened also to the stirring "Call of the Homeland" on Friday afternoon, when C. Young spoke upon "The Challenge of our Suburbs," and J. R. Combridge voiced "The Appeal of the Country," one was impressed with the responsibility resting upon the church to-day. The President, L. Larsen, forcibly emphasised this in his address. "Progress or —?" when he said, "There is no easy sphere in Christian work, and while Satan is unbound the work of God will always be difficult; but with God triumph is assured. The whole strength of the church must be harnessed to the task." Emphasis throughout Conference was laid upon the principles of "Stewardship."

Conference revealed a wonderful expression. 1. *An expression of Gratitude.*—The pioneers' lunch showed the gratitude of the workers of to-day toward the veterans of yesterday. As Carl Fischer said, "Had it not been for the workers of yesterday there would be no church to-day." We honor these veterans and thank them for their faithful service.

Gratitude also was expressed for the progress of the year. So have the churches grown that to-day they own property worth £24,000. Every committee reported an increase in finance, and the whole brotherhood contributed £7,600 for all purposes during the year. Deep gratitude was also expressed for the 218 who were baptised, 84 of whom were from the Bible Schools, 79 being the result of the special missions. The minutes of Conference also reveal an expression of gratitude, for special thanks were accorded to the "Australian Christian" and the secular press for liberal space, to the sisters for their self-sacrifice in catering for Conference, to the Federal Executive for financial help and for sending J. Whelan, to G. Cane and D. Whyte for the assistance of their choirs and orchestra, to the speakers, and all who helped on the programmes, and above all, to our Heavenly Father, who doeth all things well.



H. Bassard, Newly-elected Queensland Conference President.

2. *The expression of Brotherhood* delighted everyone. The delegates enjoyed the welcome tea liberally bestowed by the Women's Executive. It was good to see the big family circle lunch at the big picnic, when a record number assembled at Yeronga Park. The sense of brotherhood was also stirred as the interstate and country greetings were conveyed to the delegates' reception. We were delighted to welcome J. Whelan as a representative of the whole Australian brotherhood, and it was a privilege to have Mrs. E. Bagley present, with her greeting from America, and her message from Bren. Troy and Houchins. Brotherly greetings were sent to two veterans in the work among Kanakas—Bren. J. Thompson and L. Broad, while our greetings were also sent to the students in College and the missionaries in the far-off lands.

3. *The expression of Stewardship* was also vivid. Not only the stewardship of money. That was not lacking, for the contributions were liberally and freely made; but the deeper stewardship of self—in time, talents and treasure, was expressed by love gifts given to Sisters Berlin and Hermann, who retired after 7½ and 5 years' service for the Sisters' Conference, in the willing service of the sisters which was beautifully acknowledged by the gift of a bouquet to the Sisters' Conference President on behalf of General Conference, and by the voluntary help of typistes, ushers, speakers and even the quiet, humble cleaners and waiters upon tables, who vied with one another in free and glad service for the Lord. In the Bible presented to the retiring president was inscribed the words "A good steward of the manifold grace of God."

4. *The expression of Determination* was also very marked. Of course, "somebody said it couldn't be done" when the programme committee suggested some innovations. But some of the most successful features of Conference were these self-same new plans. It was freely said that the B.S. and Y.P. rally would be a failure if held on any other than the usual night. What a glorious failure it was! The chapel was packed as never before. The items were excellent, the ticket money was a record, and after having paid 1/- admission, over 100 contributed another 1/- in response to the appeal by H. G. Payne for "bricks to build the characters of the young." Then on Friday, to see Ann-st. chapel filled from morning to night by a large number of delegates showed that the churches were determined to give earnest consideration to the business of the Lord. The writer has seldom been at a conference where such earnest determination was manifest.

5. *The expression of Unity.*—In interesting ways the unity of purpose and of service was revealed. In a wonderful way, both in the inspirational and business sessions, the speakers kept to the essential matters. There were no side issues, no personalities, no "red herrings."

The emphasis given to Federal matters by the introduction of a Federal session under the chairmanship of J. Whelan helped to emphasise the larger unity of our work. Hearty commendation was given to "our College." The claims of "our paper," the "Australian Christian," were placed before Conference. We remembered "our preachers" by the appointment of an agent for the Preachers' Provident Fund, and considered "our land" by discussing immigration and the alien and colored races. Further, we could not forget "our own folk," so special greetings and plans were discussed to help our 397 isolated members scattered in 156 localities. Though they are separated from the closer fellowship they still are with us "one in Christ Jesus," and so Conference considered it a duty to plan to aid them.

6. Finally, this Conference was a wonderful expression of Faith. Conference authorised the entering of new fields, South Brisbane and Laidley being suggested.

A conference for the discussion of "our Plea" has been authorised. Conference authorised work among the Chinese and aborigines of Queensland. Plans for a camp conference were initiated. A jubilee committee was appointed to plan a big constructive work for jubilee year 1926-27, being 50 years since J. Johnston first came to Queensland.

## CONFERENCE OFFICERS APPOINTED.

1. *Executive Committee.*—Immediate Past President, L. Larsen; President, H. Bassard; Vice-President, W. A. C. Wendorf; Treasurer, G. Colvin; Secretary, A. J. Fisher; Asst. Secretary, W. Marsden.

2. *Home Missionary Committee.*—The Executive Committee, together with E. Aderman, F. E. Alcorn, Aug. Hinrichsen, H. G. Payne, E. W. Reeve, C. Rissen, S. Trudgian.

3. *Women's Conference.*—President, Mrs. Wendorf; Vice-Presidents, Mrs. Young and Mrs. Fisher; Secretary, Mrs. Morton; Asst. Secretary, Miss A. Hinrichsen; Treasurer, Mrs. J. Coward. Superintendents of Departments—Home Missions, Mrs. Durnham; Foreign Missions, Mrs. Payne; Bible Schools, Miss Wendorf; Hospitals, Miss Stabe; Prayer Meetings, Mrs. Larsen; Isolated Correspondent, Mrs. Harcastle; Obituary Steward, Mrs. Feuerriegel.

4. *Foreign Missions.*—President, H. G. Payne; Financial Secretary, H. W. Herman; Committee—F. Alcorn, W. Berlin, P. Chapman, H. Collins, F. Enchelmaier, E. W. Reeve, C. Stabe. Women's Conference Delegates, Mesdames Berlin, Newman and Payne.

5. *Advisory Board.*—President, W. A. C. Wendorf; Secretary, A. J. Fisher; Committee—E. Aderman, J. B. Ash, W. Berlin, H. R. Elvery, S. Trudgian.

(Continued on page 282.)



## The Home Circle.

Conducted by J. C. F. PITTMAN

### Kindness.

One never knows  
How far a word of kindness goes;  
One never sees  
How far the smile of friendship flees.  
Down through the years  
The deed forgotten reappears.

One kindly word  
The soul of many here has stirred.  
Man goes his way  
And tells with every passing day  
Until life's end:  
"Once unto me he played the friend."

We cannot say  
What lips are praising us to-day.  
We cannot tell  
Whose prayers ask God to guard us well.  
But kindness lives  
Beyond the memory of him who gives.

—Edgar A. Guest.

### The Face We Saw.

"I was only thirteen years old," said a woman, "and things had gone wrong that morning. Some disappointment had come. I had cried, and was going about my work in a very downcast spirit. I was dusting when I caught sight of my face in the glass. It was such a rosy, young, woe-begone face that it was too much even for my gloomy mood, and I laughed outright at the sight of it. Well"—she paused and smiled at the recollection—"of course, my fit of blues vanished with the laugh, for I couldn't help seeing in a minute that such an expression of gloom didn't belong to the face of a healthy, well-cared-for girl in a pleasant home, where no grief had befallen her.

"The memory of that morning and that picture in the mirror has helped me many a time since. Affairs may grow tangled, troubles and disappointments may come; but we need not go about looking as if the sun had been blotted out of the heavens, and as if there were no joy in the world. Carrying a sunny face isn't one of the least duties of life, though we often forget that it is a duty. Even when it is not a mere case of a miserable, self-pitying mood, when the heart really aches with some weight of care and pain, still there is nothing gained by allowing the face to tell the story and spread the shadow. The woman of the cabbage patch was right. If clouds have a silver lining, let us wear ours wrong side out."

Girls, do you ever think of cheerfulness as really a duty? It is easy enough to be bright and sunny when we feel like it, when things have gone pleasantly and we are in the right mood; but that is not always the case, even when we are in our teens. School life has its troubles. Teachers, being human, are not always fair, lessons do not go as you expected, schoolmates are variable in their friendships and tempers; but learn not to carry home a gloomy face. Tell mother the trouble, if you need her advice, but do not cloud the family happiness by holding fast to your worries and being silent complaining. You do not realise how much your presence and your cheer mean to the home circle. Said a tired business woman the other day, as she wistfully watched a young group in another home: "That is what we miss at our house—the young life passing in and out. We are all busy, middle-aged women now, and there is no one to bring to us the freshness and the brightness that your girls bring."

You plan many things, no doubt, that you will do for the dear home folks later, when you will be able to lift some of the burdens, but just now you can fill a beautiful and blessed office by being a sunshine maker.—Selected.

