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The Gloom and the Glory.

Ethelbert Davis.

THE pictures we have presented to us in the Bible are wonderful, and often go in pairs. The glory of Eden stands on one side, and against it the gloom of the Curse. The gloom of the Fall has its companion picture, the glory of the Promise through the Seed of the woman. Two pictures hang before us depicting Israel's history: the gloom of the Bondage and the glory of the Emancipation.

In this fashion runs the history of the human race. The gloom of the Dark Ages has its companion—the glory of the Reformation. In the future, as this dispensation draws to its close, there will be the gloom of the tribulation of the last days and the glory of the coming of the Lord.

In the gallery of the ages hang two pictures which speak a message which none can resist. One is a picture of Mount Calvary—the picture of a man, the Man. He hangs on a cross, and on a cross on either side hangs a malefactor. Dark clouds gather above the cross, and they settle over his head. An agony unspeakable fills the soul of the Man, as he cries, "My God, my God, why hast thou forsaken me?"

In the background of that picture can be seen the temple with its rent veil, the riven earth and rent rocks. Silent, sombre, gloomy dread has settled on all beholders. The God-man is dying. He cries with a loud voice, "It is finished," and gives up the ghost. The crowds who saw him die disperse amidst the gloom.

You will never see another picture like that. Artists have never conceived, nor with the brush have the masters ever executed, anything like it. The master artist of the sky has never painted on the canvas of the clouds anything to compare with it. Mankind has never seen another of its kind anywhere. Among all the art treasures of Rome, and Florence, and Milan, and Vienna, and Paris, and Berlin, there is not one to compare with it for gloom and heart-

subduing shadow. It has a never-changing message. It has a voice crying through all the ages to all who look upon it, saying, "I suffered thus for thee." His sweat, his blood, his tears, come back to us this Easter-day as

"I see One hanging on a tree,
In agony and blood."

Over against it hangs its companion. It is the picture of the same Man. There are scars in his hands and his feet that speak of the cross, but his countenance shines as the face of one who has passed through the gloom and has seen the glory of the sunrise. The clouds that hung so dark and lowering over him on the cross still hang over him, but now they are tinged with the glory of the eternal morning. In the background there is a tomb once sealed, but now open, and from it gleams a light such as never was on earth before. A peace like

that which follows the terrors of battle rests on all around. A hush falls upon Nature such as the calm that follows the storm. The battle is fought, the storm is over. The gloom is gone, and the glory shines from above.

The Man who in the first picture cried, "My God, my God, why hast thou forsaken me?" as he stands triumphant in the second picture declares, "I am he that liveth, and was dead; and behold, I am alive for evermore; and have the keys of death and hell."

Though we stand hushed and tender in the gloom of Calvary, our hearts and minds refuse to remain there, but turn from the cross to the tomb and down the coming years. Evil scuds across our vision like the dark and angry clouds that hung over the cross of the Man, and conscious that it presages our cross, we cry, "Why hast thou forsaken me?" But in the midst of the gloom there shines the glory. As the broken-hearted disciples who came from Calvary, blind with grief and staggering with weakness, were cheered and quickened three days later by the glory of the resurrection, so we are cheered and quickened by the message of the open tomb and the living Lord.

The name of Christ grows larger and larger in human affairs because of the shadow that fell over him on Calvary, and the glory that shone from him on that first Easter morning. It is the risen Christ whom men follow, and in whose light they walk.

All life's glory flows from the grave of our risen Lord, and Death, as Augustine said, "stung himself to death when he stung Christ." The Valley of Chambrá, in India, is rich and beautiful. The cause of its fertility is a wonderful spring of water which flows from the hillside, and furnishes water for the irrigation of the land, and for the use of the people. An old Hindu legend says that the valley was without water, and there was desolation everywhere. The

The Easter Children.

"Christ the Lord is risen,"
Chant the Easter children,
Their love-moulded faces
Luminous with gladness,
And their costly raiment
Gleaming like the lilies.

But last night I wandered
Where Christ had not risen,
Where love knows no gladness,
Where the Lord of Hunger
Leaves no room for lilies
And no time for childhood.

And to-day I wonder
Whether I am dreaming:
For above the swelling
Of the Easter music
I can hear the murmur,
"Suffer all the children."

Nay, the world is dreaming!
And my seeing spirit
Trembles for its waking,
When their Saviour rises
To restore the lilies
To the outcast children.

—Elsa Baker.

Gipsy Smith Mission.

plants would not grow, and the people were dying from thirst. The princess of the country took the matter much to heart. She consulted an ancient oracle to learn how the constant curse of drought could be overcome. The oracle said that if the princess of the land would die for her people, abundant water would come. She hastened to give her life. Her grave was made and she was buried alive. Then forth from the grave came a spring, and from the spring a river which flowed through the valley, giving life to trees and flowers, and drink to famishing people. And ever since, the stream has continued to flow from that wonderful spring, carrying life and blessing everywhere.

That old legend illustrates what Christ did. The world was dry and barren, and was perishing for want of the water of life. Jesus died and was buried, and from the cross, and from the grave where once he lay, there rose a spring, and from that spring flows the river of the water of life for the quenching of the world's thirst. The stream has been flowing everywhere; beauty and fertility abound wherever it runs. All the world's hope of new days, and better things, and life for evermore, centres in the rock-hewn tomb with its broken seal, its vacant but glory-lit interior.

Men and women have looked on these pictures, and have read the meaning of the gloom of the cross, and the glory of the Resurrection, until mothers just parted from their children, and husbands just parted from their wives, and lovers just parted from their sweethearts have dried their tears, and gone out to face life with a new purpose, and a new hope, that will make them braver and stronger to the end of their days. And in the afterwards of years, when doubts assailed, they have pointed to the risen Man, all glory-crowned, and cried, "Why should it be thought a thing incredible with you, that God should raise the dead?"

The Ascension of Christ.

The golden censer in his hand,
He offers hearts from every land,
Tied to his own by gentlest band
Of silent love!
About him winged blessings stand
In act to move.

A little while, and they shall fleet
From heaven to earth, attendants meet,
On life-giving Paraclete,
Speeding his flight,
With all that sacred is and sweet,
On saints to light.

Apostles, prophets, pastors, all
Shall feel the shower of mercy fall,
And, starting at the Almighty's call,
Give what he gave,
Till their high deeds the world appal,
And sinners save.

—Keble

The Gipsy Smith mission campaign in Melbourne has ended. There were great throngs in Olympia on the closing Lord's day. It was announced that 15,000 dedication cards had been signed. What proportion of these represented conversions to Christ, we do not know. Many have been turned from sin, and multitudes have been aroused to a new sense of responsibility and to seek a new consecration. For all the good done we are thankful.

On the closing night Mr. W. Gordon Sprigg, who has done excellent work as organiser, was reported as saying that he had received many critical inquiries relating to what Gipsy Smith was getting out of the campaign. One writer asked if it was true that he got a cheque for £4,000. That was ridiculous. Beyond that day's special envelope donation and the proceeds of the lectures on his life Gipsy Smith got nothing. Great artists who came here took away much money: Harry Lauder, £25,000; Galli Curci, £40,000; Kriesler, £25,000; and he believed that Pavlova would take at least £20,000. He would like Gipsy Smith to get that amount. A balance sheet would be presented at the close of the mission.

It was expected that the Melbourne meetings would cease on Monday, March 29, with the missionary's story of his life. The tickets for admission sold for that lecture numbered 4,250, and it was decided to hold a second similar meeting two days later. On the first occasion, so great was the anxiety of ticket holders to obtain seats that many were waiting at the doors of the hall at half-past 4 o'clock, although the doors were not opened until half-past 6 o'clock. Before Gipsy Smith delivered his address Mr. W. Gordon Sprigg, on behalf of the mission choir, made a presentation of an opal pendant to Mrs. E. Young and an opal tiepin to Mr. Young, who have assisted the evangelist with the musical portion of the service. A black opal tiepin was also presented to Gipsy Smith.

The "Southern Cross" of March 26 is a special Gipsy Smith number. It contains a very full account of the missionary and the mission, and is copiously illustrated. No better record is likely to appear of a Gipsy Smith campaign. Interested friends could scarcely do better than spend fourpence on this special souvenir issue. Unstinted praise—ever pitched in the highest key—is given to Gipsy Smith, full reports of the meetings, and "The Dramatic Story of a Gipsy Boy" as told by Gipsy Smith on his former visit to Melbourne thirty years ago.

The following quotation from an earlier issue of the "Southern Cross" well sets forth what we believe to be the finest thing in connection with Gipsy Smith and his message, viz., his belief in Christ and his saving power.

One interviewer (says the "Southern Cross") struck a deeper note than his fellow interviewers: he put a question which went to the root of things: "What," he asked Gipsy Smith, "was 'the strange power' which his whole career proved he possessed, and by which he moved so deeply such vast audiences?" Gipsy Smith gave an answer to that question which was both courageous and adequate: it certainly went to the root of things. "It's no use talking," he said, "to man or multitude unless you first believe what you say, and secondly feel your message burning in every fibre of you. One of the chief reasons why some of the churches are half empty is that congregations are not thrilled by the message, and the preaching very often leaves them cold. There can never be faith and trust in Christ unless he himself is with his people in his house. Let people strive to find Christ, and they will surely find him. He alone can heal; he alone can provide the way out." The interviewer himself was plainly moved by what the Gipsy had said. "During his strenuous and eventful life, Gipsy Smith's evangelistic zeal," he said, "has continually urged him forth into the highways and byways of the world, and his converts have been numerous. Those who know him state that it is impossible to converse with him without realising that his fear of God is not so great as his love of God and of his fellowmen." Gipsy Smith, it is plain, has captured the pressmen at his first interview.

Then he struck a deeper note: "One of the reasons why some of the churches had lost hold on the masses was because they had lost living vital experience. 'All the social reformers, the would-be reformers, the educationalists, and politicians who desired to do good must take the ticket I take. There is no other way. I am not a conjuror, not a magician. I have no magic wand. I believe in saving the world through Jesus Christ. I do not believe the world is worse to-day than in the days of our fathers and mothers, or our grand parents. There are more good people in the world to-day than ever before. This everlasting mad rush after excitement and pleasure is only symptomatic of a deeper hunger, but this is the church's chance. I think sin is more exposed to-day. We see more of it, but the public conscience is a little bit more concerned.'" All this makes good reading and will help the man in the street to realise how little there is of the fanatic in Gipsy Smith, and how much of the true evangelism of that only hope of the world—the Gospel of Jesus Christ.

"Play life's game on the square. Put faith, courage, courtesy, and perseverance on your team, never forgetting that God is always on the coaching line ready to help."

The Victory Christ has Won for Us.

What would that man do with eternity who doesn't know how to live half an hour? This was one of Emerson's questions. What would he do? Suppose that a man's whole life has consisted in material things, and that suddenly he is transported where there are no material things, or is left where he is, while all material things are swept from him out of being. What is he going to do? He can't go visiting places. There are none. He can't play. There are no toys of the only kind he knows how to use. There are lots of persons, but these persons never interest him unless they were against a background of things, and now his things are all gone. To be sure, there is truth and beauty and all that world of principles and ideas of which he often heard, and to which he had himself sometimes alluded, but he could never keep up any sustained interest in them. And now he is doomed to an eternal life without the implements which were his only means of living. Living forever is a problem to such a man. It is worse than a problem. It is hell.

If we are to live forever we must begin doing it now. Now is a part of forever. What time is, what will become of time, are mysteries to us. But we know that we ourselves are here in what we call time, and that whatever becomes of time we are to be still and to be always. And what we want to be we have to begin to be now. What we thought and did, and how we lived yesterday, determined what we are thinking and doing and how we are living to-day. To-morrow is as truly bound to to-day as to-day is to yesterday. Forever is just as surely bound to now.

The eternal life is a life forever. That is the time aspect of it. It is also a life in God. That is the quality aspect of it. And the time aspect will take care of itself if we take care, with God's help, of the quality aspect. Jesus' teaching and the deep doctrine of Christianity is that the quality aspect is cared for within Christ. "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." "I came that they may have life, and may have it abundantly." If we live now in Christ, as Christ's dear followers, loving and serving him, we shall live on forever in Christ. We shall be at home in the eternity of which we speak as lying beyond time because we have been at home in the Eternal One who includes all past and present and future, even in Jesus Christ, the same yesterday, to-day, and forever.

