

# THE AUSTRALIAN CHRISTIAN

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

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

Vol. XXX., No. 17.

THURSDAY, APRIL, 28, 1927.

Subscription, 9/- per annum; posted, 10/6.

## "If It Be Possible - - - Live Peaceably."

THE coming of the Lord Jesus to earth was heralded by the angels in a message of peace. He came to restore the broken harmony between God and man, and to instil into human hearts a spirit of goodwill, accord and love. Christ pronounced one of his most beautiful beatitudes upon those who like himself would act as peace-makers, declaring that they would be called the children of God. No wonder, then, that the Apostle Paul should exhort the Christians at Rome to endeavor to

*"Live peaceably with all men."*

Christians were never to be fomenters of trouble. Even in the midst of a heathen people whose beliefs and practices were abhorrent to them, they were yet exhorted to be peaceful. If trouble came, the Christians were to endure patiently; but they were not to be wilful disturbers of the peace. In the church, it is obvious, the Christians were to set an example of brotherly love to the world. What use would there be in preaching peace and practising strife?

It is well for us to remember the apostolic injunction. Sometimes in our stand for right, in the presentation of our plea for a Scriptural church order, we may arouse the antagonism of men, of opponents who will not surrender to the claims of Christ; but let us see to it that the fault is not with ourselves. The Gospel of peace can only be commended aright by a peaceful presentation. The message of love demands a loving and sympathetic manner of preaching. It is far easier to raise a controversy than to convert a soul, to rouse partisan feelings than to lead men to love Christ. We have recently seen that a state of war is not the best condition for the reception of the principles of the Prince of peace. Similarly, if a community is in a state of turmoil, and bitter feelings are elicited, we have not the best conditions for the acceptance of the love of Christ.

It is imperative that we preach the truth, but it is no less obligatory that we do so in love. It is sometimes necessary to argue and confute: as a rule it is much better to present the truth positively, assuming that perforce our hearers will agree. To argue in a hotly controversial manner is to arouse a spirit of objection which may do unnecessary harm. If a man suffer as a Christian, he should not be ashamed; but there is no merit in suffering for boorishness' sake. There is a special blessing for the man who is persecuted for righteousness' sake but none for him who is opposed because of his tactless stirring up of passion.

*"If it be possible."*

None knew better than did the Apostle Paul that it would not always be possible to be at peace with all men. He was opposed, bitterly maligned, persecuted, imprisoned, scourged, and finally slain by the opponents of Christ. It has been suggested that Paul was given to stirring up trouble, but this is to libel the apostle, for the fault was not his. Our Master himself endured the contradiction of sinners. His purity and truth repelled those who loved darkness and a lie. He declared that he came not to send peace on earth, but a sword—not that he willed other than peace, but because he knew what the certain result would be. Wherever he came, or his teaching was presented, a division was made. As the aged Simeon prophesied, he was "set for the falling and rising up of many in

Israel, and for a sign which is spoken against."

To-day, the preacher may be true not only to the content but to the spirit of Christ's Gospel, be ever so kind and sympathetic and loving, and yet it will be the case that he will have opposition. The truth condemns every falsehood, and will be opposed by all who love a lie. Light and darkness, purity and vice, are ever opposed. There are men who are in businesses which are not honest; so long as they live by ill-gotten gains we must expect them to react against the man who calls them to repentance. If a preacher calls to obedience to the Gospel those who are not prepared to surrender at the Lord's command, he cannot be held responsible for their opposition.

The Christ has honored us with the delivery of his message of salvation to the world. A full Gospel must be preached, irrespective of what men will do with it. Loyalty and love demand that we be true, whether there be acceptance or rejection on the part of the hearers.

*Whom shall we antagonise?*

Let us say in closing that there is, after all, but one class whom we may without fault antagonise. Our message should be so presented, in kindness and love as well as truth, that every one who loves truth may be attracted. It should so witness to Christ and breathe his spirit that no one who loves Christ may react against it. Men may love Christ and love truth who have not received a full knowledge of the Gospel and the Scriptural order. Such the new light will not repel, though they may not at once be convinced. The love they now have will prompt them to continued obedience to newly-revealed truth. If they are repelled, the fault may be with the manner of presentation. Let every preacher remember the apostolic command: "Be at peace with all men, if possible, so far as that depends on you" (Moffatt's translation).

### IN LOWLINESS AND MEEKNESS.

In deed that no man knoweth,  
Where no praiseful trumpet bloweth,  
Where he may not reap that soweth,  
There, Lord,  
Let my heart serve thee, O Lord.  
In his name who, meek and lowly,  
Died to make poor sinners holy,  
Stumbling oft, and creeping slowly,  
Great Lord,  
Guide me by thy truth, O Lord.  
—J. S. Blackie.

# What Happens on Sunday—and Why.

"The question of one day's rest in seven (and by rest I do not mean recreation) is of the utmost importance not only to the physical but to the mental condition of our people. I agree that Labor is more interested in this than any other section of the community.

"We are getting altogether too superficial and too thoughtless, and unless we can pull ourselves up and accustom ourselves to getting inspiration from the deeper silences that lie within us neither as individuals nor as a nation shall we be able to face the great problems that modern civilisation places before us."

Mr. Ramsay MacDonald.

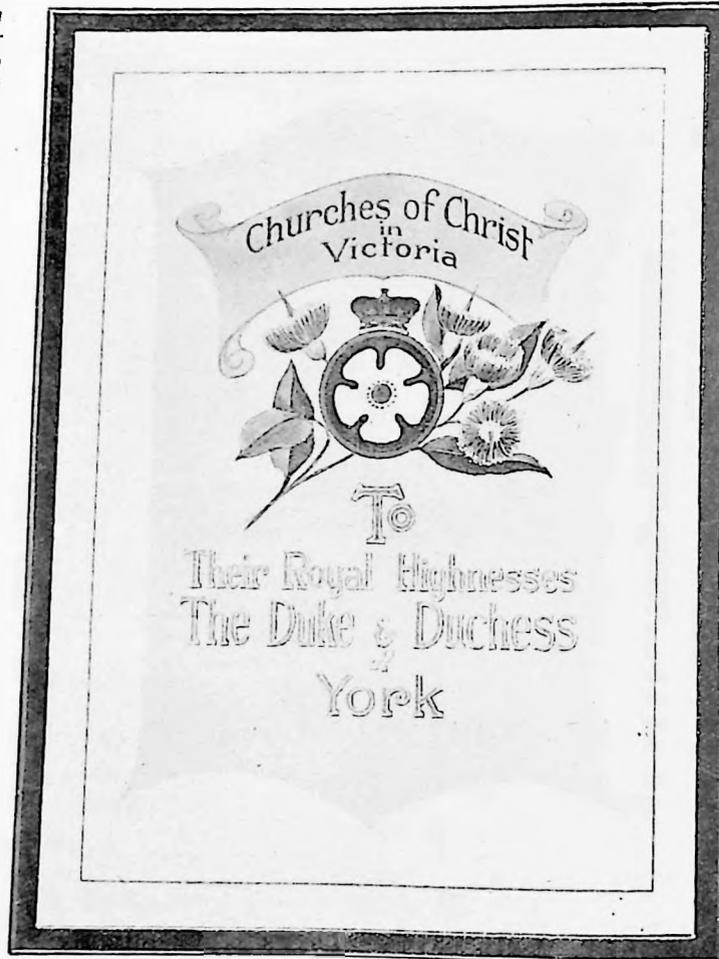
"No feature of modern life shows more plainly the great change in the religious atmosphere of this country during recent years than the growing indifference to the observance of Sunday as the Lord's day. In order to appreciate the contrast between former times and the present in this regard, it is not necessary to go back to the times of the Puritans. Comparison of the English Sunday now with what was usual even fifty years ago is more than sufficient," writes Dr. Frank Ballard, M.A., B.Sc., in the "Methodist Magazine."

## Some amazing figures.

"The former atmosphere of peace and restfulness, when all shops were closed, all ordinary traffic suspended, public games prohibited, and places of amusement shut up, has gone—apparently for ever. We have instead, every Lord's day in England, 250,000 shops open—40,000 in London alone—86,730 public-houses and drinking clubs, which employ 350,000 barmen and barmaids; 13 Sunday newspapers in London alone, employing 50,000 persons; 500,000 people flock to the cinemas every Sunday evening in London; indeed, through the various Sunday employments, 2,000,000 persons do their ordinary work on Sundays, and their number is constantly increasing.

"The vast increase in population, with the development of the liberty associated with democracy; the increased wear-and-tear of daily life, worry for men in business, monotony for hand workers, tend to make Sunday a mere *dies non*; the revolt from puritanic dullness and rigid restric-

tions has become more widespread and far-reaching; the recent terrible war, which then obliterated all sacredness from the Sundays, has left its mark of added and abiding religious indifference: during the summer, modern means of transport in trains, buses, trams, motor-cars, and charabancs have turned the day into an opportunity for travel as never before; whilst during the winter the marvellous develop-



On behalf of Churches of Christ in Victoria an address of loyalty and welcome was presented to Their Royal Highnesses, the Duke and Duchess of York.

ment of wireless broadcasting has made myriads more content than ever to absent themselves from any religious public services without any home compensations; vast increase in Continental travelling has familiarised great numbers with the 'Continental Sunday,' and its scornful disregard for all that is distinctively Christian on that day.

## Useless simply to denounce.

"It is worse than useless simply to lament or denounce. There is very much that is

also good in modern developments, both in the correction of former religious mistakes and the better understanding of the Christian Gospel. The great and most lamentable, as well as mischievous, mistake of bygone days was to identify the Lord's day with the Jewish Sabbath, base it on the fourth commandment, and make all its restrictions to be binding upon the Christian conscience.

"Thus all the real comfort and rest, peace and happiness, liberty and inspiration, which belong to that day, and are so plainly and emphatically illustrated in the apostolic doctrine and practice, have been pitifully obscured, and in some cases wholly lost. It is only too true that part, large part, of the modern irreligious use of Sunday is due to genuine indifference, if not opposition, to Christian sanctions.

"But it is no less true that the persistent attempt by many well-meaning Christians to perpetuate the Jewish Sabbath in the Christian name, and on Old Testament authority, has been and yet is one most potent cause of the modern disregard for the Lord's day.

"Men have seen both that no Christian living keeps the fourth commandment, and that for the times in which we live, however much it may be read—thoughtlessly—in churches, it is an utterly impossible ideal. Then, confusing it with the Christian Lord's day, they have dismissed both alike as impracticable and negligible. The emphatic and measureless avowal of Christ himself—'wherefore it is lawful to do good on the Sabbath day'—with all its significance, has been forgotten or underrated."

"The Sabbath calm of the village has gone. The sound of the church bells has been drowned by the hooting of motor cars," said Mr. W. Conrad Balmer, President of the Free Church Council, at Birmingham.

"In many towns cinemas and concert halls are crowded, and everywhere Sunday games are played as never before. The day of rest has become for many a load of work, and for many more a feverish, restless holiday." — "Public Opinion" (London).

## QUEST.

I keep six honest serving-men  
(They taught me all I know):  
Their names are What and Why and When,  
And How and Where and Who.  
—Rudyard Kipling.

# The Man with a Broom.

A. G. Saunders, B.A.

A city preacher resting in the country went one Lord's day to a wee chapel where he found some fifteen souls at worship. In his "intimations" the local pastor stated that the preacher the following week was to be a student who, during the vacation, was working in the circuit.

But on Saturday afternoon the visitor was called to the phone by the local man. Would he oblige by preaching the following morning, the student having discovered that he was hard pressed by examinations the coming week? He answered that he would.

Entering the chapel at the appointed hour he found two men and a little boy. A young woman arrived later. The older man explained that no one had been informed of the visiting preacher. Apparently, the pastor had regarded that formality as superfluous.

The visitor's informant was a man of sturdy build, clean shaven, with a strong chin. From well under sandy, shaggy brows his kindly eyes looked straight at you. There was sweetness in his expression, gentleness in his manner. His clothes, though neat, were inexpensive. His name was Mann.

On Monday, strolling along the hot metal road in the direction of the township, the preacher observed a man laboring with a heavy road broom. His rough raiment was fitted to his task. He was sweeping the blue gravel back upon the road from whence it had been ground out by the long procession of week-end motor cars. The visitor got a surprise: the man with the broom was the brother at the church.

"Pretty hot work, Mr. Mann," he said by way of greeting.

"Yes," came the reply, so promptly that it was almost disconcerting, "but isn't it a lovely morning?"

The man with the broom had preached a splendid sermon. Plainly, he had the soul of an artist and the faith of a saint. Here was a man sweeping gravel under an ardent sun, yet able to forget his sweaty discomfort, looking out upon earth's quiet loveliness as he toiled in his lowly station, and responding with joy to the all-pervading beauty of his Father's creation. His was labor transmuted into worship—rather, his

was worship that even the meanest labor could never frustrate.

Well to be he. For the poor old world is packed with men with muzzled capacities. They are like those of whom we read in Mark 4: 18, 19: "They have heard the word, and the cares of the world, and the deceitfulness of riches, and the lusts

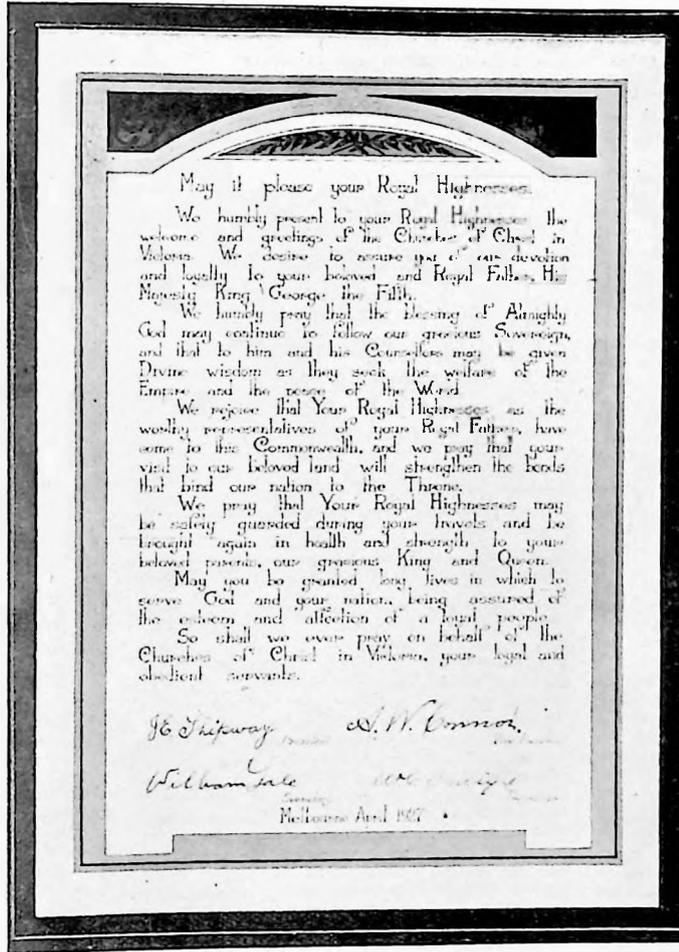
the poor in spirit, for see! theirs is the kingdom of heaven. Our dear Lord said: "Blessed are your eyes, for they see; and your ears, for they hear" (Matt. 13: 16). Such was the dear fellow with a broom.

