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

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A Governor and Sunday Observance.

WHEN the Governor of Victoria invited visiting singers to a Sunday afternoon party, he could have had no thought of the far-reaching effects of his act. He may not even have expected that any of his guests would play tennis. Some of them, however, did so. As a result the Melbourne press obtained columns of good copy last week, from reports of the full-dress debate in the Presbyterian Assembly and from the interesting, varied and contradictory letters animadverting upon the Assembly's decision which poured in from a very miscellaneous group of correspondents.

At considerable length the Presbyterian Assembly debated the following motion: "That, in view of the deplorable tendency towards the desecration of the Lord's day, this Assembly respectfully and emphatically protests against the State Governor's action in holding a reception and tennis party on Sunday, May 11." This blunt and direct attack upon the Governor was vigorously opposed by many members. After the rejection of some amendments, the following motion was put forward, and, the original one having been withdrawn, was carried. "That, in view of the deplorable tendency towards the desecration of the Lord's day, this Assembly having had brought under its notice that the kindly courtesies of Government House were made use of on a recent Sunday for the playing of tennis, and believing that the privileges of the Christian Sabbath are of supreme value to the religious life of the community, and being assured of His Excellency's sympathy with that belief, cannot but express its regret that an incident occurred which is liable to a wrong construction as to His Excellency's attitude, and inadvertently it may be to encourage the tendency to disregard the Lord's day as a day of rest and worship."

The Council of Churches in Victoria on Friday endorsed the Assembly's action in the following terms: "That this Council expresses its concurrence with the resolution of the Presbyterian Assembly on the ques-

tion of Sunday observance, and urges upon members of the churches the desirability of doing all in their power in order to conserve the sacred privileges of the Lord's day as a day of rest and worship."

We have no wish to discuss the matter in detail. Christians should recognise the privileges of worship on the Lord's day which the New Testament reveals to be theirs. For Christian and non-Christian alike the beneficent effects of a day of rest are inestimable.

It will be seen that the Presbyterian Assembly's resolution in gentle terms reflects upon the action of the Governor of Victoria. Unless it be proven that the guests who played tennis did so without His Excellency's knowledge, the resolution is bound to do so. Evidently some people resent this. For ourselves, though we could not give unreserved support to such motions as were tabled, we have to admit the Assembly's consistency. Our Presbyterian friends felt that to oppose Sunday football for the "masses," or Sunday tennis for the "middle

classes," while remaining dumb as soon as a Governor is implicated, would be inconsistent and wrong. With that we agree. Preferential treatment of the rich and socially great would bring a church or any group of professed Christians into deserved contempt.

We regret to note the common references to the first day of the week as "the Sabbath" or (as the Assembly's resolution puts it) "the Christian Sabbath." There is no Scriptural warrant whatever for such a description of the first day of the week or Lord's day. There seem to us to be some grave dangers associated with the unscriptural phraseology. To bring over into the Christian dispensation Judaistic notions and to place upon Christians rules and regulations unauthorised by the New Testament would be wrong. Christian people, too, must beware of inconsistency. We note that, on nearly every occasion on which "the Sabbath" observance is spoken of by church representatives, somebody calls attention to the inconsistency of church trains or of Christians patronising trains or trams on Sundays. We frankly confess that, for any one who seeks to find in the fourth command of the decalogue a requirement for Sunday observance, or who would bring over Jewish Sabbath regulations into the new covenant and transfer them to the Lord's day, there is no escape from the charge of gross inconsistency if he do not oppose church trains or Christians' use of trains or trams. A plea for a day of rest must be made on other grounds than a confusion of the dispensations.

We were glad to notice in the press a letter from the pen of Jas. E. Thomas, in the course of which he replied to an Adventist secretary who, in customary fashion, sought to make capital out of the denominational confusion of Sunday with Sabbath. In part Bro. Thomas wrote as follows: "That Sunday is not the Jewish Sabbath is entirely clear in the New Testament. The early disciples did not observe Sunday as

Home.

*Thou gracious Power, whose mercy lends
The light of home, the smile of friends,
Our gathered flock Thine arms enfold
As in the peaceful days of old.*

*Wilt Thou not hear us while we raise,
In sweet accord of solemn praise,
The voices that have mingled long
In joyous flow of mirth and song?*

*For all the blessings life has brought,
For all its sorrowing hours have taught,
For all we mourn, for all we keep,
The hands we clasp, the loved that sleep;*

*The noontide sunshine of the past,
These brief, bright moments fading fast,
The stars that gild our darkening years,
The Twilight ray from holier spheres—*

*We thank Thee, Father: let Thy grace
Our loving circle still embrace,
Thy mercy shed its heavenly store,
Thy peace be with us evermore!*

—Oliver Wendell Holmes.

Uncommonly Religious.

A. L. Haddon, B.A.

the Sabbath, but as the Lord's day, called the *kuriake* in Greek. The Jewish Sabbath was not a Christian, but a Jewish institution for those under the law. The law emphasised the Sabbath as marking the completion of God's creative work. While Jesus and the apostles met with Jews in their synagogue to worship God and discuss the Scriptures, the early church recognised the first day of the week as the day for worship. It was on that day Jesus rose from the dead, and on that day he first met with his disciples. On the first day of the week the Holy Spirit was miraculously given, and the early church founded. On that day ever since the founding of the church they met for the Lord's supper (see Acts 20: 7), and on that day they came together to worship God, and make their offerings to him.

"This is why Christians to-day seek to keep the first day of the week with becoming sanctity. We have not the legal bindings and specific directions that surrounded the Jewish Sabbath, hence there is sufficient freedom in the observance of the Lord's day to make it one of sacred joy. All we plead for is that we make it the Lord's day—set aside for the worship of God, and for the observance of the simple feast that we call the Lord's supper, that reminds us of his sacrifice for us and his resurrection."

In closing, may we venture to suggest that hosts of professing Christians who talk much of keeping the Lord's day do not "keep" it in the way sanctioned in the New Testament. The Lord's day, the Lord's house, and the Lord's supper were intended ever to be associated. We do not "keep" the day when we abstain from work, from gardening or from tennis. It was well that one of our brethren should have sought to make clear Scriptural distinctions and requirements.

Plain Talk.

Says the "Northwestern Christian Advocate": "One of the Negro revival songs goes:

I told you once,
I told you twice,
You can't go to heaven
Shootin' dice.

"That's plain singing with no frills. If the gospel can't be put squarely against a man's sin, it isn't worth handling; and there are some sins walking about in broad-cloth and hiding under sealskin sacks beside which crap-shooting is rather respectable."

It is a fact established by daily experience that no arguments, no ingenious contrivances, no prayers will avail, if we scatter chaff over a garden, to make it blossom with flowers; if we scamp our work and put in bad material, to render it strong and enduring; neither will belief in any theological doctrines, however true they may be, avail to convert a sinner into a saint, unless he resolves to walk in the path of righteousness.—H. W. Crosskey (1826-1893).

Paul's message to the men of Mars' Hill would not be treated harshly if stated: "I notice that you men are uncommonly religious, for among your objects of devotion I find an altar inscribed: 'To the unknown God.' The One you worship ignorantly I declare plainly."

Though a zealous exponent of a new cause, Paul never sacrificed Christian love to cold logic. Both wisdom and warm-heartedness led him to conciliate rather than antagonise an audience. In calling the Athenians "uncommonly religious" he congratulated them as far as possible. But coupled with encouraging commendation there was suggestive criticism. He was pleased they had gone as far as they had, but wished to show a more excellent way.

Mistaken zeal.

Paul must have felt that the Athenians were "uncommonly religious" in their display of mistaken zeal. There is something amusing about a city with as many gods as men. In Athens the natural desire to worship had "run to seed." And here we have a type of tragedy which is common to the ages. Religious cranks and seedy souls we seem to have always with us. And unfortunately they insist upon bringing with them their pet notions, indispensable ideas, mouldy methods, and their sweeping criticism of those who, rejecting extremism, try to see life whole. He is much neglected who counselled: "Don't let your religion interfere with your morality." Morality demands balance. A strong soul recognises the moral duty of being intelligent—as intelligent as possible. All men are developing, in some sort of fashion, a mind, a spirit and a body. The Christian is the full-orbed man.

"Religious" without religion.

The men of Athens were uncommonly addicted to religious pursuits; but were they religious? Paul thought not. They forsook not the assembling of themselves together, they welcomed the word of exhortation and teaching, they were altar addicts; but of God they were in ignorance. They had not reached the place where real religion commences. For of religious experience as of other things it must be written: "In the beginning was God." The progressive discovery of God is life's greatest task. May we not say that discovering God to others as well as to ourselves is *all* of life's task? On these two hang all the gospels and the epistles. This work of discovery is not intellectual merely. To know God is to love; and whom we love we

Too "good" to improve.

When Paul had preached, some of his hearers deferred decision. Which probably means that the message was rejected. There is no epistle to the Athenians! Like the

typical Pharisee, they were so full of "goodness" that they needed nothing from God or men except that their goodness and rightness be recognised. No miracle is less likely than that some arrow of new truth should pierce the armor of arrogance that shields the self-satisfaction of such soul-bound saints. And they are not by any means relics of a past age.

"Some mocked." When it is suggested that their way is not the only right way, how such spirits do jeer and wrangle and spit—and crown innocence with thorns.

They met the next year where the cross-roads meet,

Sour men from the four winds come;
And it chanced as they met that they talked of God,

And never a man was dumb.
One imagined God in the shape of a man,
A spirit, did one insist;
One said that Nature itself was God,
One said that he didn't exist.

But they lashed each other with tongues that stung,

That smote as with a rod.
Each glared in the face of his fellow man,
And wrathfully talked of God.
Then each man parted and went his way,
As their different courses ran:

And each man journeyed with war in his heart,
And hating his fellow man.

They were too soundly "religious" to be brotherly; had too much faith in their views to have faith in one another; were so certain of their spiritual correctness that they exhibited the most unlovely spirit concerning the most lovely thing the world has.

An agnostic altar.

The motive behind the remarkable Athens altar "To the Unknown God" is uncertain. But there is a wealth of wisdom in the action of any man who pays a whole-some respect to what he does not know. Most are obliged to admit that they are partly agnostic. Only a particularly small mind reaches finality concerning God, man and the universe. Because it is so, some sneer, some remain indifferent, some raise altars within the circle of their agnosticism. Doubt is not to be given mastery, nor yet despised. She is the handmaid of knowledge, if received without suspicion. "To see truly is to see dimly." God would be poor indeed if we knew him all. And there is no better way to fuller knowledge than the way of worship. Happy is the man who, at the entrance to the agnostic ante-chamber of his soul, builds an altar and worships there. Day by day he will hear the voice which says: "Whom ye ignorantly worship I make known unto you."

"Whate'er thou lovest, man,
That, too, become thou must;
As God, if thou lovest God;
As dust, if thou lovest dust.
Go out, God will go in;
Die, and thou let Him live;
Be not, and He will be;
Wait, and He'll all things give."

The Three Strangers.

B. W. Manning.

Have you ever been in a strange country?
Have you ever been penniless?
Have you ever been friendless?

These three friends were all these three things all at once.

Sunday afternoon it was my usual custom to go along a little early to Sunday school, and meet some of the children who came along before the opening of school. This particular Sunday I did a thing I have never done before or since. I had no idea what was ahead of me, nor why I did it.

After speaking to just a few children I went straight out the front of the building on to the main road, which was Henley Beach Road, Mile End, S.A.

When out on the footpath the thought came, "Well, why am I here?" Remembering the meeting for men on the following Tuesday evening I took some invitations from my pocket, and commenced giving them to some men who were passing. By this time some of our young men had assembled on the corner, and walking toward them I saw three young men coming in our direction.

"Now, don't all look round," I said, "but Ron. and Frank, see if you know these three lads coming along?" "Strangers here!" was the remark in each case. By this time they were alongside, so joining in with them I presented an invitation card, and asked them to the meeting.

They stopped, and with a peculiar glance at one another, the chap in the middle with a pair of worn-out sand shoes said, "Oh, we are strangers here!" "That does not matter a bit; you are all the more welcome." The smile broadened to a grin when the same speaker continued: "We are just out of gaol!" "Well, that is a funny thing," I said, "but I was there myself during the week, but I did not see you there."