Some people tell us that one world at a time is enough, and that if we will do our duty here the future will take care of itself, but there is no one world at a time. The eternal world is here now as truly as it will be hereafter. And men can only do their duty as they know both worlds. Duty

is the law of the eternal world laid upon the conditions of the present world which is around our sense, and in which our bodies move. And the idea that we can shrivel up into the smaller world and pen our souls into it when they were meant to be soaring

all the time into the higher world which surrounds this and includes this, is an absurd idea. It is death now and it is the utter unfitting of ourselves for the eternities which are both above us and beyond us.—Robert E. Speer.

The City of Perth and Its Progress.

R. W. Ewers.

Visitors to the city of Perth for the first time are pleasurably surprised at the extent, solidity and beautiful location of the capital of the Western State.

Situated on the banks of the expansive Swan River, ten miles inland, and built on gradually rising and gently undulating land, with a view of the Darling Range in the background, twelve to fifteen miles away, the city presents a most pleasing aspect. In the great majority of cases the old single and two-storied buildings of three quarters of a century ago have given place to much larger and more imposing edifices of five, six and eight stories, most of them in appearance and utility comparing favorably with any of the buildings in other capital cities of the Commonwealth.

The historically imposing ceremony known as "laying the foundation stone" is always an interesting event. The first public ceremony of this nature in Perth took place on August 12, 1829, and the city is therefore within four years of being a century old. There are still a few landmarks of the early days dotted here and there about the city, but in general appearance and public convenience Perth is quite up-to-date, and visitors will find that commodities can be obtained at a figure which will

more than favorably compare with the larger cities of Sydney and Melbourne. In coming to Perth the visitor is not coming to an antiquated village lacking comfort and convenience, for Perth is in no way behind the other capitals in this regard.

During the past ten years the population of the metropolitan area has increased by over 50,000, and in round figures it stands to-day at 175,000. During the same period more than 25 miles of roads have been added to those already in existence, making the total mileage of made roads over 160.

In addition to the railways, up-to-date electric trams and motor bus services supply the facilities for travel to and from the city, but these, with a ferry service to the southern suburbs, are quite inadequate to meet the needs of a rapidly-increasing population.

Churches known as churches of Christ are to be found at twelve different places in the metropolitan area, and the prospects of increase in all of these, and the opening up of new causes, are exceedingly bright. The coming of the Federal Conference to Perth in October is expected to give a great uplift to the church, and so speed the work in which we are engaged.



Barrack-st., Perth, looking towards Swan River.



The Family Altar.

J. C. F. P.

MONDAY.

For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father.—Romans 8: 15.
 "Thou'st seen how closely, Abba, when at rest, My child's head nestles to my breast;
 And how my arm her little form enfolds,
 Lest in the darkness she should feel alone;
 And how she holds
 My hands, my hands, my two hands in her own;

A little careful sighing,
 And restful turning round,
 And I too, on thy love relying,
 Shall slumber sound."

Reading—Romans 8: 1-16.

TUESDAY.

And if children, then heirs; heirs of God, and joint-heirs with Christ.—Romans 8: 17.
 Bunyan wrote thus: "Now was I got on high; I saw myself within the arms of grace and mercy. At this time, also, I saw more in those words *Heirs of God* than ever I shall be able to express while I live in this world. *Heirs of God!* God himself is the portion of the saints. This I saw and wondered at, but cannot tell you what I saw."

Reading—Romans 8: 17-39.

WEDNESDAY.

Of whom is Christ as concerning the flesh, who is over all, God blessed for ever, Amen.—Romans 9: 5.

"Who is this King of glory? Who?
 The Lord, of glorious power possessed;
 The king of saints, and angels too,
 God over all, for ever blessed."

Reading—Romans 9: 1-16.

THURSDAY.

Behold, I lay in Zion a stone of stumbling and a rock of offence; and he that believeth on him shall not be put to shame.—Romans 9: 33.

"This rock (Jesus Christ—see Eph. 2: 20) designed as a corner-stone to the church, became, by the wickedness of the Jews, the block over which they fell to ruin" (1 Pet. 2: 8).

Reading—Romans 9: 17-33.

FRIDAY.

All the day long did I spread out my hands unto a disobedient and gainsaying people.—Romans 10: 21.

"See where the God incarnate stands,
 And calls his wandering creatures home;
 He all day long spreads out his hands—
 Come, weary souls, to Jesus come!
 Ye all may hide you in my breast,
 Believe, and I will give you rest."

Reading—Romans 10.

SATURDAY.

Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?—Romans 11: 12.

"The gospel is called *riches*, as it is the means of our highest enjoyment, and eternal welfare. It is the means of conferring numberless spiritual blessings on the *Gentile* world; and as this was done by the fall of the Jews, so it could be said that *their* fall was the riches of the world." How much more, says the apostle, *their* fulness? ("recovery from unbelief and apostasy").

Reading—Romans 11: 1-18.

SUNDAY.

For God is able to graft them in again.—Romans 11: 23.

"It was a good reply that was given to Frederick the Great by one of his godly generals when the monarch asked for an argument in a single word to prove his Bible true, and the veteran answered, 'The Jews, Sir!'"

Reading—Romans 11: 19-36.

Patience.

"Mute the camel labors with the harvest load,
 And the wolf dies in silence—not bestowed
 In vain should such examples be, if they
 Things of ignoble and of savage mould,
 Endure and shrink not, we of nobler clay
 May temper it to hear—it is but for a day."
 —Lord Byron.

Morning Prayer for Children.

Lord thou hast kept me through the night,
 Now I awake and see the light,
 To thee I lift my voice and pray
 That thou wilt keep me through the day.
 If I should die before 'tis done,
 O God accept me through thy Son. Amen.

Back-Door Recommendations.

"Which boy will you have?" asked Mr. Ames. He was going away for a week, and he wanted to invite one of the neighbor boys to stay with Mrs. Ames, and be ready to run errands. Of course, he meant to pay well the boy who was selected.

"I think I'll have Jimmie White," said Mrs. Ames.

Mr. Ames looked surprised; Jimmie was the poorest boy in the neighborhood. There were others older and better looking and cleverer.

"You're wondering why," said Mrs. Ames. "I'll tell you. When Jimmie goes out in the back yard to cut wood for his mother, the cat comes and rubs against his legs, and the dog jumps all over him, the little neighbor girl comes to the fence to show her dolly, and Jimmie's own small brother comes running to help. Those are his recommendations. I know he has a kind heart, and I like that better than anything else. There was another boy I thought of, but I saw him kick his dog yesterday, and he torments the young children on the way to school. He slaps his little sister, and whines when his mother asks him to do an errand. He takes off his hat and speaks politely when I am calling on his mother, and, if he tried, he could be a splendid boy. But I've been looking up back-door recommendations, and he doesn't stand the test."

Mr. Ames then understood. "If boys and girls could only know that some one is often taking their measure when they are off guard," he said.

Then he went over to ask Jimmie's mother if she could spare him for a week.

"Two dollars, mother, for just helping after school!" cried Jimmie. "I'd have thought it was pay enough to stay over there and take care of the pony, and get a chance to look at the books and pictures in the evening. I wonder how they came to choose me?"—Author Unknown.

"Table Prayers."

God our Father, great and good,
 We do thank thee for this food,
 By thy hand must all be fed:
 Give us, Lord, our daily bread,
 For Jesus' sake. Amen.

God is great, God is good;
 We must thank him for this food.
 By his hand must all be fed,
 Give us, Lord, our daily bread. Amen.
 —Swedish Church News.

Jesus, Friend of Children.

Children think more of children than they do of people that are grown up. If two children with their mothers meet on the street, the children will turn and look at each other. Small eyes like small things. It was kind of God, there-

fore, to let his Son come into the world as a God-child. All the children are attracted to him.—Dr. C. H. Parkhurst.

Betterisms.

"Better be silent than speak ill.
 Better not to break than to have to mend.
 Better for the foot to slip rather than the tongue.
 Better be right and poor than wrong and rich.
 Better to show too much courtesy than too little.
 Better to aim high and fail than not to aim high enough.
 Better break your word if ill would be done by keeping it.

Better, of two evils, to choose neither.
 Better to say nothing than nothing to the purpose.
 Better to be deceived than to trust nobody."

Mirrors.

I gaze into my mirror every day,
 And find each time I look therein
 A person quite unlike the one I'd met
 An hour ago, yet strangely kin.

I frown at her sometimes, and bid her go,
 And then she also frowns at me;
 I smile, and such a friendly, happy face
 Is featured, full of gaiety.

I walk alone with nature when I may,
 And wonder as each time I pass
 The same worn paths, the moldering, vine-clad
 oak.

The tufts of seeding, rusty grass,
 Why there should be a meaning new, unseen;
 For when I'm lonely, stupid, sad,
 I find the oak is sullen, stubborn, too—
 But when I'm happy, it seems glad.

On city streets I often meet a friend,
 And thoughtlessly pass by without
 A word of kindly greeting, cheer, or smile;
 And just as many times, no doubt,
 The friend goes by likewise with but a frown;
 But if I give a smile to bless,

The outward radiance of my joyous thought
 Is mirrored in a face of happiness.

—Mary F. Gafford.

To Make Us Smile.

A famous American admiral was complimented on his superb health. "I attribute it," he said, "to plenty of exercise and no banquets. One-third of what we eat enables us to live."

"What becomes of the other two-thirds?" asked his friend, jestingly.

"Oh, that enables the doctor to live," was the prompt reply.

The new guest at the not too exclusive boarding house was being shown to his room. "I presume—ah—every one heah dresses for dinner?" he enquired of the maid who was taking him up. "Oh, yes, sir," replied the little woman seriously, "Any meals in bed are extra."

The young man was very fond of Phyllis, but ting together on the sofa when there was a ring at the bell. "That will be Mr. Robson," said Phyllis. "Oh! Well—er—there's such a thing as—er—being out, you know," suggested the shy young man. "Yes," said Phyllis. "And there's such a thing as—er—being engaged, you know." Then the young man took the hint, and proposed.

"Why are you late, Tommy?" asked the teacher angrily. "Please, sir," replied the sinner, "it was late when I started from home." "Then why didn't you start early?" "Please, sir, it was too

Victorian Conference, 1926.

A spirit of optimism characterised all the sessions of the Conference, and, as the "Argus" report heading put it, there was evidence of "progress in all departments."

Bro. R. Lyall, Conference President, conducted the business, and presided over the meetings with grace and ability.

Much help was received from the devotional sessions, which were led by various brethren.

Song services are always a feature of Conference. W. Clay was the leader of song. Miss Pittman and Bro. H. Barrett were the accompanists.

College students gave their services freely, and their help was much appreciated.

General.

New churches at Drumcondra (Nth. Geelong), Ormond, Pyramid Hill, Wilkur and Yarrowonga were received into Conference.

Greetings were received from Australian students at Eugene, Oregon, U.S.A.; H. Kingsbury, U.S.A.; G. P. Pittman, India; E. C. Hinrichsen, W.A.; J. E. Thomas, Tasmania; W. H. Hall, N.S.W.; the various Federal and State Executives, and the Victorian Prohibition League.

At the F.M. sessions, the work of Mrs. Zelius was recognised. She has collected during a long period the sum of £1,000 for the support of Bible-women. A Bible was presented as a tribute to her work.

Bro. Wilkie moved the usual comprehensive vote of thanks.

Preachers' Session.

Bro. W. Clay, President of the Preachers' Association, presided over a helpful preachers' session on Thursday afternoon. A devotional message by S. R. Baker, of Maryborough, was much enjoyed. The theme for discussion was "The Foolishness of Preaching." This was led by S. Stevens, of Geelong, who treated the topic in a suggestive manner. At the close, tea was served by the Lygon-st. sisters, and a period of happy fellowship was spent.

Reception to Delegates and Visitors.

General Conference commenced with the welcome to visitors on Thursday evening. R. Lyall, Conference President, took the chair. A large number of visitors received a hearty welcome from Mrs. Lee for the sisters, and Bro. Ennis for the Executive. Brief responses were given by representative brethren.

