

# THE AUSTRALIAN CHRISTIAN

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## "The Minister Among Men."

**D**R. CHARLES R. BROWN, Dean of the Divinity School of Yale University, will shortly publish a volume entitled "The Making of a Minister." In the current number of "The Century Magazine" is printed an article on "The Minister Among Men" which will be included in the forthcoming book. It seems to give a foretaste of a fresh, racy and vigorous volume.

The chief motive of Dr. Brown's article is indicated in its sub-title, "There are Christian Duties Which Come in Men's Sizes."

The writer begins by noting the familiar fact that in most congregations women outnumber men. There are places—prize-fights, penitentiaries (and in former days, rum-shops) where "our noble sex does not find itself in the minority." "If we do not succeed in making more potent the appeal of our common Christianity to the masculine element in many communities, there will not be men enough in heaven to sing bass, when the Song of Moses and the Lamb is rendered by the redeemed before the Great White Throne."

The writer seriously gives himself to the question, How far is the disproportion of women to men at worship due to the fact that the minister has not always shown himself "a man among men"? and makes suggestions for improvement.

Dr. Brown thinks that for part of the trouble the preacher is responsible. "He has sometimes spent his forenoons with his looks and his afternoons with the women and children of the parish in his pastoral work, with no adequate provision for personal contacts with the men of the community." There is no doubt that this is frequently the case. Many a preacher with a desire for better pastoral work finds it difficult to reach the men—they are at work during the day and his nights are filled with meetings, meetings from which the men are absent. The wise preacher

and pastor will sacrifice much besides and try at all hazards to get into personal touch with the men of the congregation and the community.

Our writer further alleges that the preacher "has sometimes given undue prominence to those aspects of Christian conduct which enlist the feminine interest more readily than they do the interest of the other sex." He fears we may have allowed the religion of the man Christ Jesus to be feminised. Again, we think, there is a measure of truth in the suggestion. But we find ourselves in revolt at Dr. Brown's first illustrations of the contention. He writes: "We are bound to admit that the quality of church life in many communities lays us open to that charge. The two moral ideals most steadily and conspicuously urged upon people have been the avoidance of the coarse sins of the flesh, drunkenness, licentiousness, and the like on the one hand, and the practice of kindness and charity on the other. These qualities are wholesome and useful, but they are feminine rather than masculine virtues. They come more easily to the feminine side of the house, and they leave

out the most robust aspects of right living which appeal to the average man."

This seems to us to make an undue concession to the spirit underlying the iniquitous double standard which many have adopted. If women have in the past surpassed men in these regards, then there is need for an outspoken and fearless call on the part of the preacher that men repent and reform. It is good for men to be roused to the practice of virtues which in the past may not have "appealed" to them.

### The man Christ Jesus.

Dr. Brown is on surer ground when he makes a plea for the manliness of Christ. He thinks the conventional pictures of Jesus in ecclesiastical art have given a false view of him. "How far does the ordinary portrayal of the Son of Man in stained-glass windows, in mural paintings, in word and pictures, produce in the minds of young men and boys the impression of the vigorous, heroic type of manliness which Jesus did really exhibit?"

The description of Jesus given by our writer is worthy of note. "We do him wrong when we exclude from his nature everything but gentleness. He rebuked the hypocritical church leaders of his day right to their faces in words so stern that a pastor to-day hesitates about reading them from his pulpit as a Scripture lesson. Jesus hewed to the line. He called Herod, a corrupt political official, 'that fox,' when he knew it might some day cost him his life. He told the rich man who was filling big barns with things to eat and drink and be merry over, to the detriment of his spiritual life, that he was a 'fool.' He told the most powerful religious party of his day that there was more chance for publicans and harlots in the day of judgment than there would be for some of them. He spoke out man-fashion in behalf of righteousness. He drove the dishonest traders and money-changers out of the

### A PRAYER.

For all the good I've left undone,  
 For all the evil wrought,  
 For all the battles I have lost,  
 And battles never fought;  
 For joyous songs I've never sung,  
 For souls I've failed to reach,  
 For healing words unspoken,  
 For silence marred by speech;  
 For beauty passed upon life's road,  
 Unwelcomed, unperceived;  
 For ugliness left unreprieved,  
 For sorrow unrelieved;  
 For all, O Lord, I might have been,  
 And now can never be,  
 Forgive me, I beseech thee, Lord,  
 Of thy great charity.

