

# THE AUSTRALIAN CHRISTIAN

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

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## The Plea and Practice of Christian Union.

CONSISTENTLY have advocates of the restoration movement made a plea for Christian union. For many years it seemed as if they must stand alone in their insistence upon the need of union. A great change, however, has come over the religious world. In every communion the desire for unity is expressed. Sectarianism once was glorified; now it is rarely defended. In the change of sentiment our people might well see the fruitage of the work which God enabled them to do. The New York "Independent" once said that, whether it would confess it or not, there was not a religious body in the United States which was uninfluenced by the work of Alexander Campbell. In America, Great Britain and Australia the faithful proclamation of our brethren has been effectual not only in winning men from denominationalism but in turning the thoughts of those within the separate communions to the evil of schism and the desirability of union.

### The supreme reason for union.

Consistently, too, have we sought to emphasise the supreme reason for unity. Others may talk of the waste of denominationalism, of the money unnecessarily expended in maintaining separate establishments, erecting unnecessary buildings, and so on. We find the reason for Christian union in the will of God. The Scriptures given by inspiration of God condemn division. Such things as separate denominations are unknown to the New Testament. The apostle declared "there is . . . one body." The church is one; the only sense in which "churches" are referred to is when local congregations (not separate denominations) are meant. So, if we would take God's Book as revealing his will, we must oppose sectarianism. Again, from the beginning our preachers have made use of our Lord's prayer for unity. No text is more familiar with us than John 17: 20, 21: "Neither for these only [the apostles]

do I pray; but for them also that believe on me through their word; that they all may be one; even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me." Nothing less than visible, organic union, we have said, will fulfil the requirements of this text. Obviously, warring sects must stand condemned. But even if separate bodies are disposed to be friendly, but are yet unable to agree to "*dwell together in unity*," they will come far short of our Lord's requirements. Churches of different

### Troubles.

*If you go to meet your troubles  
E'er your troubles trouble you,  
You will double all your troubles,  
And will only get your due.  
If you wait till troubles trouble,  
Then your troubles will be few;  
So never trouble trouble  
Till trouble troubles you.*

names, terms of admission, creeds, ordinances, worship and ministry, cannot represent to the world the "one body" of Christ; the required unity must be a visible one, for the world through seeing it is to be induced to believe.

### Unity within the body.

Sometimes, it is to be feared, some of our people have spoken as if organic union would fulfil our Saviour's requirements and answer his prayer. No one who thinks seriously can believe this. There could conceivably be organic union where the Spirit of Jesus did not dwell; that would be union, but not Christian union. Within the limits of a local congregation there can be disunion. The church at Corinth furnishes the great example; there, brethren of "carnal" nature grouped themselves in parties and used party names. They vio-

lated "the unity of the Spirit." We need to remember that even in a people pleading the cause of Christian union there can be such a disunion as will nullify the plea. Two churches, churches of Christ so-called, can be as rivals, working against one another, never fraternising, never helping, never co-operating in service. This is as truly against our Lord's prayer as is a warring sectarianism. Brethren may bicker and quarrel, speak and write against one another, view each other with distrust and suspicion—not thus will the world be led to believe that God sent his Son to save mankind. Two sisters may fall out, as did Euodia and Syntyche, and to the extent of their difference they fail to keep "the unity of the Spirit."

Some of our readers may remember how Dr. Richardson, the biographer of Alexander Campbell, strove to make the brethren realise that "oneness," and not mere union, was desired by Christ. He knew how easy it would be for us to settle down and complacently make a plea for organic union while not manifesting the Spirit of Christ. Consider these sentences from his "Office of the Holy Spirit": "Visible union is never to be mistaken for that spiritual unity which by the tie of a common birth from above, a heavenly parentage, a common nature, necessarily establishes a oneness which, while it exists quite independently of external or visible union, nevertheless fails not to secure this, whenever intervening obstacles are removed and natural attractions and affinities are permitted to exert their power. Union will hence inevitably follow where Christians dwell together in any particular locality, and union among Christians is certainly enjoined in Scripture." "Whatever disturbs harmony among Christians tends to destroy Christian union. The bitter controversies and the bickerings of religious society distract the mind, destroy love, generate dislike, jealousy, revenge, foster the passions of the 'light of life.'"



**Dr. Glover and "a fatal misquotation."**

Dr. T. R. Glover, writing in the "Daily News" protests against a misuse of John 17: 21. He has in mind those who would get union at any cost, even by compromise and giving up essential truth, and who would quote Christ's prayer in support of that. We do not agree with all Dr. Glover has written, but some of his words are very pertinent: "A favorite passage to-day with some good Christian men who wish the 'reunion' of Christendom is that in the 17th chapter of St. John, where Jesus is reported to pray: 'That they all may be one.' I take leave to quote the rest of the verse: 'As thou Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.' What, then, is the unity of Christ and his Father, which is to be the pattern of Christian unity? Is it an organisation founded on compromise—is Christ, or is God, to be supposed to surrender some phase of truth, to accept what he quite clearly counts to be wrong, in order to maintain a unity which could not otherwise survive? Such a suggestion is intolerable, and I shall be blamed for even having mentioned it. But, if Christians are urged to 'sink differences,' to put away what seems to them fundamental in the interpretation of Christ, in order to secure a united organisation, and are urged to do so on the strength of this text, it is fair to ask for the passage intact, and for a uniform and consistent interpretation of both halves of one sentence. Or, again, will the world be won, will it believe that God has sent Christ, if it see Christians deliberately sink what they believe to be true? If the Catholic believes that an unconscious child is regenerated by what he calls baptism, and would be damned without it; and if I believe that that is *not* baptism, that it does *not* regenerate, and that the child runs *no* risk of damnation by lacking it, how can we conceivably make one organisation with such contradictory principles? What end could be served by it? What would the world say? Would it not surely say that we were a pair of mawkish and pious liars? Would the Christ, whom we learn to know in the gospels, say anything very different about us? Is compromise on things so vital really consistent with his mind or with any mind of real honesty? . . . Compromise was no word in the vocabulary of Jesus, nor is it in the vocabulary of anybody who cares for truth."

The Saviour who made the prayer for the disciples' unity and sanctification certainly never intended a union by the sacrifice of truth, for he prayed: "Sanctify them in the truth: thy word is truth." It was his will, however, that those who possessed the truth should be "of one heart and mind," should endeavor to "keep the unity of the Spirit in the bond of peace," and should "strive together for the faith of the gospel." Oh, let us who talk much of Christian union and its basis give in our lives a practical demonstration of the unity for which we plead.

# The Ministry of Mercy.

The phrase, the ministry of mercy, implies two things: possession and need. It means that we have something to give and that there are those in need of that which we have. It means that we are rich and others are poor. It means that we are fed while others go hungry. It means that we have an abundance while others are in want. It means that we are clothed while others are naked, that we have homes while others are homeless, that we have hope while others are hopeless. It draws a sharp line between the fortunate and unfortunate in this world and, at the penalty of being cast in hell, it demands that we minister to all in need; that we be merciful even as we have obtained mercy; that we share our gifts with others.

Now what are our gifts and our possessions? Our message, our money and our love, and the greatest of these is our love! The greatest of these is love, for love stands for a life redeemed, a life aflame with the

leges and homes and hospitals. It means streams of gold flowing out from stores and farms and banks, gold transmuted into song and story, gold set to building churches, printing Bibles, buying food and fuel and medicine and clothing for those in need.

At root, at the bottom of all mercy and all ministry, must be our giving to men the message God has charged us with giving. Whenever we quit that, whenever the fire dies out in our hearts, when we cease to weep over sinners, when we quit agonising over the lost, when the church loses its evangelistic passion, then our colleges will close their doors, our benevolent homes will rot upon their foundations, our churches will fall into ruin, our sick will lie on the streets and beg for bread, our poor will be buried in potters' fields and our children in rags and tatters will wander over the earth learned in all the vices of the age. We have the message—we have been redeemed by it—we must tell it—we must give it.

We have money. And for its use, all of us will be brought into judgment. As redeemed men and women, as disciples of Christ, with our message we face a world ignorant, sinful, careless, indifferent, absorbed in material things, and if we believe Jesus, doomed to be forever shut out from the highest and best—from himself. As redeemed men and women, as disciples of Jesus Christ, with our money we face a world of poverty, of sickness, of homelessness, of loneliness, of helpless childhood, of impotent old age, bodies worn by toil in building a civilisation we enjoy, bodies wrecked, weak, emaciated, but housing still spirits possessing the nobility of God.

Somewhere I picked up this story. One of our boys was brought back from France desperately sick. He was moved to a base hospital. His mother went to him, but they would not permit her to see him. All day she would wait outside the door. Finally she could stand it no longer. She asked permission to put on the nurse's uniform and take her turn in the sick-room. It was agreed provided she would say nothing to disclose her identity. She sat by the bed and, as nurse, held her son's hand. For a long time he held it. Then he said, "Nurse, your hand feels just like mother's hand." So must the church be mother to men. In their troubles and sorrows, in their sickness and distress the mother church must hold their hands and minister to their needs. We can care for all of our own with one hand tied behind us. We can do it and not half try. We can give even without sacrifice, until every preacher of the gospel among us is fully protected against want in old age, until every homeless child of one of our brethren is provided with home and schooling, until our dependent old men and women can live in comfort and die in peace among their brethren, until every mother, who, left without means and with babies to rear can find

**Be Quiet!**

Soul, dost thou fear  
For to-day or to-morrow?  
'Tis the part of a fool  
To go seeking sorrow.  
Of thine own doing  
Thou canst not contrive them.  
'Tis He that shall give them;  
Thou may'st not outlive them.  
So why cloud to-day  
With fear of the sorrow,  
That may or may not  
Come to-morrow?

—From "All's Well"

love of Jesus Christ, and without that the gospel—our message—becomes but a cold philosophy, an intellectual attitude, without meaning to ourselves and without transforming power in the world. Without love gold becomes but the grave of the human spirit and property, a pit, deep and dark, separating the soul from God. So I say three possessions but in reality two, assuming that the message we bear wells up out of hearts aflame with the love of Christ and blossoms on lips touched by fire of the mighty passion of Jesus Christ for human souls, and that our material ministry to human need means not merely the giving of dollars but of self, with self sunk in a sea of brotherly love.

Love took up the harp of life, and smote  
On all the chords with might,  
Smote the chord of Self that trembling  
Passed in music out of sight.

We have a message. In a sense it is all we have. Because of that message we are disciples. Because of it we have churches. Because of it we have agencies. Because of it we have civilisation. Because of it we have hope. Because of it we talk of ministry and mercy. It means schools and col-



among us, her own people, a refuge, a place of safety.

And having cared and provided for our own, saving ourselves from the opprobrium that comes with justice to those who neglect their own, our hands grown strong in a ministry of mercy and our hearts grown rich with the love of God, we can reach out beyond our own family and fireside and care for many who have none in all the world to care for them. And so will we tell to many a man and many a woman, many a boy, many a girl, the wonderful story of redemption. Tell it, and at the same time prove it, exemplify it, illustrate it and make its refusal impossible.

Only infidelity, a practical denial of our Lord, a proving false to our high claims of discipleship—only this will keep us from sharing our gifts with our brethren, from performing in the name and love of Christ,

# Spiritual Gifts in the Apostolic Church

Thos. Hagger.

"Now concerning spiritual gifts, brethren, I would not have you to be ignorant."—I Cor. 12: 1.

The Holy Spirit is promised to all obedient followers of Christ (Acts 2: 38, 5: 32). But this gift which is the heritage of all Christians must not be confused with "the gifts of the Spirit," or "spiritual gifts" as they are called in the passage quoted above.

The "gifts" of the Spirit are various. From 1 Cor. 12: 1-8 it seems that they included inspiration, miraculous faith, "gifts of healing," the power to impart these gifts to others, the power to detect whether a prophet were false or true, speaking in "divers kinds of tongues," and the interpreting of tongues. Of these Paul taught that prophecy (inspired teaching) was to be preferred, as such is of the greater benefit and use to the church (1 Cor. 14: 1-5).

