

THE AUSTRALIAN CHRISTIAN

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

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

Vol. XXVIII., No. 19.

THURSDAY, MAY 14, 1925.

Subscription, 9/- per annum; posted, 10/6

The Truth of Christianity.

A TRAGIC incident reported in the cabled news from London last week attracted a good deal of attention. The president at the Rationalist Press Association dinner in connection with the Huxley centenary fell dead after a speech in which he attacked Christianity. Apparently the usual objections were given with more than usual pungency and wit. "His sallies caused much laughter among the 217 guests," the report states, "but a few minutes after he had finished there were hushed whispers and awe-stricken faces. Mr. Whale collapsed on a chair. Artificial respiration was tried, but it failed."

Possibly this incident will be used to impress careless people and to illustrate God's judgment upon presumptuous sinners, and in part the use may be legitimate. We may reflect, however, that cases are on record of equally sudden calls having come to good men just after their preaching of the Gospel of Christ. On the other hand, too, there are great multitudes of sceptics, of blasphemers, and of evil-living men, whose sins are not visited with sudden or direct punishment. Their present temporary immunity from punishment is not opposed to the thought of God's sovereignty or justice. In his own good time he will vindicate himself. The wicked may for a time flourish as the green bay tree, but the judgment of God will not be escaped.

"Though the mills of God grind slowly, yet they grind exceeding small;
Though with patience he stands waiting, with exactness grinds he all."

It shocks us when we read of a man being ushered into eternity with blasphemy and flippant sneers upon his lips. Few men would wish thus to die. We would rather receive a sudden call after delivering words of help and cheer, or while engaged in some beneficent task. But it is not alone the last few moments of a life which settles destiny. He who would pray that he might "die the death of the right-

eous" had better in his time of health live the life of the righteous.

I wish it were true.

It ought to be difficult to find a decent man opposing Christ and Christianity. We can understand attacks on the church—for its members are but human, and in the best of Christians there is much imperfection. The average Christian comes so far short that we may expect criticism and attacks. The honest doubter, again, may have our sympathy. We pity, rather than oppose, him. But what shall we say of the man in whose heart there is no response to the love, goodness and purity of the Lord Jesus Christ? There is here manifested a defect greater far than is to be found in any intellectual difficulty: here is a defect in morals, in heart and life.

Who would not wish Christianity to be true? As we read the gospels we read the sweetest story on earth. We learn that One came from heaven to show us the heart of God; that he helped the poor, and the needy; that he was tender with the sinful and erring; that little children loved him; that he resisted the hypocritical, and those who, while exulting in their privileged position, yet lifted not a finger to help the distressed; that he met and conquered man's last enemy death; that he lives now the

same loving sympathetic Saviour ever near us and ready to sympathise and help. Even the unbeliever might well say, *I could wish that story to be true.*

Christianity tells us of a supreme Creator, Governor and Sustainer of the universe, who whilst infinitely great and holy is yet infinitely loving too; that all our times are in the hands of One who is our loving Father; that despite the ills and sorrows of life all things may work together for our good. *I could wish that to be true.*

If we think of the heathen with the pitiful state of fear of demons or evil spirits, and contrast with the peace and joy of those who know our Father and our Lord, *we shall wish Christianity to be true.*

Let our religion be proven false and not one particle of ill, of difficulty, of sorrow or distress is lifted. All the evil remains; and in this case the darkness is unrelieved. Let Christianity be true, and light comes, sin has its Saviour, death has its resurrection, the sorrows of life have their compensations in a heavenly felicity. Even were I an unbeliever, *I could wish Christianity to be true.*

It is to be feared that attacks on Christ and his teaching are often due to the same cause as that which provoked the attacks on him in the days of his flesh. Men loved darkness and hated the light which showed up their sin. He who is battenning on the misery and degradation of others finds it hard to believe in Christianity. He who is hugging some secret sin is naturally not attracted by the purity and holiness of our religion. With honest doubters we may have sympathy and much forbearance; but we envy not the state of heart or mind of him who cannot find within himself a response to the character and teaching of our blessed Lord.

It must be true.

There are some of the newer school of psychologists who say that in the wish is the explanation of our faith. They de-

The Moral Warfare.

*Our fathers to their graves have gone,
Their strife is past, their triumph won;
But sterner trials wait the race
Which rises in the honored place:
A moral warfare with the crime
And folly of an evil time.*

*So let it be, God's own might,
We gird us for the coming fight,
And strong in him whose cause is ours,
In conflict with unholy powers,
We grasp the weapon he has given—
The light, and truth, and love of heaven.*
—Whittier.

clare that the mind projects its wishes and seems to give substance to them. We cannot, then, stop with the wish; we go on to say that *Christianity must be true*. We are told that there are some things too good to be true. Christianity is too good not to be true.

The New Testament bears its own witness. In the gospel story in particular we have a message which is self-attesting. There the incomparable character is revealed. Even sceptics praise the Christ. Nobody pretends that anywhere outside the gospels is there such a character drawn. Jesus has no rival. Why did Matthew succeed where a Shakespeare failed, and Mark or John succeed where the greatest literary men of the earth all failed? Was the character of the Christ—with its strength, tenderness, love, universality, self-sacrifice, humility and winsomeness—an invention of a Galilean Jew? The answer is impossible. "It would take a Jesus to invent a Jesus." The gospel writers were able to do what no others have done because, aided by the Spirit of God, they depicted the character of a holy original, of him who was the highest and best who ever lived.

The gospels contain also the incomparable teaching. No presidential address of a Rationalist Association ever moved men as does the briefest utterance of the Man of Galilee. Put the world's literature on the one side of the scale, and the sermon on the Mount on the other, and then see the relative weight and influence. 217 men might laugh at the sallies of a witty presidential address, but the religion being ridiculed, and the Book being assailed, remain the hope of the world. The Book which has sustained the shock of centuries of attack is still the book most widely circulated and read, and wherever they go the gospels are doing and will do the work for which they were designed, the bringing of men to faith in the Son of God.

The Christianity which is attacked is not a new thing in the world. Sixty generations have tried it, and where tried it has been effective. The difference Christ has made is a matter of history. Contrast the freedom, peace and security, the decency and happiness of our lives, with the state of the non-Christian world. Sceptic and believer alike in our land are debtors to Christ for their privileges and blessings. The things in which we all boast are not to be dissociated from Christianity. What of our hospitals, asylums, orphanages, benevolent works in general? Are they the discovery or the gift of Rationalist Associations? The very existence of these beneficent institutions we owe to Christ, for they were not until his principles operated in the hearts of believers. Christian people to-day are in the van of every ameliorative work. A doughty defender of the Christian faith, Dr. H. L. Hastings, once put the case against scepticism after the following manner (we quote from memory):—When the microscope of sceptic-

ism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to this planet, and has found a spot ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children unspoilt, and unpolluted—a place where age is revered, infancy protected, and womanhood honored, and human life is held in due regard—it will then be in order for the sceptical literati to remove thither and there ventilate their views. But so long as these very men are dependent upon the religion they discard for the privileges they enjoy, they may well hesitate a little before they rob humanity of its hope and mankind of its faith in the Saviour who has given to men that hope of eternal life which makes human life possible and

rations of Christians not one of whom ever found Christ untrustworthy. He has the witness within himself.

"Oh, taste and see that the Lord is good." The Christian has put the promises of the Lord to the test. Christ promised to save, to help in time of trouble. The Christian has the consciousness that strength for the day has been given to him, that he has never been left nor forsaken. He knows something of the presence and power of the Master. The man born blind was cured by Jesus. In argument he could not have faced the modern rationalist any more than he could argue with the old-time objectors. But he did know what Jesus had done to him—

"I know not what this man may be,
Sinner or saint; but as for me,
One thing I know, that I am he
Who once was blind, and now I see."

Dr. Dale in his great book "The Living Christ and the Four Gospels" develops in helpful fashion the argument from Christian experience. He refers to the assaults made on our faith, and to objections to which the ordinary Christian may be unable to give a satisfactory reply. He points out that difficulties and objections, while they may have the sad effect of keeping men from faith, do not turn people away who once have had faith in Christ. Even if the reason which brought them to initial faith were proven to be unsound, yet their faith would now remain; for it is now grounded not on the original arguments alone, but on the personal verification of Christian experience. Dale bids us imagine Bartimæus interviewed after his cure. The objector might say, "But, Bartimæus, when you had that faith in Jesus you were only acting on hearsay. Because you heard that others had been healed, you had faith, and therefore called on Jesus to cure you. But the rumors you heard were not well founded—you know how rumors grow—and those others were not healed." Dale well points out that that kind of objection might have operated before Bartimæus was cured; but clearly it would not unsettle his faith once he had received his sight. So with the Christian to-day. Whatever his reasons once for believing in Christ or the Bible, now he has the additional reason in his experience of Christ and his saving power. Christianity is not a matter of reason alone. It is an affair of the heart as well as head. It is a life and not merely a creed. One of the greatest of our modern poets has given a lesson of trust:

"I found him not in world or sun,
Or eagle's wing or insect's eye;
Nor through the questions men may try,
The petty cobwebs they have spun.
"If e'er, when Faith had fall'n asleep,
I heard a voice, 'Believe no more,'
And heard an ever-breaking shore
That tumbled in the godless deep,
"A warmth within the breast would melt
The freezing reason's colder part,
And like a man in wroth the heart
Stood up and answered, 'I have felt.'"

Compensation.

I cannot say,
Beneath the pressure of life's cares to-day.
I joy in these;
But I can say
That I had rather walk this rugged way,
If him it please.
I cannot feel
That all is well, when darkening clouds conceal
The shining sun;
But then I know
God lives and loves; and say, since it is so,
"Thy will be done."
I do not see,
Why God should e'en permit some things to be
When he is love;
But I can see,
Though often dimly, through the mystery,
His hand above.
I do not know
Where falls the seed that I have tried to sow
With greatest care;
But I shall know the meaning of each waiting
hour below
Some time, somewhere. —Selected.

which robs death of its terrors and the grave of its gloom.

A gentleman told his sceptical acquaintance of a dastardly deed. He saw a poor man on crutches crossing a street, when another came and pulled his crutches away, leaving him to sink helpless to the ground. The listener cried out at the iniquity of such an act; but, in the words of Nathan to David, the Christian retorted: "Thou art the man." If Rationalists seek the good of men, they will find avenues of usefulness open, and will not take from folk who are conscious of the burden of life the faith which cheers and gives them daily strength.

I know it is true.

"I wish it were true." Yes, but also "it must be true." Can we not get higher still, and say, "I know it is true?"

The Christian is not a believer through external evidence alone. He is not wholly dependent on the testimony of sixty gene-

The Real Man of Macedonia.

Acts 16: 19-34. Text, 30, 31.

A. W. Connor.

"What must I do to be saved? . . . Believe on the Lord Jesus Christ and thou shalt be saved."

The conversion of Lydia and her pious women friends was very gratifying, but after all it must have left Paul longing greatly for converts won directly from paganism. For that he had come in obedience to the vision. But the real man of Macedonia was soon to appear, and it was to come about in a very striking way. This incident, the second of the Philippian mission, opens up with the story of

I. Another woman of Philippi.

Another woman, and a very different one from the pious purple-seller who had been baptised. This one was a slave girl, half-crazed, possessed with a spirit of divination. She was a source of great profit to her owners by her fortune-telling among the superstitious populace. As the missionaries went about their work she often followed them, and possibly caught up snatches of their message. With a perception of the truth, which reminds us of the attitude of demon-possessed men in the presence of Jesus, she cried out, "These men are the servants of the Most High God, and proclaim to you the way of salvation." Her characterisation of the men and their mission was true, but such testimony was likely to bring misunderstanding and jeopardise their work. Perceiving this, and also with a great pity for this dupe of Satan, Paul, "in the name of Jesus Christ," healed her, and restored her to a normal mental state. The immediate effects were not favorable to Paul, and from it sprang the first heathen persecution, and that from the meanest mercenary motives. Her owners touched in their pocket, and exasperated by the loss of their source of revenue, made trouble. Even in that heathen city it would hardly have done to tell the truth, so with high-sounding words of patriotism, that covered up their selfishness, they brought a charge of sedition against Paul and Silas. "These fellows are Jews!" They are "agitators!" They teach customs "which we as Romans cannot receive!" What patriots! And their successors still live. "The liberty of the subject." "The right of a working man to his beer." "The widows who hold shares in breweries." All these do duty still to cover up the greed and selfishness of trades and practices which batten on the weaknesses of men. The deliverance of men in body and soul must be second to the sacred rights of capital. However, the authorities, as well as the mob, were enlisted in this "anti-Semitic" war, and flogged with rods, in spite of their Roman citizenship, they were thrust into a dirty dungeon. The charge was unfounded: the sentence was

unjust, but the preachers were undaunted in their faith in God and their mission.

