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"Say it with ———"

THE familiar—almost too familiar—motto speaks to us of the uses of appreciation. Every human being loves a word of thanks and cheer.

A kindly word can harm nobody and may help anybody; it can stimulate to activity the sluggard or lukewarm, and it can redouble the efforts of him who is already at work. The mission of the encourager, like that of the peace-maker, is blessed.

"Say it."

These are the emphatic words of the slogan. Appreciation which is bottled up benefits no one. Appreciation offered with discrimination and fittingly expressed is twice blessed, "it blesses him that gives and him that takes." The fitting time for expression is when the word will encourage the recipient, help him when his spirits are drooping, ease for him the load of care, strengthen the toiler for his daily task. Tombstone eulogies may sometimes be true, even frequently sincere, but rarely are they helpful. One ounce of appreciation while the worker is straining at his task is worth much more than any measure of post mortem praise. The motto, "He gives twice who gives quickly," has an application here.

Natures vary much. Some men and women seem to need much more praise than others. Some remind us of a familiar advertisement which tells us that "he won't be happy till he gets it." But we have sometimes noticed that the man most dependent upon encouraging words from others is not very prodigal with his bestowal of praise. Others, supported by the thought of duty and knowing that the praises of the Lord, go on steadily with their appointed work. There can be no question about which is the nobler character. It is a weakness when a grown man seeks for praise, and when its absence makes him glum and spoils his work. Not so do God's great men act. We are the spiritual heirs

of those who in the face of opposition dared to do the right, of those who scorned the praise of men seeing that in their case they could not love both that and the glory of God.

With caution.

The danger of the misuse of praise has been strongly put by Julius Charles Hare: "Hardly any dram is so noxious as praise; perhaps none, for those whom praise corrupts, might else have wrought good in their generation. Like Tarquin, it cuts off the tallest plants. Be sparing therefore of it, ye parents, as ye would be of some deadly drug; withhold your children from it, as ye would from the flowers on the brink of a precipice. Whatsoever you enjoin, enjoin it as a duty; enjoin it because it is right; enjoin it because it is the will of God; and always without reference to what man may say or think of it. . . . Ask your own conscience, reader; prove your heart; walk through its labyrinthine chambers; and trace the evils you feel within you to their source; do you not owe the first seeds of many of your moral diseases, and the taint which cankers your better

feelings, to your having drunk too deeply of this delicious poison?" As a warning against what, it seems to us, must be admitted to be a real danger, Hare's words are of value. But there is another side to be considered. The withholding of words of appreciation may cause an injury or hinder a service. We all like to be appreciated, even though we have a higher incentive to service than human praise. It is our duty to pass on the word of cheer; so, "say it."

With discrimination.

We have referred to discrimination in appreciation. Lack of discrimination lessens the value of encouraging words. A person of commonsense may know he has done work of sixty per cent. grade; he is not helped when some misguided individual gives him one hundred per cent. praise. It may be hoped that we shall not be branded as discouragers because we will not use of our friends' amateurish efforts in painting such words of admiration as we would employ with regard to Corot's "Bent Tree" or Turner's "Okehampton Castle." Those who use superlative words of praise for mediocre work are not encouragers; they are discouragers, for they induce self-complacency and contentment where the stimulus of discriminating praise combined with hints of improvement might have led to a great and useful development of talent. Fulsome words of flattery, conventional words of praise pitched in too high a key, senseless adulation—these are not meant to be included when we write "Say it."

Criticism there must be. Criticism includes appreciation as well as depreciation. The mischief is that we are so apt to point out the error and to award blame that some people limit the meaning of "criticism" to such a congenial exercise as this. The true critic will estimate the good, and praise the praiseworthy. Thus does he prove his right to indicate the fault and suggest amendment. We all know that a word of

"Whatsoever He Saith Unto You, Do It."

John 2: 5.

*Whatso'er he bid you, do it,
Though you may not understand.
Yield to him complete obedience,
Then you'll see his mighty hand.
Fill the waterpots with water,
Fill them to the brim,
He will honor all your trusting,
LEAVE THE MIRACLE TO HIM.*

*Christian worker, looking forward
To the ripened harvest field,
Does the task seem great before you,
Think how rich will be the yield.
Bravely enter with your Master,
Though the prospects may seem dim;
Preach the word with holy fervor,
LEAVE THE MIRACLE TO HIM.*

advice, or even of fault-finding, will be acceptable if it come from a friend who by a readiness to appreciate has shown his goodwill, whereas the mildest criticism from one who never appreciates is strongly resented. So, if we see any good, we had better "say it," in order that we may be qualified to speak the word of admonition when that is needed.

With appropriate gifts.

It is amusing to notice the variations of the motto. So far, we have taken "say it" to mean "say it," with words. That seems to us a very sensible way of saying a thing! But appreciation can be expressed in other ways. Carlyle and Tennyson could smoke for hours without a word and have a very companionable evening. Lovers, it is commonly believed, have a wordless and yet most expressive language which is easily understood. Some friends of our acquaintance would have no objection to "Say it with chocolates"—possibly they would prefer a pound of chocolates to an hour of words.

Some people—and not all of them florists—are anxious that we should "say it with flowers." And many a person who has not consulted a dictionary to see what "the language of flowers" is, has helped much by such a gift. As Ruskin says, "Flowers seem intended for the solace of ordinary humanity." There may be some like Peter Bell:

"A primrose by a river's brim,
A yellow primrose was to him,
And it was nothing more."

At the other end of the scale are those to whom the meanest flower that blows can give thoughts that lie too deep for tears. Between these extremes are the great multitude of "ordinary humanity" whose lives may be brightened by a gift of flowers. Sometimes there may be no opportunity for a word, and yet the flowers will deliver a message of love.

"You can only say it in music." This is the title of an article we have just read. The writer asserts that "music, as a means of suggesting moods or emotions, stands on a different footing from any other art. In other words, the form of sentiment contained in music is an independent and unique entity. It is distinct in kind from that which can be portrayed in any other way than by music." This commends itself to us. We have at times thought that those Christians to whom God has given a talent for music should realise more than they do that they are bound to use it in his service. Many do, but many don't. However, on such a subject, the writer had better say little. If "you can only say it in music," he is dumb.

At special seasons our booksellers unite in an advertisement, "Say it with books." So a picture firm might exhort, "Say it with pictures." We have not yet got the furrier's appeal, "Say it with furs," or the hatter's "Say it with hats," but the "Say it" slogan is still in its infancy, and doubtless the merchant, the bootmaker, the butcher and the baker will yet come into their own.

"Say it with books" appeals to many of us. "He that loveth a book," says Isaac Barrow, "will never want a faithful friend, a wholesome counsellor, a cheerful companion, an effectual comforter. By study, by reading, by thinking, one may innocently divert and pleasantly entertain himself, as in all weathers, so in all fortunes." It would be difficult to imagine a cheaper or a better way of showing appreciation than by the gift of an appropriate book. Some, alas, cannot read. But there are many whom a volume of solemn prose or a book of beautiful poetry would cheer and invigorate. Give it,

"And the night shall be filled with music,
And the cares that infest the day
Shall fold their tents, like the Arabs,
And as silently steal away."

With acts of love.

Say it with deeds. Our Saviour has taught us the necessity of this. "Not every one that saith unto me Lord, Lord, shall enter the kingdom, but he that doeth the will of my Father." His own life was the perfect example of "saying it" with acts of love. He did not merely tell men he loved them; he gave himself in proof of the love. This is written on what is styled "Mother's Day." It is conventional to-day to "say it" with a white flower. The sentiment is a pretty one. But we reflect that many of those who are willing to adorn themselves with flowers in memory of mother may forget to show their love in service. Many a selfish daughter has kissed her mother and on set occasions made pretty speeches; but the much-loved mother is allowed to do all the washing or mending. A son can say he loves his mother, but break her heart with his disobedience and waywardness. Not thus should we "say it." Talk is cheap. We have known a man who is notorious for not paying his debts to talk much about the Spirit-filled and consecrated life. He should "say it" with honesty. We have known a church to praise to the skies the preacher whose salary was unpaid for months. Not thus do we wish the brethren to love us. We have Scripture for our position: "My little children, let us not love in word, neither with the tongue; but in deed and truth."

With sincerity.

Above all, say it with sincerity. It is ever true that "the gift without the giver is bare." The saying, as the giving, is only helpful as it is the expression of the love of the heart. That is the thought we would wish to stress throughout. Whether in public or in private speech, it is easy to get into the habit of saying the wanted, the conventional, thing. Let us test our life, its words and deeds, by this great word, sincerity. In one of his delightful essays, the Rt. Hon. G. W. E. Russell passes on to would-be authors some advice which may suit us all: "Cultivate sincerity. Dean Stanley, who was constitutionally incapable of distinguishing one tune from another, once preached at a Choral Service a beautiful sermon on the Office of Music in Re-

ligion. 'Ah, Mr. Dean,' said a gushing lady, 'every word you said went home to me. How you must have felt it!' 'Well,' replied the Dean, 'I do distinctly remember having once enjoyed a Drum.' I tell this not for example, but for warning." The Dean slipped in a place which is a constant menace to the preacher. Folk will talk of bearing service who shirk the daily duties of life. A man who does not know a weed from a flower will speak of "The Glory of the Garden" and bid us "say it with flowers." One who would need compulsion to go ten yards to another's aid will piously exhort us to be willing to go "the second mile." But why continue? The temptation besets us all. "If any stumbleth not in word, the same is a perfect man."

The One Great Truth.

"The one great truth to which we all need to come is that a successful life lies not in doing this, or going there, or possessing something else; it lies in the quality of our daily life. It is just as surely success to be just and courteous to employees or companions or the chance comer as it is to make a noted speech before an audience, or write a book, or make a million pounds. It is an achievement on the spiritual side of things; it is the extension of our life here into the spiritual world that is, alone, of value."

Life by Giving.

Forever the sun is pouring his gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow,
To withhold his largeness of precious light
Is to bury himself in eternal night—
To give
Is to live.

The flower blooms not for itself at all,
Its joy is the joy it freely diffuses;
Of beauty and balm it is prodigal,
And it lives by the perfume it sweetly loses.
No choice for the rose but glory or doom,
To exhale or smother, to wither or bloom—
To deny
Is to die.

The sea lends silvery rains to the land,
The land its sapphire streams to the ocean;
The heart sends blood to the brain of command,
The brain to the heart its lightning motion;
And over and over we yield our breath
Till the mirror is dry and images death—
To live
Is to give.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who gives his fortunate place to another.
And a thousand million lives are his
Who carries the world in his sympathies—
To deny
Is to die.

—Selected

Onward.

Our way is long, our progress slow,
As we in travail goalward go;
But let us not despair,
For when we reach the goal at last—
A just reward for struggles past—
We'll stay forever there!

The Meaning of Baptism.

The fact that baptism has been an ordinance of the Christian Church from its inception is almost universally accepted by the Church to-day. The opposition which baptism meets to-day—and, in fact, which all institutionalism has to meet—comes not from a denial of the fact that Christ gave it, but from questioning its permanent validity. What is its use? Does it meet a need of humanity? Wherein lies its reasonableness? These are questions which are being asked, and which will have to be answered if baptism is to make its appeal to a large number of people. To some it is sufficient that Christ commanded baptism, and to those who are fully prepared to "walk by faith, and not by sight," there should be no need to show the reasonableness of Christian baptism in order to convince them of the necessity of obedience; but on the other hand, there will always be those who will question the permanent validity of this or any other institution, and in seeking to satisfy their desire we may at the same time show to those who need no such satisfaction something more of the beauty of this catholic sacrament which lies at the root of all true evangelicalism, and saves it on the one side from pure intellectualism and on the other from mere sentimentalism.