These gifts came to the earliest church in two ways—through baptism in the Spirit, and through the laying on of the hands of an apostle. The former occurred at Pentecost (Acts 2: 1-4), and in connection with the household of Cornelius (Acts 10: 44-46). It seems that this unique bestowment of the Spirit occurred at no other time, for it is not mentioned in connection with any other persons in the New Testament. It was granted when the gospel in its fulness was first preached to the Jews, and it was granted when the kingdom was flung open to the Gentiles. We have examples of the gifts coming in the latter way in the case of the Samaritans (Acts 8: 14-17), and in the case of the twelve disciples at Ephesus (Acts 19: 1-7). As the baptism in the Spirit does not occur to-day, and as there are no apostles (and cannot be) in the church to-day, it seems reasonable to assume that the gifts of which we are writing are not now to be expected.

The great purpose of these gifts was to confirm the Word. This is seen clearly from Hebrews 2: 1-4, and by the statement in

this ministry of mercy. If we do fail or refuse, God will bring us into judgment both here and hereafter. If we respond adequately we will live, live in the world as a growing, mighty people, and live individually in the world to come, with him whose greatest joy was to go about doing good.

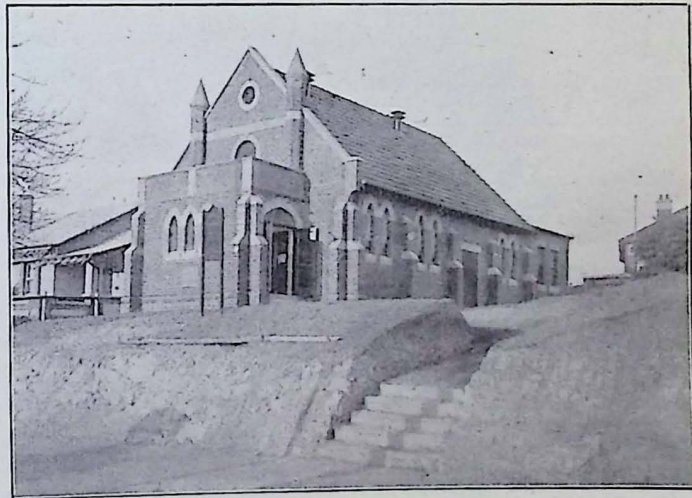
Hands that ope but to receive  
Empty close;  
They only richly live  
Who can richly give.

And our only hope that this ministry of mercy will be performed lies in our close walk, our close fellowship with the Lord Jesus. If we keep our minds and hearts open to him, then shall we be strong men and women, strong to minister to those in need. Then shall we be tall, sun-crowned men and women.—Claude E. Hill, in "World Call."

not used to create astonishment, or merely to benefit those who were suffering. Possibly this is why Paul left "Trophimus at Miletus sick" (2 Tim. 4: 20), and why he advised the water-drinking Timothy to "use a little wine" for his "stomach's sake," and his "often infirmities" (1 Tim. 5: 23). Having confirmed the Word it is not to be expected that these gifts would be continued, and so we are not surprised to find that Paul taught that they would cease (1 Cor. 13: 8-10).

Paul did advise the Corinthian Christians to "covet earnestly the best gifts," and yet he showed them "a more excellent way," something to be desired more than these. If one had any or all of these spiritual gifts and yet lacked love he would be nothing. Tongues and inspiration were to cease, but faith, hope, and love were to remain, and it was much better to have these than those.

To-day disciples of Christ should not be seekers after wonders, nor should they be moved from their steadfastness because of the high-sounding claims made by people who mistakenly claim to have these apostolic powers, and who are often bitterly antagonistic one to the other as is easily seen when it is noted that Roman Catholics, the different bands of Mormons, and quite a host of other sects claim them. Be calm! Cultivate faith, hope, and love, for these are the things that matter!



New Chapel at Ivanhoe, Vic.

The building was opened on Saturday afternoon, May 3, by Mr. A. E. Illingworth, Conference President. Bro. Illingworth, in a reasoned address, later set forth the mission of the church and appealed for the perpetuation of the church as founded by Christ. Cr. Pitcher made a practical speech, showing his sympathy with the ideals of Christianity. Mr. J. E. Thomas gave a most encouraging message. On the Lord's day morning, Mr. A. R. Main addressed the church. In the afternoon, to a full house, Mr. W. B. Blakemore gave a message of cheer and hope. In the evening Mr. J. McG. Abercrombie spoke on "The Pre-eminent Christ," after which the church rejoiced to hear the good confession made. A public meeting was held on Wednesday, May 7, when the local Methodist and Anglican preachers gave messages. Representatives from the Conference Committees and the local church also spoke.

The Ivanhoe building is of brick and is situ-

ated on very high ground, from which an extensive view is obtained, at the junction of the Heidelberg and Lower Roads. Situated a few minutes from the Darebin railway station, and the only church between Ivanhoe and Alphington, its position should be an indication of its usefulness. The main auditorium is designed to seat 200, although seating has been provided for only 100 at present. Folding doors lead from the platform into a well-equipped kindergarten room, entrance to which is also obtained from a ramp at the back of the building. A kitchen with gas copper, sink, etc., makes for convenience of socials, etc. The baptistery is of concrete. The land is 150 ft. x 138 ft., and space is left for a large structure in the years ahead. Land cost £600, building £1,700 approximately, furnishings £140. The property is valued at £3,500 on a conservative basis. The church numbers about 40 members, and was formed in 1917. Mr. A. J. Curson is the architect and Mr. Chas. Honman the builder.



## Religious Notes and News.

### Prayer Meeting Topic

June 11.

Stephen the Martyr.  
(Acts 6: 1-15.)

Horace Kingsbury.

#### Dr. Fosdick on "Proper Baptism."

Dr. Fosdick, well-known the world over for his most helpful devotional books, has recently given publicly a bit of personal history, in which he said, "I was brought up in a church where, in arguing about the quantity of water to make a proper baptism, enough energy has been expended to save a world." Dr. Fosdick's remark would be more to the point if he omitted the adjective before baptism. The dispute is not about a "proper" baptism, but about the thing itself. Can there be a baptism at all without sufficient water to carry out what the word signifies? Every believer in the gospels and the Acts must believe that our Lord instituted the initiatory ordinance of baptism, and that the primitive church practised it. What did Christ intend and what did the church practise? Of the meaning of the word "baptisma" brought over untranslated into our language as baptism there can be no doubt. It means "immersion," "a covering over." Unless our Lord chose a word that meant one thing, and required his followers to practise something else—which would be an absurd supposition—Christian baptism requires enough water to immerse the candidate. Anything less than a covering over of the whole person in the water is contrary to the meaning of the word Christ chose to designate the act, and destroys the symbolism of a death, burial, and resurrection (see Romans 6: 1-4). The influence of baptism is not magical, but it meets a real need of the human spirit. When, however, you substitute something else for the appropriate symbol Christ instituted you at least clog, if you do not destroy, the channel through which the grace flows.—"Christian Advocate (England).

#### A Successful Mission.

The "Christian Evangelist" (U.S.A.) of April 3 contained the following report from Akron, Ohio: "March 30. Kellems-Richards meeting reaching wonderful proportions: 488 additions in five Sundays; 1,500 men heard Dr. Kellems in great address this afternoon; 70 added to-day, most of them men. Bro. Richards has open time after Easter. Bro. Kellems going to Edinburgh, Scotland, Easter."

#### Religious Census, U.S.A., 1923.

The "Christian Herald" published an interesting religious census of the churches in the United States for 1923. It was compiled by Dr. H. K. Carroll who was the first to make a complete official religious census of the country. Dr. Carroll says: "A year of great activity in various lines of church work was that of 1923, especially in the gathering and administration of vast funds for missionary, educational and benevolent purposes. If the net increase of church members, certainly not the least important of the aims of the churches, is somewhat smaller than that of the previous year, it is still well on toward the eight hundred thousand of 1922. The grand total for all religious bodies has now crossed the 45,000,000 line and passed nearly to half-way stage to 46,000,000. If the significant fact be kept in mind that the evangelical churches, which constitute the largest of the groups, having to per cent. of the aggregate of church members, have changed their evangelistic methods almost completely, in the last decade, the gains of the year, though the percentage is small, yet show a healthy growth.

"The grand totals for all religious bodies are 45,457,366 communicants, 296,843 ministers, and 237,404 churches, indicating gains for 1923 of 680,015 communicants, 2,733 ministers and 2,884 churches."

The following figures are given of the bodies reporting more than one million members. Methodist group: 8,622,838 communicants; gain, 87,683. Baptist: 8,237,021; gain, 102,520. Lutheran: 2,465,841; gain, 22,825. Presbyterian: 2,462,557; gain, 61,290. Disciples of Christ:

1,621,203; gain, 68,490. Protestant Episcopal: 1,140,076; gain, 10,403.

Dr. Carroll reports an aggregate of 27,812,898 communicants for the evangelical groups, and an increase of 493,161 in 1923. "One who has been reading in the daily and religious press of the controversy over Fundamentalism and Modernism, might inquire how it has affected the membership of the churches in which it has appeared to be most tense."

But over against these controversies (says the "Christian Evangelist"), which may have stimulated some growth, we are to note the intense and far-flung evangelism. This has been markedly so in the churches that have made the greatest gains. It will be noted that the Disciples stand fourth in the number of accessions with 68,490. Our churches have not been especially vexed by the Fundamentalist-Modernist debate. There has been strife over other things, but despite all have grown.

Possibly the most important lesson to be drawn from these statistics is the encouraging fact that the people are so responsive to the preaching of the gospel. It has power over the human heart.

Wrapped up in the same idea is the thought that there is no way to win people to Christ except by the preaching of the gospel. Undoubtedly this is the greatest challenge ever given to the church. The real solution to all our troubles is to be applied by preaching the everlasting gospel of the Living God.

#### The Right Use of the Term "Catholic."

The following leaflet has been drawn up by the Irish Bishops, and is being circulated in Ireland:—

"The Archbishops and Bishops call the attention of members of the church to the increasing misuse of the term 'Catholic,' to describe, without any qualifying designation, that body of Christians only who acknowledge the supremacy of the Bishop of Rome. Members of the Roman Catholic church are now commonly designated as 'Catholics,' while members of our church, and others who hold all the doctrines of the Holy Catholic church as defined in the ancient creeds, are frequently described as 'non-Catholics.'

"This is not a mere question of 'names and words.' The Catholic character of the gospel of Jesus Christ and of the society which he founded, is one great feature which distinguishes Christianity from all other religious systems. Christ's church is universal, or catholic, in the fullest sense of the term; its mission is to all; its membership includes persons of 'all nations and kindreds, and people, and tongues.'

"If we now surrender our title of membership in the Catholic church, and concede it to those only who accept the authority of a particular Bishop, we give up an important point in that faith which was once for all delivered to the saints. So important was this point held to be in early Christian times that belief in 'the Holy Catholic church' was made an article of faith by those who compiled our creeds. To be a 'non-Catholic' is to be outside the Body of Christ; and to be described as 'not a Catholic' is equivalent to being described as 'not a Christian.'

"It is probable that in many cases these terms are used thoughtlessly, without considering their significance and importance; but we cannot consent thus to narrow the church of Christ, or to accept the position of aliens from the commonwealth of the Israel of God."—"Church Standard."

#### Tattersall's and State Finances.

The Anglican Synod of Tasmania at Hobart passed a resolution deploring the action of the Government in accepting money for the public hospitals from a "Charity Consultation" (managed by Tattersall's), as a free gift to a State in a bad financial condition.

Stephen heads the list of seven men who were chosen by the disciples, and set apart by the apostles, to care for the benevolent work of the early church.

Here we have the beginning of organisation within the church, the sharing of tasks, and the distribution of responsibilities. These seven men are commonly regarded as the first "deacons." If it is right to make a distinction between the secular and the spiritual in the workings of the church, it should be remarked that only men of very high qualifications were chosen to minister to the material needs of the poor.

Stephen was required to be "full of the Spirit and of wisdom" (v. 3). He was also "full of faith" (v. 5), and "full of grace and power" (v. 8). "It is to be noted that a very spiritual man was selected for a very practical task." Not any one will do for any work of God.