II. Songs in the night.

It needed strong faith to see that this was God's way for those answering his call. But the proof that their faith wavered not is seen in the fact that "at midnight Paul and Silas prayed and sang praises to God." Their hearts were sore at the cruel injustice, their backs raw from the rods, their feet were fast in the stocks, and they were in the innermost prison. But they were preachers still, and their songs proclaimed to prisoners, who were listening, and to all the ages, that they were the bearers of a gospel for midnight. And that is what it is. A gospel for midnight! The midnight of sorrow, of sin, of despair, of remorse, or the midnight of death. Thank God for a gospel that gives songs in the night, and for prisoners of the Lord who at midnight still sing their faith. But midnight in Scripture, literally and figuratively, is the hour of God's interposition. So it was here. A great earthquake shook the prison to its foundations, the doors flew open, the chains smitten by an invisible hand fell from the limbs of the prisoners. All was turmoil save in the breast of God's servants, and when the jailor would have taken his own life, he was held back from his act by the voice that cried, "Do thyself no harm, we are all here." The combination of circumstances produced a mighty revulsion of feeling. Delivered from one tear, he was immediately gripped by another. He was in the presence of unseen spiritual forces. Did he remember the slave girl's words, "These men show unto you a way of salvation"? His action as he "fell in terror before Paul and Silas," and his earnest words, "Sirs, what must I do to be saved," are all in harmony with the experiences of the hour. "His question, vague and ignorant as it was, is the cry of the dim consciousness that lies dormant in all men—the consciousness of needing deliverance and healing." Paul and Silas happily had the remedy; they were preachers of salvation. As his need is the need of all, let us look for instruction at their answer to his question.

III. What must I do to be saved?

The answer was short and arresting, and rightly understood, is the essential directory from the God of all mercy and all grace. It is a glorious answer, simple enough for the most ignorant, or for a child, and yet deep enough to engage the mind of a philosopher:

"Believe on the Lord Jesus Christ,
And thou shalt be saved."

This brief directory is followed by the statement that they spake to him "the word of

the Lord." This must mean that he set before him the significance and position of him in whom he was to believe, and the true nature of the act required of him. We must not seek to make either the person or the act mean less than they really are. Let us notice the person and the act.

1st. "*The Lord Jesus Christ.*" The whole gospel is in this descriptive title. *The Lord* carries the idea of authority, and as we now know better than ever, the idea of divinity. "Jesus is Lord of all." This is the first note of the evangel. Cf. Acts 10: 36. *Jesus.* This recalls that the gospel is a gospel of fact, of history. The story of him "who went about doing good . . . for God was with him." *Christ.* The anointed One, but rejected, crucified, risen, ascended, and coming again. Oh! it is a big gospel: "The Lord Jesus Christ"; and it means more to us than it could mean to him. Forgiveness of sin, justification, a new life of communion with God, all possible through him. All this must have been presented as he "spoke to him the Word of the Lord." So much for the Saviour, but now for the act that links the soul to him and leads to an assured salvation.

2nd. "*Believe on the Lord Jesus Christ.*" What is involved in "believing on" anyone must depend on what that one is. To "believe on" is more than to give credence to something about one, which is an involuntary act. It carries the idea of reliance and trust which is a voluntary act. And seeing that the one we put our trust in is *Lord*, it involves submission and surrender. Moreover, the very idea of salvation as a redemption from sin demands that it shall be a penitential faith. It is this full view of the content of faith that explains the varied statements as to man's duty in order to be saved, found in the Acts of Apostles. The point of emphasis varies. Here there is no imperative to repent as in Acts 2: 38, etc. Yet such was explicitly enjoined by Jesus as a condition of forgiveness (Luke 24: 47). Paul himself tells us that his message was "Repentance toward God and faith in our Lord Jesus Christ." When the jailer "washed their stripes" we have the proof that he was not lacking in this grace. Notice also, that here there is no imperative to be baptised as in Acts 2: 38; 10: 48, yet this also had been specially laid down by Jesus (Matt. 28: 18-20). So when we read that "he washed their stripes and was baptised," we know that in the "Word of the Lord" the duty, privilege and purpose of baptism had been clearly set forth. The faith that saves, accepts Christ at his own value, trusts Christ's word as a reliable bond, and surrenders the soul to Christ's holy will. The perfect rope of saving faith has in it several strands. But all this is the very antithesis of self-salvation, or salvation by doing. It is salvation by receiving, by the acceptance of One who is at once both

(Continued on page 296.)

Religious Notes and News.

Antidote to Crime.

A Justice of the Supreme Court in the United States has expressed his belief that regular attendance of all children at Sunday School during the period of character-formation, would lead to the closing of Criminal Courts and prisons. This is Justice Fawcett, of Brooklyn, who, during eighteen years on the bench, has had more than four thousand youths brought before him on criminal charges. Of that number, he says, only three were members of a Sunday School at the time of their transgression.

"In view of this significant showing, I do not hesitate to express the conviction that attendance by young men at Sunday School or other regular religious work, with its refining atmosphere, is signally preventive against crime, and worthy of careful study by those who are dismayed by the increase of crime on the part of the young men of America."

Whenever Justice Fawcett has been able to dismiss a prisoner as "bound over," he has insisted upon the young man's entering into association with some religious institution, and has ensured that a job should be forthcoming: "In virtually all such cases, the reform was quick and, I believe, permanent." Even if results should prove less successful than those thus registered, British criminal-court procedure could no doubt be made more efficacious, if similar reformatory measures were widely practised.

Mr. J. J. Virgo retiring.

Extraordinary tributes to Mr. J. J. Virgo's Y.M.C.A. work were paid at a complimentary lunch given by Mr. Howard Williams, chairman of the Y.M.C.A. British Empire Union. Messages from all over the world were read, including one from Australasia, stressing Mr. Virgo's genius for organisation and his influence with youths throughout the Empire. Mr. Williams said it was a happy day for Britain when Mr. Virgo was transferred to London. He would spend his last shilling to help a down and out. He was glad to announce that, though Mr. Virgo was retiring after forty years of service, he was not being lost to Y.M.C.A. work. Mr. Henry Perrin, acting chairman of the Board of Management, said Mr. Virgo brought to new worlds a new way of looking at old problems.

Mr. Chamberlain, secretary of the National Council, said Mr. Virgo was the youngest man of sixty years in the world. He had been a Christian evangelist throughout the world. He had conducted seven great tours, prompting the King to describe him as the Empire's greatest traveller. He never did anything better than his post-war work for Australia in combating adverse criticism. Sir Joseph Cook also joined in the tributes to Mr. Virgo, who in his reply said he retired voluntarily at the age of sixty, rather than compulsorily at sixty-five, because the doctor warned him that slackening was imperative. He would be prepared to resume work in the winter.

"The Failure of the Churches."

A New York journalist who recently interviewed Dr. Parkes Cadman on "The Failure of the Churches," got rather more than he expected. "Yes," said Dr. Cadman, "if you believe what the papers tell you, the church has failed. Personally I believe that the golden rule was never in wider practice in all our history, and that the church is quietly and steadily leading the moral life of the country. The great national pastime to-day is church baiting. When crime and theatricals and all the bizarre events which flame across that flimsy pulp we call the Press, runs low, you turn on us. What right have you pen-and-ink Napoléons to talk about religion? You care nothing

about morals—only for good copy. The preachers who draw great crowds are not always the men who do the best work. There are thousands of quiet, unadvertised Christian pastors who do more good work outside their pulpits than some of us do in them, but it doesn't get on the front pages of newspapers." The interviewer had the courage and fairness to print all this and a good deal more—his only comment being that Dr. Cadman let his cigar go out!—"British Weekly."

The Reality of the Unseen.

It is a sign of the times that Sir Oliver Lodge, one of our most distinguished scientists, is giving a series of Lenten lectures at one of our city churches on "The Reality of the Unseen" (says a writer in the "A.C. World"). In his opening lecture Sir Oliver declared that realities lay in the unseen. "The material aspect of things," he said, "is extremely insignificant." The reality of a picture was not in the material of which it was composed, but in the soul of the designer and in the soul of the perceiver. A dog might be present when music was played. He heard a noise, but he did not hear Beethoven. A poem to an ordinary vision consisted of black marks on white paper, but the material side was of little moment. Everything we saw in works of art was really in the mind. In London it was not easy to see the stars, but on Salisbury Plain the whole of the heavens were opened on a clear night—a majestic revelation of other worlds. Sir Oliver's idea of Salisbury Plain was that it was a plain when England was covered with forests. People lived mostly among the trees and saw little of the skies. They got to Salisbury Plain and thought they had a revelation of the Universe, and erected the Temple—Stonehenge. They felt that was the place for worship. The atom, said Sir Oliver, was a revelation of another solar system. The one was a revelation of the infinitely big; the other of the infinitely small. Yet the atom was never seen. It was inferred, with perfect certainty. The doctrines that had been taught by religion were being confirmed, not in every detail, but in their fulness, greatness and majesty by scientific exploration, declared Sir Oliver. "I tell you these things are a reality, and the inference that is to be drawn is beyond our conception."

European Protestantism.

To meet the spiritual situation on the Continent, where the Roman Catholic Church is actively exploiting the chaotic conditions left by the war, Protestant solidarity, co-operation, and mutual help are essential. Dr. Adolf Keller, of Zurich, in "Hands Across the Sea," the bulletin of the Central Bureau for Relief to the Protestant Churches, says there is a veritable crisis in European Protestantism. There is a great shortage of spiritual leaders and theological students.

Showing how the Romanist foot is getting in even in Protestant countries, he said that although 65 per cent. of the German population is Protestant, the four last Chancellors of the Republic have been Catholic, and President Ebert was an ex-Catholic. "Real co-operation on a broad Pro-world Protestantism," he said, "strengthens the approximate membership of the larger European Protestant Churches, the united German figure at 49.2. We quote the figures for the principal other countries: Holland, 3.5; Switzerland, 2.4; France, 1; Denmark, 1.5; Norway, 2.3; Sweden, 5.7; Finland, 3.2; Hungary, 3.6; and there are three or four millions in the Baltic countries, Russia, and Austria.

Prayer Meeting Topic.

May 27.

The Letter to the Church at Ephesus.

(Revelation 2: 1-7.)

HORACE KINGSBURY.

"To the church in Ephesus Christ speaks as he who is present with the churches (v. 1). The church is praised for its work for Christ, its endurance of suffering, and its faithfulness to the truth (vv. 2, 3), yet it is blamed, not because of its deeds, but because the love which used to animate them has cooled (v. 4). Even for this fault repentance is necessary; a church without love must perish (v. 5). To those members of the church who pass victoriously through their trials, eternal life with God is promised (v. 7)."—"The One Volume Bible Commentary."

THE ANGEL OF THE CHURCH.—Like the other letters in this connection, this one is addressed to "the angel of the church." It is not certainly known whether this was a guardian angel, an elder, or an ideal embodiment of the church, but we may be sure the message was faithfully delivered to the brethren. The message was vastly more important than the messenger.

THE MASTER'S AWARENESS OF CONDITIONS.—"All things are naked and laid open before the eyes of him with whom we have to do" (Heb. 4: 13). "I know," said Jesus, and they are momentous words. He knew their works—they were not idlers nor mere professors; their toil—they were not "at ease in Zion"; their patience—they were not easily discouraged; their abhorrence of evil men—they were entirely out of sympathy with imposters and Nicolaitans; their endurance—they were bearing up bravely when men were reproaching them, and persecuting them, and saying all manner of evil against them falsely for his sake.

Dr. Vaughan asks: "What can be wanting here?" And we wonder along with him. The Master knows virtues and vices too. "But I have this against thee," he said, "that thou didst leave thy first love." They were working harder than they were loving; they were more dutiful than they were devotional. "These people were still doing the works, but the inner fire had burnt low, and the works themselves, even though outwardly the same, were not now 'the first works' in the eye of God."

THE MASTER'S THREEFOLD ADVICE.—"Remember therefore from whence thou art fallen, and repent, and do the first works." Remember, Repent, Reform! And note the alternative: "Else I come to thee, and will move thy candlestick out of its place, except thou repent." Remember, repent, reform, or be removed.

THE MASTER'S PROMISE.—"To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God." Dr. Joseph Parker in his "People's Bible," says, "The tree of life—these words are old. We met them on the first page of the Bible, the Tree of Life, and now that we come to the last of Life, and now that we hear the rustle of their amaranthin leaves. . . . Shall we assemble around that central tree? We cannot do so until we have assembled around the cross. The cross is at once our Tree of Death and our Tree of Life. The cross is but the earthly name of yonder tree in heaven. . . . And yonder tree is but the cross in the genial summer of the better land, bursting into leaf, blushing into blossom, struggling into fruit; and I tell you that you can never stand beneath its branches until you have touched it in its old name, the Cross! the Cross; and having done so, you shall by-and-by approach the eternal tree, and you shall eat its precious fruit, and that fruit will be all the better for having been plucked and offered by your brother's hand."