We shall have succeeded in establishing the permanence of baptism as an ordinance in the Christian Church, having associated with it certain objective realities which have their subjective counterparts, but which are none the less real, if we can show that baptism meets an expressed need of humanity. Dr. Orchard has recently said some very pointed words on this subject. "The drift away from sacraments and Church consciousness has left the Free Churches hopelessly vague. The ancient forms of Free Church piety have decayed beyond revival. It is useless for any arrogant modernists to say all this is an advantage. It is not only leaving Christianity without any definite meaning or message; the void it has created has been filled, and from strange sources. Here rush in Theosophy, with its fantastic schematology; Christian Science and Spiritualism, with their crude supernaturalisms; New Thought and kindred systems, with their perverted and self-deifying devotions. And now the ever-increasing cases of nervous breakdown, which have called forth the methods of psycho-analysis, but are still seeking reliable and permanent cure, indicate the vengeance which is overtaking our neglect of personal religion."

That baptism has met, and still does meet, a need of human nature has been, and is, the experience of countless thousands. I remember well the case of a young man who, during his University career, was saved from pure intellectualism, which he confessed would have resulted in absolute scepticism, by the real value to him of his baptism and the constant satisfaction to his

soul's need of the Communion of the Body and Blood of Christ. Thus he triumphed, and was led to a sane orthodoxy. There could be no question of these things meeting his need.

I.

Man is a creature of both body and spirit. The greatest problem of philosophy has been the relationship of the body to the spirit. At various times men have denied the spirit and others have denied the body. There have been varying forms of Monism. But among Christian peoples at least there is a firm belief in this dual nature of man, and most remarkable confirmation has come from the scientific world in recent years. That the body is able to influence the spirit and that the spirit is able to influence the body, are axioms which need no proof. And yet men say, "Baptism is a mere bodily act." "How can we cleanse the inside by cleansing the outside?" Let us beware how we speak of mere bodily acts. When the world

"There is no little and there is no much:
We weigh and measure and define in vain;
A look, a word, a light responsive touch
Can be the ministers of joy or pain."

was gazing with expectancy and pride upon the heavens awaiting the revelation of its Supernatural King, God came upon it with crushing humility in the form of a Little Child in a common shepherd's shelter outside the kingly city. The Incarnation was a bodily act—the whole story of our religion is founded on bodily acts; and a religion which failed to provide for the bodily side of man's nature, as well as the spiritual, would be sadly incomplete and unsuited to the human race. Not once, but ever and again, has the Gnostic heresy lived, and taught that that which is bodily, if not sinful, is at least useless. The sacraments, and the very church herself, are but extensions of the Incarnation, and will ever be essential so long as man is what he is.

Philosophy has not yet solved the problem of the nature or the extent of the influence of the body upon the spirit, and the denial of any possible influence because we do not understand it can only spring from arrogance and failure to take account of the constant daily experience of every human being.

II.

It is common now to speak of three states of the mind—cognitive or knowing states, feeling states, willing states. But man can never exist in a pure state of knowing, or a pure state of feeling, or a pure

state of willing. These three states are predominant over the other two. Moreover, action is the completion of all the operations of the mind. It is significant that the process of initial conversion on which the Christian religion is founded, is fitted to this three-fold form of man's spiritual side. The process in the early Christian Church consisted of faith, repentance, and baptism. In the exercise of faith man's knowing states are certainly predominant; in being brought to real repentance the emotional states must be uppermost; and in baptism the willing states gain control, and the man at this critical stage is at once brought to definite action. The sole control by cognition would lead to intellectualism, by feeling to sentimentalism; but in the scheme as outlined in the early church we see a real balance, destined to meet the needs of man's spiritual nature.

That the period of conversion is dominated by a strong desire on the part of the man convicted of sin to do something has been proved too often to be disputed; and if any further proof were needed it would be found in the fact that those who have placed baptism in the unconscious period have felt the strength of this, and have provided for the satisfaction of the need in confirmation, right hand of fellowship, and like ceremonies. There can surely be no ceremony which so beautifully meets the need of the human spirit to express itself in action as the ceremony of Christian baptism when rightly administered. "We are buried with him by baptism."

III.

Psychology has taught us that if salvation means anything, it means unity. There can be no salvation where there is antagonism and doubt in the mind. The greatest anarchist is doubt. Above all things the mind needs assurance. If this assurance were to be given by visions, revelations, and the constant wrestlings associated with revivalism, it could be the possession of but few. Here it is that baptism meets a permanent need of the human soul. It is thus that baptism is for the remission of sins, and that St. Peter could say, "The like figure whereunto even baptism doth also now save us—not the putting away of the filth of the flesh, but the answer of a good conscience toward God."

There is faith leading to a most real repentance which is a state of unhappy division and conflict in the spirit. There is the desire to act, and the action followed by the consequent assurance of acceptance with God. Finally, there is the whole life of service—of action—founded upon the constant practice of the presence of God through confession, prayer, and communion, and sharing the fellowship of his Body, the Church. Thus is the "unity of spirit," both individually and in the corporate community, provided for, by a system which has its foundations in true Divinity and true Humanity.—Principal Wm. Robinson, M.A. B.Sc., in "Essays on Christian Unity."

Queensland's 41st Conference.

The climax of a great amount of careful and prayerful planning was reached at Easter time when the 41st Conference was held at Brisbane.

The Devotional Sessions.

Under the leadership of consecrated workers such as Sisters Enchelmaier and Young, and Bren. Spratt, Bassard, Aderman and Vanham, devotional sessions were conducted prior to the business. Some inspiring addresses were given and fervent prayer offered. All Scripture portions were chosen from the Psalms, and even during the business carefully selected hymns helped to maintain the devotional atmosphere. During one of these sessions, the obituary report, with 24 names, was feelingly presented and received with prayer for the bereaved.

For Christian Workers.

The opening session of Conference on Wed., April 16, took the form of a Christian workers' night. Items were contributed by the members of the training class, and G. T. Walden gave a bright talk reminiscent of the Campbell-Edwards class at Enmore. The concluding item was an impromptu speech contest, which was won by P. Reick.

The training class has been under the capable direction of F. E. Alcorn and L. Larsen, and their hands have been strengthened and permanency given to this work by the appointment of a Christian Workers' Committee. This will now be one of the regular committees, the Constitution having been amended to provide for it.

The Sisters.

The 11th Annual Women's Conference was held on April 17, under the presidency of Mrs. Wendorf. After the formal opening of the morning session, G. T. Walden spoke on "Heaven's First Missionaries." He thanked the sisters for their assistance toward the women's hostel. Then he pointed out the great place women occupied in the formation and spread of the early church, and he paid a tribute to women's part in all departments of church life.

At the afternoon session, Mrs. Morton welcomed the visitors, who included Mrs. Walker, from Charters Towers. Nineteen churches were represented by sisters. The secretarial and departmental reports showed considerable activity, including prayer meetings, Bible schools, hospital visitation, prohibition fetes and canvassing, and Home and Foreign Mission collections. They also entertained several travelling missionaries. The treasurer handled over £20.

An essay by Mrs. A. J. Fisher on "Christ's Gifts to Women," and the Presidential address by Mrs. Wendorf on "Personal Work," gave food for much thought, and were greatly appreciated. In response to an appeal by Mrs. Feuerriegel, £6 was given for an Indian orphan.

Throughout Conference the sisters were abounding in good works. In their willing hands all meals were plentifully provided for and happily partaken of. Their service also in entertaining delegates in their homes was a notable contribution toward success.

On Friday afternoon a new departure was made when H.M. business was suspended for 15 minutes while F. E. Alcorn, on behalf of Conference, expressed appreciation of the sisters' help, and Miss Partridge presented a bouquet to the women's President, Mrs. Wendorf. She, together with the Secretary, Mrs. Berlin, and the Treasurer, Mrs. Coward, briefly responded, the Treasurer's response being the handing of £7/10/- to the H.M. Treasurer.

Bible Schools.

Thank God for the spontaneous enthusiasm of youth! The biggest meeting of Conference was the one for which 1/- charge for admission was made. It was the Bible school demonstration, and every available seat was occupied. The united choir sang delightfully, the suburban schools rendered items of high merit, and the audience enjoyed itself immensely. The chairman, A. Reick,

presented the proficiency banners to Rosewood school (under 40 scholars), and to Sunnybank school (over 40), while G. T. Walden, as a Federal visitor, presented framed certificates to Miss E. Asmus (Elliott), Miss O. Enchelmaier (Albion), and Mr. W. Domrow (Rosewood), for securing highest Australasian honors in the last examinations.

When speaking on "Hats off and Coats off," the organiser urged all to honor the pioneers and the past work, and then to work harder for the young in the future. He appealed for members of the union, and 107 paid their fees, while 275 promises for the 1,000 membership campaign were made during Conference.

At the business session of the Q.B.S. Union much business was accomplished, under the chairmanship of A. Reick. The chief matter was the alteration of the Constitution to provide for work among young people's societies. The Secretary (Miss Wendorf) presented her report which showed growth and development. The schools had grown and increased in number. Examinations had been held, an attendance campaign conducted, and during the year 108 scholars joined the church.

The Treasurer (L. Barnes) in presenting his report drew attention to the record income of £90, pointing out that the annual offering during the year was the best yet. No wonder Conference specially thanked him for the strenuous efforts he put into his work during 1923-4. These enabled the union to pay £1 per week to the H.M. Committee for assistance received by the State Organiser. Special mention should be made of the Annerley Y.P. Society, which, during the business session, presented a "Model Y.P. Society Programme," in about 15 minutes, with hymns, prayers, minutes, essays, etc. This was so true to model that even the collection was not overlooked, but was taken up from the whole of Conference, and £1/10/- was then handed over to the H.M. Treasurer.

Home Missions.

President T. F. Stubbin had a difficult task to pilot unlimited business through in limited time. But with the co-operation of all, this was accomplished.

The H.M. business, after various opening exercises, began with Constitutional amendments. These took up a lot of time, yet owing to their importance they justified their place on the programme. Great enthusiasm was shown during the discussion upon the eligibility of preachers of assisted churches to a seat on the H.M. Committee. This point having been settled by Conference, delegates from Ipswich arose and voluntarily announced that they would reduce the amount required from the H.M. funds by £2 per week. Then Zillmere announced a similar reduction of subsidy by 10/- per week, both of these spontaneous acts evoking great applause.

Friday afternoon was chiefly spent discussing State-wide work. Preachers and delegates spoke of their own fields, and thrilled Conference with the record of victories won, or of opportunities awaiting. It is a pity that more time could not be devoted to this business, but the 18 speakers made good use of their time, and presented a big appeal. From Charters Towers, the great Western District, Gympie, Maryborough, Kingaroy, Ipswich, Bundaberg, West Moreton, Toowoomba, and other city and country fields came the inspiring records and urgent appeals.

The Friday night H.M. demonstration was the H.M. climax. Interstate greetings were received from other Conferences, the election results announced, and the new President welcomed. A beautiful Bible was presented to the retiring President, T. F. Stubbin, who then gave his Presidential address upon "Retrospect and Prospect." He pointed out that Conference was a time of what we have, and what we need. "What we had, the past a splendid band of pioneers who faithfully began the work for the New Testament

church in Queensland. Now we have a great army over 2,000 strong and possessing the grandest plea. Our need is for greater loyalty to the Bible and for stronger leadership under God. G. T. Walden also gave a stirring address on "Beginning at Jerusalem." The State Organiser gave a tabloid talk which was valued by the audience at £100, this amount being contributed in cash and promises in the thankoffering.

Special Missions.

The references in reports to the Hinrichsen-Brooker missions always evoked thankfulness, because of the splendid results. Almost £1,000 paid for 5 missions, and 32 weeks' help from the missions, resulting in 304 additions to the church, and the establishment of a new church at Bundaberg having its own building—these were indeed reasons for gratitude to God. Conference unanimously sent its appreciation to the missionaries, and recorded its thanks to the Treasurer, S. Trudgian, for his concentration upon this big task. Most heartily did all sing the Doxology "Amen" to the special prayer, and then say the converts and missionaries.

Foreign Missions.