"In addition to his task of caring for the poor, Stephen undertook evangelistic work, and preached with great power and success. He became a special object of hatred to the Hellenistic Jews (those who had been born outside of Palestine and spoke the Greek language), who sought to bring about his death. When haled before the Sanhedrin and falsely accused of speaking against the temple and the law, he made a long and spirited defense whose purpose was to show that the Jews had misunderstood their own law: God's presence was not confined to the tabernacle and the temple, he had appeared to Abraham and others, and Isaiah had taught that the worship of God was not limited to one place. And then he boldly accused the Jews of having persecuted the prophets and of having put Jesus to death. The infuriated mob cast him out of the city, and while being stoned to death the great-hearted follower of Christ offered a prayer for his murderers just as his Master had done on the cross. The persecution which followed his death led to the departure of disciples from Jerusalem and the spread of the Gospel in many lands." (Tarbell.)

"What did God do for Stephen?" an infidel asked Dr. Parker, meaning that if God exists he would have rescued him. "What did God do for him?" answered Dr. Parker; "In that moment of suffering and helplessness, God enabled him to say, 'Lord, lay not this sin to their charge.' That was what the Almighty did, and in working this miracle of forgiveness in the spirit of the martyred man, God did more for Stephen than if he had sent a legion of angels to protect him from the ruffianism which wrought his death."

"Many circumstances to-day call loudly for Christians like Stephen." "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Witnesses are wanted, daily martyrs are needed, but they must be men of believing mind, unbending will, loving heart, and shining face.

God give us men. A time like this demands strong minds, great hearts, true faith and ready hands:

Men whom the lust of office does not kill;  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor—men who will not lie;  
Men who can stand before a demagogue  
And scorn his treacherous flatteries without winking;  
Tall men, sun-crowned, who live above the fog  
In public duty, and in private thinking.  
—J. G. Holland.

Suggested Hymns—Sankey's Collection.  
319—What a Friend we have in Jesus!  
562—The Lord's my Shepherd.  
672—A Soldier of the Cross.  
680—Stand up for Jesus!



# J. J. Haley Called Home.

American papers just to hand report that J. J. Haley passed away at Haines City, Florida, U.S.A., on April 7. He was buried at Cynthiana, Ky., which was the scene of one of his longest and most fruitful ministries. Bro. Haley was 73 years of age, having been born on March 18, 1851.

To many of the older members of the churches in Australia the name of J. J. Haley is very dear. His six years of successful ministry in Melbourne, from 1878 to 1884, are held in grateful memory. In 1915 Bro. Haley, in company with J. W. Webb, returned to Victoria for a visit and took part in the jubilee celebrations of Lygon St. church.

All those who heard J. J. Haley in his prime speak most eulogistically of his ability. The Jubilee History describes him and his work in the following terms. "Without academical honors, but gifted by Nature, he could hold spellbound his audience and almost entrance his hearers by the sheer power of his oratory. Bro. Haley was a self-confessed failure as a visitor, but upon the public platform, whether as lecturer, preacher, or debater, there were none in his day to surpass and few to equal him."

Coming to Melbourne from New Zealand in 1878, Bro. Haley was at once successful in securing large audiences to hear the gospel in the chapel at Lygon St. He was a brilliant speaker. "Every sermon bore the stamp of careful thought and preparation, and it was inevitably an intellectual feast to follow the orator from preface to peroration." During his six years of devoted service, he preached over 300 gospel sermons in the chapel, and baptised over 300 converts. As President of the Adelpian Society, Bro. Haley rendered excellent service. He was President of the Victorian Conference during 1880, 1881, and 1882, and it was largely owing to his efforts that missionary enterprise and mutual co-operation were recognised as the true sphere of usefulness for Conference deliberations. In 1880, Bro. Haley commenced the publication of a monthly journal, "The Australian Christian Watchman," and this he edited with conspicuous ability until he left for America four years later. Considerable interest was aroused by a debate, on the subject of baptism, between Mr. Butchers and J. J. Haley, and by a series of lectures subsequently delivered by the latter in the Temperance Hall. The debate was published in book form. Among the most successful of Bro. Haley's preaching services were those held during two periods in the Academy of Music, a theatre in the heart of the city. "His sermons conveyed in a most captivating manner the nature of our plea." Vast audiences listened to the message, and many decisions were made.

J. J. Haley helped much by his pen. In America, as in Australia, he wrote for our religious papers, for many years being one of the contributing editors of "The Christian Evangelist." His two books—"Makers and Moulders of the Reformation Movement" and "Debates that have made History"—were widely circulated and much appreciated. They are well worth the study of those who would wish to understand the position we occupy.

## J. J. Haley: Some Recollections and Appreciations.

Tidings across the sea from the land of the Stars and Stripes tell of the calling home of a well-beloved brother and faithful minister of the gospel, one who was approved unto God; a workman of whom his brethren were not ashamed, and one who had learned rightly to divide the word of truth. He was held in high honor and much affection. To speak of his labors in Victoria we must "unwind time's chain from the windlass of the years" back to the period 1878-1884. To the generation of brethren just passed and its successors now passing, the name of J. J. Haley was, and is, familiar in their mouths as a household word.

Our brother came to Victoria to the Church of Christ, Lygon St., Carlton, on Dec. 6, 1878, and

his term of six years was one of the many bright periods in the useful history of that congregation. Just at that time a strong preacher was much needed, both from the standpoint of the local church and to represent the greater brotherhood in the metropolis of Victoria. His work and influence soon extended beyond the confines of one congregation, and all the churches were strengthened. His was a commanding figure on the platform. He had a strong rich voice, and in his preaching was dignified, powerful, logical, eloquent and convincing. He persuaded the people from the Scriptures that the things of which he spoke were so.

The year following his arrival the church in Lygon St. held a series of meetings in the Academy of Music (afterwards known as Bijou Theatre) in Bourke St., Melbourne, and large audi-



J. J. Haley.

ences of 1,500 to 2,500 were attracted. Following this special effort, Bro. Haley became known as one of the most powerful preachers of the city, and large congregations were the usual thing, the chapel being often crowded out.

During the currency of the great exhibition in Melbourne about two years later, the metropolitan and suburban churches united to hold further services in the city in the same building, and much good resulted. The whole movement was lifted, and many were added to the churches. Bro. Haley again rose to every occasion.

About this time a minister of another religious body came into controversy with one or two of our country preachers on the subject of baptism, and later on he desired to debate with Bro. Haley, who was comparatively inexperienced in this department. Results proved him quite a master, and he became a great exponent and defender of New Testament teaching on this subject. His clear apprehension of the different dispensations in the divine dealings with mankind gave him power, while his excellent knowledge of the Bible and wonderful readiness in extempore speaking were indistinctly to his advantage. Many, myself included, attended every night. One evening stands out in memory. When speaking of the old law which bound the Jew and the covenant of grace into which came the children of God by faith in Christ Jesus, Bro. Haley rose to great heights in his masterful argument, and clear exposition concerning the bondage of the Jew and freedom of the Christian believer, closing with the words, "But Jerusalem which is above is free, which is the mother of us all." It was a time of great excitement, but many were enlightened and instructed in the way of the Lord more perfectly.

Bro. Haley found time to visit the suburban and occasionally the country churches. With Bro. W. Dickens in his father's "gospel chariot" and "fiery" (?) horse, I had the pleasure of accompanying the preacher to Doncaster and Ringwood, and remember Bro. Haley's beautiful address from Heb. 6: 9, "But, beloved, we are persuaded better things of you, and things that accompany salvation."

The outstanding work of our brother was, I think, the introduction of a better feeling amongst the churches, and brethren individually. Through his influence the annual Conference entered upon a new and wider sphere of usefulness. Bro. Haley's large generous mind and Christian spirit helped others to "agree to differ," and emphasised the need of unity of spirit in essential things and more liberty in non-essentials. From that time the Conferences grew in power and usefulness. Our members increased, and enlargement was made in wider Christian service.

He impressed young men in the Adelpian Improvement Society with a desire for usefulness in church life and for preaching the gospel. For a time some incipient "Haleys" could be recognised, but many became useful preachers and workers in after years. He was an inspiration also to our other preachers of the time.

Our religious journalism entered a new era when Bro. Haley commenced "The Australian Christian Watchman," which superseded "The Australian Christian Pioneer," edited by Bro. T. J. Gore in Adelaide.

In September, 1881, news came from America of the death of President Garfield (one of our own brethren), consequent on a gunshot wound inflicted by an assassin. A memorial service was held in Melbourne on Sept. 27, in which high Government officials took part, but all spoke only from knowledge gained from what they read and heard. Being an American, Bro. Haley had been invited to speak, and when he told how he knew the late President personally, was his intimate friend, had been at his table, worshipped in the same church, afterwards paying high tribute to the rich personal qualities of the departed, the effect on the audience was electrical. The greater knowledge and personal touch enabled the speaker to deeply move the great multitude of sympathetic citizens.

When Bro. Haley decided to return to America in 1884, all felt we were losing a great man of God, and powerful advocate of the gospel of his grace. By the kindness of some brethren, Bro. Haley was enabled to revisit Victoria in 1915 on the occasion of the jubilee services of the church at Lygon St., and also took part a little later in the same celebrations at Swanston St. He described these services as amongst the most impressive he had ever taken part in. It was fortunate also he attended the annual demonstration of students of the College of the Bible, and was greatly delighted at our progress in this venture. The memories awakened by the visit of 1915 were precious to many, and Bro. Haley found the parting with so many brethren beloved very difficult.

After leaving Victoria in 1884, our brother continued his labors in America in preaching and religious journalism, spending an interval in England with the church at Southport. Of recent years he has only preached at occasional times. The many brought to Jesus Christ under the ministry of Bro. Haley and those inspired to greater service by his helpful guidance and influence will hold his memory in warm love and affection. He will surely stand in the presence of the King amongst the wise, and shine as the stars for ever and ever, because he turned many to righteousness. He truly served his generation by the will of God. Words from our Hymnal will fittingly close this tribute:—

Servant of God, well done!  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy Master's joy.  
Soldier of Christ, well done!  
Praise be thy new employ;  
And while eternal ages run,  
Rest in thy Saviour's joy.

—Robert Lyall.



## The Home Circle.

Conducted by J. C. F. PITTMAN

### When I Get into Bed.

"I'm never frightened in the dark,  
Though I am very small;  
I never sit all scared and hark  
For Ogres in the hall.  
But when my prayers are said  
I have one awful dread,  
That something waits to grab my toes  
When I get into bed!

I try to think of pleasant things  
Each time I get undressed;  
And how each day no evil brings  
If children do their best.  
But the thought comes in my head,  
As I'm turning down the spread,  
That something's going to grab my toes  
As I get into bed.

And when there's nothing more to do,  
With bedclothes open wide,  
It makes me shiver through and through  
A-trying to decide  
Which foot shall go ahead,  
'Cause I'm sure I'd tumble dead  
If something ever grabbed my toes  
As I get into bed."

### Little Peter.

Among grandma's pets was little Peter, and he was called "little Peter" because he was so pink and white and such a wee little pig, for Peter was grandma's little pet pig.

His real home was under the barn, where his mother and father and his brothers and sisters lived, grew fat, and seemed very happy. But Peter could not be happy in such a home (I suppose it was too dirty for this little, dainty pig); so he found a way of getting out, and wandered about among the flowers and bushes, and often went down in the meadow, but somehow he never got dirty like the others; he was always a spotless, white pig.

Very often, Sam, grandma's colored man, would catch him and take him home to his mother under the barn; but every time Peter would get out, and would soon be up around the house.

At last grandma said: "O, let him stay out! He will take care of himself." And he certainly did.

At night he would hide under some of the bushes, and all day he would wander about. Sometimes he would even come into the kitchen and get something to eat, and the cook never was cross with him, because she said he was so quiet, and when he did give a grunt it was a quiet one. Often we would see grandma walking in the garden with Peter the pig, Captain the dog, and Jerry the big yellow cat close at her side, and she said she always enjoyed her walks when they were with her. Each would answer her in his different way, and they were always very polite and sociable.

One day little Peter wandered a long way from home, into the garden of one of the neighbors, and after a while he went to the house and climbed up the steps to the piazza.

Now it happened that Mrs. Mann, our kind neighbor, was having a ladies' sewing circle, and Peter, hearing the voices and the laughter, was quite curious to know all about it, for he was a very friendly little pig, and as the window came down quite to the floor of the piazza, he could stand upon his hind legs and easily see into the room. How long he had been there no one knows, but one of the ladies happened to see him, and exclaimed: "O, Mrs. Mann, what is that at the window? Do look, quick!" And, of course, every one did look, and such a peal of laughter came from them all that poor little Peter was dreadfully frightened, and home he ran just as fast as his little legs would take him. Grandma saw him running and jumping down the terraces where the vegetables were planted, and wondered what

was the matter. Mrs. Mann told the ladies that it was only Grandma Morton's pet pig, and that made them laugh some more, for they knew that Mrs. Morton had all kinds of pets, but a pet pig seemed the funniest of all.

