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

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Three Internal Foes: (1) Legalism.

THE foe within the camp is the most dangerous enemy. As we read the history of the apostolic church given in the Book of Acts, we see that it was assailed by troubles both external and internal. But the persecution from without was not so serious as the hypocrisy and dissension which were within.

There never was an age when the great enemy of men's souls relaxed his endeavors to hinder the progress of the Kingdom of God. Where he has not called a halt he may have lessened the speed. In the midst of our thankfulness for blessing received and success given, we have the sorrow of disappointment and remorse; for we are well aware that we could and should have had richer blessing and greater victories. Why did we not? What hinders the work?

Our title speaks of a trinity of ills. We do not undertake to speak of the three internal foes, as if we had but three. The reader may think of another trinity which in his judgment is as real and as menacing; but we are sure that the three selected for consideration are in the church of to-day as of the centuries past, and that they must be unmasked and overcome if we are to progress as we should.

First, we introduce a foe who is frequently most dangerous because he is unrecognised. Indeed, he masquerades as a friend and is often accepted as such. His name is legalism.

The sin of formalism and externalism.

Than members of churches known simply as churches of Christ there could scarcely be thought of a people more opposed in theory to a religion of form and ritual. Every one of us, doubtless, has noted the terrible severity of our Lord's denunciation of externalism and formalism in religion. We may have trembled as we read his great invective against the religious leaders of the day, with their punctilious scrupulosity regarding the minutiae of religion and their rejection of the true spirit which should

animate the people of God. To tithe the sprig of mint while caring nothing for mercy or justice is declared to be futile. In final terms, our Lord has told us that in the sight of God the more flagrant sins of the open sinner are no more heinous than are formalism and hypocrisy amongst those who thank God that they are not as the publicans.

The religious leaders of Christ's day certainly did not know that they were hypocritical and formal and legalistic.

There is a danger of our falling into the sin of legalism. It is the danger which may assail the best of men who with insistent voice make the reiterated demand for full compliance with the law of God and unconditional obedience to every behest of Christ.

Who proclaims a "scheme of redemption" more than we? Who talks of a "plan of salvation," "conditions of pardon," "steps into the church," so much as we? This article is no criticism of these phrases; the writer of course believes in God's plan and his requirements and in the necessity for our careful adherence to the divine

order. But he knows that in the use of each phrase a peril lurks, and fears lest some have not shunned the danger.

We may have sacrifice and lack the spirit of obedience without which the external rite is void. So God taught his people of ancient days. We may have sacrifice and neglect the mercy which our Lord magnifies as the greater requirement of heaven. We can have an external obedience to the commands of God and yet miss the motive which makes it beautiful and acceptable.

No justification by works.

With all the heart we believe that we are under law to Christ, and bound to preach to sinners his terms and requirements, and to teach saints to regard his ordinances and to do his will. But there can be a preaching of the gospel conditions and a compliance with the acts commanded which perilously approaches an attempted salvation by works—and there is no such thing as justification by works. There is no *quid pro quo* in gospel terms and the sinner's obedience, no working for salvation as wages. "By grace have ye been saved"—and "if it is by grace it is no more of works; otherwise grace is no more grace."

Our early preachers had an immense advantage over others; they were clear and definite in their message, and rung the changes on the gospel commands and gospel promises. It was their definiteness which won the writer and many thousands of others. That God had spoken in terms clear and unmistakable, that there could be no surer ground for human hope than the pledged word of Jesus Christ—these were things most wondrously attractive to those accustomed to the vagueness and indefiniteness of much of the denominational preaching. Was it strange if some in their reaction went too far? Sad to say, it would appear that some forgot the heart of the message.

It was for centuries a great defect in the

Bargains.

*"There are no bargains
In the counter sales of Life,
We think so, but some unexpected way
We find our purchase
Is a worn and shoddy thing,
So after all, in that 'long last'—we pay.*

*"Experience
That comes at prices all too high
Is packed so often in the waste of tears,
But when unwrapped
It will intrinsic value show;
Its worth will not diminish with the years.*

*"There are no bargains
In the counter sales of Life,
But Time, alone, can teach us how to choose;
Can show us that
What seemed a loss is really gain,
And where we bought for little—we shall lose."
—Nan Terrill Reed,
in "New York Times."*

method of gospel proclamation that the central truth of Christianity—that Jesus Christ the Son of God died to save sinners—was ordinarily expressed in merely legal terms. The atoning death and the consequent blessings to humanity were almost always dealt with forensically. The thought of a great Judge and of court procedure shut out for many the thought of the heavenly Father.

All through the centuries, also, there have been presentations of the requirements of the gospel which obscured the fact that the free gift of God is eternal life through Jesus Christ our Lord. As we write we have in mind a work of one of our own writers in which our Lord's commission is dealt with almost exclusively from the legal aspect. To one who knows what, according to the Scriptures, is involved in an attempted justification by submission to legal demands, it is dreadful to think of a new legalism being grafted on to the Christianity which of old freed men from the condemnation and sense of hopelessness which came from the knowledge that it was written: "Cursed is every one that continueth not in all things which are written in the book of the law to do them."

Since there are people who would apparently trade on the thought that we are not under law but under grace, people who would argue that therefore we need not obey, it is necessary to enforce the truth that only he who does the will of the Father shall enter the kingdom; that love will and must manifest itself in keeping our Lord's commands; that, if he who despised Moses' law died, then he who disdains the law of Christ is worthy of much sorer punishment. But let us not substitute a twentieth century legalism for the one displaced by the religion of Christ. Let us, of course, proclaim clearly, constantly and without apology, the Lord's offer of salvation in his own terms, and insistently urge folk to bow in submission to their rightful Lord; but let us also make it clear that no action of ours is a meritorious one such as will work for us salvation, but all that we do is done in the way of accepting the salvation which is the free gift of God.

"Letting oneself go on God."

Martin Luther most certainly erred when he dared to add the word "alone" to the Scripture teaching and said we are justified by faith alone. (In fairness to Luther, be it said that he did not, as some do who think they follow him, oppose justification by faith to the thought that obedience in baptism was necessary; for him baptism was not a "work" and the "righteousness of the law" was not sought in this act of necessary obedience.) But Luther rendered good service in enforcing the thought that the faith which saves is not a mere intellectual assent to doctrines, but, as it has been described, "letting oneself go on God." He writes: "There are many who say, 'Christ is a man of this kind: he is God's Son, was born of a virgin, became

man, died, rose again from the dead,' and so forth. That is all nothing. [Note: Luther as truly as we believed all these doctrines to be true and fundamental, but to give a mere intellectual assent to them was "nothing."] But when we truly say that he is Christ, we mean that he was given for us without any works of ours, that without any merits of ours he has won for us the Spirit of God, and has made us children of God; so that we might have a gracious God, might with him be lords over all things in heaven and on earth, and, besides, might have eternal life through Christ—that is faith, and that is true knowledge of Christ."

Belief in sacraments—and in God.

Bishop Gore has said that "there are people who believe passionately in the church and the sacraments, but appear to have a very slender and meagre belief in God." Is not that a very searching word? It reminds us of John Bunyan's confession of long ago: "Because I knew no better, I fell in very eagerly with the religion of the times; to wit, to go to church twice a day, and that, too, with the foremost. And there should I sing and say as others did. Withal I was so overrun with the spirit of superstition that I adored, and that with great devotion, even all things, both the high place, priest, clerk, vestment, service, and what else belonged to the church: counting all things holy that were therein contained. But all this time I was not sensible of the danger and evil of sin. I was kept from considering that sin would damn me, whatsoever religion I followed, unless I was found in Christ. Nay, I never thought of Christ, nor whether there was one or no."

We deem it a Christian duty to sit at the Lord's table and weekly partake of the Supper. We sin if we lightly neglect the feast. But the communion service must not be attended to as a matter of form; it is a memorial and communion of love. It conveys no benefit to me if I come not with a heart of faith and love, or if I act on Monday or Saturday in a way out of harmony with the will of the Lord to remember whom I ostensibly attend church on Sunday.

The heart of a Christian.

We must have the heart of a Christian. We must worship in spirit and also in truth. We must regard God's law in the inward man. We are made free from sin when we become obedient from the heart to the form of doctrine delivered to us. Without the spirit of loving obedience we go back to legalism and turn from Christ as surely as did some of the Galatians who were of old seduced by the Judaizing teachers.

Probably many readers of this will think they have known sticklers for the New Testament doctrines and ordinances, who yet manifested such a spirit of distrust and suspicion, uncharitableness and even malice in their dealings with their brethren as con-

stituted a denial of the very first principle of our religion. To claim to keep God's law in spirit while we deny or neglect its plainest injunctions is futile; on the other hand, to say that we keep it when we adhere alone with minute scrupulosity to the letter of its requirements is equally pernicious. "God is love"—the unloving Christian (if such a phrase can be permitted) negates that great truth as surely as does the most blatant of sceptics. "Truth without love," said Dr. Pusey, "makes a finished Pharisee." And Dr. Alexander Whyte adds: "Evangelical truth without evangelical love makes an evangelical hypocrite."

Suppose we had to choose between two men—one legally right yet lacking the spirit of the Master, and the other who in ignorance fell short of keeping God's commands yet manifested the Christian graces and possessed a heart of love—which one would you be most happy to own as brother? Would one of us hesitate to say?

"Our plea" is that we learn and keep the commands and so manifest the love which constrains us to do so.

"Cheer Up."

In the New Testament there are two words which with equal truth may be translated "Rejoice." There is *χαίρει*, and there is *θαρσεί*. If in the war one of your sons served in Greece he will remember the greeting—pronounced *cheeray* (the *ch* as in "loch")—"Good morning," *χαίρει* is the word you would use to comfort, say, a child, as though you said, "Cheer up, this which is troubling you will pass"; "The sky will clear"; "There is a good day coming."

θαρσεί (*tharsei*) is a deeper word, to whisper to each other in a graver hour, "Be strong"; "Cease even to look for a change in circumstances"; "Summon your heart to lay hold on God." "Chaire"—cheer up, the best is coming. "Tharsei"—cheer up, the worst is coming, when a man may learn what life is and what a reality God is. "Chaire"—a greeting for the morning. "Tharsei"—a greeting as the shadows gather. Or, as we might say, "His mercies are new every morning and his faithfulness every night." Or we might otherwise put it: "The morning and the evening are one day" in God's plan.—"The British Weekly."



Chapel at Wynnum, Queensland.

When did Mothers' Day Originate?

"God sought to give the sweetest thing
In his almighty power
To earth; and deeply pondering
What this good thing should be—
One hour, in joy and love of heart,
Outweighing every other;
He moved the gates of heaven ajar
And gave to earth—a mother."

Well may we pause, one day in the year, to pay homage to her, who, after Jesus Christ, is God's best gift to men. It is the generally-accepted belief that the observance of such a day was inaugurated by Miss Anna Jarvis, of Philadelphia, in honor of her own sweet mother, in December, 1908.

Believing that others shared her feeling, she began a nation-wide movement to have the day observed. Little by little the idea grew until, on May 10, 1913, the United States' House of Representatives and the Senate set apart the day by a formal act, and the President recommended its observance. The movement thus started spread from State to State, becoming not only national, but broadening out until it became world-wide in its scope, the founder, Miss Jarvis, becoming president of the Mothers' International Association, embracing such different peoples and widely separated nations as Alaska, Philippine Islands, Canada, Mexico, Europe, Madagascar, China, Japan, Korea, Australia, Africa and Palestine.

In Pennsylvania, Mothers' Day is a State holiday, the holiday being probably fixed for the preceding Friday. This is the custom usually in school. Other States have taken action regarding the day, and the Mothers' Association is promoting the extension of the work.

It is a matter of fact, however, that a Mothers' Day was known before its origin in the United States. Long ago the fourth Sunday in Lent was christened "Mothering Sunday" in England. It was the custom of all the boys and girls in the family who were out at service anywhere to go home on that day and pay their respects to "mother," and take her some little gift which they had bought out of their earnings.

Under another name, "Sinnet Sunday,"

the same day was observed in Yorkshire and Lancashire. The sinnet is a particularly rich and plummy cake, exceeding popular in that part of England. Either the children selected that Sunday for their "mothering" because of the custom of serving this cake then, or else "mother" baked the most tempting dainty that she knew for the coming children to eat.