TOPIC FOR JUNE 3.—SPEAKING FOR CHRIST.—Acts 1: 1-8.

Western Australian Conference 1925

Arnold Geo. Brown.

A spirit of thankfulness and optimism dominated the 28th annual conference. Much of the good spirit of the meetings rested in the feeling created by the opening gathering for prayer, song and fellowship held on the first Monday of conference. The helpful message of Bro. W. H. Clay on "Great Things" stirred all who heard it to deeper consecration.

Officers and Committees.

Following are the officers and committees for the ensuing year:—

Executive and Home Missionary Committee.—President, Hy. Wright; Vice-President, Albany Bell; Treasurer, Hy. Wright; Secretary, W. R. Hibburt; Assistant Secretary, R. W. Ewers. Thos. Hagger, D. M. Wilson, W. H. Clay, S. H. Mudge, E. R. Berry, T. Marsden and D. R. Stirling.

Foreign Missionary Committee.—Secretary, W. H. Clay; Treasurer, Thos. Hagger. E. Nelson, D. R. Stirling, E. M. Eyan, J. Own, C. P. Hughes, J. Platt, H. J. Yelland, Mrs. Jeffrey, Mrs. Nelson.

Bible School Committee.—President, J. A. Ewers; Secretary, C. P. Hughes, F. Youens, Maston Bell, Miss E. Stone, Mrs. E. R. Berry, W. R. Hibburt, V. Stafford, E. R. Berry and E. Jeffrey.

Social Questions Committee.—President, S. H. Mudge; Secretary, W. Walsh; Treasurer, F. G. Richards. W. H. Clay, D. R. Stirling, F. Youens, Mrs. Wilson, Mrs. Rodier and Mrs. Stirling.

Church Building Extension Committee.—Secretary, W. R. Hibburt. Thos. Hagger, Hy. Wright, J. P. Anderson, R. W. Ewers.

Literature Committee.—D. M. Wilson, Secretary. T. Marsden and W. Walsh.

Council of Churches.—Hy. Wright, Thos. Hagger, R. W. Ewers, D. M. Wilson, D. R. Stirling.

Resolutions Committee.—Thos. Hagger, D. M. Wilson, S. H. Mudge, W. H. Clay, A. Lucraft.

Nomination Committee.—S. H. Mudge, D. M. Wilson, C. F. Hughes, W. H. Clay, D. R. Stirling.

Auditors.—W. Walsh, A. C. Stapleton, R. Robbins, F. G. Richards.

Isolated Correspondent.—W. R. Hibburt.

Compiler and Reader of Obituary Notices.—D. M. Wilson.

Resolutions.

That this conference notes with pleasure the groups of isolated brethren scattered throughout the State who assemble on the first day of the week to break bread in accordance with the weekly observance of New Testament days, and commends the example to other isolated brethren and offers to assist in any possible way.

That this conference endorses the action of the Home Missionary Committee in inviting the Hinrichsen mission party to this State; pledges itself to support in every way possible this special effort; urges the Home Missionary Committee to try to induce the party to prolong its stay, and to make this only a part of an aggressive attempt to evangelise this State, and to establish Churches of Christ in every possible community.

That this conference rejoices in the fact that this year 51 students are enrolled at the College of the Bible and sends greetings to the faculty and students. It encourages all by diligent study and preparation to speed the day when by more workers in the field we may equal the tasks that await the brotherhood in the home and foreign fields.

That this conference places on record its appreciation of the visit of Mr. A. R. Main, M.A., principal of the College of the Bible, and expresses thanks and gratitude to him for his words of counsel, encouragement and for inspirational

messages. Conference takes this opportunity of gratefully recognising the helpfulness of the "Australian Christian" to the Western brotherhood, and also the splendid service the College of the Bible has rendered in training our students and supplying preachers for the State, and trusts that Mr. Main may be enabled by the goodness of God to continue for many years this fruitful twofold ministry.

That this conference of Churches of Christ in Western Australia views with considerable satisfaction and great hopefulness the union which has recently been effected between the various prohibition forces of the State, and warmly congratulates all who have labored to make such union possible. Particularly is it desirous of expressing its unbounded admiration for the first president of what is the outcome of the union, viz., the Prohibition League of W.A., and for the very able and self-sacrificing stand he has made against the anti-prohibition forces of the State. That a copy of this resolution be forwarded to the president of the league, Mr. George Tulloch.

That, believing war is unnecessary in the settlement of international disputes; that it is a violation of the teaching and spirit of Jesus Christ; that it is a ruinous affliction on mankind; and further that war on a large scale would threaten the existence of civilisation, we appeal to the Commonwealth Government and through that Government to the Imperial Government to discourage militarism in every way, to co-operate with other nations to outlaw war as a crime among the nations, by expressing our willingness to submit all questions tending to war to international arbitration through some such body as the League of Nations, and to become leaders in the bringing in of the day of disarmament and universal peace. That a copy of this resolution be forwarded to the Prime Minister, and the Minister for Defence.

That this conference of the Churches of Christ of Western Australia is of the opinion that the picture film, although capable of being the most proficient public educator, is more often the disseminator of vulgarity and lewdness, and requests the Commonwealth authorities, under whose control the censorship is vested, to make an impartial investigation of the methods employed. The semi-obscene, and often vicious films that are frequently being screened, can do no other than

weaken moral restraint, and undermine the sanctity of the home. The conference suggests further that the Government should take steps to prevent performances for children (a weekly institution in the city and suburbs) being given at night-time. Such opportunities for children, often of tender years, and unattended by adults, to parade our streets in the late hours should certainly be restricted, if our disallowed. And further, that a copy of this resolution be forwarded to the Prime Minister, and the Colonial Secretary.

Home Missions.

Undoubtedly the best day of conference was Friday, when Home Missions were discussed. From early morning to the evening benediction after the rally, an interested and appreciative audience thronged the building.

The report showed "a year of accord and record." Church membership is shown in the statistical table to stand at 2,047, a nett increase of 50 over last year, the total increase being 284, 180 of which were added by faith and obedience, 39 others being previously immersed. Among the fields directly assisted by the committee, it is worthy of note that approximately 50 per cent. of the additions have come, though the membership of these fields is but 25 per cent. of the total. Home Mission enterprise pays in souls.

Our finances are a source of great pleasure. Though an increased debit is reported we are making good in an ever-increasing offering, reaching this year £1,547/5/4, an increase of over £250 over previous year.

The report includes record of the addition of five new evangelists (Bren. Halleday, Leach, Hunt, Welsh and Brown), an indication of the progressive nature of the State work. These reinforcements establish a record, 15 evangelists having been at work the greater part of the year.

Works are in course of opening at Inglewood, Medlands and Palmyra, primarily through the channel of the Bible School; and a helpful mission season was spent at Armadale by Bren. Youens and Stirling. In several fields, Wongan Hills, Busselton, Geraldton, York, and Kardin small groups are meeting about the Lord's table. The Brookton circuit plans soon to open Beverley and reopen East Pingelly. Thus, throughout the State, a great work and spirit of evangelism is apparent, and a deep feeling is arising to prepare us for the coming of the Hinrichsen party later in the year.

The programme of future work is worthy of note; included are the following sub-clauses:—

(Continued on page 298.)



Photo. Taken at W.A. Preachers' Association Outing at Mundaring Weir.

Back Row.—J. R. Leach, F. E. Buckingham, F. A. Youens, C. P. Hughes, N. C. Halleday, S. H. Mudge, C. H. Hunt, T. E. Peacock, T. Marsden, W. H. Clay.
Front Row.—R. W. Ewers, W. R. Hibburt, A. R. Main, D. M. Wilson (Federal Conference President), F. T. Saunders, W. Wakefield, D. R. Stirling.

The Home Circle.

Conducted by J. C. F. PITTMAN

It Cannot Be.

It cannot be that he who made
This wondrous world for our delight,
Designed that all its charms should fade
And pass forever from our sight;
That all shall wither and decay,
And know on earth no life but this,
With only one finite survey,
Of all its beauty and its bliss.

It cannot be that all the years
Of toil and care and grief we live
Shall find no recompense but tears,
No sweet return that earth can give;
That all that leads us to aspire,
And struggle onward to achieve,
And every unattained desire
Were given only to deceive.

The White House Dad.

A dozen boys visited President Coolidge the other day, spending nearly half an hour with him in the White House. Here are some of the things he said to them:

"A good boy now will make a good citizen later. When I was a boy, I did not care so much about going to school. I was glad when school was over. But boys must remember the expense and pains to which their government and their parents go for their good, and they should take every advantage of their opportunities.

"The boy is the father of the man. Remember that when you grow up you will be about the same kind of a man that you are a boy. You don't need to rob yourself of your boyhood, but you can take your pleasures in a manly way. You will find when you grow up that the things you learn now will be the things you must know then. You will have to obey the laws, and it is important for you to learn the lesson of obedience now.

"Remember that this is your country, and the country will be what you make it. I think it was President McKinley who said: 'A boy doesn't amount to anything unless he is good to his mother.'

"I have two boys of my own. I tell them there are only two things necessary in a boy—hard work and to behave himself. Do that, and there will not be any doubt about the future of this country."—Presbyterian Advance.

What Your Name Means.

We had the jolliest time at Arthur's house," said Richie. "His brother George showed us our names in the back of the big dictionary, and read what each one means. Ours are ever so nice, better than Winifred's and Arthur's, even. What is mine, Dorothy?"

"Richard means 'rich-hearted,' or 'generous,' Dorothy is 'gift of God.' Arthur means 'high' or 'noble,' Winifred is 'lover of peace.' George says that is why she always feels so sorry if we quarrel."

"George's name is right too," spoke up Richie. "It means a sort of farmer, and you know George wants to have a big ranch when he is a man. Do names mean just what the dictionary says, mother? Some of the meanings are so queer."

Mother smiled. "It is interesting to know what one's name is supposed to represent, and a fine meaning name may help us to be the fine, kindly person that makes it true. But the meaning we ourselves give to our names is more important than what stands after them in the dictionary. According to the dictionary, Elmer is a name that means 'noble,' just as Arthur does. I have met several strong, true gentlemen who

bore that name, but I still have a dislike for it because the first Elmer I knew was a mean, cowardly, untruthful, bullying boy."

"How did you come to choose our names?" asked Dorothy.

"The dictionary meaning helped us to decide on yours, because neither your papa nor I had known any Dorothy especially well, but you don't need to ask where Richie got his. Uncle Richard has made that one of the most beautiful names in the world to everybody that knows him. Most people received the names we have because some other George or Tom or Alice or Katherine or Dorothy was so good and kind that our parents hoped their sweet new baby would grow to be like that boy or girl or man or woman. One's name is a very special and personal treasure, you see."

"I should say it is!" exclaimed Richie. "I hope I'll never spoil Uncle Richard's name for anybody. I'd like to make some mamma want to give her little boy the same name because I've helped to make it sound pleasant to her."—"Child's Gem."

The Lord Knows.

There is no labor lost, though it seem tossed
Into the deepest sea. It cometh back to thee,
Cometh, not as it went, so strangely warped and bent,

But straight as arrow new.

Then fear not thou to work nor say,

"I threw my time away."

It is for God, not man, to count the cost and pay.

Spirit-Filled.

Jesus died on the cross to make freedom from sin possible. The Holy Spirit dwells within me to make freedom from sin actual. The Holy Spirit does in me what Jesus does for me. The Lord Jesus draws a cheque for my use. The Spirit cashes that cheque and puts the money into my hands.—Gordon.

Thirst for the Bible.

A missionary in the Eastern Province of Uganda speaks of the overwhelming desire for the Word of God amongst the people. Crowds numbering many hundreds throng in front of a small Bible and book shop, all eager to buy copies of the Scriptures. The large stocks are always exhausted the very day of their arrival from the Coast! It is no easy matter to explain this to the disappointed multitudes, and the strain on the missionaries is great as they have to sadly refuse the insistent demand.

Smart Lad.

The lady teacher asked a boy: "What letter comes after 'h'?" "Please miss, I don't know," answered the boy. "Well, what have I on each side of my nose?" pressed the mistress. "Looks like powder, miss," he said.

Most Humiliating.

Jimmy—"You look worried, old man. What's the matter?"
Charlie—"I called on Sylvia last night, and her mother met me in the hall and demanded my intentions."

Jimmy—"I say! That must have been embarrassing!"

Charlie—"Yes; but that wasn't the worst. Just as the old lady finished speaking Sylvia called over the banisters—'Mother, that isn't the one!'"