All summer Peter lived very happily, but he did not grow any bigger; he stayed just a wee pig. So when the nights began to be cool, a box with hay enough for him to cuddle down in was brought into the woodshed, and every night he slept in the nice, warm bed; but soon the days and the nights became really cold, and the cook, who was very kind-hearted, had him stay in the kitchen, and brought the box in at night, and always saw him safe and warm in it before she went to bed.

The days grew colder still, and Peter stayed in the warm kitchen most of the time; but, you see, he could not have just the same warmth he would have had if he could only have been contented to live in his own home, where his brothers and sisters were cuddling up close to their mother and keeping just as warm as possible; for you know pigs do keep very warm indeed, and that helps to make them grow fat.

But the days and nights grew very cold indeed, and again Sam carried little Peter back to his mother. This time he decided to stay at home and enjoy cuddling close to her with his brothers and sisters.

He was always the baby of the family, and never grew to be a big, fat pig like all the others.

### A Place for Mother.

"And mother, for a wonder, will be away, too; so we can have the whole house to ourselves, and no one to trouble us. You must be sure to come," invited the gay, girlish voice, and the others promised laughingly.

But presently Ruth said a little wonderingly: "I don't see why she makes so much of her mother's being away when she wants us to come. I like to have my mother at home when I invite the girls here. She always helps me plan, and she's just as much interested as I am. Besides, it's nice to talk it over together afterward, and as for anything she wouldn't like—"

"Better leave it out," concluded Barbara's crisp tones.

"But mother likes anything that's nice and right," declared Ruth, loyally, "and she's full of fun."

The fun that takes mother in and the fun that wants to leave her out are usually different kinds—the latter a little wilder and ruder, and scarcely wise, even though not positively wrong. The girl who plans her pleasures with her mother's assistance, and talks them over with her afterward, is not likely to have any pleasures that will bring a blush of shame in later years, when they are only memories. Sometimes a girl who enjoys Ruth's mother thinks her own entirely different.

"My mother is too tired and too busy all the time to be much interested in my company," she argues. "She doesn't care for the things we girls like."

But are you sure you are not making a mistake just here? Many a mother is lonely as well as busy, and longs for her daughter's companionship more than any words ever betray. She would be glad to have a share in the young life and plans, if only she did not feel herself shut out of them. Suppose you take some of her duties, and invite her into some of your pleasure, and see if a glad new relationship will not spring from the experiment. A girl just out of high school was asked if she were going away for vacation. "No," she answered cheerily; "I'm going to stay at home and get acquainted with mother." When you were a little child, you ran to mother with every want; but now that school years and girl friends have come in between, there is sometimes need to become acquainted over again.

## The Family Altar.

SUNDAY.

Happy art thou, O Israel, who is like unto thee, a people saved by Jehovah.—Deut. 33: 29.

If you want to be happy,  
Begin where you are,  
Don't wait for some rapture  
That's future and far.  
Begin to be joyous,  
Begin to be glad,  
And soon you'll forget  
That you ever were sad.

—William Todd.

Reading—Deut. 33: 27-29.

MONDAY.

Our friend Lazarus is fallen asleep.—John 11: 11.

"Strange but if we read the record correctly Jesus never preached a funeral sermon."

Reading—John 11: 11-15.

TUESDAY.

Happy is the people whose God is Jehovah.—Psalm 144: 15.

"To-day is the time for laughter,  
To-morrow the time for tears,  
Whatever may come hereafter  
Whatever of woe with years.  
To-day is the time to borrow  
The best that the Lord can give,  
We can sorrow, if need be, to-morrow,  
But to-day is the time to live."

Reading—Psalm 144: 12-15.

WEDNESDAY.

If ye know these things, blessed (a.v. happy) are ye if ye do them.—John 13: 17.

"Bishop Hackett's favorite motto was—'Serve God and be cheerful.'"

Reading—John 13: 12-17.

THURSDAY.

"Be of good cheer."—John 16: 33.

"The thing that goes the furthest toward making life worth while,  
That costs the least and does the most, is just a pleasant smile.  
The smile that bubbles from the heart that loves its fellow men  
Will drive away the clouds of gloom and coax the sun again.  
It's full of worth and goodness, too, with manly kindness blent—  
It's worth a million dollars, and it doesn't cost a cent."

Reading—John 16: 25-33.

FRIDAY.

Yet I will rejoice in Jehovah, I will joy in the God of my salvation.—Habakkuk 3: 18.

Daniel Webster was one morning discussing with a number of eminent artists the subjects commonly chosen for portrayal upon canvas. "I have often wondered," he said, "that no painter has yet thought it worth his while to draw his inspiration from one of the most sublime passages in any literature." "And what is that?" they asked. "Well," he replied, "what finer conception for a masterpiece could any artist desire than the picture of the prophet Habakkuk sitting in the midst of utter ruin and desolation, singing, in spite of everything, faith's joyous and triumphant song?"—F. W. Boreham.

Reading—Habakkuk 3: 16-19.

SATURDAY.

As sorrowful, yet always rejoicing.—2 Corinthians 6: 10.

"The Stoic bears; the Epicurean submits,  
The Christian alone exults: 'sorrowful, and yet always rejoicing.'"

Reading—2 Corinthians 6: 1-10.



## South Australian Home Mission Notes.

H. J. Horsell.

Encouraging reports of the work in the fields during April have reached us.

Eyre Peninsula District.—The brethren have been cheered by the visit of B. W. Manning. The Conference gatherings were successful. Special meetings were held at the three preaching places with twelve confessions. W. A. Russell is doing with twelve confessions. He reports seventeen additions by faith and baptism (six Tumby Bay; seven Butler and four Ungarra). The cause at Butler is quite revived. The new schoolroom at Ungarra has been completed.

Nailsworth.—A. C. Garnett states that the foundations of the new kindergarten room have been put in. Five additions to the church. About 200 in attendance at the Sunday school anniversary.

Murray Bridge.—A. Marshman reports a great improvement in the attendances. Sunday school attendance up to 90. The work is on the upgrade. Wallaroo.—Four additions by faith and baptism. £100 paid off the chapel debt. Good attendances at all meetings. E. G. Warren doing a great deal of visitation among the people. The best month's work for two years.

Moonta.—W. G. Oram has been away on holiday. Local brethren have maintained the meetings well. Bro. Sprigg gave one Sunday's assistance. Bro. Oram will close his ministry in September. He has faithfully served under the committee for a period of nine years at Naracoorte, Broken Hill and Moonta.

Berri and Winkie.—One addition by baptism and two more confessions. C. H. Hunt has tendered his resignation, to take effect August 31. Bro. Hunt has served with much acceptance (five years in the Eyre Peninsula district, and five years in the Berri district) under the direction of the Committee.

Barmera.—Splendid S.S. anniversary services at Cobdogla and also at Barmera; record attendances. It is proposed to hold missions at each place in June and July. Bro. Hunt will do the preaching.

Naracoorte.—A tennis club has been formed, and the young people are becoming interested in church work. E. H. Randall reports that meetings are well maintained. He is optimistic as to the future.

Gawler.—Fine gospel services continued, over 100 present several times. One addition by baptism. Splendid meetings on Good Friday at the all-day services in conjunction with Kersbrook and Williamstown churches. It is expected a commencement will be made with the new chapel in May.

Broken Hill and Railwaytown.—The secretary visited the Barrier from April 11 to 19. Several meetings were held, and two lantern lectures given. Good attendances at the services. A conference was held with the church officers. Bro. Blackburn has completed two years of service with these churches. The church is united and happy. The total membership in the two churches is only about 75. A well-planned mission should be held in this large city. Three additions for the month.

Port Pirie.—Bro. Bowes has been wonderfully blessed. Eleven have been added to the church by faith and baptism. A great deal of visitation is being done. The attendances are splendid, and the young people are very regular and active in the several auxiliaries.

The total additions in Home Missions fields for April are 43. We give God praise. We ask for your prayers.

Finance.—The total annual offering will probably amount to £1,200. There are two churches to hear from. We are still in arrears. Brethren, the results of the past month should greatly hearten and stir us to a greater service and more sacrificial giving. This great work must be maintained regularly by weekly gifts. Use the duplex envelopes. Help the sisters with their mite boxes and collecting books. The secretary is always ready and delighted to receive your donations direct to him. Other fields are urging their claims. Let us put the Lord's work first, and honor him with our gifts.

## Our Young People.

Conducted by W. GALE

### "Inasmuch."

A child cried one night

Outside,

And I said, That is my child  
But I found him to be another lad,  
So I went back to my room and said,  
There is nothing for me to do;  
Now I can sleep.

The child cried again

And I went out and looked into his face  
And said, Why this is my child!  
And I brought him in  
And gave him something to eat  
And put him in a warm bed;  
And I slept.

A child laughed

And I followed the sweet laughter  
Out to a place called the Kingdom of God.  
Where many children were.  
The Lord of the Place asked me,  
Which child did you help?  
And I could not tell.

—Herbert R. Whiting.

### Tennis Court.

After a couple of years' experience with a court kindly made available by a noted athletic enthusiast, but which was too far removed from the centre of the district, a new court is being laid down for the young people of Moreland church (Vic.). Forty members are enrolled.

### Examinations in Victoria.

Entry forms will have reached all Victorian schools ere this. Entries close on June 4. Exhibit list of entrants in school on June 1. Mail entry forms at once to Mr. Gale.

### Aeroplane Rallies.

Now is the time for rallies. Quite a number of our schools are making the most of the opportunity. The successful flight around Australia which terminated in such an auspicious manner amidst the thousands of waiting, expectant, upturned faces, will add a zest to the idea of an all-around Australia campaign. The "Flight" is on at Merbein, East Kew, and Castlemaine. This will add scores to the enrolment, and provide an opportunity for every scholar to participate in definite service for the Kingdom of God. May each aeroplane come home safely, carrying a new scholar. Reports of the campaign will be published from time to time.

### Queensland Notes.

Schools and Y.P. Societies are growing and their buildings are becoming too small. Boondall is talking about enlargement, and Annerley has to hire another hall for its school. The future of the churches in this State should be hopeful. It has been very impressive to see the fine bands of young folk in their teens at the meetings in many parts of the country. Sometimes they made up the larger part of the congregations.

### Australian C.E. Convention.

Already several Endeavorers are planning to go to Adelaide for the October C.E. Convention. We hope to have a good delegation from Queensland. Three from Ann St. have already decided to go.

### Membership Campaign.

Our effort for 1,000 members of the Queensland Churches of Christ Bible School and Young People's Union is meeting with encouragement. Already there are 250 members, and we have promises from schools of over 200 more. 1/-

per year entitles the giver to a beautiful member's card.

### The Message of the Song.

A country visitor to Conference, who also came to undergo a serious operation in a hospital, attended the Bible school demonstration at the Easter Conference. She heard the united school choir. Then she entered the hospital, and as the anæsthetic was being administered, the doctor told her to think of something which would give her confidence. Although her thoughts had been far from Conference, immediately she remembered the children singing, and her last thoughts before the operation and her first thoughts as she regained consciousness were the words of one of their pieces:—

Saviour, hold me close to thee,

Kept by the power of God;

Only this my trust shall be,

Kept by the power of God.

Sweetly kept "in perfect peace,"

When from fears he gives release;

Kept "through faith" till time shall cease,

Kept by the power of God.

—A. J. F.

### Victorian Christian Endeavor Essay Competition Results.

The papers were of a very high order, and gave great satisfaction to the Committee, which was pleased with the interest manifested and the results attained. The prizes were presented to the winners of each grade at the Christian Endeavor rally held in the Masonic Hall on Easter Monday evening. A special prize was awarded to Miss Winnie Gale, 11 years, her paper receiving special commendation from Bro. J. E. Shipway, who kindly acted as judge. The last four in grade I. were treated as a special division, owing to their younger years.