These naturally occupied a prominent place in Conference. The annual report told of the world-wide work conducted by the Federal F.M. Committee toward which Queensland has contributed £402, including money for the general work, Christmas cheer, Indian orphans, and the women's hostel. Considerable discussion took place about Chinese work in Queensland, Conference eventually authorising the Committee to begin this. Appreciation was also recorded of the splendid work done by J. Thompson among the colored people at Pinalba, and the greetings of Conference were sent to all of our missionaries. H. W. Hermann has rendered yeoman service as Financial F.M. Secretary.

The lantern lecture by G. T. Walden was an inspiration and a revelation, as, on Saturday eve, he told of the world-wide work. His slides included pictures of our pioneer missionaries, and told of the work among Kanakas, Chinese, and Indians. A liberal offering in cash and promises was made at this meeting.

Social Questions.

This important session was held on Saturday afternoon. The Secretary's report told of splendid co-operation with the Prohibition League during the 1923 poll, and of assistance received from N.S.W. churches. Unfortunately the financial assistance from local churches was very limited. Conference urged the churches to take an annual retiring offering for the Committee. L. Larsen delivered an energetic address protesting against the evils of drinking, smoking and gambling. Miss J. Burls also addressed Conference.

At this session, resolutions were also carried pledging support to the Prohibition League and appreciating its work, also urging Government to introduce legislation against the gambling evil. A protest was also entered against the principle of the "Golden Casket" as a means of financing charitable institutions.

Other Reports.

The Model Trust Deed report showed an increasing usefulness of this department. When those properties in process of transfer were finalised, there would be 9 properties under this deed.

The Connexional Fund report shows that £402 has been handled during the year, six churches at present having loans totalling £1,118. Several brethren had lent money at a low interest, or free of interest, but the usefulness of the fund is seriously hindered by lack of finance.

Isolated Members.

There are now 332 isolated members scattered in 130 localities. Some delightful letters have been received from them, and regular messages are sent. Over £70 had been contributed to the various funds. During Conference special prayer was offered for one aged isolated member who was in extreme weakness.

In order to establish a closer link with these

May 15, 1924.

scattered brethren, the Constitution was amended to allow them to have some representation in the business matters. The B.S. Union is also planning to help isolated children. We were pleased to hear that many of these members are setting up the Lord's table in their own homes. Many greetings from them were read during Conference, and the presence of some at the meetings was also appreciated. A Conference report and programme has been sent to all.

Statistics.

The census returns for 1921 show 3,541 members of the Church of Christ. Our own returns, based upon information from every church, show a total of 3,399 members and S.S. scholars. Allowing for those too young to attend school, this suggests that our statistics are very complete. The following are the latest figures:—

Church Figures—churches, 31; chapels, 28; members, 2,042; increase, 336. Bible Schools—schools, 41; teachers, 179; total enrolment, 1,536; increase, 377.

During the last ten years, the State population has increased 18 per cent., while the church membership has grown 70 per cent., and the Bible schools 80 per cent.

Finance.

The income for the year has been a record, in spite of the drought. However, owing to special efforts, such as the missions, and extension of the work, the year closed with a debit of £139. The weekly requirements of the Committee are £18. Conference authorised the raising of a bank overdraft of £500. For the first time the statistics bring together the amounts for all purposes, the following being the result:—

Home Missions	£791
Special Missions	934
Foreign Missions	423
Bible School Union	96
Bible Schools (local work)	200
College of the Bible	120
Aged People's Home	49
Prohibition (League, etc.)	75
Connexional Fund (loan for B'berg)	459
Connexional Fund (general)	402
Women's Conference	20
Local Church Work	3594
Grand Total	£7064

During Conference, in response to various appeals, collections, etc., made on behalf of Home and Foreign Missions, Bible schools, women's work, etc., the following approximate amount was raised:—Cash received, £100; promises made, £93. In order that the total money raised by the churches can be more readily recorded, it was resolved that churches, members and auxiliaries be urged to make all donations and benevolent contributions through some recognised Committee of Conference.

Conference Sunday.

On Easter Sunday the suburban churches were delighted to have the presence and help of many delegates. At 3 p.m. a large gathering greeted G. T. Walden as he gave the Conference sermon on "The Sin of a Divided Church." It was a plain statement of our position concerning this important issue. A basis of union was outlined, and then emphasis was placed upon the fact that the continuance of division was a sin in God's sight, especially in view of Christ's prayer, "That they all may be one." This was the first Conference sermon preached for several years, but surely it will not be the last!

The Picnic.

What a time everyone had at beautiful Yeronga Park! A committee, led by F. E. Alcorn, kept the children happy with games, and the rest busy with sports. The Annerley church made splendid arrangements for hot water, and cricket, etc., while the camera fiends were in great evidence. A delightful camp meeting was conducted in the afternoon by L. Larsen, during which visitors gave some impressions and greetings. Isolated members' messages were read, and familiar hymns sung. The social intercourse of the picnic was a delight.

The Meetings.

Three things were noticeable. 1. The music, which was bright and hearty. G. Cane conducted the song-services at most meetings. W. Suchting led a specially-trained choir of Bible school scholars at the B.S. demonstration, and the Conference sermon. The Ann St. choir also rendered beautiful anthems at the H.M. rally. Truly all were singing and making melody unto the Lord. 2. The programme showed careful planning, so that a large number participated in the meetings. Naturally the prominence was given to G. T. Walden, who materially assisted toward the success of the Conference. 3. The attendances were very fine, all meetings being most successful. It was a delight to see so many country visitors present. A conservative estimate is that over 2,000 attended the meetings.

Visitors and Greetings.

The only interstate visitors on the programme were Miss Burls and G. T. Walden, but a few others were present. Included in these were Bren. Thomas and Green, from Sydney; Bro. Reeve, from Coffs Harbor; and Sister Mrs. Davis, from Kyogle.

Delegates were present from 27 churches, including Carl Fischer, a member of the original Conference 41 years ago. Conference was grieved at the absence of J. R. Combridge and H. C. Stitt, the latter receiving a broken arm just before his intended departure for Brisbane. Telegrams of greeting and sympathy were sent from Conference. Greetings were received from all State Conferences, and from a large number of interstate friends.

Federal Interests.

Included in the business of Conference were the following Federal matters:—

1. *Federal Evangelism.* This fund is helping Queensland with £10 per month for the organiser. The thanks of Conference was expressed, and an appeal made for members to join the League of Rope-holders for prayer and finance.

2. *College of the Bible.* In 1923, 5 Queenslanders were studying for whole or part time. This year also, five have entered, being three previous students and two new ones. A vote of appreciation of the faculty and greeting to the students was unanimously carried.

3. *Australian Christian.* Some hundreds of subscribers reside in Queensland. Many isolated members have testified to the value of the paper. Its wider circulation was urged upon Conference. A resolution of thanks for insertion of Queensland news was carried.

Long Service.

It is with pleasure that we record resolutions recognising the long and faithful service of the following, carried at various sessions of Conference.

Women's Conference: Mrs. W. Berlin, recording secretary for 8 years; Mrs. Coward, treasurer for 8 years. Bible School Union: Miss R. Wendorf, secretary for 4 years. Executive and H. M. Committee: W. A. C. Wendorf, committee member 12 years, secretary 1 year (with extra duties owing to special missions).

Conference Officers.

Executive Committee.—President, L. Larsen; Vice-Pres., H. Bassard; Treasurer, G. Colvin; Secretary, A. J. Fisher; Asst. Secretary, W. Marsden.

Home Missionary Committee.—The Executive and E. Aderman, W. Black, W. Berlin, A. Hinrichsen, S. Trudgian, W. Suchting, C. Woff.

Foreign Missionary Committee.—President, F. E. Alcorn; Financial Sec., H. W. Hermann; Committee, Bren. Stabe, Chapman, Enchelmaier, Morton, Berlin, Collins, Mills.

Advisory Board.—President, W. A. C. Wendorf; Secretary, A. J. Fisher; Committee, Bren. Elvery, Berlin, Ash, S. Trudgian and E. Aderman.

Christian Workers' Committee.—President, L. Larsen; Secretary, F. E. Alcorn; Treasurer, T. Martin; Committee, E. Aderman and A. J. Fisher.

Prohibition and Social Questions' Committee.—President, W. Suchting; Secretary, L. Larsen; Treasurer, W. Marsden; Committee, Sisters Wendorf, Larsen, Berlin; Bren. Alcorn, Rothery, Berlin, J. Larsen.

Isolated Members' Correspondent.—A. J. Fisher. Obituary Correspondent.—H. Bassard.

Auditors.—W. Mills and W. Cottee.

Trustees, Model Trust Deed.—W. A. C. Wendorf (Chairman), F. T. Keable, T. F. Stubbin, J. W. Clothier, J. B. Ash.

Trustees, Connexional Fund.—J. B. Ash (Treas.), W. A. C. Wendorf (Sec.), F. T. Stubbin, G. Colvin, F. Enchelmaier.

Women's Conference.

President, Mrs. Wendorf; Vice-Pres., Mesdames Young and Fisher; Rec. Sec., Mrs. Berlin; Corres. Sec., Mrs. Morton; Treas., Mrs. Coward.

Superintendents of Departments—H.M.: Mrs. Hutchins; F.M.: Mrs. Hermann; B.S.: Miss Wendorf; Hospitals: Miss Stabe; Temp.: Mrs. York; Prayer meetings: Mrs. Larsen; Isolated Corres.: Mrs. Elvery; Obituary corres.: Mrs. Feuerriegel.

Bible School and Y.P. Union.

President, F. E. Alcorn; Vice-Pres., C. Young; Sec., Miss R. Wendorf; Treas., L. Barnes; Organiser, A. J. Fisher; Committee, Mrs. Morton; Messrs. A. Reick, W. Black, C. Woff, W. Rothery, T. Martin, F. Enchelmaier.

Co-operation.

The report showed that the churches are represented on important committees in the community, including:—Church Federation, Aged People's Home, Prohibition League, Chaplaincy, B. &

(Continued on page 318.)



Queensland Conference Picnic at Yeronga Park.

The Home Circle.

Conducted by J. C. F. PITTMAN

Where cross the crowded ways of life,
Where sound the cries of race and clan;
Above the noise of selfish strife,
We hear thy voice, O Son of Man.

The cup of water given for thee
Still holds the freshness of thy grace;
Yet long these multitudes to see
The sweet compassion of thy face.

O Master, from the mountain side,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again;

Till sons of men shall learn thy love,
And follow where thy feet have trod;
Till glorious from thy heaven above,
Shall come the city of our God.

—I. O. Rankin.

Old John.

"There, now!" exclaimed the neighbor, who was standing in the cobbler's shop, looking out of the window. "If that there Mrs. Brown ain't a-goin' up the hill to meet her man a-comin' from his work! Ye'd think that she were that much in love with 'im, that she 'adn't the patience to wait afore 'e could get 'ome!"

"Well, there ain't nuthin' wrong in a wife bein' in love with her man, I should 'ope?" replied Old John.

"Oh, of course, there ain't nuthin' wrong!" said the other. "Of course there ain't. But ye can't help noticin' the way them two goes on. They kisses each other afore they parts in the mornin', and to see the hand-wavin' and the rest of it what goes on, ye'd think Brown were a-goin' to one of them there furrin parts."

"And at night it be the same. If the missus ain't on the road a-meetin' of 'im, with some of the children, she be a-waitin' an' wavin' to 'im at the gate. I never did see a pair of love-birds such as them; no, that I never 'ave! And yet they've been married this ten year or more!"

"Well, and ain't that all the more to their credit?" asked the old cobbler.

"Dye hold with all this 'ere lovey-ducky business, then?" remarked the other.

"I 'olds to it to this 'ere extent," replied the old cobbler, "that I likes to see a man and 'is wife behavin' of themselves as if they really cared for each other."

"Well, I can't say as I likes to see it!" said the other unthinkingly.

"For that matter," said the old cobbler, "it ain't no business of yours, nor mine, neither. If that there couple be in love with one another, an' wants to show it—why, they ain't likely to ask our leave. I wishes there were more what went on the same way, that I does. Good luck to 'em, I says!"