But suppose we go further back, even 2,000 years ago! A heart-broken mother was beholding the death agonies of her son, and enduring such fathomless grief as



Western Australia Calls TO FEDERAL CONFERENCE, OCT., 1926.

R. W. Ewers.

From your ponderous books of learning,
And your ledger books of earning,
Cease a moment; thoughts are turning
To the West.

This the matter we would mention
For your serious attention;
The great Federal Convention
In the West.

New South Wales and Tassie meet you;
Queensland, Vic. and South Aus. greet you;
West Australia well will treat you—
Come on West.

Next October. You can do it
If you set your mind unto it.
We are sure you'll never rue it,
Coming West.

Rest yourself from fuss and flurry;
Cease the constant rush and hurry;
Give your mind a change from worry;
West is best.

Close those musty tomes of learning
And those business books of earning,
When the time comes to be turning
To the West.



only a mother can feel. Surely in the midst of such suffering as racked the mangled body of the dying man, one could not expect that he would think of the good of others. But he speaks, and Mary's heart is filled with joy at the expression of his undying love for her:

"When Jesus, therefore, saw his mother and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home." May we not believe that this was the first "Mothers' Day" on earth, and that it was instituted by the Son of God?

To mother we gave our first love, the "lad's love," as they say across the sea. To her, also, we brought a boyish faith that never knew a doubt, our sorrows and our hopes. To her we went, that she might wipe away our tears, and comfort us in our sorrows. If mother is living, see to it that she still holds her "lad's love," faithful, pure and true. With that she will be

content, and ask for nothing more. If she has passed into the skies, we can render her no greater honor than to make ours the prayer which Samuel Johnson composed when his mother died:

"Almighty God, merciful Father, in whose hands are life and death, sanctify unto me the sorrow which I now feel. Forgive me whatever I have done unkindly to my mother, and whatever I have omitted to do kindly. Make me to remember her good precepts and good example, and to reform my life according to thy Holy Word."—James L. Elderdice.

The Bible as Evangelist.

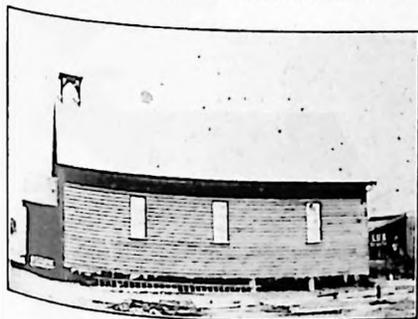
It is no new thing to hear of miracles of evangelisation wrought through the almost unaided instrumentality of the Bible. A story told at the recent Wesleyan Conference of Laymen must, however, surely be unique. It appears that, some while ago, a Christian missionary in West Africa received news that there were unattached communities of native Christians living in certain up-country villages of the French Ivory Coast region. The story may be briefly outlined here:—

Setting out by canoe, he visited village after village, and found companies of people who, without the help of any missionary society, had destroyed their fetishes and become Christian. They were converted some ten years ago by the witness of a black preacher, William Harris. For ten years they had been left un instructed and without oversight or guidance. With their own hands they built churches, and, according to their feeble light, they had striven to serve God: they had set apart Sunday as the Lord's day, and regularly assembled in their churches. Harris had told them that the Bible was God's Book, and somehow they managed to buy big family Bibles to lay on the tables of their churches. They could not read them, yet, with all the deadening influences of heathenism around them, they had kept the faith for ten years, praying that God would send them teachers.

Missionaries have now settled among these people, and some twenty-two thousand have been received as catechumens in a hundred and fifty churches. Truly does it appear that it is as a privilege from the Lord that men are permitted to be his co-workers in the task of leading the peoples of the earth into the way of salvation; and equally truly would it seem that the Lord condemns our laxity and procrastination, by sending forth into the uttermost parts of the earth his Holy Word, to the end that his divine purposes may not wait upon the sloth of men.

"Every man has enough power left to carry out that of which he is convinced."

"You only get in proportion as you give. A cheap religion will not stand wear and tear."



Kingaroy Chapel, Queensland.

Religious Notes and News.

At the Anglican Missionary Convention in London Assembly, it was stated that out of every 23 Indian Christians 11 were Roman Catholics, 8 belonged to the Free Churches, 2 to the ancient Syrian Church of Travancore, and only the remaining 2 to the Church of England. The weakness of Anglicanism, it is pointed out, partly reflects the handicap of a position peculiar to it in India; for hitherto it has in form been almost a garrison church, with bishops appointed by the Home Government. The Indian Church Measure, which removes the anomaly and for the first time gives the Anglican Church in India an autonomy like that which it enjoys in other Dominions, is expected to create for it a fairer chance of development.—"Australian Baptist."

Gandhi's "Faith."

In the January number of the "Missionary Review of the World" (Harrisburg, Pennsylvania, U.S.A.), appears a deeply-interesting account of a missionary conference in Calcutta, at which Mahatma Gandhi delivered an address. The Indian leader spoke as to his own standing in relation to the Christian religion, and affirmed that Hinduism entirely satisfies his soul and fills his whole being. He added:—

I find a solace in the Bhagavad-Gita, in the Upanishads, that I miss in the Sermon on the Mount.

So much has been written and spoken in reference to Gandhi's supposed Christian leanings, that it is informing, even though saddening, to learn from his own statements that he is one who has deliberately set aside the Gospel of Christ and attached himself more firmly to the traditional religion of his people. In the discussion which followed Gandhi's address, occasion was taken by Christian missionaries to suggest to the Mahatma that, despite his study of comparative religion, he has never realised the heart of the Christian message. What, we ask, is the future of India likely to be, if power over her millions should be gained by this man, to whom (in his own words) "Christ" and "Krishna" are "convertible terms"—each signifying an "undefinable Essence" present in all devout men?—"The Christian."

Sentimental Hymns.

The singing of sentimental hymns, especially those expressing a desire for heaven, comes in for frequent criticism nowadays. A contributor to the New York "Churchman," however, speaks up for them, and he puts one point, at least, that seems to deserve attention. One legitimate purpose of congregational singing, he contends, is the emotional escape from the troublesome facts of life. He illustrates by the fact that the soldier will not sing a national air or a propagandist song designed to build up the morale of the forces by impressing upon them the aims of the war. He sings sentimental love-songs and nonsensical ditties. "The joy of any chorus singing," declares this writer, "comes chiefly from the utter remoteness and irrelevance of the words. The sadder the songs, the more joy we seem to get out of the fact that their tragedy is not ours." So the most popular of the church hymns are not those of highest literary merit, or the most meaty in intellectual or theological content. If we sing that this is a weary world, but some day we'll all go into heaven, it matters not if the hymns are doggerel or if we cannot tell exactly what they mean. The singing does us good.—"Christian World" (London).

Beecher and Lincoln.

A grandson of Henry Ward Beecher recalls in "The New York Independent" his grandmother's description of a visit she and Mr. Beecher received late one night in the early fall of 1864 at their house at Brooklyn from a tall man wrapped

in a great cloak, who kept his face shaded by his hat and cloak. Mrs. Beecher was afraid to let the visitor in, and she kept him out in the rain until she consulted Mr. Beecher. When at last she showed the stranger up Mrs. Beecher, listening below, heard her husband exclaim as at the sight of a friend. For a long time the two men talked. Then she heard Mr. Beecher's voice alone, rising and falling in those long cadences of pleading and communion, which up to his last day on earth made his prayers as of one who spoke face to face with God. The mysterious stranger let himself out of the house. Not until after Lincoln's assassination did Beecher tell Mrs. Beecher that his midnight visitor was Abraham Lincoln, who, overburdened by personal sorrow, and oppressed by the burden of war grief which was on nearly every household, had sought Beecher's help and the consolation of his prayers. As far as is known, this is the only time that Beecher and Lincoln ever met.

A Fundamental Endowment.

The Fundamentalist propaganda in America is not likely, it seems, to suffer from lack of money, says the "Christian World." Mr. George F. Washburn, a Boston capitalist, announced recently that, "to secure the triumphant success of this great movement," he dedicated to it his fortune, his family,

and himself. He undertook to underwrite it to the extent of 100,000 dollars, and if the success of the movement justified it, he would underwrite it for another 100,000 dollars, if necessary, "so that we may not have a church without a Christ, a pagan country without a Bible, and a humanity without a God." Mr. Washburn added that, if this movement only stopped the invasion of the Modernists, he would rather be known as the founder of it than President of the United States.

"Indian Church Measure."

A cable from Calcutta, appearing in the daily press, reads thus: "The opposition of the European community to the Indian Church Measure is slowly increasing in India. The feeling, which is largely prevalent in the army, is that if the church in India has a synodical independence of Canterbury, and becomes a regional church, as desired by the Metropolitan of all India and the Bishop of Bombay, Europeans would find the services to which they had been accustomed since childhood gradually being orientalised, and unwelcome innovations introduced. The Bishop of Calcutta (the Right Rev. Foss Westcott) addressed a meeting of the Calcutta branch of the European Association, and was heckled for more than an hour. His critics were unconvinced. One of the audience declared it was impossible for Indians to divorce politics from religion, and that in time Indian Christians would secure complete control of the church in India."

The movement towards independence, political and religious, in both India and China is one of the most significant of modern events.

What Went Ye Out for to See?

Theo. Edwards.

After a period of exercise such as conference-provides, there comes a period of relaxation when meditation takes the place of activity, and before the mind there passes like some great panorama the events of each day to be dwelt upon, and each in turn to be given its correct value, to be assimilated or expunged according to its impression or effect.

The question of the Master to the great multitude who went out to see John the Baptist is appropriate, "What went ye out for to see?" Perhaps they really had not thought, but the query would arrest and lead to a heart searching and a decision concerning the actual motive that led them to make the journey.

It is true that man's movements are directed by motives. He is not like some derelict vessel subject to the influences of the moment. He has an object in view, and his movements are toward the realisation of that object, whether it be good or bad, and Christ said, "What went ye out for to see?" In the first instance the actual centre of attraction may have been missed; the great power, for the moment, may have been secondary. It may have been because of the crowd or customary curiosity, but it was impossible when within the sphere of its influence to fail to be held by it. The man who simply went left with an impression of true greatness.

It is true also that man moves with expectancy. What picture the word had conjured in the mind of the multitude we may not know; but a picture they had, there can be little doubt. What went ye out for to see? Have your expectations been realised? Have you confirmed what you had heard? If your expectations have been realised, what effect is it having upon you? And so the one question may lead to the many, and the emphatic registering of blessings received.

In the most distant outposts of our State brethren will be asked and answering the question, and the answer will depend much upon the motive and the impression made. Coming from churches laboring under varied circumstances, each having a

peculiarity its own, naturally prejudiced a little it may be in the interests and progress of the church in the home town, men of different temperaments, varied ideas and opinions, of courage and determination, yet all true to the New Testament ideal, it is difficult to say what one went or expected to see. It is much easier to say what one actually saw. Great enthusiastic gatherings of a great brotherhood, bound together by ties of faith in the one Redeemer; rejoicing in the completion of another year of progressive service; happy in the fellowship of each other; in humbly confessing failure to reach ideals that had been set, with daring faith planning for a great advancement, and individually pledging their support; in every gathering demonstrating the power of the Spirit over the mind and will of man, and proving the possibility of a still greater and enlarged brotherhood.

But what we saw did not end there. By mental and spiritual processes we were "projected" from things seen to things in a sense actually not seen. We saw the brotherhood once again scattered throughout the State, but it was not the same. It was a brotherhood reanimated, enlarged with a still greater vision. The little home church and the little home field had enlarged itself. It does not exist alone. Its difficulties were the difficulties of the whole. Its influence extended to the distant parts of the earth. It occupied a strategic point. Its privileges were great. It was in the King's business; and here and there upon the hills and in the valleys we could see breaking forth flames of fire from smouldering embers, and reaching forth to mingle with the glow of other parts, forerunners of a great forward movement. What went ye out for to see? Have expectations been realised? Yea, verily but expectation realised increases expectation, and we look forward to the time when every town and hamlet in this great Commonwealth of ours shall hear the simple gospel story. Yea, to the time when the kingdoms of this world shall become the kingdom of the Lord Christ.

Queensland Conference.

H. G. Payne.

The forty-third Annual Conference of Queensland churches of Christ was held in Brisbane from Monday, March 29, to Monday, April 5. The meetings were well attended throughout, especially on Friday and Sunday afternoon.