There was so much uncertainty and jest about the conversation that neither party knew whether to believe the other or not. As soon as I mentioned the name of a man who had been serving a sentence, they responded with his nick-name, and we all understood that facts were being spoken, and not fables. With a desire to be brotherly rather than inquisitive, I asked what had been the trouble.

Their story was simple, and yet very sad. They were originally English lads, but had been in the West for some time. One had served in the war. Work was very scarce in Western Australia, and being depressed with conditions and prospects, they hoped to work their passage to Sydney. This being impossible, they tossed their belongings into the deep blue sea, and stowed away in a vessel bound for the East.

They were soon found on board, given work to do, and handed over to the authorities when arriving at Port Adelaide. Two weeks were spent in the Adelaide Gaol, and

on the Saturday they were set at liberty with two shillings each and what they stood up in.

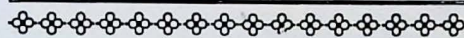
They were unable to find employment on Saturday, which made things look very bad for them, as they knew no one in the State.

They secured beds in Hindley Street, Adelaide, for one shilling each. They decided to go without breakfast, and live on one meal that day. Having a wash at the tap in the square, they went for a walk in a westerly direction. They had their mid-day meal, and wondered just where the next meal and bed were coming from.

They had about twopence each when I met them.

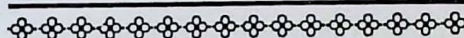
I was greatly touched at their story, because it bore every mark of truth and sincerity.

"Where are you bound for now?" I



A Little.

A little more smile, a little less frown;
A little less kicking a man when he's down;
A little more "we," a little less "I";
A little more laugh, a little less cry;
A little more flowers on the pathway of life;
And fewer on graves at the end of the strife.



asked. "Well, I met a chap at the war who told me he was in the Salvation Army Band in Adelaide," said Jim, "and we knew he would help us if possible."

No attempt was made to hinder them in their search for this friend—but an offer was made.

"If you like to stay to our young men's class, I will introduce you to some friends who might be able to help you; and I will promise you at least tea and the price of a bed for to-night."

I stepped aside, and let the three confer. While I was stepping away they immediately decided to stay with us.

At that moment a member of the class came along, who was a builder. After introductions were over, we asked what trades they followed and found one had done a good deal of painting. This man had a vacancy for a painter, and our first friend, with his worn-out shoes, was promised a position for the next morning.

That evening at the Thebarton Town Hall the preacher told of the presence of the three strangers, and asked for homes or work. At the close of the service some gave money, one young lady at service during the week giving a ten shilling note. A husband and wife, formerly hotel proprietors, offered to take the two brothers into their home for the time being, and Jim

was also provided a home. The best that could be offered Jim for the first night was a stretcher in a wash-house. The member apologised as he offered this, as every bed and couch inside was occupied that night. "It will do me," said Jim; "I thought I would be under some tree in the park to-night."

The three strangers became three firm friends, and will remain so until the end of life's chapter.

They lived amongst us for many months. A very nice, thankful letter was received from the mother of the two brothers. All three of them experienced conversion, Christian fellowship, and Bible teaching in the church. The two brothers were rather unfortunate in not securing regular and good work, and both returned to Western Australia. Letters have been received from them since returning home. The third is living now in another suburb.

Now, reader, supposing we restate a sentence we made at the opening of this little true story, which is known personally to so many. When I went out on the street, which seemed so uncalled for, and unusual, I did not know why I did it. Some would say I merely chanced to do it. Now, why did I do it?

For many years I have prayed daily that God would lead me by the Holy Spirit, who is promised as an indwelling guest to every obedient and consistent believer in Christ. God led me.

This is only one experience of many that could be given, but this has proved one of the happiest.

Why am I now writing this? God led me because he knew you were going to read it. You have been saying your prayers for years, but have you been praying? Has your prayer cost you anything?

"I often say my prayers,
But do I ever pray?
And do the wishes of my heart,
Go with the words I say?"

Perhaps you have not surrendered in full obedience to Christ, and need this message to give you the filling of the Spirit and the overflowing of the joy? Or, maybe, reader, you have not yet answered the call of Christ, when the Master says, "Follow me, and I will make you fishers of men."

Maybe, reader, you have never experienced the saving power of the Lord Jesus Christ, and are still out on the highway of sin and ruin. Jesus still invites you to come unto him, and emphatically says, "Him that cometh unto me I will in no wise cast out." Days are passing, the gate of mercy is now open wide to receive you. Will you not accept the offered mercy, and receive the consciousness of forgiveness of your sins, and, like our three friends, go on your way rejoicing in a new life?

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11: 30).

Western Australian Conference.

Conference, held through the Easter period, commenced with an inspirational session of power through prayer, spiritual uplift in song, and fervor through fellowship. This was the keynote of a happy and successful Conference. Bro. Hagger in this opening meeting gave an address on the "Brotherhood of the Set Face." We should be a people who have set their faces to live the Christian life, to restore New Testament Christianity and to evangelise. The service closed with a period of family worship.

A new departure was made this year in the holding of a preachers' session. Bro. Lucraft was the speaker, and his subject "Evangelising Western Australia." A helpful discussion followed.

On Friday morning the business session of Conference commenced, with the President, Bro. S. H. Mudge, in the chair.

Greetings were received from the State Conferences of Australasia, the Federal Conference Executive, the Federal Foreign Mission Committee, and the W.C.T.U. of Western Australia. A welcome was extended to visitors by Bro. D. M. Wilson, and responses made by Bren. Banks, Gately and Youens.

Executive and Home Missions.

This showed interest in our Federal work. W.A. contributed £70 to the Ladies' Hostel at the College of the Bible. The work is being assisted here by Federal evangelism to the extent of £100, payable in monthly instalments of £10. The State is looking forward to the Federal Conference in Sydney this year.

State statistics show a net increase in membership of 107, with a total membership now of 1,997. Additions during the year have been—By faith and baptism, 204; by letter, 96; formerly immersed and restoration, 70; total, 370. The losses have been—By letter, 104; by death, 8; by revision of roll and discipline, 151; total, 263.

Finances show that the income has been in excess of expenditure for the year. Receipts were £1,296/4/11, and the expenditure, £1,230/12/8. The debit balance is now only £113/11/9. Honorable mention was made of Bro. Hy. Wright, who for 25 years has held the position of treasurer for Conference. Thanks and appreciation for faithful service were expressed by Conference.

During the year a new cause has been established at Victoria Park, which now has a Bible school of 60 scholars, and an average attendance at breaking of bread of 27. Bro. F. Youens labors with the church here.

Various missions have been fostered by the Committee and been successful: Bren. Hagger and Berry at Fremantle; at Victoria Park, Bren. Paternoster and Berry; West Subiaco, Bren. Stirling and Rodier; and an eight-day mission at Kalgoorlie by Bro. Hibburt.

The work in Bunbury and Harvey has been made a circuit work, and a motor car loaned to the work here by Bro. Albany Bell. A manse has been erected at Harvey, and the preacher located there.

Student training classes have been carried on under the leadership of Bren. Hagger and R. Ewers, and prove a help to the young men who attend.

The State paper, the "Christian Evangelist," has a circulation of 700, and maintains a high standard.

A teaching campaign was organised which brought before the minds of the members and the public fundamental truths.

Future work includes the placing of men in the Kalgoorlie, Brookton, West Subiaco, and Cottesloe fields. The opening up of one new field. The consideration of a five evangelistic team being engaged.

During the day addresses were given by the following Home Mission workers:—Bren. Buckingham, Hughes, Youens, Stirling, Wakefield, Hibburt.

At the Home Mission demonstration in the

evening, music was provided by the Conference choir and the men's double quartet party. The incoming president, Mr. Thos. Hagger, was introduced by the retiring president, and made a short response saying he would strive to lead the brotherhood to bigger tasks.

W. R. Hibburt delivered an address on "1924-1924, or Making the Morrow." W. H. Clay spoke on "Our Faith in Relation to Our Task." Both these addresses were given with power, and touched a high note of endeavor for the future.

New Officers and Committees.

The election of officers resulted in the following:—

President, Thos. Hagger. Vice-President, W. H. Clay. Treasurer, Hy. Wright. Secretary, W. R. Hibburt. Asst. Secretary, R. Ewers.

Home Mission Committee.—S. H. Mudge, D. M. Wilson, F. E. Buckingham, S. H. Rodier, A. Bell, E. R. Berry, D. R. Stirling.

Foreign Mission Committee.—E. M. Evan, E. Nelson, D. R. Stirling, A. Cameron, H. Verco, J. Platt, Jas. Owen, Mrs. E. Jeffrey, Miss R. Sharp. Secretary, W. H. Clay; Treasurer, Thos. Hagger.

Social Questions Committee.—W. Walsh, F. Youens, W. H. Clay. President, F. E. Buckingham; Secretary, T. Marsden; Treasurer, D. M. Wilson.

Literature Committee.—T. Marsden, W. Walsh.

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

Bible School Committee.—L. Wolfenden, W. Meredith, E. Redman, A. Lethbridge, W. R. Hibburt, F. E. Buckingham, Mrs. E. R. Berry, Miss M. Wilson. President, J. Ewers; Secretary, F. Youens.

Representatives to Council of Churches.—Thos. Hagger, D. M. Wilson, R. W. Ewers, W. R. Hibburt, D. R. Stirling.

Auditors.—G. F. Richards, E. Black, R. Robins, W. Walsh.

Isolated Correspondent.—W. R. Hibburt.

Obituary.—D. M. Wilson.

Resolutions Committee.—Thos. Hagger, D. M. Wilson, C. P. Hughes, S. H. Mudge, W. H. Clay.

Foreign Missions.

The F.M. Committee has had a year of happy and harmonious service. Regret and sympathy are felt throughout the brotherhood at the enforced return of Bro. J. R. Leach and family, all of whom are speedily regaining health. During the course of the year the churches have entertained Sister Vera Blake and Bro. and Sister Coventry. The Chinese mission in Perth now has Bro. Paul as superintendent, and looks forward to a good year's work.

The annual offering taken in July was a record, £302; as also was the total amount raised for the year, £802.

The demonstration at night was addressed by Bro. J. R. Leach, who contrasted the Foreign Mission work with that in the home land, saying there are many phases of the work similar, such as the message, the financial, the Christian living, the pastoral and the preaching; but the work differed in that a new language had to be learnt, new methods of work grasped because one first of all had to be able to do what he wanted the natives to do. So a missionary became often-times an educationalist, housekeeper, nurse, tailor, judge and financier. The speaker made an appeal for prayer above all else to be offered for the missionary in the field.

Music was contributed by the Conference choir, the men's double quartet party and the Chinese Mission.

College of Bible Old Boys' Association.—A branch of this association was formed at a meeting of those interested, when Bro. S. H. Mudge was elected president, and Bro. L. Peacock secretary and treasurer.

Bible Schools Committee.—This year the west joined hands with the eastern States in holding

the annual Scripture examination. It also united in the holding of a uniform Bible school day throughout the Commonwealth.

Part purchase has been made of two blocks of land in Inglewood.

An attendance and increase campaign held during the year resulted in 387 new scholars being brought in eight weeks.

A training for leadership camp was again held this year under the leadership of Bren. Hibburt and M. Bell. A varied programme of work, lectures and play proved of benefit to those attending, some 40 in number.

The evening demonstration was a series of items by the metropolitan schools. Also the presentation of the shields to North Perth and Northam as the winning schools in their divisions for the campaign. Bro. A. Cameron delivered an address upon Bishop Gore's advice to his cricket team: "Keep your promise, keep your temper, and keep your wicket up."

A demonstration of the young people of the churches was also held on Saturday evening. The young people took part throughout. Bro. Les. Peacock conducted the song service, and one of the young men led in prayer. Items by representatives of Subiaco, Bassendean, Claremont and Lake St. were rendered with great success. Competitions for both young men and women were engaged in. One young lady made 70 separate words out of the word "Demonstration" in six minutes. One of the men's competitions was an impromptu essay. Much talent was seen as a result of the evening's entertainment.

Social Questions Committee.—The Committee appointed to attempt a union of the prohibition forces was re-appointed at this Conference, and hopes to have something definite done this year. A pamphlet dealing with the gambling evil is being prepared for distribution amongst our young people.

Church Building Extension Fund.—Advances have been made to the churches at Victoria Park, West Subiaco, and Harvey this year. The total amount now in use is £1,861/16/1.

Literature Committee.—This Committee made an important advance in that it now makes direct importations. The total sales for the year were £314/4/6. Its capital is £372/12/2.