"The Spiritual Challenge of Conference," was the subject of a devotional address by B. W. Huntsman. That challenge was found to be in the duty of strengthening the ties of brotherhood, reaffirming our loyalty to the supreme and all-sufficient authority of the Lord Jesus Christ, deepening the spiritual side of our work, and in seeking an enlarged conception of "the claims of world-wide evangelism."

Bro. R. Lyall, in his presidential address, took a survey of the year's work, and drew his message from the facts supplied in the reports. Special missions were reviewed, and the question of the value of these was discussed. Dr. Harrington Lees, Anglican Archbishop of Melbourne, had cited the fact that men such as Henry Drummond and the Studd brothers had been influenced for Christ by a Moody and Sankey mission. Bro. Lyall referred to specific instances of gratifying results following our own missions. Reference was made, also, to the faithful preachers in settled work. These should be held in esteem by the brotherhood. Long periods of settled ministry were desirable. Statistics, finances, and church building extension came under review. In the closing portion of the address, Bro. Lyall stressed the value of Christian fellowship, and showed that the Lord's Supper is a vital part of our Christian experience.

Anthems were rendered by the Balwyn choir, and were much enjoyed.

Home Missions.

A spirit of enterprise has characterised our brethren throughout the State, finding expression in enlarged work.

Financial.—Receipts amounted to £6,604/0/7; expenditure, £6,621/11/3. The annual offering was £1,421/7/5. A small debit balance from last year was still further reduced, the amount owing now being £17/10/8. Special reference was made to the financial help received from the sisters.

Statistics.—During the year the churches have added 1,237 by faith and obedience, 607 by letter, 206 formerly immersed, 49 by restoration, and 15 to isolated roll, a total of 2,114. Losses recorded are 584 by letter, 81 by death, and 662 by roll revision, a total of 1,327. Nett increase



J. E. Shipway

Newly-elected Victorian Conference President.

for the year is 787. The church membership now stands at 12,764.

Attention is drawn to the fact that the nett increase for the past year greatly exceeds that of any year since 1913. It is interesting to note that the nett gain shown at this Conference is equal to one-third of our total increase in the previous ten years.

The Bible Schools have 11,357 scholars and 1,597 teachers, an increase of 127 scholars and 113 teachers. During the year 435 scholars have been added to the church.

In a discussion upon loss by revision of roll, the suggestion was made that members moving to a new district should seek out the church and make their presence known. Another suggestion was that church officers should share the responsibility of pastoral work.

Thomas Bagley Memorial Fund.—£441/4/6 has been raised for this fund, and this has been added to by the Preachers' Provident Fund.

Buildings Erected.—With the aid of the Church Extension Committee, buildings have been erected at Drumcondra, Ormond, Pyramid Hill and Yarrowonga. Each building is in a good position.

Missions.—Five Hinrichsen missions were held during the year. Others were conducted by P. R. Baker. Splendid results in converts and new churches resulted. Sixteen volunteer missions were held with much success.

Council of Churches.—Important matters have been discussed by the Council, and good work has been done. A resolution was framed by the Home Missionary Committee concerning certain proposals with reference to the Defence Act re-

lating to military training and conscience clauses. The motion as carried for presentation to the authorities is printed under Conference Resolutions.

Religious Instruction in State Schools.—L. C. McCallum and J. E. Shipway represent us on the Committee of Control. Our contribution towards the expenses amounted to £35. This money came from the H.M. funds, and was used towards the support of paid organisers.

Clauses regarding Hospital Sunday, Bush Fire Relief Fund (£670/4/3), Prohibition League and Gipsy Smith campaign indicated our participation in these matters.

At the Friday afternoon session, fine speeches were given by Bren. H. M. Clipstone, S. R. Baker, A. Cameron, A. R. Benn, J. Methven, A. H. Pratt, B. J. Combridge, C. H. Pratt, A. J. Wilson and A. Hinrichsen.

A deputation from the Victorian Prohibition League was received. W. F. Finlayson, Director of the League, conveyed greetings. He congratulated the Churches of Christ upon their sound temperance sentiment, and made a strong plea for support to the League.

The report expressed sympathy with those who during the year had been bereaved of loved ones.

Future Work.—It is intended to continue the aggressive policy of mission work. The Committee recommended that the Hinrichsen mission team be secured if possible for a term of two or three years.

WORK IN THE FIELDS.

Four new causes have been started during the Conference year.

(1) **Pyramid Hill.**—This cause grew out of a fifteen days' mission held by the Hinrichsen-Pratt mission team. The church forms part of the Boort Circuit, in which J. Methven labors. The church has a membership of 48. A new building was erected and opened in February.

(2) **Ormond.**—Following a Hinrichsen-Pratt mission held in May, this church was commenced on June 14. W. J. Thomson assisted in the work for a few months. W. H. Clay is now the preacher of the church. The present membership is 78. Situated on the main street with a new and well-equipped building, the prospects of the church are very bright.

(3) **Yarrowonga.**—The Committee launched a campaign in Yarrowonga at the end of July, erecting a building and conducting a mission simultaneously. About 60 were led to Christ in a Hinrichsen-Pratt mission. At its close C. H. Pratt was appointed preacher. Under its guidance the church has been organised, and now numbers 71. The Bible School has an enrolment of 90. Church contributes £3/10/- weekly toward salary of preacher.

(4) **Drumcondra (North Geelong).**—The Committee decided upon opening work in the north of this city. After erecting a serviceable building on the main Melbourne-Geelong rd., meetings commenced on December 13. C. J. Williams was appointed as full-time preacher during College vacation, and now gives week-end service. In February, the church was organised with 29 members. Later a mission will be arranged.

Ballarat, Peel-st. — R. G. Cameron was appointed to the work here in May. The work has been consolidated, and recently the church has assumed a larger share of the financial responsibility.

Bendigo.—In September Alfred Hinrichsen was appointed to labor in this important city. Meetings have improved greatly, and prospects are bright. Plans are in hand for the erection of a brick chapel.

Boort.—The church is now self-supporting. H. J. Jaekel was succeeded by J. Methven. The church is to be commended for the great interest shown in opening up the work at Pyramid Hill.

Brim-Warracknabeal Circuit.—The Brim-Warracknabeal Circuit now comprises the churches at Brim, Wilkur, Warracknabeal

and Minyip, Wilkur being a new out-post 25 miles from Brim. Dummukle church building has been moved to Minyip, and all now meet together there. The circuit is self-supporting. J. E. Searle resides at Brim, and attends to most of the work at Brim, Wilkur and Minyip. To cover the long distance travelling a Ford motor car has been provided by the circuit. F. Cornelius has resided at Warracknabeal. He will shortly be succeeded by B. J. Combridge. Good work is being done in each of these fields.

Chelsea.—A. W. Ladbrook labors here. Very good work is being done. W. H. Clay, in addition to his work at Ormond, exercises supervision at Chelsea.

Colac.—N. C. Halleday is now the preacher. The church, though not numerically strong, contributes well. The total debt on the property is less than £450.

Doncaster East.—At Doncaster East a new building was erected. R. G. McPherson is the preacher. The church is now self-supporting.

Drummond and Taradale.—The small churches at Drummond and Taradale are visited on alternate Sundays by a College student. J. Saville is now the visiting preacher.

East Kew.—The church continues to have good meetings. R. H. Lampshire served the church for most of the year, a subsidy of 10/- being given by the Home Missionary Committee. F. Youens has commenced work with the church.

Hartwell.—Hartwell church now meets in a beautiful new building. J. C. F. Pittman is the preacher. The H.M. Committee subsidises the work.

Ivanhoe.—The church has had the part-time help of A. B. Withers and W. A. Wigney. The membership has grown from 56 to 69. Meetings have improved greatly. A. B. Withers now devotes his whole time to the work.

Kyneton.—Kyneton church is served by a week-end student. R. I. H. Greenhalgh is now the preacher.

Merbein and Redcliffs.—C. G. King gave six months of the year to these two churches. Recently C. G. Orford took up the work. The Committee is hopeful that later in the year it may be possible to place a preacher in each of these fields.

North Williamstown.—H. A. G. Clark preached at Williamstown for several weeks prior to leaving for China. The Committee hopes later on to appoint a suitable brother to this work.

Ringwood.—During the year P. R. Baker held a very successful mission with the church at Ringwood. With the help of the Committee Hartley Gray has served as part-time preacher. Meetings are good, and finances satisfactory.

St. Arnaud.—A student visits the church each week-end. F. G. T. Turner is now the student preacher. Meetings have improved of late.

Stawell.—A. H. Pratt continues as the preacher at Stawell. He is highly respected in the town, and beloved by the brethren. The church is harmonious and happy.

St. Kilda.—In order to develop the work at St. Kilda, the Committee has paid a subsidy for nine months of the year. F. J. Goodwin gives part-time service to the church. Meetings have improved.

Summary of Additions.—The nett gains reported for the year in Home Mission churches number 275. In addition more than 200 have been led to Christ in other than Home Mission churches by the Home Mission evangelistic team.

Home Missionary Demonstration.

"I'm Living on the Mountain," Gipsy Smith's favorite, "Wonderful Jesus," and other hymns, sung enthusiastically by the large company, prepared the way for a great demonstration on Friday evening, in the Temperance Hall. Bro. and Sister C. Pratt sang two beautiful duets.

A presentation of money collected for the furnishing of the new church home at Drumcondra (North Geelong) was made on behalf of the sisters by the ex-president of the Women's

Conference, Mrs. F. Lee. The sum amounted to £122.

Bro. Shipway, the incoming President of the Conference, was introduced by Bro. Lyall, and responded in a brief speech. The retiring President was the recipient of a suitable memento of his office.

An inspiring address was delivered by Ralph Gebbie, B.A., upon the "Romance of Home Missions." Romance was a term applicable to Home Missionary no less than to Foreign Missionary work. Jesus used words full of romance when he directed his disciples to the great harvest field, and spoke of the triumphs of the gospel through faithful witnessing. Our own record of Home Missions was a romantic story. We had the romance of a God-given task—to carry out the threefold commission: (1) Go; (2) Preach; (3) Teach. It was the romance of a God-given power. Unlimited power was promised to the faithful servant of Christ. Finally, we had the romance of a consecrated people. Such consecration—the surrender of every good thing to God—was essential to the success of our great task.

R. Enniss made an appeal, and in response the amount of £335 was given in cash and promises.

J. E. Shipway took as the theme of his address, "The Call of the Next Towns." Although Jesus had done a wonderful work in Capernaum and found there a great field for service, he felt the call of the "next towns," and went to other places to give them his service. A like call came to workers to-day to enter other towns with the gospel message. The Christ must be preached; the Christ-life lived.

Church Extension Committee.

Several churches have been helped in their endeavors to erect buildings or to meet extension liabilities.

On the first Lord's day in March the first annual offering was taken from churches in Victoria to assist the work of the Committee. It is hoped that a fund will be built up from which loans can be made to churches.

The operations of the Church Extension Committee commenced in 1910, and financial help has been given to churches as follows—

Year.	Church.	Amount.
1910	Colac	£616
1912	Preston (land)	341
1913	Boort	100
1914	Gardiner (land)	294
1915	Northcote	1452
1916	Emerald	80
1916	Woorinen	50
1916	Surrey Hills	50
1918	Horsham	1228
1919	St. Arnaud	366
1919	Collingwood	2000
1920	Rochester	250
1920	Caulfield, Bambra Rd.	1250
1920	Red Hill	24
1920	South Melbourne	100
1921	Ararat	2158
1921	Ringwood	738
1922	East Kew	1427
1923	Red Cliffs	656
1923	Shepparton	1363
1924	Chelsea	1785
1925	Ormond	1782
1925	Yarrawonga	918
1925	Drumcondra (Nth. Geelong)	1566
1925	Hartwell (formerly Burwood), land	240
1926	Pyramid Hill	520

£21,354

The Committee also assisted in making banking arrangements to provide cost of buildings for ton, Hampton, Geelong, Coburg, Gardiner, Brigh (formerly Burwood), Essendon, Hartwell amount involved was close on £16,000.