#### UNDER 18 YEARS.

Vernon Milligan, Lygon St. society, 100 marks; Ivy M. Parker, Northcote, 99; Thelma McCance, Lygon St., 98; Enid Smith, Williamstown, 96; Ivy E. Sear, South Yarra, 92; Winnie Gale, South Yarra, 90; Daphne Taylor, Essendon, 80; Yvonne Anderson, Essendon, 75; Muriel Tucker, Essendon, 75.

#### 18-25 YEARS.

Miss C. Huggett, Williamstown, 100; Mr. F. R. Ryall, Carnegie, 98; Miss V. Williams, Northcote, 96; Miss B. Vernon, Dunolly, 96; Mr. Bruce Campbell, Bayswater, 95; Miss E. Gardiner, Footscray, 93; Miss Thurgood, Footscray, 90.—Jas. H. McKean, secretary.

### It can be Done.

Somebody said that it couldn't be done,  
But he, with a chuckle, replied,  
That "may be it couldn't," but he would be one  
Who wouldn't say so till he tried.  
So he buckled right in, with a trace of a grin  
On his face. If he worried he hid it.  
And started to sing as he tackled the thing  
That couldn't be done—and he did it.

There are thousands to tell you it cannot be done,

There are thousands to prophesy failure;

There are thousands to point out to you, one by one,

The dangers that wait to assail you;

But just buckle in with a bit of a grin,

Then take off your coat and go to it;

Just start in to sing as you tackle the thing,

That "Cannot be done"—and "You'll do it."



## Foreign Missions.

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

### Hueilichow, China.

**Church Meetings.**—Bro. Anderson writes: Meetings are well attended, in fact, nearly every meeting some have had to stand outside. Soon we hope to remedy this, for at little cost we can remove some of the partitions and thus seat many more people. Old faces are still seen, and always fresh faces amongst the number, and interested ones are on the increase. A pleasing feature of the work is the number of women and girls who regularly come.

The China Field Council has rented for Bro. Anderson and his wife part of an old temple that has been made habitable and very comfortable for our missionaries.

**Schools.**—Our missionaries are very sanguine about their schools, and state that it is certain there will be a large number of students. They say: We were to open the boys' school this week, but owing to the numbers who came, we did not have sufficient school furniture. The numbers are not certain yet, but the teachers tell us we will have nearly 200 boys and about 40 girls in the school.

**Medical.**—We are seeing a large number of patients daily, and Dr. Killmier and Miss Masters are kept fully employed. Owing to the numbers who come, they have had to adopt certain hours in the day in order to get any relief at all.

All our missionaries are in the best of health.

Miss Masters writes from Hueilichow:—We are very busy just now. The work is continuing to grow, and we shall have plenty for all hands to do. If we had an up-to-date hospital now it could be filled in a few days. The past week I have treated 150 patients. I have only put on my weekly list the numbers actually treated. A big percentage have the most terrible eye trouble.

The language study progresses slowly, but I hope it may be surely also. Yesterday I actually made my first attempt at speaking. It was the girls' meeting that Mrs. Anderson holds in our compound. Up to the present I have only assisted in the singing, but yesterday I announced that the meeting would commence and called on Eva to pray, read the two little chorus pieces that we were to sing, and at the close of the meeting I said the benediction. It was not very much, but still it is a beginning, and I hope my knees will support me in a kinder fashion next time.

It is festive season in China at present. They welcome in their new year, which takes place in our February, with feasting, etc., and also much drinking too. We will be glad when things quieten down again. Of course our Chinese Christians who attend the services get invitations to many feasts, and as wine is served at all meals, it is a big test and temptation for them. Mrs. Anderson and I get invitations to some feasts, and believe me, it is an ordeal every time. If you could only see what is served up at these feasts! We just make a big effort to swallow what we can, and I drop many a piece on the floor, and the dogs soon eat it up.

### Shanghai.

The property at Shanghai, valued at least at £1,200, has been purchased by the Federal Committee for £900; and by paying the same amount yearly that we have paid for the past four years, the saving in rent will pay for our building in eight years' time. The native Christians in Shanghai are very happy over the purchase of the property. When Bro. Cameron announced it at the service one Lord's day in March, the old evangelist, Mr. Hu Sing Kwie, pointed out to the people that it gave the native church "a foundation," to use his own expressive word, for the future, and precluded any fear of them being turned out of their place of worship on account of landlordism. Bro. Cameron arranged with Mr. Leach, the former owner of the property, not to charge any rent

for the last quarter. This will be a saving to our Committee, and it is a very kindly act on the part of Mr. Leach, who has taken a great interest in our mission work in Shanghai. The Federal Committee feel that they cannot speak too highly of the magnificent services that Bro. and Sister Cameron are rendering to our work in Shanghai.

The boy graduates from our school have formed an "Old Boys' Association" to keep the school spirit alive among them. This ought to be a help to them to keep in Christian fellowship with one another.

Translation of Mr. Wu Sing Kwei's letter, March 11, 1924:—"To the elders, brothers and sisters of the Australian Churches of Christ. God bless you! and peace to you! I thank you for the attention and funds you give to this church. I beg to report you of the work done in last year. Last year (1923) we had 5 men and 5 women baptised on July 29, and 5 men and 3 women on Oct. 28; 18 persons became Christians in total. This year some unfaithful members become faithful. According to the custom of Shanghai, 1st to 5th and 13th to 18th of the 1st moon, 'Lantern Festival' is celebrated, lanterns lighted, idols worshipped, several thousands gathered at the temple, which is situated by the church. We took advantage of this gathering, preaching being given by day and night; as a result 15 persons enlisted their names as enquirers. The programme of the church is as follows:—Sunday, 9.30-11 a.m., Sunday school; Mr. Cameron leads English class. 2 p.m., Endeavor Society; 3 p.m., Communion service; 3.30 p.m.; preaching. Wednesday, 6-7 p.m., study class; 7-8 p.m., prayer meeting. Thursday, 3-4 p.m., women's meeting; 4-4.30, women studying characters. Saturday, 7-8 p.m., Bible class and prayer meeting. This year we invited Miss Feng Veng Yin as Bible-woman, who gives us much help. The church is in a state of progress. The chapel is fully occupied every Sunday. We have a preaching-house at a member's home in the eastern district, where preaching is given every Sunday morning. We wish to open another place for preaching in the western district. Mr. Cameron gives us much valuable help both to the church and to the school. I ask the elders, brothers and sisters, pray for the Kwenming Road church."

### JUNE!

#### A Month of Sacrifice for Foreign Missions.

#### Annual Offering, JULY 6.

#### 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., 74 Edmund-av., Unley, S.A.

### THANKS.

McCALLUM.—Mrs. T. McCallum and family wish to thank their many friends for kindness and sympathy shown in their recent sad bereavement; also the church at Bayswater, Boort, Essendon, St. Kilda, Lancefield and Ascot Vale; also the Bible school; K.S.P., Mission Circle and Band of Hope for their beautiful floral tributes. Will all please accept our sincere thanks?

### COMING EVENTS.

JUNE 1.—Sunday, June 1, Home Coming and Home-sending Day at Mile End Church of Christ, 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., Torrensville. Anniversary services, June 8 and 9.

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

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.

JUNE 8 and 15.—11, 3 and 7, Northcote Bible School Anniversary. Speakers: Bren. Abercrombie, A. T. Eaton and W. H. Hinrichsen. Special singing and whistling by combined school under Bro. Pearl. June 18, at 8 p.m., scholars' night.

JUNE 14.—A Christian Endeavor Society is being formed in connection with Ringwood church. The young people are having a big night on June 14 to give the Society a push off, and invite representatives from all societies who can make it convenient to attend and wish the new Society success.

The Victorian Women's Executive will meet in the hall, Swanston St., on Friday, June 6, at 2.30 prompt. Mrs. Stephens leads devotions; speaker, Mr. A. E. Illingworth. All sisters are cordially invited.

### DEATH.

NOBLE.—On May 12 (suddenly), Marion, aged 68, the long-beloved wife of George Noble, Kononda, Eyre Peninsula, S.A.; also the ever-loving mother of George, Frederick, Norman, Gwendoline, Claude, Leslie, Moreton and Hubert. "Because I live, thou shalt live also."

### IN MEMORIAM.

MORFFEW.—In loving memory of my dear husband, who died May 20, 1912.

Your end came sudden, father dear,  
No thought of death was near,  
We had not time to say good-bye,  
To the one we loved so dear.  
—Inserted by his loving wife, Mrs. A. Moffew.

MORFFEW.—In loving memory of my dear daughter and our dear sister, Florence Emily, who died May 29, 1921.

God saw what was before her,  
The trials she had to bear,  
And smiling down he thought it best  
To take her to his care.  
—Inserted by her loving mother, Albert and Edie, Les. and Elvie.

MORTON.—In affectionate memory of our dear mother Francis (Fanny) Morton, who fell asleep in Jesus at Belmore, N.S.W., on May 29, 1912.

"Though years have passed and gone,  
Yet there memory lingers still."  
—Inserted by her son Alf, and daughter-in-law Dolly, and daughters Gertrude and Mabel.

### TENNIS ASSOCIATION.

Any club wishing to join the above Association kindly communicate with Hon. Sec. as early as possible.

H. O. WHITE, Hon. Sec.,  
36 Daisy St., Essendon,  
Phone: Ascot 1952.



## Here and There.

The second term's work of the College of the Bible commenced on Tuesday last.

The following telegram from Brisbane reached us on Monday:—"Ann St. Bible school anniversary, 100 broke bread; chapel full evening; thirteen decisions for day."

Our Victorian Department of Social Service has the following officers: President, Hon. J. G. Barrett; Vice-Presidents, R. H. Bardwell, R. P. Clark; Treasurer, R. H. Bardwell; Superintendent Benevolent Section, J. W. Nichols. The Secretary is C. R. Burdeu, 15 Mackay St., Prahran.

Congregations that fill the chapel continue to assemble at both morning and evening services at Croydon, S.A. Following a forceful address on "Our Plea" on Sunday evening, two adults, husband and wife, confessed Christ. Bro. Forbes recently came into touch with these through the illness of their young son, who a few days ago was called home. He, too, accepted Christ.

Good meetings at Sydney City Temple on 25th inst. Dr. G. H. Oldfield gave a much-appreciated exhortation. The gospel meeting was preceded by a baptismal service. Bro Southgate delivered a splendid gospel address on "Life's Highway." A young man came forward to accept Christ. Bible class membership is still on the upgrade; enrolment is now 40. P.B.P. reports good progress.

The mission conducted at Cowandilla, S.A., is proving a great success, 23 having confessed Christ. All meetings have been well attended; the interest shown is very encouraging. The question box is proving a boon. On Sunday there were encouraging meetings. Mr. New exhorted in the morning. At night Bro. Tease spoke with power on "Which is the Right Church?" This created great interest.

At Moonta, S.A., on May 25, two young girls from the Sunday school confessed Christ. These, with the lad who previously confessed his faith, were baptised the same hour. Previous to the baptism Bro. Oram arranged for a number of the juniors to sing an invitation hymn. During the singing the mother of one of the girls mentioned above came forward and confessed Christ. Master Jack Wearne sang a solo, and the juvenile choir sang two pieces.

At Lygon St. on Sunday morning the presiding brother made feeling reference to the death of Bro. J. J. Haley, who forty years ago labored most successfully with the church. The members express sorrow at the closing of a life of great usefulness and sympathy with the American brotherhood in its loss. On another page we refer to Bro. Haley's work. Many older brethren loved Bro. Haley, and doubtless would have liked to express their appreciation of his work. Bro. Lyall, however, has fittingly paid a tribute on behalf of us all.

With sincere regret we report the death of Bro. J. T. Tinkler, well known to many in Victoria, for many years a faithful member and officer of the church at North Fitzroy. In recent years, Bro. Tinkler lived at Red Hill, where at the age of 77 years he peacefully passed away at the residence of his daughter, Mrs. F. Butler. Bro. Tinkler was a devoted servant of the Lord Jesus. His best church work, perhaps, was rendered in connection with the song service of the church. Our Jubilee History truly says, "Any man or woman who will, as J. T. Tinkler has done, devote both time and energies to this kind of service is as worthy of praise as the man who preaches from the public platform." When our church hymn book, "Psalms and Hymns," was being prepared, our brother rendered valuable help in the selection of tunes. Mrs. Tinkler, a consistent Christian, predeceased her husband by several years. Three children remain to serve Christ and the church—Miss Tinkler, Mrs. F. Butler, and Bro. J. H. Tinkler, an esteemed officer of Hampton church.