The first meeting of conference was the Social Questions Committee's public meeting in Ann-st. chapel on Monday night under the presidency of Bro. W. Rothery. The subject, "Drinking, Gambling and Smoking are physically, morally and spiritually harmful" was dealt with in three parts by the following speakers: F. A. Malcolm, of the Toowong Methodist church; H. G. Payne, and Lars Larsen. At the close of the meeting opportunity was given to sign the threefold pledge, many doing so at the meeting and throughout the conference.

The Bible School and Young People's demonstration was held in the Albert Hall. It is estimated that there were 700 people present. There was a good programme of musical and elocutionary items by the Ipswich, Boondall, Sunnybank, Wynnum and Ann-st. "Gala Club," while a young people's choir, organised by Mr. A. Bennett, from the Ann-st., Albion, Annerley and Hawthorne schools, sang several anthems, and selections were rendered by an orchestra under the leadership of Mr. Trevor Herman. At this meeting the President of the Union, Bro. F. E. Alcorn, spoke a few words of farewell to Bro. Fisher, and presented him with a wallet of notes on behalf of the schools and Y.P. Societies.

Sisters' Conference.

The Sisters' Conference was held in Ann-st. on Thursday, under the presidency of Mrs. Wendorf. There was a large attendance of country and suburban delegates, also several interstate visitors, including Mrs. Sharp, Mrs. Woff, Mrs. Saunders and Miss LePage from Victoria, and Mrs. Webster from Sydney. Mrs. Moffatt welcomed the delegates, and Mrs. Sharp responded. The secretary's report covered the whole range of the sisters' activities, including Home and Foreign Missions, prayer, Bible School, benevolence and hospital visitation. The whole report and the financial statement showed a record year. The total amount raised was £173. Special donations included the following: Furnishing Wynnum chapel £6/13/6, Home Missions £27/11/2, Foreign Missions £12, Y.M.C.A. £5/18/10. Special contributions to the afternoon's programme included an essay by Mrs. Woff, a solo by Mrs. Feurriegal and the president's address. The contributions amounted to £12/4/-, £5/4/- for Home Missions and £5 towards the support of the sisters' two orphans in India.

The conference unanimously carried the following motion: "That the conference urge the women of the church to band themselves together and work in conjunction with other religious bodies and women's organisations for the protection of our girls, and to appeal to the Councils of the seaside towns to improve the moral law of the life on the beaches."

The following were the elected officers:—President, Mrs. Wendorf; vice-presidents, Mesdames Mills and Larsen; secretary, Mrs. W. Morton; assistant secretary, Miss A. Hinrichsen; treasurer, Mrs. J. Coward, senr. The conveners of committees are as follow:—Prayer, Mrs. Berlin; Iso-Foreign Missions, Mrs. Hardecastle; Obituary, Mrs. Feurriegal; Home Missions, Mrs. Wilson; Home Missions, Mrs. Burnham; Hospital, Mrs. Handy; Temperance, Mrs. Coekroft; Bible School, Miss J. Burndorf. On her re-election as president, Mrs. Wendorf was the recipient of a beautiful bunch of flowers.

Preachers' Session.

On Thursday afternoon a preachers' session was held in the Y.M.C.A. After lunch the annual meeting was held. The preachers said goodbye to Bro. Fisher, and presented him with a copy of the "Life of Dr. Alexander White." Bro. F. T. Saunders gave a thoughtful and helpful address to the men on the subject, "The Glory of the Ministry." His message was greatly appreciated.

President's Reception.

Thursday evening was again set apart for the president's reception to delegates and interstate visitors, reception of interstate greetings and recognition of Sisters' Conference. The president was unable to be present on account of sickness, and the vice-president was in the chair and extended a welcome to the delegates and visitors. The interstate visitors included Bro. and Sister Sharp, Bro. and Sister Woff, Miss LePage and



F. E. Alcorn,

Newly-elected President of Queensland Churches of Christ Conference.

Bro. and Sister Saunders, of Vic.; Mrs. Webster, of Sydney; and Bro. J. H. Smith, of England.

Greetings were received from the Federal Conference, Federal F.M. Committee, each State Home Mission and Foreign Mission Committee, Home Mission Committee of New Zealand and Tasmania, and a number of personal greetings. The new church at Wynnum South was admitted to conference. The work of the sisters was recognised by conference. Mr. L. Larsen in a few words spoke of the wide range of the sisters' work. He congratulated them on reaching another record this year, and on behalf of conference, paid tribute to their work. On behalf of conference a beautiful bouquet was presented to the president, Miss Enid Partridge making the presentation. The president, secretary and treasurer responded. In making her response Mrs. Coward asked the treasurers of the Home and Foreign Mission Committees to accept cheques of £9/12/4 and £7/1/4 value respectively.

The general conference met in the Ann-st. church on Good Friday morning. Bro. J. Larsen led the devotional service, after which the conference president opened the conference, and although still unwell, presided in a masterful and dignified manner.

Executive Report.

Preachers.—The report showed that at present there were more preachers in the fields than at any other time, those engaged by the committee being Bren. Young, Annerley; E. P. Aderman, B.A., Boondall-Zillmere; L. Larsen, East Ipswich; S. Vanham, Gympie; S. Neighbour, Ma Ma Creek; A. J. Fisher, Wynnum South. Other preachers in the State are Bren. H. G. Payne, Albion; H. Spratt, Boonah; F. E. Alcorn, Brisbane; J. R. Combridge, Bundaberg; Geo. Burns, Maryborough; H. U. Rodger, Toowoomba, and H. Bassard, West Moreton.

Statistics.—One new church, Wynnum South, applied for affiliation, making a total of 35 affiliated churches. The membership totals 2,633, being a nett increase of 363 or 15.5 per cent. Our losses were 283, 189 being by revision of roll. Our total increase was 647, of whom 331 were baptisms. On the population basis we have 3 members per 1,000, ranking in this way ahead of N.S. Wales and fifth among the States.

Finance.—The total income of £1,444 constitutes another record for the year, being 17 per cent. above last year. The year commenced with a deficit of £262/14/8, and closed with only £132/17/11. Special amounts received during the year were Home Mission annual offering, £209/18/2, Business Man's Square the Ledger Appeal, £112/18/-, and a personal donation of £109 from Sister Colvin. During the year the churches contributed for all purposes the sum of £10,120, being an increase of £3,119 over last year.

Special Missions and New Buildings.—Eight special missions were held during the year totalling 20 weeks. There were 222 additions, and £983 in thankofferings. Two new buildings were erected, one each at Wynnum and Kingaroy, and the Boondall building increased to double its former size. The chapel at Kingaroy was made possible by the generosity of Sister Mrs. Alban Perrett, who gave a donation of £50, and loaned the balance of £130 at 3 per cent. interest, and repayable at the rate of £1 per year.

Assisted Fields.—During Friday afternoon reports from the assisted fields were given by those engaged in these fields. There were 146 baptisms and £173/9/- contributed to Home Missions.

State Organiser.—Bro. Fisher's report showed that most of the churches had been visited by him, including the far north where he visited the brethren at Ayr, Charters Towers, Emerald and Port Douglas, going as far as Mareeba. He gave 24 lantern lectures, attended to the secretarial and organising work for the committee, organised the B.S. and Y.P. Union, in addition to regular preaching and committee work, being actively associated with 11 committees.

Future Work.—The future work clause was introduced by two short addresses by Bren. G. Vanham and H. Spratt, who spoke on the subjects, "Maintaining Present Fields" and "Entering New Fields." The following recommendations were carried unanimously—

- (a) Maintain the assistance being rendered to the present fields, urging them to become self-supporting by reducing their subsidies at least 20 per cent. per annum.
- (b) Assist at least one additional field as soon as finance warrants this.
- (c) Organise the weaker churches into circuits, and group churches into district conferences.
- (d) Conduct volunteer and special missions for inspirational, educational and evangelistic purposes.
- (e) Appoint an organising evangelist who shall concentrate upon the conduct of special evangelistic efforts, provided £200 be in hand.
- (f) Plan to enter one new suburban field and new country field during the year.
- (g) Take steps to make some of our distinctive literature available for isolated members.

(Continued on page 260.)

The Home Circle.

Conducted by J. C. F. PITTMAN

The Best Memory System.

Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls to you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each sneer,
Wherever you may meet it.

Remember every kindness done
To you, whate'er its measure;
Remember praise by others won
And pass it on with pleasure;
Remember every promise made
And keep it to the letter;
Remember those who lend you aid
And be a grateful debtor.

—“The Bible Champion.”

“Take My Voice.”

“Take my voice, and let me sing
Always, only, for my King;
Take my lips, and let them be
Fill'd with messages from thee.”

Merle Everston sat at the piano, turning over the leaves of a hymn-book. She had given a music-lesson, but still lingered, trying over her favorite hymns.

Merle—sweet, tired Merle. So different from the happy, careless girl of a few years ago. A great sorrow had come into her life, but out of the darkness had come the Christ; and how she loved him now! She felt that what she had lost was nothing to compare to the love she had found. She had no desire now for wealth and fame. Her whole soul went out to her God and her fellow-men. If she were only a man and could preach! She had a sweet voice and sang in the church choir, but she often wished it were stronger, so that she could send forth the message in song.

This morning, as she softly played and sang one hymn after another, she lingered long over that beautiful, tender one, “Dear to the Heart of the Shepherd.” A mist came into her eyes, and she said to herself, “If only I could stand up in No. 4 ward at the hospital and sing that to the sufferers!” She had been visiting that particular ward and did so want to bring comfort, but did not always know just what to say. Her voice was not powerful, she knew; but perhaps all the better for a sick room. With Merle, a good thought was generally brought into action, and so the next Sunday afternoon found her making her way to the hospital. Pale, but calm, she entered the ward, gave each patient a tract, and then went across to the nurse who was sitting writing at the centre table. After a few words, she stepped aside and opened her book. As the sweet voice broke forth, visitors ceased talking, eyes turned and perfect silence reigned in the ward. Tears shone in Merle's eyes, but the voice never faltered, right on to the end:

Dear to the heart of the Shepherd,
Dear are the sheep of his fold:
Dear is the love that he gives them;
Dearer than silver or gold.
Dear to the heart of the Shepherd,
Dear are his “other” lost sheep;
Over the mountain he follows,
Over the waters so deep.

Out in the desert they wander,
Hungry and helpless and cold;
Off to the rescue he hastens,
Bringing them back to the fold.

Dear to the heart of the Shepherd,
Dear are the lambs of his fold;
Some from the pastures are straying,

Hungry and helpless and cold.
See, the Good Shepherd is seeking,
Seeking the lambs that are lost;
Bringing them in with rejoicing,
Saved at such infinite cost.

Dear to the heart of the Shepherd,
Dear are the “ninety and nine,”
Dear are the sheep that have wandered,
Out in the desert to pine.
Hark! He is earnestly calling,
Tenderly pleading to-day;
“Will you not seek for my lost ones,
Far from my shelter astray?”

Was it the pale earnestness of the girl—or the words of the song—or the soul that seemed to pour itself out, or—what was it, that held the listeners transfixed? When the song ended no one spoke, so Merle quietly left the building. As she passed into the open, she softly said, “My Master, I did my best.” . . . Oh! Merle, God used you that afternoon, and perhaps you never knew it. . . .

No. 1 patient, always so gruff and never inclined to speak to anyone, drew his hand across his eyes. No. 2, who was lying there because of injuries received in a drunken fight, buried his face in the clothes and sobbed like a little child. No. 6 closed his eyes and his lips moved as if in prayer. Some of the others just gazed as if they had had a vision! The little nurse, when she went off duty, sent a message to her friend, saying that she would not meet her that night. Somehow she felt as if she would rather go to church. Two little girls at tea that night said to their mother: “Mother, may we have some hymns to-night before we go to bed? We want to learn that one, ‘Dear to the Heart of the Shepherd.’” We heard it up at the hospital this afternoon. We are going to buy a hymn-book and take it up to Maudie next time we go, because she wants to learn the song too. She is able to go about on her crutches now, and she says she will come to Sunday School with us when she gets better so that she may learn lots more. She loves singing.”

A proud-looking, well-dressed young man entered the hospital that afternoon, but his head was bent when he walked out. “My God,” he said, “I have been making a mistake! I have been singing for myself. Henceforth I'll sing for thee.”