The financial statement showed receipts from churches in repayments, £863/4/11; loans to Committee, £3,28/11/4; contributions (March offer-

ing, etc.), £356/3/-; interest, £630/1/7; bank overdraft, £3,161/9/2. Other amounts made the total, £8,767/10/10.

Expenses included loans to churches, £4,150/14/11; interest, £598/7/7; bank overdraft payments, £3,470/15/10; and other items.

Conference Resolutions.

An amendment of the Church Properties Trust Deed was adopted, and the Committee was enlarged to include the names of R. Enniss, J. T. Mahony and A. E. Kemp.

A vote of appreciation of the Extension Committee's work was passed.

That in view of the world-wide efforts that are being made to secure peace, we as a Home Missionary Committee think that the time has come for the abandonment of the present system of Compulsory Military Training in the Commonwealth.

That this Conference expresses its appreciation of the excellent work of the H.M. Organiser, Bro. Enniss, who, during the year, has served the brotherhood with great business ability, being splendidly received by churches in town and country, having won the confidence of his brethren on the H.M. Committee, and the men in the fields.

From Department of Social Service—

That, in view of the growing tendency to regard the Lord's day as a mere day of pleasure-seeking and of selfish activity, we, while recognising that the day is not on the same plane as the Jewish sabbath, would urge members of Churches of Christ that, both by precept and example, they help people to use it for worship and for the renewing of the spirit as well as body, and that we deprecate any movement which would rob the Lord's day of its true significance.

That, whereas on account of the growing evil of gambling untold hardship accrues both in public and private life, we commend to all of our members and to our young people in particular that they refrain from gambling in any form, especially from sweeps, raffles, art-unions and kindred forms of gambling, inasmuch as interest in these deadens the spiritual life and affords a tremendous temptation to the weak and immature mind. That wherever and whenever it be deemed suitable we urge upon our government the elimination of professional gambling, the removal from the Press of inducements to gambling and our opposition to the introduction of the totalisator.

That, in view of the strength of the liquor forces and the apparent apathy of our Governments, we make a strong protest against all attempts to break down the law of our land in this respect; that we are strongly opposed to action akin to that taken recently by the Railway authorities and Electricity Commissioners to provide facilities for obtaining liquor at our pleasure resorts, and that we believe that total abstinence alone is consistent with the principles of Christianity.

That, in the opinion of this Conference, it is desirable when found practicable that at least a part-time organiser be appointed to the Department of Social Service.

That we, the Churches of Christ in Victoria, assembled in Annual Conference, bring under the notice of the Victorian Government the urgent need for legislation which will provide for the legal adoption of children.

That in view of the questionable nature of many forms of modern dancing, our young people be urged when requiring recreation to seek only such exercises and pastimes as are unquestionable.

That copies of resolutions relating to Social Service be forwarded to the churches.

That appreciation be expressed of the work of the Department of Social Service, especially to the Secretary, Bro. C. Burdeu.

That this Conference of delegates of Churches of Christ in Victoria expresses its goodwill, and sends greetings to all brethren in the various other communions who love the Lord Jesus Christ in sincerity and truth, and views with pleasure their fine social work and united efforts for the welfare of the cause of righteousness in Victoria.

That we express appreciation of the action of the church cricket clubs which refrained from playing because of Conference.

Advisory Board.

Regular monthly meetings of the Board have been held, when requests from churches for advice in the selection of preachers have been carefully considered and recommendations made.

A. E. Illingworth introduced our Federal interests, especially dealing with the College of the Bible. 56 students were enrolled this year. The College, Bro. Illingworth claimed, is the key to our whole work. Nine past students had left for the foreign fields during the year.

Election of Officers.

President.—J. E. Shipway.
Vice-President.—W. Gale.
Treasurer.—W. C. Craigie.
Secretary.—R. Enniss.

Assistant Secretary.—A. E. Hurren.
Executive and Home Missionary Committee.—J. McG. Abercrombie, A. W. Connor, L. Gole, A. E. Illingworth, A. E. Kemp, A. R. Lyall, J. T. Mahony, A. R. Main, J. E. Thomas.

Advisory Board.—R. Enniss, A. E. Illingworth, J. E. Shipway, J. E. Thomas, J. McG. Abercrombie, W. C. Craigie, A. E. Kemp, D. E. Pittman.

Foreign Missionary Committee.—J. E. Allan, W. H. Clay, L. Gole, B. W. Huntsman, R. Lyall, H. L. Pang, D. E. Pittman, A. G. Saunders, C. Schwab, J. E. Thomas.

Bible School and Young People's Committee.—W. Gale, Miss E. C. Gill, H. J. Patterson, R. T. Pittman, C. Schwab, F. J. Sivyver.

Christian Endeavor Committee.—G. J. Andrews, Miss Braden, A. E. Hurren, J. H. McKean, Miss M. Milligan, J. I. Mudford, Miss I. Parker, F. Prittie, Miss C. Sear, Miss E. Woodgate.

Social Service Committee.—J. E. Austin, R. H. Bardwell, J. G. Barrett, C. R. Burdeu, R. P. Clark, J. G. Hare, J. W. Nichols, H. J. Patterson, R. W. Payne, A. G. Saunders.

Council of Churches.—G. J. Andrews, Theo. Edwards, R. Gebbie, B. W. Huntsman, J. C. F. Pittman, J. E. Shipway, J. E. Thomas, D. Wakeley.

Nominating Committee.—J. McG. Abercrombie, B. W. Huntsman, B. J. Kemp, F. T. Saunders, J. E. Thomas.

Church Extension Committee.—A. Millis, W. C. Craigie, C. Hardie, R. Enniss, R. Lyall, J. T. Mahony, A. E. Kemp.

Conference Sermon for 1927.—R. Gebbie.

Christian Endeavor Department.

The report was introduced by G. J. Andrews. The committee has been represented on the State Council and taken an active part in the work performed and shared its responsibilities. The President for the current year is Bro. Wm. Gale, who is carrying out the duties of his office with dignity and earnest consecration.

The 16th Australian Convention is planned to be held in Melbourne during October of this year. Your committee is well represented, and actively engaged on the Convention General Committee.

The Speaking and Essay Competitions were again organised, which produced good results. We acknowledge the help given by Brethren J. C. Pittman and J. E. Shipway as adjudicators.

G. Andrews was elected to the Presidency, upon the removal of Bro. Lampshire to S.A.

The Sunshine Department, under the supervi-

sion of Miss O. Sear, has been instrumental in bringing joy and cheer to many. A sewing machine was purchased and presented to the Lady Students for use in the Hostel. Societies supplied groceries for benevolent work.

The Junior Department has been under the able care of Bro. G. Andrews. Special junior workers' conferences have been held. The annual picnic again proved a means of bringing the juniors into a closer bond of fellowship. At present 43 Junior societies are recorded.

The Missionary Department has been organised by Miss I. Parker. The appeal by Dr. Oldfield for the hospital at Dhond received hearty support. Many societies have supported the H.M. appeal as an auxiliary of their local church.

The Committee records the fine work performed as official visitor by Bro. H. J. Cook.

Department of Social Service.

H. J. Patterson introduced the report in an earnest address.

The work has grown during the year, and is of a varied character. Contributions were received from churches and members in 63 districts. Recently a deputation waited on the Prime Minister requesting the early completion of the National Insurance Commission and the introduction of a measure providing for National Insurance. A favorable reply was received.

Unemployment presents serious problems, and the Department has taken these into serious consideration. The policy of the Department—loans not gifts—has worked well as a general working principle.

Last Christmas the Endeavorers provided over three hundredweights of groceries as well as a number of toys.

Benevolent Home.—As previously reported the Campbell Edwards Trust agreed to hand over their share in the Blazey-st., Richmond, property. The deed is now being prepared appointing the following brethren as trustees: J. E. Austin, C. R. Burdeu, R. Enniss, J. G. Hare, J. H. Killiey.

The organisations which the Department affiliated with during the year were:—League of Nations Union; Conference on Unemployment; New Settlers' League; Victorian Prohibition League; Peace Society; Howard League; V.D. Association; United Social Questions Committee.

Agents for the Department have been appointed in 45 of our Victorian churches.

The Department's own scheme for migration has been enthusiastically accepted by the National Y.M.C.A., and by a number of Australian churches.

A tribute was paid to the work of C. R. Burdeu, the Secretary.

The financial statement showed £143/3/8 in receipts.

Bible School and Young People's Department.

Bro. McCallum introduced the report, from which some extracts have been taken:—

Financial.—During the year £565/14/8 was received in the General Fund. The annual offering amounted to £291/16/4, to which 90 churches and 11 schools contributed. The year closed with a credit balance of £347/5. In the Equipment Fund, from which temporary loans are made to needy schools, we have an amount of £164/8/2. This year the annual offering will be taken on May 2, when the Committee is asking the brotherhood for £365.

Statistics.—Last year we reported 1,484 teachers, this year 1,597, an increase of 113; scholars, last year 11,230, this year 11,357, an increase of 127. Thus the net increase amounted to 240, making our total enrolment 12,954; 435 scholars have been added to the church by faith and baptism.

The following schools are reported for the first time: North Geelong, 5 teachers and 26 scholars; Ormond, 15 teachers and 106 scholars; Pyramid Hill, 5 teachers and 47 scholars; Yarra-wonga, 9 teachers and 81 scholars. Forty-seven

schools have been visited by the Organiser, some of them more than once. Anniversary services have been conducted in twenty-one schools, and many Lord's day morning and evening addresses have been delivered.

Efforts have been made to encourage teacher-training, and several conferences have been held.

The annual examination, which encourages definite study of a portion of the Word of God, was held last July. Entries almost reached 1,200, while 690 actually sat for the examination. Victoria gained two of the ten prizes offered by the Federal Bible School Committee: Robert Bardwell (Northcote) and Mrs. E. T. Hatley (Horsesham). Of the candidates who sat for the examination 37 received prizes, 130 merit certificates, 220 certificates, and 138 passes.

Workers' libraries have been used with good results.

The following clubs and societies continue to help the work among our young people: Christian Endeavor Societies, Mission Bands, guilds, gymnasium classes, K.S.P. and P.B.P. clubs, tennis, cricket, football and basketball clubs. The State Chapter of K.S.P. and P.B.P. reports the formation of 9 K.S.P. and 8 P.B.P. clubs during the year. Victoria now has 51 K.S.P. clubs, 31 of which are among our own churches, and the P.B.P. clubs number 37, 31 of these being connected with Churches of Christ. The total membership for both clubs is approximately 1,350.

The Victorian Sunday School Council, whose personnel is made up of representatives from the various Protestant bodies, has determined to make 1926 "Children's Year" in Victoria. The effort will be carried out on similar lines to the scheme that has just concluded in New South Wales. The movement will seek to concentrate the attention of Christian people on the moral and religious education of our young people. Efficiency in the Bible School, recruiting, religious education in the home, evangelism, teacher-training, and other important phases of Bible School work will be stressed. This department is co-operating in the effort, and we sincerely hope that the churches everywhere will take up the work enthusiastically.

The financial statement showed receipts amounting to £565/14/8. The year concluded with a small credit balance, £291/16/4 was the amount of the annual offering.

Appreciation of the work of the Organiser was expressed by several speakers.

Foreign Missionary Department.

In the absence of Bro. Allan through sickness, Bro. L. Gole introduced the report.

(1) Help by Auxiliaries.—The Committee gratefully acknowledges the valuable assistance of the Bible Schools and Classes, Mission Bands and Circles, ladies' guilds, C.E. Societies, P.B.P. and K.S.P. clubs, etc. Many of these organisations support orphans and native teachers, and 30 have recently promised £250 per year towards the maintenance of the Dhond Hospital; this money was promised at special meetings conducted by Dr. G. H. Oldfield.

(2) Children's Day.—We are indebted to the Bible Schools for their special offering for Christmas cheer and medical comforts among the children of our fields. The November appeal resulted in £136 from 66 schools.

(3) New Missionaries.—Seven new workers have been added to our staff. Bro. H. A. G. Clark, M.A., Dip.Ed., and Sister Nurse D. C. Ludbrook are now engaged in language study at Yunnanfu, China. They will reinforce the work at Huellichow, West China. Dr. G. H. Oldfield, Sister E. W. Morris, Sister E. D. Vawser, and Bro. A. A. Hughes are to work on the Indian station. For a few months these workers will be engaged in language studies, after which they will be located at Dhond, Shrizonda and Baramati respectively. In addition to the above, Bro. and Sister G. P. Pittman have labored as independent missionaries in co-operation with the Indian staff.