The Family Altar.

J.C.F.P.

SUNDAY.

Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me.—John 5: 39.

The Talmud advises thus, in regard to the Bible: "Turn it and turn it again, for everything is in it."

Reading—John 5: 25-47.

MONDAY.

There is a lad here, who hath five barley loaves, and two fishes; but what are these among so many?—John 6: 9.

"These loaves were in the possession of a lad, or young man, who was with them, and were made of barley. It is possible that this lad was one in attendance on the apostles to carry their food; but it is most probably he was one who had provision to sell among the multitude. Barley was a cheap kind of food, scarcely one-third the value of wheat, and was much used by poor people. A considerable part of the food of the people in that region was probably fish, as they lived on the borders of a lake that abounded in fish." The sequel shows how Christ solved their problem expressed in the question, "What are these among so many?"

Reading—John 6: 1-21.

TUESDAY.

Jesus said unto them, I am the bread of life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst.—John 6: 33.

Our Lord Jesus thus claimed to be able to solve a far greater problem than even how to feed a multitude with five loaves and two fishes. He is able and willing to satisfy every soul which hungers and thirsts for righteousness.

Reading—John 6: 22-46.

WEDNESDAY.

Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.—John 6: 68.

"Whither, O whither should I fly,
But to my loving Saviour's breast?

Secure within thine arms to lie,
And safe beneath thy wings to rest."

Reading—John 6: 47-71.

THURSDAY.

And after these things Jesus walked in Galilee; for he would not walk in Judea, for the Jews sought to kill him.—John 7: 1.

Following the incidents recorded in previous chapters, which resulted in the Jews being offended, Jesus left Judea for Galilee, for the hour had not yet come (see verse 30). Albert Barnes reminds us that "it does not appear that the common people ever attempted to take his life." It was the religious and national leaders who were guilty of this crime of crimes.

Reading—John 7: 1-24.

FRIDAY.

The officers answered, Never man so spake.—John 7: 46.

Here is "a remarkable testimony to the eloquence and truth of Jesus." Well might we all sit at his feet and learn of him!

Reading—John 7: 25-53.

SATURDAY.

Again therefore Jesus spake unto them saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.—John 8: 12.

"I heard the voice of Jesus say,
I am this dark world's Light;

Look unto me, thy morn shall rise,
And all thy day be bright;

I looked to Jesus, and I found
In him my star, my Sun;

And in that light of life I'll walk
Till travelling days are done."

Reading—John 8: 1-30.

Victorian Women's Executive.

"Standing by a purpose true."

The Executive met in the hall, Swanston-st., on May 1; attendance, 99. President, Mrs. F. Lee, occupied the chair and conducted the devotions.

Mrs. Lee paid a high tribute to our past presidents and workers, and counted it an honor to be a co-worker with them for God. She asked for a united work this year from the delegates representing the different congregations. Minutes of previous meeting were read and confirmed. The suggested syllabus for 1925-26 was read and endorsed. Very interesting "echoes" of conference were given by Mrs. B. J. Kemp.

Additions from Bible Schools.—Carnegie, 7; Coburg, 2; Bambera-rd., 2; Balwyn, 23; North Fitzroy, 1; Footscray, 3; Surrey Hills, 1.

It was granted towards the appeal for Eye and Ear Hospital. We were pleased to welcome Mr. R. Lyall and Mr. Shipway, President and Vice-president respectively of general conference. Mr. Lyall honored Mrs. Zelius, and thanked her for the splendid service she has rendered to the work of Foreign Missions. Our sister has collected by small amounts since 1900 the sum of £962/15/- for the Bible Women in India and China.

Mr. Lyall asked that this year we take into consideration the new work at North Geelong. Thanks were expressed to the executive for their interest and co-operation in the work of Home Missions.

Committees were elected as follows:—

Home Missions.—Mrs. A. R. Main, supt.; Sisters A. R. Lyall, Lee, R. Clark, G. Mitchell, J. Haddow, A. G. Saunders, F. Lewis, Mahony, Miss Jerrens.

Hospital Visitation.—Mrs. Meyer, supt.; Sisters F. Lee, Cameron, Ruffe, Widdicombe, Watson, Heider, Thomas, Muir, Carey, Smedley.

General Dorcas.—Mrs. Hunter, supt.; Sisters Dawes, Anderson, Berndt, Smedley, Cowley, Zelius, Allen, Thurgood, Martin, Wilson, F. A. Kemp, Miss Smedley, Barrett, Johnston, Kettle, Flood, Middleton, Knight, Withers, Lucas.

Prayer Committee.—Mrs. Ray, supt.; Sisters Sharp, A. Baker, Anderson, Tyrell, Edwards, Waters.

Women's Mission Bands.—Mrs. Dines, supt.; Sisters Gill, Scambler, Ludbrook, Ellis.

SYLLABUS, 1925-26.

June.—Devotions led by Mrs. Reg Clark. Speaker, Mrs. C. G. Henderson. "Child Welfare."

July.—Devotions, Mrs. Ludbrook. Speakers, Mrs. Killey, Miss Dolly Ludbrook.

August.—Devotions, Mrs. Shipway. Speaker, Mr. H. Patterson.

September.—Devotions, Mrs. Gill. Speaker, Mrs. Beresford Jones.

October.—Devotions, Mrs. A. R. Lyall. Social afternoon.

November.—Devotions, Mrs. G. Mitchell. Speaker, Mrs. A. R. Main.

December.—Devotions, Mrs. Hayward. Hospital afternoon.

February.—Devotions, Mrs. F. Lee. Speaker, Mrs. A. G. Saunders.

March.—Conference business.

Self Examination.

The duty of every man, is to ask himself two questions: What is my place? and, Am I in it? There are people who from lack of thought, or because of unsettling circumstances, drift about uncertainly, anchoring nowhere, bearing no cargo, and guarding nothing. It is pathetic to meet individuals of middle age who never yet have found their niche. But, once in a situation of opportunity, there comes the urgent demand, Am I measuring up to it? No one is negligible, and even one cog, if broken, will mar the running of the social machine. Nothing is unimportant in us, and, if we have the high aim of a holy enterprise, it will prove to be no narrow one. Let us get the right spirit, and we shall have all the "sphere" we want.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

Annual Offering.

Victorian church secretaries are reminded that all moneys for the Bible School and Young People's Department should be forwarded to L. C. McCallum, 25 Murray-st., Prahran.

South Australian C.E. Work.

At a recent meeting of the Executive of the Churches of Christ C.E. Union in Adelaide, it was decided that the Union should purchase a baptistry for the Home Mission tent at a cost of £30. All Endeavorers are asked to help in this very worthy effort. Plans were also made for C.E. night at the annual conference, and a visiting campaign was arranged to include all city and suburban societies. Several delegates spoke in appreciative terms of Miss Watkin's work, who had acted as secretary during the secretary's absence on holiday.

Five Years' Growth.

Just five years ago the Victorian Bible School Committee decided to open up the work in the growing district of Glenhuntly. A school was formed which was quickly followed by the formation of a church. To-day the church at Bambera-rd. has a membership of 186, and the Bible School an enrolment of 319. This year the school reports the addition of seven teachers and seventy-five scholars, while no less than thirty-two teachers and scholars attended the whole year without missing a single Sunday. The school is strong financially, and under the leadership of Bro. Schwab, the preacher, Bro. C. King, the superintendent, and Bro. E. Stewart, the secretary, and a loyal band of teachers, the future looks bright with promise. Given vision and money, the work that has been done at Bambera-rd. might be repeated in many another growing suburb.

Band of Hope, S.A.

A representative meeting of Band of Hope workers and supporters was held in the Mile End chapel, Adelaide, on April 30. The chair was taken by Mrs. Collins, Sisters' Conference President, and an excellent address was given by Mr. Forbes, who showed how the drink traffic hits the child, and how we may strike at the traffic through the child. A helpful and practical discussion was opened by Mr. W. C. Brooker, and many Band of Hope workers took part. It was felt that a milestone in Band of Hope work had been reached, and that the future would see a more whole-hearted and efficient interest in young people's temperance education. Mr. I. A. Paternoster conducted a song service. Misses Rodda, Paternoster and Cashmore, and the Maylands choir, gave appreciated help with the programme. The meeting was organised by the S.A. Sisters' Temperance Committee.

What a Boy Thinks of his Father.

A Boy's Speech at a Father and Son Banquet.

When the boys chose me to speak to you fathers to-night it was with reluctance that I consented to do so because I had no idea what was proper to say, how much to say, or how to say it. Bearing this in mind I beg you to be lenient with me and think only of what I am saying to accept it as the crude but sincere tribute to fathers by a boy who loves his own with all his heart.

It has often been said that motherhood is one of the purest and best institutions that God ever created. Except for that, there is nothing in the

world so splendid and so fine as fatherhood, and the strong love of a strong man for his child, be it boy or girl.

How often do we stop to think of the great sacrificial love our fathers have for us. We are too young to understand the love that causes a father to work day after day in order to support his children, that makes him willing to go without a great many things so that his son may be made happy, that makes his hair turn grey, and that makes him willing to give up even life itself, if need be, for us. We are too young to understand it, yet we feel its presence daily in every new gift or encouraging word, in each dear good-night upon going to bed, and especially at Christmas when it seems as if his love is inexhaustible.

Our fathers do really love us as these facts go to show, and to-night I wish to tell you fathers that we boys really love you although we may not be so free to show our emotions as are our sisters who often make a great fuss over our dads and yet love them no better than we.

The very word FATHER is symbolic of what my father is to me and in giving the following tribute to my own dad, I am giving it to all you fathers. The letter F in the word father stands for faithful, for my dad is faithful to his job and his family. The letter A stands for affectionate, for my dad is very affectionate in his quiet way. The letter T stands for tireless, for my dad is tireless in his deeds of love and tireless in his endeavors to be a real comrade to his boy. The letter H stands for honest, because my dad is honest and that is one of the finest commendations to be given a person. The letter E stands for earnest, for in whatever good advice my father gives me, he is earnest. The letter R stands for righteous, for my dad is striving day by day to lead a righteous life and to have his son follow in his footsteps. That is the way I regard my dad and that is the way, fathers, your sons regard you.

In closing, I wish to offer this suggestion; that you fathers cannot afford to let pass the opportunities daily presented to become more intimate with, and a better comrade to your boys. One of the best ways to do this is to take frequent and long tramps into the country, for there is nothing in the world so productive of comradeship as hikes into God's great out-of-doors. If you do succeed in becoming a real comrade to your boy, he will regard you not only with the love and affection with which he does now, but by a greater love: the love of a boy for his "pal."—Ruel Newton Colby in "The Church School."

Dreaming and Doing.

It is not the thing that you meant to do,

But the thing that you did, my son,

That counts in keeping the record true

Till the long day's work is done.

It is not the castles you built in Spain,

Nor the mighty deeds you planned,

It is not the dream of the dreaming brain,

But the deed of the toiling hand.

For the airy castle dissolves in air,

And the vision fades fast;

But the thing that is done—it standeth there

Till the earth and the heavens are past.

—Anonymous.

"Christianity is the creation of a young man. It meets the manifold and special needs of the young; and to-day the churches have richer encouragements to work for the rebuilding of the world through the young than ever they had before."

Foreign Missions.

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

Hueilichow, China.

Our Hueilichow quartette's last letter tells of cool weather. Their first summer they found trying, but now it is finished, and all are picking up in health. Dr. Killmier has had a busy time at the dispensary: 215 treatments during the month. The doctor describes three of the cases; and when you have read his words you will, we are sure, pray and long for the time when we can build this "beloved physician" a hospital and operating theatre for his medical ministry.

Dr. Killmier's Letter.

"I may as well tell you about these three cases. A young man was brought in from a place 90 'li' away. A 'li' equals about a third of a mile. But to these people 30 miles is a very long way, considering the mountainous difficult track, and their ancient means of transport, i.e., per foot. He had a gangrenous foot which had to be amputated. You can imagine the difficulties in doing major operations in our dispensary, which is only an outer apartment of a Chinese house. No matter how you clean it and try to sterilise things there is always the danger of some dirt dropping from the roof, or being blown in by the wind on to the operating table. Whereas at home one would have at least five or six helpers, here one is anaesthetist, another does the operation, and the other has to assist and look after instruments, swabs, dressings, etc. Of course, later on, when we get a few Chinese helpers trained, it will be all right. They are quick to learn these things. Also when we can get land and build a properly arranged operating theatre, it will be an immense relief to us. However, we managed to come through successfully, as did the patient.