## The Message of the Bible.

"Born in the East and clothed in Oriental form and imagery, the Bible walks the way of the world with familiar feet and enters land after land to find its own everywhere. It has learned to

speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is the servant of the Most High, and into the cottage to assure the peasant that he is a son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light in the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whisper in the ear of the lonely. The wicked and the proud tremble at its warning, but to the wounded and penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lit the reading of its well-worn page. It has woven itself into our dearest dreams; so that love and friendship, sympathy and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh. Above the cradle and beside the grave its great words come to us uncalled. They fill our prayers with power larger than we know. They return to us swiftly and quietly like doves flying from far away. They surprise us with new meanings, like springs of water breaking forth from the mountain beside a long-trodden path. They grow richer as pearls do when they are worn near the heart. No man is poor or desolate who has this treasure of his own; when the landscape darkens and the trembling pilgrim comes to the valley named of the shadow, he is not afraid to enter; he takes the rod and the staff of Scripture in his hand; he says to friend and comrade, "Good-bye; we shall meet again"; and comforted by that support, he goes towards the lonely pass as one who climbs through darkness into light."

—Dr. Henry Van Dyke



The address was presented at Government House on Saturday morning last by J. E. Shipway, Conference President. A. W. Connor (newly-elected President) and W. C. Craigie (treasurer) were present with Mr. Shipway.

of other things entering in, choke the word, and it becometh unfruitful." How many of us could labor as this humble Christian man with his heavy broom, chained to persistent poverty, and yet be glad of heart in response to all about us? The common rule often seems to be rebellion and bitterness against the "fate" that has imposed the necessity of toil for a meagre allowance of daily bread. We can understand that too. But, oh! far, far better the untroubled spirit of simple faith. Blessed are

# The Restoration Plea and Its Commitments.

Ethelbert Davis.

Arising directly from the recognition of the divine personality of the Holy Spirit, and a more Scriptural view of his work in conversion, there has been a growing appreciation of his work in sanctification, and an increasing emphasis upon the part the Spirit plays in the fashioning of Christian character. Of late there has come to the whole Christian church a clearer conception of the Spirit's ministries in the world and in the church, and a willingness to grant to the Holy Spirit his rightful place as the administrator of the things of Jesus Christ. But even with the growing appreciation of the Holy Spirit, it is still true, as it was in Campbell's day, that Christians "Contend more for the word of the Spirit in conversion than for the work of the Spirit in sanctification." The over-emphasis of the former has naturally led to an under-estimation of the latter.

The restorers themselves opened the way for a clearer understanding and for a more correct emphasis when, as a result of the adoption of a method of interpretation that rightly divided the Word, they demonstrated that sanctification, or using the comprehensive term, salvation, is a progressive work, and not an instantaneous act in which everything both human and divine is completed in a moment of time as was the then prevailing idea. Sanctification begins in a change of state and reaches its consummation in a holy character. The formation of that character, the development of the Christ-life, the growth in grace is a work accomplished in men by an appointed agent. Paul has compressed the truth into one concise sentence: "He which hath begun a good work in you will finish it." An uninspired writer has called attention to the work of the Spirit in conversion and in sanctification in the following words: "There is a distinct difference between the relationship that the Spirit bears to the believer and to the unbeliever. The Spirit strives with the unbeliever as a Spirit of conviction, of reasoning, wooing him with patience to the way of God. The Spirit is in the believer, and he, by that indwelling, is kept in union with Christ." It is this difference of relationship that explains how it is possible that the world can neither receive the Spirit nor know him, and yet, at the same time, he is in the world reproving the world of sin, and of righteousness, and of judgment, and how he dwells in and with the believer.

In approaching the subject of the Holy Spirit in his sanctification of the believer, and his work in the church, there is on the part of these churches an endeavor to confine themselves to the clear teaching of the divine Word, and not be wise above that which is written, and to a careful discrimination between those elements which are temporary, and those things which are permanent in the economy of the Spirit. Such discrimination between the passing and the permanent has kept these people from looking for a manifestation of those miraculous endowments which were characteristic of the primitive church only. That power which enabled the disciples to speak with tongues and to perform miracles was for a specific purpose, and was one of the passing things in the church, while the power to transform the life and develop the Christian character was to be one of the permanent blessings of the Spirit.

The great purpose of Christ's coming was that he might create a new humanity in the midst of the old environments. His purpose was not to create a new species of man but to transform the old into the new. That he sought to accomplish not by any external process, but by the introduction of a power within, that would operate upon the inner life of man. That

power was to be an ever-present personality, indwelling, influencing, controlling the life by a dynamic force within, though not a part of the natural man himself.

By means of his indwelling the Spirit carries on the work of sanctification, and however mysterious and inscrutable the fact may seem, the Spirit's presence is a gift super-added to the natural spiritual nature of men. The Saviour's natural spiritual nature of men. The Saviour's very, definite avowal, "He dwelleth with you, and shall be in you," does not permit of doubt that the Holy Spirit is a promise to be enjoyed, an abiding Comforter, an inspiring Presence, abiding, not figuratively but literally, in every true believer. It is also evident from Scripture and from experience that, while every Christian may have the presence of the Holy Spirit, the measure of his operation is determined by the extent to which the individual leaves himself yielded to the impulse of the power within.

These churches assert with very deep conviction their belief in the indwelling of the Holy

## SCANDAL.

There are people who would not steal a pin, would not hurt a housefly, would not take a spoonful of intoxicating liquor for a beverage, but who think nothing of robbing a man of his good name, sticking the knife of scandal into a neighbor's back, and passing around a bottle of libellous drink about an absent human brother. Here is a vice to which good people are addicted. "Thou shalt not bear false witness against thy neighbor" deserves a place among the mottoes that hang on walls of societies, at street corners, and in homes and hearts.

Spirit, and look confidently for the realisation of the promise of the Comforter, which Christ gave before his crucifixion, a promise which was confirmed by Peter under inspiration, on the day of Pentecost in the striking words: "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." In the believer this indwelling, this unseen Presence, develops Christian character, and imparts power to live, and to witness for Christ; the measure of that Presence and that Power being limited only by the failure of the human spirit to yield to the control of the Holy Spirit. It is by means of the Spirit's indwelling that the work of sanctification is carried on and completed.

Just as there are clear and definite statements as to the Spirit's relation to the unbeliever, and the work he does in his converting the relation the Spirit bears to the believer, bodies, which are the temple of the Holy Spirit, ascribe to him a very definite and a very wonderful work, compassing in its range every phase and every need of the renewed nature, which the soul is most vulnerable, and where spiritual need is greatest.

One of the most conscious needs of the "new man" is that of a Presence, a presence that never leaves nor forsakes, but abides for ever. That need is supplied by the indwelling of the Holy Spirit, the Comforter, whom Jesus said the

Father would send. As the Paraclete or Comforter, his presence assures friendship and comradeship, indeed, all that the presence of Christ himself could mean. It was in this connection that Jesus said he would not leave his disciples orphans, but would send them a Comforter to abide with them for ever. He dwells in and with the believer as the Comforter, Intercessor and Representative of Jesus Christ.

Another conscious need of the "new man" is power. The One by whom the "new man" is created has recognised the need and has made provision for the supply. The whole purpose of the renewed life may be summed up in the word "witness." Hence Jesus said, "Ye are witnesses of these things. And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." "Ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." Without Christ a man can do nothing. Therefore only by the co-operation of the great Witness can the believer be sufficiently equipped to witness for Christ both by the example of a holy life, and in proclaiming the Gospel of salvation through the death of the cross. In this connection he is the Revelator taking hold of the things of Christ and showing or revealing them to those in whom he abides. The natural man cannot know Christ, cannot understand him, cannot comprehend his glories; the Spirit receives all there is in Christ, all there is about him in time past, present and future, all he is in person and in office, all he is, all he can be and will be to the believer in time and in eternity, and these he shows to the glory of Christ. That which eye hath not seen, nor ear heard, nor mind conceived, hath been revealed by the Spirit.

In addition to revealing Christ as the Way, the Truth, the Life, he is the Teacher—teacher of all truth. "He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you," and "He will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak; and he will show you things to come," is Christ's affirmation concerning the Spirit.

A further work the Spirit accomplishes is that he operates in the production of the fruit of the Spirit. As the principle of life in the tree results in the bearing of fruit, so the indwelling presence is that which produces in the consecrated life the fruit of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, patience. All these qualities are developed by the power within. These are but some of the works of the Spirit, and it must be said here that a more exhaustive statement would consider other phases of the Spirit's work. But a reference must be made to the fact that in all teaching concerning the Holy Spirit, a full recognition is given to the Spirit's work of administration in the church; appointing its ministry and government, imparting its gifts, directing its worship and service, guiding its mission, and perfecting its membership.

In reviewing the ground covered, one is arrested by the prominence the Scriptures give to the Holy Spirit. And from the foregoing it will be seen that these people believe that the Holy Spirit is a divine person operating according to the will of God in the ages before the cross. In this dispensation also fulfilling the will of God; in the world, convicting men of sin, of righteousness, and of judgment through the truth applied to the consciousness; in diverse ways as the case may demand; after conversion, in the believer sanctifying him by indwelling, and being to him Presence, Power, Comforter, Teacher, Leader and Perfecter—with the sinner wooing him into Christ, with the saint preserving him in Christ; in the church as administrator of all its activities.

# Victorian Conference.

The sixty-second Annual Conference was a very successful one. Meetings were well attended, and a spirit of optimism prevailed. Reports showed that fair progress had been made. The harmony and fellowship of the Conference were delightful. Scarcely a jarring note was struck.

The president, J. E. Shipway, made a good chairman and guided the proceedings well. His presidential address was worthy of the occasion.

The Home Missionary Rally reached an unusually high level. The three addresses, by A. W. Connor, W. Gale and J. E. Thomas, were excellent. The whole service was most helpful.

A. Anderson's address at the crowded Foreign Missionary Demonstration made a great impression. His unstinted admiration of Dr. E. R. Killmier's work caused the audience to think more highly both of the doctor and the speaker. Churches at Benalla, Garfield, Piangil and Wangaratta were admitted to the Conference.

Greetings were received from Federal Conference Executive, and from New Zealand, West Australian, Tasmanian, Queensland, New South Wales and South Australian Conference Committees. Dr. W. A. Kemp (England), Mr. and Mrs. G. Percy Pittman (India), Mr. Reg. Ennis (from U.S.A.), Federal F.M. Board, College Board of Management, and the Victorian Prohibition League also sent appreciative messages.

The aid of the Sisters' Conference in Home Mission work received due acknowledgment. The sisters were also cordially thanked for the splendid provision they had made for Conference meals.

The musical arrangements of Conference added much to the pleasure and profit of the gatherings. Bren. Les. Brooker and W. H. Clay acted as leaders of song.

Students of the College of the Bible rendered valuable assistance in several directions, notably in undertaking the ushering duties of the Conference.

The Preachers' Session was unusually well attended, and was presided over by Mr. A. W. Connor. The devotional leader was Mr. L. Trezise, and the special speaker, Mr. G. T. Fitzgerald, who delivered a stimulating address on "The Preacher and the Changing Times." This was followed by an animated discussion. The Lygon-st. Dorcas Society kindly provided tea for the preachers. At the tea-table Mr. W. G. Pope spoke of the Scripture Gift Mission and its work.

The inaugural meeting of Conference—"A Brotherhood's Welcome to Delegates and Visitors" was a great success. The vice-president (Mr. A. W. Connor) welcomed delegates and visitors, of whom Bren. A. Anderson, Dr. John L. Brandt, D. Griffin, H. G. Payne and A. E. Forbes gave responses. Later, in the business session, Bren. A. J. Fisher, S. H. Mudge and G. T. Fitzgerald were welcomed and delivered brief messages. Hawthorn church choir, under the leadership of Mrs. Bennett, rendered two much-appreciated anthems. At this meeting the Conference President (Mr. J. E. Shipway) delivered a very fine presidential address on "God's Spiritual Methods with His People."

In last week's issue we printed summaries of important information reported by various Conference Committees.

## ELECTION OF OFFICERS AND COMMITTEES.

The following were elected to office:—  
 President.—A. W. Connor.  
 Vice-president.—L. Gole.  
 Treasurer.—W. C. Craigie.  
 Secretary.—Wm. Gale.  
 Assistant Secretary.—A. E. Hurren.  
 Executive and Home Missionary Committees:—  
 These consist of above officers and the following: J. E. Shipway (retiring President), J. McG.

Abererombie, R. Gebbie, A. H. Fisher, A. E. Kemp, R. Lyall, J. T. Mahony, A. R. Main, T. H. Scambler, J. E. Thomas.

Foreign Missionary Committee.—J. E. Allan, W. H. Clay, L. Gole, R. Lyall, J. I. Mudford, S. H. Mudge, H. L. Pang, D. E. Pittman, A. G. Saunders, J. E. Thomas, with the following sisters elected by Women's Conference: Mrs. D. E. Pittman, Mrs. R. Lyall, Mrs. A. G. Saunders, Miss A. Baker.

Bible School and Young People's Committee.—R. Gebbie, Miss E. G. Gill, D. H. Griffin, H. J. Patterson, R. T. Pittman, F. J. Siver. (Four others to be appointed by and from Home Missionary Committee.)

Social Service Committee.—J. E. Austin, R. H. Bardwell, J. G. Barrett, C. R. Burden, A. Cameron, Clark, Reg. P., J. G. Hare, W. W. Hendry, H. J. Patterson, A. H. Pratt.