"Well, everyone to his taste, I suppose," said the other, not knowing very well what to say.

"I'll put it to ye like this 'ere, neighbor," continued the old cobbler. "Ain't there many a wife a-lyin' in the churchyard what 'as 'ad nicer things a-said about 'er on 'er tombstone than she were ever told for years afore she passed away?"

"Ay, I dare say ye be right there," agreed the other.

"Well," said the old cobbler, "ain't it heaps better to tell our friends, an' show 'em, that we loves 'em while they be alive, than to wait until they be gone from us? The dead don't read what be on their tombstones, neighbor, an' if they did they wouldn't half be surprised!"

The other man chuckled good-naturedly.

"I could tell ye a thing or two about that there kind of thing," he said.

"And so could I," said Old John. "Only I ain't a-goin' to. Still, I 'olds to what I 'as been a-sayin' all along, that I likes to see affection between kith and kin. There be many a wife, an' many an old mother and father, what never hears anyone

a-sayin' to 'em: 'I loves ye.' Not that there ain't anyone what loves 'em, mind ye. Oh dear, no! There be them what loves 'em all right, but them folks never tells 'em so."

Old John went on with his hammering for a few moments in silence.

"Ye know, neighbor," he continued at last, "it ain't half a big encouragement an' a blessin' when someone what belongs to ye squeezes y'r hand, or kisses y'r cheek, an' says, quiet-like: 'I don't forget all ye has done for me; I don't know how I could get along without ye.'"

"Ah, how the likes of that do ease the hard road of life! How it cheers the lonely heart, an' consoles the aged!"

"No," concluded the old cobbler, "It ain't right to hide our feelings overmuch. If we be angry we ain't so ready to hide 'em! So why should we be a-hidin' up—until perhaps too late—the kind thoughts an' the warm feelings we has for our own folks? Why not show 'em, and tell 'em, now and again, our kindly thoughts?"

The Miller and the Camel.

A miller was awakened one night by having the nose of a camel thrust into the window of the room where he was sleeping. "It is very cold out here," said the camel, "I only want to get my nose in." The miller granted his request. After a while the camel asked that he might get his neck in. He then gained permission to have his forefeet in the room; and so, little by little, he crowded in his whole body. The miller soon found his rude companion become exceedingly troublesome, for the room was not large enough for them both. He complained to the camel, and asked him to go out. He received for answer: "If you don't like it you may go out yourself; as for me, I shall stay where I am." This is the way with bad habits; they have small beginnings, but through time get such a hold of us, that they cannot be given up. Let us keep them outside of us, lest, if we let them in a little, by degrees they may master us altogether.

The Troublesome Picture.

A little girl was in the habit of going from time to time, to a loft where a store of apples was kept, for the purpose of stealing some of the fruit. On the wall of the store-room was hung an old oil-painting. It represented a large face, the eyes of which seemed to follow the girl to whatever part of the room she went. They seemed to be saying to her, as she stooped down to take up the apples: "Ah, I see you! You are a naughty girl. You are sure to be found out." The little culprit was so annoyed at the two staring eyes, that she got a pair of scissors and cut them out. There were now two large holes in place of them, and she could never look at them without thinking of the eyes, and how they used to reprove her. But she could not get rid of her conscience, and the very means she took to enable her to steal without rebuke only served to discover her guilt. Her mother noticing that the picture had been mutilated, inquired into the matter, and the girl had to reveal the whole truth.

"Why don't you attend church?" asked the minister of the non-churchgoing man.

"Well, I'll tell you sir. The first time I went to church they threw water in my face, and the second time they tied me to a woman I've had to keep ever since."

"Yes," said the parson, "and the next time they'll throw dirt on you."

The Fisher: "Is this a public lake, my man?"

The Inhabitant: "Ay."

"Then it won't be a crime if I land a fish?"

"No, it'll be a miracle."

The Family Altar.

SUNDAY.

But as for me, I will look unto Jehovah.—Micah 7: 7.

"When man to thee his eyes doth raise
The self forgotten lies;
On self when next he turns his gaze
Thy vision droops and dies."
Reading—Micah 7: 7-9.

MONDAY.

Each man is tempted, when he is drawn away by his own lust, and enticed.—James 1: 14.

Dean Plumptre wrote: "The tempter comes on the side where there is no rampart, the weak, defenceless side of what had been the soul's besetting sin, among the green grass and flowers." Every weak spot of our nature needs constant guarding. lest we yield, and be "drawn away."
Reading—James 1: 12-16.

TUESDAY.

Therefore Jehovah God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So he drove out the man.—Genesis 3: 23, 24.

Luther declared that, "Adam felt an incredible sorrow after he had lost that righteousness in which he was created by God. Even his bodily powers failed through too much care and anxiety of mind. I believe that he saw as clearly for a distance of a hundred miles as we can see for half a mile, and so of all the senses. He must have said after the fall, 'Ah, God, what has befallen me? How have I become deaf and blind! Where have I been? I do not doubt that these things happened so.'"
Reading—Genesis 3: 17-24.

WEDNESDAY.

Wherefore let him that thinketh he standeth take heed lest he fall.—1 Corinthians 10: 12.

"John Ruskin's father would never allow him to gaze upon any inferior picture lest his artistic sense should be impaired. A similar reasoning might be followed in relation to the moral sense. To contemplate the morally inferior, to gaze upon the ugly, to have intercourse with sin, damages the fine delicacy of the sensitive organs of consciousness."—J. H. Jowett.

Reading—1 Corinthians 10: 11-13.

THURSDAY.

The tongue can no man tame; it is a restless evil; it is full of deadly poison. Therewith bless we the Lord and Father; and therewith curse we men.—James 3: 8, 9.

"A lad in Boston, rather small for his years, worked in an office as errand boy for four gentlemen who did business there. One day they were teasing him a little about being so small, and you said to him, 'You never will amount to much; you never can do much business, you are too small.' The little fellow looked at them. 'Well,' said he, 'as small as I am, I can do something which neither of you can do.' 'Ah, what is that?' said they. 'I don't know that I ought to tell you,' he replied. But they were anxious to know and urged him to tell. 'I can keep from swearing,' said the little fellow. There were some blushes on four faces, and very little anxiety for further information on that point."

Reading—James 3: 1-12.

FRIDAY.

My little children, guard yourselves from idols. 1 John 5: 21.

"The dearest idol I have known,
What'er that idol be,
Help me to tear it from thy throne,
And worship only thee."
Reading—1 John 5: 18-21.

SATURDAY.

Present yourselves unto God.—Romans 6: 13.

"But here I bring within my trembling hand
This will of mine a thing that seemeth small,
And thou alone, O Lord, can understand
How when I yield thee this, I yield mine all."
Reading—Romans 6: 12-18.

Prayer Meeting Topic

May 28.

Solomon's Prayer for Wisdom.

(1 Kings 3: 5-9.)

Horace Kingsbury.

In Gibeon the Lord appeared to Solomon in a dream by night: and God said, "Ask what I shall give thee."

"There was no limitation in the offer. All ways of life were thrown open to him. He might choose anything since God in his omnipotence would supply it. This was a test of what was really uppermost in his desires."

Before stating his choice Solomon talked to God about the great kindness he had shown unto David his father, about the bigness of the task that had now been placed upon him, and about his own inexperience to exercise the kingship over so vast a people as Israel. Then he asked, "Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people?" And the speech pleased the Lord, that Solomon had asked this thing.

It was a great choice, to be sure, and made without long deliberation at that. Supposing God should say to you this moment, "Ask what I shall give thee," what would you ask? Yes, what would you ask if the thing were only known to God? What, in your heart of hearts, do you want most? Is your desire worthy of you, worthy of a child of God?

Dr. Henry van Dyke writes: "If God says to us, in the bright promise of youth, 'Ask what I shall give thee,' let us make the best choice, and answer: 'Give me grace to know thy Son, the Christ, and to grow like him;' for that is the true wisdom which leads to eternal life, and that is the true royalty which brings dominion over self, and that is the true happiness which flows unsought from fellowship with the Divine Life."

Now, because Solomon asked for what he did, and not for long life, or riches, or the life of his enemies, God gave him a wise and an understanding heart; and men talk of the wisdom of Solomon unto this day. Yes, and God gave him both riches and honor as well, and would have given him long life too, if he had continued to walk in his ways and to keep his statutes and commandments. Material blessings often accompany spiritual choices. Jesus said long afterwards: "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

James says: "If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him." And he says again: "The wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without variance, without hypocrisy."

Here are two suggestive texts from the Proverbs of Solomon: "The beginning of wisdom is, Get wisdom," and "The fear of the Lord is the beginning of wisdom."

"We cannot choose not to choose."

"A refusal to choose is in itself a choice."

"Choose well; your choice is brief but endless."

"Choice and service—in these are the whole of life."

"Look out for choices; they run into habit, character, destiny."

Suggested Hymns—Sankey's Collection.

608—Take Time to be Holy.

485—Even Me!

616—Consecration.

785—Lord, Speak to Me! (Tune 599).

Our Young People.

Conducted by W. GALE

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

and we will create a new mind and a new earth in a single generation."

Annual Examination, Victoria.

Victorian Bible schools should this week receive information concerning the examination. If any secretary has not received same, write at once to the acting secretary, Mr. Gale.

Victorian Kindergarten Workers' Social.

The annual social of the Victorian Sunday School, Kindergarten and Primary Teachers' Association will be held in the Independent Hall, Collins St., on Wednesday, May 21, at 8 p.m. All kindergarten and primary workers welcome.

Children's Story Hour.

A very interesting development, known as the "Story Hour," is meeting with considerable success in the city of Prahran, Victoria. In connection with the children's lending library, a story hour is held on the 1st and 3rd Saturdays in each month at 3 p.m. Children come from all quarters for it. A syllabus is prepared giving the names of the "story tellers" for the next six months. One of our Victorian suburban schools has had its eyes upon this, and we learn is considering the adoption of the Saturday afternoon "Story Hour" in connection with its own work. We commend the idea to others. A report will be made later should this school meet with success. If others try it, we shall be glad to tell others through the medium of the Young People's page.

Children's Year in N.S.W.

The N.S.W. joint Council of Religious Education is conducting an effort known as the Children's Year in which the Protestant churches and a number of welfare organisations are co-operating.

The object is to bring to bear upon the children and young people every influence that will tend to promote their physical, mental and spiritual welfare, to inspire them with the highest ideals of character and duty, and through them to create a new mind and a brighter day.

1924 is preparatory year. The effort will centre in the churches, schools, homes, and in the work of education and inspiration.

In 1925, a wider appeal is to be made to everyone, who, in any way, however small, is able to render service, either through an organisation or directly to an individual child. The movement thus seeks to combine all available resources in a supreme effort to protect, guide and ennoble the young life of the State.

The effort is creating much interest, and receiving widespread approval of educational and religious leaders. The motto is "Give us the young,

Sunday School Examinations, S.A.

Arrangements are being made by the Churches of Christ Sunday School Executive of South Australia to hold a Scripture examination on Monday, July 14, 1924. This year it was decided to take a set of lessons from the life of David. The question of joining in the Federal examination will be considered next year. The superintendents of the various schools are asked to place this examination strongly before their teachers and encourage as many as possible to enter. The lessons to be studied are as follows:—

FIRST DIVISION.

"David, the Shepherd King."

1. "The Anointing of David." 1 Sam. 16: 1-13.
 2. "The Shepherd's Psalm." Psalm 23.
 3. "David and the Giant." 1 Sam. 17: 32-40; 48-50.
 4. "David's Love for the Ark." 2 Sam. 6: 1-18.
 5. "David wishes to Build a Temple." 2 Sam. 7: 1-17.
 6. "David's Great Sorrow." 2 Sam. 15: 1-6; 18: 6-21, 31-33.
- Section 1 (8 and under 10 years)—Lessons 1, 2, 3.
- Section 2 (10 and under 12 years)—Lessons 1, 2, 3, 4.
- Section 3 (12 and under 14 years)—Lessons 1, 2, 3, 4, 5.
- Section 4 (14 and under 16 years)—Lessons 1, 2, 3, 4, 5, 6.