Conference Sermon.—The Conference sermon was preached in the Perth Town Hall. Thos. Hagger presided over a crowded gathering. G. Banks, of Kalgoorlie, led the assembly in prayer; C. P. Hughes, of Northam, read the Scripture lesson. Music was rendered by the Conference choir, and the men's double quartet party. Bro. Mudge's subject was "The Credentials of Jesus," and was dealt with in a masterly fashion. It is hoped to print it elsewhere in the "A.C." shortly.

Conference Picnic.—About 350 young people and 250 adults attended the picnic held on the Subiaco oval. There were games, sports, and interchurch competitions, all of which made it a day of fellowship, friendship, and comradeship.

Resolutions.

The following resolutions were passed by Conference:—

1. Re Bro. Hy. Wright.—Conference remembered with love and gratitude his faithful service for 25 years.

2. That the churches associated in Conference be advised to confer with the Church Building Extension Committee concerning their proposals and plans for building, and further, that the Church Building Extension Committee be requested to secure if possible, suitable plans to submit to churches who may desire such, and that the Church Building Extension Committee be instructed to make it a rule that no assistance be given in cases of new buildings unless the plans are first approved by the Church Building Extension Committee.

3. That the Churches of Christ of W.A. in Conference assembled deeply deplore the unsuccessful attempt of their delegates who were appointed at their last Conference to take what steps they deemed necessary to bring together the prohibition forces in W.A. The Conference is of the opinion that the negotiations which have taken place should not have ended just when and

where they did, but at the same time agrees that the claim of the W.A. Alliance that their present general secretary should hold the same office in the proposed new body constituted an insuperable barrier to further progress. The proposal submitted by the delegates of the Conference to both bodies and which was acceptable to the Anti-Liquor League, viz.—That the paid officers of both existing bodies be taken over by the united body and that their respective duties be allotted by the executive of that body, was, we believe, both fair and equitable. That the same delegates be appointed to continue negotiations while any prospect of success remains.

4. This Conference records its deepest appreciation and unbounded confidence in the leadership of Bro. W. R. Hibburt among the young men of the churches, and prays that strength will be afforded him in the future so that he may continue to lead them to a greater work for the Master.

5. Conference sends greetings to the W.A. students at Glen Iris. 2 Tim. 2: 15.

6. Conference offers warmest congratulations to Dr. G. H. Oldfield on his passing final medical examination.

7. The Conference of Churches of Christ in W.A. goes on record as opposed to gambling. It views departmental permission to any form of lottery or art union for any cause as an evasion of the law. It urges that all such permission should be withdrawn and no more granted.

8. This Conference of Churches of Christ in W.A. stands for control of the liquor traffic by local option based on a simple majority of votes cast at the election. It urges this matter as pre-eminent to party politics.

9. The Conference of Churches of Christ in W.A. has seen with profound astonishment that the decision of the people which resulted in the closing of the Nedlands Hotel has been nullified

by the action of the Licensing Board which has restored the license of that building.

10. Conference is in doubt as to whether the Licensing Board is superior to the decision of the people, and would welcome a statement from the members of Parliament as to why the people should be ignored.

11. This Conference remembers with Christian love the servants of Jesus in the various mission fields. It hopes that the prayers of the home churches, coupled with the labors and prayers of the workers on the fields, will bring joy to all hearts in great victories for Christ.

12. This Conference expresses the hope that further negotiations be made in the direction of unity among prohibition forces.

13. Conference is deeply concerned by the fact that hundreds of members of the church are living in remote parts of the State, deprived of the comforts, help and inspiration which communion with others imparts. It believes that work among the isolated is necessary, and commends the subject to the earnest consideration of the H. M. Committee.

14. Conference records its grateful thanks to officers and members of Lake St. sisters for their work of faith and labor of love manifested in so many ways; and to everyone who in any way has helped in the conduct and enjoyment of the Conference.

Conference music was supplied by the following individuals:—Bren. Clay and Berry, and Sister Cosh. Sister Mrs. Wilson presided at the organ and Sister Alma Berry at the piano. Bro. E. Berry conducted the combined choir with success, and the quartet party delighted all with their singing.

A happy and successful Conference closed with the brotherhood nearer God and one another.—C. P. Hughes.

Prayer Meeting Topic

June 4.

The Good Samaritan.

(Luke 10: 25-37.)

Horace Kingsbury.

The parable of the Good Samaritan is peculiar to Luke's Gospel.

A certain lawyer stood up and made trial of Jesus, saying, "Teacher, what shall I do to inherit eternal life?"

His words were almost identical with those of the rich young ruler, but his motive was different. The rich young ruler was deeply concerned when he came to Jesus inquiring the way of life, but this lawyer stood up merely to test him with a question. Jesus was more than equal to the occasion.

And Jesus said unto him, "What is written in the law? How readest thou?" It is worthy of note that Jesus asked, "how *readest* thou?" not, "how *thinkest* thou?" God's will is written clearly for man's instruction, not indistinctly for his fanciful interpretation. "To the law and to the testimony!"

And the lawyer answered rightly, packing into a sentence the royal law that man should love God supremely, and his neighbor equally with himself. "This do," said Jesus, "and thou shalt live."

That was simple enough; and if the question could be thus easily answered, why ask it? The jurist may have been a little discomfited. He would try again, show there was reason for his question, "justify himself." So he said unto Jesus, "And who is my neighbor?" Then followed the exquisite story of the Good Samaritan.

A certain man travelled a robber-infested road, was waylaid, maltreated, and left half dead. "And by chance a certain priest was going down that way; and when he saw him," he hurried to him and helped him. Ah, no, he didn't—that's the pity of it—"he passed by on the other side." How in the world he eased his conscience, I don't know. Was he so busy with his priestly work that he could render no wayside ministries, that he must neglect this bundle of stricken humanity at his feet? Then he was too busy, and his religion was not pure and undefiled before God!

"And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But,—somebody cared,—a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion—he had a heart—"and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him." Probably the good Samaritan was late for his own business appointment, but he had kept his appointment with God that day on the road going down from Jerusalem to Jericho.

Now, Mr. Lawyer, for the answer to your question! "Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?" There was only one answer, "He that showed mercy on him." And Jesus said unto him, "Go, and do thou likewise."

The word *neighbor* means literally *night-dweller*. Webster defines it first as "A person who lives near another; one whose abode is not far off," and then as "One entitled to, or exhibiting, neighborly kindness; hence, one of the human race; a fellow being." My neighbor may be across the fence, across the street, across the town, across the sea, across the world.

"The Everlasting Mercy teaches us to neighbor every soul on earth."

"A good neighbor is always alive to the opportunity of doing good."

"There is no thoroughfare to the love of God except through the love of man."

Sankey's Hymns: 814, 488, 1079, 350.

Western Australian Women's Conference.

The Conference was held in Lake St. chapel, Perth, on Wednesday, April 16. The president, Mrs. D. R. Stirling, occupied the chair.

Greetings were received from the sisters' Conferences in South Australia, Victoria, New South Wales, Queensland and Tasmania; also from the Federal Foreign Mission secretary, and many absent sisters from the home Conference.

A welcome to visitors was extended by Mrs. Ettridge and replied to by Mrs. Seaby.

Reports showed an active work accomplished during the year. The number on the roll is 60, while the monthly meetings averaged about 30. During the year addresses were given by Mr. W. H. Clay, Mr. S. H. Mudge, Mr. W. R. Hibburt, Miss V. Blake and representatives of the Prayer Union for Israel.

The Wooroloo Sanatorium has been visited monthly, and goods taken each visit, also weekly hospital visitation carried on.

Letters written to the isolated sisters in the State numbered 174 for the year.

The financial statement showed an increase over last year's giving. Home Missions, £33/17/5; Foreign Missions, £130/4/5; Wooroloo Sanatorium, £34/10/10. Altogether the year's total amounted to £469/16/4.

The election of officers resulted in the following being appointed for the ensuing year:—President, Mrs. Thos. Hagger. Vice-Presidents, Mrs. Elliott, Mrs. Jeffery, Mrs. Nelson. Secretary, Miss M. Wilson. Assistant Secretary, Mrs. Lucraft. Treasurer, Mrs. R. Ewers. Superintendents:—H.M., Mrs. W. R. Hibburt; F.M., Mrs. Jeffery; Prayer, Mrs. Robinson, senior; Hospital, Mrs. D. M. Wilson; Wooroloo, Mrs. Hy. Berry, Mrs. Oates; Isolated Correspondent, Mrs. Seaby; Mission Band, Mrs. Reg. Berry; Dorcas, Mrs. Preston; Obituary, Mrs. J. Jefferies; Temperance, Mrs. Louey. Organist, Mrs. D. M. Wilson.

Devotional services for the day were led by Mrs. W. R. Hibburt, Mrs. Wakefield and Mrs. Robinson; and the subjects were: "A Threefold Filled Life," and "Seeing Jesus."

In the course of the afternoon session Mrs. J.

R. Leach, returned missionary from India, gave some impressions of her two years residence there, bringing out the great advantage of the women in Australia over those in India.

The evening meeting took the form of a temperance rally, when addresses were given by the president, and Mr. E. Tennyson-Smith. Mrs. D. R. Stirling pleaded for continuity in the work and greater consecration in service. Mr. Smith in his address said that Christ came to destroy the works of the devil, that the liquor traffic was the devil's work, and, therefore, Christ would destroy it. His address was concluded by an oration from John B. Gough's words on "Water."

The incoming officers were introduced by the retiring president, Mrs. Stirling, and a brief reply made by Mrs. Hagger.

Mrs. Jeffery moved a vote of thanks to all who had helped in making a successful Conference.

Solos were sung during the sessions by Mesdames Panton, Cosh, J. Ewers and Wolfenden. Miss Coellen recited, and Mrs. D. M. Wilson presided at the organ.

The Conference was a blessing and inspiration to all who attended.

The following resolutions were passed:—

1. That we still protest against the present picture show programmes, especially for children, and would respectfully suggest that representatives from the Council of Churches and the Women's Service Guild should be included in the personnel of the Board of Censors.

2. That we emphatically protest against the gambling evils of our city, especially the different functions held at what is called White City in connection with some of which tickets have been sent to the State schools for distribution to the children; that we deprecate the many art unions and raffles being carried on.

3. That this Conference pledges itself to assist in every way in the extermination of the liquor traffic, believing that prohibition is the only effective way of dealing therewith; and further we hold ourselves in readiness to help all temperance organisations working to this end.—C. P. Hughes.

The Home Circle.

Conducted by J. C. F. PITTMAN

What Makes Success.

"It isn't a question of name, or of length
Of an ancestral pedigree,
Nor a question of mental vigor and strength
Nor a question of social degree;
It isn't a question of city or town,
Nor a question of doctrine or creed.
It isn't a question of fame or renown,
Nor a question of valorous deed;
But he who makes somebody happy each day,
And he who gives heed to distress,
Will find satisfaction the richest of pay,
For it's service that measures success."

The City Mouse.

Things go by twos at the corner of Cherry and Maple Streets, in the wee country village of Matt-hews. There are two little yellow and white cottages, set in two little green flowery yards; and in each house there are two children about the same ages: "Six going on seven" and "three going on four." The only difference is that in the lower house the children are boys, John and Rob; and in the next house they are girls, Beth and Susie.

These two twos have lovely plays together, sometimes in one yard, sometimes in the other, and they do not fuss with each other—at least, not much we are glad to say!

But a little cloud came between the two twos last week. John and Rob came out from breakfast almost bursting with the news that a city cousin was coming to see them—coming that very day. Her name was Edith Fairly, and eight years old.

"Can we play with her, too?" asked Beth.

"No," said John, positively; "she won't want to play with country children, 'cause she lives in a big house, in a big city, and rides in a big auto-bile."

"Won't she play with you and Rob?" Beth asked, awed by John's description of his cousin.

"Course, 'cause we're her cousins" John answered proudly.

The little girls' mother found Beth and Susie moping alone, and asked what was the matter. They told her about the coming of the city cousin. To cheer them up, Mother Evans told Beth and Susie the story of the city mouse who thought the country was horrid, and the country mouse who couldn't stand the city. "But maybe," she said, smiling, "this little city mouse will be different."

Mother Evans' "maybe" came true. The next morning three children (instead of two) burst forth from the corner house, and the first thing the little stranger did was to spy two little girls in pink gingham on the other side of the fence.