"There is another thing that worries us about these operation cases. We are so crowded in on this one compound ourselves that we have no room in which we can allow these cases to stay. We have to send them away—usually to stay at a Chinese inn, than which no place can be dirtier or less sanitary. Certainly no fit place for a person to be convalescent after a serious operation. There is another difficulty. The inn-keepers are a bit suspicious that this is a trick of ours to get these patients off our hands in case they die. There is in China a certain amount of risk to the owner of a property if anyone dies there. So they think we are afraid these people will die, and are trying to palm them off on to the inn-keepers. Hence sometimes they will not take them, even though we, ourselves, promise to pay for their board and lodgings.

"The second case was a very finely built young man who had been chased by robbers. He managed to get just inside a gateway, but they thrust a spear through the gate, which pierced his left arm above the elbow, and made a big wound as well as shattering the bone into about twenty pieces. He himself believed the point of the spear was still in the wound, but we explored it, and proved that to be incorrect. His friends the day after the man was hurt sent in by a messenger to us to know if we could get the piece of spearhead out. We said we would try, and told them to bring him immediately. Nobody ever hurries in China, except they are in such a case with this man, who was chased by robbers. The messenger did not deliver his message for a couple of days. Then the following day was Confucius' birthday and a holiday, so the man's friends came into the city and made merry that day, and the next day, the fifth day after the accident, they brought the patient in. Now a compound fracture at home with every possible attention from the moment of injury, is serious enough, but when we did not see it for five days, during

which time it was treated with all kinds of dirty rubbish, you can imagine how serious was the outlook. Fortunately the man seems very hardy and is doing well. The wound is not yet closed, but the bone has knitted, and he is doing remarkably well. This man also had to stay at an inn and come for daily dressings from the day of his operation.

"The other case was an old man who had had such a vile-smelling ulceration of the whole of his right forearm for 10 or 15 years that we had to amputate above the elbow. Now it was a good thing this old man was trained to be hardy for a good many years, or he would never have lived through the rough time he had. His arm had been so smelly that he was cast out from all his friends' places, and he had no relatives here. So he used to sleep outside the city, near a wall, or under any shelter he could get. On the day his arm was amputated we called a chair and coolies and sent him to an inn. But although he tried everywhere, not an inn in the city would take him. We had no room where we could put him. He was brought back to us. We went to see the police, but they could not get a place for him. We went to interview the chief official. He was able to compel one place to take him, but for only one night. And they gave him no food and no bed clothes. We found next day he had slept on bare boards. The next day we were obliged to give him a bed on an old door supported by two stools in the dispensary. We had to lock him in for we could not leave the place unlocked. Every now and then we would have to unlock it and see how he was doing. Now this poor old chap was carted around the town in a sedan chair from mid-day till about 9 p.m. on the day of his operation. Not exactly ideal treatment for a patient immediately after his operation! However, he is nearly all right now and is lively as can be. Our problem now is how to get rid of him out of our dispensary. He considers himself fixed for life, and declares he has nowhere to go. But we will have to turn him out to fend for himself as he did before. He is certainly now a much less malodorous person than formerly.

"We were all very joyful just recently on discovering a good piece of land which we may be able to buy for a hospital site. It is also suitable for a mission compound with dwellings as well. Within the city we have been unable to find anything suitable. This land is just outside the north of the city, and is on top of a hill. From the health point of view I feel I could not recommend a site for a permanent dwelling within the city walls. It is too dangerous in summer time, considering the absence of cleanliness or sewerage arrangements. But if we can get this site out of view. It is not too high for a hospital, and yet a building up there would be a landmark for miles. It is clean and wholesome, and gets all the breezes—a thing which is not true of any place in the city. It is owned by five people. Two live in the city and three outside. We have been told by the owners that they are willing to sell. But, of course, they have asked about twice as much as it is worth, because the foreigners are wanting it, and all foreigners can afford to pay plenty of money. In time they will come to something reasonable, we are sure. At present they have asked the equivalent of about £150. By the way, there seems about four or five acres of extra few acres being added in. Our middle-men have replied to this by suggesting the equivalent of about £60. So now we just have to wait—possibly a few months—till the owners reduce their price to a reasonable figure. Our Chinese advisers say that in Chinese terms, judging by the

quantity of maize it will grow, it is worth about 1,000 dollars—roughly £93. If we can get the offer of it for anything between £100 and £150 it would be well worth it for us. However, we can sit down for quite a while yet, and wait for them to come down in price.

"We rejoice with you that the annual offerings seems to have been so good last year. We who are here feel it was the Lord's will that we should come to this needy and fruitful field, and we are happy in our service here.

"Yours in Christ,—Ray Killmier."

F.M. Board's Response.

The F.M. Board wrote at once to the China Field Council to secure this block of ground. What a magnificent opportunity for some wealthy generous family to erect on this ground a memorial hospital of some loved one!

The Real Man of Macedonia.

(Continued from page 291.)

Sovereign and Saviour. "Believe on the Lord Jesus Christ and thou shalt be saved."

IV. The great acceptance.

1st. *It was immediate.* "Straightway." "The same hour." The need was great, the message urgent, and he became the example for all time. There is only one word of time in the vocabulary of salvation—NOW! TO-DAY!

2nd. *It was genuinely penitent.* "He washed their stripes." Those stripes he had helped to give, but now would gladly undo. "A broken and contrite heart, O Lord, thou wilt not despise." Its lack is fatal.

3rd. *It was open.* "He was baptised, he and all his." There can be no hiding the fact of decision. "Repent and be baptised" is the divine order. "He and all his." This does not even look like infant baptism, for the "all his household" of verse 33 were the "all his" of verse 34 who were baptised. They are exactly the same as the "all in his house" of verse 33 who were instructed in the Word of the Lord. "Thou and thy house." No one can believe for another, but no one believes for himself alone. Happy those whose new faith is so contagious as to lead others with them into the kingdom. Such a one was this heathen.

4th. *It led to great happiness.* "He took them up to his house, and put food before them, overjoyed, like all his household, at having believed in God" (Moffatt). What a wonderful change. At night a heathen, in the morning a rejoicing Christian. And why? Because "his faith was resting on God." Would you have that same joy? then like him "trust and obey."

IN MEMORIAM.

MURPHY.—In loving memory of Jessie, the beloved wife of Thos. Murphy, who passed away on May 13, 1922. "To memory dear."

—Inserted by T. Murphy, 1 Surrey-rd., S. Yarra.

MURPHY.—In loving memory of my dear friend, who passed away May 13, 1922.

She was a friend to many,
And to her friends proved true;
As the years roll by, dear friend,
I will always think of you.

—Olive.

Offerings for Foreign Missions
from Victorian Churches and Members
will be thankfully received by

J. E. ALLAN, Sec., 51 Watts-st., Box Hill.
Phone: Box Hill 452.

"Granthaven," Healesville West.
"A Home Among the Hills."

Superior Accommodation, Tennis.
Book now for Schools' Vacation and
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MISSES MORROW and CHAPMAN.
Phone, Healesville 96 X.

Here and There.

Sydney services were all interfered with by inclement weather last Sunday.

The Austral telephone is now on the automatic exchange. F2524 is the number.

The first terminal examinations of the College of the Bible were held last week. Work for the second term is due to begin on Tuesday, May 26.

The following telegram reached us on Monday:—"Magnificent conclusion Baker-Clay mission. Forty-four confessions; 25 added to church; £27 thankoffering.—Bennett (Bankstown, N.S.W.)."

The Victorian General Dorcas Class will hold its first meeting on Wednesday next, May 20, in Swanston-st. lecture hall, from 10.30 till 4 o'clock. Donations in cash or clothing will be gladly received. All sisters are welcome, and are asked to "come or send."

Bro. Elliott Arnold, one of our Australian preachers who has spent the last year or more in Britain, is returning to Australia in a few weeks by the "Esperance Bay." We understand that Bro. Arnold will be open to consider an engagement with some church.

Bro. Leslie Morgan, en route to London on the "Jervis Bay," was met by the Western Australian brethren, and while in port was entertained at tea by the Acting Federal Executive. Bro. Morgan outlined his work in the interests of immigration, and gave a farewell message.

On Lord's Day afternoon last Bro. Walden, F.M. Secretary, visited the schools at Thornbury, Northcote, and Surrey Hills, Vic., and told the children of the work in India and China; and how much the gifts of Australian Sunday School children were appreciated by those in our schools in the mission fields.

Fine gathering at Oakleigh, Vic., last Lord's day morning (Mother's Day). Bro. Hughes, of Dandenong, gave a helpful exhortation. For some time monthly prayer meetings have been held in the homes of the brethren some miles south of the town, when upwards of 20 travel by motor-bus, and experience times of refreshing.

Work at Emerald, Vic., is making splendid progress under the preaching of Bro. W. Jackel. The church is planning a seven days' mission, commencing on the 17th inst., conducted by Bro. Wallace Jackel, with Bro. Fred Elliott, of East Kew, as song leader. The church is delighted at the coming of Bro. A. C. Friece and family to the district.

Last Sunday, Kyneton church, Vic., was delighted with a visit from Bro. Arthur Baker, State evangelist of N.S.W. "The Glory of God" in the morning, and "The Third Person" at night, were his topics that were delivered with great power and clearness. Bro. Daws led a fine song service. The church regrets the departure of Sister A. Blake, a faithful member, to Swan Hill.

Dr. A. MacKenzie Meldrum is announced to deliver a lecture on "Protestantism v. Romanism as a World's Force" in the Independent Hall, Collins-st., Melbourne, on Thursday, May 28, at 8 p.m. This will be under the auspices of the United Protestants' Club of Victoria. A musical programme will supplement the attractions of the lecture, and a large attendance is anticipated.

The Western Australian churches held their annual tennis tournament on May 5. Twelve courts at the Zoological Gardens were used to accommodate 72 players. During the day many strenuous games were played; the honors finally going to the Subiaco team, winners in the A Grade, and North Perth and Cottesloe combined, winners in the B Grade. Lake-st. held second place in the A Grade, and Bassendean in the B Grade. A large number of brethren attended. The tournament was under the auspices of the Young People's Committee.

The monthly meeting of the Victorian Christian Endeavor Council will be held at Lygon-st. Chapel on Tuesday, 19th inst., at 8 p.m. All delegates please note.

Churches in Richmond, Vic., held a very successful series of five united meetings for the deepening of spiritual life with a total attendance of 330. This should prove a source of great help to the work in the district. The talks from the various brethren were all that could be desired, and were warmly appreciated. The churches were never in a happier condition, and great things are expected.

The Hinrichsen-Pratt tent mission at Ormond, Vic., commenced with a good meeting last Sunday night. With no local church to assist, this mission will be difficult. The missionaries therefore make a special appeal for assistance from sister churches. The Home Missionary Committee, which is responsible for the effort, would be glad if all who can would help this new cause. Preachers are requested to announce the meetings and urge members to assist by their presence.

Hawthorn, Vic., gospel tent was filled in every part on Sunday night, when Bro. P. R. Baker preached on "What must I Do to be Lost?" Miss B. Tucker sang a solo, and the choir rendered "All Hail, Immanuel." Bro. Wilfred Dimond conducted the singing. There were five confessions, making thirty to date. A men's meeting was held in the afternoon. The morning meeting of the church was largely attended, and six new members were received. The week-night attendances have been good, and baptisms have been held in the tent. The mission will continue until 20th inst.

At Croydon, S.A., the work is progressing. On Mother's Day there were large congregations. The evening service was addressed by Bro. A. E. Forbes. On the previous Sunday a young woman confessed her desire to follow Jesus all the way, and a couple of Sundays before a girl from the Bible School made the good confession. The chapel is on a triangular block of land, and the little paper it publishes monthly, and which made its first appearance in March, is called "The Triangle Echo." Reports presented at the quarterly meeting of the church showed that the auxiliaries were rendering splendid service.

Bro. R. Enniss, who visited Pyramid Hill for the first Sunday after the mission, sends the following note: "The Hinrichsen-Pratt mission has stirred this little town in a wonderful way. It is good to note the spirit of inquiry concerning the truth. Have been answering questions almost from the time of leaving the train. Excellent meetings yesterday. Eleven confessed Christ, eight adults and three children. Much teaching and pastoral work must be done. Efforts are being made to locate a preacher in the town for at least a few weeks. The Home Missionary Committee will stand by this new work. Boort brethren keenly interested. Boort, Mysia and Pyramid will make a strong circuit."

"Sunday School Day" passed off successfully at Glenelg, S.A. The teachers held the half-yearly business meeting after the school session, and entertained a large number of the senior scholars at tea. Two ladies made their confession at the evening service. On May 10 Mrs. Cadd and Miss Headland were received by transfer from Murray Bridge, and the baptismal service at night drew a large congregation. The gas heating apparatus for the baptistery was used for the first time. Efforts are being made to secure a successor to Bro. Taylor, who will finish his work at Glenelg at the end of June. He will probably serve one of the suburban churches under the H.M. Committee.