We learn with regret of the death of an old and faithful member of the Church of Christ in the person of Mrs. Noble, wife of Bro. Geo. Noble, and mother of Bro. N. G. Noble, preacher of the church at Launceston, Tas. Our sister passed suddenly away at her home at Kononda, Eyre Peninsula, S.A., at the age of 68 years. For over 40 years she had been a member of the church. At Hindmarsh and Henley Beach her memory is cherished. Bro. and Sister Noble gave seven sons and one daughter to the Church of Christ. Our sincere sympathy is extended to the bereaved ones.

The church at Northcote, Vic., regrets the return of Bro. and Sister Ed. Gracie to the West after twelve months of appreciated help and fellowship. 20 Kappa boys were entertained on May 13 by Bro. Hinrichsen, who gave an illustrated X-ray lecture on fractures. At their annual social the club entertained 80 visitors from kindred clubs. The sisters' class held a successful concert on May 14, when a full house was entertained. Sister John Collings, the president, was presented with a token of love from the class. About 50 attended last week's prayer service. Bro. Cameron exhorted last Sunday. At the close of Bro. Hinrichsen's gospel address on "Breaking up the Home," a young woman made the confession.

F. J. Funston writes: "During the third week of the mission at Shepparton, Vic., there were 14 confessions, and with three more on Sunday, 25th, the total to date is 44. The mission is the talk of the town, and although critics have been repeatedly invited to a discussion on any platform they care to suggest, the offer has not been accepted. Instead, untrue statements concerning the missionaries and their message are relied on, and some of these have got as far as the Melbourne papers. On Sunday morning, 25th, ten were received into fellowship, and at the evening service the audience numbered about 100 more than the tent's full capacity. The tent has been comfortably filled on several week nights. Many who have not yet made their decision are in full accord with the message."

The Home Missionary Committee of Churches of Christ in Victoria was specially asked to keep in mind future development and secure if possible suitable sites in new districts around Melbourne and elsewhere. The Committee has now in mind a populous new suburb a few miles from Melbourne rapidly growing into an important district where many of our members are removing from other parts. It is possible to hold a good mission in the near future which would gather the scattered members together and possibly add many to the number. With this in view, the Committee would like to secure a block of ground, and a very desirable site is available. If this venture meets with approval would some of the brethren kindly loan the Committee about £500 so that land may be bought. Please communicate with the Secretary, Thos. Bagley, 14 Queen St., Melbourne.

On Sunday, May 25, Carnegie church, Vic., held special services in connection with re-opening of the enlarged chapel. In the morning Bro. Saunders read an impressive dedication, and Bro. W. G. Organ presided over the worship service. Bro. Illingworth helped all with an inspiring address. Over 50 visitors were present from other churches, and over 190 were present. The thanksgiving service in the afternoon was again filled, over 250 were present. Bro. Saunders gave a splendid address, and Bro. P. A. Dickson also took part. The dress, and Bro. P. A. Dickson also took part. The gospel service filled the chapel to capacity and additional vocal items were given by the choir. The Bro. Saunders' address on the theme, "The Church the Lord Built" was instructive and well received. General satisfaction is expressed with the building which is a tribute to the contractor, Bro. W. G. Organ, the Bible school supt. Bro. Saunders would be terminating his work with the church on Sunday, June 1, but has kindly agreed to remain with the church in a week-end capacity pending the appointment of a successor.

We have been requested to publish the following united appeal regarding Sunday observance issued by representatives of Protestant churches in South Australia:—"Dear Fellow-Christians, We, who have been called to lead Christian communions in the State, desire to call the serious attention of the community to the growing secularisation of the Lord's day. The increasing tendency to disregard the sanctity of this day, and to treat it as though it had no great distinction from the other days of the week, is, we believe, involving our national life in very grave danger. Persons of all classes in this State, who have the opportunity for sport and amusements on other days, are often prominent in their disregard of Sunday and its claims, to the great injury of the young life of the nation. We have no desire that the Lord's day should be associated with gloom and depression, but we now feel bound to call attention to the violation of the fundamental purpose of this Divine institution, which is so great a feature in our Christian heritage; that purpose we hold to be worship and rest, and to treat this purpose lightly is to strike at the very roots of our civilised life and society; it is subversive of the moral and spiritual well-being of our nationhood. We believe that the time has come when Christian leaders should speak with no uncertain voice on the dangers involved in this disregard, and point out the great blessings of a right observance of the day of rest. And we, therefore, ask all ministers and preachers to set aside Sunday, June 22, as Sunday Observance Day, when this subject might be fully dealt with, and all who have the true interest and welfare of the community at heart be urged to observe Sunday as a 'holy day' and not as an additional 'holiday' or 'working day,' and by word and example, to maintain the sanctity of the Lord's day pure and unsullied."

The "West Australian" of May 19 contained the following:—"At the Lake St. Church of Christ, yesterday, Mr. Thomas Hagger celebrated the second anniversary of his ministry there. During the two years great progress has been made, congregations have increased, and many new members been received. At the evening service Mr. Hagger preached from Matt. 3: 2; 'Repent ye: for the kingdom of heaven is at hand.' He said that those words constituted the ringing challenge of John the Baptist to the people of Judea. The word repent conveyed the idea of a change of mind; and so it appeared that John saw the need of the Judean people in his day to be a change of mind. What was the greatest need of the world to-day? Certainly the world was not in a very happy frame of mind; this might be partly due to the mania of the great world war, and partly to the birth-pangs of a new and better age. Under existing conditions the great need was not more laws, for some of those already existing on the Statute book were not enforced. It was certainly not more war preparations, for war was folly, and the best men of all nations were longing for world disarmament and peace. What the world needed most was a change of mind, so that love would take the place of force, service the place of profit-seeking, and consideration for others the place of selfishness. But to effect this change some new power must be brought to bear upon men's hearts. It was just here that many of those who were working for moral, social, and industrial reforms made their great mistake. They aimed at the result without first considering the cause. The power needed to effect the change was the Christianity of Christ, and the message that would bring this power before men was the gospel of Christ. The institution whose work it was to make that message known was the Church of Christ. To effect the change necessary neither Christianity, nor the gospel, nor the church should be ignored; they constituted a trinity that the world could not do without at the present time. The man who sneered at them, or who treated them with indifference, although he might desire the true advancement of his fellowmen, was really hindering the coming of the reforms that were so essential to our well-being. Those engaged in the work of preaching the gospel and advocating Christianity were engaged in the most important work in which man could engage and should keep right on."



## Queensland Home Mission Notes.

Western District.—In this vast territory the brethren are maintaining the work and planning extension. Both Bren. Spratt and Vanham regularly visit the public schools. It is hoped to conduct a series of missions throughout the area.

Bundamba reports satisfaction with the formation of the circuit with Ipswich. The meetings are well attended, and Bro. Larsen's help is appreciated.

Ipswich reports one baptism and two confessions during the month. Bro. Larsen regularly visits the public school.

Zillmere-Boondall circuit reports good meetings. The young people's societies are especially promising. The Boondall chapel now needs extension. Two baptisms and two restorations during the month. Bro. Aderman does much visiting.

Annerley-Sunnybank circuit tells of development. The Annerley Bible school has grown to 93. The Y.P. society is also increasing. At Sunnybank great interest is being shown in the gospel service, and seed is being sown by the faithful preaching of Bro. Young and visiting speakers.

Hawthorne meetings are being well maintained under the week-end preaching of Bro. J. Larsen. The school has decided to begin a cradle roll and a Bible class.

Boonah was visited by the organiser on May 4. The meetings were excellent, a splendid feature being the number of young people present.

Publicity.—Plans are being prepared for a month of special effort during which prominence will be given to "our plea" in addresses, advertisements and other ways.

A Christian workers' class is being formed, under the direction of a committee appointed by Conference. Bren. Larsen, Alcorn and Young will be the teachers. It is being planned to help speakers and teachers. The first class will meet on June 10.

The Advisory Board wishes it to be known that it is now available for assisting churches to secure preachers and for locating preachers in suitable fields. All communications, which will be strictly confidential, should be addressed to the secretary, A. J. Fisher.

Hinrichsen-Brooker Missions.—The organiser has some souvenirs for sale, 2/- each. The mission fund is overdrawn to the extent of £50, but there are still promises totalling over £100 unpaid. Will all who promised assistance please pay promptly?

The treasurer acknowledges the following amounts:—Conference receipts: Offerings, £12/15/-; per Annerley Y.P., £1/1/-; Film, 1/3; Conference Promises: Sisters Bade, 10/-; Dingwall, 10/-; Turner, 10/-; Robbins, 4/-; Bren. Walden, 10/-; C. Risson, £10; Robbins, 4/-; Rankin, 1/-; Sisters' Conference, £7/10/-; B.S. Union, £8/13/4; Fed. Committee, £10; Isolated Members: Bro. Skerman, £2; Bro. Brampton, £1. Circuit Fund: Annerley, £10. Affiliations from Boonah, Rosewood, Maryborough and Western District. The present overdraft is £209. Will all who made promises at the Conference please pay the amounts soon, and so save interest?—A. J. Fisher, Organising Secretary.

## Queensland Women's Executive.

The executive met in the chapel, Ann St., Brisbane, on May 1. The president, Mrs. Wendorf, conducted devotions. Correspondence included a letter from Bro. Fisher, organising secretary, thanking the sisters for the splendid way in which they catered during Conference.

Treasurer, Mrs. Coward, reported receipts from Conference meals, two days (two meals each), £19/2/-; Donations toward meals, city and suburban churches, £3/4/9; total, £22/6/9. Expenditure, £16/0/7.

It was decided to send £6 to the H.M. treasurer. On Good Friday afternoon the treasurer handed to H.M. treasurer £7/10/-, which included the offering, £4/10/- taken up at Sisters' Conference on the Thursday. This £13/10/- is a record for the sisters' offering to H.M. funds, exclusive of 1d. per week contributions.

At the first prayer meeting on Thursday, June 5, Bro. Fisher wishes to meet the sisters with a

view of the work of the H.M. Committee and sisters being co-operative.

Sisters Hermann, Mills and Berlin were appointed representatives on the Foreign Mission Committee.

Secretary was instructed to write to the city and suburban churches thanking them for donations toward Conference meals; to Sisters Mrs. Newman and Mrs. Sanderson, for their efficient services during Conference; and to Bren. Bruce and Berlin, whose help we appreciate.

Sympathy was expressed towards Sister Mrs. Morton, whose father (Mr. Newmann) had passed away that morning.

We were pleased to meet Sister Young in executive meeting for the first time.—Eleanor Berlin, Whinstanes.

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## OBITUARY.

**MOAR.**—On April 10, after a long and painful illness, Sister Mrs. A. Moar, aged 35 years, was called home. Our sister united with the church at Kaniva about 15 years ago, being baptised by Bro. A. R. Benn. She lived a beautiful life of simple faith in God. When disease claimed her body, her soul never lost its grip of eternal realities. She bore suffering without a murmur, her one thought being "others." The deepest sympathy of the churches at Kaniva and Box Hill is extended to Bro. Moar, and his five little children. Her body was laid to rest in the Box Hill cemetery, there to await the trumpet-call of the Lord. "A life beautiful in Christian service."—J.E.A., Box Hill, Vic.

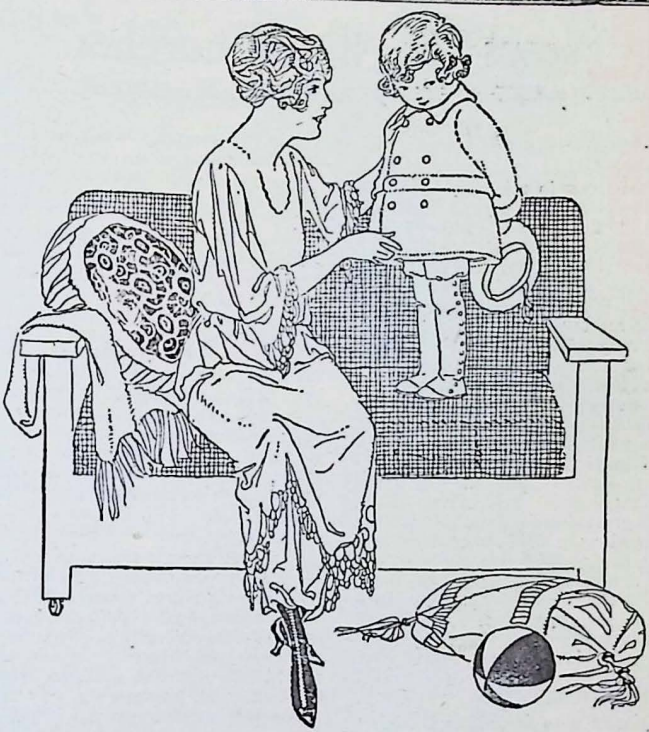
**LIPPIAT.**—On April 12, Bro. Edward Lippiat, one of the last of the members of the Buninyong church remaining in the district, passed away. He had attained to over four-score years, and even before the church ceased to meet could not attend regularly. His was the influence of a quiet, consistent life, and he had been a faithful disciple of the Lord. He died at his son's home. Bro. Connor, from Ballarat, conducted the funeral service. Full of years our brother entered into the rest that remaineth for the people of God.—Ballarat, Vic.