### The Scriptures in Medical Work.

Medical missionaries are among the best allies the Bible Society possesses. Dr. E. F. Neve, of the C.M.S. hospital in Kashmir, North India, who revised the Kashmir New Testament, writes as follows: "Every day, after the addresses in the mission hospital waiting-room we offer Scripture portions for sale, and seldom fail to find purchasers for from three to six gospel portions. On an average we distribute in this way, in the hospital and in the villages, two or three thousand gospels a year. There is very little opposition to the circulation of the written Word. The four gospels have now been very widely distributed in the valley. A leper Christian who died a few years ago, after having for long led a consistent life in the asylum, always ascribed his belief in Christ to his perusal of a copy of the New Testament which he had received from us. The bread has been cast upon the waters, and we need not fear that it has been lost."

### Why Fret?

Are the trains too slow for you? Caesar, with all his court, never exceeded the speed limit.

Are your wages too small? In Europe people are content with making a living.

Are the lights too dim? David wrote his Psalms by the light of a smoky torch.

Are you cold? The soldiers of Valley Forge walked barefoot on the ice and snow.

Are you hungry? The children of India are starving for want of a crust of bread.

Are you tired? Why fret about it? Jacob was tired when he saw the angels of heaven.

Are you sick? Suppose you had lived two thousand years ago, when sickness was fatal.

Are you poor? The Saviour of men was not wealthy.

Cheer up! Praise God that you live in the midst of his blessings!

Why fret?—"American Magazine."

### Watch Yourself Go By.

Just stand aside and watch yourself go by,  
Think of yourself as "He" instead of "I."  
Pick flaws; find fault; forget the man is you,  
And strive to make your estimate ring true.  
The faults of others then, will dwarf and shrink,  
Love's chain grows stronger by one mighty link,  
When you as "He" as substitute for "I"  
Have stood aside and watched yourself go by.

—Strickland Gillilan.

### But Think.

He—"I expect we should be amused if we could see ourselves as others see us."  
She—"But think how amused others would be if they could see us as we see ourselves."

### Pleasant Weather.

Head of the House (in angry tones). "Who told you to put that paper on the wall?"  
Decorator: "Your wife, sir."  
Head of the House (humbly): "Pretty, isn't it?"

### Sad Predicament.

Bride (consulting cook book): "Oh, my, that cake is burning, and I can't take it out for five minutes yet!"

## The Family Altar.

J.C.F.P.

### SUNDAY.

On the morrow he (John) seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world.—John 1: 29.

In his "Ars Major," Raymond Lull endeavored to explain the doctrines of the Christian religion to Mohammedans. He wrote thus: "As my book is finished on the vigil of John the Baptist, who was the herald of the light, and with his finger pointed to him who is the True Light, so may it please our Lord Jesus Christ to kindle a new light of the world which may guide unbelievers to their conversion, that they, with us, may go forth to meet the Lord Jesus Christ, to whom be honor and praise, world without end."

Reading—John 1: 29-51.

### MONDAY.

This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory, and his disciples believed on him.—John 2: 11.

Preaching upon this incident, Richard P. E. treated it "as a parable of human life." "Let us each ask our own heart. 'Is my life a festival? Oh, how dark and empty it is until the King of joy comes in! God has done his part in full, and the wedding-board is richly spread. Heart, why canst thou not then rejoice with thy brothers, the holy angels? The reason lies in ourselves. We carry a sting in our heart . . . the sting of sin. But our text tells us who is the true joy-bringer.'"

Reading—John 2.

### TUESDAY.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.—John 3: 16.

"When some one recommended an expensive medicine to Luther for the cure of the trouble in his head, the doctor replied, 'My best prescription is John 3: 16.' He repeated the words of this text in his dying moments three times distinctly in Latin."

Reading—John 3: 1-18.

### WEDNESDAY.

The Father loveth the Son, and hath given all things into his hand.—John 3: 35.

We must now acknowledge the mastership of Jesus, "No co-ordinate mastership existing, no occasional mastership intervening, no supplemental mastership coming in; Jesus is our Master, with an authority which it will be perilous and wicked to disregard."

Reading—John 3: 19-36.

### THURSDAY.

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.—John 4: 10.

"Jesus, the gift divine I know,  
The gift divine I ask of thee,  
That living water now bestow,  
Thy Spirit and thyself on me."

Reading—John 4: 1-26.

### FRIDAY.

And they said to the woman, Now we believe, not because of thy speaking; for we have heard for ourselves, and know that this is indeed the Saviour of the world.—John 4: 42.

"Christ our Lord and God we own,  
Christ, the Father's only Son."

Reading—John 4: 27-54.

### SATURDAY.

For this cause therefore the Jews sought the more to kill him, because he not only broke the Sabbath, but also called God his own Father making himself equal with God.—John 5: 18.

"Equal, with God most high,  
He laid his glory by;  
He, the eternal God, was born,  
Man with men he deigned to appear."

Reading—John 5: 1-24.



# Prayer Meeting Topic.

May 20.

## A Saviour From Selfishness.

(Luke 16: 19-31.)

HORACE KINGSBURY.

Our topic this week is based upon the familiar parable of the rich man and Lazarus. The rich man, in his lifetime, received his good things, and man, in like manner evil things. Their fortunes were completely reversed in the life after death. The rich man turned out to be abjectly poor, and the poor man turned out to be possessor of the true riches. "Dives" was the poor rich man, and Lazarus was the rich poor man.

Dives was supremely selfish. He had the best this world could give. He fared sumptuously and lived luxuriously. Lazarus was both sick and poor. Someone laid the unfortunate at the rich man's gate where he might be seen and helped, but apparently he was neglected and allowed to want.

Death, the common leveller of us all, claimed the rich man and the poor man alike. But, how different were their destinies! One was in torment, and one was in bliss! Fine clothes and rich food rather shorten life than lengthen it, and no wealth can stave off death. John Wesley told of a rich man in London, who, when his physician said he must die, gnashed his teeth and clenched his fist and cried out vehemently, "God, God, I won't die!" But he died with the very words in his mouth.

There is something wrong with society when abounding wealth and grinding poverty dwell side by side. The remedy, however, does not consist in the abuse of the rich and the confiscation of property. This parable does not lend itself to any such construction. Alexander MacLaren says of the rich man: "He was not damned because he had a purple robe and fine linen undergarments, nor because he had lived in abundance, and every meal had been a festival, but because, while so living, he utterly ignored Lazarus, and used his wealth only for his own gratification."

His great wealth imposed great responsibilities, and Dives failed to discharge them. The pathos of it all is that he had no pathos. He could look unmoved upon the poor, hungry, festering human at his gate, and do nothing to relieve him. He could shut the gate on misery and want and wretchedness, and indulge himself to the full. He sowed to the flesh and reaped corruption. Remember the man at your gate!

"Throughout all the words of Jesus on the subject of wealth three thoughts are constant: (1) Riches are a good but a lesser good, they receive their worth from their use; (2) Riches are a great responsibility, a trust for whose use the owner is accountable to God; they must be shared; (3) Riches are a great temptation, they tend to make their possessor think himself superior to his fellows, to keep him out of the kingdom of God." (Tarbell.)

It should be remembered that selfishness is not confined to the rich. It manifests its ugly presence in every strata of human society. He who was rich and for our sakes became poor would save us all from selfishness if he could. It ill becomes any one of us who has named his name to be thinking always of himself. There may be some hapless Lazarus at my gate, and if I neglect him I imperil my soul.

"Lord, help me live from day to day  
In such a self-forgetful way  
That even when I kneel to pray  
My prayer shall be for OTHERS.

"OTHERS, Lord, yes OTHERS,  
Let this my motto be:  
Help me to live for OTHERS  
That I may live like thee."

TOPIC FOR MAY 27.—THE LETTER TO  
THE CHURCH AT EPHEBUS.—Revelation 2:  
1-7.

# Our Young People.

Conducted by Leslie C. McCallum, M.A.

## A Legend.

The little legend of the Holy Land referred to in the following poem grew up around the night blooming cereus, a flower in which many have thought discernible the cradle, cross and crown.

They tell it in a legend  
Of the sacred long ago,  
That as our Saviour journeyed  
To his triumph and his woe,  
There bloomed along the wayside  
From the country to the town,  
A flower within whose heart appeared  
A cradle, cross and crown.

In myriads its beauty glowed,  
In pure and mystic white,  
A witness of the spirit,  
That unforgotten night,  
Each one a faithful herald  
Of the Christ and his renown,  
Each chalice bore a picture  
Of the cradle, cross and crown.

Be it truth, or be it fiction,  
The story is retold,  
Perchance for lives of men to-day,  
It may a lesson hold.  
As, all intent on treasures vain  
We hasten up and down,  
Do we portray the blessed Christ,  
The cradle, cross and crown?  
—Ina Duley Ogdon.

## An Appreciative Superintendent.

We are always glad when anyone steps aside to do honor to the officers and teachers of our Bible Schools, and to recognise the worth of their voluntary service. The following makes interesting reading:—

On Anzac afternoon Mr. T. H. Brooker, superintendent of the Robert-st., Hindmarsh, Bible School, South Australia, entertained the officers and teachers of the school numbering over forty at the Botanic Gardens.