Christian Endeavor Committee.—Miss R. Braden, A. E. Forbes, A. E. Hurren, J. H. McKean, Miss M. Milligan, Miss I. Parker, A. H. Pratt, Fred. Prittie, Miss O. L. Sear, Miss E. S. Woodgate.

Advisory Board.—J. McG. Abererombie, A. W. Connor, W. C. Craigie, Wm. Gale, A. E. Kemp, D. E. Pittman, T. H. Scambler, J. E. Thomas.

Council of Churches.—J. L. Brandt, C. G. Dawson, R. Gebbie, D. H. Griffin, S. H. Mudge, F. T. Saunders, J. E. Shipway, D. Wakeley.

Nominations Committee.—J. McG. Abererombie, W. Gale, B. J. Kemp, F. T. Saunders, J. E. Thomas.

Preacher of Conference Sermon, 1928.—A. G. Saunders.

## HOME MISSIONARY DEPARTMENT.

The report was well received. Special appreciation was expressed of the missions conducted throughout the year. Appreciative remarks were made of the success of volunteer missions, and thanks expressed to the churches who released their preachers for the purpose, and to the brethren who gave their services.

Bro. C. E. Hinrichsen received a warm welcome. The news of the Bendigo mission aroused great enthusiasm. It closed with 112 decisions, 55 of these the last five nights. 110 out of the 112 who confessed Christ were adults. A thank-offering of £280 was made, and the church is now self-supporting.

At Friday afternoon session in the Temperance Hall, representative country preachers and others delivered brief addresses. H. Hargraves spoke of the challenge of open doors and told of the successful planting of the cause in Piangil. C. J. Williams told of steady progress in church and school at Drumcondra, North Geelong. C. J. Orford passed on a word of cheer of all Christian workers. Bro. Streader, secretary of Bendigo church, expressed the cordial thanks of the church to the Home Missionary Committee for its help. Wonderful progress had been made during the last 18 months. He eulogised the work of the preacher, A. Hinrichsen, and also of the missionaries, E. C. Hinrichsen and L. E. Brooker. Bendigo had never before been so stirred. From Easter Sunday the work would be self-supporting. E. C. Hinrichsen followed with a rousing speech on tent mission work. His description of the Kalgoorlie mission gripped the audience. A. R. Benn, preacher of Kaniva church, referred to the successful mission at Bordertown, S.A., conducted by A. E. Forbes. A. J. Fisher spoke of the work at Warrnambool, the improved position of the church and of its spirit of optimism. Preparations were complete for the Hinrichsen-Brooker mission to begin on April 24.

At the same session representatives of different departments introduced their reports in speeches of ten minutes' duration, as follows:—Department of Social Service, W. H. Clay; Church Extension Committee, R. Lyall; Bible School and

Young People's Department, L. C. McCallum, M.A.; Christian Endeavor Department, J. H. McKean; Foreign Missionary Department, J. E. Allan.

Dr. Law and Mr. Finlayson, president and director respectively of the Victorian Prohibition League, attended as a deputation. The former thanked the churches for their past sympathy and co-operation, and sought their future help. Mr. Finlayson in fervid language pleaded for a more zealous campaign against the forces of evil and a more whole-hearted support of the League.

Federal interests were by courtesy of the Conference introduced by A. R. Main (on behalf of the College) and A. G. Saunders (for Federal Evangelism).

The demonstration in the Temperance Hall was an inspiring gathering. A spirit of happy fellowship and healthy optimism was manifest. There were several special items worthy of note.

It was announced that a lot of ground at Olinda, ten acres in extent, and valued at £600, had been presented by Bro. and Sister J. T. Mahony, to be used as a site for homes for the aged.

Mrs. Hayward, President of the Women's Conference, presented the Home Missionary Committee the sum of £130/4/6, this being the amount collected by the sisters for the new Home Mission tent.

A beautiful illuminated address, to be presented to the Royal visitors by the Churches of Christ in Victoria, was exhibited and read. The National Anthem was then sung.

A. W. Connor was introduced as the new Conference President, and as his first duty presented Hurlburt's "Story of the Bible" to the retiring President, J. E. Shipway.

"Answering His Challenge" was the subject of Bro. Connor's address. Jesus, the Challenger, who himself answered the Father's challenge, called us to love him and to love our fellows, to loyalty and to sacrificial service.

An earnest appeal was made by the Home Mission organiser, W. Gale, for a worthy offering. In response the sum of £190 was given in cash and promises.

J. E. Thomas delivered an address on the subject, "The Compulsion of Love." The message was based on 2 Cor. 5: 14, 15. Christianity was a religion founded on love. Christ's love overmastered his disciples, and drew their love in return. Christ's love was the greatest reason for our seeking to help the other man, and the greatest thing a man could do was to put his love, his life, at the disposal of Jesus Christ.

## FOREIGN MISSIONARY DEPARTMENT.

An interesting session was held on Saturday afternoon, when Mrs. A. Anderson, missionary from Hueilichow, West China, presented a vivid narrative of conditions in the field, and described the work of the missionaries there. Bro. Anderson answered many inquiries relating to the work in China. Mr. Mill, of the Egyptian Mission, spoke of the many opportunities for service in the fields, and appealed for other workers. Several gifts were reported. Mrs. Zelius and her family had given the furnishings for the Dhond Hospital. The League of Joy at Surrey Hills Bible School had given the sum of £200 for a ward at the Hueilichow Hospital.

A map of China and plans of Hueilichow and of Dr. Killmier's house and proposed Hueilichow Hospital gave added interest to the reports.

Lygon-st. chapel was overtaxed on Saturday evening, when the Foreign Missionary programme was presented.

Views of India, the New Hebrides and China were shown and commented on by A. G. Saunders.

Greetings were sent from the meeting to the workers on the field.

J. E. Thomas stated the financial needs, and appealed for a liberal offering. The response in cash and promises amounted to £182 13 2½. By a further gift the overdraft was wiped out.

(Continued on page 266.)

## The Home Circle.

Conducted by J. C. F. PITTMAN

### SYMPATHY.

Someone to whisper, I love you, dear,  
When the heart o'er-charged is pressed by fear;  
Someone to clasp your hand and bless,  
With only a smile, or soft caress;  
Someone to care! Ah! What such worth?  
Boon more priceless in all God's earth?

Only a note from a far-off friend,  
One who loves, but is ready to send,  
The written word that will help your soul  
When days are darksome, to see the goal,  
Shining clear where the sun ne'er sets,  
And never the lone heart yearns or frets.

Only a note—a whisper—a tear!  
Mystical kinship tho' far or near,  
Bearing your burden as you in turn,  
Burdens of others oft-times have borne;  
Who shall measure the wealth that lies,  
Hid in those tender mist-filled eyes?

Ah! dear Christ, who hast loved and wept,  
Lone while they who were tarrying slept;  
Whose cry out-rung in Gethsemane,  
"Canst thou not watch one hour with Me?"  
Help me to give, from my own heart's need,  
Sympathy—Christlike—in word and deed!  
—Constance Gittins, Glen Alpin, Queensland.

### GRANDFATHER'S BULBS.

Old Daniel Gregg was bending over a plot in his garden, digging out dahlia bulbs. It seemed as if a sudden thought came to him, for he paused a moment, then, slowly straightening himself, walked across to a rustic seat and sat down, with a bulb still in his hand. He gazed at it with a rapt expression and indeed was so engrossed, that he failed to see a young girl come up the garden path. He nearly jumped, when a voice beside him said: "A penny for your thoughts, Grandfather!"

"That you, Sunbeam! I thought you were out visiting this afternoon."

"I was, but see, I am back again. I only went to the hospital to-day, I was tired."

Grandfather scanned the young face anxiously. "Sure you are not over-working, lassie? I don't like those pale cheeks. You must not make yourself ill, pet." He patted Peggy's shoulder affectionately as she sat down beside him. "It would be dull days for Grannie and me without your sunny smile."

The young girl laughed lightly: "Dear old Grandpa, you pet me too much. I'll be as right as can be after tea. It was very hot out."

Daniel gave another searching look and said to himself: "Brave little girl!" Aloud he said: "Peggy, love, you are like your mother. You don't remember her, lassie?"

"No, Grandfather."  
A far away look came into the old man's eyes. "Your Grannie and I spent a lot of our time in this old garden, Peggy, and the memory of one Sunday afternoon has never faded. The birds were singing and the sweet scent of the flowers was in the air. We were sitting on this same old seat, and my wife had our wee Margaret on her lap. The lilies were all out in bloom and we were admiring them. 'Daniel,' said your Grandma, 'I want our little baby to grow up just so pure and white as those lilies.' (Somehow, we took to calling her Lily after that . . . ) Aye, and she was pure!" The old man brushed away a tear. "Too pure for this world, it seems to me. Our little maid was as fair"—he broke off abruptly. "Now, now, lassie, don't be looking sad," he said, laying his rough hand over the girl's small one, "because there is naught to be sad about. Listen and I will tell

you just what I was thinking when you caught me." He showed Peggy the object in his hand. "This dirty old bulb is just like me." Peggy wondered! "I'll have to be buried away under the earth some day, just like I am going to bury this. That won't be the end of us, lassie! 'No!' . . . his face lit up, "it will be a beginning! There is a little germ in the old bulb and it will break and leaf and bloom and be a glorious sight! . . . We have a germ inside us, love, that will break forth and leave the old carcase behind; and so you see, it is quite right and proper for people to die. The soul can't always be burdened with a body that sins and feels aches and pains. It must break forth from its prison of clay, to receive a new body . . . The pure white lily comes from an old bulb like this, and it reminds me of the resurrection of the just. Their old sinful bodies will be cast aside, and they will stand forth just so pure and spotless."

"Can you catch my thought, lassie?" old Daniel continued, "I am not a scholar and I guess I ramble a bit, and don't put things in order."

"I know just what you are thinking about, Grandfather," said Peggy. "I have my Testament here; just wait a minute." Turning to 1 Cor. 15: 42, Peggy read: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

"It says in another part of the Bible, too, Grandfather, that the Lord Jesus Christ shall change our vile bodies, that they may be fashioned like unto his glorious body."

"Aye, lassie, that's the thought. There is a wonderful time coming! A wonderful time! 'It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is,'" quoted Daniel.

Peggy looked with pride at the dear old face, lit up with such a happy, expectant light. She knew how real all this was to him, and how he loved to speak of things to come and of the Saviour he was soon to meet, and she sat and talked to him till a sweet, soft voice called from the doorway: "Tea, you two people."

Peggy sprang! The spring off the seat did not speak tiredness.

"Oh! Grandfather," she said remorsefully, "I have let Grannie get tea. I did not think how the time was going, and the dear would not call me. Well, I just think I am the luckiest girl in the world, to belong to two such lovely people."

Grandfather only smiled. He knew what he and Grannie thought about things. Each night as they knelt together, they thanked God for their grand-daughter, Margaret (Peggy) Martin.

—Elma Campbell, Rosewood, Q'sld.

### 'COME AND HAVE AN EGG!'

Dr. W. A. Chapple, in the course of a recent speech, very effectively dealt with the theory that alcohol is a food. The ideal food, said he, is an egg, but no man eats eggs for every meal, and takes one last thing before going to bed. He doesn't pawn his clothes and his wife's jewellery to get eggs. He doesn't forsake his business to eat eggs. You don't see him go to a friend and invite him to "Come and have an egg!" Eggs are food, and it is the nature of a food to create a revulsion for itself. Alcohol is a poison, and it is the property of a poison to create an appetite for itself.

## The Family Altar.

J.C.F.P.

Monday.

Thy father made our yoke grievous; now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.—1 Kings 12: 4.

In the preface of the English Translation of 1611, these words are found:—"Solomon was greater than David, though not in virtue, yet in power; and by his power and wisdom he built a Temple to the Lord, such a one as was the glory of the land of Israel and the wonder of the whole world. But was that his magnificence liked of by all? We doubt of it . . . Make, say they, the grievous servitude of thy father, and his sore yoke lighter. Belike he had charged them with some levies . . . Hereupon they raise up a tragedy, and wish in their heart the Temple had never been built. So hard a thing it is to please all, even when we please God best, and do seek to approve ourselves to every ones conscience."

Reading—1 Kings 12: 1-20.

Tuesday.

And Asa did that which was right in the eyes of Jehovah, as did David his father.—1 Kings 15: 11.

"If we come up to the graces of thou that have gone before us it will be our praise with God, though we come short of their gifts. Asa was like David, though he was neither such a conqueror or such an author, for his heart was perfect with the Lord all his days" (v. 14).

Reading—1 Kings 15: 9-24.

Wednesday.

How long go ye limping between the two sides? If Jehovah be God, follow him; but if Baal, then follow him.—1 Kings 18: 21.

"What a horrible shame is it to be unresolved whether God or the world should have your hearts! Were it not a disgrace to that man's understanding that were unresolved whether a bed of thorns or a feather bed were easier? Or whether the sun or a clod of earth were the more light and glorious? It is a far greater shame for a man to be unresolved whether it be God or the world that must make him happy, and that should have his heart, and whether a life of sin or holiness be the better."

Reading—1 Kings 18: 17-39.

Thursday.

It is enough; now, O Jehovah, take away my life; for I am not better than my fathers.—1 Kings 19: 4.

James Gilmour, of Mongolia, depressed on account of loneliness, wrote, "Oh! the intense loneliness of Christ's life, not a single one understood Him! He bore it. O Jesus, let me follow in thy steps and have in me the same spirit that thou hadst."

Reading—1 Kings 19.

Friday.

And he (Ahab) laid him down upon his bed, and turned away his face, and would eat no bread.—1 Kings 21: 4.

"That soul in which God dwells not, has no happiness; and he who has God has a satisfying portion."

Reading—1 Kings 21: 1-19.

Saturday.

Elijah went up by a whirlwind into heaven.—2 Kings 2: 11.

"Elijah was the second man that leaped the ditch where all the rest of mankind fall, and went not downward to the sky."

Reading—2 Kings 2: 1-15.

Sunday.

His (Naaman's) flesh became like unto the flesh of a little child, and he was clean.—2 Kings 5: 14.

"The whole mass of his blood, and other juices, became purified, refined, and exalted! How mighty is God! What great things can He do by the simplest and feeblest of means!"

Reading—2 Kings 5: 1-14.

# Our Young People.

Conducted by Leslie C. McCallum, M.A.