SECOND DIVISION.

"Lessons from the Life of David."

Lessons as for the First Division, in addition.

7. "A Beautiful Friendship." 1 Sam. 18: 1-4; 19: 1-7; 20 chap. 23: 14-18; 2 Sam. 1: 17-27.
 8. "The Messianic Hope." Psalms 110, 132.
- (For all Bible class scholars over 16 years.)

THIRD DIVISION (for Teachers).

Section 1 (under 20 years).—An essay not exceeding 1,500 words on "Lessons to be Learnt from the Life and Psalms of David."

Section 2 (over 20 years).—An essay, not exceeding 2,500 words, on "The Spiritual Teaching from the Life and Psalms of David."

Scripture for Study.—Above eight lessons, together with:—

9. "David's Sin and Repentance." 2 Sam. 11: 14-27, Psalm 32.
10. "Heavenly Voices." Psalm 19.

Note.—Essays to be done at home and handed in at local school before 8 p.m. on Monday, July 14.

Any further particulars regarding the examination may be obtained on application to C. L. Johnston (Convener of Examination Committee), 1 Cedar Avenue, Millwood, S.A.



Members of Church and Bible School, Chelsea, Vic.
Taken when one month old.

Foreign Missions.

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

Missionaries' Requests Refused.

Our Indian missionaries are constantly asking for additional buildings and apparatus, that the Federal Committee reluctantly have to refuse until our finances are in a better position. Nothing more than the barest expenses can be voted for either India or China. There are several young people graduating this year from the College ready to go out into our mission fields, but we have not the wherewithal to send them. We hope our brothers and sisters will remember this at the time of the July offering.

Only One Day's Offering.

It is unfortunate that we have to depend to a large extent on one day's offering to supply our needs for the year. While there is, of course, a certain amount of money being constantly received, four-fifths of our income is from the July offering; and if it should be a wet day, or for any other cause the attendances are not up to the usual, or "somebody forgets to make the necessary announcements," then our mission work in foreign lands suffers.

June—30 Days of Self-denial for Foreign Missions.

We are asking this year for the month of June to be made a self-denial month for Foreign Missionary work. There are many ways that members can deny themselves without in any way interfering with their health or their happiness. We do not presume to suggest what form this denial shall take. That must be left to the conscience of the individual Christian; but we might suggest that it should not be too high a standard to say that the minimum support that we give the missionaries in regions beyond should be as much as we spend in attending picture shows, or buying lollies or chocolates, or purchasing tobacco, cigarettes or cigars, or amounts spent in other luxuries. We need to grow in the grace of liberality and sacrifice. There are some in Australia who are like the Christians of old. They give beyond their means, but there is a large number who can tap the deep springs of happiness by giving a month of self-denial to help our missionaries in India, China and the New Hebrides. With such sacrifice we will all agree that God will be well pleased.

Miss Mary Thompson.

Miss Thompson is resting in the hills of India with Mrs. Nellie Livermore Jackson, one of the first of our English missionaries to go out to the foreign field. In her letter she says, "It does me good, these times of unrest, to see how friendly the people are. We have been offered money, given fruit and vegetables, and some have spoken highly of the Christians who are in our outstations." This is good news.

"The head mistress of the girls' school, Esther, Sarubai's daughter, has been absent on account of her mother's illness. I stayed at their house all night last Wednesday week thinking it would be her last night. She had very severe convulsions and no one expected her to recover, but she is much better, and may be able to get around again. She has sent for me thrice thinking she was going home, but I told her this morning the Lord must have further work for her, as she has been so wonderfully restored. Her upper arm was broken during the convulsions, and she is suffering a great deal on that account. Both doctors say they never saw a case like it before." Sarubai, you will remember, is Miss Thompson's Bible-woman. They have been associates a great many years, and Sarubai is one of the most gracious native women of India, very queenly and full of gentleness.

Arrival of Killey Baby Boy.

We are very glad to report another addition to our missionary forces in India, in the arrival of a little son to Bro. and Sister Killey. In the letter received recently, the mother and child are reported as doing well. Bro. Killey's remarks on the baby are typical of the proud father. We are sure that all our brethren in Australia will rejoice with our brother and sister in this added blessing that has come into their lives, and wish for parents and child God's richest blessing in all the future days.

News from Bro. Coventry.

Bro. Coventry sends us good news. He says, "I have started a class for teachers and preachers for the study of John's Gospel and Epistle. We meet four days each week for an hour. This means quite a little preparation, as I have to teach in Marathi. It is helping me, though."

"There are six boys learning carpentering, who are working on the kindergarten building."

"There are now 509 Bhamptas in our industrial settlement, 146 men, 170 women, and 193 children. In the church there are 54 members, 18 adherents, and 92 children, totalling 164."

Bible Class.

Bro. Coventry says there has been great interest during the month. "At present it meets in my study at the same time as the general Bible school is being held. We have almost all the Christian men and lads who are not teaching in Bible school in this class, also several Bhampta men attend."

Native Evangelist Report.

"The evangelists have had an interesting month of work. Six dozen gospel portions and tracts have been sold during the past two months, besides a large number of free tracts distributed. The written Word is our greatest missionary. I had occasion to visit Indapur during the month, and sent a preacher with bullock cart along with my luggage. He preached at 8 different villages along the road during the three days, and sold 14 gospel portions."

Bhamptas.

"Several more of the Bhampta men and women are asking for baptism. We ask your prayers that the Lord may indeed open their hearts fully and give them a conviction of sin. We are encouraged to press on. We look to you in the homeland for much prayer for power to do his will in all things."

Death of a Girl.

"We have to report the death through pneumonia of one of our Bhampta girls, Droputi Appa, sister of Takaram. She was one of the best lace-workers, and was always well behaved. She was spoken well of by both Christians and Bhamptas. We feel sad that a young life should be cut off like this, but we know God doeth all things well. One of the Bhampta men was at death's door with pneumonia, but we are thankful to say that he has been spared."

Miss Vera Blake has now arrived in India, and is at Shrigonda.

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.

COMING EVENTS.

MAY 18, 21, 25.—Grote St. Sunday school anniversary. 18th, 3 p.m., service of song, "The River of Life." 21st, 7.45 p.m., scholars' demonstration. Distribution of prizes. 25th, 3 p.m., an afternoon with the kinders.

MAY 20.—Brunswick. Farewell to Bro. Hallday, and welcome to Bro. Way. Splendid musical programme. Good speakers. Light refreshments. Half-hour's conversazione. Members will be most welcome.

MAY 25.—"Back to Russell St." Toowoomba. Sunday, May 25. Toowoomba's big church reunion. Accommodation provided country members. Write H. C. Stitt, secretary, "Bealebrook," Toowoomba, Qld.

MAY 25, 29.—South Richmond Church of Christ anniversary services. Back to Balmain St. Past members heartily welcomed. Happy re-union and fellowship. Cordial welcome to all.

MAY 25, 26, and June 1.—Prahran Bible school anniversary. Sunday, May 25, 11, L. C. McCallum, M.A.; 3, Reg. P. Clark; 7, H. A. G. Clark, M.A. Special singing by scholars under the leadership of Les. Brooker. Monday, 26th, grand concert in Prahran Town Hall. Tickets 1/- and 6d. Sunday, June 1, 3 p.m., distribution of prizes and certificates.

MAY 25, 27.—Box Hill Church of Christ anniversary services. Back to Court St. Past members please come. Happy re-union and fellowship. Cordial welcome to all. Sunday, 11 a.m., Bro. I. H. Scambler, B.A.; gospel service, 7 p.m., Bro. J. E. Allan. Tuesday, 27th, speakers, Bren. A. E. Illingworth (Conference President), F. J. Sivyer, B.A. Fine musical programme. Come.

MAY 25, JUNE 1 and 3.—Footscray (Raleigh St.), Bible school anniversary, Sunday, May 25 and June 1, afternoon and evening. A musical treat. Concert, Tuesday, June 3.

JUNE 1.—Mile End church concludes its year of sacrifice on Sunday, June 1, £1,001 in one year by weekly sacrificial giving is the goal that will be reached that day. Past and present members are particularly urged to be present or send a greeting. It is our great home-coming or home-sending day.

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IN MEMORIAM.

LAWRIE.—In loving memory of our dear husband and father, who passed away May 15, 1921, at Wheaton Rd., St. Peter's.

Three years ago he passed away,
From those who loved him dear;
Still memory lasts the same to-day,

As though he still were here.

—Inserted by his ever loving wife and family.
MURPHY.—In loving memory of Jessie Murphy, nee Muir, who passed away on May 13, 1922.

—Inserted by her husband, Thos. Murphy, 1 Surrey Rd., S. Yarra.

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Here and There.

"Joyful Tidings" for April states that Mr. and Mrs. Mahony, of Balwyn, Vic., were recently visitors at Twynholm, London.

Dr. G. H. Oldfield, our medical missionary-elect for India, expects to take up duties as resident doctor at the Alfred Hospital, Melbourne, at the beginning of June.

The Victorian General Dorcas will hold its monthly work meeting on Wednesday next, May 21, in Swanston St. Church of Christ lecture hall, from 10.30 till 4 p.m. All sisters welcome.

At the first meeting for the Conference year of the Victorian F.M. Committee, Bro. C. Schwab was elected president, and Bren. R. Lyall and J. E. Allan re-elected treasurer and secretary respectively.

South Australian sisters are urged to show their desire to forward the cause in heathen lands by attending the Foreign Mission rally to be held in Grote St. on June 5. A good programme is being arranged.

Both Bro. and Sister Hagger have been called to serve the W.A. Brotherhood this year in presidential work. At the recent Conference, Mrs. Hagger was elected President of the Women's Auxiliary Conference, and Mr. Hagger President of Conference.

Victorian Junior and Y.P. Christian Endeavor Societies are asked to note that the monthly meeting of the Council will be held at Lygon St. chapel on Tuesday, May 20, at 8 p.m. All societies are urged to be represented at the first meeting of the Conference year.

W.A. has determined on another forward move during the year. Maylands and North Perth have announced their achievement of attaining the self-supporting stage. New work is planned. C. H. Hunt, of Berri, South Australia, and N. C. Halleday, of Brunswick, Melbourne, have accepted engagements to labor in the State. Bro. Hunt will labor at Kalgoorlie, and Bro. Halleday at Collie.

Our movement in Western Australia is wealthy in its young manhood and womanhood. The young men and women on Easter Saturday conducted a meeting which proved one of the most successful of Conference. Over 400 young men and women, irrespective of boys and girls, took part in the Conference picnic. On May 5, a successful tennis tournament was held, most of the metropolitan churches competing. Northam sent a team to represent the country churches. 120 sets were played during the day.

The committee appointed by Grote St. church, Adelaide, to take charge of the new building fund set out four years ago to raise £4,000. They are still £500 short of the desired amount. They are now asking for a "pound note effort." An offering will be received at a social to be held on June 4. Brethren who cannot attend the social are urged to help. As an encouragement, a brother who already has made a worthy contribution to the fund, has offered to add one shilling to every pound contributed in response to this new appeal. Contributions should be sent to E. R. Manning, 237 Grote St., Adelaide, or to E. W. Peet, 28 Gouger St.

Hampton, Vic., is having fair attendances. The J.C.E. is flourishing. Its members distributed white flowers to all at church on Sunday, May 11. On May 8 Bro. Marriott and a party of K.S.P. young men, from Northcote, entertained and instructed a fine gathering of Hampton men and boys. It is expected that a local branch of K.S.P. will be the outcome. Bro. Marriott's interest and the leadership of Sisters D. Hamilton and V. Kilborn are doing good work. Midweek prayer services are helpful. The ladies' guild is again at work. Sunday school is well staffed, and the singing under Bro. Tinkler's leadership is a special feature.