The director of the gardens, Mr. Bailey, with Mr. Brooker, chairman of the Board, showed the company over the gardens. Afterwards an adjournment was made to the island, where afternoon tea was served. After tea the guests gathered around Bro. Brooker, and words of appreciation and thanks were expressed by E. J. Paternoster and T. P. Richardson.

In reply Mr. Brooker said it was the one joy of his life to be associated with the S.S. teacher and officer, and to know that such a valued friendship was his.

## Christian Endeavor.

FIELD DAY AT BAYSWATER, VIC.

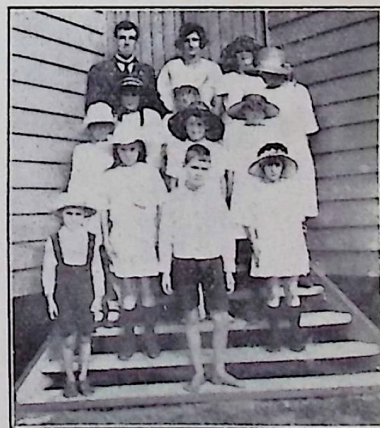
More than 500 Christian Endeavorers participated in the Field Day excursion to Bayswater, organised by the Victorian C.E. Union, and held under very happy conditions on Eight Hours Day (April 20). The morning and early afternoon were spent in true picnic fashion, but at 3 o'clock a fine crowd assembled for the programmed open-air meeting. The State President (Mr. Hugh Macdonald) presided and heartily welcomed the visitors. Mr. George H. Nelson, Secretary of the Queensland C.E. Union, gave a greeting from the Endeavorers of the northern State, and said that they were looking forward with keen interest to the Australasian Convention to be held in Melbourne next year. Mr. J. E. Thomas, ex-president of both the Victorian and Australasian C.E. Unions, expressed gladness at the manifest revival in the movement. They had had great days in the past, but he believed the future had still greater days. The revival

must mean big things to the church. The State Vice-President (Mr. R. W. Mossom), in a few minutes' devotional talk, said the object of Christian Endeavorers was to find Christ and then reveal him in their ordinary daily lives. The Australasian C.E. President (Mr. G. F. Dyson) gave "Some Echoes of the Tasmanian Convention." He said it was a direct outcome of the Adelaide Australasian Convention. A few Tasmanians had been among the interstate delegations to Adelaide and had had their enthusiasm fired so that they had determined to revive State Union work in Tasmania. The Convention had exceeded all the expectations of the workers, and had assured new interest throughout the State. Congregations had been excellent all through the Convention, and some of the meetings had touched a very high standard. He had been inspired to see such enthusiasm. Bright choruses were sung during the meeting; Mr. A. W. Roberts was the song leader.

## Why Teach Christ?

1. The world demands skill. To be careless in Christian service is to discredit Christianity.
2. Moulding character is the hardest of tasks. What right have we to attempt it with unskilled fingers?
3. If religion is the one subject carelessly taught in your community, what is to prevent children from having contempt for it?
4. Jesus of Nazareth set the example.
5. Joy comes from work well done. You will enjoy teaching and other forms of Christian work if you know how to do them well.
6. Training is a great time-saver. The investment of a little time in study will save hours of labor and perplexity and disappointment later. —"Kansas Messenger."

"Every Christian without exception is bound by the most solemn obligations to do everything possible for the child. With his needs, both physical and spiritual, the Master has identified himself."



S.S. Scholars, Chinchilla, Qld.

Our picture shows some of the scholars of the new Bible School at Chinchilla, on the Western Line, Queensland. The school was organised by S. Vanham, the district evangelist, who is in the picture. Bible Schools are a feature in the extended work in the scattered districts out West, Bro. Vanham having eight in his circuit. It is hoped that from these schools there will in due time come those who will be the pillars of the local churches.



## Foreign Missions.

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

### F.M. Day, July 5.

Are you ready for F.M. day offering, July 5? The month of June as last year will be observed as *Prayer Self-Denial Month*. Last year thousands of our members found joy in self-denial for the Foreign Mission offering, and were spiritually enriched by prayers for our missionaries, native Christians and the Christless in the regions beyond.

### Preparations for a Great Offering.

The S.A. F.M. Committee are now busy with their arrangements for the July offering. Every church in S.A. will be visited by F.M. deputations, and the Committee by prayer, self-denial and sacrificial liberality hope for a record F.M. day offering.

Queensland F.M. Committee have already begun propaganda for F.M. day. Their aim is £600 from Queensland for F.M. day. This is about £100 more than last year. Bro. Hermann and the F.M. Committee are hard at work, and hope that

F.M. enthusiasm, we can count on a record offering from the Mother State.

Western Australia made great history last year, raising 9/- per member for the year. This is the largest *per capita* offering ever raised in Australia, and W.A. has earned the title of the *per capita* F.M. pace-maker of Australian States. Bro. Evans, the President, brings all his Welsh fire into F.M. work. He has been president for many years, and the W.A. Committee are so well pleased with his work that they have re-elected him this year. W. H. Clay is again the F.M. Secretary—a great man in a great office! His church at Subiaco is a perfect hive of F.M. zealots. Several of the S.S. classes support orphans, and Subiaco has qualified for living link honors. Thos. Hagger is the treasurer, the third member of the F.M. executive, and one of the best treasurers the Federal Treasurer has worked with. Everything Bro. Hagger does he does with all his heart, and this is specially true of his F.M. work.

So with such State F.M. Committees, with such wise planning for the F.M. offering, we can look forward with every confidence to a great offering in Australia on July 5, 1925.

### S.A. State F.M. Secretary.

At the last meeting of the South Australian F.M. Committee, Bro. Burdon was appointed secretary vice L. N. Fisher, who had to resign on account of pressure of other work. Bro. Fisher has done splendid work for Foreign Missions in South Australia, and though resigning as secretary continues as a member of the F.M. Committee and minute secretary. Bro. Burdon is a member of the Mile End church, and will be a worthy successor of Bro. Fisher. His address is H. G. Burdon, Churches of Christ Home Mission office, Liberal Club Buildings, North Terrace, Adelaide, South Australia. Will our S.A. churches kindly note the address and send letters and all money to Bro. Burdon?

Bro. Burham, the President of the United Mission Board of American Churches, writes that he hopes to spend two weeks in Australia in the early part of 1926. Later on full particulars of his itinerary will be given.

The Federal Secretary has just returned from a three weeks' visit to Tasmanian churches.

### State Foreign Mission Secretaries.

Please send offerings to the following:—  
Victoria.—J. E. Allan, 51 Watts-st., Box Hill.  
N.S.W.—J. Clydesdale, 9 Grand-par., Brighton-le-Sands.  
S.A.—H. G. Burdon, c/o H.M. office, Liberal Club Bldgs., North Ter., Adelaide.  
W.A.—W. H. Clay, 393 Bagot-rd., Subiaco.  
Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.  
Tas.—J. Foot, jr., 14 Balfour Pl., Launceston.  
Federal Secretary.—G. T. Walden, M.A., 74 Edmund-av., Unley, S.A.

### A. J. CURSON,

#### Registered Architect.

Architect to the following Church of Christ Buildings—Hampton, Brighton, Ivanhoe, and the new Bible School, North Fitzroy.  
Any person or church committee requiring new buildings may have *sketch plans* supplied free of charge to assist the collecting of funds.

Private Address—

CR. BLUFF-RD. and RED BLUFF-ST.,  
BLACK ROCK, VIC.

Tel. X 6618.

### COMING EVENTS.

MAY 17 and 21.—24th Anniversary of South Richmond Church of Christ. May 17, 11 a.m. and 7 p.m., special services. Thursday, 21st, public meeting to be followed by a coffee supper. Admission nippence. Visitors welcomed.

MAY 17, 24 and 26.—Past members of Footscray Bible School are specially invited to attend the anniversary services on Sun., May 17 and 24. Tea will be provided; notification appreciated. 17th, 3 p.m., Mr. Reg. Clarke; 7 p.m., Mr. A. E. Hurren. 24th, 3 p.m., Mr. Harold B. Robbins; 7 p.m., Mr. L. C. McCallum, M.A. Concert, Tuesday, 26th, St. John's Hall, Pickett-st.—J. C. Thomson, Sec.

MAY 24, 25 and 31.—Pahran Bible School Anniversary services. May 24, 3 p.m., Bro. A. L. Gibson; 7 p.m., Bro. F. T. Saunders. Bro. L. Brooker, Song Leader. 25th, Grand Concert in Masonic Temple, St. Edmond's-rd. 31st, Distribution of Prizes at 3 p.m. by Bro. L. C. McCallum, M.A. All welcome.

MAY 24 & 26.—Grote-st. Sunday School Anniversary, May 24. Public meeting and distribution of prizes, Tuesday, May 26.