"Oh, won't you come and play with us?"

From that minute the nice times began. The city mouse knew more ways of playing than anybody you ever saw; she thought "Queen Anne's lace" was a pretty flower, and white clover smelled sweeter than roses, and she was just crazy about the thrush and the robin that were hunting insects in the grass.

"My daddy was a country boy," Edith said, "and he takes me out to the fields on the 'lectric, whenever he gets a holiday. He says roses and tulips, that people plant in gardens, are only God's step-children, but wild flowers are God's children he loves best."

The two twos' little hearts glowed with pleasure at this praise of their country home. "Mother said you would be different from the city mouse in the story," said Beth; and as Edith had never heard the story (nor John nor Rob), Beth had to tell it.

"Oh, I'm a very different city mouse!" laughed Edith, rolling over on the green grass. "Do you know," she said, sitting up, with a sober look on her face, "the only thing that keeps me from having the bestest time out here with you is 'mem-bering 'bout there being such lots and lots of little girls and boys who can't come to the country."

"I wonder"—she went on, with a sigh—"I wonder if grown-ups aren't making a mistake, somehow, 'cause it does seem as if God meant children to live in the country. What else did he make the daisies and buttercups for?"

The two twos shook their little heads. They couldn't answer that question—"Child's Gem."

The Little Bird in the Birch Tree.

"Get up! Get up!" twittered a wee little, sweet little voice. Little Betsy popped her black eyes open and listened.

Then Betsy hopped right out of her bed and ran over to the window and looked out. There sat a little bird in the birch tree and twittered: "Get up! Get up!"

Betsy got dressed very fast in a neat little blue frock and a blue hair ribbon and ran downstairs to breakfast. After breakfast she ran out of the big screen door, and Sally from next door came over with her doll to play on the green grass under the birch tree.

Betsy and Sally played and played with their dolls and their dolls' hammock and their dolls' swing and their dolls' beds and their dolls' go-cart. Then it began to get warm, and Betsy and Sally began to get cross.

"I want to wheel the go-cart," said Sally.

"No, I want to," said Betsy.

"I will," said Sally.

"You won't," said Betsy.

"Give up! Give up!" twittered a wee little, sweet little voice. Little Betsy popped her black eyes wide open and listened.

"Give up! Give up!" twittered the little bird in the birch tree.

Betsy began to smile and pushed the go-cart over to Sally. "You may wheel the go-cart," said Betsy; and they played happily together until Sally went home.

In the afternoon Betsy's father and mother had to go away and leave Betsy all alone under the birch tree, except for Mary in the kitchen. Betsy felt very lonesome and thought, "I wish they would take me with them," and a big tear rolled down her cheek.

"Cheer up! Cheer up!" twittered a wee little, sweet little voice. Betsy looked up at the little bird in the birch tree and laughed. Then she got her story book and read stories and was not lonesome any more. Pretty soon her father and mother came home and took Betsy riding in the red car, and she saw the blue sea and the white sands and the deep green woods.

And when it came to be Betsy's bedtime, she was so wide awake thinking about the sea and the sand and the fields that her black eyes would not shut up at all.

"Shut them up! Shut them up!" twittered a wee little, sweet little voice. Betsy knew without looking this time that it was the little bird in the birch tree twittering: "Shut them up! Shut them up!" And so little Betsy did.—Adapted from Emily Rose Burt, in Story-telling Time.

Miss Margaret Slattery told us that one day she was walking along the street, when she heard a little voice say: "Hello, Miss Slattery." She looked around, but saw no one. Again the little voice. She looked everywhere, but still saw no one. Then the little voice said: "Keep a-lookin' up, Miss Slattery!" She said: "I looked up, and up, and up, and finally saw her 'way up in a tene-ment house; and when I found her, she said: 'You didn't see me, Miss Slattery, because you didn't look high enough.'" Jesus took the little children into his arms, and taught us not to look down for them any longer.—Selected.

"What do the suffragettes want, anyhow?" "We want to sweep the country, dad." "Well, do not despise small beginnings. Suppose you made a shine at the dining-room, my dear."

The Family Altar.

SUNDAY.

I am the light of the world.—John 8: 12.
Commenting upon Holman Hunt's "The Light of the World," Dr. John Brown writes thus:—

"The meaning of the picture reaches you at once. We all feel who he is, and what he is desiring; and we feel, perhaps, it may be in a way never felt before, the Divine depth of the words, 'Behold, I stand at the door and knock; if any man open unto me, I will come in to him, and sup with him, and he with me;' and we see that though he is a King, and is 'travelling in the greatness of his strength, mighty to save,' he cannot open the door,—it must open from within."

Reading—John 8: 1-12.

MONDAY.

In him was life; and the life was the light of men.—John 1: 4, 5.

"Lead kindly light, amid the encircling gloom,

Lead thou me on;

The night is dark, and I am far from home,

Lead thou me on."

Reading—John 1: 1-9.

TUESDAY.

Even so let your light shine before men.—Matthew 5: 16.

Recently Harry Lauder said, whilst delivering an address in America: "I was sitting in the gloaming, and a man passed my window. He was a lamp-lighter. He pushed his pole into a lamp and lighted it. Then he went to another and another. Now I couldn't see him. But I knew where he was by the lights as they broke out down the street, until he had left a beautiful avenue of light. Ye are lamp-lighters. They'll know where ye've been by the lights. Ye'll want your son to be a noble man. Let him say with pride when you've passed on: 'Ma father lit that lamp.'"

Matthew 5: 13-16.

WEDNESDAY.

The light of the righteous rejoiceth, but the lamp of the wicked shall be put out.—Proverbs 13: 9.

Throughout Palestine the homes of the Jews are never in darkness. A dim light burns till the dawn of day, even in the poorest of homes. How significant, therefore, the words of the text: "The lamp of the wicked shall be put out."

Reading—Job 13: 1-9.

THURSDAY.

Ye are all sons of light.—1 Thessalonians 5: 5.
"A blind man was once asked why he carried a lamp. Could he see at all with it? He replied, 'No, I carry a lamp that others may see.'"

Reading—1 Thessalonians 5: 1-7.

FRIDAY.

Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.—Ephesians 5: 14.

"Come unto me, ye wanderers,

And I will give you light!—

O loving voice of Jesus,

Which comes to cheer the night!"

Reading—Ephesians 5: 6-14.

SATURDAY.

They that are wise shall shine as the brightness of the firmament.—Daniel 12: 3.

Whilst considering the Scriptures concerning light, a lamp-cleaner appeared just outside my study window, climbed up a ladder, brought a large lamp attached to a telegraph pole, brought it down, rubbed it briskly with two or three rags, and re-climbed the ladder to refix it. When night came, we could all notice how much more clearly the light appeared to shine. I could not help calling to mind the little troubles we encounter in our efforts to shine for Christ, and how, every now and then, we are treated rather roughly, but, in seem to be rubbed up the wrong way, but, in reality, these little troubles are but a part of God's great plan of redemption and sanctification: we are but being prepared for lifting up to more glorious and celestial realms, where we shall shine as the stars for ever and ever.

Reading—Daniel 12: 1-3.

Obituary.

McCALLUM.—The church at Ascot Vale sustained a great loss in the passing away of Bro. Thos. McCallum on April 5. He was for many years a member with us, and one of our most faithful workers, both as a teacher and preacher. Services were conducted by Bro. Patterson at his home and also at the grave. On Easter Sunday an "in memoriam" service was held in the chapel, conducted by the preacher, Bro. Patterson, who referred to Bro. McCallum's abilities as a preacher. These were used in many of the suburban and country churches, resulting in the deepening of the spiritual life amongst members, and the winning of souls for the Saviour. The loving sympathy of the church is extended to his beloved wife and family in their bereavement. "He being dead yet speaketh."—J. Y. P., Ascot Vale, Vic.

FALLON.—On Lord's day, April 6, Bro. William Fallon fell asleep in Jesus. For a long time he had been suffering, but recently he was enabled to take his place at the Lord's table. After a few days' relapse the Lord called him home. He was greatly beloved and highly esteemed both in the church and district. His mortal remains were laid to rest in the Mundalla Cemetery, the writer officiating. A very large number of sympathisers were present. On Lord's day evening, May 11, an "in memoriam" service was held, when the chapel was filled. We commend the sorrowing ones to our loving heavenly Father, who is able to give comfort and strength; especially to our Sister Fallon and her loved ones.—W. A. Eagle, Mundalla, S.A.

HANGER.—Collingwood church misses Bro. George Hanger, who, on Sunday, April 6, at the age of 71, was called to the higher home. One evening during Dr. Porter's ministry in Langridge St. chapel, fourteen young men accepted Christ, one being our deceased brother. For a number of years he served the church as an officer. His attendance at services has always been of special regularity; only few occasions of serious indisposition ever caused his absence. Of recent years he had been an uncomplaining sufferer; his quiet unassuming peacefulness deeply impressed numerous friends, who held him in very high esteem. As his mortal remains were interred at the Melbourne General Cemetery, loved ones knew that his life was hid with Christ. Our sympathies are with those who mourn the departure of a husband and a father.—G. J. Andrews, Collingwood, Vic.

HITCHENS.—Sister Doris Hitchens, at the age of 20, on the morning of April 9, passed into the presence of her Saviour. Baptised into Christ on May 25, 1917, she grew into a faithful Christian. Doris was loved by all for her cheery spirit. All through her long illness she bore her suffering with Christian courage. Her religion was the impulse of her life. We buried the mortal remains in the local cemetery in the presence of a large number of friends. The sympathy of all who knew her is extended to Bro. and Sister Hitchens and Gladys, and all those who sorrow.—E. J. Paternoster, Hindmarsh, S.A.

BAKER.—On April 12 there was buried in the Alma Church of Christ cemetery Bro. John Baker, in his 81st year. He was one of the early members of the church at Alma, being a member for about fifty-eight years. He was immersed in a water-hole on the late John Lawrie's farm. He and his late wife were very regular and faithful attendants at the meetings of the church. Through rain or shine their place would be filled. He was a deacon in the church, and took his part in church work when he could, leading the singing at the morning meetings for a number of years. The last few years of his life were spent in Hamley Bridge. He died in the local hospital, after an illness extending over two years. He leaves two sons (members of the church), six grandsons, two grand-daughters, and one great grand-daughter. The services in the chapel and at the graveside were conducted by Bro. J. Turner.—A. Harkness, Alma, S.A.

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.

Just a Boy.

Got to understand the lad;
He's not eager to be bad;
If the right he always knew,
He would be as old as you.
Were he now exceeding wise,
He'd be just about your size;
When he does things that annoy,
Don't forget he's just a boy.

Could he know and understand,
He would need no guiding hand;
But he's young, and hasn't learned
How life's corners must be turned.
Doesn't know from day to day
There is more in life than play,
More to face than selfish joy;
Don't forget he's just a boy.

Being just a boy, he'll do
Much you will not want him to:
He'll be careless of his ways;
Have his disobedient days.
Wilful, wild, and headstrong, too,
Just as, when a boy, were you;
Things of value he'll destroy,
But reflect, he's just a boy.

Just a boy who needs a friend,
Patient, kindly to the end;
Needs a father who will show
Him the things he wants to know.
Take him with you when you walk,
Listen when he wants to talk,
His companionship enjoy;
Don't forget, he's just a boy.

—Edgar A. Guest.

Children's Year.

OPINIONS OF COMMITTEE LEADERS.

Mr. Peter Board, C.M.G., ex-Director of Education.—"I feel sure that much good will be done by directing special attention to the conditions that affect the child-life of the State. Among the subjects that such a movement would emphasise, are—(1) The better understanding of children. (2) The formative influences that lie in the home life, the companionship, the literature and the amusements of children. (3) The spiritual crises of adolescence. These three points seem to me to stand out in any survey of the problems affecting children."

Mr. P. J. L. Kenny, General Secretary, Y.M.C.A.—"The longer I live, the more fully do I become convinced that our hope lies in securing the boys and girls, and so training them that they will be held for the church, during that problematic period when the great leakage takes place. To secure the child, and to conserve the leakage between Sunday school and church, are our greatest problems."