Dear reader, can you sing? Can you recite? Can you speak? Have you a passion for music? Give it back to the God who gave it to you. That is what he intends you to do. Don't pander to the world. Take your music, your songs, your words, your smiles to the loving Saviour. You know how to do it.

“Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

—Elma Campbell, Wagga, N.S.W.

Showing Her Tongue.

The doctor of a country town was very much annoyed by an old lady, who was always sure to accost him in the street for the purpose of telling over all her ailments. Once she met him in the principal street, when he was in a great hurry.

“Ah! I see you are quite feeble,” said the physician. “Shut your eyes and show me your tongue.”

She obeyed, and the physician moving off, left her standing there for some time in this ridiculous position, to the infinite amusement of the people passing by.

Smithers (in a rage): “That man is the biggest fool in the world.”

His Wife (comfortingly): “Henry, Henry, you are forgetting yourself.”

The Family Altar.

J. C. F. P.

MONDAY.

Now, concerning things sacrificed to idols; we know that we all have knowledge. Knowledge puffeth up, but love edifieth.—1 Cor. 8: 1.

“The sense is, ‘Admitting that you all have knowledge; that you know what is the nature of an idol, and of idol worship; yet mere knowledge in this case is not a safe guide; its effect may be to puff up, to fill with pride and self-sufficiency, and to lead you astray. *Charity* or love as well as knowledge, should be allowed to come in as a guide in such cases, and will be a safer guide than mere knowledge.’”

Reading—1 Cor. 8.

TUESDAY.

If I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the gospel.—1 Cor. 9: 16.

On various occasions Sir Walter Scott represents his reformers as quoting this text. In “Fair Maid of Perth,” Father Clement Blair says to Simon Glover, “It is no light thing to be shunned by the worthy as an infected patient; to be persecuted by the Pharisees of the day as an unbelieving heretic; to be regarded with horror at once and contempt by the multitude, who consider me as a madman, who may be expected to turn mischievous. But were all these evils multiplied a hundred-fold, the fire within must not be stifled, the voice which says within me, Speak, must receive obedience. Woe unto me if I preach not the gospel, even should I at length preach it from amidst the pile of flames.”

Reading—1 Cor. 9.

WEDNESDAY.

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

In his “Wanderings in Spain,” Mr. Hare “says that in the centre of the Fontana de las Ocas, at Barcelona, is a little bronze figure of a knight on a horse. ‘This is not St. George, but the brave knight Vilardell, full of good works, who was permitted to kill the famous dragon, but who forgot his humility in the moment of triumph, and exclaimed, ‘Well done, good sword! Well done brave arm of Vilardell!’ upon which a drop of the dragon's poisonous blood fell upon his arm from the sword which he brandished, and he died.’”

Reading—1 Cor. 10: 1-13.

THURSDAY.

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—1 Cor. 10: 31.

“While in the heavenly work we join,

Thy glory be our whole design.

Thy glory, not our own;

Still let us keep our end in view,

And still the pleasing task pursue,

To please our God alone.”

Reading—1 Cor. 10: 14-33.

FRIDAY.

Be ye imitators of me, even as I also am of Christ.—1 Cor. 11: 1.

Not even an apostle can rightfully claim to be an exemplar to others, unless he also has ever before him the perfect pattern, the peerless, spotless Jesus, the Christ.

Reading—1 Cor. 11: 1-16.

SATURDAY.

As often as ye eat this bread, and drink this cup, ye proclaim the Lord's death, till he come.—1 Cor. 11: 26.

“And thus that dark betrayal-night,

With the last advent we unite

By one blest chain of loving rite,

Until he come.”

Reading—1 Cor. 11: 17-34.

SUNDAY.

That there should be no schism in the body; but that the members should have the same care one for another.—1 Cor. 12: 25.

Reading—1 Cor. 12.

Prayer Meeting Topic.

May 5.

Hungering and Thirsting After Righteousness.

(Matt. 5: 6.)

F. J. SIVVER, B.A.

"Blessed are they that hunger and thirst after righteousness: for they shall be filled." A famous writer finds in the word "righteousness" a summary of the whole Old Testament message. It is just as correct to find in that same word a summary of the New Testament. Jesus came not to destroy, but to fulfil. The heart of his teaching is expressed in the conclusion of John: "He that doeth not righteousness is not of God."

The righteousness that Jesus praised was the very opposite to that sought by the average Jew: a rigid and almost slavish adherence to the letter of the law—a pursuit which left him cold, proud, self-centred, far away from God and far away from man. By righteousness Christ meant an ardent and enthusiastic love of God and mankind, which expressed itself in humble and sincere devotion to God and in self-forgetting service for the poor and sorrowing—the righteousness of which he himself was the perfect pattern. We are to long for and strive after this kind of righteousness with an intensity and fixity of purpose which can only be described by such positive terms as "hunger" and "thirst." When our supreme concern in life is to copy him in the beauty of his holiness and in the loveliness of his perfect deeds, then the blessing of the beatitude will be ours.

Looking a little deeper into the beatitude, we notice two great encouragements: first, that the blessing is upon hunger and thirst for righteousness: *the attempt not the achievement.* The world worships at the shrine of success. A man must actually achieve or attain before merit is recognised. But Jesus sees the end from the beginning and encourages by blessing the one who honestly tries.

Second, *the assurance of ultimate satisfaction:* "Blessed are they that hunger and thirst after righteousness, for they shall be filled." When we think how far the ideal soars above us, we despair of ever reaching it. The vices that lurk within are so thick and strong that the virtues we vainly would exhibit never get a chance to show themselves. With the psalmist we cry: "Thy righteousness is like a great mountain"—very beautiful, but very far away. Here is encouragement for us. Jesus gives us his word for it: the righteousness for which we hunger and thirst will some day be fulfilled in us.

In conclusion there remains the practical question, how is such hunger and thirst to be stimulated? Horace Bushnell's famous sermon entitled "Christ Regenerates Even the Desires," shows from the experience of James and John what the Lord is able to do in that direction. He is able "to create within me a clean heart and to renew within me a right spirit," but it is only accomplished by definite and determined co-operation on our part. Just as by persistency of effort, a taste for Bible reading can be cultivated so, too, can the hunger and thirst for righteousness be attained.

"The habit of prayer, the new love of the Lord which so adjusts the nature that all the gusty inclinations of the soul are laid at rest; above all, the companionship with Christ which moulds our minds to his and makes us insensibly take his type—these methods, and the discipline of providence, are the ways in which the desires, which are at the back of consciousness and outside the reasoned government of the will, can be conformed to the highest, and men may learn to "hunger and thirst after righteousness." But of them all there is none so effectual as the love of Christ, which thinks of him as the friend and companion of the soul, and desires to be with him as an exile pines for home."

TOPIC FOR MAY 12.—WITH JESUS ON THE MOUNTAIN.—Luke 9: 28-36.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

Our Picture.

The work at Harvey, Western Australia, is making steady progress. Bro. W. Wakefield is the preacher, and the good folk there have provided him with a Ford car so that he can better travel the long distances that he has to cover in the course of his work. The church at Harvey has begun to hive off, and a Bible School has been opened at Uduc. In the pictures we see in one Bro. and Sister Wakefield and their car, and in the other the teachers and officers of the Bible School at Harvey and Uduc. For several reasons, mainly on account of too much light in the pictures, it was not found possible to reproduce the photos. of the scholars of the Harvey and Uduc schools. We are glad to hear from these schools, and wish them every blessing and success in their work.

Our Young People for Christ.

One of the most helpful gatherings in the many meetings that went to make up the Mott Conference which was recently held in Melbourne was the session that had to do with the missionary education of our young people. This meeting was not confined to a discussion of missionary education alone, but had also to do with other phases of Christian education.

One of the outstanding utterances of the session was the address delivered by Mr. Jamieson, of the Presbyterian Welfare of Youth Department. Mr. Jamieson has as his particular charge the work among adolescents. It was good to hear him confidently affirm his faith in the youth of to-day, for his testimony was born out of long practical experience with young men. He avowed his conviction that if young people are brought face to face with the living Christ the Christ will win, his love will conquer, and youth will gladly welcome him as Lord.

We believe that Mr. Jamieson has not overstated the case. Too often we fail in our appeal

to youth because we make the Christian life appear too easy. Dr. John R. Mott has said, "The call to heroism meets with a heroic response. Make the gospel hard, and you make it triumphant." Our religion is not a book; it is not a principle—it is a person, the divine Son of God. The Christ is ever the same, and our presentation of him must ever be true to the great original. Christ abides, but methods change. And to-day the methods that were used a few decades ago may not prove sufficient.

Have we ever stopped to ask ourselves whether our work in the church and the Bible School is doing all that we could wish it do? After giving long and serious thought to this subject, we are by no means satisfied with things as they are. While it is true that about 80 per cent. of all decisions for Christ come from the Bible School, it is also true that only about a third of those who pass through our Bible Schools ever come into Christ's church. Here surely there is a problem that calls for immediate attention. The church should not rest satisfied with claiming for Christ only a third of those who for years have been taught in her own schools. "Feed my lambs," said the Master, and I think we are failing in our duty to him if we let so many young people slip out of our schools without a sincere effort being made to present to them the winsomeness of the living Christ.

Some who read may answer. "Is that not the very thing we are trying to do?" We believe it is. Much has been accomplished, yet there is so much more that should be done. We plead for a closer co-operation between the church and the Bible School; we plead that every church member should take deeper interest in the work of the church school, and that the church should not rest satisfied until every boy and girl in the school who has come to years of understanding is approached with definite purpose of securing decision for Christ.

Many of the young people who attend our Bible

Schools do not attend the Sunday evening service, and so do not have the gospel invitation presented to them. Should we not then take the invitation to them in the school? We think we should. Let the preacher, superintendent and teachers decide just how this will be done; but let it be done, and we are confident that the results will more than justify the time and energy put into the effort. Failing this, we believe that a series of Sunday evening addresses especially designed for young people would prove helpful. There are pessimists who tell us that we are working against fate, that our work will avail nothing. We cannot believe this to be true. He who called us to his service promised that he would be with us "all the days." He is with us, and he looks to us to do his will. We are confident that there is enough of the living fire in every church and school to-day, if fully consecrated to God, to bring that church to a new experience. God help us that we may be ready and willing to consecrate even the one talent that is ours to his great service that the whitening harvest may be garnered in.



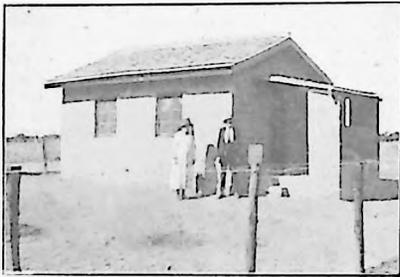
Snapshots of Harvey and Uduc S.S. Picnic, W.A.

Foreign Missions.

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

The Diksal Prayer Room.

A unique feature of the Diksal mission station is the prayer room. The necessity for such a place arises from the fact that the Indian houses are so small that there is little chance for the inmates to get apart in privacy for a time of prayer. Through the generosity of Mrs. Escott, one of our devoted missionaries, this room has been erected at Diksal in memory of her parents. The room is not very large, but it is neatly built of stone, and has a very pleasing appearance. It is placed within a compound, which is surrounded with a barbed-wire fence, to ensure privacy to those who are in the building. On a tablet within the porch are the words: "In remembrance of beloved parents, this prayer room is erected as a thankoffering to God, to be used only for his glory."



The Prayer Room at Diksal, India.

The room was presented to the Churches of Christ India Mission at the conference held at Shrigonda during February, 1926. Mrs. Escott desires that the room shall be used as a "prayer power house," particularly for the use of the Christian men at Diksal, who get so little chance for private devotions in their own dwellings. Since it was opened on the Sunday before Christmas last year, the doors have never been locked, and the room has been the means of great blessing to those for whom it is intended.

Within the building suitable inscriptions in Marathi are found upon the walls. On one side wall is the text: "Pray without ceasing." On the other wall is the text: "Continue in prayer, and watch in the same with thanksgiving." At the far end of the building the whole wall is taken up with still more Marathi inscriptions, which aid in creating the devotional attitude. Just below the roof in large letters are the words: "Hallelujah, the Lord God Omnipotent reigneth." Underneath is a Marathi hymn based on the Doxology, and below that again is a Marathi translation of the inscription which is on the tablet in the porch.

The floor is of stone, and several mats are provided for the men to sit or kneel upon.