## STAND BY THE TEACHER.

The most harmful thing parents can do is to ridicule the minister, the superintendent, the teacher or other church leader in the child's hearing. These must be the child's guide in his church life. If you take away the young one's faith in his guides, he is bewildered.

Too often the Sunday dinner table is the place of criticism, where the faults, the mistakes and the shortcomings of the church leaders are aired. A silent, but attentive, listener to such discussions is the little one at the table. He respects the judgment of his parents. He wants to follow in their footsteps. If they criticize and complain about church and Bible-school matters, he will adopt the same attitude.

Even if the leader has faults that need to be corrected, do not shatter the faith of the child. Care for the situation in some other way. In the presence of the child talk of those things which are good, and thus inspire confidence and admiration in his heart.

## AMONG THE SCHOOLS.

### GEELONG ANNIVERSARY.

A splendid climax to weeks of arduous endeavour was reached recently, when the annual Bible School demonstration of the Geelong city school took place at the chapel, Latrobe Terrace. The audience, which crowded the spacious building, numerically eclipsed all previous gatherings of a similar nature. Primarily, the preparation and direction of the work was under the care of Mrs. Jones and Mrs. Stevens. The former supervised the Kinder portion, while the Intermediate department programme occupied the attention of the latter. Assistance was also rendered by a party of school workers. The directors' marked ability in the training of the performers, was evidenced in the high standard attained in the presentation of the various items, and the applause of the audience. Awards were subsequently distributed by the superintendent, Bro. Pultand, assisted by Bro. Stuart Stevens, for the year's class work, and following the pronouncement of the benediction, each child in the audience and school received a fine apple, the thoughtful generosity of the superintendent making this possible. During the session presentations for meritorious service were made to assistants, while the secretary, Bro. A. Carr, expressed on behalf of the staff, his sincere thanks to all responsible for the successful function.

## BALWYN BIBLE SCHOOL.

It is about five years since the church at Balwyn was first formed, and in all departments of the work remarkable progress has been made. From a very humble beginning the school has grown until to-day there is an enrolment of 277 scholars and a staff of 39 officers and teachers. Mr. J. E. Austin is the superintendent, and Mr. H. Payne the secretary of this wide-awake school. The picture below will give some idea of the size of the school.

## WE THANK THEE, LORD

For everything that fills the world with joy—  
The songs of happy birds and singing brook;  
For all the lessons writ in nature's book—  
We thank Thee, Lord.

The loving mother bends above the crib;  
The new-born babe so weak he scarce can play,  
May he a stalwart foe of wrong some day—  
We thank Thee, Lord.

The flagging pilgrim sinks upon the sand;  
The brunt of life was full of bitter loss;  
But lo! he sees a vision of Thy cross—  
We thank Thee, Lord.

The sighing yews mourn o'er the graves of men;  
These dead who sleep so peaceful through the night  
Shall yet awake to resurrection light—  
For this we thank Thee, Lord.

—D. J. Carvel in "S.S. Times."

## Prayer Meeting Topic.

May 4.

### DOING THE EXTRA.

(Matthew 5: 41.)

F. J. SIVVER, B.A.

"Whosoever shall compel thee to go one mile, go with him two." The Greek word translated "compel" referred originally to the royal couriers of the Persian empire who had power to commandeer men and beasts for the king's service. Roman troops of later date compelled country people to carry their baggage and act as guides.

He who would follow Jesus must be ready not only to cheerfully render the service he cannot avoid, but to go beyond it, to travel the second mile. In a word the Christian must do "the extra."

"By what he taught," says Raymond Farrer, "by what he did, by what he himself was, Christ revealed "the extra" that was needed to perfect God's purposes for the regeneration and the restoration of humanity. So Christ's men were to be a new sort. They were to be known wherever seen. They may be lowly in station. They may lack many things which most people value highly. But for all that, they were to be conspicuous, outstanding, unmistakable, because of the something "extra" manifesting itself in character and conduct."

Daily toil is one of the inevitable things which grim necessity lays upon the shoulders of most men. If it be done in a grudging and niggardly spirit, with one eye always on the clock, it remains toil; there is no service in it. When a man puts something of his might and heart into his task, he not only definitely contributes to the general weal, but he hears a voice saying, "Well done, good and faithful servant." It is "the extra" which redeems toil and transforms it into service.

The Bible urges us to give cheerfully as well as liberally. The story is told of two men who each vowed to give his weight in gold to the church, if his prayer was answered. Don Carlos, son of Philip II. of Spain, on being restored from an illness went to the scales scantily attired in damask and fur. One of the dukes of Brittany, on gaining liberty from prison, straddled to the scales clad in his heaviest armor, taking with him battle-axe, shield and two-handed sword. The one grudgingly gave the minimum, the other gladly gave the maximum. God sees and knows, and his smile rests upon the giver of "the extra."

Few are exempt from suffering. It is one of life's inevitables. All have to bear the burden somehow. It is when we carry it with fortitude that suffering becomes a blessing, and heaven opens to us. It is the extra bit of patience and cheerfulness that makes all the difference.

There is no great virtue in being merely respectable. We are compelled by law to be respectable, or at least to appear to be. But to be a Christian means to add righteousness to respectability. The Christian is one who lives above the average, no matter how high the average is. An old-time story tells of some soldiers who faltered in their attack upon an enemy position. A young officer seized the regimental flag and running forward some distance stuck the staff in the ground. "Bring back the colors to the regiment," shouted the colonel. "No, sir," was the reply, "bring the regiment up to the colors." This answer thrilled through the ranks, and with a mighty shout, the soldiers dashed forward to victory. No matter how high the average standard of conduct may be, the Lord expects his followers to be in advance of it, pointing the way to further progress.

TOPIC FOR MAY 11.—SEEKING FIRST THE KINGDOM.—Matt. 6: 33.



Group of Teachers and Scholars, Balwyn Bible School, Victoria.

## Foreign Missions.

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

### OUR TRIP FROM YUNNANFU TO HUEILI.

H. A. G. Clark, M.A., Dip.Ed.

Having at last succeeded in getting our things unpacked and the house in fair shape, I am free to set out on the trail of my backward correspondence.

The folk at Yunnanfu treated us most hospitably, and this helped things to run along smoothly and successfully.

Since we were married in the Methodist church by our own missionaries, and held the reception in the hospital grounds belonging to the Church of England, you will realise that the denominational barriers are not high and spiky in these parts.

The medical profession seemed to have a big hand in the business—they usually do direct the movements of nurses, and consequently this would not seem so strange to the late Miss Ludbrook as to myself. What with Dr. Killmier conducting the service, and Dr. Wohlrey acting as best man, and Dr. Mary Watson filling the post of honor at the reception, I began to believe that my disease of the heart was really a serious one.

One misses the accustomed popular honeymoon places in these parts. The temples which are usually located in beautiful positions make a reasonably good substitute. One has to take all but chairs and tables, as these are the only articles of furniture provided.

The temple at which we stayed was hoary with age. The site was chosen some centuries before the advent of Christ. There is a tree that is known to have been planted over 900 years ago. The weather was beautiful, and enabled us to have some enjoyable outings on the horse and bicycle respectively.

The next item of interest was the trip up. Our party was a larger one than we anticipated. Two Chinese students who are on a tour, attached themselves to our group, and also a Mr. Barton, of Cambridge University, who is spending a few months in the more remote parts of China. Our coolies numbered 75 of whom 6 were attached to the chair in which Mrs. Killmier and Neville rode, and 4 were attached to the chair which Mrs. Clark and Gilla occupied alternately. Ray and I had ponies each, and the ladies had an additional one. Our visitors walked most of the way, though occasionally we enjoyed a walk whilst they rode.

We left Yunnanfu about 10 o'clock on December 10, after much noise and confusion among the coolies. The first stage is a long one, and we set out at a quick pace in the hope of reaching the stopping place before dark. Dr. Wohlrey, his wife and servants came a few miles with us. Their fellowship has been most enjoyable, and we were reluctant to part. The Thibetan, who had been with us for a few weeks took my hand firmly, and in broken English said goodbye. One felt that touch of nature that makes the whole world kin. These Chinese roads resemble a rough Australian bush track, and vary in width from 1 to 4 feet. The nearest I've seen in Australia to them are the bridle tracks that connect Warburton and Walhalla in Victoria, or Katoomba and the Jenolan Caves in New South Wales. As a rule they are rougher than these, owing to the fact that they were once cobbled, and now the stones are loose and scattered about. Our Australian bridle tracks are rarely used whilst these are very busy thoroughfares. The journey consists chiefly of crossing a series of mountains which vary in height from 7,000 to 9,000 feet. Occasionally the road follows a beautiful mountain stream, whilst at one stage two days are spent crossing a plain. Sometimes the track is cut out on the face of a precipice, and one

cannot but admire the skill with which the sure-footed chairmen manipulate such places. Our late start made it difficult for us to make the first stage, and we didn't get in until after dark. The gate was shut, and it was only after persistent yells that we aroused the keeper who smelt strongly of opium. One seeks to avoid arriving late as it is difficult to prepare the evening meal, and get to the inns in something like reasonable order after dark, although one has the advantage of seeing less of the filth. Unfortunately the smells are not affected by the setting of the sun. Sometimes whilst we made the stage in good time the coolies failed to do so, and consequently we had to wait anything from 1 to 3 hours for our food and bedding.

Ray and I had a very interesting and enjoyable digression at one stage of the journey. The mission station where Mr. and Mrs. Nichols are located is situated on the top of a mountain about 5 miles from our stopping place. Although it meant a climb of 2,000 feet at the end of a day's journey, we decided that it was worth the effort. It was Sunday evening, and we set out on foot about 5.30. At the base of the mountain there is a large Mohammedan population. I sometimes think we Christians forget the missionary triumphs of other faiths. Even Buddhism has been introduced into China, and now its adherents are found in tens of millions. Having passed through the village we tramped up the side of the rugged, steep mountain and reached the top just after 7 o'clock. We did not see the house as we anticipated, and for a few moments feared we had followed the wrong trail. Then we thought we saw some trees that looked like Australian gums, as we knew the house was surrounded by them. We made toward them, and soon our doubts were dissipated for we heard the strains of a well-known Sankey's hymn. The tribes people have good voices, and the singing was of a class that one doesn't get from a Chinese audience. We made for the chapel and found the service about to conclude. We asked if we might be favored with another hymn, and our request was eagerly granted. Mrs. Nichols, who is a daughter of Bro. Pascoe, of South Australia, then took us to their home and there we enjoyed a hearty meal. Mr. Nichols was away itinerating among the churches elsewhere. The harvest festivals are held about this particular time, and we were amazed at the extent of the gifts these people make. These people, like our Oha people, give bountifully. They are quite different in both appearance and disposition from the Chinese who have driven them back into these highlands. They are far more responsive to the Gospel; this is largely due to the fact that they have not the traditional ties to break that bind the Chinese. A crude worshipping of spirits seems to be the extent of their religious faith, and hence the missionary has not to compete with an organised religious system as is found among the races of a higher culture. It is among these simple-minded people that the mass movements occur. The hair dress was rather striking and consisted of two horn-like projections, from 6 to 8 inches high, situated in similar position to the horns on an animal's head in the case of the single women, and in the case of a married woman the two horns are replaced by one large one in the centre, a conspicuous reminder that women folk tire of bobs and shingles when our desire to have long hair, but not trailing down their backs, they could follow this Miao fashion. Mr. and Mrs. Flashman, also Australians, were at this station in order to relieve Mr. and Mrs. Nichols, whose furlough is due. We had a

merry chat and returned laden with fresh bread. The Australian Christian Almanac was pinned on the wall, and gave an additional Australian atmosphere to the place. By a strange coincidence most of the Protestant missionaries scattered about these mountainous districts are Australians. Our two nearest neighbors—Mr. and Mrs. Lowther, and Mr. and Mrs. Metcalf, both about five days distant in different directions, hail from the land of the kangaroo and the wattle.

We reached our party again after eleven o'clock. All were in bed but not asleep for they had received word that we would not be allowed to go on the next day. We decided to make an effort to get the official to change his mind, but before going we had a fish supper as we were hungry after our tramon, and we chanced to have seen a large fish in a nearby food shop as we returned. It was now nearly midnight, and we set out to find the servant to take us to the official's residence. This servant is easily located at any time; at night by a deep sonorous snore, and during the day by a curious combination of a cough and a spit. He reluctantly left his bed, and then off we went. We sent in our request with a card, but the official's representative came back with a negative reply. Ray then told of the importance of our caravan and the imperative necessity of our being allowed to go on, and of our eternal gratitude to the official if our request was granted. Then because of our importunity like another midnight beggar, the necessary consent was given. Feeling satisfied we returned, and at 1 a.m. settled down to await the 5.30 call to arise. The fellowship with the Australians, the fish supper at midnight, and the favor granted us by the official were adequate compensations for the few hours' rest that we lost as a consequence.

One of the incidents that impresses the traveler on this route is the crossing of the Yangtse river—that mighty water way. No wonder the Chinese Consul in Melbourne asked me why I didn't plan to enter China by the front door—meaning the Yangtse—rather than the back door. It was in the precincts of this river away in the distant Thibet that Shelton lost his life, and yet at the point where we cross it the river is still in its early stages, and has two or three thousand miles to go. The current is strong, and the boats that carry you across are carried about three hundred yards down stream. One of the horses was obstinate and had to be lifted into the boat. The oarsmen row at a frantic speed and display great skill in handling the boat.

When the river is in heavy flood they cannot cross it, and consequently our goods at times are delayed.

One evening half of our bedding failed to arrive, and we had to make shift as best we could. We feared the bandits had captured the tail end of our caravan, and Ray and I set out early next morning to investigate. Our fears were soon allayed as we met the stragglers trailing in. They had taken a wrong turning and spent the night in the mountains. Although the bandits do present a perpetual danger, one travels with no overhanging sense of fear or anything of the kind. The presence of the armed guard is a continual reminder, of course, a skull hung in a sapling in a conspicuous place also gives a fairly poignant probe to the mind, though it is put there to suggest to the bandits their possible doom. Occasionally one sees a village that has been destroyed by these outlaws, but despite it all apart from an occasional joke, little or no reference is made to these disturbers of the peace. We were rather amused at one point of the road to find the guard stationed up on a prominent bank with their rifles in their hands. They told us that on the previous day the bandits had robbed a caravan at this point and nearly killed one of the coolies. We thought this was probably a faked story to impress us with the

value of these men to our party in the hope that a bigger "squeeze" would come their way. That night, however, as we were about to eat, the man was brought to Dr. Killmier. His head was cut open, his arm broken and his hands badly lacerated. As we were within two days of Huellii we gave money to the non-Christian Samaritan who was caring for him, to pay for men to carry him to Huellii, where Ray could give him proper attention. He did not come however. It may be that his wounds proved fatal, or it may be the money was used for opium. His presence was the most forcible reminder that there are bandits that come our way. These cowardly wretches usually choose the small caravan rather than large ones like ours usually are. The two Catholic priests are

at present laid up as a result of an attack made on them between Ninguen and here.