Principal Edward S. Kiek, M.A., B.D., Parkin College, Adelaide.—*Children's Year Movement*.—"I was identified with the movement in England some years ago: much good resulted from the propaganda among the churches. Here in Australia the need is great, for the prevalent ignorance of the elements of Biblical knowledge and Christian truth can only be described as appalling. The churches must realise that their own future, and, under God, the future of religion in our midst, depends on the success of the work among the young. If we had to make the choice, it would be better to shut up the churches than to shut up our Sunday schools. The best thought and constant prayer of all Christian people should be devoted to the training of our boys and girls. If we fail here, we have failed altogether. We

devote much time to efforts for the revival of religion among "the lapsed masses;" more fruitful would it be if we realised that there is no need for any boy or girl to "lapse." If we could only retain the growing boys and girls, the problem in the next generation would be very much simpler than is now the case. The Sunday schools and Bible classes, the guilds and clubs, should command the service of the ablest and best-educated men and women among us: we should invest our best talent where it will secure the largest return. Much of the time spent on discussing ecclesiastical and theological problems might more profitably be devoted to this supreme work: if we lose the children and the young people we are missing the "raison d'être" of our existence as Christian bodies. The great danger that threatens Australia is not Bolshevism or Modernism, but sheer paganism. Study and experience have abundantly proved that, if the Christian ideal is not embraced in youth, it is rarely embraced at all; the "New Mind" must have its beginnings among the adolescents. If the Children's Year Movement can succeed in pressing these issues on the hearts and consciences of Christian folk, it will have rendered a magnificent service to Australia and to the cause of the kingdom of God."

Young People's Organisations under Discussion.

"Are the needs of our young people being met by the existing auxiliaries?" was the subject of an interesting discussion at the last meeting of the Victorian Preachers' Fraternal. Mr. Illingworth made a valuable and much appreciated contribution. He outlined under six heads what he deemed some of the essential needs of our young people. In barest outline, they are these: They need—

1. Good friendships—youth is greatly enriched if its search for friendship is happily guided.
2. Social enjoyments and amusements—the social life with the church as the centre has been a boon to many through our various clubs.
3. Definite religious instruction is a need greatly felt as the tides of early and late adolescence begin to "flow in."
5. Some personal sphere of Christian service—a job.
6. An atmosphere for the cultivation of the spiritual life.

Mr. Illingworth felt that these should be the objectives of the various organisations of the church. He appealed for attention to all of these—not to the creation of a "fun society" to the exclusion of the spiritual side, nor to emphasis upon the spiritual to the exclusion of the fun. All six are needed to develop and maintain the growth of the ideal life in the young people of our churches.

Mr. Lionel Johnston in stressing Christian Endeavor, and Mr. Hector Campbell in eulogising the P.B.P. and K.S.P. organisations, both felt that Mr. Illingworth's statement was an admirable outline of the essential features needed in every club. As Grand Chaplain of the K.S.P. and P.B.P., Mr. Illingworth claimed that these organisations stood for these very principles; and through the chaplains present, appealed for the maintenance of their high ideals, and never to let them become merely "fun clubs" to the dishonoring of the very name and purpose of the Friends of the King for Ever, or Knights of Saint Paul.

Culture seeks to do away with classes: to make the best that has been thought and known in the world current everywhere. Culture is an inward spiritual activity, having for its characters increased sweetness, increased light, increased life, increased sympathy.—Matthew Arnold.

Foreign Missions.

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

F.M. Jottings.

Are you thinking about the self-denial month of June? Have you settled what things you can deny yourself of to increase your offering? All over Australia there is a desire to do great things for God the coming year. Western Australia has as its slogan, "£1,000 for Foreign Missions," or 10/- a member. As they raised over £800 last year, it is very probable they will raise £1,000 this year. In Queensland there are two churches that are likely to become "Living Links" this year; one of them is almost a certainty, and the other will be a good runner up if not a "Living Link." The good rains they have had in Queensland will greatly help our offering in that State.

In Hueilichow they have opened two schools for boys, and on the opening day the enrolment was over 200. The numbers of the girls' school to be opened have not yet been received. All of our missionaries were well and in good spirits. Miss Masters says there were never so many foreigners in Hueilichow at the one time before; and when they go around the city, the people follow them, curious to know all about these strange foreigners. The little children are particularly interested.

What a splendid opening it is for Christ's message, having between 200 and 300 children attending our schools. Even if the parents barred the missionaries going to their homes, they cannot bar the Christian message that the children will take. These children will love their missionary teachers, and "out of the abundance of the heart the mouth will speak" to the parents; and then the Scripture texts that they learn will come out in their conversation at home, and the Lord has said, "My word shall not return unto me void."

Among our orphan girls in India, Miss Cameron writes there is great interest in the Christian Endeavor Society that has been formed. They have several committees at work, and great interest is shown in the meetings. It would be a good thing if the Christian Endeavor Unions of our States were to send a letter of greeting and congratulation to this latest Endeavor Society among the Churches of Christ, and I think I am right in saying the first Endeavor Society established on our mission field.

We have some splendid contributions from the missionaries and Australian brethren and sisters to our Foreign Mission day number of the "Christian," to be published the middle of June. It will pay you to read every word of it, and there will be a number of new pictures from the various fields.

Miss Redman writes that the school building to which the Sunday schools of Australia contributed £90, and the children of the Baramati school £10, is now complete; the Indian Government gave £100, so that we have a building that cost a little over £200, towards which we contributed £90. The building is four new brick rooms, 24 ft. x 24 ft., 24 ft. x 20 ft., 20 ft. x 17 ft., and 20 ft. x 17 ft. These, with the three school rooms previously built, are sufficient to accommodate 200 children, so that the whole school is now in one place, and Miss Redman says, "We are very happy and thankful for the rooms."

Bro. Au Kwong Hon, our Chinese evangelist in Australia, has had very good meetings in Adelaide, with two conversions for his first month's work. He is spending two months there, and will then go to Western Australia, where he will likely spend from three to six months.

Bro. and Sister McKie have arrived at Oba Island, New Hebrides; all well.

The last news from India reports that Sister Killey and her infant son, Malcolm, are greatly improving in health. They spent their holiday in Poona as being better suited climatically for the baby, as it is true in India as in Australia that "the master of the house" is generally the baby.

Interesting times are being experienced at Queensberry St. Recently a man who was leaving for China left his two boys to the care of the mission to be taught. Asked about the possibility of their becoming Christians, he said he would be glad to hear of their coming into the church. Helpers are needed in this good work. Any who can spare a night or two a week are asked to write to the secretary, Miss Baker, 7 Riversdale Rd., Hawthorn, who will be delighted to give full particulars of this important work.

Latest News from Indapur.

Successful Work in the Villages.

Bro. Escott says in a recent letter:—"We have had some splendid times at Indapur. Large crowds listened to the message of life. A most encouraging feature of the work was the number of homes opened up to the Bible-women's band. There seemed to be a general desire on the part of the high-caste women to hear their message. From numbers of high-caste homes came the invitation to come and speak to them. These opportunities were gladly embraced. Besides the indoor preaching, outdoor and street preaching presented rare opportunities that were gladly embraced and turned to good account.

"The preachers' band did splendid service in street preaching and in delivering the Word to large gatherings that collect in rest-houses and other centres of concourse. In this way many listened to the message with marked attention, which was most encouraging. Market day was a time of uplift, when packed crowds listened with unusual attention to the message given out. We rejoice for the need thus sown. May the day soon dawn when we shall see it springing up bearing a hundredfold.

"We were able to visit some of the surrounding villages for the first time. From the evangelistic standpoint these visits were of intense interest in the manner in which the people gathered to hear the message, apparently with marked interest.

"One village is worthy of mention—a distance of six miles from Indapur. It has the advantage of being connected with the canal irrigation system, which accounts for the prosperous condition of the people. We timed our visit for market day, to enable us to reach a great number of people, and I shall long remember the crowds that hung upon the message with rapt attention. There was one interesting case of a man, who had been listening intently for some time, and when our meeting was over he came forward to further converse with us on the subject. He remarked that what he had heard had appealed to him as it had never done before. 'I understand now,' he said. I questioned him as to whether he had heard before. 'Yes,' he said, 'but I never understood as I have to-day. I intend to follow that way.' We gave him a gospel portion and some tracts, and enquired the name of his village with the object of keeping in touch with him. We are hoping next cool season to tour that part of the district in which his village is situated.

"Since the arrival of the doctor we have been visiting some of the villages with the medicine chest, with the object of getting acquainted with the people and the surrounding villages. It presented splendid opportunity for preaching as well as doing medical work.

Famine.

We are at present suffering with famine conditions, with the result that grain and fodder have gone up in price. In some places fodder is selling

at Rs. 20 per 100 sheaves. Last year I bought at from 2 to 3 Rs. per 100. We have not bought any fodder this year, as we have a full year's supply in. Had we not bought in a two years' supply last year, the expense of having to feed the animals would have been so great that I am afraid we would have been forced to sell either the bullocks or horses. Many of the people are giving their animals away, as the cost of feeding is so great.

Mrs. Escott at present is not too well, having recently returned from Miraji, after a slight operation."

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.—L. R. Fisher, 74 O'Connell-st., Nth. Adelaide.
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., 7 Edmund-av., Unley, S.A.

COMING EVENTS.

MAY 25, 26, and JUNE 1.—Prahara 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 Prahara 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. T. 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.—Sunday, June 1, Home Coming and Home-sending Day at Mile End Church of Christ, S.A. Closing of year of sacrifice. Three services in Thebarton Town Hall. 11 a.m., 3 p.m., and 7 p.m. Members desiring accommodation for week-end write E. A. Riches, Clifford St., Torrens-ville. Anniversary services, June 8 and 9.

JUNE 3.—The Paddington Church of Christ, N.S.W., will celebrate the anniversary of Bro. Chapple's coming by a social gathering to be held in the school hall, on Tuesday, June 3, at 7.45 p.m. A hearty invitation is extended to past members and friends.

JUNE 4.—Grote St. Social Gathering, 8 p.m. New Building Fund offering. £500 required. One pound note effort. If you cannot come, send your best wishes and enclose your note.

JUNE 8-10.—North Melbourne Bible School Anniversary. Sunday, 3 p.m., Mr. Reg. P. Clark; 7 p.m., Mr. C. C. Dawson; Tuesday, 6.30 p.m., tea meeting; 7.45 p.m., entertainment. All welcome.

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Here and There.

Bro. H. A. Saunders has commenced work as preacher with the church at Fitzroy, Vic.

Four confessions at Balwyn, Vic., on Sunday night—a married man, a mother and her daughter and son.

The following telegram from Rosewood, Qld., reached us on Monday:—"Six confessions Ma Ma Creek, Bassard preaching."

Bro. F. Cornelius has resigned as preacher at Colac, Vic., having accepted an engagement in the Brim-Warracknabeal circuit, where he will commence labors on Sunday, June 1.

The Mile End (S.A.) church Home-coming day services have been advertised in our columns as about to be celebrated. We call attention to the place of meeting. Three services will be held in the Thebarton Town Hall on June 1, at 11, 3 and 7.

Members of the church in the Morwell district are requested to send their names and addresses to Mr. A. L. McKenzie, P.O., Yallourn, Vic. It is hoped that meetings may be arranged at an early date at some place convenient to those dwelling in the Yallourn and Morwell district.

A middle-aged man claiming to have a wife and five children, also to have been associated with the Chatswood church, N.S.W., is soliciting help from Victorian preachers. Before aid is rendered it is advisable to secure information from Bro. J. E. Allan, 51 Watts St., Box Hill. Tel. 452.

The new cause at Chelsea, Victoria, promises exceedingly well. Land has been secured, and a building will probably be erected at an early date. Bro. P. R. Baker is continuing with the church until a brother is found who can reside in the district and devote his time to this growing cause.

Ten baptisms at Mile End, Vic., last Wednesday—father and son, mother and daughter, and three business men of the district were immersed. Fine meetings on Sunday. Bro. McKie gave a splendid exhortation in the morning. One young man and a little girl confessed Christ at night. Everybody is talking about, and it is hoped, praying for, the closing of the "year of sacrifice," June 1.

A successful rally was held at Dulwich on May 12, under the auspices of the S.A. Churches of Christ C.E. Union. Bro. Ross Graham led the song service prior to the meeting. Bro. C. Hogben presided, and Bro. G. Rootes, of Semaphore, gave a helpful and inspiring address. Cowandilla, Dulwich and Unley contributed items. The next monthly executive meeting will be on June 6, at 7-45 p.m., in Grote St. lecture hall.