Bro. Evan Forsyth, of Stanley Brook, Nelson, N.Z., has published a four-page tract entitled "The Three Great Last Wars of the Future," which he is anxious to have a wide circulation. He would be prepared to supply a dozen copies for 1/-, 25 for 2/-, 50 for 3/9, 100 for 7/-.

Bro. Jas. Nichols, superintendent of the Benevolent Section of our Victorian Department of Social Service, acknowledges receipt of parcels from Carnegie, Middle Brighton, South Yarra, North Melbourne, Hawthorn (3), Surrey Hills, Auburn. Children's boots and clothes are now urgently needed. Parcels will be carried free on railways if addressed to Church of Christ Mission, Burnley.

Meetings at Fairfield, Vic., continue to grow. A bright song service is a feature of evening meetings. Over 100 present on May 11, when Bible school day and Mothers' Day were observed. 24 scholars formed a junior choir; singing much appreciated. Bro. Fitzgerald is earnestly and faithfully preaching the gospel. One man confessed Christ on April 27. The church thanks the brethren who have filled the platform on Lord's day mornings since last report.

At Enmore, N.S.W., Mothers' Day was specially remembered and the meetings were largely attended. G. T. Walden spoke in the morning, and R. K. Whately at night. A choir of ladies took the place of the usual choir at night and sang very acceptably. The congregation adjourned to the schoolroom below after the service and enjoyed a season of song, light refreshments being served. The Young People's Temperance League won two silver cups for their display in the decorated lorry competition in the Mothers' Day procession on Saturday.

The recent W.A. Conference gave great attention to the isolated problem of the State. A determined effort is to be made to help isolated brethren. The State Committee have the names and addresses of a number of the brethren living in isolation, but they have reason to believe that there is still a large number unknown to them either by name or address. The isolated members in the Western State are asked to send their name and address to the Conference Secretary, W. R. Hibbert, 140 Barrack St., Perth. Readers of the "Christian" who know of members isolated in the State are also asked to send the advice to the above address.

At Murray Bridge, S.A., on May 5, a farewell social was tendered to Sister Mrs. F. Brunt and family from the Bible school, Sister Brunt having been a teacher in the Bible school since its inception. She was a teacher of no mean ability, and loved by both the staff and scholars. A programme was given by several S.S. scholars and Mr. Bowden. Bro. Marshman spoke words of farewell on behalf of the church and sisters' auxiliary, and the Bible school superintendent, Bro. Overall, also spoke and made presentations of books to Gwen, Phillis, and Allan, and a nice handbag to Sister Brunt from the school. Sister Brunt goes to the Semaphore. Good services on May 11. Bro. Marshman held a Mothers' service at night.

Merbein, Vic., Bible school anniversary on May 4 proved a great success. The singing of the scholars under Bro. P. C. Bennett was highly appreciated. Bro. D. Wakeley gave an interesting address in the afternoon. Bro. Bennett preached to a large congregation at night on "The Call to Samuel." On Monday evening the scholars were entertained by the teachers and officers of the school at a tea, and at night a splendid programme was rendered by the scholars and Bible school. The distribution of prizes by Bro. Bennett was enjoyable. Each child present received a copy of the Sunday School Hymnary. At night a large company journeyed from Mildura church. Superintendent's and secretary's reports showed the school to be in a prosperous condition.

Mile End, S.A., meetings continued large and inspiring during the absence of the preacher on the West Coast, thanks to a loyal membership, and Bren. Finlayson and W. Green. The church that helped Cowandilla is now being helped and strengthened by the mission at Hilton and the wonderful messages of Bro. Tease. Already two Mile End scholars have accepted Christ at the tent. Although the tent was packed to overflowing on Sunday night extra chairs had to be brought in at Mile End. There were four decisions at each centre. Bro. Green had a splendid open-air service at the same time in another centre. Christian love and sympathy is extended to Sister Stanley Gum (Ivy Storr) in the sad loss of her husband after about 14 months of happy married life.

During the first week of the Hinrichsen-Brooker mission at Shepparton, Vic., the attendance averaged about 100. Good interest was shown by those who attended, and a number of questions were asked each evening. About 70 were present at the morning meeting on Sunday, 11th, and at the evening meeting, in spite of the tent seating having been augmented, the tent was filled right out. Careful estimates give the number of hearers (from inside and outside the tent) as 400. At the close of a powerful address on "The Supreme Question," there were three confessions, a young man and two young women making their stand for Christ. Splendid interest has been aroused. A telegram received on Tuesday reports: "Wonderful meeting Monday night; twelve confessions; intense interest."

Meetings are well attended at Auburn, N.S.W. On April 30 Mr. Paul Kanamori (the "Moody of Japan") addressed the meeting which was well attended, not only by our own members, but also by members from other churches. May 4 was the Bible school anniversary, and special children's services were held all day. Bro. Fretwell was speaker at all services. Meetings were well attended, and the items by the children were splendid. On May 6, the anniversary services were continued with the school demonstration and distribution of prizes. The tableaux, dialogues and items rendered by the children were splendid. The building was filled to its utmost capacity. On April 22 one of the foundation members, in the person of Bro. Dale, was called home, after many years of active service in the church.

Church Extension.

The Church Extension Committee of the Churches of Christ in Victoria is glad to report having received, in response to the appeal made last week, a loan of £300 from a brother. Further loans will be very helpful. A block of land has been purchased, and preparations are being made to build at Chelsea for the new church formed there.—W. C. Craigie, Alfred Millis, Chas. Hardie, secretary, Robert Lyall, treasurer, 39 Leveson St., North Melbourne.

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N.S.W. Women's Conference.

The N.S.W. Women's 30th Annual Conference was held at Enmore Tabernacle on Tuesday, April 15. The President, Mrs. Rush, presided.

The morning devotional was led by Mrs. Clydesdale, her theme being "Service," as shown by Martha and Mary. Minutes of last year's meeting were confirmed. The President welcomed the fine attendance of sisters. A greeting was read from Mrs. Crossman, Taree, and Mrs. Potter, from hospital (both these sisters were prevented by illness from attending), and Miss Eadie, Ryde Home for Incurables. Greetings were also read from Victorian, Western Australian, South Australian and Tasmanian Sisters' Conferences, from Federal Foreign Mission Secretary, and an isolated sister.

Election of officers for ensuing year.—President, Mrs. Clydesdale; Vice-Presidents, Mrs. Rush and Mrs. Corbitt; Secretary, Mrs. Andrews; Recording and Financial Secretary, Mrs. E. Morris; Treasurer, Mrs. A. Morris.

A telegram of remembrance was sent to Mrs. Potter in hospital from Conference.

Reports were read from supts.—Obituary, Mrs. Flood, 10 letters written. Duet by Sisters W. Hall and Hunter. Hospitals—Supt. and committee have paid 110 visits to hospitals and sick members, distributed a large number of books, tracts, etc., also paid 12 visits to Newington Old People's Home. 130 sisters, and the speakers, 5 brethren and 1 sister, have visited the institution. A large number of books, etc., and food distributed. Cash received and spent, £14/18/11. Waterfall Sanatorium, Miss Holderness reported a number of visits paid, and parcels of goods sent every second Thursday. Many precious truths have been given and received by the inmates. £4/15/- donated during the year for this work, besides goods. Prayer meeting, Mrs. Webster reported holding 6 meetings at various centres. W.M. Society report, Mrs. Fox. Foreign Mission, Mrs. Bull reported several meetings held, letters sent and received to and from missionaries, including the box sent to India and China. Temperance, Miss Hall reported meeting attended, and many pledges taken against drink and cigarette smoking. Isolated, Miss Simmonds reported letters written and some replies received. Dorcas, Mrs. Corbitt.

Conference resumed after lunch. Devotional was led by Mrs. Whelan. Solo by Miss Ahah. The leader took for her subject, "Responsibility." The welcome greetings were given by Mrs. Bull. Executive report was read by Mrs. Andrews. Treasurer's report read and received.

Treasurer's report, March 1, 1923, to February 29, 1924. Receipts.—Balance 29th Conference: General fund, £15/5/3; Erskineville fund, £4/17/9; women's mission fund, £2/17/-; Bible woman fund, £4/5/-; total, £27/5/-. Receipts during year, 29th Conference: Sisters' dinner and tea tickets, £8/1/-; sisters' dinner and tea donations, £7/1/-; sisters' collection, £4/14/6; general Conference (dinner and tea), £17/1/6; total, £36/18/-. Special Donations: Waterfall, £1/15/-; temperance, £1/1/6; needy, £1/8/-; total, £4/4/6. Bank interest, 12/2. Erskineville support: Donations, £29/8/7. Women's Missionary: Donations, £21/8/-. Grand total, £119/16/3. Payments.—General Fund: Expenses at 29th Conference (dinners, teas, etc.), £26/7/3; printing, £1/17/-; wreath, 12/6; total, £28/16/9. Donations (special): Waterfall, £2/16/-; temperance, £6/1/6; needy, £1/8/-; "Australian Christian," £1/1/-; total, £11/6/6. Erskineville support: Payment to Home Mission Dept., £33. Women's Missionary: Home Missions, £10/9/3; Foreign Missions, £11/13/3; total, £22/2/6. Total expenditure, £95/5/9. Balance at bank: General fund, £16/16/8; Erskineville fund, £1/6/4; Women's Missionary fund, £2/2/6; Bible women, £4/5/-; total, £24/10/6. Grand total, £119/16/3.

Freewill offering and special donation. Roll-call of churches, 25 responding. The President's address was full of encouragement. Solo, Mrs. W. Fox. A paper by Miss Hunter, "Women's Place and Power," was a fine one, and well read by the

writer, for which thanks were given by Conference.

Votes of thanks to officers of City Temple for use of building for the past year, for committee and other meetings in connection with Conference; to Enmore officers, for use of church for annual Conference; also hearty thanks to all who had helped to make the day a happy and helpful one.

Introduction of new officers by past President, Mrs. Rush, brought the Conference to a close.—Mrs. E. Morris, Recording Secretary.

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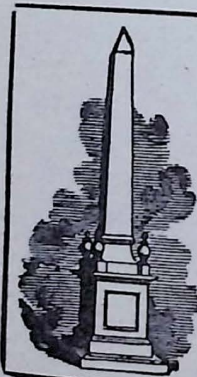
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Our Book Table.

"ESSAYS ON CHRISTIAN UNITY."

Of the great numbers of volumes dealing with the subject of Christian Union now being hurriedly issued by the religious press, few will more repay a careful perusal than that which bears the modest title, "Essays on Christian Unity." The author is Principal Wm. Robinson, M.A., B.Sc., of Overdale College, the training institution of Churches of Christ in Great Britain; and the publishers are Messrs. Jas. Clarke and Co., London. Those familiar with Mr. Robinson's editorial work in connection with "The Christian Advocate" will approach the reading of this book with high expectations, and they are not likely to be disappointed. The author has a most interesting style, and presents the results of wide reading and much thought in a clear and simple manner. The subjects dealt with are: The Church: Its Foundation, Its Permanence, Its Unity, Its Faith, Its Ministry and Its Sacraments; Baptism; and The Lord's Supper. Every chapter contains important material and is provocative of thought. The main conclusions of the book are familiar to members of churches known simply as Churches of Christ, and are consonant with the views most generally held by readers of the "Christian," but the treatment is fresh. The writer at times presents old truth in a new way; he is original in his thought and his expression; he seeks to show how the faith of the apostolic days may be presented to meet the needs of the modern ecclesiastical situation. This volume is one which has no parallel in the literature of our brotherhood. The treatment is unlike anything we have hitherto attempted. The result is that our own members may read with much instruction and delight, and also that these outside our ranks may be led to consider the New Testament faith and practice. It is undoubtedly the case that here and there in the volume sentences occur which would not commend themselves to us or to our readers; but the book as a whole is a most stimulating and helpful one. Both into the essays and into the appendices there is packed a great fund of information. Mr. Robinson's volume has received kindly treatment and favorable review from both the secular and the religious press. "The Times Literary Supplement" contained the following sentences: "In the last few years many books have been written on Christian unity, but this one has special merits and deserves careful study for its weighty presentation of the subject and the generous spirit every page manifests. There is no attempt to ignore the difficulties which confront any progress towards the desired goal, but it is hoped that by loyalty to the New Testament, interpreted by the historic method and in its proper relation to the church, we may move forward." We should be glad to learn that Mr. Robinson's volume had a wide circulation. The Austral Co. would be glad to take orders and supply the book as soon as orders could be filled from Great Britain. Price 7/6, posted.