**KEIR.**—Miss Catherine Keir departed this life on Monday, April 21. She was born in 1861 to James and Catherine Keir, of Point Nepean Rd., Moorabbin, Victoria. Her parents were pioneer members of the church at Cheltenham. Early in life she accepted Jesus as her Saviour, and was baptised in the sea, not far from her home. She entered heartily into the worship and work of the church, singing in the church choir, teaching in the Lord's day school, and furthering the cause as she was able. For eighteen years Miss Keir shared the home-life of her sister, Mrs. C. Fleming McDonald, in New Zealand; and, during that period, enjoyed fellowship with the churches meeting at the Tabernacle, Dunedin, and at Dominion Rd., Auckland. Recently she came back to Victoria with Mrs. McDonald, and united with the church at Gardiner. Friends, old and new, discovered in her a gentle, patient, unselfish, appreciative, Christian woman, whose adornment was not outward, but that of a meek and quiet spirit. Her loved ones left behind are not sorrowing as those who have no hope. Bren. A. R. Main, Reg. Enniss, A. W. Connor, G. P. Pittman and Horace Kingsbury assisted in the funeral services, and the body was laid to rest in the family burying-ground at Cheltenham.—H.K., Gardiner, Vic.

**McEWING.**—Sister McEwing, mother of our organist (Bro. Geo. McEwing) was called home on May 3, and her remains were laid to rest in Worinora cemetery, Bro. Crisp conducting the service at the home and graveside. Sister McEwing, who had reached the ripe age of 76, was immersed at Marrickville, with her husband (who predeceased her by two years), about 30 years ago and both remained loyal and consecrated members until they received the call to higher service. Our sister was highly esteemed and loved for her Christian character and devotion: her memory will be cherished by all. We extend our heartfelt sympathy to the bereaved, and commend them to the Great Comforter.—H.F.M., Marrickville, N.S.W.

**ARMSTRONG.**—There passed away early on Monday, May 12, at Coppin St., Richmond, Sister Rose Armstrong, in her 29th year. Rose was baptised in her 14th year, and with her quiet Christian spirit helped to extend the kingdom in Endeavor work and teaching in the Bible school, also in the Christian life. After suffering for six months, our sister passed peacefully into the higher life. A large number of friends gathered at the graveside, where the tired body was laid at rest, Bro. J. E. Allan assisting the writer. Truly comfort has come to the loved ones in knowing Rose is at rest.—R. Payne, Richmond, Vic.

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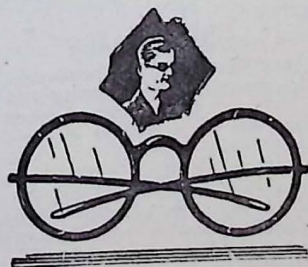
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## News of the Churches.

### New Zealand.

Palmerston North reports that magnificent meetings characterise the work in this field. On May 11 Bro. Will Mason, of Wellington, gave the morning address. In the evening Bro. H. Urquhart Rodger spoke to a large and appreciative audience on "Mother." Bro. and Sister J. Day were received by letter. Mid-week prayer services are well attended. Y.P.C.E. is progressing.

Nelson annual church business meeting was held on May 6. Membership now stands at 185. Bro. C. V. Knapp was elected as church auditor, and Sister Miss Wagstaff as assistant organist. All the other church workers were re-elected. On May 11 the church observed Mothers' Day. Bro. Carpenter spoke morning, afternoon and night. On May 13, a large number of members and friends met to bid farewell to Sister Ruth and Bro. John Hay. Miss Hay is going to the College of the Bible to train for foreign mission work. She has been actively engaged as a Bible school teacher and member of the choir, and for some time past has been leader of the young women's Bible class. Sister Mansill has taken on this position now. Bro. John Hay was for some time secretary of the Bible school. A number of speakers expressed appreciation of their work.

### Western Australia.

On May 11 Maylands church honored mother in all its services. In the morning Bro. Buckingham, of North Perth, gave a splendid address on "Mother." The school also honored her. In the evening Bro. Stirling's theme was "Behind the Scenes." One young girl came forward to obey her Lord.

Meetings at Northam have been well attended, and a good spirit prevails. Two were recently received by faith and obedience, and six by letter, viz. Sister Elsie Hey, of Brookton, and Bro. and Sister Roediger, their two daughters and son, from Balaklava, S.A. Bro. and Sister Pallot and Sister Menzies have returned to the town. At the annual business meeting the following deacons were elected: Bren. Paine, Martin, Christensen, Hollet, Thompson and Roediger. The church thanks Bren. Ewers, Peacock and Hibburt for taking the services during Bro. Hughes' holidays, and Bro. Meredith for his addresses.

Bro. Hagger commenced his third year at Lake St. on May 18. There was a splendid attendance at the Lord's table. A brother was received by faith and baptism. Bro. Hagger spoke on "Taking Stock." He reported 59 additions for the year (27 by faith and baptism): £448 raised for H. and F. Missions—an increase over previous year of £119; increased attendances at Lord's table, school sessions, evening meetings and mid-week service. In the morning a youth from the school confessed Christ. Anniversary services were continued at night, when Bro. Hagger addressed a large congregation. Special singing by the choir with Mrs. Schmidt as soloist was much appreciated. A young girl from the school confessed Christ.

### Queensland.

Annerley reports that Bro. Martin is restored to health. Sister Baldwin is progressing favorably. Bible school continues to increase; 93 scholars and teachers present on May 18. All departments of work are full of the right spirit. Work at Gympie progresses favorably. Total number of conversions at new centre Enterprise is eight. A weekly Sunday school has been established there, and the Lord's table set up. Bren. Skilly, Fittell (2) and Sister O. Trudgian carry on this work. The school averages about 18 scholars. The city work is being stimulated by a Bible school rally, which commenced on May 18. The Blues and Reds started with 14 each. The aim is 100 scholars. A children's service was held at night preceding the gospel service. There was a better attendance as a result of the rally.

Bro. C. S. Trudgian preached. Bro. B. P. Bottrell led the singing which was excellent.

A very pleasant time was spent in the basement of Brisbane chapel on May 15, the occasion being a social tendered by the choir to Bro. and Sister J. Sage. Bro. Sage has resigned his positions of organist and deacon owing to his removal from Brisbane. The deacons and their wives were also present. Tokens of esteem were presented to the guests of honor by choir and officers. A splendid meeting on morning of May 18. Bro. Rothery presided, and Bro. E. P. Aderman delivered a thoughtful address on Psalm 1: 1-3. Bro. and Sister Fox (Sydney), Sister Mrs. Ashwood and daughter (Chatswood, N.S.W.), and Bro. Winters were among the visitors. Bro. Alcorn preached at night to a large audience. A man went forward to re-dedicate his life to Christ. 157 broke bread during the day.

### Tasmania.

At West Hobart two senior scholars from the Bible school confessed Christ at the close of Bro. J. Woolley's gospel message, also another at the close of Bro. Park's. All have been immersed and received into fellowship. Bro. Park has started a junior study circle for those under 18 years. The church joined in a Home Mission rally with the Collins St. brethren on May 14.

Meetings at Devonport are well attended. Bro. Allan Harvey, who was secretary of the Bible school and president of the C.E. Society, has gone to Victoria, and Sister Radford has removed to Ulverstone. Two new scholars were present at the school on May 18. Bro. Warren is giving instruction on paper writing at the C.E. meetings. At the mid-week meeting lectures on "The Church" have been continued.

At Hobart a fine Home Mission rally was held unitedly with West Hobart. Bren. A. E. Heard, J. C. Woolley, the State secretary; and Sisters W. H. Nightingale and G. T. Spaulding, spoke. The response was good. Bren. Jas. Green and A. E. Heard delivered helpful messages on May 18, the preacher being away for a short mission at Collinsvale. Bro. W. H. Nightingale, who recently commenced his fifth year of service with the church, spoke at all services on May 25.

Good meetings at Launceston on May 25, 157 breaking bread. Bro. Noble preached a fine address on "The Great Restoration." Two ladies and a young man were received into fellowship. The Bible school annual meeting has been held. Owing to the transfer to Invermay church of Bren. Hodgson, E. A. Stevens and T. Wilmot, a new superintendent, secretary and treasurer were needed. Bren. C. Crabtree, T. Orr and H. Nicholls were appointed. The choir also has been reorganised owing to the loss of conductor and some members through the same cause. Bro. T. Arnot was appointed conductor, and the choir under his leadership is doing fine work. The sisters of the church are now organising for some progressive work.

### South Australia.

As a result of the mission conducted by Bro. Quong Hon, the Chinese evangelist, two Chinese brethren confessed their Lord and were baptised and received into the fellowship of the church at Grote St.

On May 11 the building at Berri was prettily decorated with white flowers by the young folk to mother's honor. Bro. and Sister Edwards and family—pioneer members who had transferred to city—were welcomed back to take up fellowship of the church to Sister Disher whose brother had been laid to rest at Mildura, Vic., during the week. On May 18 Bro. Vawser visited at gospel services. At conclusion of his message on "The Crossroads of Life," a lady (the wife of one of the officers at Berri) made the good

confession. After a period of five years of service with the church at Berri and Winkie, Bro. C. H. Hunt has accepted and invitation to labor with the church at Kalgoorlie, W.A. His services which have been appreciated will terminate at the end of August. The church wishes him continued blessing.

Grote St. church was addressed on two occasions by Bro. Eagle, preacher from Bordertown church, during his visit to Adelaide. The S.S. day the morning meeting was addressed by Bro. Morrow. In the afternoon a service of song, "The River of Life," was given by the scholars. "The Marjorie Hartell" presided at the piano, and Mrs. T. Glover at the organ. Bro. F. Cleveland gave the readings. One of the scholars confessed Jesus at the evening service, when Bro. A. C. Rankine preached on "Precious Jewels." On May 23 the anniversary was continued. In the morning Bro. Manning, S.S. supt., presided, and Bro. Rankine addressed the church. The afternoon was spent with the kinders, who did well under the leadership of Miss K. Price. An enjoyable address was given by Bro. A. E. Forbes. In the evening Bro. Rankine's address was "More Precious than Rubies." Two scholars confessed Jesus, and a sister from W.A. was welcomed. At the public meeting on May 21, an excellent programme was rendered by scholars, and prizes were presented.

### New South Wales.

On May 25 Bro. R. P. Arnott, B.A., addressed Chatswood church from Rom. 12: 1. At night, Bro. Whelan's address was greatly appreciated, theme, "The Empire's Greatest Need." Splendid attendance. Many members are very sick.

Meetings at Canterbury during April and May have been splendid, especially the gospel services. On May 18 Sister Donaldson decided to put our Lord on in baptism. Bro. Dixon has preached the Word faithfully, but he has lost his voice. The prayers of the brethren are requested for him and for the work at Canterbury.

Elder C. L. Savill was in charge at Lismore City Temple on May 18. Two, man and wife, who had recently obeyed in baptism, were welcomed. Large audience at night, when Bro. P. J. Pond preached on "Pitching our Tents towards Sodom." Sister Somerville, sen., has returned to the district, after a lengthy residence in Sydney.

Meetings and interest keeping up well at Canley Vale. Prior to the gospel message the installation of officers of the Phi Beta Pi for the ensuing year took place. Bro. A. E. J. Anderson spoke on "Are you Supposing?" to a large audience. Two Bible school scholars made the good confession. The district is being aroused; good prospects ahead.