It is an interesting side-light on the character of Bro. and Sister Escott that, while their own bungalow is in a very incomplete state, owing to lack of funds (giving them considerable inconvenience), this prayer building has been completed. There was considerable delay and difficulty in the building of this prayer room, resulting from the rioting that took place after the conversion of a Hindu young man to the Christian faith. But that same Christian faith has triumphed, and the room has been completed, and is now being used to the glory of God. We thank God for the presence of the building, and pray that, as a result of the prayer life that is induced, there may be even greater triumphs in the name of the God who answers prayer.—G. H. Oldfield.

News from Baramati.

The Criminal Tribes Settlement Officer, Bombay Presidency, Mr. H. Starte, I.C.S., visited the settlement on February 10, and was well pleased with all he saw. It was over two years since his last visit, and many changes had taken place. The conduct of the settlers has been such that he now recommends that about 20 families go on probation, and be no longer regarded as settlers. This affects about 75 persons in those 20 families. Some of them will remain in their own houses here, and others will return to other villages. Thus our work of reformation is going on.

He was very pleased with our manual training, and has sanctioned a grant of Rs. 300 (£20) towards the purchase of equipment of blacksmith's tools, so that we can add that department to the workshop. He also promises to give a further grant towards the equipment of the field for agricultural training of our boys. He does not mind some of our Christian boys getting the advantage of the arrangements which he makes for the settlement boys.

Another pleasing event was the baptism of another man from the settlement, one who has been under conviction for a long time. We ask you all to join with us in intercession for him that he may stand firm, and that others may follow his example.

All the classes were changed at the beginning of the year. A new class in agriculture has been added to the school, and we expect to develop this side of the instruction in such a way as to get away from a purely literary education, and make it all very much more practical.

Early in the month the Assistant to the Criminal Tribes Settlement Officer visited the settlement and spent four days in examining all branches of the settlement work thoroughly. Many of the older settlers have had such good records for the past five years or more that he is anxious that they should be released from settlement control. This is encouraging from the reformative point of view. It will cause us some thought, however, in carrying out these proposals, but we must welcome the thought of their release from control as criminals and their return to full citizenship in the country.

There are many who are interested in their souls' welfare, but through fear of relatives and caste feeling they hold back. We ask for your continued prayers for them.

Christian greetings to you all, yours in him,
H. R. Coventry.

Miss Vera Blake.

Miss Blake writes most encouragingly concerning her improvement in health. She has been visiting both Baramati and Shrigonda, and intends going to the hills soon. She has taken a house with Bro. and Sister Coventry, and Miss Thomson will spend the hot season with them. Miss Blake states that Dr. Greenfield, of the hospital where she was a patient, is very pleased with her progress, and said she might do half-time work for the month of March.

"The two boys we sent to the American Presbyterian Industrial School at Sangli, you will be glad to learn, are doing well. Ananda wrote to Miss Cameron that he came second in his examinations, and as a reward recently he and the top boy were taken to Bombay to help bring up a motor. They are now beginning to earn a little, consequently their fees will begin to lessen. The other boy, Hari by name, was not very satisfactory as a student or a boy, sometimes being very naughty. I had a talk with him, and allowed him to choose his career from a list of trades taught at Sangli, and he chose carpentering. I sent him

before I went into Poona, and hear he is doing well, and is already starting to earn.

"Lahani Waghmari, one of our orphan girls supported by the Albion, Queensland, Bible School, was awarded a scholarship some time ago, and sent to school at Pandharpur. As 'Lahani' means 'little one,' they have changed her name to 'Karuna,' meaning 'mercy.' The head mistress of the high school writes: 'Karuna is very well and happy, and getting on nicely. She is ready for anything which is given her to do, and takes an interest in her work. She is a true little Christian.'"

IN MEMORIAM.

DUNN.—In loving memory of Captain Francis Henry Dunn, M.C., Adj. 23rd Batt., A.I.F., who was killed in action at Bullecourt, May 3, 1917. Dearly loved only son of Eleanor Rea Dunn, Story-st., Parkville, and the late F. G. Dunn.

BEREAVEMENT NOTICE.

The family of the late Mrs. Mary Clipstone wish to sincerely thank the many kind friends for expressions of sympathy, telegrams, letters, cards and floral tributes during their recent sad bereavement. Will all please accept this as a personal acknowledgment?

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 25 and Onwards.—A Ball-Elliott-Jacket tent mission is being held at Garden vale, near North and Pt. Nepean-rds., each night except Saturday, 7.30 o'clock. "Joyful Praise" hymns used. Plan to be present. Take train to Garden Vale.

MAY 2 and 5.—City Temple, Sydney, 75th Anniversary. Special meetings morning, afternoon and evening. Speakers, Bren. Harward, Haddon and Southgate. Thanksgiving service following Wednesday night, May 5. Addresses by Bren. Whelan, Bennet and Fretwell. While we are anxious for attendance of past members, everybody, whether past members or not, is welcome to all services. Further particulars obtainable from P. C. Williams, Box 1592, G.P.O., Sydney.

MAY 2 and 6.—Balmain-st., South Richmond, Church, 25th Anniversary. Sunday, Special Services. Thursday, Public Meeting at 7.45 p.m., followed by Coffee Supper. (Adults, 9d.; children, 6d.) Past members welcomed.

MAY 2 and 9.—Essendon Bible School Anniversary Services. Special speakers and singing. Held at new chapel, Buckley-st. Everybody welcome.

MAY 23.—Past members of Carnegie are asked to reserve Sunday, May 23, and to be present at our Home-coming services on the occasion of the church anniversary. More details will be given in next issue.

Moreland Tent Mission—Baker and Clay—right at the cable tram terminus, Brunswick—one block north from Moreland-rd. Visits from sister churches will be greatly appreciated—but not on Sundays, please. Meetings commence at 8 p.m. week days, and 7 p.m. on Sundays.

Remember These Dates!

Prahran, Sth. Yarra, Windsor and St. Kilda Churches of Christ

Combined Spiritual Meetings

at Church of Christ, Pakington St., St Kilda

Speakers: May 3—R. Gebble
4—C. L. Lang
5—J. E. Shipway
6—J. E. Thomas

MAY 3—6, 1926
Each Evening at 7.45 Sharp

Here and There.

Our usual reports from South Australia had not arrived at the time of our going to press. Evidently mails were delayed in transit.

The Hinrichsen-Brooker tent mission at Harvey, W.A. is being continued under difficulties. A telegram which reached us on Wednesday morning reads as follows:—"Exceedingly wet, windy, stormy weather for whole week; meetings almost impossible.—Wakefield."

Sir Henry Lunn, who is expected to visit Australia in June, has given over all his private property to form an Incorporated Society to carry on his work in bringing men of all churches together and to provide funds for the future publication of the "Review of the Churches."

Reports presented to the recent Conference of Churches of Christ in New Zealand show a present membership of 3,269. There were 191 additions by faith and baptism during the year. Losses were as follows: by letter, 80; by revision of roll, 230; by death, 30. There was a nett decrease of 25 members.

After we had gone to press last week we received news of the tent mission at Croydon, S.A. Meetings were being well attended, and many confessions made. This Wednesday morning the following telegram is to hand:—"Increasing interest Croydon mission: thirty-four decisions.—Ross Graham."

Dr. W. A. Kemp, in a letter dated March 24, mentions that Bro. Jesse Kellems has secured the degree of Doctor of Philosophy of the Edinburgh University. During his stay in Great Britain Dr. Kellems rendered excellent service to the British churches. He was on the eve of departure for the Continent and Palestine.

For Dominion Home Missions our New Zealand brethren raised last year the sum of £1,110/18/4. The Foreign Missionary receipts amounted to about £1,658. The Dominion Bible Schools Executive received about £100. The Christian Women's Auxiliary receipts were £261, and those of the Mission Circle £45.

The tent mission at Footscray, Vic., has passed through the difficult third week with very fair attendances. Bro. Baker's preaching is causing a good deal of heartsearching, and much good result must follow. Since last report three have come for restoration, while four others have confessed their faith and will be baptised later. On Sunday morning a number were received into fellowship. Bro. Baker's address to the church was very helpful.

The first week of the Baker-Clay tent mission at Moreland, Vic., has passed. There has been a good audience every night. Interest is deepening; the mission is gathering way. Numbers have made the good confession. The memory of Sunday night's meeting will long abide—the great song service; the telling message; the little chap who first stepped out, and those of advanced years who next took their stand beside him. Scores were very deeply moved.

Our N.Z. Bible School Executive Committee furnished the following statistical report to Conference: "There are 50 schools, 383 teachers, 3,443 scholars, being a gain of 1,236 scholars in the period of five years, during which the Executive Committee has been located in Auckland, 101 of which have been won during the year just closed. Our policy is (1) that each church and school should first win scholars; (2) hold them; (3) convince them; and (4) absorb them into the church; and while the objective has not been fully gained, we are hoping that the foundation has been well and truly laid, and that a structure will tower high in New Zealand, and raise the Church of Christ as a people, and for the honor and glory of God."

Mr. A. E. Walker, convener of prayer committee, writes:—"In connection with the evangelistic campaign to be conducted by Gipsy Smith in Sydney from July 18 to Aug. 2 a committee has been appointed to arrange for as much prayer as possible during the time of preparation. The committee realising how much depends upon the prayerful sympathy of the church and of Christian people, ask that the mission should be remembered continually in the worship of the church and at the regular church meetings, at family worship and in the private devotions of believing people."

The Foreign Mission report of our N.Z. Conference contained the following interesting paragraph: "In his annual report Bro. Phillips records 186 decisions for Christ and 171 baptisms during the year. This is cheering indeed. In the absence of exact figures, we estimate the Christians on the Belingwe Reserve and Shabani to number over 700, holding membership with one or other of the 13 little churches. Then there are the schools one at each station, of which we hear from time to time, and the students in training. All these activities represent faithful sowing, in anticipation of an abundant harvest."

On Sunday, May 9, the Bands of Hope and Junior Temperance Societies associated with the Victorian Band of Hope Union will participate with kindred organisations in the celebration of Mothers' Day. On the previous day, Saturday, May 8, the Bands of Hope will participate in a door-to-door visitation in their respective districts for the purpose of distributing white flowers and literature and selling Mothers' Day emblems in aid of the educational temperance work amongst the young people. Any societies in need of further assistance, and those willing to help in any way are asked to communicate with Mr. W. H. Rose, 430 Bourke-st., Melbourne.

Extensive preparations have been made for the celebration of the seventy-fifth anniversary of the Sydney church on May 2 and 5. Meetings were at first held in a hired Hebrew schoolroom. In 1869 a move was made to the Christian chapel in Elizabeth-st. In 1895 the Free Thought party opened their Lyceum in Campbell-st., but expectations were not realised and the building was offered for sale. It was bought by the church, renamed City Temple, and has been a centre of brotherhood activities since. Most of the suburban churches owe something for direct help from the Temple, which has also been the spiritual home of some of the great souls of the movement. The Conference President (W. H. Hall) is to preside at the morning service on Sunday and again on Wednesday. The speakers are to be H. G. Harward, A. L. Haddon and S. J. Southgate on Sunday; J. Whelan, P. C. Bennett and G. Fretwell on Wednesday.

The "Sydney Morning Herald" in its issue of April 24 gave a review of the United Sunday School Convention recently held in Sydney under the auspices of the New South Wales Council of Religious Education. It contained the following paragraph: "Delegates were present from every part of the State, and represented the Church of England, the Methodist, Presbyterian, Congregational, and Baptist churches, and also the associated Churches of Christ. The various meetings were well attended, and proved helpful and stimulating to many teachers, both from city and country. The convention brought home to isolated workers the greatness of their common enterprise, and it could not fail to give them a larger conception of their task. Mr. A. L. Haddon, M.A., presided over the gatherings with admirable tact and courtesy and self-suppression. Suggestive and inspirational addresses were delivered by educational leaders, including Mr. Peter Board, late Director of Education, Mr. H. Willcock, senior lecturer in Sydney

Training College, Archdeacon Davies, of Moore Theological College, and Rev. L. E. Bennett, M.A., master of Wesley College. The directors of religious education in various churches also took a prominent part, viz., Revs. W. W. Roger, F. A. Walton, L. W. Farr, and N. H. Joughin, B.D. The social part of the proceedings, with tea provided between the conferences and more public meetings, was also highly appreciated, and brought delegates together in friendly intercourse. Different aspects of Sunday School work were discussed, such as buildings and equipment, grading of scholars, literature, evangelisation, etc. The wider scope of its influence was also emphasised relating to the family and the nation, and later development of youth."

