

# THE AUSTRALIAN CHRISTIAN

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

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## Do Nothing and Die.

IN that priceless old volume "Self-Help" Samuel Smiles, the author, relates a conversation from which a valuable lesson may be drawn. He says that the Marquis de Spinola asking Sir Horace Vere what his brother died of, Sir Horace replied, "He died, sir, of having nothing to do." "Alas!" said Spinola, "that is enough to kill any general of us all."

More than the underburrowing of hidden evil, more than disgraceful debacles of character, more than false and absurd doctrines, more than even contention and strife, the malady of having nothing to do is fatal to a church. Smiles very well says, "The feeling that life is destitute of any motive or necessity for action, must be of all others the most distressing and insupportable to a rational being." This is the cause of unhappiness in churches as well as the reason for their lack of power in a community, when they do lack power.

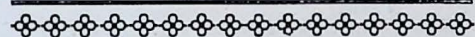
It is proof of a peculiarly dark blindness when the challenges of sin, sorrow, and mal-adjustment of society all around do not spur a church into activity. The need of the world cries aloud to every heart and especially that of a Christian. There is no community in which there is not work to do; and if such a community should exist the cry of the big suffering world beyond calls to a church.

The idea of a church programme may seem mechanical; but it is not. It gives point and direction to life. It defines duty. Into the scheme of its work every church should put four things.

One is to win every man and woman to Jesus Christ. As long as there is a single person unsaved anywhere in the world there is a definite object for a church. Preaching the gospel is the first and fundamental duty of the followers of Jesus Christ.

It should train those who are already in its membership in knowledge, love and worship. When a man joins the church,

he has just begun the Christian life. His character is yet to be built—his Christian personality yet to be made. The church's specialty is character. It is the hardest task because character is the finest achievement; but it is the highest task because character is the supreme thing in the universe.



### The Seeker.

*Poverty asked, "Will it cost too much?"  
Mammon asked, "Will it pay?"  
And Scholarship, "Is the measure wise,  
And are you sure of the way?"  
Statesmanship, "Can we find the time  
To finish before the night?"  
But when the Seeker had heard them all,  
He only asked, "Is it right?"*

*Poverty said, "I cannot help,  
For my pockets are not filled."  
Mammon said, "That land must wait.  
Till my own broad lands are tilled;"  
Scholarship, "If I lend a hand,  
Too much, I fear, I shall miss;"  
And Statesmanship, "There are other things  
Of as large import as this."*

*But the Seeker poor, and of little power,  
All untried and untaught,  
Bearing only the knowledge dear,  
Dauntless, and-fearing naught,  
Turned his face to a rugged path,  
Far away from the world's delight,  
And only said, "Come death, come day,  
Profit or loss, I fight!"*

—Selected.



Then, there are the social problems of the community—poverty, lawlessness, dishonesty and the like. A true church is a society of reformers. If the habits and practices of the community are evil they must be corrected. This calls for courage and for crusading. The church is responsible for the morals of the community in which it lives and works.

What is usually called "social service"

always looks to the church for inspiration and definition. There are always special calls. The starving children of Germany cry to the churches, the vast number of orphan children in the Near East must be considered. The smallest and most remote churches in the land should have part in this world wide relief work. There is always a world need to be supplied—in fact, there is nearly always a community need.

Then there is the world wide enterprise we know as missions. Here is something for all to do. About one-third of the world is Christian. The rest of it must be brought to Christ. If a church does nothing in a world like this, what can there be for it—what should there be for it—but death? "Every branch that beareth not fruit he taketh away." Of the fig tree that bore no fruit the Master said, "Cut it down; why cumbereth it the ground?"

What is the use of a church that does nothing? Why should it not die? We should like to see a true study of dead churches. We believe that in most instances it would be found that they died because they had nothing to do.

When churches seem to be dying the surest way to save them is not to have a great revival, or to employ a big preacher, or to change pastors—but to get some fine, staggering task and lead the church to undertake it. For a church, work is the way to life.—"Christian Evangelist."

### Adversity.

"Adversity is life's great teacher. The best poems, the sweetest songs, have thus been wrung from singers' hearts; the greatest deeds of bravery, the finest examples of citizenship, have sprung from adversity. When the limbs are bare, then the sunlight can flood through, and the sky above seems so familiar. Above all, we can relate ourselves to eternity. The hands on God's time-piece can be discerned."

# Our "Ifs" and God's Blessed Realities.

H. J. Patterson, M.A.

"If thou hadst been here my brother had not died." "I am the resurrection and the life."—John 11: 21, 25.

My text is prefaced with an "if." How often you and I use it! If sin had never come into the world. If the Bible contained fewer difficulties. If we had been better educated. If we had been born heirs to a large estate. What an array of faithless "ifs;" and with these we seek to excuse ourselves and others and try occasionally to work out a better plan than that devised by God for this world and for us.

## Universality of these "ifs."

Both Martha the practical, and Mary of more mystical turn of mind, use the same words, "If thou hadst been here my brother had not died." Lazarus had been cut down in the midst of the years like a field of corn that was not yet ready. His work was unfinished. Companionships of the very dearest and best were severed. And beside all this the Master had so often been with them, but when he had been needed most he was absent. Oh, if thou hadst been here! And so we argue with ourselves and with God. If I had not taken him out on that cold, wintry day we may have had him with us yet. If we only had called the doctor earlier we might have saved him. If I only had known what to do, all this trouble might have been averted. And this is common experience; it is yours and mine. But after all, when I think, and think again, I know

"God holds the key of all unknown,  
And I am glad;  
If other hands should hold the key,  
Or if he trusted it to me,  
I might be sad."

## What makes us think in terms of "if"?

Is it an over emphasis on the value of living in this present world? Do we think that there is no better state than the present one? A few people sing truthfully,

"O land of rest, for thee I sigh!  
When will the moment come,  
When I shall lay my armour by,  
And dwell in peace at home?"

But whether singing truthfully or not, the fact remains that there is a better world than this. There are joys in this life, but there are greater in the life beyond. And no Christian ought to think of the land beyond the "valley of the shadow" as inferior to this. It is not then, for the sake of the beloved that we wish them back.

It is on our human side that we call out against separation. It is the dreaded loneliness that wrings from us that cry. The chill, grey atmosphere of death enswathes the form of the dear one, our sky is robbed of its sun, all is dark, and human nature revolts against the loneliness and the darkness. It is a sad hour that love endures in the presence of death. Lord, give us faith, stronger faith, and then,

When the end comes, and we must say goodbye,  
And I am going to the quiet land;  
And sitting in some loved place hand in hand,  
For the last time together, you and I,  
We watch the winds blow, and the sunlight lie  
Soft by the washing of the western foam,  
Above the spaces of our garden home,  
Where we have lived and loved in days passed  
by—

We must not weep, my darling, or upbraid  
The quiet death that comes to part us twain,  
But know that parting would not be such pain  
Had not our love a perfect flower been made.  
And we shall find it in God's garden laid,  
On that sweet day wherein we meet again."

Perhaps a lack of appreciation of God's ways with us may give rise to that "if." Thy brother shall rise again. The reply is made. I know that he shall rise again. But you do not know, Martha, and neither do you, Mary, appreciate or understand

## The Way; the Truth; the Life.

Without the Way, there can be no going;  
Without the Truth, there can be no knowing;  
Without the Life, there can be no growing.

Since Christ is the Way, we ought to walk in Him;

Since Christ is the Truth, we ought to trust in Him;

Since Christ is the Life, we ought to live in Him.

Thou who art the Way, lead us;  
Thou who art the Truth, teach us;  
Thou who art the Life, continue to live in us  
and love us.

—The Canadian Baptist.

those words. In a little while your joy will be unbounded. It will be painful, almost, in its intensity. Thy brother shall rise again and then shall you know, for

## "I am the resurrection."

What a glorious reality is this. Comparing time with eternity, how short the period even for us till we hear the "trump of God," or the cry, "Behold, the bridegroom cometh, go ye forth to meet him." Believest thou this? I know that thou believest, and I hear the voice of God saying, I know thy love, and faith, and patience. I am the resurrection, and so "I bide my time." In the light of that great reality read over again those beautiful lines of Ella Wheeler Wilcox—

"I bide my time, whenever shadows darken  
Along my path, I do but lift mine eyes,  
And through earth's harsh, discordant sounds  
I hearken,  
And hear divinest music from afar,  
And faith reveals fair shores beyond the skies,  
Sweet sounds from lands where half my loved  
ones are,  
I bide—I bide my time.

"I bide my time, whatever woes assail me,  
I know the strife is only for a day;  
A Friend waits for me further on the way—  
Who will bid all life's jarring turmoil cease,  
And lead me on to realms of perfect peace,  
I bide—I bide my time.

"I bide my time. This conflict and resistance,  
This drop of rapture in a cup of pain,  
This wear and tear of body and of brain  
But fits my spirit for the new existence  
Which waits me in the happy by-and-bye,  
So, come what may, I'll lift my eyes and cry:  
I bide—I bide my time."

## I am the resurrection and the life.

Who can give life but he who is the resurrection? And note this—he says, "I am." He giveth life now, a new life, a resurrection life. Because of eternal hope within and faith in the reality, he brings us into life. You and I experience it to-day. Ever since we became Christians we had it. It is the life that he gave—a blessed reality. And it is given us now for a purpose. The Christ, our Master who suffered, calls to sacrifice and service, "If thou hadst been here" gives place to "thou art here." "I am with you alway." Now that the shadow is past, I know that my "ifs" were unworthy. God's way was best and by virtue of those realities I am made strong to live and serve. "I am the resurrection and the life."

## Christ in Their Midst.

What are the golden candlesticks if Christ walk not in their midst? A church filled with the spirit of Christ—valiant for the truth, walking in love, abounding in the fruits of righteousness and holiness, reaching out in toilsome paths of activity, in highways and byways, among the children of sin and sorrow, to heal the sick, comfort the dying, restore the outcast, reclaim the wandering, instruct the ignorant and save the lost—is the divinest revelation of Christ now vouchsafed to men, and is worth more than miracles to glorify God and bless humanity. The gates of heaven stand ajar where such a church exists, and glory streams from the throne upon this dark world of sin and death. The rich and the poor meet together. Love reigns. Truth stands erect in her divine majesty. Righteousness is triumphant over iniquity and wrong. Mercy breathes her gentle and loving strains in sweetest music to the healing of every broken heart. "Holiness to the Lord" is written on the walls of this spiritual temple, and the holy Lord God makes it His chosen habitation.

Fill the world with faithful, pure, active churches, led by the light of truth and the Spirit of God, and soon "the kingdoms of this world will become the kingdoms of our Lord and his Christ."—Isaac Errett.

## Knowledge and Wisdom.

There is oftentimes a great deal of knowledge where there is but little wisdom to improve that knowledge. It is not the most knowing Christian but the most wise Christian that sees, avoids, and escapes Satan's snares. Knowledge without wisdom is like mettle in a blind horse, which is often an occasion of the rider's fall.—Thomas Brooks.

# The Neglect of Foreign Missions.

How It Injures the Work at Home.

G. P. Pittman.

First, to neglect Foreign Missions is to resist the will of God, who "willeth that all should be saved, and come to the knowledge of the truth." It is resisting the will of Jesus, who gave his church the clear command to evangelise all the nations in the world. If we oppose God, he cannot bless us as he would if we obeyed him. When all the members of the churches fall into line with the will of God in this enterprise, he will pour us out such a blessing that we shall not be able to hold it.

Second, when we neglect Foreign Missions we grow narrow and restricted in our interests. We are "straightened" instead of being "enlarged." We become selfish and little-minded, and lacking in that large sympathy which comes from the wide vision of the whole world as our parish. We are limited in our ideas and emotions, and become "cribbed, cabined, and confined" in our religious outlook. This spirit reacts disastrously on every phase and department of the work at home.

Third, the neglect of Foreign Missions restrains our energies and reduces our output. The farmer who limits himself to cultivating only one small portion of his farm has nothing to call forth all his latent energies. When he determines to cultivate every acre of his vast estate, his plans are enlarged, and all his energies and resources are called forth. When we realise that the field is the world, we put forth all our energies, and the more we do the more we can do. But if we see nothing beyond our own little circle in the home fields, our faculties and resources dwindle through disuse.