"THE CHRISTIAN'S LIFE AND PROGRAM."

The name of Traverce Harrison is well known to our brethren. He has written a number of books dealing with training for service and personal evangelism. The Standard Publishing Co., of Cincinnati, U.S.A., has published his new volume bearing the above title and containing "a series of practical Scriptural studies designed to aid in development of dependable, vision-filled Christians who know and love the will of Christ and exercise all their Christian privileges." Here is a great aim; any brother who can help our young people to realise it is a benefactor of the Church of Christ. This volume of over 380 pages contains twenty-two chapters on important themes. Amongst the subjects dealt with are God, Christ, The Church, The Bible, The Plan of Salvation, The Ordinances, Christian Stewardship, Evangelism, Church Offices, and The Restoration Movement. These are themes in which it is most desirable that our young people should be instructed. The studies are prepared with a view to class use. Many of

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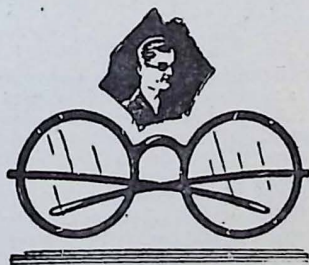
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our churches could organise classes in which this book could be used as a text book. In addition to the detailed treatment, each study has an outline of the theme, Scriptural references, a study, aim, references for supplementary reading and discussion questions. Young converts, Bible school workers, and church members generally would be greatly helped by taking Mr. Harrison's course of study. The Standard Publishing Co. has, as usual, done its work well, and has produced an attractive and helpful church efficiency text-book. The Austral Co. is prepared to fill orders as soon as the books can be obtained from America. Price, 8/-, posted.

News of the Churches.

New Zealand.

At Palmerston North record attendances are being maintained: gospel meetings largely attended. On April 27 harvest festival; the flowers, fruit, vegetables, etc., donated by members and friends made a magnificent display. In the evening Mr. Rodger spoke on "The Harvest Past and Gone." Bible school still increasing. Bro. Wright conducted services during Bro. Rodger's absence at Conference.

Queensland.

On April 20 Bro. W. E. Reeve, from N.S.W., spoke at Zillmere morning meeting. Bro. S. Vanham, from Western District, conducted the evening meeting. Both addresses were much appreciated. On May 4, Bro. Wendorf gave a fine address on Rom. 12: 1, at worship meeting. One sister was received into the church.

At Toowoomba on May 4, the morning attendance was excellent; a number of visitors, amongst whom were Sisters Davis and Gray, Wombro Creek; Sister Hamblin, Eumina; and Bro. S. Vanham, Roma. The church was exhorted by Bro. S. Vanham. At the gospel service Bro. Vanham preached on "The Church of the New Testament." The midweek prayer and Bible study meeting was fairly well attended.

The church at East Ipswich has secured Bro. L. Larsen to labor as preacher. Since his arrival meetings have improved. On Sunday, May 4, there was a good attendance in the morning. Rain somewhat spoiled the night meeting. Three confessions the last few weeks. Good interest is taken in the gospel meetings, also the midweek meetings. A church choir has been formed under the leadership of Bro. W. Hach, late of Ann St. church, Brisbane.

At Brisbane on afternoon of April 27, some brethren met to break bread with Sister Colvin. At the gospel service a young man was immersed. On May 5 Bro. F. E. Alcorn exhorted on the aims of the Bible School Union. The annual offering was taken for Bible school work. Sister Charlick (Henley Beach, S.A.). Bro. and Sister Alcorn, senr., and Bro. Wilfred Trudgian were amongst the visitors. Attendance at the gospel service was marred by wet weather.

Annerley reports splendid attendance all meetings. Record attendance at Bible school and kindergarten on April 27. Bro. Ritchie (Maryborough) exhorted helpfully on "The Two Ways." Bro. Young's gospel address on "Facts of the Gospel" was much appreciated. Young people's society is keeping up well. An improvement and instruction class has been inaugurated with the object of preparing deacons and other members for Lord's day duties. A beautiful reading desk has been donated by Sister Woff and family in memory of Bro. H. Woff who went Home in June, 1923. An offering for Bible School Union funds, taken up on May 4, including new membership subscriptions, has to date reached £7/7/8. Bro. John Olsen conducts a Bible class on Sunday mornings.

Tasmania.

Since last report meetings at Devonport have been well attended. Two decisions on the 4th inst. On the 5th a Senior C.E. was organised. On the 7th Bro. Warren began a series of studies on the church, his subject being, "The word 'Church.'" At the recent examination held in connection with the Bible School Union, Miss Nola Hudson of Southport, in the teachers' section, obtained 100 per cent., and received a certificate and a gold medal. Vera Hudson and Fred Hudson received certificates.

The church at Hobart congratulates Bro. and Sister Adams upon the celebration of their diamond wedding. The first session of the C.E. contest concluded with a victory for the reds, and a splendid social provided by the blues. The men's brotherhood celebrated its first anniversary on

Monday. Bro. G. Smith was re-elected president. At a special business meeting on Wednesday, At a special business meeting on Wednesday, Bren. J. Jaap, C. Golder, H. Hurburgh, P. Seymour and J. Green were elected on the Board of Trustees. Money was promised in the meeting to buy land for a building in another suburb. This will be the fourth branch out in four years.

Work at Invermay is steadily advancing. The new school hall is nearing completion and it is expected to be used next Lord's day. Attendances good on Sunday, May 11, both morning and evening. Bro. Pratt preached an eloquent address on "The Restored Church," the tent being almost filled. Two confessed their Lord, and with three others were baptised straight away. Two were also received in. Bro. Pratt is putting his musical talent at the disposal of all who are willing to learn to sing, and numbers are availing themselves of the opportunity. A mutual improvement society is also being put into operation.

Since the close of the Launceston mission and the coming of Bro. Noble, the Lord's day meetings have been splendidly attended. Five have been received into fellowship during the past three weeks. On Sunday, May 11, Mothers' Day services were held, Bro. Noble making special references at both meetings. Splendid gatherings. 181 broke bread for the day, and at the close of a splendid message, an elderly man made the good confession. Century Bible class meets on Sunday afternoon, and is making rapid growth under leadership of Bro. Noble. The Bible school hopes to occupy the new school hall very shortly.

Western Australia.

At Harvey a ladies' guild was formed at the conclusion of Miss Blake's visit. Clubs for boys and girls have been established, and a tennis court is being formed. At the local Anzac Service Bro. Wakefield was the speaker.

At the mid-week meeting at Lake St. on May 1 Bro. Hagger delivered a most informative lantern lecture on the origin and growth in America, England and Australia of the peoples known simply as "Churches of Christ." Very fair attendance on morning of May 4. Bro. Hagger was the speaker morning and night. The teachers and officers held their bi-monthly meeting and tea at the close of the school session.

South Australia.

On April 6 and 7, the Sunday school at Cobdogla held its anniversary. In the afternoon about 60 were present, at night 70. On the following evening about 80 gathered to see the scholars receive their prizes. Since the anniversary the school has grown.

Sunday school day was held at Strathalbyn on May 4. Nice attendance at morning service. At 3 p.m. a good audience gathered for the children's service. At night the chapel was well filled. Bro. Mason spoke at all three services. In the evening a lad from the Bible school confessed Christ. All branches of church's activity are in a healthy condition.

Since last report, meetings at Semaphore have been good. Two have been received into fellowship by letter. On May 11, Mothers' Day, Bro. Rootes spoke to a splendid audience on "A Tribute to Mother." Special music by choir and a male Joy, who was recently operated on for appendicitis, is in the Adelaide Hospital and progressing favorably.

Bro. A. E. Forbes paid no fewer than 280 visits at Croynod during last week. The result was gratifying; on Sunday evening chairs had to be placed along the aisles to accommodate the exceedingly large congregation. An impressive Mothers' Day service was conducted by Bro. Forbes. Bouquets made by the Bible class girls were handed to every mother in the building. An anthem, solo, duet and quartette were splendidly

Mothers' Day services were held at Norwood last Sunday. In the morning white flowers were given to those not wearing them. Sister Hauber, of Kadina, was present. Sister Paternoster spoke to a good audience on "Mothers." On Wednesday Mr. N. L. Goodson of India, gave lantern lecture on "Mission of the Church." During the first seven nights of his work there at Cowandilla, eleven made the good confession. Bro. G. Tease as missionary, and Bro. B. W. Manning as song leader, are doing good work. Bro. Tease's addresses are very forcible. Excellent meetings on Sunday, 11th. Sixty broke bread in the morning. About 230 heard the gospel at night, and four made the good confession.

On April 13 and 14, Barmera S.S. anniversary was held. The gatherings were very encouraging. The afternoon meeting was best attended there being 120 present, evening 80, and the following evening about 80. The singing of the children was splendid. Bro. Hunt, of Berri, was present for the two Sunday services, and his fellowship and addresses were much enjoyed. Gospel services and Bible school at Barmera are much improved. The church looks forward to the mission shortly.

Unley church regrets that Bro. Webb, owing to illness, has had to take a rest in the country. It is hoped he will soon be restored to health. Bro. Harkness kindly filled the pulpit for last two Sunday evenings, and Bro. John Fisher and W. L. Johnston the morning services. There is much sickness amongst members. Bro. F. W. Bennett has been in the hospital for several weeks as the result of an accident, and Bro. Wm. Vero is seriously ill. The services are being well maintained, and attendance is good.

Tumby Bay has had another deputation from its city helpmate, Mile End. Bro. and Sister Manning, with Bro. George Reade, visited Tumby Ungarra and Butler. One brother lent his Dodge car, another brother, paid for petrol, and Bro. Reade did the motoring. The meetings were all well attended. There were 16 decisions in the nine services. Keen interest was taken in the chart, and 58 charts were purchased by both young and old. Bro. Walter Russell is carrying on the good work, and is most highly esteemed throughout the whole district.

At Wallaroo, on Saturday, May 10, the Bible school picnic was held on the beach. Through the kindness of a returned soldier, all were taken to the beach and brought back to the chapel grounds in a motor lorry. A number of Kadina members came. On Sunday morning Bro. Warren gave an inspiring address on "Memories of the Mother." There was a good meeting. The 630 service was conducted by Bro. Sam. Trowith whose messages are always enjoyed. Bro. Warren preached at Moonta in the absence of Bro. Oram. The son of Bro. Pearce made the good confession.

The work at Balaklava maintains its interest. During the absence of Bro. W. L. Ewers on holiday, the evening services were ably conducted by Bro. P. F. A. Warhurst. Bro. O. H. Finlayson and family have recently removed to Adelaide. They will be missed, especially in the music of the church. A young man and young woman were received into the church last Lord's day. The church is holding a 10 days' united mission under the auspices of the Evangelisation Society of S. Australia; missionary, Mr. Geo. Brown. The Sunday school held its annual picnic on Easter Monday at Brightwood. The C.E. Society was successful in winning the district union banner.