There were great meetings at Balwyn, Vic., on Sunday. Theo. Edwards spoke in the morning. Five were welcomed into the church. 197 broke bread during the day. There was a record Sunday School, 247 being present. The kindergarten had a Mother's Day demonstration, and 30 mothers came as visitors to their class. There was a crowded service at night, Jas. E. Thomas preaching. Two confessed Christ at the close.

Miss M. Benjamin, of North-East Valley church, N.Z., is at present in Melbourne. On Friday of this week she expects to sail for South Africa. Miss Benjamin was formerly a student of the College of the Bible, receiving her Certificate last November. She goes out to Bulawayo, Rhodesia, as a helper to Bro. and Sister Sherriff. Hers is a great venture of faith, and she carries with her all the good wishes of many friends.

Considerable interest has been manifest in S.A. during the past month in an effort to raise £5,500 for the purchase of a magnificent property on the Adelaide Hills for a Protestant Children's Home. A large sum was promised providing the balance were raised by the end of April. This was done, and now the Homes are free of debt. The Temperance and Social Problems Committee of the Churches of Christ undertook to raise £200 in order to link up with the Homes and appoint three members of the board. This amount has been almost raised, and Bro. Ira A. Paternoster, Forbes and F. Lewis have been appointed to act until Conference. It is hoped that brethren contributing to these Homes will do so through the committee, as in addition to the £200 the sum of £25 per year has to be found, and additional money will be needed to furnish.

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 ninepence. 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.—Prahran 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 31 (Sunday).—Newmarket Sunday School Anniversary. Chapel, 11 a.m., Mr. L. Johnston. Kensington Town Hall (Newmarket station), 3 p.m., Mr. Reg. P. Clark, "Life-Savers." 7 p.m., Mr. L. C. McCallum, M.A., Organiser Bible Schools Department. Conductor, Mr. C. Hall. Everything up to the old standard. Old and new friends invited. F. Henderson, Act. Sec.

MAY 31 and JUNE 3.—Box Hill Church of Christ Home-coming Anniversary services. Sunday, May 31, 11 a.m., J. E. Thomas; 7 p.m., J. F. Allan. Wednesday, 8 o'clock, splendid programme. All welcome.

WANTED.

Work required:—

Brother, has family, will go anywhere.

Brother, young, married, good appearance, do anything.

Another, light work.

Write C. Burdeu, 19 Goe-st., Caulfield. 'Phone, 5937.

MARRIAGE.

MOREHOUSE—SHURMAN.—On Mar. 21 at Church of Christ, Bamba-rd., Caulfield, by C. Schwab, Murray, son of the late N. and S. L. Morehouse, to Beryl, youngest daughter of Mrs. E. Shurman, 40 Rosstown-rd., Carnegie. Present address, 14 Cedar-st., Caulfield.

Western Australian Conference.

(Continued from page 293.)

That an effort be made to establish at least one new cause during the year.

That the churches, committees and auxiliaries be organised to make the conference year 1925-26 a special year of evangelism.

That the committee make early arrangements and preparation for simultaneous missions to be conducted by visiting evangelist in each church centre following upon Federal Conference.

During the afternoon Principal Main delivered an informative address on "The Claims of the College," which aroused a helpful discussion. We are happy to note several inquiries from young men concerning entrance to Glen Iris in 1926 session.

The verbal reports of the H.M. workers were interesting and enjoyable, and crowned by an earnest appeal by the organising secretary (Bro. W. R. Hibburt) provided an inspiring interlude among more oppressive matters.

The evening session provided another delight. The Presidential address from Bro. Hagger provided some food for thought. Bro. Hibburt opened vistas of new experiences, and earnestly pleaded for a determined entering in in the waiting fields. Bro. Main also delivered an appropriate address. This service was the climax of a wonderful day.

Foreign Mission Department.

The F.M. demonstration will be long remembered by all who attended for the wonderfully impressive and instructive addresses of Bren. Leach and Main. Both seemed to supplement each other, and gave the gathering information and inspiration concerning our work beyond the seas, touching vitally the individual responsibilities entailed. The singing of a small party of Chinese children, trained by Mrs. D. M. Wilson, lent just the right touch to the evening to make the meeting decidedly helpful to both old and young. Many were the appreciative remarks on the evening's fellowship.

The report tendered to conference by the committee was indeed a credit. Their request that the year be a record one was granted, the receipts, £903/18/2, being an increase of over £100 on the previous year, the annual offering of £401/4/- being a record for W.A. An interesting resume of F.M. activities is included, and an aim of £1,000 for the ensuing year set.

Altogether the F.M. thermometer of this State reads at high pressure, encouraged doubtless by the helpful fellowship we have of welcoming and farewelling the outpost workers as they journey to and from their fields of service. This close contact finds echo, too, in the noble work of our sisterhood.

Preachers' Session.

On Tuesday afternoon, together with some visiting preachers from other churches, our Preachers' Fraternal listened, with interest and profit, to an able address from Bro. Main concerning "The Denial of Christ in Christendom." Tracing the course of such a movement through the years since the time of Paul to the present day, the speaker reminded the meeting, in tones quite optimistic, that no pessimistic note was needed because of the Saviour's promise, "Every plant, which my Heavenly Father hath not planted, shall be rooted up." A hearty vote of thanks was tendered the speaker, on the motion of Mr. Legge, M.A., of the Congregational church, and Mr. Fry, Secretary of the British and Foreign Bible Society.

College Old Boys.

A happy time was spent around the tea table at Maylands on Tuesday evening after the preachers' session, when old G.I. boys gathered to meet our Principal, for we count him ours still. Happy memories were revived and comparisons of College days made. Sweet was this hour of fellowship.

Bible School Department.

Tuesday evening was occupied with the Bible School demonstration, which was a crowning success to a year of creditable work. The programme was well presented, and was appreciatively received by a full house at Lake-st., every available space being used to accommodate the enthusiastic crowd, even to the platform, still the committee failed to seat all. Not least among the good things provided was the grand and appropriate address of Bro. F. T. Saunders.

The committee, under the presidency of Bro. J. Ewers, and with Bro. F. A. Youens as secretary, presented a very healthy report. An increase is noted financially even after doing an extensive work. The department is now operating with the Federal Committee and thus shows its desire to help. Much commendation is deserved on account of aggressive work at Inglewood, and in connection with the training for leadership camp. The spirit of the department will be seen in an excerpt from the report:—"Being a Young People's Organisation, the committee attempted the aggressive policy so characteristic of youth."



Hy. Wright,
Newly-elected W.A. Conference President.

Young People's Night.

Our young men and women were seen to advantage in the use of their various talents and faculties on Saturday evening. A very varied programme was submitted to a most enthusiastic audience which packed the Lake-st. chapel again. Nowhere else in conference nights has just the equal been seen—we had everything from band items to short speeches and competitions. A real programme of surprises.

Literature Department.

An effort is being made to build up a serviceable section in this respect. Success is being met as the following report shows:—"The literature committee are able to report a most successful year, exceeding the results of any previous year of its existence. The sales were £398/12/-, earned was £62/19/3, making a total capital of £435/11/5. The committee thank all those who have loyally supported them in the past, and of the department, and do all they can to assist in the further development of its activities."

Bro. D. M. Wilson is the faithful and energetic secretary, and a valuable home has been found for the stock in the Home Mission office in Perth.

Church Building Extension Fund.

A great work is being done by this fund, but the need of extended capital is surely felt. At

present the committee handles £934/14/3, reinforced by an overdraft. A plan for the consolidation of church debts was suggested whereby interest will be lessened and thus an increased revenue be provided. Further steps are being inquired concerning this fund.

At present seven fields are assisted to the extent of £1,627/4/5.

Conference Sermon.

Though the weather had, until our conference Sunday, been splendid, we were dampened physically if not spiritually that day. Despite this a fine gathering in Queen's Hall paid attentive heed to Bro. Main's message on "First Things First." The central place which this principle found in the doctrines of the Christ was emphasised. The superiority of spiritual in relation to material; the greater nobility of love over form; of thought and purpose over act, were included and climax came in the supremacy of Christ in all things.

Conference Picnic.

Monday dawned dull but by middle morning sunshine had dissipated gloom and a very pleasant day was granted for our picnic. Sports, fellowship and brotherhood marked the happy throng at the Subiaco Oval. Opportunity was found by many to renew old acquaintances and make new ones. It was voted all round a great day, wonderfully helped by the competitive events in the programme.

A happy evening was spent at the Subiaco chapel when, aided by other items, the male quartette party rendered a concert programme of very high order. The Social Questions' Committee benefits from the entrance charge.

Conclusion.

Throughout conference the spirit of song was manifest. The combined choir, the male quartette party, the many soloists, and the congregations, all sang with the heart, and wonderful was the result. All were deeply appreciated, and are to be commended for their aid.

For the first time the new school hall at Lake-st. was used for conference meals, and the opportunity thus provided of extra free time between sessions was often the occasion of pleased comment. The sisters are training for Federal Conference.

In conclusion we thank God for his wonderful blessings throughout our conference periods, for the happy fellowships, and the deeper feeling of joint service aroused by a common appreciation of our aspirations.

W. A. Women's Auxiliary Conference.

Under the presidency of Mrs. Thos. Hagger the conference was held on April 8.

The reports showed a very active work being carried on. 138 letters had been written by the isolated correspondence Committee. Among the Dorcas workers in the State £233/10/8 had been raised in varied efforts. Finances showed a total of £391/1/9 raised; of this £199/6/8 was for Home Mission work, and £115/15/11 for Foreign Missions. The Foreign Mission Committee had also sent 50 letters to the missionaries, and also organised a giant sewing rally in which a great box of cloths, quilts, bandages, etc., was prepared and sent out to the mission fields. The prayer meeting committee held a number of meetings which helped the sisters of the churches much in their spiritual life. A very good report was given concerning the mission bands, showing an active work being done there. Hospital activities revealed a splendid work. Weekly visits had been made to Fremantle Hospital, monthly visits to the Old Women's Home, the Home of Peace, Wooroloo Sanatorium, and the Children's Hospital; also a fortnightly visitation of the Fremantle Prison. The obituary report was pre-

sented by Mrs. Jefferies. Speakers to the executive during the year were Mrs. Fleming McDonald, and Messrs. Hagger and Hibburt.

Conference meetings themselves were an inspiration and encouragement to all who attended. Mrs. Rule, Mrs. Leach, and Mrs. Payne were the devotional leaders for the day, and prepared a fine atmosphere for the meetings.

Greetings were received from State Executives and many individuals. A welcome was extended to interstate and country visitors by Mrs. Stirling and responded to by Mrs. Main.

During the afternoon Mrs. Main gave a helpful address upon the work of the women in Victoria.

In the evening session Mrs. T. Hagger, in her presidential message, made a plea for deeper consecration and greater service for Christ's sake.

Principal Main also gave an address upon the subject, "Portraits of our Sisters."

Mrs. Hagger introduced the new officers to the meetings, and response was made by Mrs. Elliott, the incoming President. A vote of thanks to all helpers was moved by Mrs. J. Robinson.

During the day appreciated items were rendered by Miss D. Nelson, Mrs. J. Ewers, Mrs. Smith, Miss L. Stapleton, Mrs. Horn, Miss Grieve and Mrs. Cosh.

The following resolutions were passed:—

1. That this conference deplores the spread of the deadly evil of gambling, and that as Christian women we will do all in our power to check and discourage it, as it engenders the spirit of gambling among the young.

2. That this conference will do all possible to educate its young people in work for prohibition; further, it asks the temperance bodies to keep prohibition prominently before the minds of the public.

3. That this conference deplores the unseemly pictures displayed on moving picture films and their advertisements on hoardings. It feels that a looseness of morals is brought about by such, especially among the young.

The election of officers resulted as follows:—

President, Mrs. Elliott; Vice-Presidents, Mesdames Hagger, Hughes, Stirling; Secretary, Miss Wilson; Assistant Secretary, Mrs. Lucraft; Treasurer, Mrs. R. W. Ewers; Home Mission Convener, Mrs. Hibburt; Foreign Mission Convener, Mrs. Jefferies; Prayer Convener, Mrs. Robinson; Hospital Convener, Mrs. Robinson, jnr.; Mission Band Convener, Mrs. E. R. Berry; Isolated Correspondent, Mrs. Seaby; Dorcas Convener, Mrs. Preston; Obituary, Mrs. Jefferies.

Queensland Women's Conference.

Queensland Women's Twelfth Annual Conference was held in the chapel, Ann-st., Brisbane, on April 9, 1925.

The morning devotions were led by Mrs. A. Feuerriegal. The president, Mrs. W. Wendorf, occupied the chair for business session. The secretary, Mrs. W. H. Morton, read the minutes of last conference. An essay on "How to Use our Talents" was read by Miss Lobegieger. Mr. H. G. Payne gave a very fine talk on "The Woman who Gave her All." 70 were present at morning session.