The trip itself is enjoyable—it's the stops that are rather objectionable. Those dirty, small, smoky, smelly, vermin-infested, stuffy inns! Yet even they are acceptable after the long day's journey despite the fact that there are pigs beneath you, vermin on you, and smoke and smells all around you. Once we chanced on a new inn, and what a delight it was to have clean walls—that is comparatively speaking. Apart from colds we enjoyed good health en route. The weather was perfect, and we arrived in Huellii with a sense of gratitude to the Almighty. Since arriving we have been busy unpacking boxes and getting things straight. Our goods are in quite a satisfactory condition.

obtained from Robt. M. Hopkins, secretary Department of Religious Education, United Christian Missionary Society, 425 De Baliviere Ave., St. Louis, Mo., U.S.A., to whom names of intending visitors should be forwarded.

Every one must admit that the church of God, during the first age of its history, when everything, both in faith and practice, organically, was given it by the inspiration of the Holy Spirit, was just such a church as God would have. Had he desired it otherwise, he would have ordered it otherwise. Not only was this true for that age, but for all ages. He who saw the end from the beginning constituted his church to meet the wants of his cause in all times and in all countries. This being true, it follows that the restoration of that church, in all respects as it was at the beginning, is the thing above all others that God in his providence would have accomplished. If he does not look upon a work of this kind with special favor, then we are without evidence that he looks with favor upon the observance of any divine precept or example. That which was well pleasing to the divine Father in the establishing and perfecting of the church must be well pleasing to him now. If this be not true, then we are left in this age without a criterion of truth. It seems to us, therefore, that this work, when properly understood, must meet the approbation of all good men. While it lays the axe at the root of all sects and parties in religion, it lifts us infinitely above them. Since the church of God at the beginning was purely a divine institution, its restoration is a divine work. Such a work is as far above that of laboring to build up a mere sect or party in the world, as the divine is above the human. This work is not in the spirit of sect. It is wholly undenominational.—F. W. Allen.

Anzac Day, a day of sacred memory, was regarded with more than usual solemnity on Monday last. In the churches on Sunday the lessons of the day were emphasised. United services on Monday were in many cases well attended. In Melbourne the presence of the Duke and Duchess of York gave added interest to the celebrations, which were attended by immense throngs. The Duke made a short and impressive address, as follows:—"It is a very great privilege to take part in to-day's ceremony to celebrate the landing in Gallipoli, 12 years ago, of the Australian and New Zealand Army Corps, which has made for ever famous the name of Anzac. That great feat of arms and the heroic deeds of all who shared in it will be remembered so long as the Empire lasts. They gave their all for King and Empire, and their sacrifice will remain for ever a shining example of what human will and endurance can accomplish. A memorial to those whom we commemorate to-day has been raised in Gallipoli—soil for ever sacred to British hearts. But the best and worthiest memorial we can offer them is to seek inspiration from their example; to endeavor to learn the lessons they teach of courage, patience, and self-sacrifice; and to consecrate ourselves afresh to those great purposes for which they gave their lives. Therefore I would beg you to regard this day, not so much as one of mourning for the dead, as one of earnest resolve on the part of us, the living, to emulate their example. Let us try to live more worthily of those who made the last great sacrifice for us, and to do the utmost that lies in our power to maintain and hand down to the children who come after us those traditions of loyalty, fortitude, and devotion to duty, which animated those gallant men, and on the preservation of which the whole welfare and security of the Empire depend."

ADDRESSES.

- W. A. Russell (evangelist Prospect church).--16 Myrtle-st., Prospect, S.A.
- D. Stewart (preacher Parkdale church).--Rupert-st., Parkdale, Vic.

Here and There.

Bro. L. J. Smith, of 358 Albion-st., West Brunswick, Vic., writes to say that he is desirous of hearing from some suburban church, which might require his services as week-end preacher.

We deeply regret to announce that as we were going to press the following telegram was received from Bro. T. Hagger, of Perth, W.A.:—"The wife of Andrew Hutson, evangelist, Inglewood, passed away Sunday."

We received the following telegram on Wednesday morning from Bendigo, Vic.:—"Two hundred broke bread, Bendigo, Sunday, chapel crowded 7 p.m. Nine baptised, one confession, Mr. Hinrichsen preaching.—Streader."

Will those who intend sending contributions to the Canberra Fund and others please note that Thos. Hagger's address will be 119 Aberdeen-st., Perth, till May 6; Post Office, Kalgoorlie, W.A. till May 11; G.P.O., Adelaide, S.A., till May 27.

The tent mission at Forestville, S.A., is having splendid meetings. 17 confessions to date. Bro. Webb is a splendid missionary. Sunday evening, tent crowded, when five were baptised— one man 82 years of age, and a man and his wife, their ages being 80 and 79 years respectively. These people have loved Christ for a great number of years, and now have followed him in his own appointed way.

"We read that prohibition has not done all that was expected of it," says Mr. Arthur Mee. "We have read the same of parliament, and democracy, and the church, and evolution, and Shakespeare, and the board of education. And at least the prohibition law is as well kept as the law against stealing, which nobody proposes to repeal. The fact is that prohibition is one of the greatest successes in the world, not yet complete."

We have received from the secretary of our Queensland Conference a copy of a resolution carried unanimously at the recent Conference:—"That this Conference of Churches of Christ in Queensland expresses its continued confidence in the Editor of the 'Australian Christian,' and recommends to all church members the advisability of being and continuing to be subscribers to that paper." We appreciate this kindly word. If the "Christian" could be introduced to all our homes, the cause would be greatly helped.

The mission at Warrnambool, Vic., started in showery weather, but with excellent attendances. On Saturday night there was a good welcome service in the chapel. On Sunday morning Bro. Hinrichsen addressed the church, when two were welcomed by letter. The school was addressed by Bro. Brooker. Over 130 attended in the tent at night, when a powerful address on "The Second Coming" created a good impression. A most impressive Anzac Day

service was held by the memorial, arranged by the united churches. Several members from Pt. Fairy church came for the opening of the mission.

The American "Christian Standard" of March 26 contained the following paragraph:—"Gilbert E. Chandler, for many years an outstanding evangelist in Australia, but who for the past four years has been doing ministerial work in Kentucky, has again entered the general evangelistic field. Bro. Chandler conducted some of the largest meetings ever held in Australia. His first meeting (at Hawthorn, Vic.) resulted in 242 decisions. Other meetings of note were: Toowoomba, Queensland, 330; Brisbane, Queensland, 212; Moonta, Sth. Australia, 300; Wagga, N.S.W., 200. Three churches were built and another purchased to house congregations he built up. While minister of the Christian Church at London, Ky., he organised a county campaign, which stirred the county. He has just closed a meeting at Albion, Ill., with 121 decisions."

In a year marked by general spiritual depression throughout the nation, Southern Baptists baptised 198,342 persons during the associational year, according to the annual statistical report of Dr. E. P. Aldredge statistical secretary of the Baptist Sunday School Board and of the Southern Baptist Convention, presented to the Baptist convention at Nashville, Tenn., U.S.A. This is a loss of about 25,000 from the record of the previous year. The present membership of the white Baptist churches of the South is given at 3,070,523, a nett gain over the preceding year of approximately 58,000. The number of churches is 25,997; ordained ministers, 18,564; Sunday Schools, 21,698, with an enrolment of 2,718,038; B.Y.P.U., 19,755, with a membership of 498,272; Woman's Missionary Union organisations, 20,934, which report contributions for the year of \$4,148,621.78, church houses, 21,654; pastors' homes, 3,254.

The World's Sunday School Convention is to be held in Los Angeles, California, U.S.A., July 11-18, 1928. In connection with the previous World's Sunday School Convention, held in Scotland in 1921, there was a very fine gathering of representatives of our brotherhood. We had representatives from a dozen nations at a conference held at Coplaw-st., Glasgow. Robert M. Hopkins, secretary of our American Department of Religious Education, writes to say that a similar gathering for representatives of our brotherhood is being planned in connection with the Los Angeles Convention. It is hoped that Australia will be well represented. Later Bro. Hopkins would like to know the names of those who will be likely to attend. In the meantime, he desires that the brethren here keep the convention in mind. Our Bible School Departments particularly are asked to help as far as possible. Further information may be

## Victorian Conference.

(Continued from page 261.)

Musical and elocutionary items were contributed by Miss Pearl Anderson, Miss E. Preston and students from the College of the Bible.

Bro. Anderson, from West China, gave an informative address, dealing specially with the history of religion in China. He spoke of upward movements towards the light in early times, and of the coming into China of influences which were harmful and which further clouded the dim light the people had. Superstition and priestcraft were potent forces of darkness. Many instances of cruelty were cited, showing the dire effects of heathenish beliefs.

### CHRISTIAN ENDEAVOR DEPARTMENT.

The secretary, J. H. McKean, reported 19 metropolitan and 15 country Young People's societies, 4 Intermediate societies, 35 metropolitan and 6 country Junior societies.

The Junior Department, under the direction of Miss Milligan, had a year of useful service. Hospitals, Children's Homes, private homes, etc., have been visited and gifts left with the inmates.

Junior Workers' Conferences have been held, where superintendents are brought together and ideas exchanged. The metropolitan societies enjoyed the annual picnic in Fitzroy Gardens.

Miss I. Parker has organised special efforts in missionary enterprise. Societies purchased a bicycle and sent it to India for the use of a native helper; money towards the furnishing of the hospital at Dhond has been forwarded to the F.M. Department, and where possible special interest has been manifested in tent and other Home Mission efforts.

The Sunshine convener, Miss O. Sear, has arranged meetings where co-operative efforts in this branch of activity have been organised. We are pleased to note the results:—Radiator for the College; collection of groceries, value £30, to help the mission at Burnley; Christmas gifts to the hospitals and charities.

A fine rally was held at Lygon-st. chapel on the evening of Easter Monday. A varied programme was presented. A. R. Main gave the address on "Marks of an Endeavorer." A. E. Hurren presented the shield to the winning Junior society, Northcote, which for the second time has secured the shield, this year with 74 percentage of marks. Offering, £10/0/2.

### ADVISORY BOARD.

Regular monthly meetings of the Board have been held, and churches and preachers helped.

### CONSTITUTION OF EXECUTIVE COMMITTEE.

Jas. A. Wilkie moved the following amendment of Section 11 of the Constitution relating to the Executive Committee:—That Section 11 of the Constitution and By-laws of the Conference of the Churches of Christ in Victoria relating to the Executive Committee be and is hereby amended as follows:—"That the Executive Committee of the Conference shall consist of the Officers appointed as per Section 10, and two representatives of each of the following Committees, viz. Foreign Missionary, Bible School and Young People's, Christian Endeavor, and Social Service to be elected at the first meeting of these respective Committees after Conference, and shall be responsible to Conference for the proper carrying out of all decisions arrived at by the Conference that are not referred to the province of any Department: Nine (9) to form a quorum. The six Officers of Conference shall have authority to act as the Executive Committee until the several Committees shall choose their representatives." By permission, the following amendment was submitted for the foregoing:—"That the Executive Committee of the Conference shall be the officers appointed at each Annual Conference as per section 10, and two representatives of and from each Department, to be appointed at the first Committee meeting held after Conference of the respective Department, and shall be responsible to Conference for the proper carrying out

of all decisions arrived at each Conference that are not specifically referred to any Department of Conference: Ten (10) to form a quorum. The six officers of Conference shall have authority to act as the Executive Committee until the several Committees shall choose their representatives. The Conference President, vice-president, secretary, assistant secretary and treasurer shall be the officers of the Executive Committee, and shall convene all meetings as necessary."

After a prolonged and animated discussion, it was ultimately decided that the matter be referred to a meeting of the officers of the Conference and two representatives from each of the Conference Departments.

### RESOLUTIONS.

"This Conference, believing that the general adoption of a plan of regular, proportionate giving on the part of the brethren, would simplify all our giving and also yield more satisfactory results, earnestly commends to the churches such a plan as a definite object of teaching and practice."

"In view of the insidious and often soul-destroying nature of many of the present day practices and amusements, this Conference of Churches of Christ in Victoria urges upon its preachers, officers, and those in charge of Young People's organisations to do all possible to preserve the spiritual life of the church, and in dealing with the many problems concerning which some decision must be given, to take a stand rather on the side of righteousness than to run the risk of encouraging wrong."

"This Conference of Churches of Christ in Victoria takes strong exception to the withdrawal of prosecutions authorised by the Crown Law Department in connection with the recent violations of the Marriage Oath by certain persons named, without making the reasons for such withdrawal public."

"That this Conference of Churches of Christ in Victoria commends the work of the Victorian Prohibition League in its efforts to secure State-wide prohibition, believing that the absolute prohibition of the manufacture, sale, and distribution of intoxicating liquor as a beverage, is the best practical solution of the liquor evil."

"In view of the many unseemly Saturday afternoon occurrences associated with drinking, this Conference respectfully requests the State Government to hasten the introduction of legislation closing all liquor bars and drinking establishments on Saturdays at noon; also that all such places be closed on Christmas Day and Good Friday each year."

"That in view of the increasing number of accidents in the State of Victoria, many of which are directly and indirectly attributable to over-indulgence in intoxicating liquor, this Conference of Churches of Christ in Victoria urges the Government to introduce legislation that will deal more effectively with the liquor menace and/or make it impossible for any person of drunken habits to obtain a motor driver's license."

"That this Conference of the Churches of Christ in Victoria emphatically protests against the facilities afforded the gambling interests of the State.

"1. By the altogether excessive number of race meetings sanctioned by the Government.

"2. By the liberty afforded the press to publish betting odds.

"3. By the broadcasting of the odds by wireless companies usually taking precedence of all other matters, and we respectfully urge the Government to introduce measures in the House that will have the effect of restricting the evils that are resultant."

"That this Conference expresses its approval of, and commends to the churches, the proposal to establish, when found practicable, a Home for the Aged."