Fourth, through the neglect of Foreign Missions the programme of the church fails to appeal to men of the world, who get the impression that the church is a little clique or coterie existing mainly for social functions and amenities. There is nothing in such a programme to attract the bigger minds of the community. But the programme of a world-wide extension of the empire of Jesus Christ is the biggest conception the human mind can entertain, and it attracts to the membership of the church strong men of the world who are arrested by its challenge to their manhood.

Fifth, the neglect of Foreign Missions closes one of the most fertilising channels of Christian liberality. The more we give the more we can give. "There is that scattereth and yet increaseth, and there is that withholdeth, but it tendeth to poverty." We are enriched by everything that we give away. Those who fail to give to Foreign Missions will be found to be the least generous supporters of the work at home, for stinginess is a disease that spreads.

Sixth, to neglect Foreign Missions is to close up avenues for Christian activity. What is needed in all the churches is more openings for workers. Exercise creates

warmth, and the working church is a loving church. Foreign Mission work provides avenues for committees, speakers, collectors, organisers, and many other kinds of laborers. The more activity, the more increase, and this is good for all departments of the life of the church. To neglect Foreign Missions is like cutting off a limb from the body.

If we wish our own local work to flourish, we must not neglect Foreign Missions. An interest in the work of world-wide evangelisation acts like a fertilising chemical on the whole field of our home activities. Let us be more diligent than ever in prayer for the missionaries, the co-workers, the converts, the candidates, and the committees. Let each member's offering for Foreign Missions this year be a record one. Let us organise our churches and set them in battle-array for a world-wide campaign.

## The Two Roads.

The right road is a long road,  
And at times it may be rough;  
But don't leave it for the wrong road,  
That is paved with sham and bluff.

And don't mistake the smiling  
Of the men who travel there,  
Or the gold that they are piling,  
As a sign that all is fair.

For beneath the jewels shining,  
And the pleasures they possess,  
And behind their hours of winning,  
There's a fearful loneliness.

Though the road that they are taking  
Seems a splendid thoroughfare,  
Hearts for honest joys are aching,  
And the lives they live are bare.

There are rough spots in the right road,  
There are dangers grim to face;  
And it's often not a bright road,  
But it's free from all disgrace.

And its lined with friends to love you,  
And its joys are of the best;  
And when stars come out above you,  
With a conscience clear you rest.

—Selected.

# The Miracles of Jesus.

Thos. Hagger.

Miracles are an integral part of the Bible, yet they did not occur continuously throughout Bible history, but in groups. There was a group of miracles in connection with the deliverance of Israel from Egyptian bondage. There was another group in the times of the prophets. There was a third group at the inauguration of Christianity.

There are several words used to describe miracles in the New Testament. They are described as "powers," as "wonders," as "signs," and as "works." They were wrought by the power of God; they made the people who saw them wonder; they were Christ's credentials.

Miracles are supernatural, but are not opposed to nature. They are interferences with the ordinary course of events, and as such show the presence of a supernatural power. This supernatural power, or superior intelligence accelerates the laws of nature, or acts above them, and who by so doing works the Divine will. And so miracles are not impossible if you have the superior intelligence present, and there is need for them to be worked in pursuit of the Divine will. Because we have not experienced a thing we must not declare it impossible.

The miracles of Christ were varied. There were those in the world of nature, such as the stilling of the tempest. There were those on man, such as the giving of sight to the blind. There were those in connection with the spirit world, such as the casting out of demons.

It has been said that "all God's laws are

wonderful, but familiarity with them has blunted our perception of their greatness." It is true that

"Back of the loaf is the snowy flour,  
And back of the flour is the mill;  
Back of the mill is the wheat and the shower,  
The sun and the Father's will."

Yet this excites no wonder, but when the Father's Son suddenly multiplies the loaves and fishes so that the hungry multitude may be fed, wonder is caused. But while the miracles of Jesus had the effect of making people wonder, they were not worked for that purpose. They were primarily worked to bear witness. Miracles would be of very little value if they did not manifest the Divine. The miracles of Jesus were the things "which God did by Him," and so they were the credentials of Jesus.

The great purpose of Christ's miracles was that witness might be borne to Him who, Himself, is the supreme miracle. They testify that He is "the Christ and the Son of the Living God," and they were wrought that men might believe this, as John 20:30-31 clearly shows. In this purpose lies their value. And having served this purpose they need not be continually repeated.

The Christ whom we serve is not a Christ of weakness but one of power. At His word the raging seas became calm, sight was restored to blind eyes, hearing was given to deaf ears, fever left the body, the dead were restored to life, evil spirits left the people they had possessed. Truly He is Lord of Nature, Lord of Life, Lord of death. And such an One is truly worth serving. Thank God for the miracle-working Jesus.

# New South Wales Conference.

It was anticipated that the 1924 Conference would establish some records. No one was disappointed. In attendance, interest, optimism, ready constructive discussion, and in many particular points, expectation was surpassed. J. Whelan proved a most capable President, this being recognised in a hearty vote of thanks.

## Bible School and Young People's Department.

The City Temple was crowded for young people's night, Monday, April 14. H. G. Payne, Committee Chairman, was in charge, and gave an introductory address on the theme of the evening's programme, "The Graded School at Work." There followed a series of five minute messages concerning the various departments, "Who they are, and what we owe them." Each address was illustrated by an item by one of the schools: The Beginners, C. S. Rush, B.A., item by City Temple; the Primaries, R. K. Whately, B.A., item by Enmore; the Juniors, G. Fretwell, item by St. Peters; the Intermediate, P. E. Thomas, B.A., item by Canley Vale; the Seniors, S. J. Southgate, item by Chatswood; Week-day Clubs, A. L. Haddon, item by K.S.P. members. Most of the addresses and items were of a very high order, the whole being instructive and interesting.

The report shows that in every respect a record year has been experienced. £500 was asked for, and £532 received. The cot at the Children's Hospital was maintained at a cost of £40. The school enrolment is over 1,000 more than that reported last Conference; the actual additions numbering about 700. 140 scholars joined the church. An efficiency campaign was conducted considerably helping many schools. The entry for the examination (under the Federal scheme) was a record—661. Fifteen branches of the K.S.P. and P.B.P. clubs were established and financed by the Committee. Nine new schools were opened.

A motion expressing warm appreciation of the careful and capable work of S. O. Gole, Committee Treasurer for 11 years, was carried.

The Department has taken an active part in the work of the joint Council of Religious Education; especially in teacher training and the "Children's year" movement. Our organiser was a lecturer in the former, is convener of the latter and co-convener of the Council. The following resolution was carried: "The appointment of an organiser giving his time entirely to the work of the Committee has been more than justified. The report would be incomplete if appreciative reference to the ability and enthusiasm of Bro. A. L. Haddon, B.A., were omitted. The Committee and Conference are deeply indebted to him, and take this opportunity of recording their appreciation."

New Committee: H. G. Payne (Chairman); P. E. Thomas, B.A., W. J. Stowe, N. Matthews, A. Thumaine, A. E. J. Anderson, B.A., F. S. Steer, H. M. Arrowsmith, S. O. Gole.

## Foreign Mission Committee.

Another large gathering assembled on Tuesday evening to consider work abroad. Paul Kanamori "the Moody of Japan" spoke in an interesting way of his work and of the readiness of his people to hear the gospel. He believes that Japan will, in the near future, be Christianised. The address of R. K. Whately, B.A., on the needs and problems of the foreign fields was one of the outstanding messages of Conference. An interesting original dialogue, "China," was well rendered by Enmore school members.

The report showed that over £3,000 had been raised for the year. The record of work on the various stations evoked a resolution that greetings and congratulations be sent to the missionaries accompanied by the assurance of the sympathy and prayers of the brotherhood.

New Committee: J. O. Holt (Chairman), J. Clydesdale, W. R. Avenell, John Fox, G. A. Corbett, W. Phillips, T. G. Cosh, Geo. Morton, E. W. Gill, Quan Mane.

## Temperance and Social Questions.

The programme of Wednesday evening was worthy of a larger attendance. Musical and eloquentary items accompanied the messages of L. Gilmour (retiring chairman of T. and S.Q. Committee), and A. C. Crisp, who spoke of "The Church's place in Social Reform." The latter address emphasised that though the church was charged with failure in social work much had been done. The charge was frequently based on misunderstanding of the church's mission, which was not to make alliances with political parties but to preach and to live according to the principles of social betterment contained in the gospel.

The report states: Field-day services have been conducted in the churches, a Conference of workers held, literature circulated and a crusade conducted among the young people. A. J. Fisher's departure for Queensland weakened the ranks. His work was highly appreciated. Conference recommended a continuance of the work amongst the young in co-operation with the Bible Schools' Department. It was also resolved to re-affirm our unrelenting hostility to the liquor traffic as a most fruitful source of misery, disease and sin.

Thanks were extended to L. Gilmour, retiring Chairman of the Committee, for his able leadership.

## Executive and Home Mission Session.

About 200 were present at Friday morning's session, and there was a large increase during the day. Following churches admitted: Ashfield, Canterbury, Cessnock, Epping, Fairfield, Granville, Longueville. Responses to welcome were given by S. J. Southgate, G. Fretwell, R. K. Whately, B.A., L. A. Anderson, M.A. (new preachers), H. Wright and E. J. Paternoster (interstate visitors). Feeling reference was made to the work and present illness of Thos. Bagley, and the following resolution carried:

"That Conference, recognising the splendid service to the Brotherhood of Thos. Bagley, offers deepest sympathy in his present suffering and promises continued prayer for his recovery."

In expressing appreciation of the work of the College of the Bible, the Conference decided to send greetings to the two N.S.W. students—H. Priestly and R. Sutton.

New buildings have been opened during the year at Lismore, Chatswood, Cessnock, and Hamilton, and a tender accepted for one at Bankstown.

The Committee appointed last Conference to seek a central building reported: "Your Committee have met and have considered a number of properties submitted to it, but came to the conclusion that none were desirable." The Committee was re-appointed.

The work of the churches has been given considerable notice by the press, a fact of which Conference expressed appreciation. A resolution was carried thanking the Publicity Committee (the President, C. R. Hall and A. L. Haddon) who were re-appointed.

The proposed Council of Churches was approved and T. E. Rofe, L. Rossell, H. G. Harward and J. Whelan elected delegates.

Under "Statistics" the Executive reports says: "Six new causes are reported. There were 308 baptisms during the year. The present membership is 3,663, an increase of 211. Bible school figures are encouraging—scholars, 3,603; teachers, 483—an increase of 924 scholars, 83 teachers, from the school were added to the church."

## Home Mission Report—Points of Interest.

The central office has proven a great convenience. The book depot managed by H. G. Harward and cared for clerically by C. R. Hall has rendered valuable service. The "Christian Messenger," our monthly paper, is a live publication. Everyone wanted to express appreciation. It was decided to enlarge it by four pages. The

minutes say: "The paper has been most efficiently and faithfully edited by C. R. Hall. To him the thanks of the Committee and of Conference are expressed." Training classes for speakers are recognised part of the work. Five operated during the year, and many were encouraged to serve publicly. The metropolitan speakers' plan has over 100 names on it. The help of the instructors and that of R. C. Edwards (financially) was much appreciated.

The financial statement was presented by Treasurer W. H. Hall in his usual able way. Conference was most ready to recognise the value of his service willingly rendered for a long period. The receipts from all sources for the year amount to £3,946, an increase of £762 on the previous year.

In the evangelistic section of the report the Committee acknowledges with thankfulness the work of A. Hughes, E. R. Butler, H. Gray, H. Priestly and R. Sheehan of the College; emphasises the opening of six new causes; states that 11 churches are being assisted, most of which are making splendid progress; and says of the organiser:

"Since last Conference H. G. Harward has delivered 201 addresses. Visits have been paid to most of the churches in the metropolitan area, and to all but one of our country districts. A special series of meetings for the deepening of spiritual life were conducted at Auburn, Hornsby, Taree, and Rockdale. Special missions were held at Lismore in connection with the opening of their new temple in the Inverell district, and in the tent at N. Auburn and Rockdale. About 40 were added to the church in these meetings."

"The Committee desires to place on record its high appreciation of the work of the organiser. Bro. Harward has been untiring in his service. Through his efforts weak causes have been strengthened and the brethren generally heartened to greater tasks. One notable advance is evident in the enlarged partnership in giving due directly to the organiser's influence."