In the afternoon Mrs. A. J. Fisher conducted the devotions. The welcome to delegates and visitors was given by Mrs. C. Young, and responded to by several visiting sisters. Greetings were received from New South Wales, Victoria, Tasmania, and Western Australian women's conferences; Mr. G. T. Walden, F.M. Secretary; Sister Colvin, who has been laid aside through illness; and Mr. O'Brien, North Queensland.

Twenty-one churches responded to the roll call. Reports presented and received were the secretary's, treasurer's, Home Missions, Foreign Missions, temperance, prayer meeting, hospital visitation, isolated sisters.

Mrs. L. Larsen introduced the officers elected for the forthcoming year:—President, Mrs. W. A. C. Wendorf; Vice-presidents, Mrs. Fisher and

Mrs. Young; Secretary, Mrs. W. H. Morton; Assistant Secretary, Miss A. Hinrichsen; Treasurer, Mrs. J. Coward, sen.; Superintendents of Committees elected were: Home Missions, Mrs. Burnham; Foreign Missions, Mrs. H. G. Payne; prayer meeting, Mrs. Larsen; temperance, Mrs. Sloggett; isolated sisters, Mrs. Harcastle; obituary, Mrs. Feuerriegal; hospitals, Miss E. Stabe; Bible School and Young People's Society, Miss R. Wendorf.

The president's address on "I came not to Destroy, but to Save," was very much appreciated by all. Mr. J. Whelan, of Sydney, delighted all with his address on "Worth and Work." Mrs. Keable rendered a beautiful pianoforte solo. Miss Hackett and Mrs. Feuerriegal rendered messages in song.

Mrs. W. Berlin, who gave her services for seven years as recording secretary, and retired during the year, was made the recipient of a beautiful ornament from the executive.

Thanks were conveyed to the president and vice-president of the "Aged People's Home," who were present. Both expressed their pleasure at being received at our conference. Thanks were also given to the President, Mr. Payne and Mr. Whelan, for their very helpful messages; to the Ann-st. officers for use of their building for all meetings held during the year. The secretary was asked to convey thanks to the "Australian Christian," manager and editor, for their courtesy in printing reports.

At the Thursday evening session and opening of general conference, the women's executive handed £26 to the H.M. Treasurer to assist in keeping an organising secretary in the field.

SUMMARY OF REPORTS.

The women's executive was kept very busy all conference week. On April 6, 40 pioneers (ages from 60 to 85) were entertained at a dinner supervised by the executive. April 9, they invited all delegates and visitors to conference, and the Home Mission committee and their wives, to be their guests at a tea. They also catered for the general conference on Good Friday and Saturday.

Treasurer's Statement.—Receipts: Balance in hand, 1924, £8/6/5; Conference meals, £23/3/5; Conference offering, £4/10/-; prayer meetings collections, £3/18/2; executive collections, £2/5/-; personal donations, £4/5/-; id. per week, £11/18/8; orphan fund, £6/14/-; Sundries, £1/16/1. Total, £66/16/9. Expenditure.—Catering Conference meals, £19/8/-; Foreign Missions, £8/6/10; Home Missions, £29/13/8; Prohibition League, £1; stationery, £2/2/3; Sundries, £2/2/-; cash in hand, £4/4/-. Total, £66/16/9.

Prayer meetings.—Prayer meetings were held at Ann-st., Albion, Annerley, Zillmere and West End. Meetings were well attended: all were spiritually uplifted.—R. Larsen, supt.

Obituary.—Twenty-one received the "home call." Letters of sympathy were sent to bereaved ones.—M. Feuerriegal.

(Continued on page 302.)

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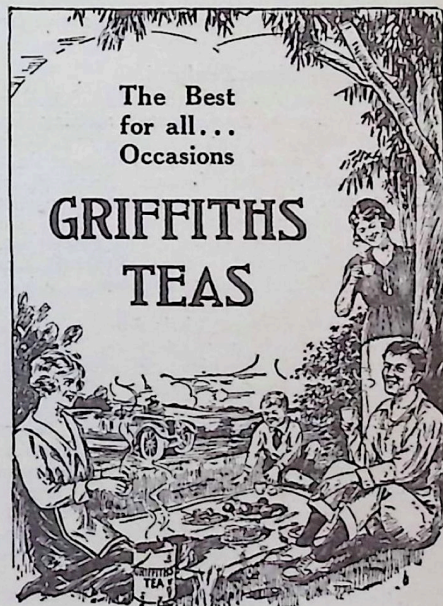
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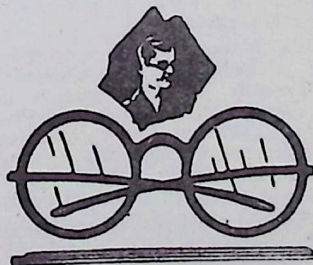
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News of the Churches.

Tasmania.

Splendid meetings at Devonport on May 3. In the morning Bro. Warren gave an interesting talk on Conference. In the afternoon he held a service at the bedside of Bro. Brown, when 24 were present to partake of the Lord's Supper with our invalid brother. In the evening Bro. Warren gave a forceful address on "Commendable Faith" to a good audience.

Queensland.

Brisbane reports fair attendances on May 3. Bro. Wm. Wilson delivered a fine exhortation to an appreciative audience. A woman responded to Bro. Alcorn's appeal at the gospel service, and made the good confession. On Labor Day, May 4, the Bible School annual picnic took place. All present had an enjoyable outing.

The work at Toowoomba is maintained. The kindergarten roll has been increased. A library has been started in connection with the Bible School, with Bro. Cliff Baldwin as librarian. Bro. Adcock's subject at the gospel meeting on May 3 was "Sinners in Heaven." One young lady made the good confession. A church business meeting was held on Wednesday, 6th, when the treasurer gave a good financial report, showing progress during the past seven months. It was decided to commence a Y.P.S. under Church of Christ rules, also to accept Bro. Alcorn's offer to hold a mission. He is expected to arrive from America about the end of June.

New Zealand.

At Nelson on April 19, the Bible School re-assembled. At a good gospel meeting Bro. Fitzgerald spoke on "Can we Trust our Bible?" On April 23 a new literary class to meet on alternate Thursdays was formed. April 26, the church commenced its three months' evangelistic campaign. Morning meeting was a record. During the day 139 broke bread. The gospel meeting was well attended. Bro. Fitzgerald made a strong appeal, and two young women confessed Christ.

At Moorhouse-ave., Christchurch, harvest thanksgiving services were held on March 29. Fine meetings both morning and evening. Two adults made the good confession. On April 5 Bro. G. Ford exhorted. In the evening Bro. Stephenson's subject was "Is Sprinkling Christian Baptism?" Another adult (wife of a member) made the decision. The Dominion Conference was held here at Easter. Lord's day meetings were especially inspiring. In the morning 175 broke bread, and Bro. R. Gebbie, of Auckland, exhorted. In the afternoon the chapel was well filled, when Bro. A. W. Stephenson delivered an eloquent Conference sermon on "The Wonderful Gospel." Extra seating had to be provided in the evening, when Bro. A. Brooke preached on "The Living Christ." A special after meeting to which the Orange Lodge had been invited caused the building to be packed. Bro. Carpenter preached on "Is Protestantism a Failure?"

Western Australia.

Meetings at Fremantle continue to be well attended. On April 25, the Bible School secretary, Bro. E. Leach, was married to Miss Smiley. Both have been workers in the Bible School for many years. On April 26, the Palmyra school celebrated its second anniversary, which was a great success. A demonstration to a crowded audience was given by the children on Lord's day, and Mr. Mudge addressed the school on Monday. Mr. Sagers, pianist, from Fremantle Bible School, conducted the singing very creditably.

At Bassendean quarterly teachers' meeting, arrangements were made for the Bible School exam-

ination. Bro. Tom Bamford was appointed superintendent of the Beechboro school, now a branch of Bassendean Bible School, with Bro. Stan. Gale as assistant and Sister E. Smith as pianiste. At present 20 scholars are attending. The young men have also proposed to take gospel services at Beechboro fortnightly. On May 3, the services were good, Bro. Hughes being the speaker. In the evening the choir rendered an anthem, and Miss D. Nelson sang a solo. Bro. Bert Walkington has recovered from his illness.

Four young men confessed Christ at Northam recently. Two of them travelled from York—22 miles distant—and after confession were baptised. Bro. Leslie Peacock finished his week-end ministry on April 9. After the gospel service words of appreciation and farewell were spoken, and a small token presented on behalf of the church. Bro. Peacock endeared himself to all. The primary teachers, Sisters Mrs. Christensen and Miss M. Lock, recently invited the mothers of the "cradle rollers" and kindergarten scholars to afternoon tea in the chapel, and later entertained the little folk at tea. The tennis club has re-opened. The aged Sister Mrs. York is sick in hospital. The church sympathises with Mrs. Hill, who recently lost her son. Bro. F. G. Buckingham was due to commence his ministry on May 3. Bro. Bernie Williams has had to relinquish the position of Bible School secretary.

New South Wales.

Chatswood last Sunday morning received into fellowship Sister Isabel Janes by faith and baptism. Bro. Whelan addressed the church, and also gave an interesting evening message on "Mother." Fair attendances. Soloist, Bro. D. White, from Brisbane.

At Dumbleton, May 3 was celebrated as Bible School offering and young people's day. Bro. Copleston gave an interesting talk to the J.C.E. Subject of the exhortation to the church was "The Second Mile in Religion." At night Bro. Copleston preached on "Prayer under Difficulty." Attendances were interfered with by weather and sickness.

At Lismore on May 3, a baptismal service was conducted by Bro. P. J. Pond, when recent converts put on the Lord. Last month seven young people publicly confessed faith in Christ. Others have decided to obey Christ in baptism. A number of new scholars have been secured for the Bible School as a result of a systematic canvass of the town.

Ashfield Bible School first anniversary services were held on May 3 and May 10, and were a means of blessing and uplift. The scholars rendered a fine programme. Bro. Harward gave a striking message in the afternoon. Bro. Had-don is faithfully proclaiming the gospel to good audiences. The church is in a good condition and expecting great things.

Small attendances at Auburn on 10th inst. Bro. Chapple, of Paddington, gave a splendid exhortation. Recently Miss Harrison, of the British Syrian Mission, spoke on missionary work in Syria and Palestine. A working bee has renovated the school hall, making it more suited shows an improvement on last year's figures.

City Temple (Sydney) reports fairly good attendances on May 10. The chapel was decorated with a splendid display of white flowers in honor of "Mother's Day." At night Bro. Southgate and Mine. Much good is expected to result from formation of the City Temple brotherhood with H. C. Stitt as president, and N. D. Morris, secretary.

At Wagga good interest is being maintained under the able preaching of Bro. Campbell. On May 3 an every-member-present Sunday was held with excellent attendances at both services. On Wednesday, 6th, an every-member-present social was held, a large gathering assembled, and a most enjoyable evening was spent. Musical and elocutionary items were given. Bro. Mowat spoke on the work forty years ago, Bro. Brown for the past fifteen years, Bro. Wenk on the present, and Bro. Campbell on the future. Altogether this proved very interesting.

South Australia.

At North Adelaide on May 3, A. M. Ludbrook spoke on subjects appropriate to Children's Day, and the usual annual offerings were taken up. At night two of the senior scholars assisted with solo and Scripture reading. On May 10 Bro. Oram, of Dulwich, was the morning speaker, and in the evening Bro. Ludbrook delivered an address on "Mothers."

Kersbrook reports good meetings. On May 3 Bro. Talbot gave an address to the Bible School. Since last report three have been baptised, two young lads from the Bible School, and the husband of one of the sisters. All have been received into membership. Sisters Mrs. R. Powell and Miss Powell have removed to Adelaide. They will be greatly missed.

York meetings are well attended, and the work is prospering. The Intermediate C.E. Society held its first annual rally on April 23. This was a huge success, and carried out entirely by Intermediates with one exception. The address was delivered by Bro. A. E. Forbes. Several prominent C.E. workers of the State were present. The society's members number about 25.

Naracoorte church held young people's day on May 3. A helpful address on the churches' debt to the S.S. teacher was delivered in the morning. In the afternoon a young people's service was held, when five scholars made the good confession. At night Bro. Morris gave a splendid address. Attendances are keeping up well. The church enjoyed a visit from Bro. Wiltshire recently. Bro. Hawkes also spoke in the morning.

Functions following upon Nailsworth S.S. anniversary have passed off most successfully. On May 6 the public meeting and social evening were appreciated. Items were given by the children, and they were addressed by Bro. Paternoster helpfully. Sunday, May 10, saw the final function for the year in the distribution of prizes to the scholars of the school. Two young lads confessed Jesus at the conclusion of the evening service.