"That the matter of securing a property for Conference purposes be referred to the Executive Committee, also the other departments appointed by Conference, for consideration and enquiry, and be subject of report at next Conference."

"That the thanks of Conference be expressed to Bro. and Sister Mahony for their gift of land as a site for the Home for the Aged."

A vote of thanks to the Conference President was carried heartily.

### DEPARTMENT OF SOCIAL SERVICE.

The most successful public meeting yet held by the Department was that in Lygon Street chapel on Tuesday evening, April 19. The building was filled, and an excellent programme was provided. The Conference President was in the chair, and splendid addresses were given by Mr. A. G. Saunders, B.A., preacher of Lygon St. church, whose subject was "The Place of Social Service in the Life of the Church," and Mr. E. Lee Neil, manager of Myers' great emporium, who spoke on "Practical Christianity in Daily Life." Appreciated items were rendered by Mrs. Smith and Messrs. Alex. Waterfield and Cliff Greighton. Offering, £48/15/9.

### BIBLE SCHOOL DEMONSTRATION.

The final meeting in connection with the conference was held in the Temperance Hall, on Wednesday last. It was the united demonstration of the Bible School and Young People's Department. The retiring conference president (Mr. J. E. Shipway) presided.

The programme was provided by pupils from the following schools:—Hawthorn, Middle Park, Preston, North Richmond, Cheltenham, South Yarra, Malvern, and Lygon Street, Carlton.

Mr. R. T. Pittman, president of the Sunday school committee, presented the gold medal for 10 years' unbroken attendance at Sunday school to Miss Alice Dowell, of the Ascot Vale school. The medal was suitably inscribed, and bore a design of the Bible on the reverse. This is the fifth gold medal that has been won. The late Mr. T. Mitchell and Mrs. Mitchell are the donors of the medals. Two silver medals of the department were won by Freda and Connie Ross, Castlemaine.

# The State Savings Bank of Victoria

THE PEOPLE'S BANK

OWN YOUR HOME — WHY PAY RENT?

HOUSING ACT LOANS

The Bank builds houses for persons whose income does not exceed £400 a year, and who do not possess a house.

Cash deposit £50 per home. Repayments equal £1/4/7 per week on home costing £850, including land.

Full particulars at Head Office or any Branch of the State Savings Bank.

Head Office:

139-153 ELIZABETH ST., MELBOURNE

GEO. E. EMERY,  
General Manager

**OBITUARY.**

**PALMER.**—On March 9, at Sydney, N.S.W., Sister Mrs. W. Palmer, snr., was called to be with Christ. For some time she had been in poor health, and recently, with her daughter and son-in-law, Mr. and Mrs. T. M. Glover, had made the journey to Brisbane, thinking that while visiting her son there she might also regain a measure of her former vigor. But the result was otherwise. Mrs. Palmer came to Christ when a girl in Birmingham, England. She was immersed by David King, and held membership with the church at Charles Henry-st. In this church Joseph Mason, her father, was a deacon. Later she came to Australia, but returned to England to be married. She was married by the late T. K. Thompson at Charles Henry-st. chapel, and with Mr. Palmer came to make her home in Australia. The young couple arrived in Sydney, but 38 years ago transferred to Adelaide. During this time our sister has never failed to exert a Christly influence. She has always been a ready helper in every good cause. Her presence was always a benediction to the younger folk. Although failing health was very evident, Mrs. Palmer was present on the last Lord's day prior to her visit to Brisbane. The burial service took place in Sydney where, before a representative gathering of relatives and friends, Bro. Ira A. Paternoster committed the remains to rest in sure and certain hope of a glorious resurrection. We commend the sorrowing husband and family to the unfailing consolation of our heavenly Father.

**SUNDAY SCHOOL PRIZES**

I have a large and varied assortment to choose from.  
10 per cent. Discount to Sunday Schools.

**KINDERGARTEN MATERIAL**

Kindergarten Tables, Chairs, Sand Trays, Blackboards, Blackboard Erasers, Chalk, Crayons, etc.

Please make Appointment.

Lists sent to Country Clients.

**A. R. PITTOCK**

431 Bourke St., Melbourne (1st floor).  
Phone, Bwk. 1934.

*Foy & Gibson's*

**Specialise in the Manufacture of CHURCH and SCHOOL FURNITURE**

Church Seats, Reading Desks, Pulpits, School Forms, Dual Desks, Tables and Presses are our speciality

ESTIMATES SUPPLIED — Ring J4151  
or Write for Representative to Call

**FOY & GIBSON PTY. LTD.**  
Smith St., Collingwood

**Stained Glass Memorial Windows**

AND

**Plain Leadlight Church Windows**

FITTED WITH  
**PATENT VENTILATORS.**  
Designs on Application.

**Brooks, Robinson & CO. LTD.**  
59-65 Elizabeth St., Melbourne.

**LAMP HOSPITAL** Motor, Railway, Household Lamps,  
Primus Stoves, Painters' Blow Lamps.  
Motor Radiators, Guards, Wind Screens.  
Copper-Asbestos Gaskets.

**MOTOR RADIATOR MFG. CO.** Phone: CENT. 5758  
(H. B. Robbins)

LATROBE ST., 1 door from Elizabeth St.

Australian Baptist Foreign Mission  
**BOOK DEPOT**

TRY THE DEPOT FOR  
Sunday School Reward Books, Gift Books  
S. S. Library Books

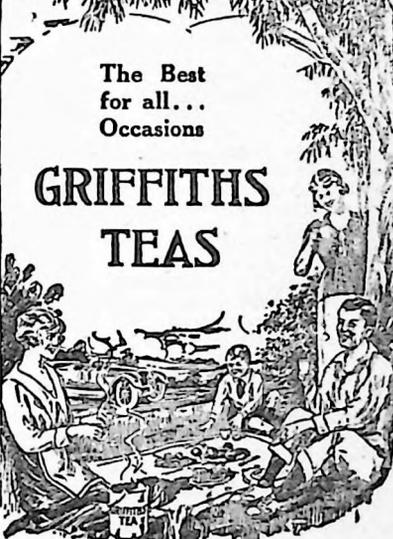
We Specialise in Foreign Mission Adventure Stories, Biographies, Missionary Recitations, Dialogues, etc.

Liberal Discount for Sunday Schools. Special attention to Country School Orders. All Books carefully selected.

**201 LITTLE COLLINS ST. (Next to George's)**

The Best for all... Occasions

**GRIFFITHS TEAS**



**THE BOOK FREE**

to the people of Victoria. Many wonder how it can be done. To preach free the story of the Book is the ideal and claim of the Churches of Christ in Victoria.

Thousands have not heard our presentation of the Book.

*An Offering from Every Member is solicited by the*

**VICTORIAN HOME MISSION DEPARTMENT**  
*Help new work—maintain existing fields—by generous support.*

Vic. Churches of Christ Home Mission Dept.  
William Gale, Organiser & Secretary,  
McEwan House, 343 Lit. Collins St., Melbourne

**Do YOU Need GLASSES?**

**I**f you suffer from Headache, or your eyes tire easily, you should not delay, but have your sight examined by a Qualified Optician.

CONSULT

**E. WOOD PTY. LTD.**

Certified Ophthalmic Opticians

95 ELIZABETH STREET, MELBOURNE  
Phone 6778 for an Appointment



## News of the Churches.

### Tasmania.

One young lady confessed Christ at Devonport on April 7, Bro. W. H. Nightingale speaking, and one young man on April 17, Bro. A. Ivory, of Ulverstone, preaching.

On April 10 two ladies were restored at the close of Bro. W. H. Nightingale's message at Ulverstone, and one young man confessed Christ on April 17, Bro. E. C. Hardstaff speaking. Ulverstone has won the State Challenge Shield for the third consecutive year for giving the most money per member for Home Missions by the 1d.-per-week system.

### Western Australia.

Owing to the annual Conference, all meetings for the past week have been cancelled at Bassendean. On morning of April 17, a fine gathering of members met to break bread, and five Bible School scholars, who made the good confession during the mission, were received into fellowship. In the evening Bro. Peacock delivered the Gospel message, when the chapel was again filled.

### Queensland.

Bright meetings at Rosewood since last report. Two confessed their Master, and have been baptised. On March 29, Mt. Walker C.E. paid a visit to Rosewood and conducted the service. The church is preparing for a mission from May 3 to 15. Bro. W. J. Campbell will be the missionary, and Bro. A. R. Pieper will conduct the singing.

At Zillmere on April 10, Bro. J. Coward, senr., exhorted the church, and Bro. Willis preached the Gospel to a fine audience at night. On April 17 the secretary gave a talk on the Conference at the worship meeting, and Bro. Willis gave the Gospel address. The secretary conducted the Gospel meeting at Boondall. Four new scholars for the day.

### South Australia.

At Croydon, Bro. Graham spoke morning and evening on April 17. The attendance at Bible School was small, owing to Easter holidays.

Since last report meetings have been on the up-grade at Mallala. Mr. H. Worden, of Semaphore, has been on a visit to his home at Mallala, and has helped by some nice solo singing.

A few hitherto isolated brethren at Moorook journey many miles on bicycles and across the Murray to support the Lord's day services at Barmera. They appreciate a week-night visit and service at Moorook on alternate weeks by the evangelist from Berri.

The work at Barmera has been somewhat revived of late. Bro. Randall has frequently been encouraged by attendance of friends from Berri at the fortnightly services. Sister Mrs. Plant renders service to church and Bible School, assisted by Bro. Macrae and Mrs. Nash.

A largely-attended men's banquet was held at Port Pirie on March 30. Short talks were given dealing with the relation of men to the church. The preacher, Mr. C. P. Hughes, concluded by an address upon "Preaching What You Practise." A beneficial time was spent by all.

All-day meetings were held at Gawler on Good Friday by the Kersbrook, Williamstown and Gawler churches. The subject for the day was "Seven Messages Beneath the Cross." There were 150 at the morning session. The addresses were helpful and uplifting. Miss Ada Charles, missionary on furlough from India, was present. The Gawler sisters provided lunch and tea. The Gawler Baptist church kindly loaned their building for the meetings. Bro. Oram voiced the hearty thanks of the churches concerned for this privilege.

At Avon on April 17, Bro. Mason spoke at both services to splendid attendances, the night meeting being crowded. A choir of young people led by Mrs. E. Carter, rendered some Easter songs and anthems very nicely. The Sunday School picnic held on 18th at Pt. Lorne was a great success.

Long Plains services continue to be well attended. The church enjoyed the fellowship of several visitors lately, including Mrs. Gummsky, of Qld., daughter of Bro. Mason. On Good Friday a combined C.E. rally was held in the Methodist chapel at Shannon, Bro. Mason being chosen as speaker.

At Hindmarsh during the past month three young ladies were added by faith and obedience. On April 17 Mr. Green addressed the church in the morning, and Bro. Goin gave the Gospel message. On April 11 the Intermediate Endeavor Society held its annual meeting, when a splendid report of the year's work was presented.

Winkle Bible School, under Bro. L. A. Chapple, is growing in numbers, six new scholars being enrolled this month. The first monthly evening Gospel service held this month was encouraging, an unexpected number being present. Bro. Randall conducts monthly meetings, Berri local brethren conducting their own services in his absence.

At Queenstown on April 17, Mr. Brooker exhorted the church. Sisters Snook, Stacy and Martin were back after illnesses, also Bro. F. Goin, after a severe accident to his eyes. In the evening the service was crowded, when Mr. Brooker spoke on "The Cross of Jesus Christ." He made mention of the passing of our late Bro. Smith. Sympathy and love go out to the bereaved.

Forestville reports for mission are very good. Average attendance first week, 122; second week, 130. A good spirit prevails. On April 10 Bro. Webb addressed the church, and was well appreciated. On April 17 Bro. Lampshire gave an eloquent address. An aged couple (man 80 years of age) confessed their faith. There have been eight decisions to date; much interest has been shown. Sister churches are well represented nearly every night.

Glenelg meetings have been maintained very well. The district C.E. rally, held in the chapel (200 Endeavorers present) reached highwater mark. The scheme for reseating and renovating the chapel is making good progress. All auxiliaries are working well. Bro. and Sister Tease are proceeding to Fairfield, Vic. in order to conduct a tent mission with the church. Bro. Tease has resigned from the work at Glenelg, and proposes taking up work in Victoria.

Chapel-st., Norwood, had good meetings on April 24, when 171 met in the morning, and 25 at night, making a total of 196, who met to break bread. Five were received into church fellowship by letter of transfer from St. Morris. The evening meeting was a very fine one, when a young girl from the Sunday School was baptised. Sister Jamieson has been transferred to Glenelg, and Sister Sutton has been transferred to Colonel Light Gardens. Over 30 members visited the Forestville tent mission on Friday, April 22.

The work at Berri is in good heart, and attendances are well maintained at Lord's day services. Harvest thanksgiving services were held recently. Much of the dried and fresh fruits were subsequently sold for the benefit of the building fund. Bro. Randall's messages were appreciated by large attendances. His evening theme was "The Passing of Harvest." Mrs. L. A. Chapple was soloist. Bro. Clark, superintendent of Bible School, is supported by a faithful but insufficient staff of teachers. The

introduction of the Young Worshippers' League attracts the boys and girls to the Gospel services, and has a growing interest. The mid-week meeting is a continual source of spiritual uplift to a number who regularly attend. Many visitors were present on April 17.

For some months breaking-of-bread meetings have been held in Bro. Bridgman's house, Crystal Brook. There has been an average attendance of eight members, besides as many young folks. On April 3 Bro. Hughes, of Pt. Pirie, was present, and it was decided to organise further. Bro. J. G. Bridgman was elected elder, Mrs. O. A. Grandsen treasurer, and Bro. J. J. Baine secretary. On April 17 the meeting was held in the home of Mrs. J. Cornwell, when nine broke bread. Bro. Perriam, from Mile End, exhorted.

Strathalbyn enjoyed a visit from Murray Bridge C.E. Society on March 17. The anniversary services and rally of the local society was held on April 3 and 4. Bro. Eagle's encouraging addresses were much enjoyed. An enjoyable visit was received from Milang C.E. Society on April 12. The Bible Institute meetings held from April 5 to 7 were also most helpful. Much interest was manifested, and a lasting impression created in the district. The church greatly appreciated the work of Bro. Wiltshire and Ewers, who, together with Bro. Arnold and Durdin, gave of their best.