### IN MEMORIAM.

BROWN.—In loving memory of our dear boy, Norman Spencer, beloved only son of Frank S. and Maude E. Brown, and dearly loved brother of Beryl and Betty, who was "called home," May 6, 1922, aged 12 years and 9 months. Sadly missed. Ere sin could harm or sorrow fade,  
Death came with friendly care;  
The opening bud to heaven conveyed,  
And bade it blossom there.

—Parkville, Vic.

BURDEU.—Killed at Gallipoli, May 9, 1915. Corpl. Cyril A. Burdeu, youngest son of Mrs. and Mr. A. P. Burdeu, of Essendon. Lovingly remembered.

GOULD.—In loving memory of Major H. V. Gould, 2nd Field Engineers, died of wounds, May 8, 1918. "Until the day break."  
—Inserted by his loving parents and family, Red Cliffs, Vic.

HEMSLEY.—In loving memory of my dear son Harold, who died on May 10, 1922; also his dear sister, who passed on before him. Blessed are the dead who die in the Lord.

Yet, oh! for the touch of a vanished hand,  
And the sound of a voice that is still.  
—Mother.

### MARRIAGE.

KILPATRICK—RINTOULL (Golden Wedding).—On May 7, 1875, at Horsham, by Mr. James Hillard, George Edward, second eldest son of the late George and Caroline Kilpatrick, to Eliza, eldest daughter of the late Alexander and Jane Rintoull. Present address, "Lochore," Federal Square, Swan Hill, Vic.

### TO LET.

Nicely furnished house, 6 rooms, large verandah, most beautiful views of mountains, good scenery all round, fern gullies, beauty spots; vacant from April 20. Miss Nightingale, Emerald, Vic.  
Lady taking house in fortnight or three weeks. Would let comfortable furnished B.S. room. References exchanged.—"Comfort," c/o Austral, 530 Elizabeth-st., Melbourne.

### WANTED.

Good preachers willing to come to New Zealand. Apply in first instance to H. P. Leng, Box 500, Wellington, N.Z.

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FOR  
Foreign Missions.

this State will realise the "best yet" offering that will bless their own hearts and cheer our noble band of missionaries in India, China and New Hebrides, and among the Chinese in Australia.

Victoria—our Big Church Brother with its great secretary, J. E. Allan—has as its aim £2,250. As they raised £3,565 for the whole of last year, and as their receipts so far this year are £100 more than the corresponding time last year, we feel sure they will "go over the top" on July 5. They have appointed a strong sub-committee, Bren. Len Gole, A. G. Saunders, H. G. Pang and J. E. Allan, to arrange propaganda work. These are four F.M. giants, and will do great things for our F.M. work.

Tasmania F.M. Committee are very enthusiastic as to the prospect for F.M. day offering. Last year they had a record offering, and their President, N. G. Noble; Secretary, J. Foot, jr.; Treasurer, Bro. Stevens, and a wide-awake F.M. Committee, are sparing no pains to try to double their offering this year. "Keep your eye on Tasmania."

New South Wales is a State that does big things for Foreign Missions. They have the impetus of one of their best conferences just closed, and with J. O. Holt, J. Clydesdale and Geo. Morton as executive, and an experienced committee full of



## Here and There.

W. H. Nightingale has been appointed State organising evangelist for Tasmania.

We learn that Bro. W. A. Eagle has tendered his resignation to the churches in the Bordertown district, S.A., and will be open for engagement in August next.

The Grote-st. Church of Christ choir, S.A., gained second prize in the competition for church choirs in the All Australian Exhibition on April 30. Bro. O. H. Finlayson conducted.

The American "Christian Evangelist" of March 26 states that "P. D. McCallum, who recently came to America from Australia, has been called to the pastorate of the church at Stow, Ohio." We also learn that Bro. A. T. Eaton has received an engagement and is happily settled.

On Saturday last, at the annual conferring of degrees in the University of Melbourne, Miss E. M. Woodbridge received the degree of Bachelor of Arts with honors, entitling her to the M.A. degree without further examination. Miss Woodbridge in her final honor examination was placed first in her class-list. She is a faithful teacher in the Bible School at North Melbourne, and the Alpha of the P.B.P. club.

The value of the "Christian" as an advertising medium is recognised by discerning readers, and particularly by those with experience. C. R. Burdeu, secretary of our Victorian Social Service Committee, writes under date May 3: "My word, that's a wonderfully influential paper of yours. Why, I placed five men in work this week. Thank you! Kindly insert this week: Two men, light work, recommended."

The Victorian Home Missionary Committee continues its progressive policy. The work at Ballarat East has been taken over from the beginning of this month, also the work in the new and rapidly-growing district of Burwood. Land has been purchased at North Geelong, the Committee having in mind the big industrial movement in that area. An entirely new work commences next Sunday in the suburb of Ormond.

Members of metropolitan churches are very strongly urged to visit the Hinrichsen-Pratt mission at Ormond, which commences next Sunday. We have no church in the locality, and the Home Missionary Committee is breaking entirely new ground. The tent will be pitched close to the Ormond station. During the first week it is particularly important that brethren from city and suburban churches should visit and help.

Very remarkable success has attended the Hinrichsen-Pratt mission at Pyramid, Vic. For a fortnight's mission in a sparsely populated district in which there was no church supporting the mission, the success of the effort was wonderful. The following telegram reached the Victorian Home Mission office on Tuesday:—"Hinrichsen-Pratt mission at Pyramid is at highest possible pitch. Thirty-five confessions in fortnight. Great pity mission must close."

May 3 was church anniversary day at Chatswood, N.S.W. In the morning Bro. W. H. Hall, president, received into fellowship Bro. and Sister Fan-Bro. J. Whelan by letter from Paddington church. Bro. J. Whelan on behalf of the officers and church members unveiled the memorial tablet of the late and esteemed Bro. Thomas Bagley, and made feeling reference to the beautiful life and work of our brother. Bro. A. L. Haddon, B.A., gave a much-appreciated message from Isa. 11. For the large congregation extra seating accommodation had to be provided. Bro. Whelan gave a very fine gospel address which reached the heart of one young man. One young girl from the school put on Christ by baptism. The church's aim for the building fund was reached—£250.

The Board of Management of the College of the Bible desires to acknowledge publicly and gratefully the receipt of £250 from Bro. J. W. Baker, of North Fitzroy, Vic., which sum is a bequest from the estate of the late Mrs. Kelly. This will endow a memorial room to Mrs. Kelly in the Ladies' Hostel.

Good meetings last Lord's day at Swanston-st., Melbourne. J. W. Baker was the morning speaker. In the evening Bro. J. E. Shipway gave an excellent address, and Miss Madge Agnew sang "The Lost Chord" very beautifully. The offering for Bible School and Young People's Department amounts so far to £45.

Bro. H. G. Harward, the N.S.W. organising secretary for Home Missions, will be on vacation during the next three months. During his absence, Bro. Southgate will have the oversight of the Home Missionary Department. All correspondence should be addressed to S. J. Southgate, H.M. office, 242 Pitt-st., Sydney.

The College Board has received notice from the Malvern Council that it is proposed to make the road in front of the College at Glen Iris. This improvement will receive only a doubtful welcome when it is understood that it will cost the Board over £1,080 as its share. Here is an opportunity for friends of the College to come to the front.

At Lismore, N.S.W., on April 26, there were good meetings. At night two new converts put on Christ in baptism. Bro. P. J. Pond delivered an "in memoriam" address in respect to the late Sister McMillan. The C.E. Society is doing well. Bren. G. M. Davis, C. Byrnes and others are putting in good work. Sisters Mrs. Higgins and Mrs. Stratford, who were very ill, are recovering. Sister Mrs. Amos is in hospital after a serious operation.

Interest is well sustained at Lygon-st., Vic. G. T. Walden gave a splendid address on Sunday morning. During the day, 172 participated in the breaking of bread. In the evening, A. G. Saunders delivered a powerful address upon the theme, "When Abraham saw Christ's Day." A large choir added to the praise of God in their rendering of the anthem, Colin Dabb taking the solo. The Endeavor Society, which has always been one of the live auxiliaries of the church, held a very successful social on Saturday evening. The attendance at the prayer service last week was the largest since Bro. Saunders has taken up the work.

"Anzac Day" was regarded in fine style at Enmore Tabernacle, N.S.W., on April 25. The chapel was suitably decorated. A devotional service was held in the morning, and a concert at night. Large gatherings attended both services. Among those present in the morning were the boy scouts and the Enmore Junior Red Cross, the mayor and aldermen of Newtown, State and Federal Members of Parliament, also members of the Legislative Council. After a tribute by Alderman Dibble, Mayor of Newtown, came a thrilling address by Chaplain David G. Morse, of Dulwich Hill. There was one decision for Christ on May 3.

Fair interest is maintained at Carnegie, Vic. Good addresses and sermons from Bro. Dickson. On April 22 an excellent address on "The Aims of the Restoration Movement" was delivered by Bro. A. E. Illingworth. On Lord's day, April 26, Bro. A. E. Illingworth. On Lord's day, April 26, 91 assembled around the Lord's table. On April 29 another highly instructive address on "The Sufficiency and Authority of the Holy Scriptures" was delivered by Bro. A. G. Saunders. On May 2 the ladies' aid society organised a successful tea and members' meeting, at which various phases of church work were discussed, and a pair of handsome collection plates was presented to the church. On May 3, 88 partook of the emblems. In the evening a very forceful sermon on "Individual Responsibility" was delivered by Bro. G. T. Walden.