On May 14 a visit was paid to Milang by the C.E. Society of Strathalbyn, S.A., and a pleasant time was spent. On May 18 Bro. W. Hall kindly motored Bro. Mason to Langhorne's Creek, where at 3 p.m., in the residence of Sister Duffield, a service was held. It is intended to hold these services monthly with a view to a cause being established at the Creek. Good attendance and interest continue at all meetings in Strathalbyn.

Good times were experienced at anniversary services of Chatswood church, N.S.W., in conjunction with Mothers' Day. Record attendance at the Lord's table. Bro. J. Whelan welcoming visiting brethren for the home-coming. Bro. James Chapple addressed the church. Bro. P. Gilmore gave an address in the afternoon. The kindergarten gave a demonstration at the gospel service. The church building was packed, many having to be turned away. "A Model Mother" was Bro. Whelan's subject. Mrs. Diamond put on Christ by baptism at the close. On May 18, the sister was received into the fellowship. Several visitors, including Bro. and Sister Tingate, were present. Bro. H. W. Cust addressed the church. Bro. Whelan's gospel theme was "Following the Gleam." Soloist, Bro. F. Morris. Attendances splendid all day.

Bro. H. Kingsbury has consented, at the request of the Victorian Home Missionary Committee, to act as press representative for this Conference year. He will endeavor to secure publication in the daily papers of outstanding matters of interest among our churches. Preachers, secretaries and others are invited to forward news to Bro. Kingsbury, "Moidart," Lower Malvern Rd., East Malvern, and to send it while it is fresh.

Bro. Edwards preached morning and evening at Taree, N.S.W., on May 4. Bro. Crossman conducting services at Comboyne. Splendid attendances. On May 11, the fellowship of Bro. and Sister P. E. Thomas, of Belmore, and Bro. F. Morris, of Marrickville, was enjoyed. Bro. Thomas (formerly preacher at Taree) spoke morning and evening, his messages being appreciated by all. Sister Carpentier underwent a serious operation on May 13.

Very many applications have come to the Victorian Home Missionary Committee for missions to be conducted by the Hinrichsen team. Not nearly all of these will be possible, much to the regret of the Committee. Bro. P. R. Baker, who recently conducted a splendid mission at Chelsea, is ready to do such work in the metropolitan district, and the Home Missionary Committee will be glad to assist in arranging missions under his leadership. Churches desiring same should communicate with the Home Mission office.

Bro. Les. Gooden writes: "As I leave Australia to return to my field of labor in Western India, I would desire through the medium of your valued paper to thank the brethren for their kindness to me in my journeyings through the different States, and to say how much pleasure it has afforded me in meeting so many who are interested in the evangelisation of India's millions. I shall value very highly a continued interest and a place in the prayers of the brethren as we continue in this great work shoulder to shoulder with the representatives of the Churches of Christ."

The officers of the Lygon St. church, after due consideration and consultation with the members, have decided to hold a mission beginning on June 15. They have been exceedingly fortunate in securing the services of the Brothers Hinrichsen and Brooker who will conduct the mission. It is felt that it will be a great uplift to the church members, and result in the ingathering of precious souls who will give their hearts to the Lord Jesus. The hearty co-operation of the surrounding churches will be greatly appreciated by the Lygon St. church. The prayers of the brethren are cordially invited that the movement may be a great success, and that many may be added to the church.

The Hinrichsen-Brooker mission at Shepparton, Vic., had a week of great interest. On Wednesday evening, ten candidates were baptised, a crowd of 350 people witnessing the ordinance in a very reverent spirit. On Sunday morning, 18th, twelve were received into fellowship, and the church was also specially pleased to have fellowship with five members who had come 40 miles from Lake Rowan and Yarrawonga. Cosgrove members have also been present. At the evening meeting, 500 heard Bro. Hinrichsen's message on "Which is the Right Church?" and three confessions were taken, making a total of twenty-seven for the two weeks. Some opposition has been aroused, but has served only to intensify the interest of the many who wish to know the truth from whatever source it comes.

Sunday marked the commencement of the third year of Bro. and Sister Paternoster at Norwood, S.A., and home-coming services were held to mark the occasion. Over 240 members were present during the day or sent greetings. Some were out of the State, while others were in hospital. Sympathy was expressed for Sister Cant and family in the death of Bro. Cant, but joy was felt that he had

returned to the fellowship of the church some time before his death. Bro. W. Beiler addressed the church in the morning, and a greeting from Bro. and Sister P. A. Dickson was deeply appreciated. The night meeting was good, the choir singing particularly well. On Tuesday a very fine concert was given by a party of Adelaide's leading singers, who gave their services free. This enabled the church to clear over £20 toward building debt extinction.

Queenstown, S.A., reports good meetings on May 4. Bro. Brooker preached a splendid sermon, at the conclusion of which one young man from the church football team stood for Christ. Splendid services on May 11. Q.Y.P.M., the Alberton Baptist J.C.E. combined to hear Bro. Les Gooden, who gave an interesting talk on India. Bro. Les. Gooden also gave a fine morning address to the church on "The Voice, the Vision, the Venture." It was uplifting. A special mothers' service was held at night. A male choir of about fifty voices and orchestra rendered special music under the leadership of Bro. G. Cox. Bro. Brooker delivered a powerful sermon on "Mother." Eleven took their stand for Christ—one woman, seven men (five from church football team), and three boys from the Bible school. After the service was concluded another married woman confessed Christ, making a total of twelve.

Many brethren who knew Bro. Wm. Phillips, of Collingwood church, Vic., will learn with deep regret of his passing away on March 17. The "Christian Evangelist" (U.S.A.), in its issue of April 2, published the following paragraph:—"A telegram from J. S. Mill, All-Canadian Secretary, contains the sad news of the passing of William Phillips at St. Johns, New Brunswick, which occurred March 23, following an operation on March 17. The further statement of Bro. Mill that his death inflicts a great loss on the Maritime churches will find ready response in the hearts of all who know the need of that field, and others who knew Bro. Phillips. It is only a little over a year since this good man travelled 15,000 miles in order that he might minister to the brethren of Douglas Avenue church. His death is the more distressing because Sister Phillips who had been a student in the College of Missions as a bride went with him to this field. Bro. Phillips was born of English parents in Melbourne, Australia, in 1877. He was baptised at the age of ten by M. Black. He served the congregation at Wellington, New Zealand and at Frederickburg, W. Va."

ADDRESSES.

C. R. Burden (sec. Victorian Dept. Social Service).—15 Mackay-st., Prahran.

R. W. Payne (preacher of Nth. Richmond church, Vic.).—227 Coppin-st., Richmond.

DEATH.

ARMSTRONG.—On May 12 at her parents' residence, 25 Coppin St., Richmond, Rose, the dearly beloved younger daughter of Richard and Eliza Armstrong, only sister of May (Mrs. Salisbury) and Jim (deceased), and sister-in-law of Steve; fond auntie of Alma, Eddie and Jack; aged 29 years. At rest.

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73 Park Drive,
Colne, Lancashire, England,
April 2, 1924

Dear Brother,—

Will you kindly grant the favor of space for comments on the article by Bro. G. P. Pittman in your issue of January 10, and his letter of Feb. 7?

As Bro. Johnston, of Launceston, whom I thank for his letter, says, the distance between England and Australia does not lend itself to easy correspondence, and perhaps you will be more indulgent in the circumstances.

Bro. Pittman refers to "a small cave of Adullam" among brethren in this country who are not satisfied to be side-tracked from "the Old Paths" laid down in the Word of God, by either those who, according to his own dictum "have too much power" or by "younger and better educated members of the churches who have adopted Modernist views of the Bible."

These are not confined to youth, but why call them "educated" if, as he says, "they have not studied the literature of the conservative position"? Their education on his own statement is defective and incomplete.

He views the trend of Modernism so seriously as to think it will play into our hands. How much Modernism does Bro. Pittman think it right to tolerate without protest, and why are we wrong to protest against these things?

He made no public objection to these things while he was in this country as a paid servant of one of the committees. He would have done good service if he had drawn the Brotherhood's attention to these matters, but he no doubt realised that other servants of committees had had to suffer for daring to withstand the men in power.

If Bro. Pittman instanced the worst feature of those he designates dwellers in the Cave of Adullam, and I have no doubt he did, then it is hardly criminal to take a name for a magazine which does desire to advocate the Bible, when the official magazine dropped that title entirely and changed it to "The Christian Advocate," without reference to it having been preceded by "The Bible Advocate." Had the C.A. not been ashamed of its predecessor and avoided any reference to its forerunner, we should not have changed our title to that of the discarded one. It was without any thought of "capturing" subscribers that the name was altered, and the suggestion is unworthy of Bro. Pittman, that we thereby deceived the public and gained subscribers who were under the impression that they were taking what was the original "Bible Advocate." (Surely the British brethren are not so ignorant.) We protested for years against the incongruity of a magazine called the "Bible Advocate" which permitted destructive criticism of the Scriptures, and when the brethren in power made the change in the name of the "official organ" to "Christian Advocate" they flooded the churches with advertising matter calling attention to the change, so that the suggestion is not only unworthy but absurd.

This is apparently Bro. Pittman's worst charge against us, otherwise he would have sought to substantiate his earlier statements in his letter. As to the Brotherhood generally ignoring our existence, had he been at Leeds at the recent Conference called by us to protest against Modernism and other departures from the truth of the New Testament, he would have been surprised at the number present, and at the many letters received from those unable to attend.

In conclusion, may I be allowed to say that our worst expressions concerning any persons responsible for what we conceive to be departures from the Word of God are mild as milk compared with what you quote in your issue of Feb. 7, as being said by Dr. Dale, of Birmingham. "Thieves they be, knaves with pulpit robes reluctantly thrown over their thievish breasts. Beware of them! They are clever liars, swindlers, who look too innocent to be quite guiltless, hirelings who hunger for the pelf. Nay, the black indictment

does not end there. They are killers of men, bandits who thrust weapons into souls and slay the young and unsuspecting and the frank. I could respect in some grim way, the vulgar infidel who blasphemes openly and on purpose; but the man in the pulpit, who insults the Bible on which he lives, and wriggles out of the professions by which he climbed to the pulpit he dishonors. I charge with worse crimes than those which blackened Barabbas or damned Judas Iscariot."

When the "Bible Advocate" reaches this stage it may be appropriate for Bro. Pittman to speak of unseemly attacks.

I am, dear Bro. Editor,
Yours in Christian regard,
W. M. Kempster.

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South Australian Sisters' Auxiliary.

The meeting was held on May 1, and the devotional session was in the hands of Mrs. Mauger, who, after the usual exercises, read Mark's record of the resurrection morning, from which she gave some practical lessons.

Mrs. Fischer presided over the business session. Minutes of previous meeting were read and confirmed. 37 delegates responded to the roll-call. Additions from Sunday schools, Cowandilla, 18; Nailsworth, 2. The president extended a hearty welcome to Mrs. Green, of Sydney.

Treasurer's Report.—Mrs. Bond reported following receipts for last two months:—March 6: For Home Missions, £3/4/11½; April 3, £8/6/-; In Collection taken up at H.M. rally, £3/12/4; In Hand, £19/6/1. Total, £34/9/4½. For Foreign Missions: March 6, £2/6/8; April 3, £2/2/6; In Hand, £14/13/9. Total, £10/2/11. General Fund: Collection, March 6, £1/8/5; In Hand, 3/9½. Total, £1/12/3. Expenditure.—To F.M. Superintendent, 10/-; Minute Book, 4/-; Balance, 18/3; Paid Mrs. Green for expenses in connection with Temperance Essay, £1/14/11; Money Order, 6d.; Balance in Hand, £3/10/3. A collection was taken up which totalled £1/5/4.

Home Mission Report.—Miss Garland reported: Home Mission Committee still striving to carry out the work. Pleased and encouraged at the success of H.M. rally last month, and grateful to those who assisted with vocal items, and to Bro. Raymond for his interesting address. Also to sisters for coming so well to the fore, thus stimulating interest and increasing funds. Conference will soon be upon us, so we must continue to work with a will, towards the realisation of our objective, £100. We have been greatly encouraged, too, by the regular manner our various collectors have brought along the money per the 1d. per week system. Receipts for the month are: Per 1d. per week, Wallaroo, £1/4/-; Moonta, £1/13/10; Dulwich, 8/-; Glenelg Dorcas, 5/-; Glenelg Sisters' Guild, 5/-; N. Adelaide, 14/-; Maylands, 13/-; Hindmarsh, 5/-; Mile End, 11/-; Norwood, 10/2; Cowandilla, 8/-; York, 4/3; Nailsworth, 2/-; Collection H.M. Rally, £3/12/3½; Unley, £1/6/1; Cowandilla, 6/-; Norwood, 4/-; Hindmarsh, 5/-; Nailsworth, 5/-; Mile Box, Mile End, 5/9; Donations. Encourager, 4/-; C., 10/-; Mrs. R., 1/-; Mrs. B., 1/-.