The programme of future work includes: The securing of a strong evangelistic team for special mission work throughout the State. The encouragement of students who have undergone training at Glen Iris, to come to this State for part or full time service in the gospel, while pursuing their studies at the Sydney University. An evangelistic campaign in every church, conducted by local brethren or by interchange of preachers from our own or other States. That small congregations, in adjacent areas, be encouraged to form circuits in seeking evangelistic help. An earnest effort in every congregation to enlist brethren in definite study and training in order to fit themselves for the teaching and preaching service of the church.

Friday afternoon was devoted to "The Call of the Home Field." E. Davis spoke of "The Challenge of the Suburbs." "The Appeal of the Country" was dealt with by A. Hutson, P. J. Pond, B.A., W. J. Crossman, C. G. Snow, E. R. Butler, and E. Saxby.

There was a great gathering in the evening to further consider home evangelism. Opportunity was taken to recognise the many services of C. R. Hall, retiring Conference Secretary, and to make a presentation. As in the afternoon the solos of H. Wright, of W.A., were enthusiastically received. Magnificent addresses were delivered by J. Whelan and H. G. Harward. The former said: "Despite all criticism, it must be admitted that the church is the promoter of all that is purest, noblest and best in the world's life. She is the motive force of the best philanthropic endeavors. One of the most vital needs of the day, however, is the establishment of Christian unity. Everything that tends to break down the barriers that isolate and tends to promote oneness of spirit, should be fostered." The church's mission was the production of Christian personality—that high ethical personality which was one of the greatest requirements of the age, and which was to be reached particularly through the young people's work—the evangelisation of the young and the Christianising of society. The organiser made an eloquent appeal for the preaching of our plea and financial support. The response was £810 in cash and promises.

During the meetings helpful devotional sessions were conducted by C. Caspersenn, E. V. Sainty and G. Fretwell.

Officers were elected as follow:

Executive: President, T. E. Rofe; Vice-President, G. Fretwell; Treasurer, W. H. Hall; Secretary, S. J. Southgate; Assistant Secretary, S. Morris.

Home Mission.—Dr. E. A. Bardsley, E. J. Hilder, A. Morris, G. Stimson, J. Stimson, R. K. Whately, B.A., J. Whelan.

## Tasmanian Conference.

What was described as one of the happiest and most helpful Conferences yet held in Tasmania was held in the Margaret St. chapel, Launceston, extending from April 17 to 21.

As usual the Sisters' Conference occupied the morning and afternoon of the opening day. In the absence of the President, Sister Nightingale, the Vice President, Sister Duff, occupied the chair, and carried out her duties in a helpful and pleasing way. During both sessions devotional exercises were engaged in, musical, vocal and elocutionary items were contributed, a written address from the President, and an essay from Sister Durdin were read, and reports from the various departments of work, showing an increase of activity and also of finance, were presented. Several brethren who visited the sisters' gatherings had to pay the usual penalty of giving a short talk. Bro. A. G. Brown delivered an address during the afternoon session, in which he paid a great tribute to the sisters' work in our churches, and made an appeal for a special interest in the younger folk during the coming year.

In the evening the young people's demonstration was held, representing especially the Bible schools and Christian Endeavor Societies. Bro. Nightingale occupied the chair and presented the medals, Testaments and certificates to the children who were successful at the recent Bible school examinations. During the session musical and vocal items were rendered, and Bro. Brown delivered an address on the work among the young people.

Friday morning witnessed the opening of the 28th annual general Conference. Bro. A. E. Heard, the Conference President, occupied the chair, and welcomed delegates and visitors from the various parts of the Island.

Greetings were received from all the States of the Commonwealth, and also from the Sisters' Executive Committee. Thanks were expressed for the presence of the aged Bro. Byard, who in responding said that he expected ere this to be taking part in a higher conference. Our brother, although getting feeble, having passed long ago the allotted span, took a keen interest in all the proceedings of Conference. We pray that God may spare him that we may enjoy his presence in many Conferences to come. Regret was expressed at the absence of Bro. Woolley, sen., of Hobart, who for many years has helped to make the Conference bright, but who of late has been called to a higher service.

The Home Mission Committee's report showed a record year of progress in all respects. During the year new churches have been established at Cascades and Collins Vale, both being branches of the Collins St., Hobart, church; Devonport, being the result of the Hinrichsen-Warren mission; and Invermay, a branch of the Margaret St., Launceston, church, and the result of the Hinrichsen-Pratt mission.

The afternoon session was occupied by short addresses from Bren. Durdin, Brown and Warren and the election of officers and committees as follows:—

Home Mission—located at Hobart: President, A. E. Heard; Vice President, J. C. Woolley; Secretary, W. H. Nightingale; Assistant Secretary, T. Spaulding; Treasurer, H. Woolley; Committee, Bren. Hurlburgh, Ginders, Seymour and Spaulding.

Foreign Mission—located at Launceston: President, Bro. Noble; Vice President, Bro. P. Duff; Secretary, Bro. Foot; Treasurer, Bro. Stevens;

The meetings concluded with the Conference sermon by S. J. Southgate. There was a good attendance and a helpful time was spent. Speaking on the theme, "Uncommon Christians," Bro. Southgate reaffirmed the main points of the essential message of the Churches of Christ to a wavering age.

Workers have been encouraged, new tasks more clearly seen, and the brotherhood given reason to expect another great year's service.—A. L. Haddon.

Committee, Bren. Clements, Daniels, Tyson and Stevens.

Bible School—located at Ulverstone: President, N. J. Warmbrunn; Vice President, Bro. Clark; Secretary and Treasurer, A. G. Brown; Committee, Bren. Taylor and Howard, and Sisters Fowler and Ivory.

Christian Endeavor—located at Hobart: Vice President, W. H. Nightingale; President, Sister Riley; Secretary, J. Elliot; Treasurer, Sister Murray. (Executive to elect its own committee.)

Temperance—located at Geeveston: President, I. Durdin; Vice President, T. Geeves; Secretary, Sister A. Rowe; Treasurer, Sister Durdin. (Executive to elect its own committee.)

Auditors—For the Home Mission Committee: Bren. Pryor and Green. For the Foreign Mission Committee, Bren. Hore and Pritchard.

Federal Delegates: Bren. Warmbrunn, Duff, Brown, Nightingale, Heard and Hale.

Conference sermon, 1925: Preacher, Bro. A. G. Brown.

The Home Mission demonstration, which was held on Friday evening, was preceded by a song service led by Bro. Warren, and the folk sang splendidly. Bro. Heard occupied the chair and delivered his presidential address, which was worthy of the great occasion. Vocal items were contributed, after which Bro. Nightingale delivered an enthusiastic address and made an appeal for finance.

Saturday morning was devoted to temperance, Bible school and C.E. work. The discussion showed that all realised the necessity of strenuous efforts being put forward in these departments, especially for the sake of the young people.

In the afternoon, when the Foreign Mission Committee's report was to be dealt with, the usual procedure was departed from. The Conference President and Secretary, as a mark of appreciation and respect, vacated the chairs to the President and Secretary of the F.M. Committee. Their report also was a record, showing a wonderful increase in finance and a wider extension in the fields. Special reference was made to the fact that several of the young folk of Tasmania have offered themselves for the foreign fields. Preparatory classes are being held for them, and when the way opens they intend taking the necessary courses at the Bible College, etc., to fit them for that work.

The Foreign Mission rally was held in the evening, and was preceded by a song service led by Bro. Pratt. The President, Bro. Duff, occupied the chair. Musical, vocal and elocutionary items were contributed, and addresses were delivered by Bren. Pratt and Campbell, the latter making the financial appeal.

On Sunday meetings for worship and breaking of bread were held, both at Invermay, in the tent, and at Margaret St. Bro. Warren presided at the latter, and Bro. Durdin at the former, and the addresses were given by Bren. Pratt and Nightingale.

In the afternoon, a large number assembled at Margaret St. to hear the Conference sermon, which was delivered by Bro. J. Warren, on the subject, "The Church: The Reincarnation of Christ."

In the evening, gospel meetings were conducted both in the tent and at Margaret St., when Bro. Pratt was the preacher at the former, and

Bro. Campbell delivered his farewell address at the latter.

On Monday morning the Home Mission delegates met for a short session, after which members of the local churches, delegates and visitors journeyed to the Gorge to hold the Conference picnic. A very enjoyable day was spent by all.

In the evening a large number again assembled at Margaret St. to bring another happy, helpful and inspiring Conference to a close. Bro. Warmbrunn occupied the chair, and kept the meeting at a merry pitch. Musical and vocal items were rendered, short speeches were made, and the Conference closed with the singing of "God be with you till we meet again," and the benediction.—J. Warren.

### Safed hath a Little Joke with his Grandson.

"When I was a Little Boy I liked to have my Face and Hands Clean," writeth Safed the Sage. "But I had no love for the process by which they had to become clean."

"And many times I assumed that they were clean, when an Unbiased Observer might have held a Divergent Opinion. And my sons, when they were small, liked Cold Water about as well as their father did in his youth."

"But my Little Grandson is a Miracle of Cleanliness, and loveth to have his Face and Hands Washed. That is to say, he loveth our Little Joke."

"And it came about in this wise. The little lad came to visit me and Keturah, and the time arrived for Lunch. And I said Let us go and wash thy Hands. And he said, They need no washing."

"Then said I, Let me wash One Hand and see how the other looketh beside it."

"So I washed one of his hands."

"Then I said, Place the Two Hands side by side, and let us see whether they belong both of them to the same boy."

"And when we looked at them together, he agreed with me that those Two Hands could not belong to the Same Boy."

"Then said I, Which Hand shall we cut off? Or shall we wash the one that will make the Two Hands look alike?"

"And he said, Let us wash the Other Hand."

"And when I had done it, he said, Now the Two Hands belong on the Same Boy. And he was right about it."

"Then said I, Let us see if we can match the Two Clean Hands with a Clean Face."

"And then I said, Thy face is Very Clean. Let us see if we can Comb thy Hair."

"Now we have done this Many Times since that first day, and it hath become a Very Pleasant Joke with us, and a Merry Game."

"And it is in this way we make progress in life. For the job of reforming any of us is too large for a single contract. But now and then we discover that we have improved a very little in one particular, and then we sometimes have grace enough to wash the other hand to make it match the virtue that we possess."

"And if the process continue long enough, there is hope that in time we may come so that the whole of us shall match ourselves at our best."

### The Things to Try.

"The things that haven't been done before,

Those are the things to try.

Columbus dreamed of an unknown shore

At the rim of a far-flung sky;

And his heart was bold and his faith was strong,

As he ventured with dangers new,

And he paid no heed to the jeering throng

Or the fears of a doubting crew.

"The things that haven't been done before

Are the tasks worth while to-day.

Are you one of the flock that follows, or

Are you one that shall lead the way?

Are you one of the timid souls that quail

At the jeers of a doubting crew?

Or dare you, whether you win or fail,

Strike out for a goal that's new."

# The Home Circle.

Conducted by J. C. F. PITTMAN

## The Crown I Want.

The only crown I ask, dear Lord, to wear  
Is this: that I may help a little child.  
I do not ask that I should ever stand  
Among the wise, the worthy, or the great;  
I only ask that softly, hand in hand,  
A child and I may enter at thy gate.

—Selected.

## A Butterfly Story.

"I want a story, auntie—a new one," begged Meg. "I want you to play you are a butterfly, and tell me where you go and what you do."  
"All right," smiled auntie, who was well acquainted in this game of make-believe. So she began in a little, soft voice, such as a real butterfly might have used:

"The very first thing I can remember was being a funny little wriggly green worm, on a cabbage leaf. I had nothing to do and I didn't want anything to do but just eat and eat and eat. If I was knocked off one leaf, I crawled upon another as fast as I could and nibbled and ate and ate until I was so full I thought I should burst. So I went to work to make a little case for myself, to hold me tight so I wouldn't burst while I was asleep, for I had eaten so much I was as sleepy—as sleepy as you are after supper when you curl up on the couch and beg mother to let you have just one nap before you go to bed.

"Well, when my little case was done all around me, I fastened it in the corner of the shutter, where the wind wouldn't blow it down, and then I went to sleep. I don't know how I slept, but when I waked up—why, I wasn't a little green worm on a cabbage leaf any more, but I had wings, and I could fly, and people called me a butterfly. I don't understand how I came to have two lives, but this is very wonderful. Why, I can go right down to the worms on the cabbage leaves, where I used to be, and whisper to them and tell them they are going to be butterflies, but they won't believe it. And they won't even look up at me, and then I fly up into the sunshine, and fly and fly, and I am happy. What do I eat now? Why, I just sip honey out of the flowers; that is better than cabbage leaves."