(4) Resignations.—It is with extreme regret that we report the resignations of valued work-

ers, viz., Bro. and Sister W. Waterman, from the China field, and Bro. and Sister F. R. Killey, from India. The continued unsatisfactory health of Bro. Waterman compelled him to relinquish the cherished hope of returning to China. Owing to the indifferent health of Sister Killey during her furlough, it was necessary for Bro. Killey to return to the home-land, and after consultation with prominent medical advisers, our esteemed workers decided not to return to the Indian field. We place on record our deep appreciation of their service during their ministries in China and India, and wish Bro. Waterman and Sister Killey a speedy recovery to health and strength, and that in the more congenial climate of the home-land they may be long spared to render service for the Christ and his church.

(5) Missionary on Furlough.—Last September, Sister L. I. Redman returned from India on her first furlough. For a few months she has been enjoying a well-earned rest. She is taking a course of studies at the Teachers' Training College, Melbourne. This reveals the spirit of our missionaries. Sister Redman returns to India next October.

(6) Missionary Candidates.—During the year 14 young men and women studied at the College of the Bible. Two of their number, Sisters E. W. Morris and E. D. Vawser, have sailed for India. Sister J. Gibson is in training at the Women's Hospital. Bro. H. Davey continues his medical studies at the Adelaide University.

(7) Financial.—Offerings for the past Conference year came to £3,472/1/11.

The Committee desires to place on record its appreciation of the continued faithful and whole-hearted service of the Secretary, Bro. J. E. Allan, who has spared neither time nor energy in his earnest endeavor to promote the Foreign Mission interests of the brotherhood.

At the F.M. service, W. Waterman gave a short address, in which he spoke of the personal work engaged in by the missionary.

Aw Kwong Hon (representing the Chinese in Australia) said a few words on his work.

Mrs. Waterman gave a greeting, and Bro. G. T. Walden closed the session with a brief speech.

F.M. DEMONSTRATION.

"Jesus shall reign where'er the sun doth his successive journeys run" struck the keynote of the great demonstration on Saturday evening.

It is impossible to do justice to the address of Mr. F. W. Borcham, of the Armadale Baptist church, in a brief summary. The title is suggestive of the prose poem which kindled the imagination and stirred the soul. "The Sunny Side of the Ranges"—the other side, the side which in spiritual as well as in natural things appeals to the heart of man—was presented in the style with which readers of Mr. Borcham's books are familiar. The message had charm and strong emotional appeal. R. Gebbie expressed thanks for Mr. Borcham's presence and message.

An "offering message" was given with fervor by A. G. Saunders, B.A. A sum of £225/6/- in cash and promises was given in response.

H. Pang moved a resolution expressing greetings to our missionaries on all fields. This was carried, and the hymn "Blest be the tie that binds" was sung.

G. T. Walden, M.A., Federal F.M. Secretary, spoke of the "blindness" which afflicts people concerning the needs of men. He gave illustrations of this in social life, and then showed that there was a great deal of such blindness in the matter of Foreign Missionary work.

Musical items were contributed by students of the College and by members of the Chinese church.

The Victorian Conference picnic at Wattle Park on Easter Monday was marred in attendance by rain, but all who ventured out had a happy time. The sports committee provided much enjoyment.

The remaining Conference fixtures—Christian Endeavor Rally, Social Service and Bible School and Young People's Departments Demonstrations—have been held, but will receive attention in our next issue.

South Australian Sisters' Auxiliary.

The monthly meeting was held on April 1. Mrs. Killmier, of Croydon, held a short devotional service of praise and prayer.

The after meeting was a temperance rally, and Mrs. Green presided at the roll-call of delegates; 42 responded.

The speaker for the afternoon was Bro. W. C. Brooker, who gave a most interesting address, strongly emphasising the benefits of total abstinence, and telling of some pathetic cases that had come under his personal notice, attributable all solely to the ravages of drink. He urged all to stand four-square on the side of total abstinence. Mrs. L. V. Mathews contributed two very suitable vocal items. A collection was taken up which totalled £1/16/2, which will be handed to the Temperance Alliance.

Mrs. Messent handed in the following Foreign Mission report:—The committee wrote to every city and suburban church, asking for one sister to represent the church at an afternoon in the home of Mrs. Messent. About twenty ladies responded to the invitation, and the "vanishing tea" scheme was explained and launched. By this means it is hoped to reach every member in South Australia, and each one is asked to contribute 1/- for F.M. work this year.

The following amounts have been received:—Croydon Ladies' Guild, 11/3; Unley Sister, 10/-; "Vanishing Tea" at Unley, £1/1/-; Mile End "Vanishing Tea," 14/-; Plants sold, 3/-; Grote-st. Sister, 1/6; Total, £3/0/0.

Mrs. Green thanked Mr. Brooker and Mrs. Mathews for speaking and singing so acceptably.

Mrs. F. Harding will lead the next devotional session.—V. B. Thompson, 12 Kintore-st., Mile End.

Northern Conference, South Australia.

The Conference this year was held in the Kadina chapel under the presidency of Bro. E. G. Warren, and proved a happy and helpful gathering.

Visitors to Conference included Bren. I. A. Paternoster, G. T. Walden, A. E. Forbes, J. Warren and Sisters Warren and Graham.

Devotional services, led by Bren. Filmer and Trenwith, were helpful in the meetings that followed.

The workers' session was productive of beneficial discussion from two good addresses. Bro. W. L. Ewers spoke upon "Stewardship of Money and Life," and Bro. G. T. Walden's theme was "How Best to Promote our Plea for Christian Unity."

On Tuesday evening an enthusiastic young people's meeting was held, under the chairmanship of Bro. I. A. Paternoster. "The Value of the Bible," was the subject chosen by Bro. W. A. Eagle in his address, while Bro. C. P. Hughes addressed the young people on the theme "You are You," urging them to realise, respect and express themselves.

The Executive Committee's report showed the work generally to be in a healthy condition.

Eight preachers are now in the Northern district. Bren. W. A. Eagle, G. Hughes, Mason, B. W. Manning and C. P. Hughes being new evangelists to the district.

As a result of last year's conference the tent mission is now at Snowtown. Toward the thankoffering of this mission, Conference voted £40.

Next year Conference will be held in Port Pirie.

Appreciation was expressed in tangible form of the work carried on by Bro. W. L. Ewers as secretary, during recent years.

Words of farewell were spoken to Bro. F. G. Filmer, as he leaves for the Islands shortly.

The obituary report was read by Bro. E. G. Warren, Bro. Walden leading the assembly in prayer.

A fine time was experienced by the sisters in their session, Mrs. E. G. Warren leading all in

a happy manner, and proving very helpful in her address to the workers. All reports were bright and promising. Miss Cornelius is the newly-elected president.

A round-table conference on Sunday School work conducted by Bro. B. W. Manning was very homely and helpful.

Foreign Mission news was interesting, Bro. Walden showing very clearly the work of the brotherhood in the various fields.

In the evening a large number listened to Bro. B. W. Manning tell that the soul-winning church is the praying church; also to an address by Bro. I. A. Paternoster upon "The New Testament Church."

The president delivered his address in the form of a helpful paper on "Prayer."

Bro. A. E. Forbes preached the Conference sermon on the theme, "Our Task," speaking of the divine obligation to preach the gospel and its urgency.

Officers elected for the ensuing year are: President, J. Harkness; secretary and treasurer, B. W. Manning; vice-president, L. A. Bowes; auditor, S. C. Curtis.

Those assisting in the musical realm were the Kadina choir and Mesdames Wilton, Graham, Warren and Larcombe; Miss Brookes; and Messrs. Warren, Doley, Craddock and Larcombe.—C. P. Hughes.

ADDRESSES.

H. U. Rodger (preacher of Toowoomba church, Qld.).—"Cloraine," Neil-st., North, Toowoomba.

F. E. Smith (secretary Thornbury church, Vic.).—"Fawkham," Warrs-av., South Preston.

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Here and There.

The Baker and Barber tent mission at Footscray, Vic., commenced on Sunday night. There was a large attendance. On Monday evening there were two confessions.

Until May 20, the address of A. J. Fisher will be: c/o Fisher's Ltd., Flinders St., Adelaide, S.A. After that all correspondence should be addressed to Church of Christ, Warnambool, Vic.

Bro. W. A. Eagle has resigned as evangelist of Moonta church, S.A., and will be open to take up work at the end of May. Correspondence may be sent c/o H. J. Horsell, 515-16 Liberal Club Building, North Terrace, Adelaide.

From the Queensland Conference report we learn that there are now 35 churches with a total membership of 2,633, a nett increase of 363. A record income of £1,444 was received by the H.M. Committee. Bible School scholars and teachers number 1,783.

The Hinrichsen-Brooker tent mission at Bunbury, W.A., closed on March 29 with 81 decisions and a thankoffering of £157. W. R. Hibbert, H.M. organiser for W.A., says this was "a wonderful effort with amazing results in conservative town and only a small force to commence with."

On Thursday, Feb. 4, 1926, Z. T. Sweeney, one of the best-known of our American preachers, entered into rest. He was born in 1849, and for 56 years gave himself to the preaching of the gospel. He is described as "teacher, minister, pastor, diplomat, publicist, lecturer, author, apologist, and religious leader." In an appreciation of his life and work, the "Christian Evangelist" says that "It is no exaggeration to say that he was one of America's foremost pulpit orators for more than the length of a generation. People hung on his speeches and it is the simple truth to say that no one ever heard him utter a word that left a sting in any heart or put a tang of bitterness into any life."

The following paragraph appeared in the Melbourne "Morning Post" of April 3:—"The appointment of Mr. Cyprus Mitchell, M.A., B.D., as religious and educational secretary of the Melbourne Y.M.C.A. is announced. Mr. Mitchell, who has been in America for some years, is a native of Victoria, and before taking his degrees served as membership secretary of the Melbourne Association about 10 years ago. After a brilliant career at Oxford and Yale Universities, Mr. Mitchell served during the war as a Y.M.C.A. secretary in Russia, where he was located during the first 14 months of the Bolshevik revolution, and he was one of the few Allied men who witnessed the first Bolshevik anniversary. He also served in France, and later as a chaplain in a big T.R. hospital for ex-soldiers at Newhaven." As a preacher, Mr. Mitchell is known to many of our readers.

Dr. T. Carter, secretary in London to the Zanona Bible and Medical Mission, who is now on his first visit to Australia, told last week at one of the meetings of a noble lady and her work. "One of our women missionaries," he said, "is Miss Harvey, of Nasik. She is spoken of as the Dr. Barnardo of Western India. She is an English woman and has not been on furlough for 40 years. In a home for babies which she inaugurated there are now 200 children, and a leper hospital which she opened is still carried on to some extent under her superintendence. She also opened a missionary hospital—a thing absolutely continued, "costs £50,000 a year, and of this £20,000 is raised in India. We are interdenominational as opposed to undenominational. We believe in perfect peace among all denominations, and among all who are working for Christ. If India is to be won, it will be won by sympathetic treatment."

In science as in religion there are devotees who make great sacrifices for their cause. The London "Daily Chronicle" tells a pathetic story of the sacrifices Mr. William Frederick Denning, an amateur astronomer and writer on astronomical subjects who has attained much fame, has made in the interests of science. Mr. Denning's age is now 78 years. He lives alone in Bristol on a small civil list pension. He is able to eat only liquid food owing to the hardships of his earlier life, when for many years he spent the night in his garden observing the stars even when snow was on the ground. He often spent the following day in his study checking his observations. The face of the heavens became so familiar to him that a glance of the naked eye was sufficient for him to tell whether there was an alteration in the larger stars, so he was able to make his famous discovery of the new star in Cygnus.

Cabled reports in the public press tell of a unique attempt to reform the New York criminal which will be made by the Marshall Stillman move-

The Pilot.

Great Pilot, is our ship bound for the strand?