Easter Sunday was anniversary day at Mt. Compass. In the morning E. W. Pittman spoke on "Evidences in Proof of the Resurrection," and members of the Grote-st cricket team assisted in the service. In the afternoon and evening G. D. Wright, from Maylands, was the speaker, his subjects being "Watches" and "Two Heroes." The children provided the musical part of the services under the direction of J. Roberts, Mona Vereo acting as organist. On Monday a tea and public meeting was held. M. Jacobs spoke on "Lessons from a Goldfinch Nest," and C. E. Vereo on "Shadows." Special musical items, and a demonstration entitled "The Cross," arranged by J. Roberts, concluded a very successful anniversary.

### Victoria.

Thirty-four brethren were present at St. Kilda on morning of April 17. Several visitors were present. All meetings are steadily growing.

Fine meetings all day at East Kew. After a powerful address by Bro. Youens at night, there was one confession. Several visitors present morning and evening, from Emerald, Vic., Mosman, N.S.W., and Perth, W.A.

Glenferrie has received appreciated addresses from Bro. L. R. H. Beaumont, Gordon Andrews, and Keith Jones. On evening of April 21, Bro. T. H. Scambler's subject was "Bought with a Price," illustrated by Victor Hugo's "Les Miserables." There was a crowded attendance.

There have been fair meetings at Dunolly since last report. On March 6, Bro. Banks, from Bet Bet, conducted the Gospel service. The annual business meeting of the church was held on April 14. Plans were discussed for future progress. Good attendances on Easter Sunday.

The work at York-st., Ballarat, continues to hold its own. The church has suffered of late through removals, but hopes are entertained for an increase in membership, with the aid of a mission. The school has planned to commence a kindergarten class, in connection with its work, commencing in its new year.

Preston reports good meetings morning and evening. Bro. Dawson's messages morning and evening are uplifting. On April 9 Bro. Hunt, of North Melbourne, ably exhorted. A special Easter service was held on Easter Sunday, Bro. Dawson's subject being "The Seven Words of the Cross." The arrangement of special singing (choral and congregational) with the speaking was very effective. A solo was sung by Bro. Cuddy, and a quartette rendered good service. All auxiliaries report good meetings and good work.

Good meetings at Swanston-st. on April 24, and excellent sermons from Dr. Brandt. At the evening service, reference was made to young men who were members, and had fallen in the Great War, and who were affectionately remembered, and sympathy was expressed with their relatives.

Meetings at Merbein are still well attended, and a spirit of interest is still maintained. On April 11 the C.E. Society gathered to say goodbye to Bro. Will Neville, who left for Adelaide on the 12th inst. The present of a fountain pen carried with it the token of esteem from the members. During Bro. Orford's absence the meetings have been taken by Bren. Chislett, Feehene and E. Neville.

At South Yarra on April 9 a very pretty wedding ceremony took place, when Miss E. Rodgers and J. G. Brown were married. Bro. Griffin gave a series of Easter addresses during the month. Bren. W. Smith, Dr. W. Hinrichsen, L. G. McCallum, V. Griffin and D. A. Lewis were morning speakers. Sister Mrs. Robson was received by transfer from Coburg. Several visitors during the month. Bro. V. Griffin's Gospel messages are of a very high order.

Fairfield tent mission commenced on Sunday evening, April 24, when there was an excellent meeting, the tent being almost filled. Bro. Tease gave a very fine address on "Is Jesus Coming Again?" Monday being a holiday, the meeting was not so well attended, but after Bro. Tease had preached very powerfully on "God's Love Letter," a young lady made the good confession. The prayers of the brethren are desired, that God will bless this great effort.

Meetings on Sunday last at Cheltenham were good. In the morning Bro. D. Wakeley spoke of his impressions of the great Sunday School Conference in Sydney. The school numbers were large; active preparations for the coming examination. At night the preacher's topic was "We would see Jesus." Cricketers' parade and monthly offering for benevolent work. A combined Anzac service, held in Soldiers' Hall at the close of the church services, was largely attended.

At Brighton, on morning of April 24, Bro. Forbes took for his subject, "We have not Followed Cunningly-devised Fables." An Anzac service was held in the evening, when the building was well filled. Bro. Forbes' subject was, "The Great Salvation." The speaker referred to "The Great Sacrifice" God had made for every man, and that freedom indeed can result only to those who accept his Son, Jesus. A collection was taken up for the Soldiers' Memorial Fund, amounting to £6/12/-.

The "Back to Collingwood" meetings held from April 21 to 24 proved very helpful and stimulating to all. The messages of Bren. Gale, A. R. Main, P. Pittman and G. Hughes were very much appreciated, as were the many other impromptu speeches and items from past and present members. The singing of the Bible School was inspiring at the Lord's day services. Much spiritual good has resulted, and great enthusiasm imparted to those who carry on the Lord's work at Collingwood. The social and spiritual meeting of the past with the present members has been for the uplift of all.

Surrey Hills had a splendid morning meeting on April 24, several country and interstate visitors being present. Bro. P. A. Dickson gave a helpful exhortation. On April 23 an enjoyable social function was held in the school hall in honor of Bro. Albert Collings who, for some years, was the efficient secretary of the Bible School, and has been an active worker in all departments. Bro. Collings is leaving for Castlemaine, where he has been appointed engineer for the town. In view, also, of his approaching marriage, his prospective bride (Miss M. Walker) was a guest of honor at the social. The young people's auxiliaries arranged a very fine programme of vocal and instrumental music. Bro. S. J. Wilson made a presentation from the church and Sunday School of a very handsome cabinet of cutlery. Representatives of the clubs and Sunday School also

expressed good wishes. The Ladies' Guild (Mrs. Ray, superintendent) is devoting its first working session this week to helping the Melbourne City Mission.

The church at Malvern-Caulfield is enjoying splendid services that are well attended. The home-force revival added 14 to the membership and deepened the spiritual life of the church. Mr. Allen G. Searle, who led the song services, was a great help in the mission. April 17 was a high day. The services began with a "Sunrise Prayer Service" at 6.30 with 42 in attendance. This was followed by a "Fellowship Breakfast" held in the lecture hall. Bible School convened at 9.45, and a splendid service was held around the Lord's table at 11 o'clock. On the Sunday previous, the members gave £70 as a love gift to the treasury. The morning Bible School is proving quite satisfactory, and the children are happy over the change. A very material gain has been made by the morning school in the establishment of a young people's class with ages ranging from eighteen into the twenties. Plans are under way to organise a strong adult class. A big campaign is being planned to increase the attendance. Special services conducted by Bro. Griffin crowded the building.

**New South Wales.**

Good meetings all day at Paddington on April 17. Bro. Rush gave an instructive address. In the evening Bro. Stitt, from Wagga, delivered the Gospel message. There was one confession.

At City Temple, Sydney, on April 24, Bro. Hingworth spoke at both services. At the Gospel service his subject was "The Ascension of Our Lord." Fitting reference was made to Anzac Day on both occasions. Bro. M. Smith, from Prahran, Vic., and Bro. W. Hodgekiss, from Gilgandra, were received into fellowship.

At City Temple, Sydney, on April 24, Bro. Hingworth spoke at both services. At the Gospel service his subject was "The Ascension of Our Lord." Fitting reference was made to Anzac Day on both occasions. Bro. M. Smith, from Prahran, Vic., and Bro. W. Hodgekiss, from Gilgandra, were received into fellowship. H. C. Stitt addressed the church at Enmore on April 17. At night Bro. Paternoster gave an Easter message. On Thursday of Conference week, some of the Enmore sisters entertained the preachers and their wives at dinner. In spite of a terrific rain and wind storm, about 25 were present. It was a delightful occasion. Several of the young men went camping during Easter in spite of heavy rain. Visitors on Sunday included Bro. N. Shill and Sister T. B. Fisher. Bren. Webber, Fraser, Stanley, Hyde, Sisters Webber and Davis.

Bro. and Sister W. J. Crossman, who have labored with the church at Taree for the past three and half years, were tendered a social and presentation on April 5, prior to their departure from this district. Bro. W. G. Hopper presided over a large gathering of members and friends, and voiced the appreciation of the church for the faithful services rendered by Bro. Crossman. The chairman presented Bro. and Sister Crossman with a wallet of notes as a token of love and esteem. Bro. Crossman suitably responded. Bro. Crossman gave his farewell messages on April 10. Splendid attendances at both services. Bro. A. Stevenson, from Burwood, was present on April 17. He spoke at Cundle at 11, at Three Bible School at 3 p.m., and took the Gospel service at night. A number of members are sick.

**THOMAS JEFFERSON GORE.**

By Amy Santo Gore.

**Contents.**

Preface—Foreword by G. T. Walden—Early Life—College Days—Australia's Call—Arrival in Australia—Marriage and Home Life—His Work in Australia—As a Preacher—As a Teacher—As a Missionary—As an Editor and Writer—His Influence on Australian Churches—Australia's Grand Old Man—The Going Home—Appreciations. Order from Miss Gore, 64 Fairford-st., Unley, S.A., or from Austral Printing and Publishing Co. Ltd., 528, 530 Elizabeth-st., Melbourne, Vic. Price, 2/- — Posted, 2/3. AUSTRAL PRINTING & PUBLISHING CO. LTD., 528, 530 Elizabeth St., Melbourne.

**BIRTH.**

WARMBRUN (nee Dorothy Pritchard).—On April 7, at "Mosgiel" Private Hospital, Surrey Hills, to Mr. and Mrs. L. P. Warmbrun, of "Moana," 10 Neath-st., Surrey Hills—a son (Douglas Leonard).

**DEATH.**

TROWBRIDGE.—On April 13, 1927, at the Soldiers' Home, Myrtle Bank, Reginald Frank, beloved husband of Muriel E. J. Trowbridge, of 15 Cliford-st., Torrensville, S.A., and loving daddy of Ruth and Lillian, son of Frank and the late E. S. Trowbridge, and brother of Wilfred, aged 30 years. Late of A.I.F. "Sometime we'll understand."

**IN MEMORIAM.**

McCOLL.—In fond and loving memory of our dear Alf. (Private Alfred McColl, 7th Battn.), killed in action on day of landing on Gallipoli, April 25, 1915.

—Inserted by his loving parents and brothers, Lowan, 81 Victoria-cresecent, Mont Albert, Vic.

**FOR SALE.**

Table Potatoes, 5/- ½ cwt., 9/- cwt., on rail Emerald. Cabbage, Cauliflower plants 1/3 50, 2/- 100 posted, 1/- 100 on rail. Winter flowering seedlings mixed, 1/6 bundle posted. Mixed daffodils, Tulips, Freesias, Ixias, Watsonias, 2/6 doz. posted. Order fruit trees, shrubs, roses, hedge and berry plants for winter delivery.—A. Nightingale, Nurseryman, Emerald, Vic.

**COMING EVENTS.**

MAY 1 and 8.—Essendon Bible School Anniversary. Something special. Excellent speakers. Bright singing and music by orchestra. You are welcome. Services to be held in chapel, Buckley-st. Come.

MAY 1, 8, 10.—Brunswick Bible School Anniversary Services, Sundays, May 1, 8, Bright singing under Mr. Ross Pearl. Morning, afternoon and evening of each day. Bren. T. Fitzgerald, R. P. Clark, S. McLean, N. Rigg, V. Griffin, W. J. Way will speak. Dinner and tea provided for visitors if so desired. Write Mrs. W. Jenkin, 24 Warburton-st. Tuesday, May 10, at 8 p.m. Children's Demonstration. Good programme. Tickets, adults, 9d.; children, 6d. All meetings to be held in church building, Glenlyon-rd., East Brunswick.

MAY 1—22.—Plan to be present at the Monster Tent Mission at Fairfield Park, now in progress, and continuing till May 22. Interstate preacher, Bro. G. Tease. Bro. J. Baker, song leader. Prayers and co-operation of sister churches solicited.

MAY 8 and 11.—One of the noted events of the year. Cheltenham Church Anniversary will be held on May 8 and 11. Special services, and tea and public meeting, when Dr. Brandt and Mr. S. H. Mudge are the expected speakers. Brethren everywhere invited.

MAY 8 and 12.—Balmain-st., South Richmond, Church of Christ, Anniversary Services will be held on May 8. Thursday, May 12, Public Meeting at 7.45, followed by a coffee supper. Tickets 1/- and 9d.

MAY 9.—Re-union. The church at Albert-st., Windsor, is holding a social meeting on Monday, May 9, at 8 p.m. All the old members and friends are specially invited to come and give a welcome home to Bro. Campbell, who has returned from England.

**VICTORIAN DEPT. OF SOCIAL SERVICE.**

Unemployment.—Competent Engineer, Carpenter and Joiner, Clerks, Caretakers, etc., seeking employment. Advise the organiser, Will H. Clay, 49 Elizabeth-st., Melbourne.

Benevolent Deput.—Wanted at once, warm clothing, boots and shoes for aged folk and orphans. Send to Churches of Christ Mission, Burnley, Vic. Rail free.

**A CHERISHED BIBLE.**

Among the most valued possessions of the late Mr. Charles Spurgeon were his mother's Bible, with a tiny pencil for marking choice passages affixed just where she left it, also the Bible used by his father on holidays, interleaved with blank pages for notes. Most prized of all was C. H. Spurgeon's own Bible, containing an inscription by Mrs. Spurgeon, "The Book father constantly used must be for the elder son, to be ever kept and with reverent love as a most precious possession."

Most of us are too strong for God to use; we are too full of our own schemes and plans and ways of doing things. He must empty us and humble us, and bring us down to the dust of death, so low that we need every straw of encouragement, every leaf of help; and then He will raise us up and make us as the rod of His strength.—Mr. F. B. Meyer.

**LEARN BY POST**

(Pittman's Correspondence Courses.)

The subjects are Preaching, Speaking, Bible Study, Bible Analysis, Bible Doctrine, Church History, Christian Evidences, Grammar and Composition, Teacher Training, Elocution, Church Efficiency (for Presidents, Officers, Secretaries and Treasurers), Paul's Life and Work, Women of the Bible.

Terms: One Guinea per Quarter.

These lessons help towards efficiency in service, which should be the aim of all.

Enrol me as a Student in } Course.....  
Send Particulars re

Name..... Address.....

Fill in above, and post to  
J. C. F. PITTMAN,

"Romney," 7 Staughton-rd., Sth. Camberwell, Vic.  
Phone: Canby. 2817.