"That was a lovely story, auntie," laughed Meg. "But it wasn't long enough. What do you do now, Butterfly?"

"Why, I just fly and fly, and I am happy. I see all sorts of things as I fly. I saw two little girls at play, and they were having such a happy time; I just settled down on a rose bush and watched them, and then a boy came along and tried to grab me, so I flew up into the sky so quick."

"Well, I'm glad to know that the ugly caterpillars are going to be butterflies; now I won't be afraid of them any more," smiled Meg. "See, here comes one now."

A beautiful brown one with gold spots came right through the window and looked all about, then went out again.—"Child's Gem."

## A Business Man's Commandments.

A minister writes: I once heard a big business man pronounce the Ten Commandments in this wise, and I think there is a great deal of "horse sense" in his idea of them:

(1) Thou shalt not in any wise boast, brag, bounce, or bluster, or the wise man will hold thee in low esteem.

(2) Thou shalt not permit thy wife to be living at the rate of £200 a year when thy business is not yielding more than £100; nor shalt thou withhold from her the business information which, as an helpmeet, she is entitled to receive.

(3) Thou shalt not mock the unsuccessful man, for he may be richer in his poverty than thou art in thy boasted abundance.

(4) Thou shalt not carry the counting-house into the domestic circle, nor in any wise spoil the children's hour by recapitulating the bankruptcies of the day.

(5) Thou shalt not hobnob with idle persons, nor smoke with them, nor encourage them, nor approve their evil life.

(6) Thou shalt not keep company with an unpunctual man, for he will certainly lead thee to carelessness and ruin.

(7) Thou shalt not forget that a servant who can tell lies for thee, may one day tell lies to thee.

(8) As to hours of slumber and sleep, remember the good old rule:

"Nature requires five,  
Custom gives seven,  
Laziness takes nine,  
And wickedness eleven."

(9) Neither a borrower nor a lender be, but give, where well-bestowed, right cheerfully

(10) Be honest in copper, and in gold thy honesty will be sure.

## If You Want to be Loved.

Don't contradict people, even if you're sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't underrate anything because you don't possess it.

Don't believe that everybody else in the world is happier than you.

Don't be rude to your inferiors in social position.

Don't repeat gossip, even if it does interest a crowd.

Learn to hide your aches and pains under a pleasant smile.

Learn to attend to your own business—a very important point.—Parish Visitor.

"There is always a river to cross,  
Always an effort to make,  
If we any rich prize would take.  
Yonder the fruit we crave,  
Yonder the shining shore,  
But deep and wide is the flowing tide  
Of the river that lies between."

"Each brother, one or the other,  
A channel or plug must be.  
A channel to carry God's blessing,  
Or a plug to hinder is he."

"A long-winded narrator had dropped in at the club the other night, and spoke for an hour or more about his recent trip to Switzerland.

"There I stood, gentlemen," he said, "there I stood, with the abyss yawning in front of me."

"Pardon me," hastily interjected one of the unfortunates who had been obliged to listen to the story, "but was that abyss yawning before you got there?"

Recently whilst on the way to my Sunday morning's appointment, I heard two men conversing in regard to their employer. One said of him, "He's a bit mean, isn't he?" The other replied, "I only knew of one occasion when he bought a newspaper. He would stop his watch at night and ask someone else the time."

"Johnny's teacher had tried in vain to impress upon his mind that it is incorrect to say 'have went.' As a last resort she told him to remain after school and write upon the blackboard 100 times the words 'I have gone.' When, after much effort, the laborious task was completed, Johnny waited for the teacher, who had left the room, to return. Finally, in desperation, he wrote beneath his completed task, 'Miss Smith, I have wrote "I have gone" 100 times and have went home.'"

# The Family Altar.

## SUNDAY.

I have not found so great faith, no, not in Israel.—Matthew 8: 10.

"Seize hold the good, where'er 'tis found,  
On Christian or on heathen ground."

Reading—Matthew 8: 1-13.

## MONDAY.

Judge not, that ye be not judged.—Matthew 7: 1.

The cynic is one who never sees a good quality in a man, and never fails to see a bad one. He is the human owl, vigilant in darkness and blind to light, mousing for vermin in darkness and blind to noble game.—H. W. Beecher.

Reading—Matthew 7: 1-5.

## TUESDAY.

Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.—Matthew 5: 6.

'Tis not the wide phylactery,

For stubborn fasts, nor stated prayers,

That make us saints; we judge the tree,

By what it bears.

And when a man can live apart

From works on theologic trust;

I know the blood about his heart

Is dry as dust.

—Alice Cary.

## WEDNESDAY.

I was hungry, and ye gave me to eat.—Matthew 25: 35.

Mr. D. L. Moody used to be fond of telling the story of a miser who was converted. Soon afterwards a neighbor appealed to him for help. The miser made up his mind to give the man a ham. Whilst going to fetch it, the tempter whispered, "Give him the smallest one." A severe mental struggle followed, yet the man took down the biggest ham he possessed. The devil whispered, "You are a fool," to which the farmer answered, "If you don't keep still, I'll give him every ham in the smokehouse." In this way he conquered temptation, and to that extent proved the genuineness of his conversion.

Reading—Matthew 25: 31-40.

## THURSDAY.

Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through and steal.—Matthew 6: 19-20.

"Where money is the only egg in the nest, misery is the only bird in the brood."

Reading—Matthew 25: 25-34.

## FRIDAY.

The angel of Jehovah encampeth round about them that fear him.—Psalm 34: 7.

There are two angels that attend unseen

Our good and evil deeds. He who writes down

The good ones, after every action closes

His volume, and ascends with it to God.

The other keeps his dreadful day-book open

Till sunset, that we may repent; which, doing,

The record of the action fades away,

And leaves a line of white across the page.

Reading—Psalm 34: 1-10.

## SATURDAY.

Five were foolish.—Matthew 25: 2.

In "A Garden of Roses," the author says that "the terror of her childhood was that when she reached heaven she would be found to be one of those foolish virgins who had no oil in their lamps, and that the gates would be shut in her face, and the terrible words, 'Too late; too late,' be pronounced her for her childish misdeeds. Such terror would be more befitting on the part of a countless host of adults who are neglecting to obtain the necessary oil of grace.

Reading—Matthew 25: 1-13.

# Prayer Meeting Topic

May 21.

## Selfishness and Selflessness.

(Philippians 2: 19-30.)

Horace Kingsbury.

"In the hard saying, 'They all seek their own, not the things of Jesus Christ,' 'all' is limited by the context, and by the Greek definite article, to the St. Paul's available helpers. Some of his companions were busy elsewhere; others decline the errand through motives that he regards as selfish." (Dummelow's Commentary.)

All men, however, are more or less selfish. There is an ever-present need for the Saviour's admonition: "Seek ye first your Heavenly Father's kingdom, and his righteousness." It is a long, long way from "All of self and none of thee" to "None of self and all of thee," and most of us are somewhere in between.

Paul's great selflessness was apparent in his willingness to part with his beloved Timothy. Paul needed him much, but the sending of a like-minded personal representative would mean far more to the Philippians than the receipt of a letter; and, in turn, "Paul wanted to know something more than any table of statistics or programme of activities could reveal to him."

F. B. Meyer writes: "He was extremely anxious about the welfare of his Philippian friends; and he knew that they were equally anxious about him; he gave up, therefore, the one man of all others who was dear to him—Timothy—and sent him to bring word about their state, and that they might be comforted in knowing about his. Because the Philippians were so true in their love to him, he counted no sacrifice too great to show his love to them."

There is something noble and unselfish about Timothy, too. He might have put second things first, and have forsaken both Paul and Christ, but he was not built that way. What a reputation he had! "You know how he has stood the test, how he has served with me in the gospel, like a son helping his father." Having loved Paul he loved him unto the end, and he counted no service too great that would add to his comfort and result in the furtherance of the gospel.

In these verses we have a "thumb-nail sketch" of another unselfish character, "one of those little known but most lovable persons in the Bible, Epaphroditus." He had come on a mission of practical sympathy from the church at Philippi to Paul in Rome, and had become very ill, "nigh unto death, hazarding his life." Paul was troubled because of his illness, and so also was the church back home; and Epaphroditus was troubled because others were troubled about him. However, in the mercy and providence of God his health was restored, and Paul sent him back to his people, instructing them to receive him in the Lord with all joy, and to hold him in honor.

Ozora S. Davis writes: "Perhaps we have lost something that is most important in perfecting Christian character because we are not obliged to put our lives in peril for the cause. Nothing can fully take the place of those real tests of loyalty which are imperative to the attainment of strength and endurance. But if the physical hazard is no longer a factor in the Christian programme, the moral and spiritual tests and risks must still be met; and it takes more courage sometimes to live for one's faith than it would to die for it. These are times when it costs more than physical life to stand for the cause. . . . The man who stands for Christ in college, in industry, in the community, must enter into the experience of Epaphroditus when he risked his life for the Master and the cause. We shall not be forced to face physical lions who will tear our bodies to pieces if we are loyal to our cause; but we must be prepared to meet other tests where our emotions will be wounded and our wills tested to the limit. There is no way of being a comrade in the great cause without this hazard of life."

Sankey's Hymns: 649, 577, 711, 506.

# Our Young People.

Conducted by W. CALE

Items of interest for this page, and suitable photographs, should be forwarded to William Gale, 122 Mitchell St., North Brunswick, Victoria.

## The Need of To-day.

J. Chapple.

No work done on this earth is more important than the work of trying to save the young life of this generation and to mould it for God. If we could accomplish that, the conquest of this world for Christ is assured.

The secret of youthfulness is to associate with young people and to be possessed of their view point. It would be of great advantage if preachers and officers made this a serious question, and concentrated accordingly. *No matter what else we do, this is the biggest job in life, it is the thing most worth while, and it pays the biggest dividend.*

The value of a whole life to the church must be immense. Shall we rise to the opportunity now and help by our gifts this great movement, in doing something that will make the future brilliant with the light of ideas lived, and deeds done through the expanding life of to-day.

## An Investment.

J. Clydesdale.

Four men of average intelligence decided to invest what little money they had saved in the Government Savings Bank.

But, verily, they did not all act with promptness and decision. Mr. A. at once deposited his money in the month of January; Mr. B., in April; Mr. C., in July; and Mr. D., in October.

At the end of the year, when the December interest was added to the principal, Mr. A. rejoiced over the growth of his small capital, Mr. B. also had pleasure in his nine months' interest; Mr. C. received his six months' interest, but Mr. D. was filled with deep regret because of his failure to act promptly at the beginning of the year.

Here in this parable is the lesson of the Bible school and its Committee. The Committee making its annual appeal to the Brotherhood, asking us to invest our money in this bank. But truly we do well to question such a matter. Our money is our own we say, our hard-earned gains; and we want to know, is it a safe investment? Does it give good returns? Is the interest sufficient to justify our investing in it? Good sensible questions.

Is it safe? Yes, for behind it stands the great Government of heaven. Church members come direct from the Bible schools. Is the interest good enough? Surely if we invest in the early January of life, the returns will be greater than if we tarried until the October of age had settled upon men, and then began to invest our money and powers to try save them. For the child won to Christ has a lifetime for service, whilst the man who has reached life's October has but a few short years at most.

Let us hear the conclusion of the whole matter. As the Bible school is a safe investment, giving glorious returns for all we put into it; surely the least we can do is to relieve the Committee of all financial strain and worry, and enable them to launch out in larger service amongst the young.

Yours for the bank that guarantees "A hundred fold in this life and life everlasting in the world to come."

"Walking every day more close  
To our elder Brother,  
Growing every day more true  
Unto one another.  
Leaving every day behind  
Something which might hinder;  
Running swifter every day,  
Growing purer, kinder."

## Bible School Work in Queensland.

A. J. Fisher.

Splendid progress is being registered in the schools of the State, and signs of vitality are manifest. Just at the threshold of a new Conference year it is pleasing to record some recent items of interest and progress.

### Growth and Re-organisation.

From reports to hand, several schools are increasing their enrolment. Hawthorne has added to its strength. Annerley is growing rapidly, and has organised an adult class, while the kniders are now being re-organised under the leadership of Mrs. Young. At the recent West Moreton Conference, the Rosewood school rendered several musical items, displaying great talent. The new school at Enterprise is also growing. The future is truly bright.