O whither are we steering?
And tell us, are we guided by thy hand
As fainter grows behind us Life's dim land?
Are we a new shore nearing?

I fail to trace the highway through the sea

O'er which our ship is sailing:
The golden gates of morn I cannot see,
Can they be phantom shores that lure me,
With phantom hopes prevailing?

O Pilot, is thy hand upon the wheel?

Thy compass rightly telling?
Strong currents meet and break around our keel;
O tell us, will the end be we or weal
With tides so highly swelling?

Saith he, "O faithless Man! Why doubt and fear?"

Behold yon fleets of stars
Which I have piloted ere thy small Sphere
Launched on Time's ocean on its fleet career!
Thou surely then canst trust that I will steer
Thee safely past Time's bars."

—T. Cynon Jones.

ment, an organisation which has done social uplift work in the underworld for many years. Mr. Alpheus Gear, son of the founder of the movement, has announced that low "dives" (criminals' haunts) will be supplanted by social centres headed by college men from Yale, Princeton, and Harvard, who would be "good mixers" (men sociable with all classes), able to play games and talk to a "gangster" in his own language. Only brawny-fisted collegians will be chosen. They must be adept in the art of self-defence and able to instil admiration through their athletic activities. Mr. Gear hopes, moreover, that the attractiveness of the social centres will induce misled youngsters to join with college men in new activities which will be designed to give the young fellows healthier interests. The centres will also extend aid to worthy ex-criminals who desire to return to lawful ways.

An extraordinary spiritualistic police court case is reported from London. On Mar. 26 spiritualists crowded Mr. Justice Eve's Chancery Court to hear a motion raising the novel point of copy-to hear a spirit communication. Miss Cummins, a right in spirit physician, who was described as an daughter of a physician, who was described as an automatic medium, sought to restrain Bligh Bond, psychic worker, of world-wide reputation, from

publishing "The Chronicle of Cleophas," of which both claimed authorship. The script purported to be a continuation of the Acts of the Apostles. Miss Cummins claims that she produced the chronicle while in a trance. Bond asserts that his hand rested on Cummins, therefore the chronicle was the result of his psychic co-operation. Counsel explained that the first article was an interesting addition to the story of Ananias and Sapphira. Mr. Justice Eve said, "I thought she was connected with it in some way. Was the automatic writing in English or Greek?" He was informed that the chapter on Ananias was in Miss Cummins handwriting. The case was adjourned.

Dr. J. D. Jones and his daughter hope to start for their visit to Australia immediately after the Congregational Union meetings in May, and will be home again by Christmas. "My chief object in going for so long," says Dr. Jones, in the "Richmond Hill Magazine," "is to get a much-needed rest, and to shake loose from some of the 'outside' responsibilities that have accumulated upon me, in order that when I return I may be more the minister of Richmond Hill than I have been of recent years."

Geo. W. Muckley, one of the most loved of our American brethren, and secretary of the church erection department of the United Christian Missionary Society, was killed home on January 30, 1926. Frederick D. Kershner writes thus of him: "George W. Muckley was the last representative of the younger series of leaders who stand out in the history of co-operative organisation among the Disciples of Christ. Camp, H. Errett, Moffat and one or two others belonged to the first group, and Loos, McLean, Rains, Muckley and a few others to the second. Muckley was the father of church extension and achieved a record for tactful and businesslike administration which no church board in any religious group has ever surpassed. He combined the rare qualities of moral fervor, religious enthusiasm, business judgment, and an extraordinary modicum of plain common sense. He had friends everywhere; and deserved to have them. Our brotherhood can ill afford to lose such a man." For thirty-five years Bro. Muckley was the leader of our Church Extension work in U.S.A.

Hardly a week passes but there is given to the world the fruit of excavations in the lands of the Bible (says the London "Christian"). Among announcements made a few days ago there stands out one of particular importance by reason of its bearing upon the cult of the Philistines in the Holy Land in the second millennium before Christ. The discoveries brought to light in connection with the expedition of the University Museum, Philadelphia, at Beisan, the Biblical Bethshan, at the eastern end of the Valley of Jezreel, include representations of the goddess Ashtaroth, with remains of a temple erected to that "abomination" by the Egyptians of the nineteenth dynasty. Some of the remains go back to a still earlier period, but special interest attaches to the objects described because of their relation to Israelitish history at the time of the defeat of King Saul in Mount Gilbea. From the Old Testament we learn (1 Sam. 31; 1 Chron. 10) that after the death of Saul and his sons, the Philistines "triumphed over the dead" in brutal fashion, and after publishing the King's downfall "in the house of their idols and among the people" they put the King's armour in the Temple of Ashtaroth and fastened his body to the wall of Bethshan. The foundations of this temple have now been laid bare, with details which cast a lurid light upon the events associated with the downfall of the King of Israel, who suffered swift judgment when he trespassed against the Lord and asked counsel of a familiar spirit. The discoveries emphasise the testimony which is all the time being borne by archaeology to the historical accuracy of the Holy Scriptures. Whether from Egypt, from Babylonia, or from Palestine, it is ever the same story; statements with which we have been familiar from youth are strikingly confirmed by stones and walls that have been covered by the debris of many generations.

Foreign Missions.

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

News from China.

Dr. Killmier reports a large increase in dispensary patients during December, the total being 451; 5 opium poisoning cases were treated, and there were 10 operations. Dr. Killmier says, "There has been an epidemic of pneumonic influenza in the district for several months. It seems at the present to have nearly ceased, I am glad to say. A great number of people died with the disease. Some of our church members had the disease very seriously, but we are glad that none of them died. About a month ago the officials arranged a means by which to rid the city of the trouble. At New Year time the tradition (or superstition) is that one of their gods gathers up all diseases and takes them away, but there were yet three months to wait until the New Year. Nevertheless they considered they could get this god to come along and clear away this disease from our midst, and this is the simple plan they worked. A New Year festival was proclaimed lasting for two weeks. During this time the people were to have the usual New Year dragon, processions, feasts, theatricals, etc. In this way the god was deceived into thinking that it was in reality the New Year time, and would come and clear the city of its diseases. His idol was triumphantly taken about the streets in procession, and at the end of the two weeks two men with brooms went down the streets, and it was then announced that the city was clean. Of course there have been cases since, but as a matter of coincidence the epidemic has greatly diminished since then, and the Chinese have no doubt it is due to the above-mentioned procedure.

"During Christmas week Neville had a very bad attack of influenza; it was not pneumonic in form. He was in bed for a week, and now is quite well and gaining weight rapidly. All the rest of the party are quite well.

"We have not had anything definite about land yet, though we are negotiating through one of the leading gentlemen in the town for a certain piece. He is evidently acting in conformity with the Chinese proverb which says, 'Don't be afraid of going slowly, only be afraid of stopping altogether,' so we may have to wait a while yet."

From H. A. G. Clark.

Bro. Clark in his latest letter says, "It takes a while to make the necessary readjustments in a new place like this, but both Miss Ludbrook and self are enjoying good health, and I think there is every prospect of a continuance. I find the altitude makes it necessary for me to have more sleep, and this is good in that the evenings are short. I find myself as ready for bed at 9 o'clock here as I did at 11 o'clock at home. The study of the Chinese language is no light task. I have already had an opportunity of getting into touch with the students here. About three years ago a university was established here. A wealthy general gave the money to erect a fine building. The National Secretary of the Y.M.C.A. has been in the capital, and he asked me to help in the work here. I told him I was interested in the university men, and so he called a group of them together, and we discussed starting a Bible Class. Ten said they would join. The class is held in English, and this is partly, perhaps in some cases solely, what attracts these men, as they want to perfect their English. However, in a day when there is so much of an anti-Christian attitude in the universities, even this is a most hopeful thing. We meet for an hour on Sunday morning and study the gospel of Mark. I've been pleased to note that the questions have been of a religious rather than of a purely linguistic nature. Here are a few: 'Did Jesus believe what Moses said?' This was suggested by verse 44 of chapter 1. A

further question was, 'What place has Moses in the Christian system?' The most thoughtful man asked this. 'How do you explain that in verse 11 of chapter 1 Jesus is called by God "My beloved Son," whereas in verse 10 of the 2nd chapter he calls himself the "Son of Man"?' Some of their answers to questions are very pointed. I asked how would they explain the fact that the leper, who was told by Jesus to tell no man, failed to keep silent about his healing. One said, 'The words flowed naturally from his heart.' I have been to their dormitories at the university, and had afternoon tea with them. The dormitories have no glass windows, and are consequently dimly lighted during the day time. The opaque paper is poor substitute for glass. I have had a game or two of tennis with them, and enjoy their company. Some of the students are antagonistic, but the Governor of the province keeps a firm hand upon them. The Y.M.C.A. Secretary is hoping to start a second class. At present we are working together on the one class. Later he hopes to give me the brighter men who are the most advanced in English. I am inviting some of these men to spend an evening at the house shortly. One hopes that by contact with the Christ of the gospels, and as a result of Christian friendship, the ideals of these men may be moulded along Christian lines. They certainly make a challenge to one.

"We sent forward Anderson's and Killmier's boxes. Seven coolies took them along. We had a busy time packing them here, and it will be a great thing for the Huellichow folks to receive them.

"Our American Tibetan mission has had a setback in the fall of the Shelton group; they failed to fit in, and are returning. We expect them next week. I fear it will put a big stop to their work."

From Miss Ludbrook.

We are very glad to have received a letter from Miss Dorothy Ludbrook. She writes: "We did indeed have a merry Christmas. The American missionary party was here; and part time, some English Methodists, so we had some fun around the Christmas tree. Mr. and Mrs. MacLeod and three children are returning to Batang from furlough. Dr. and Mrs. Bare are new workers, and Dr. Osgood is from the coast, but going with these folk to Batang. We thoroughly enjoyed meeting them and hearing about their work. Dr. Osgood sends kindest regards to Bro. Morrow, whom he met at the Convention in America last year. This party left last week, and it was interesting to watch them set out. They had six sedan chairs, three ponies, on which the men rode, and 108 horse-loads. These with the coolies, and noble (?) escort (three soldiers) made an imposing caravan. We trust they get safely to their destination, which takes over forty days. We were fortunate in having four days to wait for a boat in Hong Kong. It is a delightful city, and the time passed all too quickly, though I think we visited most places of interest. The sea trip to Haiphong was quite enjoyable, and the train journey made more easy and interesting by the company of an American lady who is a Professor of History, and who speaks French fluently. Mr. Mlyne met and conducted us to his home, where we are comfortably installed. We study daily with the teacher, then alone, and Chinese is a mighty hard language to learn.

"I was called out yesterday to an emergency case, and so have had my first nursing experience in China, and found it vastly different from nursing at home. Perhaps in some of the slum areas of Melbourne I have been in similar houses, but I have never before seen such a curious bed. It

was like a low, broad table, and on this structure the patient was lying, with only a grass mat for a mattress. Yunnanfu is, I am told, one of China's cleanest cities. I am wondering whatever the other cities must be if this is clean! Most of the houses are built of mud bricks and have thatched roofs. Occasionally one sees an opening in a wall where the smoke pours out; but more often, there is no suggestion of a chimney, and the smoke finds its way through the door (if it happens to be open).

"Letters from home, and the 'Christian' are always eagerly looked for, and we are kept busy answering letters. There is plenty of work for all who come."

Pentecost, New Hebrides.

Just a few lines to let you know that we, that is my wife and self are well, and that little Melville is improving. We were half distracted at first, and I thought that we would lose him; but since our return to Pentecost he seems much brighter. We are sure that the brethren at home were constant in prayer on our behalf.

We thought the change to Oba would do him good, but it had such a bad effect on him that we brought him away at once. We had to be up with him day and night fanning him. 'It is no doubt that God wishes us to labor on Pentecost, and has impressed us in every way that such is his will. In the first case it is impossible to get a boat at this time of the year to go far from the coast, and we received your advice that we may go to Oba when we returned to Pentecost. The letters had been delayed three months. Then the food we brought in Vila to use on Oba did not come by the steamer, so we were without suitable food. Then little Melville was so ill there that we did not expect him to live, and he revived as soon as Oba was left behind. I do believe that it was God telling us plainly to stay on Pentecost. He leads his children at all times, and if we heed his leadings his blessing is sure to follow. The people here were glad to see us return. They decorated the church with Taboo Palms, saying that according to their customs we cannot leave them again.—F. MacKie.