**The Model Dairy**

11 MOFFAT ST., BRIGHTON

Bottled Milk from Selected Cows for Babies and Invalids

A TRIAL SOLICITED

F. FROST, Proprietor Phone X 1744

**AUSTIN SHOES.**

For Ladies and Gents Pumps, Welts, Machine Sewn. Stocked by Leading Retailers throughout the Commonwealth.

Manufactured by  
AUSTIN SHOES PTY. LTD.

310-322 Johnston-st., Abbotsford, Victoria.

See Back Page for Rates of Small Advs.

**J. McCRAKETT**

Pianoforte, Theory, Harmony

(Choirmaster, Church of Christ, Footscray)

Students Prepared for All Examinations

53 PARK STREET, PARKVILLE

**JACK FERGUSON**

(Late of W. Ferguson)

**Undertaker & Funeral**

Director

All orders promptly attended to Up-to-date Motor Service

ONLY ADDRESS 660 HIGH ST., THORNBURY  
Phone: NORTHCOTE 1771

OUT OF DEBT AT 21



**The College of the Bible**

Has provided driving force for progress in all departments of local church and co-operative enterprises.

TWENTY YEARS OF SATISFACTORY SERVICE

lie behind its appeal to be

OUT OF DEBT AT 21.

FUNDS URGENTLY NEEDED

Please send your gift now!

**The College of the Bible**

GLEN IRIS, VICTORIA, AUSTRALIA  
CONTROLLED BY THE FEDERAL CONFERENCE

Principal, A. R. Main, M.A.

Send Donations to  
Fred T. Saunders,  
Organising Secretary,  
250 Tooronga Rd., East Malvern.  
Phone, U 2961.

**McMASTER'S VALUES ALWAYS THE BEST**

ALL GOODS SENT POST FREE

"ROLEX"

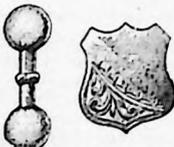


£4/10/-

Famous Jewelled Lever "ROLEX" with strong 9ct. Gold Expanding Bracelet, Guaranteed 3 years, £4/10/-; with wider bracelet, £5/5/-



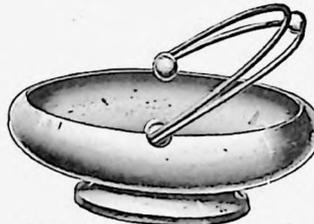
Extra Heavy, Initials Free  
9 ct. 20/-; 15 ct. 30/-



Leather Bag in Patent Morocco or Fancy leather, with Mirror & Purse, 6/11 Post Free



Strong 9 ct. Gold Medal, 10/- Initials Free (Special Price for Quantities)



Sterling Silver Plated Cake Basket, Splendid Quality 21/-; others from 9/6



Tea Strainer, Silver-Plated, similar design, 4/6

Send for Catalogue to  
**P. B. McMASTER**  
Town Hall Buildings  
Errol St., Nth. Melbourne, Vic.  
Est. 1858 PHONE F 3068

Ring up J 1441 EX.  
and we will wait upon you  
for Consultation and Instructions

# LE PINE & SON Funeral Directors

RICHMOND CAMBERWELL CANTERBURY HAWTHORN SURREY HILLS



**W. J. Aird** PTY. LTD.  
Optician  
314 Collins St., Melbourne  
(Cor. Elizabeth St.) AND  
The Block, Market Square  
GEELONG  
Phone Cent. 6937 or Geelong 2331  
for Appointment

**HARTLEY G. RYAN** LL.B.  
Barrister & Solicitor  
418 Chancery Lane, Melbourne  
Private Address: 12 Miller Grove, Kew  
Phones { F 3827  
          { Haw. 1799

**A. J. CURSON**  
Architect and Designer of the following Church  
of Christ buildings:—  
Brighton, Hampton, Ivanhoe, North Fitzroy and  
North Melbourne Bible Schools.  
— Send for Advice. —  
Buildings designed for other States if required.  
Villas, Shops and Factories Designed. Finance  
Arranged at Lowest Rates.  
Tel. X 6618.  
Cr. of BLUFF-RD. & RED BLUFF-ST.,  
BLACK ROCK.

**CHURCHES OF CHRIST**  
New South Wales.  
Home Mission Office and Book Depot,  
Bible House, 242 Pitt-st., Sydney.  
Interstate and Country Visitors Welcome.  
Phone: City 10,767. E. Davis, Act.-Secretary.

**T. W. BURROWS,**  
CASH and FAMILY BUTCHER.  
Prime Corned Beef, Pickled Pork and Ox  
Tongues.  
Families waited on daily. Orders promptly  
attended to.  
The favor of your patronage and recommendation  
respectfully solicited.  
Canterbury-rd. (near Suffolk-rd.),  
Surrey Hills.  
Phone: (Call) Canterbury 898.

**PREACHERS' PROVIDENT FUND.**  
With which is incorporated the Aged and Infirm  
Evangelists' Trust.  
Established by the Federal Conference of the  
Churches of Christ in Australia.

**CATARRH**  
Is my voice husky? Do I sneeze frequently?  
Do I catch cold easily? Is my nose stopped up?  
Is my hearing affected? Does my throat feel  
dry? Do I feel tired on rising? Does the nose  
discharge? Do I suffer from headache? Do  
crusts form in my nose? Do I expectorate fre-  
quently? Is my sense of smell affected? Is  
there fulness in the throat? Does phlegm drop  
into the throat? Do I suffer from noise in the  
head? Do I suffer from shortness of breath?  
One month's treatment, 50/-, or for three  
months, £6/6/-, which is generally necessary in  
Catarrhal troubles. On receipt of either amount  
the necessary treatment with full typed instructions  
will be sent.

Members of Committee: W. E. Day, A. Morris,  
T. E. Rofe, L. Rossell, F. S. Steer, J. Stimson  
and W. H. Hall (Hon. Sec. and Treasurer).  
Representative in Victoria: A. R. Lyall, Royal  
Park, Melbourne.  
Representative in South Australia: General S.  
Price Weir, 2nd Avenue, East Adelaide.  
Representative in Western Australia: D. M.  
Wilson, 33 Carr-st., Perth.

The Objects of the Fund are:  
1st. To assist financially Aged and Infirm and  
Retired Preachers.  
2nd. To control and manage an Endowment  
Fund to which Preachers may con-  
tribute.  
In order to do this effectively, the Committee  
needs the practical sympathy and support of all  
the churches and brethren throughout the Com-  
monwealth.  
Please forward contributions to W. H. Hall,  
107 Pitt-st., Sydney, N.S.W., making money  
orders and postal notes payable at G.P.O., Sydney.  
Contributions may also be sent to A. R. Lyall, S.  
Price Weir and D. M. Wilson.

See sworn testimonial of cures.  
**STORER ROSEMONT OIL,**  
Sure Cure for Blisters, Pimples, Boils, etc., 2/-  
3/6 and 5/-, posted free. Satisfaction guaranteed.  
**T. G. STORER,**  
Adelaide's Leading Herbal Practitioner,  
IVALINE INSTITUTE,  
KING WILLIAM-ST., ADELAIDE, S.A.

**Miss M. E. Pittman,** L. Mus. A.,  
(Univ. of Melb.)  
Teacher of Singing  
Phone, X 6473 "Brentwood," Hampton St.,  
Hampton,  
or c/o Allan's. also Lygon St. Christian Chapel.

**Miss A. Allamby**  
has returned from her tour and has opened at  
**Capitol House, 109 Swanston St.**  
Room 35, Third Floor Tel. F2491  
Specialist in LADIES' KNITTED APPAREL

**VICTORIAN DEPT. OF SOCIAL SERVICE.**  
Office—19 Elizabeth-st. (2nd Floor).  
Benevolent Depot.—Church of Christ, Burnley-  
st., Burnley. Wednesdays, 2 till 4. Mrs. C.  
Gill in charge.  
The Department offers free service in any  
social matter to the whole brotherhood. Write  
for advice in your trouble.  
This is a work that should appeal to Chris-  
tians everywhere. Send contributions to the  
Secretary, Will H. Clay.  
Help us to Help Others.

FOR SOFT WHITE HANDS  
USE  
**Owen's Gipsy Balm**  
Secure a bottle before Winter  
and prevent the  
**SKIN GETTING ROUGH AND  
CHAPPED.**  
**GIPSY BALM**  
Will also remove Stains on HANDS  
incidental to household duties.  
Price, 1/3 & 2/3, post 6d. extra.  
Prepared only by  
**EDW. G. OWEN,** Chemist and  
Druggist,  
102 COLLINS ST., MELBOURNE.  
PHONE 2087

**VICTOR G. COOK**  
Registered Architect and  
Consulting Engineer  
**QUEENSLAND BUILDING, 84 WILLIAM ST.**  
Phone F 3400 MELBOURNE  
Private Address:—92 Primrose St., Essendon  
Architect for New Church of Christ,  
Buckley St., Essendon  
ESTIMATES & SKETCH PLANS submitted  
on Request

**Offerings for Foreign Missions**  
from Victorian Churches and Members  
will be thankfully received by  
**J. E. ALLAN,** Sec., 51 Watts st., Box Hill.  
Phone: Box Hill 452

**Mr. Clifford C. Sharp**

L.D.S., B.D.Sc. (Melb. Univ.)

**Surgeon Dentist**

**HAS REMOVED TO**

HARLEY BUILDINGS,  
71 Collins Street, Melbourne  
(Cor. Collins & Exhibition Sts)

Phone, Cent. 7255. Hours by Appointment Only.

**JAMES DICK & SONS**

Monumental Masons

6 WELL STREET, MIDDLE BRIGHTON.  
PHONE, X 3646.

Works:

Cor. North & Hawthorn Rds., Caulfield.

Enquiries Invited. Estimates Submitted Free of Cost. Work Done in all Cemeteries. Prompt Attention given to all Country Enquiries.

**LYALL & SONS** PTY. LTD.

Exporters of  
PRESSED HAY,  
CHAFF and  
COLONIAL  
PRODUCE.

**CHAFF, HAY,  
GRAIN and  
PRODUCE  
MERCHANTS**

Country Orders carefully attended to.

Special Attention Given to Seed Grain.

HEAD OFFICE AND MILLS:

39-51 Leveson St., North Melbourne.

BRANCH STORES:

1 & 3 Victoria Market, Melbourne.

**Australian Christian**

Published Weekly by  
**Austral Printing & Publishing Co. Ltd.**

528, 530 Elizabeth St., Melbourne,  
Victoria, Australia.  
Phone, F 2524.

Editor: A. R. Main, M.A.

All Communications to Above Address.

SUBSCRIPTION—Through Church Agent, 9/- year. Posted Direct, 10/6. Foreign, 14/-. Cheques, money orders, etc., to D. E. PITTMAN, Mgr. CHANGE OF ADDRESS—Send Old and New Address a week previous to date of desired change.

DISCONTINUANCE—Paper sent till Definite Notice of Discontinuance Received.

ADVERTISEMENTS—Marriages, Births, Deaths, Memorials, Bereavement Notices, 2/- (one verse allowed in Deaths and Memorials). Coming Events, 16 words, 6d.; every additional 12 words, 6d. Wanted, For Sale, To Let and Similar Ads., 24 words, 1/-; every additional 12 words, 6d. Other Advertising Rates on Application.

TO USE

**PAULINE**

**"Reliable" Paper Patterns**

is true economy and a wonderful help to the Home Needle-woman.

They are accurate, simple and always in good taste.

MANUFACTURED AT

195 Smith Street, Fitzroy, Vic.

P.O. Box 795.

References:  
E.S. & A. Bank, Swanston-st.

**H. Louey Pang & Co. Pty. Ltd.**  
Fruit, Produce and Commission Agents,

172 176 LIT BOURKE-ST., MELBOURNE.  
Account Sales with Cheques sent daily, immediately after consignments sold.  
Also at Victoria Market.

**LOUEY PANG & SAMUEL WONG Ltd**  
215 THOMAS-ST., HAYMARKET, SYDNEY.  
Telegraphic Address—Banana, Sydney.  
Fruit, Produce Commission Agents and Merchants.

Our premises are right opposite the fruit markets, where the central activities of the fruit trade are being operated. We conduct our business on the same principles as the Melbourne firm.

**JOHANNESBURG, SOUTH AFRICA.**

Church of Christ Meets Every Lord's Day  
At Elton Hall, Noord-st.

Breaking of Bread, 11 a.m.

Secretary's Address:

Wm. WILSON, P.O. Box 6182 Johannesburg.

**Alfred Millis & Sons Pty. Ltd.**

Fruit Commission Agents,

5, 6 & 7 Western Market, Melbourne.

ACCOUNT SALES EVERY WEDNESDAY.

For First-Class

**TAILORING**

Ladies' or Gents'

Go to...

**W. C. Craigie & Co.**

265 Little Collins St., Melbourne  
(4 Doors from Swanston Street)

A Home for Neglected, Orphan and Fatherless Boys.

PHONE:  
Canty. 411

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

**Burwood Boys' Home**

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

**OFFICE BEARERS:**

**PRESIDENT:**  
Mr. R. Campbell Edwards.  
**VICE-PRESIDENTS:**  
Mr. W. C. Craigie.  
Mr. Wm. Macrow.  
**HON. TREASURER:**  
Mr. John Hunter,  
10 Peverell St., Canterbury.  
Phone: Canty. 2040.

**HON. AUDITOR:**  
Mr. F. Hooke, F.I.A.V., F.C.P.A.,  
31 Queen St., Melbourne.  
**HON. PHYSICIAN:**  
Dr. Beatrice Sharwood,  
"Carlowrie," Riversdale-rd.,  
East Camberwell.  
**HON. CHEMIST:**  
Mr. Cathcart, Surrey Hills.

**HON. DENTIST:**  
Mr. T. M. Ward, Surrey Hills.  
**HON. OPTICIAN:**  
Mr. W. J. Aird, Colonial Mutual  
Life Bldgs., 4th Floor, 314 Collins-st.  
**HON. SOLICITOR:**  
Mr. Hartley G. Ryan, LL.B.,  
418 Chancery Lane, Melbourne.

**STOCK EXPERT:**  
Mr. L. Hunter, Hawthorn.  
**ORGANISING SECRETARY:**  
Mr. A. E. Knight.  
**COMMITTEE:**  
Messrs. W. Cust, J. Hunter, Wm. Macrow, Rowland T. Morris, Mesdames G. A. Edwards, R. C. Edwards, Misses Alt, Landman, Smedley, Quillman.

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