### A Glasgow Delegate.

This State is fortunate in having one of its teachers attending the World's Convention in Glasgow—Miss E. Oakley, of the Boondall school, has just sailed for the Old Country. She is an experienced teacher, being one of the foundation workers of the Boondall school, and she is planning to bring back to our Union much valuable information re the Convention. Just before she sailed the school and friends presented her with a travelling rug.

### A Successful Conference.

Arranged by the Union, a splendid Conference was recently held in the Annerley chapel. Teachers from all suburban schools were present. Mr. L. Larsen gave an inspiring address on the "Basis of Teaching," in the course of which he pointed out that we should teach the Bible, not something about the Bible. Our schools are rightly called "Bible schools" only if the Bible has supreme place in the lessons. Mr. Alcorn spoke upon "The Aim of our Teaching." He said that the real aim is a spiritual one, seeking to win the children for Christ. Any other aim is too low. As a practical outcome of the Conference, a resolution was passed urging the Union to prepare plans for a decision day throughout the State. The Annerley teachers entertained the visiting teachers at supper.

### Young People's Societies.

Several new Y.P. Societies have been recently formed and old ones are being energised. The C.E. Society at Ann St. is doing good work. A new society has been formed at Boondall, and recently the Zillmere society visited Boondall. At Annerley splendid Y.P. meetings are being held. One happy meeting was when the society met in the home of the State Organiser and after conducting its usual programme, had a few games. The Annerley young people are greatly assisting the church by their conduct of a prayer meeting before the gospel service, and in addition to this they are planning to install the electric light in the chapel.

### Membership Campaign.

The Union is launching a campaign for a thousand members of the Union. A beautiful membership card has been prepared and each school will be asked to secure its quota of members from among the church members. Already some schools have started at this campaign. The membership fee is 1/- per year, and it is hoped by this plan to increase the interest in the Bible schools and also to assist the funds of the Union, so that more extensive work can be done in the future.

## Foreign Missions.

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

### News From China: Ningyuen Letter.

[Though our Committee is not working the Ningyuen field, all will be interested in reading Mr. Davies' letter. Mr. Davies has been 30 years a missionary in China, and is a lovely spirited man. He is greatly beloved by our China missionaries.]

It is some months since I have written to you about conditions here. I was greatly encouraged by the inspiring letter you sent me a few months ago. There are plenty of discouragements here, and plenty of encouragements, too. I prefer to devote my attention chiefly to the latter. This is not an easy field, but I do not know where there is an easy one, and anyhow, that is not the spot I am looking for.

For six months now I have been aiming to devote three hours a day in three periods to devotional Bible study and prayer. While I have not fully lived up to this schedule, the results have abundantly justified the method. It is easier to follow this programme here in an isolated place than it would be in a large centre. Being the only missionary in the station, I can more easily control my time. I have not felt lonely, for God's presence has been very real. His providence has been very manifest in various ways.

Gradually the Chinese Christians are coming to a deeper appreciation of the value of spiritual realities. While I have no spiritual yardstick handy for measuring their progress, I can confidently say that those in the inner circles are steadily growing in grace. We can report as did the colored church, "Brethren, we ain't what we oughter be, and we ain't what we's gwine ter be, but we ain't what we used ter be."

By this emphasis on the spiritual nature of the Church of Christ, I have succeeded in alienating some of the carnally-minded hangers-on. John Chinaman is not by nature spiritually minded. He is not attracted to an organisation that holds out small hope of material benefit. The only eulogy I have for the dear departed ones is, "They went out from us, but they were not of us." I feel sure that in the long run we shall be better off without this aggregation of deadheads and sore heads and blockheads and figureheads. We shall not have a large membership to transfer to the Australians; but if the law of the survival of the fittest continues to operate, the "remnant" that we hand over to them should be a very choice bunch.

I am repeatedly impressed with the fact that what these people need is not only a conscience but an enlightened conscience. For example, one of our best members here has an old-fashioned Chinese conscience. A few weeks ago he was trying to interest a couple of friends in the gospel, so he made a feast for them, and invited the leading Christians and the foreign pastor to meet them. At the feast he served wine, as usual, and when the meal was over invited these two friends into his bedroom for a smoke of opium. He felt that he was doing the right thing in showing such hospitality. Afterwards, I talked with him about it, and he promised not to serve wine again, and he brought his opium pipe and lamp to the chapel and smashed them. For years this brother has been preaching against wine and opium, but the Chinese do not see the correlation between theory and practice. It is our business as missionaries to educate their consciences and show them the bearing of religion on life. The relation between faith and works. When we get a man baptised our troubles have only just begun.

Paul was right when he said that we must through much tribulation enter into the kingdom of God. Our work with these people is like leading a little child by a rough and winding path up a steep and slippery hillside. We must stay with them, and not get impatient helping men to break off opium. The use of opium is getting frightfully common here as all over China. These people

are in many ways like children. They are given to quarrelling, but their quarrels do not last long. The church is quite peaceful, those who were the leaders in the old feuds having been discredited. The Chinese are always getting involved in law-suits, and in the old days when the foreigner had much prestige they kept pestering the missionary to intercede for them. But in these days of the glorious republic, the foreigner's prestige is labelled "Ichabod," and so I have scarcely any requests to interfere in litigation. The secret societies are always active, and often desire to form an alliance with the church, but I have shown these people clearly that I could not encourage any such procedure. The best members of the church are not in sympathy with the secret societies.

Last July I went down to Hueili (five days south of here), and spent two busy and profitable weeks there. Mr. Waterman, of the Australian Church of Christ mission, is *persona grata* amongst the Chinese. Although young, he seems to manage to pick out the right thing to do. When he makes mistakes, as we all do, the Chinese readily overlook them, for they know his heart is in the right place. He is establishing proper precedents, and I hope he will be able to sidestep the pitfalls that beset his pathway. The local Chinese Christians are being taught to take the responsibility, and I believe the church is being established along New Testament lines.

We had a ten-days' summer conference in Hueili, and then Mr. Waterman returned and assisted me in a ten-days' summer conference here. Both conferences were well worth while. We stressed Bible study and prayer. To my delight I was able to hold a sort of "Quaker meeting" each morning, which was quite out of the ordinary. Mr. Waterman baptised two good men in Hueili, and I expect to baptise eight or ten more here soon.

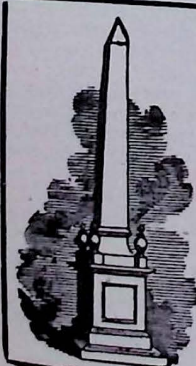
While I am happy in this work, I am naturally looking forward eagerly to the day when our Australian friends can take it over. I have been away from my family for nearly a year now, and they need me. East China has asked me to go to Huchow, but that is out of the question. Our West China mission seems unable to send anyone to relieve me, so the thing for me to do is just to carry on.

Faithfully yours,

John F. Davies.

### State Foreign Mission Secretaries.

Please send offerings to the following:—  
Victoria—J. E. Allan, 51 Watts-st., Box Hill.  
N.S.W.—J. Clydesdale, 9 Grand-par., Brighton-le-Sands.  
S.A.—G. T. Walden, 74 Edmund-ave., Unley.  
W.A.—W. Clay, 9 Chester-st., Subiaco.  
Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.  
Tas.—J. Foot, jr., 14 Balfour Pl., Launceston.  
Federal Secretary—G. T. Walden, M.A., 74 Edmund-av., Unley, S.A.



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### COMING EVENTS.

MAY 11 and 14.—Church of Christ, Cheltenham. Great Anniversary gatherings. Sunday and Wednesday. May 11 and 14. Special services, tea and public meeting. Brethren everywhere invited.  
MAY 18-21.—Norwood, S.A., Home-coming Services. Sunday morning, roll-call of present members. All past members invited to be present or send greeting. Monday, young people's night. Tuesday, choir musical festival. Wednesday, 6 p.m., knife and fork tea, 1/-; 8 p.m., public meeting. Come back to Norwood for a season of fellowship.

MAY 25 and 27.—Box Hill Church of Christ. Anniversary service. Back to Court Street. Past members please come. Happy reunion and fellowship. Cordial welcome to all.

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### DEATHS.

McCALLUM.—On April 5, at his late residence, 33 Lennox St., Moonee Ponds, Thomas, dearly beloved husband of Margaret McCallum, aged 72 years. Asleep in Jesus.

—Inserted by his loving wife and family.

NIVEN.—On April 28, 1924, at 150 Somerset St., Nth. Richmond, David, beloved husband of Agnes Niven, father of Agnes (Mrs. Wilson, Scotland), Hugh, Thomas and David (Melbourne), Elizabeth (Mrs. W. R. Hibbert, West Australia).

### IN MEMORIAM.

BURDEU.—In loving memory of our dear son, Cyril, killed at Gallipoli, May 9, 1915. Greater love hath no man.

—Inserted by his loving parents, Mr. and Mrs. A. Burdeu.

BROWN.—In loving memory of Norman, beloved only son of Frank S. and Maude E. Brown (nee Drakeford), dear brother of Beryl and Betty, called home May 6, 1922, aged 12 years and 9 months. "Only good-night, beloved, not farewell."

"For our loss we must not weep,  
Nor our loved one long to keep,  
For the life so young and fair  
Now has passed from earthly care,  
God himself the soul will keep,  
Giving his beloved sleep."

—Inserted by his parents and sisters, 85 Park St., Parkville, Vic.

GOULD.—A tribute of love to the memory of Major H. V. Gould, died of wounds May 8, 1915. "Only goodnight, beloved."

—Inserted by his loved ones, Redcliffs, Vic.

HEMSLEY.—In sad and loving memory of my dearly loved son Harold, who died on May 10, 1922, also my dearly loved daughter Mabel, who passed on before. Forever with the Lord.

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

JONES.—In memory of William Lethaby Jones, a devoted husband and father, who passed away May 7, 1923, at Main Rd., Doncaster. Treasured memories.  
—N.J.

### THANKS.

Mrs. Peter E. Wedd, Miss Margaret Keir and Mrs. C. Fleming McDonald desire to thank most sincerely all the friends who have been so kind to them during their dark hour of loss, at the parting with their sister, Miss Catherine Keir (Aunt Kitty), and they trust that all friends will kindly accept these thanks for sympathy expressed by beautiful flowers, letters, telegrams, cables, visits and kindly deeds.

May 8, 1924.

## Here and There.

Mr. W. B. Blakemore and Mr. and Mrs. C. M. Gordon and family left Melbourne this week for U.S.A.

H. G. Harward (President of our Federal Conference) and Mrs. Harward are spending a few weeks' holiday in Melbourne.

Mr. and Mrs. H. Wright, of Western Australia, have been on a visit to the Eastern States. After spending a happy time in Sydney, they are now in Melbourne.

Ivanhoe church, Vic., had successful services in connection with the opening of the new chapel. A full report will appear later. After Bro. Abercrombie's address on Sunday evening, there was one confession.

If anyone has a copy of the "Pictorial Jubilee History" for sale, will he kindly write to A. J. Fisher, Clara St., Annerley, Qld., mentioning price. A copy is required for H.M. work, and Austral supplies are exhausted.

At the Victorian Sisters' Conference a much appreciated greeting was conveyed by Sister Mrs. McDonald from the sisters of New Zealand. By an oversight mention of this was omitted from the report in last week's issue.

The annual reunion of College of the Bible, old boys, held at Swanston St. chapel on April 22, was happy and successful. H. J. Patterson, M.A., delivered his presidential address. The reunion address was given by H. M. Clipstone. W. Gale was elected president for the coming year. Around the tea table happy memories were revived.

Horsham J.C.E., Vic., held a successful indoor picnic on May 2. Various sports and competitions interested the C.E. members and highly entertained the large number of parents and friends. Occasion was taken to present two nice chairs to the church for the platform, and to hand a donation of £2 to the building fund. Bro. Ingham thanked the Endeavorers on behalf of the church. Sister Mrs. Ingham is relinquishing the leadership of the society, and Bro. Ingham will take her place.