At Hawthorn, Vic., on Sunday morning, two new members were received. A fine address was given by Bro. Ladbroke (Bible College). In the afternoon a women's service was held in the mission tent, with three decisions. The evening gospel meeting in the tent, Burwood-rd., was fully attended. Bro. P. R. Baker delivered a powerful discourse on the prodigal son, and Mrs. Baker contributed a beautiful solo, during the singing of which two men came forward, making twenty confessions to date. The fine singing has been a special feature of the meetings, Bro. Les. Brooker conducting the first week, and Bro. Wilfred Dimond in charge the second week.

The work at Balwyn, Vic., progresses splendidly, and meetings have continued large and interesting since the mission. The church at a social and conference was organised into committees, and the new members are entering into active service. On Sunday 16 were welcomed, including three by letter. There were over 50 at 7.30 a.m. prayer meeting. There was a record school of 237, and a crowded meeting at night, when Jas. E. Thomas preached, Theo. Edwards conducting the service. A man confessed Christ. The choir, under Stanley Wilson, rendered a fine anthem. A Senior Endeavor Society and a Junior Society have been started, as well as a tennis club. Nearly £6 was received for Bible School offering.

Bro. G. T. Walden finished his Tasmanian itinerary by visiting Launceston and Invermay churches from April 26 to 29. He visited Invermay in the morning of April 26, spoke to both Bible Schools in the afternoon, and delivered a splendid gospel message at Margaret-st. in the evening to a very large congregation. On Monday evening the F.M. Committee of Tasmania entertained Bro. Walden to a tea, after which a conference was held. On Wednesday evening Bro. Walden delivered his lantern lecture on "Our Mission Fields" to a very large audience, who enjoyed the fine pictures and splendid lecture to the full. On Wednesday afternoon, April 29, Bro. Walden was invited to speak at the Launceston Rotary Club's weekly meeting, and delivered a fine address on "Foreign Missions from an Imperial Standpoint," which was fully reported in the local press.

### ADDRESSES.

C. A. Bowen (preacher Onchunga church, N.Z.).—49 Symonds-st., Onchunga.

Chas. Carpenter (secretary Peel-st. church, Ballarat East).—44 Steinfield-st., Ballarat East, Vic.

T. Collyer (secretary Parkdale Bible School).—"Wilvistan," Antibes-st., Parkdale. Name printed in error on April 23 as church secretary.

C. C. Dawson (preacher North Melbourne church) and H. Gray (preacher Ringwood church).—14 Fitzgibbon-st., Parkville, Vic.

Harold G. Feary (secretary church at York-st., Ballarat).—189 Eureka-st., Ballarat E.

L. Larsen (preacher Ipswich church, Qld.).—Frazer-st., Graceville, Qld.

Fred T. Saunders (Org. Secretary College of the Bible).—361 Collins-st., Melbourne. 'Phone, Cent. 7887.

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## Queensland's Forty-Second Conference.

(Continued from page 277.)

6. *Christian Workers' Committee*.—President, L. Larsen; Secretary, F. E. Alcorn; Treasurer, T. Martin; Committee, E. Aderman, C. Young.

7. *Prohibition and Social Problems*.—President, W. Suchting; Secretary, L. Larsen; Treasurer, W. Marsden; Committee, F. E. Alcorn, Mrs. W. Berlin, W. Keeble, Mrs. L. Larsen, J. Larsen, W. Rothery, Mrs. W. Wendorf.

8. *Bible School and Young People's Union*.—President, F. E. Alcorn; Vice-President, C. Woff; Secretary, H. G. Payne; Treasurer, Mr. A. J. Fisher; Committee, Mrs. Morton, Miss Wendorf, F. Enchelmaier, T. Martin, B. Green, G. Cane, E. Aderman.

9. *Church Property Trust*.—Chairman, W. A. C. Wendorf; Committee—J. B. Ash, T. F. Stubbin, F. D. Keable, J. W. Clothier.

10. *Connexional Trust*.—Secretary, W. A. C. Wendorf; Committee, G. Colvin, T. F. Stubbin, F. Enchelmaier, J. B. Ash.

11. *Publicity and Literature Committee*.—President, A. J. Fisher; Secretary, Miss D. Clapham; Committee, H. G. Payne, S. Trudgian, C. Young.

12. *Preachers' Fraternal*.—President, C. Young; Secretary, F. E. Alcorn.

13. *Miscellaneous*.—Auditors, Messrs. W. V. Mills and W. B. Cottee; Obituary Steward, A. Taylor; Immigration Agent, A. J. Fisher; Hon. Military Chaplains, L. Larsen, F. E. Alcorn; Isolated Members' Correspondent, A. J. Fisher; Preachers' Provident Fund Agent, C. Risson.

14. *Queensland Executive Federal Conference*.—President, L. Larsen; Treasurer, T. F. Stubbin; Secretary, A. J. Fisher.

15. *Committee on Alien and Colored Races*.—Convener, L. Larsen; Committee, F. E. Alcorn, W. A. C. Wendorf, W. E. Reeve, W. Suchting.

16. *Jubilee Committee*.—Convener, Mr. A. J. Fisher; Committee, W. A. C. Wendorf, S. Trudgian, H. G. Payne, E. Aderman.

## Impressions of Queensland Conference.

A happy strenuous time! Thus I reflect upon my visit to Brisbane for the Easter Conference. The Queensland brethren take their Conference seriously. It covered a period of nine days; and each day had its full programme. I was there for five nights and four days, and they planned me to speak on ten occasions. What patience and forbearance those Brisbane folk possess!

1,430 miles by rail, but it was well worth the effort. What splendid fellowship, keen enthusiasm and wonderful hospitality. My gracious hosts, Mr. and Mrs. Mills, of Ann-st. church, bestowed a beautiful hospitality, whilst Mr. Cockroft and Professor Steele with their cars, enabled one to see the beauties of Brisbane, and to travel with ease.

A delightful feature of the Conference was a re-union luncheon held in honor of the pioneers. The beautiful photo, taken afterwards shows those who have labored so loyally for the cause.

The Bible Schools' and Young People's Demonstration was a great success. The Queensland churches are seized with the importance of Bible School work. Increase in numbers and efficiency is their aim. Four Federal prizes last year tell their own tale. H. G. Payne should be a valuable addition to the department.

The Preachers' Fraternal was a happy experience. They are a band of young men, zealous for the interests of the kingdom. A goodly number of these owed their training to Glen Iris. It was a pleasure to offer congratulations to E. Aderman on qualifying for his B.A. degree. Queensland needs more preachers of the best type. It is time some men realised there are more needy fields than Victoria.

The Women's Conference was a pronounced success. The Queensland sisters support every phase of the work. Sister Wendorf was re-elected president for the fourth time in succession. Evidently the sisters know her worth.

The advent of Bro. Fisher has been a distinct gain to the work in Queensland. It was good to hear the brethren from all over the State tell of the splendid foundation work he accomplished last year. Conference by an overwhelming majority confirmed the re-appointment of the organiser; and lacked up its desire by giving a record offering in cash and promises amounting to £410.

The presidential address of Bro. Larsen and the messages of Pres. C. Young and J. R. Combridge were stirring calls to advance. Bro. Combridge dramatically handed over £25 to the H.M. Treasurer, as the greeting of the young self-supporting church at Bundaberg. Do special missions pay? Let Bundaberg answer. The evangelistic note was uppermost in the Confer-

ence. E. C. Hinrichsen inherited some of his passion for evangelism. What was done at Bundaberg could be repeated in scores of towns throughout Queensland.

Bro. Larsen was a good chairman. With gentle firmness he piloted the business through expeditiously.

Good Friday sessions were well attended and the reports evidenced progress. Three new churches were admitted to Conference, whilst 218 baptisms were recorded.

Publicity is ably handled by Bro. Fisher. Excellent reports of Conference amounting to several columns appeared in the principal Brisbane papers. 3,532 inches of space were obtained in the Queensland press during the past ten months.

Foreign Mission interests were well to the fore. The committee rejoiced in the attainment of its financial aim, and planned bigger things for the future. Bro. Alcorn is to be commended on the strong lead he gives in the field of wider service.

Federal interests figured prominently in the programme. Queensland appreciates the help of the Federal Executive, and close observation re-

veals that the money is being wisely spent. Bro. F. T. Stubbin most capably represents Federal interests. No wiser use could be made of Federal grants than the subsidy of the organiser.

The Northern State is full of promise for the work of the Churches of Christ. Queensland is a state of vast size, ranking third in population of the Commonwealth, yet we have only 34 churches there with 2,274 members. It is gratifying to note that the membership increased 70 per cent. during the last ten years. We believe that the next decade will show greater progress.

By our prayers and our gifts to Federal evangelism let us aid in the evangelisation of that great territory. We have some splendid members there, let us cheer them on in their stupendous task.—J. Whelan.