Norwood church had very happy meetings on May 3. In the morning Commander Harvey, R.D., R.N.R., gave a delightful message to the church, and in the afternoon addressed the children. At night Bro. Paternoster spoke on "The Child." Sister Mrs. Schraples passed away during the week. She had been unable to attend for many years. Last Sunday the morning address of Bro. Paternoster was in the interests of the Bible Society, and at night a "Mother's Day" service was held. Good meetings.

Prospect church is having good meetings. On May 3 reference was made to Bible School work by Bro. Beiler at the morning service. In the afternoon, Bro. Wiltshire addressed the scholars. The teachers and officers had tea, when questions concerning Bible School work were answered by Bro. Wiltshire. On May 10, special services were held by the members of the J.C.E. Society and by the Bible School, mothers taking prominent parts at both meetings. Good attendance at gospel service, when Bro. Beiler delivered a good address. The Y.P.S.C.E. and Wednesday evening prayer meeting are holding one united meeting each week during the winter months. Sister Mrs. A. Morphet has been called upon to part with her father; loving sympathy is extended to the bereaved.

Victoria.

Boronia is having good meetings. One received by letter from Mildura. Good addresses by Bro. Sparks. Bro. Arnold is spending his vacation visiting in the district. The sisters enjoyed a visit from the Conference Prayer Committee.

At a meeting called at Warracknabeal for the forming of a guild, over 50 were present. At the officers' meeting much important church business was discussed. Very fine attendances on May 3, over 100 being present at Bible School. Bro. Cornelius was the speaker at each service.

Last Lord's day there were good meetings at Swanston-st. Bro. Walden presided, and Bro. Kingsbury addressed the church in the morning, giving an excellent message. In the absence of Bro. Shipway at Swan Hill, where he assisted the church there, Bro. F. T. Saunders kindly preached, and received good attention.

On Sunday afternoon Hampton Bible School enjoyed a visit and address from Bro. L. C. McCallum. At night he preached an impressive sermon to a good audience. Sister Judd and Bro. Middlin rendered solos. Bro. Buckley conducted the singing afternoon and night.

Cheltenham had grand meetings on Sunday. Bro. Colin Hinrichsen spoke in the morning, and one was received into the church. School had an increased attendance, and new scholars were welcomed. A fine exhibition at the kindergarten gathering. In the evening Bro. Hinrichsen preached, and there was one confession—Miss Mavis Monk.

At Stawell on May 3, after a stirring sermon by Bro. Pratt on "A Change of Masters," one Bible School scholar made the good confession. May 10, Mother's Day, Bro. Pratt took for his subject "A Mother's Love," and spoke impressively. Two young men took their stand for Christ. Bro. and Sister Pratt rendered suitable solos.

Services at Colac are well attended. A number of members have left the district. A Baden scout patrol has been formed in connection with the church, 13 on the roll; Bro. Hargreaves is the leader. Gospel meeting well attended, scouts present. Two men made the good confession, and were baptised at once. Bro. and Sister Hargreaves with their daughter are about to leave Colac to take up work in another part of the State.

Good meetings at Gore-st., Fitzroy. Sister Ruby Burns has transferred from Gardiner. On May 3, the J.C.E. celebrated its anniversary, and rendered a programme of special singing. Bro. Saunders spoke on "Safety First," and one of the senior girls from the S.S. made the good confession. At the J.C.E. concert on May 5, the juniors gave a good evening.

At Newmarket J. I. Mudford is giving a series of addresses on the general theme: "A Pilgrimage to Rome? or to Jerusalem?" Good interest is being manifested. Recently Sister Shuttleworth, a lady baptised by C. H. Spurgeon, was received to membership. The addresses of Bren. Searle, H. Clark, and Geo. Gardiner have been very helpful.

Bremley had fair meetings on Sunday. Bro. Les Brooker gave a helpful talk in the morning. Bro. Geo. Hughes preached in the evening. Two mothers of families came forward, one for re-nomination. Bro. C. Haywood led the singing, Sister Miss C. K. Haywood and Mrs. Haywood singing a duet. The young women's club held a successful concert during the week; proceeds are to buy a kindergarten carpet.

A fine meeting at Gardiner on Sunday morning was presided over by Bro. John Tully, of Doncaster, and the brethren were taught by Bro. Main. The offering for Bible Schools Department is £15/4/1. The superintendent, Bro. J. W. Ennis, made special reference to "Mother's Day" in the Bible School, and at night Bro. Kingsbury preached with power on "Neither Fear nor Favor." Sister Miss Benjamin, missionary elect for Bulawayo, Rhodesia, was a welcome visitor.

The work at East Kew is moving along nicely, and the services of Bro. Lampshire are much appreciated. On Mother's Day, Bro. Lampshire preached on "The Sacredness of Home and Mother," and a young man made the good confession. At Thursday prayer meetings interest is maintained; attendance 38.

At Brunswick on May 3, Mr. McCrae, of British and Foreign Bible Society, told the church of the work of the Society. At the evening service a choir from the Bible School sang special pieces. W. J. Way gave an excellent talk to the children on "A Sea Trip"; over 100 were present. On May 9, a successful American Tea was conducted by the sisters' mission band. Last Sunday's meetings were good. Bro. Way spoke on "Mother" in the evening. Special items by choir. On May 2, Sister Ivy Jackson was married to Mr. George Tranter; they have settled in Preston.

Blackburn had splendid meetings on Lord's day. In the morning Bro. Smith, of Ringwood, earnestly exhorted. In the evening Bro. Shain preached to a fine gathering on "A Woman's Influence." For the Baker-Brooker mission in July mission hymns are being practised. Each Sunday evening there is an increase in the number of strangers in the meeting. Prayers of the brotherhood on behalf of the mission are asked, and visiting members will be welcomed.

Splendid meetings at South Melbourne last Lord's day. In the morning Bro. Jas. R. Waterman exhorted. One was received by transfer from Footscray. At the gospel service the P.B.P. young ladies' club took the meeting in their hands. A duet by Misses R. Graham and H. Olsen and a solo by Miss N. Crow were enjoyed. Bro. Waterman delivered an uplifting address on "Mother Love." Excellent attendance at the mid-week prayer meeting. A young lady was baptised. The Bible School aeroplane rally is proving a great success.

Geelong church last Lord's day celebrated Mother's Day. Bro. Stevens in the morning gave a helpful review of Job 42: 5, 6, before a large gathering. At the service at 3 p.m., a tribute to mother, the Bible School staff and scholars presented a select programme. Worshipers, upon entering the chapel at 7 p.m., were decorated by Band of Hope members with a white flower. A solo was rendered by Mrs. Audrey Cutts. The evangelistic message, "God in the Home," received attention. Bible Class this week financed and partly performed the work of re-vanishing the aisles of the chapel.

North Richmond meetings are well attended, the average for April being 116. Bro. W. H. Hinrichsen addressed the church on May 3. The women's mission band conducted a special meeting on Wednesday evening in place of the prayer meeting. The address of Mr. D. F. Pike, of C.I.M., was appreciated by a large gathering. May 10 Bro. R. W. Payne occupied the platform at both services. In the evening service special items were given in keeping with Mother's Day. A young girl took her stand for Christ. All are indebted to brethren of sister churches who gave their services during the week of deepening of spiritual life in connection with the three churches of the district.

Lygon-st. had good meetings on Sunday. Amongst visitors were Bro. Fancourt, Chatswood, N.S.W.; Sister Annie Craigie, Kyabram; Bro. and Sister Clydesdale, Shepparton. A G. Saunders gave splendid addresses. Subject at night, "Sin's Dominion Overthrown." On Thursday evening the president of the choir (W. C. Craigie) entertained choir members and deacons to an "at home." Musical items, recitations, games, and short talks by G. T. Walden and A. G. Saunders, made the evening enjoyable. Feeling reference was expressed on Sunday to Sister Taylor, whose husband has passed away after operation in Alfred Hospital. Our sister, who has just returned from Brisbane, is left with eight children.

Horsham church has had four added by letter recently, and on Sunday evening a splendid "Mother's Day" service was crowned by two fine

young men stepping to the front. They were baptised the same night. Bro. D. Macdonald and Sister M. Kemp were united in marriage on May 1 by Bro. Ingham, and on 6th Bro. Bert Berry and Sister L. Oliver were married. Many members have been called upon to suffer bereavement in the sudden passing of two who were very closely related, Mr. I. Creek and Mr. R. Kemp. Sister Miss Elder also has suffered the loss of her brother. The church feels with the loved ones of those who have gone. Bro. Ingham left for three weeks' holiday in Adelaide on May 11.

At South Yarra, R. G. Cameron closed his 16 months' ministry on April 26. The anniversary was continued on the 29th. Fine gathering of scholars, parents and friends. The Bible School superintendent, Bro. J. Brown, presided. Bro. Shipway gave an encouraging message. There was a good programme arranged. Bro. H. Rasmussen has taken up the preaching for a time. Meetings are keeping up. Sister Miss Baker has recovered from her injuries sufficiently to be able to meet with the church again. Sister Miss Giles is home from hospital, also Bro. Wm. Quirk, who was present at both services last Lord's day when Bro. L. Johnston delivered the exhortation. Sister Miss Watson, of Merbein, was a visitor. H. Rasmussen gave a fine gospel discourse on "Seeking for Jesus." Bro. R. W. Thompson passed away on 4th inst. at the Alfred Hospital.

Splendid services at Box Hill on May 10. 20 per cent. of membership broke bread. A special mother's day programme was carried out by kindergarten department in afternoon, a number of the parents attending. At the evening service extra seating accommodation had to be provided. Bro. Allan gave a fine address on "The Fadeless Name of Mother." Vocal items were rendered by Bro. Bowers, of Hawthorn, and Bro. Hilton Williams, and a quartette party. Bible School offering has reached £6/17/-. The church is sorry to part with Bro. and Sister Hilford, who have moved to Sydney. The church K.S.P. cricket club won the premiership of Eastern Suburban Churches Cricket Association. On May 7, under the auspices of the K.S.P. Club, a lantern lecture, "Birds of Our Bush," was given in the chapel by Bro. C. L. Lang.

At Burwood on April 28, a large and representative gathering met to welcome Bro. J. C. F. Pittman. Bro. Tyler was chairman, and the chief speakers were Bren. R. Ennis and J. E. Thomas. Words of welcome were voiced on behalf of the Camberwell City Council, Presbyterian church, Methodist, Baptist and Church of England. Representatives from our churches at Balwyn, East Camberwell, Gardiner, Surrey Hills, Malvern-Caulfield and North Richmond combined to make the gathering a great success. Musical and elocutionary items were enjoyed. On May 2 the ladies' guild held a sale of their work, opened by Mrs. J. Mahony. This effort enabled the guild to hand £20 to the church building fund. Bro. Pittman commenced his ministry with the church on May 3, and services morning and evening were well attended.

Thornbury held a very successful anniversary on May 3. In the morning Bro. R. Lyall, Conference President, presided, and Bro. Reg. Ennis addressed the church. 130 members broke bread. The afternoon session was very bright. The singing under the baton of the preacher, Bro. Swain, was excellent, and Bro. Reg. Clarke addressed the scholars. The night service was conducted by Bro. Swain. The anniversary was continued on May 10, the preacher taking all services. Meetings were crowded, and much appreciated. A special feature of the second afternoon was the attendance of kindergarten scholars (about 120) who occupied the platform. All the children on the cradle roll, about 50, were presented with cards.

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Queensland Women's Conference.*(Continued from page 299.)*

Isolated.—120 letters have been written to all parts of Queensland. This work is quietly maintained, yet we firmly believe it will bear fruit in the future.—V. Hardcastle.

Hospital.—A large number of visits to hospitals have been paid, while numbers have been visited in homes.—E. Stabe, superintendent.

Home Missions.—This year has been a record one in our offerings. 1d. per week, £11/18/8. Mite boxes have been introduced, thus keeping before us the systematic giving of small amounts.—M.M., supt.

Foreign Missions.—The work has been satisfactory, inasmuch that the F.M. Committee have reached their aim of £500. The representatives on the Foreign Mission committee have attended to the best of their ability, and materially strengthened the committee.—E. Herman, supt.

Women's Mission Bands.—A mission band has been formed at Annerley with a strong membership. Sales of work have been held with good results: Ipswich, £43; Bundaberg, £50; Maryborough, £17/10/-; Hawthorne, £30; Boondal, £58; Ann-st., £85; West Moreton Circuit, £105; Rosewood, £54; Roma, new gate and fence around the chapel.—M. Morton, Secretary.

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Printed and Published by the Austral Printing and Publishing Company, Ltd., 528, 530 Elizabeth Street, Melbourne, Victoria, Australia.