St. Arnaud, Vic., reports the marriage of Sister Lou Foster to Mr. Clarence Russell, of Woomeelang. Bro. Baker, from Maryborough, officiated at the very pleasing service. Sister Edna Schulz has returned to St. Arnaud after her severe illness. Bro. Geo. Hughes gave a stirring address at the service held in memory of Sister F. Hurren and Bro. A. Petersen. The veteran treasurer, Bro. Green, has celebrated his eighty-ninth birthday. Numbers at Sunday evening services are increasing.

The brief ministry of Bren. Ball and Searle in the tent mission at Collingwood, Vic., has greatly encouraged the church. The evangelist's messages were highly appreciated, and the song leader fulfilled his part splendidly. There was a total of twenty public responses, and all costs of the campaign were covered by a remarkable thankoffering. The closing night was one of warm goodwill and happiness, when the church endeavored to express gratitude in suitable tokens to the brethren who led in the mission, and to the Lord. There have been three decisions since the mission.

The Hinrichsen-Brooker tent mission began at Shepparton, Vic., on May 4. The morning service, previously announced as a rally of all possible members, was well attended, and a number of isolated members were present. The mission had been well advertised by signs on roads and in shops, as well as by newspapers and handbills, and the response was gratifying. Fully 250 heard Bro. Hinrichsen's message, very nearly 200 from within the tent. The tent is pitched between the post office and the biggest picture theatre in the town, and is easily seen from the three principal streets. Bro. E. C. and A. Hinrichsen, L. Brooker and D. Stewart (the resident preacher), make a strong team in the field, and success is confidently expected.

The church at Toowoomba has decided upon Sunday, May 25, being specially recognised as "Back to Russell St. Sunday." Accommodation will be provided for country members. Appropriate services will be arranged. It is hoped that all members who can make it convenient (even at great inconvenience) to attend will do so. Will all members, one time of Toowoomba, and now residing in other States, as well as those living in distant parts of Queensland, kindly send a greeting to be read on "Back to Russell St. Sunday," May 25? Later in the week the church will hold a business meeting to consider the possibility of launching new building proposals. H. C. Stitt, secretary, "Bealebrook," Toowoomba, Qld.

Rockdale, N.S.W., Bible school quarterly examinations have been concluded, Mrs. Gowan's class obtaining the "star banner" for the next three months. On April 23 the church annual business meeting was held, and reports from all departments were encouraging. On Sunday, April 27, Bro. Dixon, from Canterbury, exhorted. At night Bro. Clydesdale preached. On May 4 the church received a fine exhortation from Bro. Haddon. In the evening Bro. Clydesdale gave a stirring address. Prior to this service a special prayer meeting was held under the leadership of Sister Mrs. Clydesdale. Bible school reports steady progress, 127 present last Sunday. The scholars and teachers were pleased to have the supt., Bro. Coles, back.

In a private letter, Bro. W. Manning tells of the work on Eyre's Peninsula, S.A. Mile End church released our brother so that he might attend the peninsula conference and hold a short mission. The news in the letter is so good that we may be pardoned for quoting a private epistle:—

"We are having some great experiences, and are looking forward to more. The decisions commenced Saturday evening at Tumby Bay, when Mr. Pumper's boy confessed Christ. Sunday evening, we had two more decisions at Tumby. Reg. Cox, the postmaster's son, a fine young man, came forward, and a Mr. Price—a farmer from Cleve, also confessed. Last night at Ungarra, we had two more decisions, a Mrs. Sims and a lad named Ramsey. The good work will still continue, as Bro. Russell is doing wonderful service, and is very highly esteemed. Sunday afternoon, we had the greatest service ever held at Ungarra. It is only a small country centre, and so many told me they were coming to the anniversary that I knew we must hold an open-air service. We carried the seats and organ out to the side of the little iron chapel, and got the motor cars to form a semi-circle round the seats. The seats were full, and there was a ring of thirteen motor cars. It was a wonderful sight. I shall never forget it. There were over 160 present, and the little place will only hold about 80, and that uncomfortably. Butler has improved wonderfully since Bro. Russell came. Great service there last night—seven decisions. Three fine young men (brothers), one young man and young woman (brother and sister), and husband and wife (Mr. Ramsey and his wife)."

### ADDRESSES.

G. J. Andrews (preacher of Collingwood church, Vic.)—30 High St., Northcote.

H. V. Clements (secretary of Invermay church, Tasmania).—39 Forster St., Launceston.

Jas. P. Foot, jr. (secretary of Launceston church, Tasmania).—14 Balfour Place, Launceston.

A. J. Fisher, Clara St., Annerley, Queensland. Telephone: Central 131.

Len. Gole (secretary of North Fitzroy church, Vic.)—"Tara-awera," Marshall St., Ivanhoe.

N. G. Noble (preacher of Launceston church).—5 Maitland St., Launceston, Tas.

F. J. Sivy, B.A. (preacher of Essendon church, Vic.).—150 Buckley St., Essendon. Phone: Ascot 1995.

### S.A. Churches of Christ C.E. Union.

Twenty-two delegates represented 11 Y.P., 3 Int., 7 junior societies, at the monthly executive on May 2. Bro. Hogben welcomed Bro. G. Rootes, from Semaphore, and delegates from Norwood junior society. Henley Beach has started a J.C.E. Society. The most important business transaction concerned items for Conference rally at Adelaide Town Hall. All Endeavorers are asked to pray and plan for a great blessing. A rally will be held at Dulwich on May 12, when Bro. G. Rootes will be the speaker, and items will be given by Cowandilla, Dulwich Y.P., and Unley Intermediate Societies. Every society is urged to have a good representation. A plan is being prepared by which every society in city and suburbs will be visited during June and July. The juniors held a successful rally at Grote St. on April 28, when Bro. G. McKie held the attention of both young and old, his topic being, "Tireditis." Items were given by Cowandilla and Norwood societies, and Grote St. glee club. Since last report the Endeavor movement has lost an ardent worker in the going home of Bro. Ron. Flint (supt. Croydon J.C.E.). Letters and a beautiful floral tribute were sent from the union.—Gertie Spurr, sec., 60 Sea View Rd., Henley Beach.

### New Work at Chelsea, Victoria.

A report was presented to the Victorian Conference of the church recently formed at Chelsea (near Cheltenham), as a result of the tent mission conducted successfully by Bro. P. R. Baker. Members of the church living in the district formerly unknown to each other were gathered together, and with the addition of converts of the mission between 40 and 50 members are now enrolled. A Bible school has been formed, and last Lord's day about 70 were in attendance. There is really good opportunity for successful work. The Home Missionary Committee is assisting in the work, and have requested the Church Extension Committee to assist in getting a home for the church. At present it meets in a building not very well situated. A block of land has been purchased, and an effort will be made to build as quickly as possible. The Church Extension Committee appeals to members of the church for loans in any sum from £5 upwards toward this work. Some could lend £50 or £100. Interest will be allowed at the rate of 6 per cent, and the money will be guaranteed by the Home Missionary Committee and Church Extension Committee. We would like about £700 for the work. Will brethren and sisters who desire prosperity and extension of our work take this very desirable opportunity and help quickly? Please send money to Robert Lyall, 39 Leveson Street, North Melbourne, treasurer of Church Extension Committee.—W. C. Craigie, Alfred Millis, Chas. Hardie, Robert Lyall, members of Church Extension Committee, Churches of Christ in Victoria.

The mission held by Bren. Baker and Brooker at Chelsea, Vic., has come to a close. For the past six weeks Bro. Baker has presented the gospel in all its power, and over 30 have confessed their faith in Christ, and have been baptised. Bro. Brooker sang his way into the hearts of all. Bren. Jackel and Graham assisted with personal visitation. The brethren thank God for blessings received, and look forward to a great future. The church has been organised, and Bren. Munro, Sill, Kennedy, Muir, Kolbe, Davey and Bickford have been appointed deacons, with Bro. Munro, treas., and Bro. Bickford, sec. The Sunday school under Bro. Davey, supt., with only five weeks' work, now numbers 60 scholars and 10 teachers, and the church roll numbers about 50. A block of land has been purchased, and the church hopes soon to be in its own home, where the work of the Master can be carried on with more freedom.—A. B. B.

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Do you know how wonderful she is?  
Do you thank God for her every day, and try to  
do things before she asks you?  
You have a wonderful little mother,  
She is the greatest little woman in the world.  
She has borne pain bravely for you.  
She has made sacrifices cheerfully for you.  
She has worked when she was tired to death for  
you.

She has planned and prayed for you.  
You ought to always think of her as "my won-  
derful mother."

Don't forget to tell her so sometimes.

How many buttons are missing to-day?

Nobody knows but mother.

How many playthings are strewn in her way?

Nobody knows but mother.

How many thimbles and spools has she missed?

How many burns on each fat little fist?

How many bumps to be cuddled and kissed?

Nobody knows but mother.

How many cares does a mother-heart know?

Nobody knows but mother.

How many joys from her mother-love flow?

Nobody knows but mother.

How many prayers by each little white bed?

How many tears for her babes she shed?

How many kisses for each curly head?

Nobody knows but mother.

How many muddy shoes all in a row?

Nobody knows but mother.

How many stockings to darn do you know?

Nobody knows but mother.

How many little torn aprons to mend?

How many hours of toil must she spend?

What is the time when her day's work shall  
end?

Nobody knows but mother.

**The Church.**

The following statement on the church was put forward by a joint conference of Anglicans and Free Churches in England.

1. The foundation of the church rests not upon the will or consent or beliefs of men, whether as individuals or as societies, but upon the creative will of God.

2. The church is the body of Christ, and its constitutive principle is Christ himself, living in his members through his Spirit.

3. As there is but one Christ, and one life in him, so there is and can be but one church.

4. This one church consists of all those who have been, or are being, redeemed by and in Christ, whether in this world or in the world beyond our sight, but it has its expression in this world in a visible form. Yet the church, as invisible and as visible, is, by virtue of its one life in Christ, one.

5. This visible church was instituted by Christ as a fellowship of men united with him, and in him with one another, to be his witness and his instrument in the spread of his kingdom on earth.

6. As a visible church it must possess certain visible and recognisable marks whereby it can be seen and known by men. These have been since the days of the apostles at least the following:

(a) The profession of faith in God as revealed and incarnate in Christ; (b) the observance of the two sacraments ordained by Christ himself; (c) an ideal of the Christian life protected by a common discipline; (d) a ministry, representative of the church, for the preaching of the Word, the administration of the sacraments, and the maintenance of the unity and continuity of the church's witness and work.

7. Baptism is by the ordinance of Christ and of his apostles the outward and visible sign of admission into membership of the church.

8. The church visible on earth ought to express and manifest to the world by its own visible unity the one life in Christ of the one body.

9. The true relation of the church and local churches is that which is described in the New Testament, namely, that the churches are the local representatives of the one church. The

actual situation brought about in the course of history in which there are different and even rival denominational churches independent of each other and existing together in the same locality, whatever justification arising out of historical circumstances may be claimed for these temporary separations cannot be regarded as in accordance with the purpose of Christ, and every endeavor ought to be made to restore the true position as set forth in the New Testament.

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## OBITUARY.

**BAUM.**—There passed away on Lord's day, April 13, at Nedlands, W.A., Sister Mrs. Baum in her 79th year. She was born in Scotland, and arrived in South Australia in 1853. When quite a young woman she, was baptised into Christ by our Baptist friends. Later she removed into Victoria, and with her husband settled at Polkemmott. Hearing of the work of Bro. W. D. Little at Murtoa, she wrote and invited him to Polkemmott, with the result that the church was founded there. She came to W.A. in 1901, and settled at Bunbury, and was among the pioneers of the cause in that place, putting much effort and sacrifice into the work there. Her home was one in which not a few have enjoyed her gracious hospitality. Her membership has also been with several of the metropolitan churches, and with Collie. Two daughters and four grandchildren are left to mourn their loss, but the going was a release from suffering for our sister, and they can but rejoice at her triumph through Christ. We commend those left to God and to the Word of his grace and pray that they may faithfully follow Christ, so that a glad re-union may be theirs when Jesus comes.—T. H., Perth, W.A.