Foreign Missions.—Mrs. Downs had no report, but stated the following amounts had been received:—Unley, £1/4/-; Wallaroo, 16/9; Norwood, 2/2.

Dorcas Report.—Mrs. Cant paid a tribute to the various societies for the work they are doing in relieving cases of necessity in their districts. Mile End and York societies opened the year of service with a social, both of which were well attended, and gave favorable reports of their last year's work.

Prayer Meeting Report.—In the absence of Mrs. Moseley, Mrs. Barr read the following report.—Since Conference only three churches have been visited: Nailsworth, when eight sisters were present, at Glenelg 25 were present, and at York 9. All these meetings were much enjoyed. Papers were read and discussed, and the sisters took part in prayer and praise. The sisters visited kindly provided afternoon tea, and the social intercourse and the communion with our Lord and Master contributed to strengthen "the tie that binds our hearts in Christian love."

Hospital Report.—Mrs. Young reported the following visits had been paid: 12 to the Adelaide Hospital; 5 to Children's Hospital; 6 to private hospitals; 44 to Sick and Aged; 10 to Home for Incurables; 6 to Keswick Hospital; 10 to Cancer Block; 12 to Consumptive Home; 2 to Myrtle Bank; 2 to Bedford Park. The secretary of the Semaphore sisters sent the following report: 113 visits had been paid to those in hospitals, and invalids in their homes, and flowers, fruit, and dainties had been distributed to the sick and aged.

Temperance.—Mrs. Kempster reported: Since last meeting we have written to three churches—Forestville, Port Pirie and Glenelg. Port Pirie reports a very live Band of Hope, well attended, and the young people receive moral and spiritual

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instruction. At Glenelg we held a very good meeting. A collection realised 8/5. Suitable literature has been purchased in the form of pamphlets and tracts, and distributed to the children. Our aim is to get the children interested, and save them from the cruel influence of drink.

Obituary.—Mrs. Blight reported the following sisters had received the Home call: Miss Doris Hitchens, from church at Hindmarsh; Mrs. Aird, Prospect church; Miss Nicholls, Norwood church; Mrs. Inverarity, Glenelg church.

The June meeting is to take the form of a Foreign Mission rally.—V. B. Thompson, 12 Kintore St., Mile End, S.A.

News of the Churches.

New Zealand.

On April 27, at Nelson worship meeting, Bro. T. Brough exhorted, Bro. Bolton at the gospel service delivered a fine message on "The Church as a Lamp." On May 4 several visitors were present. Bro. Carpenter spoke in the morning on "The Challenge of the Bible School," and at night on "Attacking the Citadel." Meetings keep up well. The annual election of church officers has been held; seven deacons were appointed.

Western Australia.

Bro. W. Thompson, of the College of the Bible, delivered a very impressive address at Subiaco on morning of May 11. Bro. W. Hibburt delivered an earnest gospel message. The sunshine league had their meeting conducted for them by the church officers. Several members are suffering from influenza. Dr. F. Blakeslee, of New York, is making a lasting impression upon his audiences, with his message on "Prohibition in America."

Perth reports a baptism at the close of the mid-week service on May 8. May 11 was observed as Mothers' Day. There was a splendid attendance round the Lord's table. Three were received by letter. In the afternoon the school held a special Mothers' Day service. The singing and recitations by kinders, intermediates and seniors were much appreciated. Bro. Albany Bell gave a fine illustrated talk. At night Bro. Hagger's subject was "Where's Mother?" Under the baton of Mrs. D. M. Wilson a junior choir rendered excellent music.

Queensland.

Zillmere had a nice meeting for worship on May 11. Bro. Adermann gave an interesting talk on "Mother." One brother was received into the church from the Pentecostians, husband of the sister received on 4th.

Maryborough meetings continue good. Bro. Green, of Auburn, N.S.W., preached on 4th and 11th inst. His helpful addresses were appreciated. The church and Bible school picnic was held at Bro. Price's on 12th inst. The outing was thoroughly enjoyed. On the 14th inst., two sisters were baptised.

On May 5, Brisbane Bible school held its annual picnic at Indooroopilly. About 150 children, teachers and friends attended. A very enjoyable day was spent. The arrangements were under the direction of Bren. Alcorn and Martin. May 11 was observed as Mothers' Day. Bro. and Sister Harvey-Swenson (Ballarat), and Bro. Keable (Toowoomba), were amongst the visitors. Bro. Alcorn delivered appropriate addresses at both services.

On May 4 Bro. A. J. Fisher was with Boonah church all day. He delighted all with his cheery message in the morning. In the afternoon he addressed the Bible school, and at night preached the gospel. Fine attendances all day on May 11. Bro. Norwood spoke in the morning on "Mothers' Love," and at night preached to a good audience. At the Bible school mothers had an invitation to be present, and the superintendent gave a short address to the school on the value of mother.

Tasmania.

Fine meetings were held at Launceston on May 18. Good attendance in the morning. The majority of the members journeyed to Invermay to be present at the opening service in the new chapel on Sunday afternoon. Great interest and enthusiasm are shown in this new cause. Splendid on "The Great Reformation." Bro. Noble preaching on "The Great Reformation." Two ladies and one young man confessed Christ. Sympathy is expressed for Bro. Noble in the loss of his mother. Auxiliaries are in working order, and prospects are bright.

On Wednesday at Invermay two men and two women confessed Christ, and on the same night

put him on in baptism. This was the result of personal work by Bro. Pratt. On Sunday, worship was conducted in the new hall for the first time with a full attendance. In the afternoon an opening service was conducted, when the building was packed, many members from Margaret St. church attending. Bro. N. G. Noble gave a splendid address on "God's Plumbline." Words of greeting were extended from the elders, deacons and Bible school of Margaret St., also letters from Home Mission executive and women's executive, Hobart. Mrs. Pratt rendered sweetly a solo, "Make me a Channel of Blessing." The building was well filled for the gospel message at night. Bro. Pratt was very interesting and instructive.

New South Wales.

On morning of May 18 Bro. Coles exhorted the church at Rockdale. At night Bro. Clydesdale preached to an attentive gathering. The Bible school reports steady progress, two new scholars on Sunday. A class with Bro. Clydesdale as teacher has been formed to study the lessons for the forthcoming Bible school examinations.

At Petersham a special service was held on evening of May 11, to mark the eighth anniversary of Bro. Arnott's ministry at Petersham. A good congregation assembled, and very earnest attention was given to the message on "Faithful Unto Death." Mothers' Day was observed. A very good school assembled in the afternoon. New scholars have been enrolling each Sunday lately.

Bro. John Rodger exhorted at Sydney City Temple on morning of May 18. At night the meeting was opened with a baptismal service, after which Bro. Southgate preached on, "Does God Care?" A mother and daughter and a young girl from the Bible class confessed Christ. The K.S.P. and P.B.P. are now firmly established, the former being in a flourishing condition, after two weeks' existence.

Elder W. Atkin was in charge at Lismore City Temple on morning of May 11. In the afternoon Bro. P. J. Pond preached at North Lismore. He conducted a Mothers' Day service in the Temple at night. Attendances were good, over 100 members being present. A working bee of the members is doing necessary fencing and filling on the church grounds. Bro. W. Bytheway has made seven silky oak ornamental chairs for use on platform.

Lidcombe Bible school anniversary and distribution of prizes to the kinders took place on May 18. Programme of songs, choruses and recitations by the kinders and juniors. Good attendance at the gospel service and sermon by Bro. C. Flood. Bro. Youngusband, from Nth. Auburn, exhorted in the morning. On May 11 Bro. E. Andrews addressed the church. A splendid number attended for the song service and the preaching. Bro. C. Flood preached on "Pay Mother Wages." A record attendance, meeting enjoyed by all.

The revival effort commenced at St. Peter's on May 4 is progressing splendidly. A 100 per cent. improvement is shown in the Bible school and gospel service attendances, while the morning meetings are 60 per cent. bigger. Bro. Caspersenn preached on Sunday, May 11, on "Mothering Christians," and "She's my Mother." Big preparations are being made for Empire Sunday, the climax of the special month's work. The K.S.P. club played a football match with Auburn that resulted in a draw, a social evening following.

The work is swinging along merrily at Longueville. S. Goddard presided over a splendidly arranged children's service on May 18, 50 young Endeavorers taking part, one aged 3; over 200 present. Chas. Rush gave a short talk. All credit is due to Miss Thomas and Mrs. Leggott who ably trained the children. The church is getting ready for the special gospel effort by evangelist Har-lune. The gospel soloist will be Mrs. Blanch Hall, of Charters. This will be Longueville's op-

portunity. Bro. J. Whelan, of Chatswood, assisted the church on May 4.

South Australia.

Mothers' Day was celebrated at Tumby Bay on May 11—good meetings. A full house at night. Two more confessed Christ—an elderly lady and a young man. Bro. Russell was the speaker. Since then two other mothers have made the confession, and the three ladies were baptised on May 15.

Splendid meetings have been held at Gawler since last report. On May 4, instead of the usual class lessons, Bro. Raymond gave an address to the scholars and parents. A junior choir rendered bright singing, which was very much appreciated. May 11 was recognised as Mothers' Day. In the evening Bro. Raymond gave a fine address on "Memories of Mother." The church regrets very much the loss of Bro. and Sister Green.

Mothers' Day at Henley Beach was held on May 11. Bro. Ross Graham spoke at both services. Members of the J.C.E. presented white button-holes to members of the congregation, and placed white flowers for each of the soldier inmates of Lady Galway's Club House at the breakfast tables. The society is still growing. Bro. Graham preached forcibly on May 18. A young worshippers' league was started, and 17 members were enrolled. Miss G. Spurr is supt. At the business meeting held on May 13, Bro. K. Hurcombe was re-elected secretary of church.

At Port Pirie on Mothers' Day, May 11, Bro. Bowes gave two very impressive addresses. 60 broke bread in the morning, and about 170 were present in the evening. A solo, "Memories of Mother," was splendidly rendered by Miss M. Arnold. Bro. Bowes' little boy Laurence is ill. On May 10 the aged Bro. Wauchope, who would have been 100 years old on December 4, passed away. Many old friends paid their last tributes around the graveside. Much interest is being taken in an increase campaign in connection with the Bible school.

Mothers' Day was suitably observed at Prospect on May 11. The Junior Endeavorers held a special service; Mrs. Beiler delighted with her message. In the afternoon Mrs. McKie addressed Bible school scholars, teachers and visitors. Bro. Beiler delivered good addresses both morning and evening. On May 18, Bro. W. Green ably addressed the church. Splendid meeting in the evening when Bren. Garland and Beaumont, of the College of the Bible, assisted Bro. Beiler in the service. Loving sympathy is extended to Sisters Howard and Arnold, who have been called to part with loved ones.

At Wallaroo last Tuesday night, the Senior C.E. visited Kadina society. Miss Gerty Hage led the meeting. There was a splendid attendance. On Wednesday night a farewell social was given to Sister Mrs. West, who has gone to the city to live. The Dorcas society made a presentation to her. On Sunday morning Bro. Trowbridge preached. On Sunday morning Bro. Trowbridge presided over a good meeting. Miss Cornelius, from Kadina, was a welcome visitor. School work resumed. In the evening a choir of Bible school boys was a feature. Bro. Trowbridge sang a solo well. Bro. E. G. Warren preached on "A Father's Sacrifice." This was a good service.

A very fine time was spent by the Strathallan Endeavor society at Milang on May 14. A full trolley and two motor car loads went down and took charge of the meeting. A return visit is to be paid by the Milang Endeavorers at an early date. The lad who confessed Christ on May 4 was received into membership on May 18. Bro. Mason journeyed to Langhorne's Creek on the 18th to meet for the first time with isolated members there, in the hope of establishing a cause at that place. June 1 marks the commencement of the second year's ministry of Bro. Mason. Many souls have been won into the kingdom during the past 12 months.