### My Best.

I may perform no deed of great renown,  
No glorious act to millions manifest;  
Yet in my little labors up and down  
I'll do my best.

My name is not upon the rolls of fame;  
'Tis on the page of common life imprint;  
But I'll keep marking, marking, just the same,  
And do my best.

And if I see some fellow-traveller rise  
Far, far above me; still with quiet breast  
I keep on climbing, climbing toward the skies,  
And do my best.

My very best, and if, at close of day,  
Worn out, I sit down awhile to rest,  
I still will mend my garments, if I may,  
And do my best.

Better and better every stitch must be,  
The last a little stronger than the rest.  
Good Master! help my eyes that they may see  
To do my best.

### His Voice.

My God, permit me not to be  
A stranger to myself and thee;  
Amid a thousand thoughts I rove,  
Forgetful of my highest love.

Call me away from flesh and sense;  
One sovereign word can draw me thence;  
I would obey the voice divine,  
And all inferior joys resign.

—Isaac Watts



**Preachers at Queensland Conference.**  
Top Row.—H. G. Payne, E. P. Aderman, S. Neighbour, L. Larsen, S. Vanham.  
Front Row.—H. C. Spratt, A. J. Fisher, F. E. Alcorn, J. Whelan (visiting speaker from Sydney), C. Young, H. Bassard.



## OBITUARY.

**HOLTEN.**—On Easter Monday, April 13, John Holten, a member of the Camberwell church, was called to be with his Lord. At the age of 16 years our brother gave his heart to Christ, and for 67 years walked consistently with the Lord. About 53 years ago he was baptised by James Martin, then minister of the Collins-st. Baptist church. For 40 years his membership has been with the churches of Christ. After meeting for some time at Hawthorn, he transferred in Feb., 1880 to Surrey Hills, where he remained for 27 years. He superintended the Bible School for a considerable period, and took a very active part in the work generally. Since 1917 Bro. Holten was in membership at Camberwell. The Lord Jesus was a very real, living Person in our brother's life. It was a spiritual uplift to hear him pray in a morning service. He was a man of faith and prayer. His exhortation to those who visited him in his illness was "Follow on." On April 15 his body was laid to rest in the Box Hill Cemetery. The sympathy of the church is with the wife and family in their bereavement.—H.B.R.

**GORDON.**—Bro. Alexander Gordon passed from this life on April 21, in his 74th year, leaving a widow, eight sons, and three daughters to mourn his loss. Three of the sons, Bren. C. M. Gordon, Gifford Gordon and Lindsay Gordon, are in U.S.A. Bro. Gordon's home was at Wanbi, River Murray. His health for several months had not been good. A few weeks ago he came to Adelaide and entered a private hospital, where he died. Our brother united with the church in Strathalbyn when young. He was baptised into Christ by Bro. Judd. After some years he moved with his family near Milang, and was associated with the Milang and Point Sturt churches. He had an intelligent grasp of the Word of God, and passed peacefully away, trusting God's promises which cannot fail. The writer had known him since a boy, and treasured his friendship down the passing years. Bro. Gordon has left his loved ones the example of a godly life. To all the sorrowing ones we extend our loving sympathy, and pray God to cheer and comfort them with the glad hope of a joyous reunion in our Father's house on high.—A. C. Rankine, Adelaide, S.A.

**EDWARDS.**—On March 30 Sister Edwards passed to her reward at the age of 80. She was born at Malpas, England, and arrived in Australia in 1871. In the following year she linked up with the church at Langridge-st., Collingwood, during the ministry of Bro. M. W. Green. From here she moved to North Fitzroy. With her husband she was a foundation member of Brunswick church. For some years the family lived at Laverton, meeting occasionally with North Williamstown, but regularly remembering the Lord's death in the home. They next moved to Tenstalk. During part of this period they had fellowship with Surrey Hills; later the family became foundation members of the Blackburn church. From there our sister moved to Moreland, where she fellowshipped for eight years. The last five years of her life were spent at Northcote. Her call came suddenly. After an accident she quietly passed to her heavenly home. Her departure has thinned the ranks of the pioneers, but the memory of her loyalty to the cause is a benediction. Her three sons and daughters, together with a number of the grandchildren, are honored workers in the church.—W.H.H., Northcote, Vic.

**BELL.**—The church at Thornbury has suffered a severe loss through the death of Sister Mrs. John Bell. Our late sister was baptised by Bro. J. Blair about the year 1902, in Swan-st., Richmond. Subsequently she became associated with the congregations at Balmain-st., North Fitzroy, Preston, and finally Thornbury. In every place she manifested a keen interest in the work, and lived a true Christian life. Holding strong convictions, and possessing a marked personality, our late sister proved a distinct gain to the churches with which she met. It was at Thornbury, per-

(Continued on page 286.)

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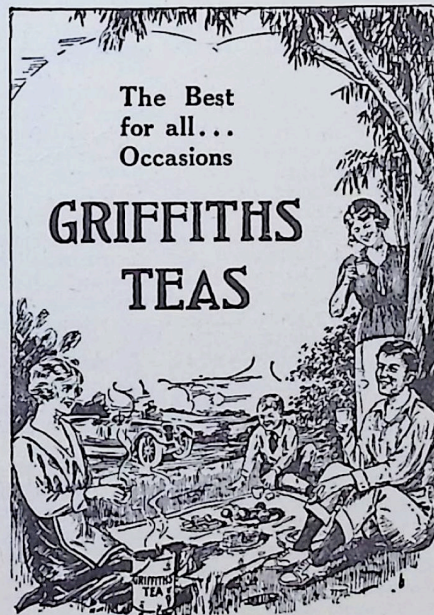
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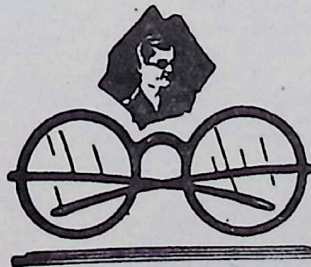
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## News of the Churches.

### New Zealand.

At Gisborne on April 5, a harvest festival was held. Bro. S. E. Riches spoke at both services; his evening subject was "Seed-time and Harvest." On April 12, Bro. J. C. Hardy exhorted. In the evening Bro. A. W. Hall, of Auckland, preached on "The Turning Point." On Easter Monday the Triangle Club held a picnic. Bro. and Sister Riches were delegates to the annual dominion conference at Christchurch.

### Western Australia.

Bassendean Adelpian Society meetings are a great help in preparing young men for future work. At Wednesday prayer services, Bro. Hughes is giving a series of addresses on our plea. The girls' club commenced a gymnasium course on April 23, under the instruction of Bro. Hughes. Bro. Hughes spoke morning and evening on Apr. 26. At the evening service a young girl was baptised.

Kalgoorlie was fully represented at the State Conference by the evangelist and four other brethren; Sister Nelson represented the sisters. Bro. F. D. Pollard, B.Sc., exhorted, and Bro. J. T. Stone preached on April 12. Mr. Jeffery, sen., father of Bro. Matt. Jeffery, made the good confession. April 19, two sisters were received into fellowship, one by letter and one by restoration. On April 26, three were received by faith and obedience, and at night two further confessions were made—Mrs. Swar, and Miss Dulcie Polkinghorne. On Wednesday evenings a special course of Bible studies on "The Church of the New Testament" is being conducted by Bro. Hunt. These will continue during the winter months. A mission is being planned for August.

Claremont reports fine meetings during the last month. On April 5, Bro. F. T. Saunders, of Melbourne, gave an uplifting gospel address to a crowded congregation. On April 16, the church enjoyed a visit from Principal A. R. Main. A large number of people was present including representatives from Fremantle, Cottesloe and West Subiaco. Bro. Hunt, evangelist, of Kalgoorlie, delivered an inspiring gospel address on April 12. The Bible School delights in the fact that they have won the shield in the II. Division of the State Increase Campaign, having gained 111 new scholars. The local rally has just been finalised, two sides (white and blue) having been formed. Sister Flo. Schofield was the leader of the blues, the winning side. The deacons were sorry to receive the resignation of Bro. Tom Marsden. He has been secretary of the Claremont church for two years, and has served faithfully in this capacity. The new secretary is W. Garner, 22 Thompson-rd., Claremont.

### Queensland.

The two men who confessed Christ at Bundaberg on April 19 were baptised on 21st, when another married man took his stand, and there was one restoration. On Sunday, 26th, there were four more confessions.

At Brisbane on April 23 a very enjoyable and successful gift afternoon was held in connection with the women's guild. On April 26 Bro. C. Young (Annerley) delivered an inspiring exhortation. A man who was baptised the previous Lord's day was received into fellowship. Bro. Alcorn preached at night to a good audience on "The Great Teacher."

At Ipswich on April 19, Bro. A. J. Fisher spoke at all meetings, Bro. Larsen being away owing to illness. The church has been saddened by the sudden passing away of the little son of Bro. and Sister Ambrose. Bro. Fisher conducted the funeral service. Sister Bessie Ballard is still in hospital. Sister Binnie left last week for Scotland, where she hopes to spend a few months.