Mission at Invermay, Tasmania.

The gospel tent mission conducted by Brent Baker and Barber came to a close on Thursday evening, March 25. From every point of view the mission was a great success, for which we all thank our heavenly Father. From the commencement the huge tent was filled, and on many occasions was overtaxed, many standing outside. Bro. P. R. Baker soon won his way into the hearts of the people for his fearless and outspoken addresses. The question-box was used greatly; over 700 questions were answered. We rejoiced with God in seeing 54 souls make their way to the Saviour, and with only one exception every one has been baptised and received into the church. It has been a wonderful manifestation of the Spirit's power through the Word of God, which is the sword of the Spirit. Splendid assistance was given by Bro. I. Barber, the song-leader, who proved a capable and tactful helper to Bro. Baker. Sister Barber contributed to the success of the musical portion of the mission, her solo singing being much appreciated. The church is also grateful to the following for assistance at piano and organ: Mrs. Harold Stevens, Mrs. Crabtree, Mrs. T. Wilmot and Bro. T. Arnot, violin. A great thanksgiving service was held, when the fine sum of £200 was subscribed from members only. On Friday evening a farewell was tendered to the mission party, when the chapel was well filled. A fine musical programme was dispensed, after which supper was provided by the sisters. A fine and eventful mission was thus brought to a close.—H. V. Clements, Secretary Invermay church.

April 8, 1926.

Prayer Meeting Topic.

April 14.

Jesus Anointed by a Sinful Woman.
Luke 7: 36-50.

F. J. SIVVER, B.A.

Luke's exquisite story of Jesus being anointed by a woman who was a sinner is unparalleled for its beauty and tenderness. All attempts to identify this woman with Mary of Bethany or Mary Magdalene have utterly failed. They were women of talent and position, this poor woman was one of the unfortunates of the city, a sinner.

THE ANOINTING.

Evidently this woman had already been sought and won by Jesus from her life of shame, for she came bringing her gift when she knew he was dining in the house of the Pharisees. Her purpose was to bestow her gift and then steal away unobserved by the company. But her heart's gratitude overwhelmed her. The tears gushed out and fell upon the feet of her benefactor. In deep devotion she stooped and wiped them with the hair of her head, and then kissed and anointed his feet with the ointment. It was the beautiful deed of a grateful and loving heart, but its fragrance was wasted upon the Pharisee.

THE CRITICISM.

To Simon, she was still an outcast and a sinful woman. He knew nothing about conversion. Sorrow for sin never troubled him. He never experienced the joy of sins forgiven, for he considered himself a righteous man. The fact that Jesus had permitted a sinful woman to touch him was to Simon proof positive that Jesus was not even a prophet.

THE PARABLE.

Jesus answered the hard thoughts of the Pharisee with an appealing parable and a pertinent question: "A moneylender had two debtors; the one owed £50, and the other £5. When neither could pay, he frankly forgave both: which of them would therefore love him the more?" On receiving the expected answer from Simon, Jesus turned to the outcast woman and with consummate skill contrasted her beautiful, heartfelt and passionate expression of gratitude with the stiff, formal and scarcely-courteous conduct of the host, concluding with the words, "Wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little." Charles Simeon, of Cambridge, wrote in his diary, "Lord help me to know the vileness of my own heart." The nearer to God a man lives, the more he discovers he has to be forgiven. Oliver Cromwell when dying exclaimed, "I think I am the poorest wretch that lives; but I love God; or rather, am beloved of God."

"Ah, if the love, the love be deep,
How little all beside appears!
The richest ornaments are so cheap
Beside the costly tears."

THE BLESSING.

"Thy sins are forgiven." "Thy faith hath saved thee: go in peace." These are the only words that Jesus spoke to the woman, but how blessed are they! Forgiveness, salvation, peace are what he bestows. Truly "God sent not his Son into the world to condemn the world, but that the world through him might be saved." Speaking of the peace that comes to those who come to God through Christ, Dr. Jas. Hastings said, "The man who is at peace with God, and consequently himself, is in relations of harmony with all things and all events. 'All things are yours, if ye are Christ's.'" "The stars in their courses fought against Sisera" because Sisera was fighting against God. But if we have peace with God, then, as Job says, "Thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee."

TOPIC FOR APRIL 21.—JOY IN SACRIFICE—Chronicles 29: 25-28.

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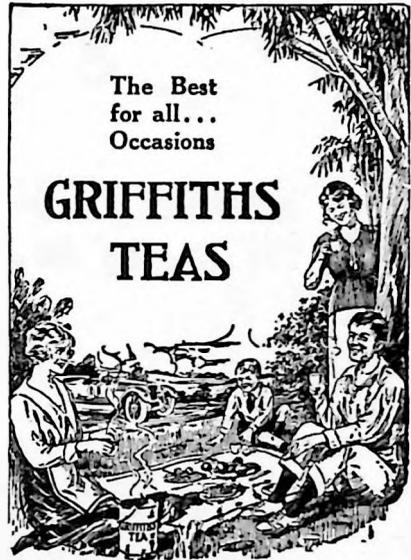
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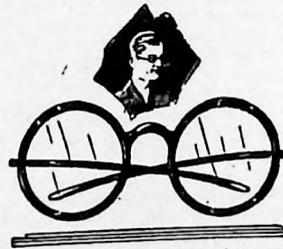
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News of the Churches.

Tasmania.

Meetings at Devonport are fairly well attended. Bro. Williams, of Ulverstone, addressed the church in the morning of Mar. 21, and spoke in the evening on "The New Cart." The Junior C.E. Society is steadily increasing in numbers. Bro. Nightingale was present on Sunday, March 28, and had a fine attendance at the evening service. Bro. Best and Sister Johnson, from Victoria, are visitors.

At Launceston prayer meeting on Wednesday, March 29, Bro. Noble took the confession of another young woman. During the evangelist's absence at Invermay, Bro. J. P. Foot delivered an excellent exhortation on "A Royal Commandment." There was a fine gathering to assist at the Old People's Home service at 4 p.m., when Bro. Gillam delivered a helpful message, and Sister Mrs. Higgs, from Devonport, sang, "I Came into the Garden Alone." Bro. N. G. Noble's gospel message was "The Pattern in the Mount" (chart). One girl accepted her Saviour.

Queensland.

At Harlaxton on Mar. 21 worship meetings were commenced. Mr. Rodger presided and addressed the church, taking for subject, "Building the Wall." On Mar. 28 Bro. Sharp, from Vic., gave an exhortation.

Services continue to be well attended at Wynnum South. On Sunday week there was one baptism and one confession. On Friday a most successful concert and social were held, with an excellent programme presented by the young people of church and school. Much sickness has been experienced, especially with the dengue fever.

After being absent for five weeks owing to illness and holidays, Bro. Larsen was at Ipswich on Mar. 21. The church is thankful to all who assisted the work. On Mar. 28 Bro. E. Neilson, from Ayr, had fellowship. The Bible School is growing. Four new scholars. The dengue has been very bad in the district.

Meetings at Brisbane for the last two Lord's days have been well attended. Visitors included Bro. Passe, from Brighton, Vic. Bro. and Sister Alcorn have been laid up with dengue, but are quite restored. Bro. Bennett, of Albion, exhorted acceptably on March 28, and Bro. Alcorn preached at night to a well attended meeting.

The work at Gympie is being maintained. A number of special subjects have been dealt with by the evangelist, Bro. Vanham. On Thursday, March 25, Bro. C. S. Trudgian, in conjunction with Bro. Vanham, gave a lantern lecture at Goomboorian, a district 10 miles out of Gympie. There was a good attendance, and prospects are encouraging for the establishment of the work there.

At Maryborough on Mar. 28 Bro. Alan Price gave a clear explanation of the various duties of church officers. Following the recent election of officers, this proved very helpful. At night Bro. G. E. Burns preached powerfully on the "Second Coming of Christ," the congregation being unusually large. The church's finances are improving. The debt on the manse is £400, with £225 still owing on the chapel. The former is worth £550, and the latter £800.

Toowoomba morning meeting on Mar. 21 was addressed by Bro. Browning. On Mar. 27 a knife and fork tea was provided by choir and Mission Band. A welcome was extended Sister Mrs. Rodger. At the concert following, words of farewell were voiced to Bro. and Sister Sharp, Bro. and Sister Woff, Bro. Le Page and Sister Miss Le Page. Meetings fair on Mar. 28. A number of members are laid aside with dengue fever.

On Mar. 21 at Mt. Walker, Bro. Bassard conducted a memorial service on behalf of the late Bro. S. Gray. Good attendance and three senior scholars of the Bible School made the good confession.

The Bible School at Wynnum is growing, adding four new scholars on Mar. 28. Good meetings, especially on Sunday night, when A. J. Fisher preached his final message at Wynnum. Three were welcomed into the church, and one was baptised. Bro. J. H. Smith exhorted in the morning.

New South Wales.

At Hurstville on Mar. 21 Bro. Collins, from Ashfield, acceptably exhorted in the morning. Bro. Harward preached at night to a good attendance on "Why did Jesus Die?" On the 28th, Bro. Haddon gave a helpful address in the morning on "Christ as a Teacher." Bro. Harward's subject at night was, "What We Stand For: our Plea"—a very clear explanation being given to a fair gathering. Much sickness exists among the congregation.

South Australia.

Sunday School anniversary services have been held at Wamponoo. The meetings on Mar. 28 were enjoyable, and a picnic tea was held on Good Friday. In the evening the building was overcrowded. Bro. F. Cornelius spoke at all services, and was well received. Bro. E. L. Milne ably conducted the choir on Friday night.

On Sunday, April 4, Bro. J. Wiltshire commenced his ministry at Grote-st., and spoke both morning and evening. A good number of the members were away for Easter vacation, but there were splendid meetings and good attention. Bro. Wiltshire addressed the Sunday School in the afternoon, and the boys and girls enjoyed the message, and answered many questions.

On Sunday, March 28, Queenstown Sunday School held its anniversary. At the morning service Mr. A. Harris, S.S. superintendent, presided, and Bro. Brooker spoke on "The Passover." In the afternoon Bro. Brooker spoke on "Letters that Count," and in the evening on "God's Scales." Both afternoon and evening services were object lessons, and on all occasions the chapel was crowded. The children sang splendidly. At the close of the evening service a mother from the audience, and one of the Sunday School scholars from the gallery, made the good confession.

Semaphore Y.P.S.C.E. enjoyed a visit and an interesting address from the president of the C.E. Union, Bro. W. G. Oram. A successful concert to raise funds for the football club was given in the Masonic Hall on Mar. 30. Good services and special music were enjoyed on Easter Sunday, many strangers being at the gospel service. Solos by Mrs. L. V. Mathews, L.A.B., at gospel meetings help to attract outsiders to the services. Bro. F. Harris, of Queenstown, gave a helpful address at the prayer meeting last week. Bro. Rootes being at Willemstown to assist at the Bible Institute. Work in the Bible School is progressing nicely, and attendances are gradually increasing. The girls' gymnasium classes with a membership of about 35 have resumed for the year.

There were large meetings at Mile End church on Good Friday. In the afternoon Bro. F. Colldresses were on "The Four Great Kingdoms" by Bro. G. McKie, and "The Greatest Kingdom" by Bro. B. W. Manning. Over 100 remained to tea. In the evening Bro. W. L. Ewers presided, and Judgment Seat of Christ." Bro. G. McKie's address was on "The Sufferings of Christ and the Glory that should Follow." Solos were given by

Mrs. Leslie Mathews and Miss Lorna Kearney, and a quartette and anthem by the Mile End choir. Meetings on Sunday were exceptionally good. In the morning Bro. Ewers spoke on "Resurrection Love Lessons." In the evening his address was, "If it die, it bringeth forth much fruit." A young man responded to the invitation. A working bee on Saturday morning effected much-needed improvements to manse and church properties.

Western Australia.

Claremont church has completed a very successful financial year. The amount contributed for all purposes was £496. This is easily the best year experienced. Encouraged by these facts, the church is making a special effort to become self-supporting. On Sunday, Mar. 28 there were good meetings. In the evening one made the good confession.