**BOEK.**—Sister Mrs. Boek went to her rest on April 13, at the ripe age of 93. She came to Queensland with her husband some 55 years ago from Germany. They settled at what is now known as Zillmere, where she came under the influence of German Baptist teaching, and she was one of three who were baptised in Kedronbrook, German Station (now Nundah), the writer of this being a boy of 13, and one of the three, in 1870. When in 1881 Stephen Cheek came to Queensland and presented the gospel plan of salvation as we understand it, her second daughter was one of the twelve who were baptised on a confession of faith during the first week of his Queensland ministry, our departed sister being one of those who gave her vote in favor of adopting New Testament names and weekly instead of monthly communion. After some years the family removed to N.S.W., where for a time she met with the "brethren." Since her return to Queensland, she lived at Nundah with her son-in-law. Twelve months ago last Christmas I met her at Cribb Island, and we talked of the past, present and future. When I said good-bye her words to me were, "If we don't meet here, we meet above." Her body was laid to rest in Nundah cemetery a few hundred yards from the spot where, in 1870, she was buried in baptism to rise to newness of life. "Blessed are the dead that die in the Lord."—Carl M. F. Fischer.

**WOOLLEY.**—At midnight on Friday, April 11, Bro. Henry Collins Woolley passed away peacefully in his sleep from the scene of earth's toils and cares to be with Christ which is far better. Though not one of the foundation members of the church in Hobart, he was one of the early members, having come into the church about fifty years ago. Through all that period of time Bro. Woolley remained a faithful worker in the cause of Christ. He loved God's Book, the Saviour, the church and its fellowship, and he was a most ardent advocate of the New Testament order, rather than man-made systems. Bro. Woolley helped the young church at West Hobart frequently, and he took a most active interest in our men's brotherhood. Our brother suffered from goitre for many years, which affected the heart's action and led to his collapse at the age of 67 years. He leaves a sorrowing wife, daughter and four sons, all of whom are members. The church tenders loving sympathy in the hour of sorrow. A large crowd of men gathered at the grave where we laid the tired body to rest on Sunday afternoon. — W. H. Nightingale, Hobart, Tas.

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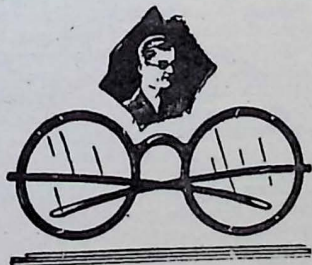
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## News of the Churches.

### New Zealand.

At Avondale (Auckland) the late Bible school rally and prize-giving was held, and indicated a good year's work. On Mar. 18 the church annual tea was held, followed by a crowded public meeting, to which Bro. N. G. Noble and Bro. T. J. Bull delivered well received messages. Bro. Ivan Hart wisely guided the meeting as chairman. On Mar. 30 Bro. Noble preached farewell messages to good meetings. On April 8 a full church membership met in the house of Bro. Walter Hewitt to say farewell to Bro. and Sister Noble. A very happy service was enjoyed by all. Many fine items and grateful speeches were given, with prayer and best wishes for great prosperity for the departing preacher, and the church remaining.

At Richmond (Auckland) the local C.W.A. have purchased a new machine for their sewing guild. The Bible school has voted £5 off the new school piano. The New Junior Endeavor and young worshippers' league are doing well. On behalf of the school Bro. N. G. Noble, superintendent, expressed happy wedding wishes to two retiring teachers, Bro. Victor Ross and Sister Jean Welsh. The school joined the church in a useful gift for splendid service and fellowship. On April 6 Bro. Noble preached farewell messages to large audiences. A full farewell social was tendered Bro. and Sister Noble on April 9. Bro. Jabez Edwards was in the chair, and a fine programme was given. Bro. R. Gebbie spoke on behalf of New Zealand generally; Bro. T. J. Bull for the Bible class and the Foreign Missionary Advisory Board; Bro. Edwards on behalf of the officers and members, and presented a very tight purse. Sister Mrs. Hanham also spoke, and made a gift from the fine kindergarten. Many speeches of regret, goodwill and best wishes were also made, and messages received, among which were one from N.Z. Conf. Executive Committee, and one from Bible School Committee. Bro. and Sister Noble left for Launceston, Tasmania, by the "Maheno" on April 11, after a full ministry of 12 years in New Zealand.

### Queensland.

Marburg had a record meeting on Sunday morning, March 30. One who made the confession was baptised on April 13, with three more who had previously confessed. Bro. Bade, from Ma Ma Creek, exhorted on April 20.

The work at Bundaberg has been most encouraging during the past month. Fifty has been the lowest at week-night meetings, and on Tuesday night, April 29, over seventy were present. During the month of April, twelve made the good confession. There is a fine homely spirit prevailing. The brethren are united and zealous. Each Lord's day morning eight different brethren take part in the service. Bro. Jones, superintendent of the Bible school, has resumed duty, and all are glad to have him back.

Annerley reports splendid attendances at all meetings. Bible school is increasing rapidly. Kindergarten now occupies the whole of the chapel on Sunday afternoons. The Bible school has had to hire a large hall opposite for its classes. A wonderful spirit of enthusiasm prevails in all departments—78 broke bread. Bro. G. T. Walden, M.A., gave a powerful message. Visiting brethren were present from Bundaberg, Roma, Chinchilla, Russell Island and other centres, also one sister from Ipswich. Bro. Young gave his message at the gospel service to a crowded church. Annerley was well represented at Conference. During Bible school session at Conference the Annerley Y.P.S. gave an item entitled, "A Model Young People's Society." About twenty members took part. At the conclusion a collection was taken up and was handed to the H.M. fund. Easter Monday was spent at Yeronga Park in the Annerley district. About 400 persons assembled including many dele-

gates, and splendid weather made the day a very enjoyable one. Easter Monday night was spent at Annerley church. Bro. A. J. Fisher gave a lantern lecture. The chapel was packed, and again a collection was taken up for H.M. funds.

### Western Australia.

On Sunday, April 20, at Fremantle, Bro. Wakefield, of Harvey, spoke at the gospel service. On Sunday, April 27, Bro. Buckingham, of North Perth, exhorted, and in the afternoon Bro. Highburt addressed the Bible class on "My Brother and I," and in the evening conducted the gospel service, Bro. Mudge being in Collyie.

Subiaco church had as visitors on Sunday, April 27, Bro. and Sister W. Pearce, and Sister White, from Collyie, and Bro. A. Thomas, of Beverley. The men's society paid a visit to the Government power house on Monday evening, April 28. The ladies' aid society is planning for another year's good work. Harry Morris, son of Sister Morris, of Redlands, is able to get about again with the aid of crutches, after several years of confinement to his bed. All departments of work are maintaining interest, as indicated by the continued good attendances.

At Lake St., Perth, a young man from the country made good confession on Tuesday, April 22, and was baptised the same hour. At the mid-week service on April 24, there was a splendid attendance. A young lad and a Chinese mission scholar were baptised. Bro. Banks, from Kalgoorlie, was the preacher at the morning service on April 27. Two were received into fellowship, one by faith and obedience and one from isolated roll. Sister Ford, from York, S.A., was among the visitors. At night Bro. Hagger preached to a good congregation on "Paul and Silas." A man made the good confession.

### Tasmania.

Matters connected with Caveside church are fairly satisfactory. Lively interest is manifested in all meetings. Morning meetings, Bible school, and gospel services are well attended. Bro. C. J. Higgs has been married. His wife, a consistent member of the Baptists for some years, has been received into fellowship.

During the absence of Bro. Warren at Conference, meetings at Devonport were carried on by Bro. Hodson, of Launceston, and Bro. Reynolds, senior. The church and preacher are indeed grateful to these kind brethren for their help. Bro. Warren has returned to his two-fold occupation of builder and preacher. Good attendances greeted him on Sunday, and the Bible school continues to grow.

Since last report, meetings at Ulverstone have been keeping up well. During Bro. Brown's absence at Conference, local workers ably carried on his work. Endeavor activities are increasing, and under the capable leadership of Sister Vera Ivory the juniors are showing great promise. The senior society is consolidating. Two more adults have taken their stand for Christ, one the mother of a young woman previously reported. Great hopes are held for yet greater ingathering.

The church at Invermay is beginning to settle down to solid work. Bro. C. H. Pratt has decided to follow on the work of Bro. E. C. Hinrichsen for at least 12 months, much to the satisfaction of every member. Bro. Pratt is proving himself a fine organiser and teacher, and is also making him- self heard in his able gospel addresses. The new building is nearing completion, and it is hoped to occupy the same in a week or two. A fine Bible school has been organised with an attendance of about 40 scholars and everything points to a prosperous time. On Sunday, April 27, one man and one woman were baptised. Two were received into fellowship, and one man made the good confession. Sunday, May 4, two were received in, there were two baptisms, and at night there were again three confessions.

At Launceston on Easter Saturday evening Bro. and Sister Campbell were farewelled at the close of the Foreign Mission demonstration. Bro. Campbell was presented with a wallet of notes as a token of appreciation. He preached a farewell message to a crowded congregation on Easter Sunday night and left with Mrs. Campbell for Warrumbungle N.S.W., on April 21. Bro. and Sister N. G. Noble created a favorable impression. Bro. Noble delivered two splendid messages on April 27, Wednesday evening, April 30, a very happy gathering was held, the purpose being to welcome Bro. and Sister Noble, welcome new converts, and farewell those who have decided to link up with the new cause at Invermay. About 250 were present, and a happy and enjoyable time was spent. The speakers welcomed the new brethren and members, and gave splendid messages to these who are to assist the new cause. A splendid programme was presented. The auxiliaries are being reorganised and put into working order.

### South Australia.

There were seven confessions at Mile End on April 20. Packed audience last Sunday evening when B. W. Manning preached.

North Adelaide meetings continue fair. Bro. Ludbrook now takes practically the whole of the speaking on Lord's days and on Wednesday evenings. He has recently concluded a series of addresses on, "Kingdoms of God," and has now begun one entitled, "The Catacombs of Rome; or Testimony from Tombs." At the last business meeting of the church the brethren expressed in a very practical way their appreciation of his services.

At Prospect on April 27, Bren. Davie and Callcott delivered good addresses. Bro. and Sister Beiler returned from Melbourne on May 3, and on May 4 Bro. Beiler commenced his second year's ministry with the church. At the close of his message in the evening, a young girl took her stand for Christ. The Bible school has commenced a campaign to improve the school; much interest being shown.

Wampony Bible school anniversary was held on April 13 and 18. Sunday services were not as well attended as usual, but on Good Friday evening the meeting was good. Bro. W. A. Eagle spoke at all services, and E. L. Milne conducted the church on Friday night. Prizes were given to the children by the church, and specials by the superintendent (Bro. H. Carter). A good time was spent with singing, reciting and addresses.

Henley Beach has enjoyed the fellowship of several visiting brethren and sisters during the past few weeks, and Bro. Ross Graham has been giving stirring and helpful addresses. At the invitation of a committee of young people, between 20 and 30 children from the Bible school met on the beach on April 26 to inaugurate a J.C.E. The Cowandilla juniors and workers were also present, and an enjoyable time was spent. Committees have been formed, and the children are anxious to work for the Master. A young worshippers' league is also to be formed.

Wallaroo Bible school anniversary was held on Sunday. In the morning Mr. A. Brown, Methodist preacher, gave a good address. In the afternoon Bro. Frank Filmer gave the scholars an interesting account of the customs of the people on Pentecost Island. The singing of the scholars, and playing of the orchestra, were much enjoyed. Bro. Brownbridge conducted the musical part of the anniversary. In the evening Bro. E. G. Warren gave an illustrated address on "The Lighthouse," using a miniature electric lighthouse. The scholars were deeply interested. On Monday night there was another good meeting with the young people.

Kadina on April 27 had good meetings. Instead of the usual school exercise in the afternoon, a P.S.A. was enjoyed. In the evening a splendid congregation assembled, the largest for many months apart from special occasions. On April 28 Sister Miss Champion was joined in matrimony to Mr. Robins, of Hamley Bridge. Bro. Filmer officiated. May 4 saw a splendid gathering at the Junior Endeavor. At the meeting for worship one sister was received by letter from Semaphore. The Bible school has commenced another year's work with a number of new officers and teachers. A splendid gospel service, and a good sermon.

May 8, 1924.

The half-yearly business meeting of Norwood church was held on Wednesday night, when between 130 and 150 members were present. The report of the secretary showed there had been 78 additions and 27 losses for the half-year, while the treasurer's report showed the church nearly £20 better off than last year. Opportunity was taken to present Bro. and Sister Hardwick with a Bible on the eve of their departure for England. All reports were encouraging, and the church is united and happy. On Sunday, Miss Cornelius, of Kadina, was a visitor. In the afternoon Mr. Steve Wicks delighted all with his story on canvas of Holman Hunt's picture, "The Light of the World." He was assisted by several soloists from the choir. On Saturday night a crowd of young folk surprised Bro. and Sister Paternoster, the occasion being their birthday. Bro. W. Watson expressed the good wishes of the company, and presented Sister Paternoster with a set of dishes.