Albion had splendid meetings on April 26. One received into fellowship. Kindergarten teachers entertained their scholars at a party on the previous Saturday. Bible School picnic at Kalinga Park on Labor Day.

Good meetings at Gympie on April 26. Bro. C. Trudgian spoke in the morning on "Glorifying God," and at night on "What I Must Preach to Preach Christ." An aeroplane rally was launched in the Bible School, and a "link-up" scheme in the church.

New Veteran meetings, which have been suspended for three weeks owing to speaking brethren being on holidays, again commenced. Good meeting on April 26. Bible School of about 39 scholars still meets every Sunday. The scholars are preparing for a special demonstration, and intend going in for the Union examinations.

At Sunnybank prospects were never brighter. The recently-formed Y.P.S. is making good progress; 24 at third meeting. On Sunday, April 26, Bro. Rothery gave a helpful message in the morning. Bro. E. Reeve gave a thoughtful message at night. Sister Morton is home after slight operation. Bro. Young is busy visiting.

### South Australia.

Pt. Pirie had a good attendance at morning service on April 26, and large attendance at gospel service, when a young man confessed Christ and was baptised. Bro. Bowes gave eloquent and helpful addresses. All branches of the work are progressing.

At Grote-st. on May 3, Bro. Rankine addressed both morning and evening meetings. At the close of the gospel service two girls confessed Jesus. Miss Hancock sang "The Lost Chord" during the service. Sunday School children's hospital cot offering, £3.

On May 3 the Nailsworth Sunday School anniversary was held, with splendid congregations. Great credit is due to the scholars for the splendid singing, as well as to Bro. Edwards and others for capably bringing the day's efforts to a successful conclusion. Bren. Wiltshire and Davie gave interesting and uplifting talks.

On April 26, at Kadina, Bro. J. Paddick, of Wallaroo, gave the exhortation. At night Bro. Filmer gave a splendid message to a good audience. May 3, at J.C.E., 105 were present, including Methodist intermediates and juniors. Mr. A. Spackman gave the message. Other meetings throughout the day were good. The topics on Sunday were those chosen by the B.S. Committee.

May day at Mile End was a very happy one. Four received the hand of welcome who were baptised the previous Wednesday. The afternoon service was well attended in the Thebarton Town Hall. Songs, recitations and a dialogue were rendered by scholars, and three nurses with a little patient were brought from the Children's Hospital. £5/10/- was received for the cot fund. In the evening the young people's service was held in the same hall, about 400 attending. Mr. Charlie Plympton sang beautifully, "The Better Land."

At Queenstown Q.Y.P.M. on May 3, Mr. Holland spoke on "Flowers." At the morning service Bro. Brooker exhorted on "The Debt of the Church to the Sunday School Teacher." One new member was received into fellowship, trans-ferred from Semaphore. Evening service had S.S. scholars. Three sisters (two of them Brooker) were baptised, after which Bro. Manner of Child shall this Be?" "What chart called "Which Path will You Take?"

A large party of Semaphore members and friends paid a visit to the Protestant Children's Orphanage on Anzac Day, taking with them a considerable quantity of groceries and about 50 garments for the children. A special offering of £4/5/- for the

same institution was taken up on Anzac Sunday. The usual mothers' meeting was held on April 29, when an address from Mrs. E. J. Paternoster was enjoyed. Bible School day was observed on May 3, and an offering of £1/13/6 received for Bible School extension work. Good attendances at gospel services since last report, and much appreciated anthems from the choir.

On April 12, at Williamstown, there was a baptismal service at 10 a.m., when Sister Brown was baptised. She was welcomed into fellowship at the morning meeting. In the evening, at the close of Bro. Talbot's address, two young women confessed Christ. On Anzac Sunday a service was held in the morning, and a combined service in hall in the afternoon. The preacher was chosen to give the address, which he did with great credit. At night the chapel was crowded, and there was a splendid service. Bro. Brown and Sister Holmes are in hospital. The oldest member, Bro. Jas. Bain, has been away also, but has been able to return home. One of the young sisters has been bereaved of her father. Sympathies are extended to her.

Hindmarsh morning attendances are increasing. Helpful addresses are given by Bro. Paternoster. April 18 was observed as men's day, when a male voice led the singing throughout the day. At both services the young men took a prominent part. Bro. A. Moyse addressed the church, and Bro. G. Swanbury presided in the evening. Solos and an anthem were given by the men's choir. On April 25, special mention was made of the Anzac celebration. Bro. Paternoster spoke on the subject of the day. May 3 was young people's day. Bro. Paternoster spoke morning, afternoon and evening to the young people, by whom special singing was rendered. At the close of the afternoon appeal one young girl from the Sunday School confessed Christ. Birthday greetings were extended to Sister Everett who has reached her 87th year, and attends the church service nearly every Sunday morning. Sister May Tomkins was welcomed after a long illness. Two of the members, Bren. Onley and J. Dring, are sick in hospital.

### Tasmania.

On April 26, at Invermay, Bro. G. T. Walden, F.M. Secretary, spoke in the morning on Foreign Missions; and on Tuesday he gave an interesting lantern lecture. There were splendid audiences at both meetings, which everyone enjoyed. All auxiliaries are working well, and the church is being spiritually strengthened.

The church at Launceston was saddened on April 26 when it became known that Bro. Ernest Nicholls had passed away early that morning. The prayers and sympathy of the church are extended to Sister Mrs. E. Nicholls and her family, also the aged mother, brother and sisters, all of whom are associated in the work at Margaret-st. Bro. Noble and Walden conducted services at the house and graveside on April 29. Fine meetings were held on May 3. Bro. Noble exhorted. The Best was given the right hand of fellowship. The evening service was "in memoriam" to the late Bro. E. Nicholls. The chapel was crowded. The choir rendered "Peace, Perfect Peace," and Bro. T. Arnot very feelingly sang the solo, "Shadows." Bro. N. G. Noble preached an eloquent sermon, and made suitable reference to the life and character of our brother.

### Victoria.

Bambra-rd. had splendid meetings on Sunday. 133 broke bread. 224 were at Bible School. Four were received into fellowship; one decision.

Chelsea last Sunday had good meetings. Bro. Thompson rendered a splendid confession.

At Prahran Bro. A. L. Gibson spoke at both meetings on Sunday. Bro. Gibson will speak at the evening services until a full-time man is obtained to fill the vacancy caused by Bro. McCallum taking up other duties.

At Cheltenham on Sunday morning Bro. Howard Earle was the speaker. Increased attendance at school and kindergarten. At the evening service Bro. Hinrichsen preached a good sermon on the



words, "What will you do with Jesus who is called Christ?" to a large attendance.

Good meetings at Ararat last Lord's day. Bro. Skerrie delivered an excellent address in the morning, and Bro. Combridge gave a fine address at the evening service on "Mother." One young woman confessed Christ.

A member of Ringwood Bible School made her decision for Christ when the invitation was given on Sunday night. Bro. Hartley Gray gave the address both morning and evening. There were fifteen in the Bible Class, the best attendance for a long time.

Splendid meetings at Ascot Vale on May 3. Bro. Geo. Gardiner gave a splendid address in the morning. The Young People's League is well attended. At morning meetings and each service some very helpful thoughts are left with them. In the evening Bro. Patterson gave a splendid address. All auxiliaries are in splendid condition.

At Oakleigh last Lord's day morning Bro. Robinson, from Middle Park, gave an uplifting exhortation, and welcomed four sisters who had obeyed the Master during the week. Fine gospel meeting, and several inquiring. Bro. Russell, who is leading the choir, received praise for the excellency of his work.

York-st., Ballarat, celebrated its Bible School anniversary on Sunday last. Scholars under Bro. Harold Feary rendered splendid music. Bro. Connor in the afternoon, and Bro. Wilkie at night, addressed crowded meetings of young and old. The brethren are full of optimism. A short special effort with Bro. Connor will open on May 10.

The men at Northcote thank Bro. Clark, of Surrey Hills, and Bro. Gale, of Moreland, for addresses at the men's rally. The church congratulates Miss Ivy Parker, Miss G. Wilkins and Miss V. Williams for their commendable efforts at the recent Endeavor competitions. There were two decisions for Christ last month. It is expected that the tent mission will begin on the second Sunday in June.

Anniversary services were continued at East Kew on April 29. A splendid demonstration was given by the children. Secretary's report showed good progress for the year. May 3, meetings were good. Bro. Lampshire exhorted in the morning. In the evening he preached on "Why I Belong to the Churches of Christ." A young lad made the good confession. A J.C.E. was started with an attendance of 24.

Services commemorative of Anzac Day were held at Geelong on April 26. Bro. Stevens presenting special addresses. Mr. Cliff Tingate at the gospel meeting contributed a solo. Hospital Sunday services on May 3; morning exhortation, "The Secret of Certainty," proved helpful. Four receptions into membership during the day. Gospel proclamation by Bro. Stevens attended by almost 200, his excellent effort receiving earnest attention.

Fairfield girls' circle held a social evening on April 29. The young people's club from Ivanhoe spent in games, etc. The sympathy of the church is extended to Bro. Phillips and family, who suffered the loss by death during the week past of their only son in New Zealand; also to Bro. and Sister Boyd, who have to mourn the loss of an aged sister. Bro. Gruer, from Bentleigh, gave a forceful exposition of John 3: 14.