A number of our readers are regularly following the suggested list of daily Bible readings compiled by Bro. A. M. Ludbrook. Outside of Australia the readings are being used and are proving helpful. Hiram N. Van Voorhis, evangelist, writes to Bro. Ludbrook from Bowling Green, Ohio, U.S.A., under date March 5:—"Allow me to compliment you upon the splendid arrangement from your pen or typewriter for the year 1926, giving chapters and portions of chapters from the New Testament for Bible readers, making it possible for them to complete the entire N.T. in one year's time, a few verses a day. 'A chapter a day keeps Satan away,' just as 'an apple a day keeps the doctor away,' and 'an onion a day keeps everyone else away.' In order that my praise may not sound void and empty to you, allow me to state that I myself started the New Year right reading Luke 1: 1-25, your own assignment for that day, and that I have not missed one of your daily readings since. I expect to continue to follow your remarkable arrangement for 1926 right straight through the balance of the year. I saw your article, containing your 365 assignments for '26, in the 'Christian Standard,' of Cincinnati, Ohio, issue of Nov. 7, 1925, and immediately laid aside that issue for future reference. I now carry the proper pages in my Bible, and the day does not go by, no matter how arduous the day may be, without my referring to your chart to see what my lesson for the day is. In addition I am endeavoring to read five chapters from the Old Testament in consecutive order each day. In this fashion, I should be able to finish the entire Book of books by the end of the current year. You have done me a world of good, my brother, by this excellent compilation of yours. I love to read the Bible in a systematic way, and you are helping me to this end."

WANTED.

Brother from W.A. (North Perth) wishes position as canvasser and collector, or similar occupation. Good references. Energetic. Address: R. W. Davidson, 83 Glass-st., Essendon, Victoria.

Loan of Campbell-Rice Debate (now out of print). Postage will be paid. If anyone can oblige, please communicate with Thos. Geraghty, Yeronga, Queensland.

Wanted to rent, one or two furnished rooms by two young ladies; must be handy to city. Apply Mrs. R. F. Petterd, 178 Timor-st., Warrnambool, Vic.

Wanted, young or middle-aged Lady, assist house duties, capable, refined, good home. Phone Brighton 157, or write Mrs. F. C. Western, Marion, S.A.

Position of trust, member, recommended, age 20, clerical, shorthand, typist. Another youth—builder. Other two young men—adults. All recommended.

Position waiting for old man, pensioner or otherwise; woman, for light duties country. Apply C. Burden, 19 Goe-st., Caulfield. U 5471.

TO LET.

Week-end boarders taken; terms moderate. Apply Mrs. Hargreaves, High-st., Berwick, Vic.

Queensland Conference.

(Continued from page 261.)

Home Mission Demonstration.—The demonstration on Friday evening was largely attended. The new officers were introduced by the outgoing president, Mr. Bassard. The incoming president, Mr. F. E. Alcorn, responded on behalf of the conference, and presented Bro. Bassard with a Bible in recognition of his term of office as president. Mr. Fisher gave a lantern lecture entitled "Fifty Years of Progress." Mr. Saunders also addressed the meeting, his subject being "The Vision from the Watch Tower." Offerings in cash and promises amounted to approximately £200 for the day.

Foreign Missions.—The Foreign Mission Committee had a year of happy and united service. During the year several missionaries called in at Queensland, both on their way to and from the fields. On each occasion the missionaries were met and entertained by the members of the F.M. Committee during their short stay in the Queensland port. The financial statement showed that £551 had been contributed during the year. Nine orphans are provided for by the churches, schools and Y.P. Societies, the following contributing to this fund—Albion school and Endeavor, Brisbane school and Y.P. society, Ipswich school, Toowoomba school, West Moreton sisters, Sisters' Executive and F.M. Committee. The financial aim for the present year is £600.

Bible Schools and Y.P. Union.—There are 41 schools in the union and 26 Y.P. societies, being an increase of 3 schools. The total enrolment of scholars is 1,783, being an increase of 13.2 per cent. The Y.P. membership is 558. There are 16 Bible Classes, being an increase of 2. The following increases are also worthy of note—Teachers 21, Bible Class 26, and Cradle Roll 19. 152 scholars were added to the church. The tournament which was run from August resulted in a win for the Rosevale school with a score of 1,399; Annerley was second with a score of 1,283. The shield was presented during conference. 30 regular attendance first-year certificates were presented, 3 second-year seals, 1 fifth-year, and 1 sixth-year seals for scholars attending 50 consecutive Sundays. 171 scholars sat for the annual examination: 130 passed. In the Federal examination, the Queensland schools secured 3 gold medals. The finances were a record, the total amount contributed being £170/12/8. We began the year with a debit balance of £13/12/9, and closed with a credit of £7/14/8. The following special contributions were made—Home Missions £44/7/-. City Mission £6/14/-. Aged People's Home £8/12/7. Children's Hospital Cot Fund £13/7/9.

The union regrets the departure of Bro. A. J. Fisher from the State, as the following motion, which was unanimously carried, will show:—"Bro. A. J. Fisher having tendered his resignation, we desire to express the high esteem in which he and his work are held. During his term of office his enthusiasm has been infectious, his energy tireless and his ability continually demonstrated. We regret his resignation, as the work among the schools and young people has received a decided impetus, both from his personal and official qualities, and wish him Godspeed in his future sphere." The election of officers resulted as follows:—President, Mr. C. Young; vice-president, Mr. C. Woff; secretary, Miss Q. Wendorf; treasurer, Mr. J. Machin; Committee, Messrs. Alcorn, Enchelmaier, Martin, Payne, Taylor, Wyeth and Miss D. Smith.

It was resolved "That the aim for the jubilee year be an increase of schools and school buildings and co-operation with the Christian Workers' Committee in the appointment of a Director of Religious Education, who shall act as Bible Schools and Y.P. Organiser and Principal of a Christian Training Institute."

The following committee reports were also adopted:—Connexional and Church Property Trust, Advisory Board, Publicity and Literature,

Christian Workers' Jubilee, Alien and Colored Races, Social Questions and the report on Federal interests.

The Connexional Trust Report showed that Bro. and Sister Marriage had added another £250 to this fund, making their total loan £950. A special vote of appreciation was passed to our Bro. and Sister for their liberality.

Conference Sermon.

The conference sermon was preached in the Anst. chapel on Sunday afternoon. The building was packed to the door. Bro. Wendorf presided and Bro. C. Trudgian led in prayer. Bro. Fisher read the Scripture and Bro. Payne recited from Tennyson's "In Memoriam." Several anthems were given by the united young people's choir, under the leadership of Bro. Bennett. The subject was entitled, "The Christ that is to be," and the preacher, Bro. F. T. Saunders, dealt with the subject in an interesting and masterful manner. The whole service was broadcast by the Queensland radio station 4 QG, and even at this early stage words of appreciation have been spoken by those who listened in.

Election of Officers.—Officers and committees were elected as follow:—Home Mission committee: President, F. E. Alcorn; vice-president, H. G. Payne; secretary, W. Wendorf; assistant secretary, S. Neighbour; treasurer, G. Colvin; committee, Messrs. Berlin, Browning, Hinrichsen, J. Larsen, W. Reeve, S. Trudgian, C. Witte. Foreign Mission: President, H. G. Payne; financial secretary, W. H. Herman; committee, Messrs. Berlin, Bassard, Cockroft, Enchelmaier, Chapman, Neighbour, Swan. Advisory Board: President, Mr. Wendorf; secretary, Mr. Alcorn; committee, Messrs. Ash, Berlin, Elvery, Payne, Stubbin. Christian Workers' Council: President, Mr. Bassard; secretary, Mr. Alcorn; treasurer, Mr. T. Martin; committee, Messrs. Larsen and Young. Social Questions Committee: President, Mr. W. Rothery; secretary, L. Larsen; treasurer, W. Marsden; committee, Mesdames Larsen, Partridge and Wendorf, Messrs. Alcorn, Berlin, Collins and Clothier. Publicity and Literature: President, Mr. F. E. Alcorn; secretary, Mr. C. Young; committee, Miss Clapham, Messrs. Payne and Bassard. Connexional and Property Trust: Messrs. Ash, Colvin, Enchelmaier, Stubbin, Wendorf, Clothier and Keable. Auditors: Messrs. Mills and Cottee. Obituary Steward: Mr. A. Taylor. Immigration Agent, Mr. F. E. Alcorn. Isolated correspondent, Mr. T. Geraghty.

Resolutions.

1. That the Churches of Christ of Queensland in conference assembled deeply deplore the spread of the gambling menace and promise to support the Brisbane Church Federation and other organisations opposed to this evil. We further deplore the Golden Casket and other art unions as a means of raising funds for charitable purposes, and urge upon the Government to refrain from giving its sanction to this harmful method.
2. This conference of Churches of Christ pledges its support to the Prohibition League in its efforts to secure prohibition.
3. This conference of Churches of Christ deplores the growing use of tobacco both in adults and those of tender years, and is willing to co-operate with any other organisation in the suppression of this and all social evils.
4. That this conference of Churches of Christ places on record its very high appreciation of the Federal Conference for its support of the Queensland churches by monthly donations to the salary of our organiser during the past two years.
5. That we express gratitude to the Preachers' Provident Fund Management Committee for the splendid service being rendered to the brotherhood.
6. That this conference expresses its sympathy to the United States brethren in the loss sus-

tained in the passing away of three highly esteemed brethren in the persons of Z. T. Sweeney, Geo. W. Muckley and Prof. Henry Lutz.

7. Conference records its appreciation of and confidence in the College of the Bible, the Principal and his staff, and the students.

8. Conference sends greetings to the Queensland students now in the College of the Bible.

9. Conference expresses its high appreciation of the "Australian Christian," and records its confidence in the Editor, Bro. A. R. Main.

10. Conference expresses its appreciation to Bro. F. T. Saunders for his presence, inspiring messages and general assistance at and during the conference meetings.

11. That this conference of associated Churches of Christ in Queensland places on record its deepest appreciation of the magnificent service rendered to the brotherhood by Bro. A. J. Fisher during his term as organiser 1924-1926. Conference wishes to state its absolute confidence in Bro. Fisher's organising ability, his devotion and ability to interpret our plea, and further, conference deplores the circumstances that have made it necessary for such a valued worker to depart from this State.

12. Vote of thanks.—A comprehensive vote of thanks was carried to all who had helped in any way to make the conference gatherings the success they were.

Women's Conference, W.A.

At the sisters' sessions held on March 31, a very happy time was spent. Both morning and afternoon sessions were well attended. This is a special session with the sisters, being their 21st birthday. In this respect it was a happy choice that Sister Mrs. Wm. Thomas, of York, who was the first president of the organised work in West Australia, should open the sisters' conference this year. The various departments reported continued progress, and a very satisfactory year was recorded. Especially should be mentioned the hospital and isolated reports. In the former it was noted that our sisters are visiting in one case a home where there are no other regular visitors attending. The latter recorded almost 300 letters written and over 100 answers received. Many isolated members who were in the meeting expressed deep appreciation of Sister Seaby in this work. The evening session was wonderful. The chapel was full, so were our hearts, and Sister J. Robinson's devotional period was an inspiration which fitted us for the very beautiful message from Bro. A. J. Ingham on "Woman's Task."

The most interesting, and not the least appreciated part of the day's proceedings was the banquet arranged in honor of the 21st birthday. After the serving of tea speeches were listened to, and greetings from near and far were read from past presidents and foundation members, even from far America. The sisters presented Mrs. G. W. Elliott, who was the first secretary, and who has now been re-elected as president, with a beautiful gold wristlet watch, suitably inscribed. The presentation was made by our aged Mrs. Robinson, snr., who, with the president, has been continuously connected with the executive during its 21 years' existence.

In General Conference opportunity was taken to recognise the work of the sisters' conference. A small token was handed the president, and opportunity was also taken to give the secretary, Miss M. Wilson, a mark of the esteem in which her faithful and unremitting service is held.

The officers appointed for the ensuing year by sisters' auxiliary were as follow:—President, Mrs. G. W. Elliott; vice-presidents, Mrs. J. Robinson, jr., Mrs. D. R. Stirling, Mrs. Thos. Hagger; secretary, Miss M. Wilson; treasurer, Mrs. A. J. Ingham; asst. secretary, Mrs. A. Lucraft.