At Maylands since last report large meetings have continued. Bren. Hudd and Eagle have assisted Bro. Collins in the services. Owing to the illness of Sister E. White, the organist for the evening services and for the Bible school, Sister Miss A. Mauger and Bro. H. L. Read are temporarily carrying out these duties with acceptance. Children's F.M. demonstration was a great success, and Bro. Collins' production of a "dispensary" and an "orphanage" on the platform, at the cost of 1/- and his labor, helped the young people's exercises. The offering was £3/17/3. The special May Day offerings were: Church Extension Fund, £0/2/7; Hospital Cot, £3/14/3. Bro. and Sister Lewis have been received by letter from Forestville, and Sister Mrs. Glover and two sons, Bro. and Sister Jenner, daughter and two sons, Bro. and Sister G. D. Wright, and the Misses A. and M. Mauger, from Norwood church. The Bible school attendance was 286 and the prizes of the intermediate grade (18) were distributed, also gift to Sister Miss E. White, after 10 years' service as a teacher. Bro. G. D. Wright has accepted the leadership of special preparation class, and his large experience in Bible school work will be a great help to the Bible school, which has quite outgrown the accommodation.

### Victoria.

108 broke bread at Ballarat East on Sunday. Fine meetings night and morning. One confession at night.

Mother's Day was celebrated at Ararat on May 4. A full house at night listened to a fine message from Bro. Combridge. Meetings are keeping up well.

Hawthorn has had four confessions from the Bible school during the past two weeks. Bro. Scambler preached on Sunday night on, "The Obligations of Church Membership." Very good meetings.

Meetings for Bible school day at Cheltenham were splendid. G. P. Pittman spoke three times, and his messages were most helpful to old and young. The offering was a good one, over £5 to date. A school rally begins next Lord's day.

At Bambra Road on April 27 a large congregation enjoyed the Autumn service. The special decorations were arranged by members of the girls' club. Splendid meetings on May 4. Bro. Schwab preaching at both services. Four confessions.

East Kew morning meeting was addressed by Bro. C. William. Bro. A. Baker welcomed one young lad into the church, and at the evening service Bro. A. Baker delivered an inspiring address to a large audience. The Bible school had a large attendance.

Good services at South Richmond on Sunday last. In the morning Bro. Rasmussen spoke from Galatians 6: 14 to a good audience, one of the best to date. On Sunday night Bro. Hattwell spoke to a fine audience on, "The Love of God," and at the close a young woman made the good confession.

Great meetings at Chelsea on Lord's day, over 50 present at morning meeting. Two more received into fellowship (mother and son). Record attendance at Bible school, 52 scholars—11 new scholars for the day. Great gospel meeting at night. At the close of Bro. Baker's message two girls made the good confession. Bro. A. Bickford ably as-

sisted in the gospel service as leader of song and soloist.

Kaniva meetings continue to be fairly well attended, brethren from out places attending loyally. On May 1 the chapel was nicely filled, when two of the Sunday school scholars were baptised. On Friday two more made the good confession. Good meetings on May 4. Bro. Ball was in good form. Meetings are being continued for at least another week.

Fair attendances at Geelong on Sunday. At the morning service Sister Miss Davidson, from Warrnambool, was received into fellowship. Fine address by Bro. Stevens in the evening, the subject being, "What Being a Christian Really Means." All regret the continued illness of Sister Mrs. Ball, and are earnestly praying for her recovery.

There was a fine series of meetings at Gardiner on Sunday. Bro. Illingworth exhorted the church very acceptably. One was received by letter. Offering for the Young People's Department, £14/5/-. Bro. Kingsbury preached upon the subject, "When the Master goes Home with a Man," from the story of Zachaeus. Bro. H. G. Harward led the church in prayer. The Bible school is still growing.

Last Sunday was the fourth anniversary of Coburg church foundation. It was marked by a thankoffering for church purposes, and the Bible school held a demonstration in the afternoon. Bro. R. Campbell Edwards gave an instructive morning address on the activities of a Christian. Bro. J. C. F. Pittman's address at the gospel service on "God's Gardens" was a pleasure to young and old. All branches of church work have shown a good improvement during the past church year.

At Moreland annual business meeting on April 30 the officers were re-elected with one exception, Bro. A. Bray not standing; Bro. E. Watson replaced him. A record year was shown, £957 having been collected during the year, £340 paid off, leaving £635 owing on the buildings, after building the new kindergarten room and other improvements. All records broken as already notified. All in the Master's service working. On May 4, Bro. Wm. Gale spoke at both services to full meetings.

Castlemaine Sunday school anniversary, held in the Mechanics' Hall recently, proved a great success. Two dialogues, "Old Woman who Lived in a Shoe," and "Paddy Pools," were much appreciated, along with recitations, vocal items, etc. Mr. J. Brammer, senr., and Mr. H. M. Clipstone, were delegates to Conference. Bro. Clipstone gave a splendid report of all sessions. He spoke last Sunday morning upon "The Loss of Membership and How to Deal with the Matter." Splendid attendances at all meetings.

Good meetings at Swanston St. last Lord's day. In the morning several visitors were present, including Miss Cosh, from Subiaco, W.A. Bro. Blakemore, and Bro. and Sister C. M. Gordon, who leave in a few days for America, were present. Bro. Gordon delivered a very fine address, and Bro. Blakemore also took part. Best wishes were expressed for a safe voyage and return. On Tuesday evening week the choir tendered a social evening to Miss Mitchell, also to Mr. Sidney Lyall, and presentations were made to both. A very enjoyable evening was spent.

At South Yarra Bro. J. Searle, preacher from Woorinen, exhorted in the morning of April 20. Bro. Bennett, from Merbein, preached at night. Both addresses were appreciated. On April 23, Miss Both addresses were appreciated. On April 23, Miss Sturges, supt. of the kindergarten, and Bro. J. Searle, were united in wedlock, in the chapel, W. H. Hinrichsen officiating. The chapel was nicely decorated by friends of the happy couple. The church and Bible school held their anniversary on 27th and 30th. Bro. A. R. Main addressed the church in the morning. Bro. Les Brooker gave a very interesting talk to parents and scholars in the afternoon, and Bro. Cameron preached to a crowded and attentive audience at night. The young folk sang very well under the baton of Bro. A. Searle. On Wednesday night the chapel was more than crowded, when the Bible school was more than crowded. There was a varied programme, including the presentation of prizes by the supt., A. Searle. The adult Bible class has been reorganised, and meets on Sunday afternoons:

president, Bro. Wm. Quirk. The meetings generally are well attended, particularly the mid-week meeting. Bro. Cameron's addresses are forceful, and are greatly appreciated.

Lygon St. church regretted that Bro. A. T. Eaton was unable to be present on Sunday last owing to a severe cold. Joseph Pittman and P. A. Dickson very kindly spoke for him in the morning and evening respectively. Miss Diamond, from Mile End, S.A., and Mrs. Symonds, from Unley, S.A., were at the breaking of bread. Mother's day was made a feature. To each of the members in the morning a white flower was presented by members of the Junior Endeavor. At night P. A. Dickson at short notice gave an appropriate and appreciative address suitable to the occasion. A junior choir, assisted by an orchestra, led by Willie Davidson, made the service a memorable one.

Oakleigh church held a social last Wednesday. A representative attendance enjoyed musical and elocutionary items and games. Opportunity was taken by Bro. Brooke to explain a scheme to reduce the debt on the church building fund, called the "Winter Sacrifice," all members to be supplied with small boxes for such moneys as they can afford to lay by during the next four months, to be returned on the anniversary morning service in September, when it is confidently expected a substantial sum will be received. On Sunday morning a young man, immersed at Dandenong, was received in. At the gospel service a young woman obeyed her Lord in baptism, and was received in at the after meeting.

Montrose Bible school anniversary services were held on April 13, with splendid meetings. Bro. Reg. Clark's addresses to the church in the morning and to the scholars in the afternoon were excellent. The singing of the children was a special feature in the afternoon. On the Wednesday following, the demonstration and distribution of prizes took place. A fine programme of singing, dialogues and recitations was given by the children, and reflected great credit on Bro. Hammond and Sister E. Langley, conductor and organist respectively, who supervised and arranged the programme. Bro. Hughes, the late preacher, distributed the prizes. Mr. Rogers, one of the Baptist brethren and a great enthusiast in Sunday school, gave the children a very interesting talk. All work in school and church is moving along in a healthy condition. Bro. Hilford, the preacher, is doing good work both visiting and preaching.

### New South Wales.

Last month Bro. J. Rodger conducted a series of gospel addresses at Lidcombe. Bro. J. Barnes assisted in the leading of songs, accompanied by soloists, making the meetings attractive and interesting. Bro. C. Flood follows with a series extending over this month, with Sister Miss Hilda Clark, A.L.C.M., as soloist. Subject on Sunday night, "The Nth Commandment," was dealt with forcibly. Solo rendered, "Pilgrim Bound for the Better Land." In the morning Bro. P. Verco exhorted acceptably.

At Chatswood on April 4 Bro. C. C. S. Rush gave an interesting talk to the church on, "The Great Need of Bible School Work." Bro. F. Morris was received into fellowship. The church is thankful for the devoted labors of Bro. J. Whelan in his vigorous effort to get the gospel to reach the outside world. His addresses are stimulating, practical and instructive. Theme, "Making Life's Music." Special music by the young people's choir: soloist, Miss D. Willings. At the close a married woman confessed Christ. The chapel was crowded to its fullest capacity.

Special services marked the occasion of young people's Sunday at the Sydney City Temple. In the morning Bro. Southgate delivered an appropriate address. At night contributions to the singing were given by the young folk, who together with the choir were heard to advantage in various items. A fine solo was rendered by Sister Isabel Walker. Bro. Southgate spoke on "Youth's Altar." A past member of the Bible school now on the verge of manhood made the good confession. The Bible class reports good progress, a very nice evening having been spent recently, at which the men of the class tendered a social to the ladies.

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## Queensland Home Mission Notes.

*Among the Churches.*—During the month the organiser has visited several of the churches. At Zillmere a splendid Saturday night inspirational meeting and social was held. A Young People's Society is in active operation here, and one has recently been formed at Boondall. Morning sermons for communion are held fortnightly at vices for communion a social was held to Boondall. At Hawthorne, a social was held to bid farewell to Bro. E. Adermann, when a suitable presentation was made. At the same time a welcome was extended to Bro. J. Larsen, who is helping as a week-end preacher. Bundamba has been visited and will in future be associated with Ipswich as a circuit. Bro. L. Larsen has just been welcomed to this district, and reports increasing attendances.

*The Church in Conference.*—It was our privilege to attend, with Bro. and Sister Wendorf, the West Moreton Conference. Good meetings were held with many practical decisions. Bro. Bassard is highly esteemed throughout the district. It was a pleasure to be driven to three churches on the Lord's day, and to meet the members. At Marburg there were three confessions.

*The Camera of the Lord.*—By means of a "Brownie" camera, we are securing photos. of all of our chapels, together with pictures of interesting church events and groups of members. These are being made into beautiful lantern slides, and will form a most interesting lantern lecture about the Queensland churches. We should be pleased to receive small negatives of any other events of interest from our amateur photographers.

*Completing our Records.*—We desire to have a complete set of Conference programmes. Any members who possess copies of past programmes of Queensland Conferences are asked to send a copy of each year possible to the organiser. Do it now.

*Received with Thanks.*—The treasurer acknowledges receipt of the following:—Conf. Affil. Fees: Marburg, Toowoomba, Russell Is., Roma, Wambo, Annerley, Brisbane, Hawthorne, Boondall, Ipswich. Total fees, £4/15/-. Refund Pares: Organiser, £1; Bundamba, 3/3; Albion, 10/-; West Moreton, 7/-; id. per week: Boonah, £1/4/-; Fed. Comm., £10. Circuit Fund: Sunnybank, £2; Hawthorne, £6; Boondall, £1; Annerley, £10. Connexional Fund: From A. Hinrichsen, 12/- The present overdraft is £126/19/3. Churches holding H.M. money are asked to send it in as soon as possible.

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