Bassendean mid-week prayer meeting is well attended, and the instructive talks by Bro. Peacock are much appreciated. At the morning service on Sunday, Mar. 28, Bro. Hagger addressed the church, and in the evening the building was filled to hear Bro. Peacock. A solo was effectively rendered by Miss J. Frew. The Bible School scholar who made the good confession the previous Sunday was baptised.

Harvey had a splendid evening meeting on Mar. 28. Bro. Wakefield gave a fine address on "The Unused Spices." The choir rendered "He is not here, but is risen." The Hinrichsen-Brooker mission tent is being erected in a very suitable position. Prayers are offered that the mission may be a great success. At the annual business meeting of the church on Mar. 25, Bro. Charman was re-elected secretary, and Bro. Wakefield was asked to continue for another term. Reports from church, Bible School and Women's Guild revealed much good done. It has been resolved to further help the Home Mission Committee by an offering of £2 per week. The work of the school at Uduc has proved a success.

On Lord's day evening, Mar. 28, a full chapel service was held at Lake-st., Perth. A letter had been sent out to every family represented in the church, asking that a definite number of seats be filled by each, and very few members failed to do their part. The chapel was more than full, many chairs being placed in the aisles and other available places. The choir rendered an anthem. Bro. Hy. Wright sang "Be thou Faithful?" and Bro. Thos. Hagger preached on "Is the Gospel Still Good News?" Some old members say that it is the largest gospel service ever held in Lake-st. chapel. One baptised believer was received into fellowship at the morning service, over which Bro. Yelland presided, and at which Bro. C. A. G. Payne, of Geraldton, spoke.

At York, meetings for breaking of bread were commenced in the home of Bro. W. Thomas. Suburban-rd., on the first Sunday in December, 1924. In February, 1925, the first immersion were conducted at Northam chapel. During part of 1925 the Brookton church sent its evangelist, Bro. A. Brown, to take the morning meetings. Bro. Hibbert came on the anniversary Sunday, and a gospel meeting was held. Since then every three weeks a gospel service has been held. On Jan. 31 last a Bible School was started with 20 scholars and 7 officers and teachers; Bro. W. Thomas, superintendent; Bro. R. Logan, jr., secretary and superintendent; Bro. R. Logan, jr., secretary and treasurer. On Jan. 31, 7 were taken to Northam, and baptised, including 5 from the Bible School, and one from a family—father, mother, two daughters and eldest son. On Feb. 14 the church was formed with 11 members. The 7 were that day received in; since then 1 formerly immersed and 1 by letter have linked up, making a total of 20 members. The elections resulted: Deacons, Bren. Lawrence, R. Logan, senr., Read and Thomas; Bro. Thomas, secretary; Bro. Read, treasurer; Deaconesses, Sisters Lawrence, Logan, Read and Thomas; Sister Mrs. Lawrence, church organist; Sister Laura Elverd, Bible School organist.

Victoria.

At East Kew on Sunday Bro. Youens spoke at both meetings, and had good congregations. His evening service was one of the best, and the solo by Sister Ruby Allen was appreciated.

Fair meetings at Gore-st. during the past few weeks. Bro. Saunders preaching faithfully. Exhortations by Bro. Watts and Jackel were appreciated. Work on school hall is progressing.

Harvest festival services were held at Echuca on Mar. 28. A splendid display of produce was given, and on Monday was handed over to the public hospital. Special services held on Easter Sunday. Week-night prayer meetings are very well attended.

Middle Park meetings were fairly well attended last Lord's day. Bro. E. B. Hilbig, from Loxton, S.A., was present at both meetings. Bro. Hunt's messages were much appreciated. After the gospel meeting on Sunday, Mar. 28, one young man made the good confession.

At Prahran on April 4 there was an exceptionally good attendance at both morning and evening service. Bro. Connor, the newly-appointed preacher for the church, gave fine addresses. There were a number of visitors at both meetings. During the past few months Bro. Killley has been filling the pulpit.

Though the attendance at the morning meeting at Carnegie last Lord's day was below the average, there was a good muster to hear Bro. Reg. Sparks' gospel address on "The Lamb and the Book." Bro. Sparks will continue the work in a week-end capacity for the meantime, pending the appointment of a permanent preacher.

Easter services at Geelong city church were largely attended; many visitors welcomed. Bro. Stevens' exhortation in the morning on John 14: 16 proved most profitable. Fine gospel session. Bro. Rasmussen, of Fairfield, led in prayer and Scripture reading. Preaching on "Sin Taken Away." Bro. Stevens presented a striking message from Psalm 103: 12.

Malvern-Caulfield church was very pleased to have a visit from Bro. G. T. Walden on Easter Sunday. He preached to a very good audience, though many members were out of town. Miss H. Chipperfield, from Gardiner, sang a nice solo. At the morning service a young man was received into fellowship by faith and baptism. The K.S.P. society conducted the mid-week service recently, with much pleasure to the church.

At North Melbourne on Mar. 28 Bro. E. Peet, of South Australia, presided in the absence of Bro. Dawson on holidays. Bro. Methven, of the College, spoke at both services. On April 4 Bro. White, of Brim, presided, and Bro. Dawson spoke to a very fair audience. In the evening his subject was "What Mean these Things?" The jubilee hall is complete. The young men on evenings and Saturday afternoons have held successful "working bees."

Meetings at Yarrowonga were well attended last Lord's day. Fine attendance at Bible School and at the close of the ordinary session Bro. D. McCance, of Lygon-st., addressed the school very acceptably. At the gospel service Bro. Pratt gave a stirring address on "The Home Beyond the Grave." A young man made the good confession. A solo by Sister Pratt was greatly appreciated. Sister Blackwell, senr., and Bro. D. McCance were visitors for the day.

At Cheltenham on Sunday the Easter meetings were large and enthusiastic. Bro. Bird, of Melbourne, addressed the church, and a number of visitors were present. As many of the school staff went to hear the Conference sermon, a short Easter service was held with the children and enjoyed. The church cricket club was present at the evening service and took part. D. Wakeley spoke on "Death, Burial and Resurrection" to a good audience. There were two confessions. Praise singing by the choir with Bro. Clarence Todd leader and Miss Brough at the organ.

Last Lord's day meetings at Swanston-st. were most enjoyable. Many Conference visitors were present, and their fellowship was much appreciated. In the morning reference was made to the passing home of the late Bro. Thomas Mitchell, who has been associated with the church for nearly fifty years. The sincere sympathy of the membership was expressed to the family. Bro. Webb, from Unley S.A., delivered an excellent address on "The Resurrection of our Lord." At the evening service Bro. Shipway spoke beautifully on "Sorrowful, but not without Hope," referring to the power of Christ over death and the grave. The choir rendered the sacred cantata, "The Daughter of Jairus," which was splendidly sung. The solo parts were ably given by Miss Warman, soprano; Mr. Percy Blundell, tenor; Mr. Charles L. Jones, bass. Mrs. N. Featherstone, L.A.B., and Mr. C. H. Mitchell presided at piano and organ respectively, while Mr. J. Harold Barrett conducted most capably. Luncheon and tea were served by the ladies to a large company of visitors and friends.

COMING EVENTS.

APRIL 4 and continuing for 5 weeks.—Great Tent Mission at Footscray. P. R. Baker and Irwin Barber, every evening at 8. Take Russell-st. tram at Station and ask for stop at "The Tent." Alexander's No. 3 hymns. All invited.

APRIL 10, 11, 13, 14.—The North Melbourne Church will celebrate the opening of "The Jubilee Hall" on the above dates. On Saturday, April 10, at 3 p.m., the opening ceremony will be performed, and at 4.15 p.m., a Teachers' and Workers' Conference will be held. Tea will be provided. At 7.45 p.m. an Old Members' Re-union will be held. All past North Melbourne members, and any interested, will be heartily welcome. Sunday, Apr. 11, Special Services all day. Morning, every member present. Afternoon, Bible School Rally of past and present members. 7 p.m., Special Gospel Service. Preacher, C. C. Dawson, B.A. April 13, Young People's Demonstration. A great programme is prepared. Wednesday, 14th, Special Prayer Meeting.

APRIL 11, 18, 20.—Brunswick Bible School Anniversary. April 11, W. R. Rigg, Ph.C., Bro. Dawson, L. C. McCallum, M.A., B.D. April 18, A. R. Main, M.A., J. I. Mudford, W. J. Way. April 20, 8 p.m., Children's Demonstration (adults 9d., children 6d.). All meetings held in Chapel, Glenlyon-rd. Bright singing under Mr. Ross Pearl, assisted by orchestra. All are invited. This promises to be the best we have ever conducted.

APRIL 11—MAY 5.—Coming of Age (1905-1926) —Burnley Church. Special Services will be held to commemorate the starting of a Cause here. Home-coming Day, April 11. Meals provided. Will brethren who have been connected with Burnley at any time please communicate with the Secretary? Other services, Sundays, April 18, 23, May 2. Wednesday nights, April 14, Social and Programme, 21st, 28th, May 5.—Jas. W. Nichols. Secretary, 8 Edgar-st., E. Malvern. Phone, U 6250.

APRIL 24.—Opening of new church building at Grote-st., Adelaide, Saturday, April 24. J. E. Thomas and Thos. Hagger will be present. Meetings will continue till the following Thursday.

MAY 2.—Jubilee Celebrations Sydney City Temple (1851-1926). Past members welcomed. Hospitality arranged for those from other States. Write secretary, P. C. Williams, Box 1592, G.P.O., Sydney.

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BIRTH.

HORSEY (nee Agnes Little).—On March 23, at "Cooida" Private Hospital, Neutral Bay, to Mr. and Mrs. G. H. Horsey, of Wisdom-rd., Greenwich, Sydney—a son.

DEATH.

MOFFAT.—On April 5, at 50 Mangalore-st., Flemington, Mrs. Rachel Moffat, formerly of Bendigo and Surrey Hills, in her 80th year. Privately interred at Bendigo on April 6. (By request no mourning.)

IN MEMORIAM.

McCALLUM.—In loving memory of our dear father, who passed away on April 5, 1924; also our dear mother, on August 24, 1926. A loving father and mother.

Not gone from memory, not gone from love,
But gone to our Father's home above;
Rest in the Saviour, sweetly rest;
They miss you most who loved you best.
—Inserted by their loving sons and daughters.

MILLIS.—In loving memory of Fanny, dearly loved wife of Alfred Millis, who passed away on April 7, 1919, at St. Kilda-st., Middle Brighton. Sweet rest.

RENTON.—In loving memory of William Beveridge, dearly loved husband of Elizabeth, and loved father of Douglas, who fell asleep in Jesus at Melbourne on April 9, 1925.

"And with the morn those angel faces smile,
Which I have loved long since, and lost
awhile."

ROMERIL (nee Tottie Legg).—In sad and loving memory of our darling sister and daughter, Tottie, who passed away on April 6, 1924. Ever remembered.

In early morn when all was still, God gave his great command;
In silent peace she passed away into the better land.

She bade no one a last farewell, she said goodbye to none,
Her spirit fled before we knew that she from us had gone.

—Inserted by her loving parents, sisters and brothers, Macclesfield, Vic.

STUBBIN.—In fond and loving memory of Leonard Harold Stubbin, who gave his life for the Empire on Western Front, April 10, 1918.

"He rose responsive to his country's call;
And gave for her his best, his life, his all."
—Inserted by his loving grandmother, L. Colvin.

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OBITUARY.

O'HANLON.—As a blossom is plucked from a garden, so was our little Bible School scholar removed from life's activities. Bertie, who was five years of age, was the only son of Bro. and Sister Bert O'Hanlon, of Gympie church. The little one fell ill, but apparently not seriously; the day before his decease, however, the illness was pronounced to be serious, and he passed away the following evening, Mar. 23. Many Bible School scholars attended the funeral, and Bro. S. Vanham officiated at the graveside. Deepest Christian sympathy is extended to the sorrowing parents, sisters and relatives of the little one who has passed beyond.—C. V. Trudgian, Gympie, Qld.

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All Correspondence to be addressed to the Secretary, **Burwood Boys' Home, Boundary Rd., Burwood, Victoria.**