Mothers' Day was observed at Kadina on May 11, the chapel being neatly decorated. The day commenced with a good gathering of juniors. At worship there was a good gathering, and the Bible school a good attendance, and the gospel meeting was preceded by a splendid prayer meeting. Bro. Filmer spoke on "The Prodigal Daughter." Bro. W. Martin rendered a solo. Sister Mrs. Behrman

May 22, 1924.

and Bro. Bartle sang a duet. The choir also sang. On May 13 at the C.E. meeting the Wallaroo society took charge and rendered a splendid programme. May 18 was another good day. At the gospel service the choir rendered a splendid anthem. Sister Miss Horman and Bro. W. Mar-antem sang the solo parts with much credit. Interest is growing, and attendances are increasing. Bro. Filmer is doing a splendid work. He has been engaged by the Kadina church for an indefinite period.

The Moonta preacher, Bro. Oram, and Sister Oram arrived home safely after their holiday. The church is grateful to Bren. S. Trenwith, W. Sprigg, S. Harper and E. G. Warren for taking services during Bro. Oram's absence. A welcome home social was given to Bro. and Sister Oram on May 16. Reference was made to the departure shortly of the acting superintendent of the kindergarten, Miss Freda Smith. On behalf of the Bible school Bro. Oram made a presentation. On May 18, Bro. and Sister Humphreys and daughter motored in 30 miles in order that the latter might confess Christ and be baptised. This she did, and was baptised the same hour, afterwards being received into the church and partaking of the supper. The meeting at night was a good one. "Fathers' Day" was observed. Sister Miss Lacey sang a solo, and Bro. Oram invited all the men present to come to the front and sing "Faith of our Fathers." Almost every man and boy responded—the preacher led them in the singing. The subject of address was, "The Man Best Worth Talking About."

Victoria.

On May 14, at Middle Park, during the evening service, in response to a spirited appeal, a young man and a young woman made the good confession.

Malvern-Caulfield had good meetings on Sunday. Splendid address at each service by Bro. Mortimer, who occupied the platform in place of Bro. Illingworth, who was away in Bendigo.

Hampton had good services and well-attended J.C.E. and Bible school on Sunday. On Monday evening Bro. J. Mercer, who is conducting mission services at Black Rock, held a service in the chapel and baptised a young lady.

At East Kew on May 18 there was a splendid meeting in the morning—Bro. Knight gave a very helpful message. At the gospel service there was a splendid gathering; Bro. A. Baker spoke on "Wedding Presents from God." There were two confessions.

Cheltenham anniversary meetings were continued on May 14 with splendid gatherings. A good number attended the tea, and the public meeting after in the chapel was fine. Good addresses by A. R. Main and T. R. Morris. Items by the choir and members of the church. On Sunday there were good meetings.

There was a fine meeting at Lygon St. on Sunday morning, when P. A. Dickson presided, and A. T. Eaton was the exhorter. At night A. T. Eaton took for his subject, "Eat, Drink and be Merry." Special announcements were made during the day about the mission, which is to begin on June 15, and run on for 5 weeks.

At Swanston St. last Lord's day, Bro. Gibson exhorted in the morning, and his address was much enjoyed. Bro. Shipway delivered an excellent sermon in the evening to a good audience. The choir, directed by Bro. J. Harold Barrett, rendered good help, and Mrs. Vernon Walker and Mrs. A. Harris assisted in solo and duet parts.

Fitzroy reports good meetings during past month. Interest is well maintained, Bro. Smithers and Butler have helped with morning talks. The J.C.E. anniversary on May 11 was most successful, the children singing well. On 13th, they gave a successful concert. Other societies responded, and prizes were distributed. All the work is going well.

Burnley had splendid meetings on Sunday, Bro. Clay exhorted in the morning. In the evening a memorial service was held to the late Bro. Rutledge. A beautiful eight-day clock has been presented in memory of this brother, also a Bible in memory of the late Sister Westerman, and a

reading desk in memory of Sister Lyons. Bro. and Sister Nichols rendered two duets which were much appreciated.

In the Brim circuit splendid meetings are being held at Wilkur since Bro. Jackel has taken up the work there. Good meetings at Brim also. The young folks' mid-week meetings are improving. Bro. Roy McPherson is home on vacation, and all have enjoyed his presence. Bro. Jackel is leaving shortly, and gives his farewell address next Sunday. Stone is being hauled to the site of the new church building at Warracknabeal.

At Blackburn on Thursday, May 8, a farewell social was given to Bro. Withers, who has accepted an offer to labor with the church at Moreland. Bro. Withers was the recipient of a small present made by Bro. Grafham on behalf of the church. Bro. Withers suitably responded. Bro. Ward, the new preacher, was welcomed back. On Sunday, May 11, there were good meetings. Bro. Ward gave an interesting address on "Mother."

Kaniva mission, conducted by Bro. Ball, closed on Tuesday night, May 12, after running for three weeks. The last night the hall was almost filled, and Bro. Ball gave a forceful and earnest sermon on "Christian Unity." There have been eight confessions, and three have been restored, and it is believed there are others near decision. The spiritual life of the church has been quickened, and much good has been done. Meetings have also been held at Sandmere.

The Oakleigh church Mothers' Day services were held last Sunday. At worship a good attendance present and the mothers' white flower was worn generally. The gospel service saw the building well filled. Special mothers' hymns were sung, including one by mothers only, and solo and duet by visiting members. Bro. Brooke spoke on the subject "A Young Man's Mother," to an interested audience. In the morning a young man was received in by letter.

Gardiner mid-week prayer service has an average of nearly 50 in attendance. The women's mission band made a very successful appeal for goods for Burnley benevolent work. Meetings for worship are well attended. Bro. J. W. Ennis gave an appreciated address on Sunday morning, when the Anderson family of four members was received by letter from Hawthorn. Fellowship of Bro. and Sister H. G. Harward has been enjoyed. Bro. Kingsbury faithfully preaches the Word, and is being ably helped by the choir.

Ballarat (Dawson St.) held Bible school day on 18th inst. Address by Bro. Edwards in the morning, and Bro. Connor in the evening on "The Noble Confession." Good attendance and interest. Sisters Batch and Scott, and Bren. C. Williams and Waterman, were present from College on vacation. The two latter took part in the services. Bro. Wilkie opened a 10-days' mission in York St., which will be carried on by Bro. Connor. He had a fine encouraging attendance.

Since last report attendances at Boort meetings have increased. Last Sunday the church and Bible school celebrated the 11th anniversary. Special services were held, conducted by Bro. T. H. Scambler, who gave bright messages to school and church. The day was crowned by two—a young man and lady—responding to the invitation to step out on the Lord's side. There was a large gathering on Monday evening, when prizes were distributed and musical items enjoyed. The children pleased all with their bright songs of praise.

It was Bro. H. J. Patterson, not Bro. Pater-noster as reported, who addressed Coburg scholars on their anniversary, Sunday, 11th. A good address was given by Bro. Siver, of Essendon, on morning of May 18, and was greatly enjoyed by all. The Bible school is commencing another year with bright prospects. Additional teachers have been obtained. Bro. J. C. F. Pitt-commenced a series of addresses on various questions. "Is there a God?" was the subject on Sunday evening. A notable interest is awakened.

Ber Bet anniversary services were held on May 11. Bro. Bowen, from Dunolly, was present at morning and afternoon services. His fellowship and addresses were much enjoyed. In the afternoon special singing was given by the children, with whom Bro. Cave has worked untiringly. Seals and certificates were presented to the children for attendance; also three special prizes for

best kept hand-book. The evening service was inspiring. Bro. Combridge, from Maryborough, delivered a splendid address to a crowded and attentive audience.

Echuca Sunday school anniversary on May 4 was successful. Fine singing by the young people. Great interest is shown in gospel meetings, Bro. V. R. Griffin preaching. Last Sunday a young lady and a young man confessed Christ.

At North Richmond since last report four have been received into fellowship, two by faith and baptism and two by restoration. During the past few weeks two of the beloved members have been called to higher service—Bro. Niven, senior, and Sister Rose Armstrong, the latter being one of the Bible school teachers. On Sunday, Bro. H. B. Robbins gave a helpful exhortation. Bro. Payne preached at night. The work is progressing steadily under the leadership of Bro. Payne.

South Richmond reports good meetings on Sunday. In the morning Bro. Mudford gave the address, and one brother was received by letter. At the evening service Bro. Hattwell spoke on "What Seek Ye?" At the close, one young man confessed Christ, and two girls were immersed and received into fellowship. A social was held last Thursday night, when the returns from the three months of self-denial were received. To the present the results have been very satisfactory.

Bambra Rd. church has been experiencing splendid meetings of late. Lord's day, May 11, was "anniversary record day." Bro. Scambler spoke in the morning, and Bro. Main preached at the gospel service, when there were five confessions. Offering, £27. Lord's day, 18th, Bro. Schwab spoke morning and evening. One confession, eight baptisms. The church is very much encouraged with these evidences of the power of the gospel. On Wednesday, May 15, the annual meeting of the church was held. Election of officers: sec., Bro. Hardham; treas., Bro. Lee; deacons, Bren. Carey, Taylor, Pettard, Barber, Nicholls, Hardham and Lee.

Splendid meetings at Footscray on May 11. Sister Mrs. Hyland, from South Melbourne, was welcomed into fellowship. School is increasing and is practising for the anniversary. In the evening, the local Orange Lodge held their annual church service, 75 members present in regalia. Bro. Hurren preached a good sermon fitting to the occasion. Special singing was rendered under the leadership of Bro. Brown. One young man and two young ladies confessed Christ. Prior to entering the chapel every man was presented by the J.C.E. with a white flower in remembrance of mother. The young men's K.S.P. now has some 30 members, and is growing. The girls are forming a Phi Beta Pi club; about 40 being ready to join.

Colac church has been greatly helped by special services conducted from Monday to Friday (inclusive) of last week. Bro. Cornelius led the singing, and Bro. Stuart Stevens, from Geelong, was the preacher. The brief mission, although hurriedly arranged, was a great success, Christians being strengthened and encouraged, and souls being led to an acceptance of Christ. Throughout attendances were large, and the majority were present at every meeting. Six made the confession, four of whom were baptised last Sunday night, the meeting being very largely attended. A thank-offering more than met expenses. Colac brethren deeply appreciate the kindness of Geelong officers in releasing Bro. Stevens, who rendered such splendid service.

Mothers' Day was celebrated in Mildura on May 11, and was signalled by exceptionally fine gatherings, the evening meeting being the largest for years. After a fine address by Bro. D. Wakeley, one young girl confessed Christ. Saturday, 10th inst., witnessed the reopening of the church tennis courts and the beginning of 1924-25 season. Bro. Henshilwood, Mildura Shire President, performing the opening ceremony. The Bible school is in a flourishing condition, and the adult Bible class, under the leadership of Mr. Wakeley, is well attended. B.S. and Y.P.D. annual offering has exceeded allotment and previous records, and is still unclosed. A combined P.B.P. and K.S.P. social held on Wednesday, 14th inst., promises well for the future of these organisations.

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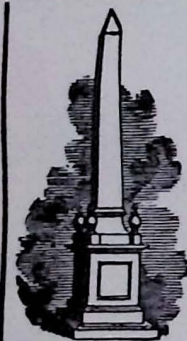
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The monthly meeting of Executive was held at City Temple on May 2. Devotional exercises were led by the President.

Minutes were read and confirmed. Roll-call and apologies received. There was a very fair attendance of delegates, but many more should have been present. Will delegates please remember the meeting held on the 1st Friday in the month? The President is very anxious to make the meetings as attractive as possible. Many suggestions were made and discussed. It was decided that two superintendents should give a report of work each month in their departments.

All accounts in connection with general and Sisters' Conference to be passed for payment. The President welcomed the new superintendents. The Representatives were appointed on the Bible Schools Committee and Foreign Mission Committee—Mrs. Davis and Miss Holderness, Mrs. Clydesdale, Mrs. Corbitt and Mrs. Bull.

The quarterly prayer meeting was arranged for Thursday, May 15, at City Temple.

A suggestion that a collection be taken up at monthly meetings for Conference work was lost. It was decided that a box be placed on the table for voluntary contributions.

Mrs. Davis said she had been asked to edit a column in the "Messenger" on the sisters' work. Agreed that she should do so.

Next meeting, June 6, at 2.30 p.m.—Mrs. E. Morris.

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