Nailsworth Sunday school anniversary services held on May 4, had good attendances. The service in the afternoon was entitled, "Building a Bridge over the River of Sin," inaugurated by Bro. Dabb, in which 16 children took part. Bro. Garren sang appropriate hymns after each plank was placed on the bridge. In the evening, Bro. Magnet gave a fine talk on "The Mighty Magnet." On May 7 the children were given a social. The annual report was read by Bro. Dabb, and Bro. Garnett gave an address. On May 11, the children were put in their new places, and given prizes for highest marks and best attendance. A young worshippers' league has been formed; 42 children attended for the first time on Sunday, May 11.

done among the young people. Hindmarsh reports good meetings. On April 20, Bro. Wilson, of Croydon, addressed the church, and in the evening Bro. Horsell gave the gospel address. On April 27, Bro. Wilson spoke in the morning, and Bro. W. Garrett at night. On May 4, Bro. Paternoster spoke at both services. One young lady confessed Christ. On May 7, a church social was held. A presentation was made from the church, and also one from the members of the choir, to Miss Doley, who has had to relinquish her services as organist of the church. A presentation was also made to Bro. F. Holden who has had to give up the secretaryship of the church owing to ill-health. Sunday, May 11, Bro. Paternoster spoke in the morning concerning "Mother," and in the evening on the conversion of Lydia. A young man confessed Christ, and a young lady was baptised.

Sydney Chinese mission reports that since Bro. Au Kwong Hon left for Adelaide another scholar has been baptised. This is a 50 per cent. increase result from the school for a year. The Bible school has increased 100 per cent. since February.

At Lismore Bro. C. Byrnes spoke morning and evening of April 20. On May 4, Bro. F. R. Furlonger delivered the exhortation, and Bro. P. J. Pond preached at night. Three others who put on the Lord in baptism have been welcomed. Visitors last Sunday included Sister Walker (Charters Towers), and Bro. E. Snow (Brisbane). Six new scholars in the Bible school.

Last Sunday was commemorated as Mothers' Day at Canby Vale. The chapel was prettily decorated, and attendances throughout the day were good, the evening service being crowded. Special items by scholars and teachers were given in the form of Bible reading, choruses, and a duet. Bro. A. E. J. Anderson delivered a good address on "The Mother of Saints." One Bible school scholar made the good confession.

On Sunday, May 5, Bro. Campbell delivered his first addresses at Wagga. The meetings were excellent. On Tuesday, 7th inst., a social was tendered Bro. and Sister Campbell. A large gathering assembled to welcome them. Representatives from the different churches attended. The Wagga brethren were delighted with Bro. T. E. Rife's presidency, and are grateful to him for coming from Sydney for the occasion. Progress is being made.

Progress is being maintained at Loftus Park and prospects were never brighter. Attendances at all services are increasing. Since the beginning of the year there have been 6 baptisms. On Easter Monday a working bee assembled to alter the building and carry out renovations which have made the appreciable difference of making more room. Electric light has been installed. An enjoyable social evening was spent on 6th inst., when the building was filled.

On April 27, Sister Mrs. Kingston, recently of Petersby, was welcomed into fellowship at St. Herma's. A big revival effort planned for the month of May began well with good meetings on May 4. Bro. Mackenzie delivered appropriate addresses. The attendance at the Lord's table increased by nearly 100 per cent. on the recent average. The school was the biggest for months. The prayers of the brotherhood are asked. The chapel was suitably decorated in honor of Mothers' day. At the Bible school special singing was rendered under the able leadership of Bro.

Sainty. The chapel was packed. Mrs. Clydesdale gave a much appreciated talk on "Mother." In the morning Bro. Clydesdale delivered a helpful exhortation. At night a large gathering listened to his earnest gospel address. Prior to the gospel service another special prayer meeting was held under the leadership of Mrs. Clydesdale.

May 11 was "Mothers' Day" at the Sydney City Temple. In the morning through the thoughtfulness of one sister, all who entered the chapel received a white buttonhole. Bro. Southgate spoke at both services. His evening subject was "Mother." An appropriate hymn was feeling sung by Miss Cosh. A young man accepted Christ. Bro. Walker hopes to accomplish a complete reorganization of the choir with Friday as practice night. A cordial invitation is issued to prospective members, male voices being particularly required.

At South Richmond there were good meetings on Sunday. At night, a girl made the good confession, after an address by Bro. Hattwell.

H. B. Robbins spoke at Lygon St. on Sunday morning. Among the visitors were Mr. and Mrs. Wright from W.A. At night Miss Allanby, who is on her way back to India, gave a talk on her work among the lepers.

Cheltenham anniversary gatherings, commenced on May 11, were splendid. There were many visitors from far and near. Fine addresses from Eren. Shipway and Illingsworth. Good singing under the direction of Bro. Geo. Clayton, and a beautiful solo by Bro. Val. Woff.

Attendance was good at East Kew on Sunday, especially at the gospel service, when the building was almost full. In the morning Bro. A. Baker welcomed four into the church (two by letter). A powerful address on "The Gaoler's Anxiety" was delivered by Bro. Baker.

At Malvern-Caulfield a nice social tendered to Bro. Sheehan, who has been engaged as assistant to Bro. Illingworth, was held last Wednesday. Fine meetings on Sunday, Bro. Illingworth spoke in the morning, and Bro. G. P. Pittman gave a splendid gospel address to a full house at night.

Colac had good meetings on May 11. Bro. Cornelius was at his best. At night he spoke powerfully to a very large number of visitors and members on "A Mother's Concern." About 40 broke bread for the day. Bible school well attended, with all officers present. Bro. and Sister Johnson have taken up residence at Geelong.

Successful "Mothers' Day" services were held at Geelong on Sunday. The building was nicely decorated by members of the girls' club. The S.S. children took part in the afternoon service, when each mother received a white flower with a dainty card attached. At night Bro. Stevens spoke to a large audience on "Mother." The choir rendered appropriate selections.

Good meetings at Swanston St. last Lord's day. Amongst visitors were two sisters from Unley and two from Prospect, S.A. Bro. Percy Pittman gave a very interesting exhortation. Bro. Shipway exchanged with him and visited Cheltenham. At the evening service "Mothers' Day" was recognised, and Bro. Shipway delivered an excellent sermon appropriate to the occasion.

Work at South Melbourne is most promising. Bro. P. D. McCallum, ably assisted by his wife, is earnestly serving the church. The many holiday breaks have caused the meetings to fluctuate. Good work continues in the Bible school. A regular attendance rally is now in progress. Club life is healthy. Phi Beta Pi and Kappa clubs both report increased membership. The cricket club had a successful year.

The work at Prahran moves forward steadily. The church has lately enjoyed fellowship with Bro. Meadows, of Grote St., Adelaide, and Bro. and Sister S. Jenner, from Queensland. Bro. McCallum's Sunday evening addresses on "Studies in Bible Characters" are drawing increased attendances. Last evening a large audience listened with deep interest to his address on "Mothers of the Bible: Hannah, an Ideal Mother."

Horsham J.C.E. paid a visit to the local hospital on May 11, and gave a white bouquet and a letter of greeting to each patient and member of the staff in honor of "Mothers' Day." In the after-

noon at Polkemet, and at night at Horsham, Bro. Ingham conducted special services, taking as his theme "God's Picture of Mother." Horsham services throughout the day were especially good. Sickness is again prevalent, especially in some of the country homes.

Ballarat (Dawson St.) had large meetings on Sunday. At night with the aid of the choir, a splendid Mothers' Day service was held, Bro. Connor preaching on "The Mother of Moses and her Wages." Interest splendid. The officers gave a complimentary dinner to the young men in honor of the club winning the premiership. On Sunday, Bro. Wilkie preached at York St. A short mission by Bro. Connor to create and deepen interest opens on May 18.

Bro. Hill church reports good services on May 11. Bro. B. J. Huntsman gave an appreciated address in the morning. In the afternoon the kindergarten dept. gave an interesting "Mothers' Day" demonstration under the leadership of Miss Gill, at which many parents and friends of the children attended. The evening service was appropriate to Mothers' Day, and a fine spirit prevailed. Splendid interest was centered in Bro. Allan's discourse on "The Uncrowned Queen." The chapel was nicely decorated with white flowers and greenery.

At Burnley two men have been immersed, and were received into fellowship on Sunday. In the morning Bro. Brook, of Oakleigh, gave a splendid exhortation on "The Secret of God's Guidance." In the evening a "Mothers' Day" service was conducted by Bro. Stephenson; large audience. Special singing by Bible school scholars. During the week at a social evening for the scholars a happy time was spent. The much-loved Bro. Rutledge passed to his reward on May 2, and was laid to rest in the Melbourne Cemetery. His faith was wonderful to the end. All will miss him. The church's prayers and sympathy go out to loved ones.

At East Camberwell since the opening of the new chapel, the meetings both morning and evening have been most encouraging. At morning meetings helpful messages have been received from Bren. T. R. Morris, Leslie Morgan, W. D. Lang, A. T. Eaton, and the preacher, Bro. Robbins. A fine interest is shown in the evening meetings, strangers attending regularly. A fortnight ago a young man confessed Christ after a fine address by Bro. Robbins. At the evening meetings, Sisters Williams, Johnson, Bro. and Sister De Vaus, Bro. F. Whittington, and Cam Moysey have assisted with messages of song. Sisters Powell, of Ballarat; and Thompson, of Lygon St., have been received by letter. The Lord's day school anniversary, on April 13 and 15, was a pronounced success.

Coburg church held its annual business meeting on Wednesday, May 7. Reports showing favorable returns were presented. Officers for the coming year are: Bren. W. J. Parker, E. Parker, W. Fairweather, E. Handley, C. Lovell, W. Crossfield, P. G. Lennox, sec.), and F. B. Withers, Bro. E. Handley, B.S. supt. The Bible school scholars, during the past two Sundays at afternoon and evening services, gave a creditable display of song under the capable leadership of Bro. A. E. Barber. Bro. J. E. Allan gave a helpful talk on "Daniel" on Sunday afternoon, 4th inst., while Bro. E. J. Paternoster interested all who heard him give his talk on "Bridge Building." Bro. J. C. F. Pittman's gospel talks are drawing increased numbers to evening services.

On May 4 Brunswick Bible school anniversary was continued. Bro. Halleday exhorted in the morning. Bro. Reg Clark spoke at afternoon meeting on "Life Savers." Bro. R. W. Payne preached at night. On May 6, the scholars' demonstration was well attended, and a good programme was submitted to a crowded audience. Twelve who attained the maximum number of marks received their prizes. Little Bro. Alfred Marsh was handed a small gift in appreciation of his services as organ blower. The scholars and choir sang excellently under the baton of Bro. Lydiard. Good attendances. Bro. J. Roberts (superintendent) presided all through. Bro. Gibbs spoke at morning meeting on May 11. Scholars received prizes in the afternoon. Bro. Halleday spoke at night on "Mother."

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Queensland Conference.

(Continued from page 309.)

F.B. Soc., C.E. Council, S.S. Council, etc. During the year £49 has been paid to furnish a room in the Aged People's Home, known as, "The A. B. Maston Room." A resolution was carried appreciating the united stand taken by the Church Federation against social evils, and another one thanking the Y.M.C.A. for hospitality to delegates.

The Press and Publicity.

Magnificent reports were given by the four dailies, totalling 261 inches news space. Of this, the "Courier" gave 111 inches, including a four-column picture. The value of preparing our own reports was amply illustrated by the frequent use in these papers of references to our distinctive statements. Conference authorised the H. M. Committee to appoint a committee for publicity and literature.

Future Work.

One of the most interesting discussions was that dealing with future work, introduced by C. Young. This placed before Conference such matters as an evangelistic fund for special missions; the idea of H.M. living links, supported by groups of churches or by Sisters' Conference; the organisation of circuits and District Conferences, and the holding of volunteer missions. Provision is now made in the Constitution for the representation of District Conferences at the State Conference.

Thank You.

The usual comprehensive vote of thanks brought the formal business to a close.

On Monday night, after the H.M. lantern lecture by the organiser, the whole Conference was concluded by thanking God for his blessings in the singing of the Doxology. Thus ended a most successful and historic Conference, to his honor and glory.—A. J. Fisher.

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Burwood Boys' Home

No Really Destitute Boy Refused.
FOUNDED 1895. INCORPORATED 1909.

Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co. Reference can be made to the Committee and Officers.
Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest.
Readers everywhere are asked to assist the great work of saving the boys.

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