Superintendents of Departments.—Home Mission: A. Lushy. Foreign Mission: Mrs. H. J. Yelland. Prayer: Mrs. Robinson, snr. Hospital: Mrs. Hosking. Dorcas: Mrs. G. Preston. Mission Bands: Mrs. F. R. Berry. Isolated: Mrs. H. Seaby. Woolooloo Visitation: Mrs. Rowley.

N.S.W. Sisters' Conference.

The 32nd annual conference of sisters was held at Enmore Tabernacle on March 30.

The morning session opened with the devotional exercises led by Mrs. Corbitt. A very large number of delegates and sisters attended. Bro. Fretwell, president of General Conference, gave a greeting. The leader gave a fine talk on "Lord, what wouldst thou have me to do?"

The business session was presided over by the president, Mrs. Rush, who welcomed the large gathering of sisters and gave a message on "I can do all things in Christ who strengtheneth me." Minutes were read. Greetings were received from Foreign Mission Board, per G. T. Walden, W.A., Victorian, S.A., Hobart and Queensland sisters' executives.

The election of officers resulted as follows: President, Mrs. J. Clydesdale; vice-president, Mesdames Corbitt and Rush; secretary, Mrs. Fretwell; recording secretary, Mrs. E. Morris; treasurer, Mrs. A. Morris. The resignation of Mrs. T. J. Andrews as secretary was received with regret, and a record of her loving and faithful service of 21 years was placed in the minutes.

Supervisors of the various departments are as follows: Prayer Meetings, Mrs. Fox; Dorcas, Mrs. W. H. Hall; Hospitals, Mrs. McKinnon; Newington, Mrs. Shelton; Foreign Missions, Mrs. Simmons; Home Mission, Mrs. Farr; Temperance, Mrs. Webster; Isolated, Mrs. Partridge; Social, Mrs. Goddard.

Reports of committee's works were presented by superintendents: Obituary, Mrs. Flood; Newington, Mrs. Shelton; Hospitals, Mrs. McKinnon; Prayer Meeting, Mrs. Corbitt; Home Missions, Mrs. Eadie; Foreign Missions, Mrs. Bull; Isolated members, Mrs. Partridge; Dorcas, Mrs. W. H. Hall. There has been great activity on the part of superintendents and committees, who do their work well.

The afternoon devotional service was led by Mrs. Fretwell, who gave some beautiful thoughts from James 5: 20. A number of earnest prayers followed. The welcome greetings were given by Mrs. Ashwood in a few happy remarks. These were responded to by Mrs. McIndo, of Dorrigo; Mrs. Ferguson, Melbourne; Mrs. McQueen, Erskineville; Mrs. Johnson, W.A., and Mrs. Davidson, Loftus Park.

The Executive's report presented by Mrs. Andrews reviewed the work of the year and showed the progress made. Mrs. Andrews regretted that for health reasons she was forced to resign her work.

Mrs. A. Morris in her treasurer's report stated that receipts (including a balance of £22/2/11 from last year) were £149/11/1. This included £24/17/- for Erskineville fund, £23/5/10 for Women's Missionary Fund, and £6/3/- for Granville.

The president gave an encouraging address, urging sisters to carry on the good work. She presented to Sister Andrews a gift of remembrance from conference after her 21 years of service, and expressed regret at parting with such a faithful worker.

23 churches responded to the roll call with verse or hymn. A freewill offering amounted to £7/13/3.

Bro. Bennett, of Bankstown, gave an address on "Thou hast set my feet in a large room," and enlarged on "Women's work in the home."

Helpful messages in song were given during the sessions by Miss Moore, Miss M. Morris and Mrs. Anderson.

Sister Miss Winks, missionary, gave a short talk on her work in China, and thanked sisters for their interest and prayers. She gave as her message "They that know their God are strong in their exploits." Customary resolutions were carried, and thanks expressed to the officers of City Temple and Enmore for the use of buildings for meetings during the past year. The introduction of new officers by past president Mrs. Rush brought a most successful conference to an end, everything being done in harmony and order.—Mrs. E. Morris, Rec. Secretary.

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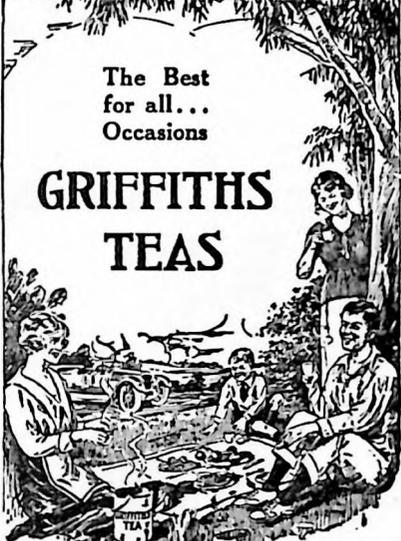
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News of the Churches.

Queensland.

Gympie's work is maintained. On Sunday, Apr. 18, a large number attended the gospel service. Bro. S. Vanham delivered a powerful address on "A Man Perplexed." Young People's Christian Union's concert on April 16 was very successful. Bro. Vanham expects to leave Gympie on May 9 to take over the work at Roma.

Tasmania.

Good attendances are maintained at Devonport services. On April 11 Bro. Revelle, of Launceston, addressed the church in the morning, and preached to a fine gathering in the evening, when there was one confession. On Lord's day, April 18, Bro. Nightingale was present all day. In the afternoon there was a baptismal service in Bro. Reynolds' garden, when two sisters were baptised. Sister Higgs has returned to Devonport after spending some weeks in Launceston.

Western Australia.

Lake-st., Perth, reports two more additions by faith and baptism—a married man and a girl from the Sunday School. These make eleven additions by faith and baptism since March 1.

Bassendean meetings are well attended. Recently the boys' club held an opening social, providing a bright, interesting programme. On Sunday, April 18, Bro. Peacock occupied the platform both morning and evening. His subject at the gospel service was "Christianity on Trial." Special anniversary services were held at Beechboro to commemorate the opening there twelve months ago.

South Australia.

At Queenstown on Sunday, April 18, Mr. Foote spoke to the young people. At the morning service Bro. Coin spoke on the morning lesson. Sunday School attendance was excellent. In the evening the chapel was crowded, when Bro. Brooker spoke on "Making Your Choice."

Fullarton Bible School first anniversary took place on April 18 and 20. On the Lord's day 62 broke bread in the morning, close on 400 were present in the afternoon, and 432 in the evening. Bro. Brooker spoke in the afternoon, Bro. W. Graham in the evening, and on Tuesday Bro. J. Wiltshire. The whole church is in good heart. The football club played its first match with Park-st. on April 24.

At North Adelaide on April 8 Mr. Len. Fisher, son of Mr. John Fisher, and Miss Valerie Edwards, daughter of Mr. Arthur Edwards, were united in marriage at Kermode-st. chapel, in the presence of a large congregation, Bro. W. Beiler, assisted by Bro. H. Gray, officiating. At a party earlier in the month given by Mrs. A. Downs, a large number of beautiful gifts were presented to the bride. At a church gathering on April 7 a number of brethren spoke eulogistically of the faithful service rendered to the church by Mr. Fisher and Miss Edwards. Mr. A. Downs, on behalf of the church, presented a handsome clock to Mr. Fisher and a pretty oak tray to Miss Edwards.

New South Wales.

The two weeks spiritual mission at Bankstown concluded on April 25. A splendid message entitled "Jesus Only," was delivered by Bro. Bennett to a good congregation. The attendance at the meetings during the fortnight was rather disappointing, but those present greatly benefited by the inspiring messages of Bro. Bennett. The sister who confessed her Lord was baptised last Friday night and received into fellowship. Bro. Hutson, of Inverell, gave an appreciated message on April 4.

At Gilgandra on Sunday, April 18, 38 were at breaking of bread and 53 at gospel service. Much interest is manifested, and Bro. Byrnes is being requested by different townspeople to visit them and speak of the things of the kingdom. The membership of the church stands at 41. Prospects are bright and encouraging.

Lismore was visited by Bro. F. T. Saunders in the interests of the College of the Bible on Mar. 28. He spoke to appreciative audiences morning and night. On April 4 and 11, Bren. W. T. Atkin and G. M. Davis spoke acceptably. Bro. P. J. Pond spoke morning and night on April 18. Sister Spackman and daughter of North Sydney, and Bro. C. Atkin of Sydney were present. Bro. L. Hancock is now agent for "Christian."

At Wingham during the past month two young people have been added to the church by faith and baptism. Annual business meeting was held on April 16. Report disclosed that during the year the church had moved from the Methodist church building where they had been meeting for some years. Services are being now held in Memorial Town Hall. A Bible School had been commenced with 30 scholars. Bro. W. J. Crossman was the speaker at both services on the 18th. He also gave an address at the united Anzac service.

Victoria.

Hampton had an address from Bro. Howard Earl on Sunday morning. At night Bro. Tinkler preached and special musical items were enjoyed.

At South Melbourne on Sunday, Bro. Waterman addressed both morning and evening meetings. A solo by Miss H. Olsen was much appreciated. Two young men made the good confession.

Glenferrie church received three young men into membership on Sunday morning, and at night a Bible School scholar made the good confession, making five who have taken their stand for Christ during the month.

At Swanston-st. last Lord's day morning Bro. J. W. Baker, of North Fitzroy, gave an excellent address, and in the evening Bro. Shipway conducted a special service in remembrance of those whom we lost during the Great War. Hopes were expressed for the continued increasing reign of the Prince of Peace.

An impressive Anzac service was held at Carnegie last Sunday evening, when Bro. Sparks spoke on the "Spirit of Anzac" to a good audience. The church was appropriately decorated for the occasion. At the morning service Miss Lois Ryall was received into fellowship. Mr. Jackel, senr., from Dunolly, was a visitor.

Meetings at Yarrowonga are well attended. On Sunday the church joined with the Protestant churches in an Anzac service in the Athenaeum Hall. At the worship service at 2.30, a fine number of members was present, when Bro. W. Landers was received into fellowship. The gospel service was well attended, and an Anzac message, "Greater Love," was given by Bro. Pratt. Sister Pratt sang "No Tears in Paradise," and the singing class rendered "Waiting at the Door."

The church at St. Arnaud is glad to welcome back Bro. and Sister Hurren after an extended holiday at Mildura. Recently the church enjoyed fellowship with Sister A. Jolliffe and Bro. D. Gray, of Middle Park; Bro. and Sister Randell, of Berri, S.A.; Sister Mrs. Watson, of Merbein; and Sister Mrs. Boyle and children, of Ararat. Their visits were greatly appreciated. The church was sorry to lose two of its valued workers in Sister E. Benson to Lygon-st. and Sister F. Gray to Ballarat. Meetings are on the up-grade.

At Middle Park on Sunday, April 25, Bro. Hunt addressed both meetings. In the evening an Anzac memorial service was held, his subject being "Righteous War." The attendance at both meetings was fair. The mid-week meetings are very helpful. Bro. Noble's address on Wednesday, April 21, "Should we honor the Lord's Day?" was much appreciated.

Meetings at Castlemaine have been very well attended. Bro. Clipstone gave two fine addresses on April 25. An Anzac service was celebrated in the morning, and at the gospel service Bro. Clipstone spoke on "How are We Saved?" The church is pleased to welcome back two families—Mrs. Wing and family, from Western Aus., and the Peeler family, from Sandringham.

At East Kew on Sunday, April 18, the Sunday School and Bible Class held anniversary services which were well attended. Bro. H. McNeily was the speaker in the afternoon, and Bro. Youens in the evening. Special singing, conducted by Bro. Chipperfield, was much appreciated. The services were continued last Sunday, when Bro. Sparks spoke in the afternoon and Bro. Youens in the evening. The children again sang well.

South Richmond had good meetings on Sunday; 41 at morning service, when Bro. C. Jackel gave the address. At night Bro. C. Hinrichsen gave the gospel address to a nice number. The audience stood in silent prayer as a mark of respect for those who fell in the Great War. The girls' club is getting on nicely under the new teacher, and the boys' club is to resume shortly. The choir renders nice pieces under the leader, Bro. Jackel.