On May 25 at Rockdale, Bro. Crisp, of Marickville, exhorted. At night Bro. Clydesdale delivered a fine gospel address to an attentive gathering. Special prayer meetings held prior to gospel services, under the leadership of Mrs. Clydesdale, are proving a great help, and are well attended. The young men's weekly training class, with Bro. Clydesdale as teacher, reports steady progress.

On May 25 Lidcombe church was exhorted by Bro. E. Andrews. Dr. H. T. Illingworth was received by letter. At gospel service Bro. C. Flood's subject was "Jonah and the Great Fish." The Bible school continued its anniversary celebrations on 20th inst. Bro. A. L. Haddon, B.A., presided, presented prizes and gave an interesting address. The boys and girls rendered songs, choruses and dialogue with credit to themselves and their trainers. The St. Peter's church band also assisted with selections that were greatly enjoyed.

At Dumbleton on May 22, Bro. John Saville preached at both services. At night three were baptised and added to the church—man and wife and a young lady newly arrived from England. On May 23 a farewell social was tendered to Bro. and Sister Longley and family. Bro. Longley had been treasurer of both church and Lord's day school for nearly 5½ years. They were the recipients of beautiful gifts from the church, C.E. and school. On May 25 Bro. Longley gave farewell addresses to the church, school and gospel meeting. A married lady confessed Christ.



Belmore Bible school is in a flourishing condition; 240 teachers and scholars enrolled. The average attendance for May was 200.

At Wolfram St., Broken Hill, six have been added by letter. Attendances at all meetings have increased. A request has been forwarded to the Home Mission Committee asking that Bro. Blackburn be engaged for a further period of service with the Broken Hill churches. On May 6, Sister Blackburn addressed a meeting of the Railway-town men's movement on "Mother," over 500 being present. She also conducted the "Mothers' Day" service at Wolfram St. on May 13, the chapel being filled to hear her address on "A Mother's Sacrifice." Bro. Blackburn took part in the community service held in the Town Hall on the same date. At the gospel services Bro. Blackburn is giving a series of addresses on "The New Testament Church: Its Plea and Position." The young people are interested and attend well.

### Victoria.

Very nice meetings at Swanston St. last Lord's day. Excellent sermons from Bro. Shipway. Visitors included Bro. and Sister Reynolds, from Warracknabeal, also a brother and sister from Marrickville, N.S.W.

Crowded meeting at Ballarat East for Mothers' Day service. One confession on May 18. Several members are attending the mission at York St. An Endeavor Society has been organised with very good attendances.

At Cheltenham on Sunday morning F. W. Martin addressed the church. Good school with increase campaign going well. At the evening service Bro. Pittman delivered a splendid sermon. "Is the Bible the Word of God?"

Dandenong reports good meetings at evening services. Mr. Hughes' subject, "The Baptism of Jesus," was attentively listened to, and one young lady was baptised. A working bee is busy erecting a kitchenette, funds being financed by the ladies' Dorcas.

Splendid meetings continue at Wedderburn. Chapel was crowded on evening, May 15, to listen to Bro. Bird's splendid lecture, illustrated by 156 lantern slides, on "Life in the Back-blocks of China." Many curios were exhibited. As a result £10 to £11 was credited the church fund.

Hampton J.C.E. had 40 present on Sunday morning. Over 70 broke bread. In the afternoon open school was held, and marked Testaments were presented to scholars and teachers, Bro. Tinkler giving a brief talk. At night many young folk sat well to the front and helped much with the singing.

Hawthorn has received visits from Bren. Raisbeck and Allan, who addressed the morning meeting. Bro. P. A. Dickson kindly took the evening service on 18th inst., when Bro. T. H. Scambler spoke at Boort anniversary. Bro. Scambler preached last Sunday night on "Empire Building." Two additions since last report.

On May 18, the church at Warrnambool had the joy of fellowship with two of its former members, viz., Bro. H. G. Harward and Sister Mrs. Munns. Bro. Harward gave an uplifting message in the morning on "Companionship with Jesus," and at night in a powerful address presented "The Indispensable Christ."

At Berwick mothers' day services were well attended, and appropriate addresses given by Bro. Meyer and Bro. Sutton. Good meetings on May 25. At night Bro. Sutton spoke on "Baptism," using a chart. A young man confessed Christ and was baptised. Bro. and Sister Sutton have been visitors during College vacation.

The mission meetings at Sandmere closed on Sunday night. They were well attended, and four young people made the good confession. On Monday night, at Kaniwa, a meeting was held to bid farewell to Bro. and Sister Ball. Many expressed appreciation of the mission, and Bro. Ball gave a final message. A most profitable time was spent.

On May 25 at Bambra Rd., there were splendid meetings, commencing with worship at 11 a.m., when eight were received in, having been baptised the preceding Lord's day evening. Mothers' Day observed at Bible school; over 200 were present. Gospel service topic, "Mother." Chapel filled. Bro. Schwab preaching. 92 broke bread for the day.

East Kew had excellent meetings on Sunday, Bro. A. Baker speaking morning and evening. At the gospel service there were a number of visitors. Bible school had a record attendance.

Lygon St. had an inspiring meeting Sunday morning. A splendid interest is being manifested in the coming mission, which will begin on Sunday, June 8, instead of June 15 as previously notified. H. G. Harward gave an earnest and enthusiastic talk upon preparation for the mission. At night A. T. Eaton gave a fine address upon "Decision."

South Richmond had good meetings on Sunday, the 23rd anniversary of the church. Splendid meeting at 11; Bro. Dawson's address was well received. At night Bro. Smith led the singing, Bro. Nankervis sang a solo, and Bren Smith and Nankervis sang a duet nicely. Bro. Hattwell spoke on "The Great Salvation," and two young women and a young man confessed Christ.

Services at Geelong were well attended on Sunday, Bro. Stevens' messages proving very acceptable. Bro. and Sister Johnson and Bro. and Sister Bower and their families have recently removed to Geelong from Colac. Interest in the Sunday school is well maintained. A number of new scholars and teachers have been added. Weekly preparation classes for teachers are helpful.

Last Sunday morning Coburg church had a helpful address from Bro. J. W. Baker. At the close of Bro. J. C. F. Pittman's gospel address, a young man came forward. Bro. Pittman's series of gospel question addresses is promoting increasing interest. On Monday the Cherrie Girls gave the church and friends a pleasant hour or two in the form of an instructive talk by Mr. Woodfull, of China Inland Mission.

North Melbourne continues to grow steadily. Good interest in the gospel service is maintained. Bro. Dawson preaching faithfully. The new school hall will soon be under way. Bro. and Sister Miss Dale have temporarily returned from Sydney. The choir is reforming again, and great things are looked for at the special meetings during June and July. Bro. Hattwell exhorted on May 18, and Bro. Dawson preached at night.

At Montrose, during Easter, very fine meetings were held, there being a number of visitors. Bro. and Sister Oram were present for two Sundays. Bro. Oram gave a nice talk on one Sunday and presided the following Sunday. On May 11 Bro. Hilford gave two very fine talks, making special reference to mother. Bro. Hammond helped in the evening by singing a solo. The Sunday school has settled to steady work, and classes have been rearranged.

Ascot Vale S.S. anniversary services were held on May 25; crowded meetings. The scholars sang splendidly under Bro. C. Payne. Bro. Eaton spoke in the morning, Bro. Kingsbury to the scholars, and Bro. Patterson gave a fine address to an overcrowded audience in the evening. The organist (Mrs. White) was prevented by illness of her daughter from playing; Mrs. Payne helped at the last moment. The chapel has recently been renovated inside, and all are delighted with its appearance.

Church anniversary services were celebrated at Maryborough on May 18. Attendances were good, and appropriate messages were delivered by Bro. S. R. Baker. A happy time was spent at the tea meeting and concert on May 21. Visitors included some who took part in the first tea meeting 52 years ago. Empire day Sunday, May 25, services were well attended. Bro. Russell Banks, from the College, exhorted, and Bro. Baker delivered the gospel message. 25 scholars have been added to the school since the commencement of the aeroplane increase campaign.

Moreland observed mothers' day on May 11 and 18 with excellent attendances, and addresses by Bren. Gale and Withers. On the 25th Bro. Gale, morning, and A. Withers at night, gave instructive addresses to full meetings. On May 21 a social was held to welcome Bro. A. Withers, from the College, who is to assist Bro. Gale while he is relieving Bro. Blakemore in the Young People's Dept. A splendid programme was enjoyed. On May 22 the Carlton Try Boys' Society gave a clever entertainment in the chapel to assist the young people's tennis club of Moreland church.

At South Yarra on May 18 W. H. Hinrichsen addressed the J.C.E. at 10 a.m., and exhorted the church. On the 25th Bro. McKean addressed the juniors. It was sunshine day, and each member of the church was given a bouquet and a text by the juniors. Bro. McKean gave the church a fine address. At night Bro. Cameron preached, and a woman made the good confession.

The last couple of months great services have been held at Redcliffs, both for breaking of bread and gospel services. On April 27 one baptised believer, along with his wife, who was immersed before the meeting, was given the right hand of fellowship. On May 11 three young men recently immersed were welcomed into fellowship. On May 20 a pleasant social gathering combined with a short business session was held. During the evening Bro. P. C. Bennett, evangelist for Redcliffs and Merbein, gave a report of Conference doings. Musical items also were given.

At Collingwood special services during May have been a success. On May 11, Bro. G. Andrews spoke on "The Maker of Home," a much-appreciated message. A Bible school scholar and one young man recently confessed Christ. On May 15 Mr. and Mrs. Brownrigg entertained the junior cricket club (who gained premiership honors) at a banquet. On May 25 J.C.E. anniversary was celebrated, the chapel being decorated. Everything was splendid. Bro. Ames and Sister Brooker are commended for their fine work. Bro. Harvey led the singing, which was of a high standard. A reading Bible was presented to the church from the Endeavorers. The church has engaged Bro. Andrews for another 12 months.

Great meetings at Footscray on May 25. In the morning Sister Roderick, from Castlemaine, and Bro. Ed. Marshall, baptised the previous Sunday, were received into fellowship. Many Junior Endeavorers were present, to whom Bro. Hurren addressed a few remarks. Bro. Roy Shultz and Bro. Percy McNish are transferring to Hobart church. Bro. George Beas is in hospital seriously ill. Anniversary services proved a great success. Special singing was rendered by scholars and Bible class under Bro. Brown. In the afternoon Bro. H. G. Clark was the speaker. Kindergarten prizes were distributed. At evening service extra seating had to be provided. Bro. Siyyer, from Essendon, was the preacher. Psalm 23 was repeated by scholars. The building was neatly decorated by Cecil Thompson.

### New Church at Chelsea.

Plans are being prepared for building, and brethren or sisters able to lend money to help this congregation are invited to communicate with Church Extension Committee.

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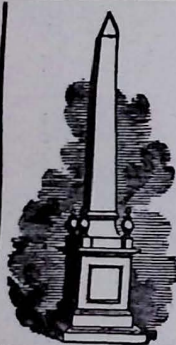
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## Victorian Women's Executive.

The usual monthly meeting was held on May 2, president, Mrs. Gill, presiding and leading the devotions, taking for her subject "Christ's Sermon on the Mount." Minutes of previous meeting read on and approved. Correspondence included letters of thanks from Mr. Bagley, Miss Jerrems, Miss Slater. Echoes of Conference were introduced by Mrs. B. J. Kemp, who said the key-note of our Conference was the "spirit of service." Mrs. R. Lyall was thanked for the capable way she carried out her duties as convener of the catering committee, and the committee for the splendid meals served on Good Friday and Saturday. Congratulations in the form of a telegram were sent Mrs. J. Pittman on her 83rd birthday. It was resolved that we place on record our sincere appreciation of the services of Mrs. Hayward, who has been our treasurer for 10 years. Letters of sympathy to be sent Mrs. McDonald and Mrs. A. Baker.

Additions from Bible schools—North Richmond, 3; Hampton, 1.

Next meeting of executive will be Friday, June 6, at 2.30 prompt. Mrs. Stephens leads devotional. Speaker, Mr. A. E. Illingworth.—Secretary, Miss Rometch, 240 Graham St., Port Melbourne.

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Representative in Victoria: A. R. Lyall, Royal Park, Melbourne.

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