Good meetings at Footscray last Lord's day. In the absence of Bro. Hurren on holiday, Bro. Patterson, from Ascot Vale, addressed the church, and Bro. Gardiner, also from Ascot Vale, conducted the gospel service. A young girl from the Bible School made the good confession. The anthem by the choir and a duet by Sister Elder and Bro. Hardy were appreciated. On the previous week another young man from the Bible Class took his stand with Christ, Bro. Hurren preaching.

South Melbourne had good meetings last Lord's day. In the morning Bro. R. Greenhalgh gave a fine exhortation on "Ambition." At the gospel meeting Bro. J. R. Waterman delivered an excellent address, when a young lady made her stand for Christ. At the mid-week service Bro.

R. Greenhalgh gave an interesting talk on "The Railway to Heaven." The Bible School attendance last Lord's day was one of the best. All members are harmoniously in the service of the church.

At Ballarat East Bro. Cameron preached a powerful sermon to a good meeting. On Saturday evening a welcome was tendered to him. Musical items were appreciated. The speakers were Bro. Enniss, Home Mission Committee; Bro. Hurren, Footscray; Bro. Connor and Wilkie, Dawson-st.; Bro. Feary, York-st., and Bro. W. Stodden, Carpenter, and Fishwick, Peel-st. The latter spoke on behalf of the church in Peel-st., and the Sunday School. Bro. Ladbroke also spoke. Bro. Cameron suitably responded.

Collingwood church recently enjoyed fellowship with Bro. and Sister J. E. Webb and family, of S.A. Bro. Webb preached on two Sunday evenings, and Sister Webb favored with a solo. The young men were happy to have Bro. Webb's company at a banquet. On May 3, Sister Miss Vawser, of the College, was soloist at the evening service. After Bro. Andrew's address on "The Love that will not Let us Go," a young man confessed Christ. Five confessions since last report. Recently-formed choir under Bro. Harvey's leadership is adding to the brightness of the gospel services.

Moreland J.C.E. held a gift service on Sunday morning to help a needy family. Good attendance at morning meeting of church. The following were mentioned in prayers: Bro. Watson, who had lost his mother; Bro. Murray, whose sister had passed away. Bro. Holmes was present, but is to return to hospital to undergo another operation. Allan Ross, in hospital, is improving after motor accident. Bro. Sivy, B.A., addressed the Bible Class, and was appreciated. Bible School anniversary was concluded by a scholars' concert on Wednesday night. This reflected great credit on teachers who trained them. The concert was enjoyed by a large crowd.

During the past few weeks Preston has had excellent meetings and interest. Bro. Turner, of the College, exhorted acceptably on April 21. On April 26, Mr. Pike, of C.I.M., gave excellent addresses morning and evening. Last Sunday three were received by transfer. The morning service was excellently attended, and was in charge of the K.S.P., Bro. Edwards, chaplain, presiding, and Bro. Waterman giving an excellent exhortation. The Y.P. Department's collection was satisfactory. Large audiences attend the evening services, and Bro. Waterman delivers thoughtful and fine sermons. The choir is fully organised, and of great assistance. All auxiliaries are healthy. The school hall is nearing completion.

At Shepparton on May 3, there were good gatherings of members at all meetings, and special reference was made to the fact that the day marked the second anniversary of Bro. Stewart's ministry, and the first anniversary of the beginning of the Hinrichsen-Brooker mission. This was remembered by the presiding brother and two readers being mission members, now officers of the church. Bro. Funston gave the message in the morning, and at the close of Bro. Stewart's address at Cosgrove in the afternoon, a married man made the good confession. On Thursday, April 30, Bro. and Sister E. J. O'Donnell and family, who are leaving the district, were tendered a farewell social, and on behalf of members a travelling rug was presented.

North Fitzroy had good meetings all day on May 3. J. E. Shipway delivered a fine morning address. J. W. Baker preached to an attentive audience at night on "A Broken Melody." The Bible School is showing encouraging signs of progress; since the opening of the new school hall, over 40 new scholars have been enrolled, and attendances have much improved. During the week the aged Sister Mrs. Watson was called home after a long illness. News was also received of the death of a brother of Sister Miss Ella Phillips (and son of Bro. and Sister Phillips, of the Fairfield church) who passed away in New Zealand. The sympathy of the church is extended to all the bereaved. The church cricket club won the

Churches of Christ cricket premiership. They acquitted themselves well both as men and as players.

At East Camberwell a good interest is being maintained under the able preaching of Bro. Robbins. Several have been received by transfer, and a young woman confessed the Saviour a fortnight ago. Bro. Payne, a student of the College, has been engaged to assist Bro. Robbins, and also in the work of the Sunday School. The young women's Berean Class gave a happy send-off to the teacher, Miss Enniss, who left recently on a trip to England to see her relatives there. At Easter fine addresses were given by Bro. Hargreaves, of Colac, in the morning, and Bro. Connor, of Ballarat, in the evening. Attendance at Lord's day school is increasing. Bro. Jones, junr., has been appointed superintendent. A tent mission is contemplated for October next. The ninth anniversary of the Bible School has been celebrated. Under the directorship of Bro. O'Neil, the children excelled themselves in singing beautiful hymns. Bro. Jones, superintendent, led the afternoon meeting. Bro. A. L. Gibson gave an instructive and interesting address to scholars. The evening service also attracted a very large attendance. Bro. Robbins delivered a striking address from the story of Joseph, "Trouble to Triumph." A children's demonstration was held on Tuesday evening. Bro. Robbins presented the prizes.

At Parkdale very successful and inspiring meetings have been held in connection with the second anniversary of the Bible School. On Sunday morning, April 26, Bro. Earle addressed the church on "The Bible School—Its Responsibilities, Privileges and Possibilities." In the afternoon Bro. L. C. McCallum, M.A., addressed the scholars and a large number of brethren and friends. Following special singing by the scholars and an acceptable reading of the story of David and Goliath by one of the boys, the speaker dealt with "The Five Smooth Stones." The children were very interested throughout. At the gospel service Bro. Earle spoke on "The Subjects of God's Kingdom." The new building was filled, quite 300 children and adults being present. The singing led by the scholars was inspiring. The services culminated with a very successful tea and social meeting on April 29. 126 children and about 60 adults enjoyed a splendid tea; at the social meeting the scholars again acquitted themselves well. The superintendent reported that commencing the year with a membership of about 60 and 24 kindergarten, the total number on the school roll at the close of the year was 86 in the main school, 40 kindergarten, and 18 on the cradle roll. Bro. Withers, of the College, interested the children with a talk on "A Box of Surprises." The prizes were distributed.

### New South Wales.

At Kensington on May 3, a fine morning address was given by Bro. Doidge, of Paddington. Evening service sparsely attended owing to inclement weather. Bible School prepared for Mother's Day. "Back to Kensington" day plans are being discussed.

Work at Canley Vale is going steadily along, both morning and evening meetings being fairly well attended. Bro. H. U. Rodger has accepted an engagement with the church. The church has been blessed by the very able addresses given. On May 3, Bro. Fretwell, Conference President, spoke in the morning, and was greatly appreciated. The Bible School is still growing, and the Kappas and Phi Beta Pis are holding their own. Prospects are bright.

At Dumbleton on April 26, the superintendent of J.C.E., Miss H. Pyke, gave a helpful explanation to 22 juniors of Ex. 3: 1-10. Bro. Lidgard gave a fine address to the church on "The Trial of Your Faith." After the Bible School the monthly missionary prayer meeting was presided over by the president. A large gathering was present, and letters from different fields were read. At night Bro. H. C. Coxhead gave a fine message on "Rightly Dividing the Word of Truth." A solo was rendered by Bert Cox.



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## OBITUARY.

(Continued from page 283.)

haps, that her influence was most felt. When the church was organised in that district, she and her husband became foundation members. She was made the treasurer of the ladies' class, which quickly became instrumental in the purchase of land and the erection of the present church building. She was most highly esteemed in the district, and many were the kindly deeds done by her. About six months ago she developed a disease which finally caused her death. Her strong faith, clear hope and patient submission deeply impressed all who knew and visited her, while the calmness with which she viewed the approaching end accorded a striking testimony to the power and religion of Jesus Christ. On Friday morning, April 24, in the presence of husband and family, our sister peacefully fell asleep in the certain hope of a glorious resurrection at the coming of Jesus Christ. The large gathering at the cemetery on Saturday afternoon, and at the in memoriam service at the chapel on Sunday evening, showed the depth of affection and love in which she was held by the many who moved within the circle of her acquaintance. The sympathy of all is extended to the husband and members of the family.—H.S.

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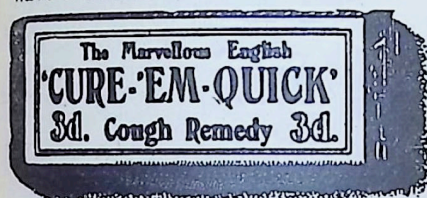
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