Very fine attendances are the rule at Surrey Hills morning services. Bro. P. A. Dickson was the speaker on 18th inst., and Bro. Theo. Edwards conducted appropriate services last Lord's day. "The Spirit of Anzac" was the subject of the evening address. Bren. Clewett and Frieze have been elected to the diaconate. The ladies' guild is in active session, and at the annual business meeting gratifying reports were submitted by the secretary (Mrs. S. Wilson). Mrs. D. Allen was welcomed as the incoming president, and Mrs. Clewett as treasurer.

Drumcondra (North Geelong) enjoyed a visit from Bro. Reg. Enniss on Sunday, April 18. Last Lord's day the platform was occupied by Bro. Stafford. A fair number broke bread in the morning, and at the evening service a moderate audience listened appreciatively to Bro. Stafford's address on "The Uplifted Christ." The young people's "Excelsior" club has been instrumental in raising £6 towards cost of the newly-purchased organ for the kindergarten. This club has been in existence only a few weeks, but is proving itself an asset to the church.

Worshippers at Geelong City chapel on Sunday morning last heard Bro. W. Lang, secretary of the church at Ivanhoe, deliver a fine message concerning "Courage." Bro. Lang was accompanied by Sister Lang and daughter. Anzac Day was observed, large attendances being recorded at both services. Bro. Stevens' sermon at 7 p.m. had as its subject the query, "What of the Lives Laid Down?" The opening prayer was offered and the Scripture lesson read by Bro. Lang. The young worshippers' league, and its affiliated service the junior choir, continue helpfully.

Burnley birthday celebrations continue to be a great success. On Wednesday, April 14, the building was filled. A concert was given free; a splendid programme was rendered. On Saturday, 17th, the Bible School teachers and scholars were the guests of the church to tea. On Sunday, 18th, Bro. Dan. Wakeley spoke. On Wednesday, 21st, ninety gathered to a joint prayer meeting. Bro. A. G. Saunders gave a very fine talk. Sister Mrs. F. Saunders sang a solo. On Sunday, 25th, Bro. F. Raisbeck spoke, Bro. Rasmussen occupying the platform for the evening service, assisted by Bren. Whelan, Paternoster and Potter. Three lads from the Bible School were immersed. The choir rendered special items. Greetings were received from Queensland and India.

At Ararat on Sunday, April 25, meetings were fairly well attended. The young people's club is making good progress; a record meeting last Thursday, when a debate took place on "Love or Fear," which has the greater influence in the World?"

Colac meetings are keeping up well. Quite a number of visitors from city churches lately. The evangelist was chosen to give the address for the Anzac memorial service held on Sunday afternoon in the Victoria Hall, which was crowded. During the month Sister Sinclair passed away. Previous to her marriage she was Miss L. Morrow, and took a great interest in Sunday School work.

Cheltenham Sunday morning meeting was large and interesting, with visitors from far and near. D. Wakeley gave a good address. All departments of the school are in good working order, many of the staff helping in the general church work. At the evening service Bro. Wakeley preached well on "Faithful unto Death," featuring the martyr Stephen. The male quartette gave a good item. The whole congregation adjourned to the Soldiers' Hall for the united Anzac service.

Doncaster Bible School celebrated its 45th anniversary by special services on Sunday, 18th inst. Bro. John Tully gave the morning address, making special reference to Bible School work. In the afternoon Bro. Withers, from Ivanhoe, gave an interesting talk to the scholars. Bro. Lang at the evening service took for his text "Safety Zones." On Wednesday evening the entertainment and distribution of prizes were held. A fine programme of musical items, dialogues, recitations was given by the scholars. The secretary's report showed the school to be in a sound condition.

Anzac Day brought with it impressive services at Lygon-st. A. G. Saunders gave appropriate addresses morning and evening, and the choir rendered music in keeping with the occasion. The rail on the front of the platform was draped with the Australian flag. A young sister from Stawell was received by letter. Bro. Arthur McKean and his wife, from Chatswood, N.S.W. (formerly members of Lygon-st.), were amongst the visitors. On Saturday evening a number were entertained at a social evening by Mr. and Mrs. Harold McKean. Mr. Kean is captain of the cricket club which won the second grade premiership. Several presentations were made.

Shepherd Stealing.

Albany Bell.

It has often been charged against the Church of Christ by the denominational bodies that they are sheep stealers. I feel convinced that in this particular we are wrongfully accused. What happens is that when we find a number of sheep who are unlawfully branded we endeavor to superimpose the registered brand of the real owner and bring them into a circle where we can apply the laws of Mendelism and increase the quality and value of the fleece.

But in regard to my heading, it is very generally understood in the business world that it is not "playing the game" to approach say the manager of a rival firm with an offer of more money or better position. In the best circles "it is not done," and it is because in these matters the children of this world are more honest in their day and generation than the children of light that I pen these lines. Of course I understand that there must in the nature (Christian nature) of things be a certain amount of shifting among the shepherds as there comes a time—much too often in my opinion, as it too often betrays an arse in Paul's description of the ideal evangelist, but there does come a time—when the shepherd feels that he has done his best work or "emptied himself," and there are certain other few who are passed on like a certain card in the children's game of "hit," for even in these days of scientific tri-

umphs along the lines of synthetic wool and silk, our College has not yet mastered the process of making silk purses out of certain domestic material, and consequently a certain number of Ephraims are turned out. But taking all this into consideration, our intelligence ought to rise above that of the Polar Sea Emperor penguins who, as the late Sir E. Shackleton told us, gather the few available stones into a circle and make of them the nest which is to keep their eggs together; but there are not enough stones to go round; so as soon as necessity sends the sitter off searching for a fish to keep the wolf from the door, the next neighbor (I think it must be a state organiser) promptly waddles over, purloins the stones, and the former owner comes back to find the nest gone and only exposed eggs left, but that is her funeral. I really think that second Samuel 12th chapter should be more studied by some energetic easterners, and when from the thousand flocks upon the hills of Glen Iris, etc., they cast covetous eyes on the poor little ewe lamb of the west (verses 7 and 13 are specially recommended).

I seriously believe the practice of writing to all and sundry to see if they will consider a shift, with all the terms and considerations laid out, is hurrying us along the road of commercialising the ministry, a consummation devoutly to be avoided; and I would suggest that the proper way out is a clearing-house openly recognised, consisting of selected brethren enjoying the confidence of all parties, who will take into consideration all claims from both sides, and put an end to the unseemly and anti-Christian competition of State against State, every one for himself and the devil gets the hindermost.

OBITUARY.

MITCHELL.—Death has removed another very familiar figure from Swanston-st. church. Bro. Thos. Mitchell received the home call on March 30. For some time past he had not been enjoying good health, but the call came suddenly. He was at the service on morning of March 28, but that afternoon he became seriously ill and passed home to be with his Lord on the following Tuesday evening. Bro. Mitchell was a leading merchant of Melbourne, and had been associated with the Church of Christ from its early history in this State. His interests were largely in the Swanston-st. church, of which he was a trustee, and regular in his attendance at all of the services. He was a quiet disciple, but in whatsoever channels he could, he was always ready to serve the church. His family are all workers in the Swanston-st. church, one son being organist for about 21 years. Bro. Mitchell's familiar figure will be greatly missed. To Mrs. Mitchell, the family, and all relatives, we extend our deepest Christian sympathy. The parting "is only till the shadows are a little longer grown."—J. E. Shipway.

YEUDALL.—Mrs. James Yeudall passed home to be with Christ on April 10. With her late husband she was associated with Lygon-st. church in the early days. For many years she was living in a part where we had no church, but she attended regularly the Methodist church. Coming in later years to reside with her daughters at South Yarra, she with them has been attending the services of Swanston-st. church. Mrs. Yeudall was 76 years of age, and had been given wonderful health. Our sister had great suffering for several weeks, but she bore it with wonderful Christian fortitude and grace. We commend her loved ones to the comfort of the blessed heavenly Father, and assure them of our deepest Christian sympathy in their sorrow. Mrs. Yeudall was a bright, cheerful Christian, with a happy word for all whom she knew.—J. E. Shipway.

CLIPSTONE.—On March 22, 1926, at Castlemaine, Vic., Mrs. Clipstone, senr., entered into rest, having nearly reached her 70th year, and had well along her Christian course. Her parents, Mr. and Mrs. Rankine, were in Ballarat in the early days, and in the Dawson-st. church on May 20, 1870. She made a confession of faith in Christ. The faith then professed she held unwaveringly till

the Lord called. Her brothers and sisters are well known in the churches, and include A. C. Rankine, of Adelaide. Her sons serve the Lord, and H. M. Clipstone is the honored preacher in the town where she died. She and her husband, the late W. Clipstone, were faithful members in several churches, and pioneers of the work at Dinyarrack, Vic., and Pingelly, W.A. She won love and esteem everywhere. She was one of God's good women, a mother in Israel. She toiled faithfully, met a full share of sorrow bravely, suffered in patience, and fell asleep in the blessed hope. Her loved ones share that hope. Bro. Connor, of Ballarat, an old friend, went across to Castlemaine, and conducted the funeral, which was largely attended.—A.W.C.

MILLROY.—It is with deep regret we record the death of Bro. James E. Millroy, who passed away on April 13. Bro. Millroy united with the church at City Temple, Sydney, being baptised by P. A. Dickson. He had been in very indifferent health for some years, and latterly was unable to attend worship. But he delighted to talk of his church associations. He felt the Saviour was with him to the end. We lovingly commend the relatives and friends to the Great Father and deeply sympathise with them in their loss.—J. Chapple.

ROSS.—Another of our aged sisters has been called home. Sister Ross was a member at Collins-st. for over 40 years, and during that time could always be looked to for help and guidance, endearing herself to our hearts. She was an active Christian worker, and gave of her best to her Lord. Although ailing for some time she went out to cheer and comfort others. She has left memories of a beautiful Christian life and with it a challenge to the young members. Our loving sympathy goes out to all those who mourn her loss.—A.E.H., Hobart, Tas.

ANDREWS.—Lidcombe church has been called to part with one of its most faithful members, Miss Fanny Andrews. For some time Miss Andrews had indifferent health, and because of this had gone to stay with her sister, Mrs. Whiteman, at Morrisset; here she took seriously ill and passed away peacefully to be with her Lord. The writer laid her earthly remains to rest in Rookwood Cemetery, in the presence of a large gathering of relatives and friends. Our sister gave herself to her Saviour when quite a girl, and soon found a place of service in the church as organist, and this position she faithfully filled, rain or shine, for many years. There are four brothers and two sisters left to mourn her departure, and to them we extend our sincere sympathy and Christian love. We leave our dear one in His safe keeping "until the day breaks and the shadows flee away."—John Clydesdale.

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Kersbrook and Williamstown Conference, S.A.

On Good Friday the churches at Gawler, Kersbrook and Williamstown held their fifth annual conference at Kersbrook.

The morning session opened at 10.30. Bro. Talbot presided, and the theme was "Walking with Christ." Bro. W. G. Oram (Gawler) spoke on "Walking with Christ in the Shadows," and Bro. R. Raymond (Adelaide) on "Walking with Christ in the Sunshine." Both addresses were excellent.

In the afternoon Bro. F. Fullston, sec. of Kersbrook church, presided and welcomed visiting preachers and friends. The theme for the afternoon was "The Church," and Bro. J. Wiltshire, G. Rootes and R. Raymond delivered magnificent and inspiring addresses. Bro. W. Bain, secretary Williamstown church, presided over the second portion of the afternoon session. A vote of thanks was accorded to all who had assisted. Bro. W. G. Oram occupied the chair in the evening. The subjects and speakers were: "The Life of Christ," G. Rootes; "The Death of Christ," R. Raymond; "The Glory that shall Follow," J. Wiltshire. At the close a young man made the good confession. The programme, for which we are indebted to Bro. J. Wiltshire, was generally pronounced to be the best yet arranged. Throughout the day messages in song contributed largely to the success and enjoyment of the conference. Those who assisted in this department were Misses M. Fullston, A. Tennant, Iris Filsill, J. Fullston, Miss N. Fullston, A.L.C.M., Mrs. R.

Chamberlain, Bro. P. Philp and the Kersbrook choir. Miss Hazel Fullston, Kersbrook's capable organist, presided at the piano. The local sisters labored abundantly to provide for the material needs of the visitors and friends. It was a day of wonderful experience and of refreshing from the presence of the Lord.—Agars E. Talbot.

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 Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest.
 Readers everywhere are asked to assist the great work of saving the boys.

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