—A. M. P. Dawson  
 in "The British Weekly."

temple with a whip of small cords, that his Father's house might be once more 'a house of prayer.' It requires considerable moral courage and manly vigor to drive rascals out of a place where they are making money."

Jesus "was the perfect, the typical, the representative man, the Son of man, the heir and embodiment of all that is manly! In his preaching, and still more in his life and conduct, the minister of Christ cannot afford to have that fact obscured. The minister is there in the community to be, in the best and fullest sense possible to a man of his size and quality, 'a man among men.'"

#### *A stand for right.*

The true ministry, says Dr. Brown, will seek to broaden, in the minds of men, the scope of moral idealism. "It means bringing all these human interests, business and politics, recreation and education, under the rule of intelligent purpose and moral consecration." "If we can help men to see what the religion of Christ really involves in his plans for personal and social redemption, they will instantly feel that it is 'a man's job.'"

"There are Christian duties which come distinctively in men's sizes. It is for the Christian church to take an aggressive attitude toward the evils of the community and carry the war into the enemy's country. In the attack it makes upon the whole disreputable business of the bootlegger, upon gambling-dens, upon what is distinctively known as 'the social evil,' upon municipal corruption, graft of civic inefficiency, upon the unregulated greed which lifts its ugly head in the field of commerce, upon economic injustice in the world of industry, upon all the strongly entrenched evils of the community—in all this the men of our churches must of necessity take the right of the line and bear the brunt of the battle."

#### *Utilising the forces.*

In recent years there have been many appeals that men be used more in church life. Men who have something to do will be interested. The giving of the men a definite part in church services and in work generally is being urged in unexpected quarters. To members of churches of Christ there is nothing new in the appeal, for our theory has ever been that all according to ability, should be employed. It would be a happy day for us if our theory and our practice were to coincide. To train and organise men for service is the worthwhile task of any preacher.

Dr. Brown's suggestions here do not go very far, but are interesting and suggestive. He writes: "The wise minister will naturally use his men to the fullest possible extent in the activities of the church. They will serve as trustees, deacons, vestrymen, clerks, treasurers, and ushers. He may well have two different sets of ushers for the morning and evening services, in order to

enlist a larger number of his men in some form of active service. He will secure a larger number of intelligent forceful men to teach in the church school. There comes a time when every boy thinks that he knows more about life and its implications than all the women on earth put together. He needs, in that period of his development, the steady potent influence of some Christian man, fine, true, strong, who has experienced in his personal life all that the boy is encountering for the first time, and a great deal more besides. It will be good for the boys to have such teachers; and the reflex influence upon the men themselves will be more precious than rubies.

"The wise minister may utilise some special organisation for men, a brotherhood or a men's league. Such an organisation promotes fellowship among men on the religious side. . . . At the meetings of these brotherhoods, subjects of special interest to men can be discussed. The concerted action of those men in lining up the moral forces of the community against some evil, or in support of some well considered plan for community betterment, can be secured. The practical methods of men of affairs can be introduced into the work of enlarging the benevolent contributions of the church. The better publicity to be

given to the services of the church can be worked out by men skilled in the fine art of judicious advertising. The sense of responsibility in the field of personal evangelism, where men undertake to bring their fellowmen into active Christian life, can be strengthened."

Some of the plans may be impossible to carry out in small churches. With our congregations, there are opportunities for service that are untouched by Dr. Brown. We can heartily agree with his general aim; and with his closing view that the minister who is "a man among men" will "attach the men of his congregation more strongly and heartily to the church of Christ. He will aid in developing in every one of them a more robust type of Christian character by relating religion to the wider range of interests and values. He will impress the outside world with the fact that religion is manifestly a man's affair, as well as one of the most vital interests in a true woman's life. He will do his bit in saving our Christian ideals from becoming feminised." He concludes: "Let this good work go on under the competent leadership of manly ministers, 'till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

## When I Went to Church.

"Observer."

I had a seat to myself. That does not argue an empty building; it merely signifies a front seat, for the chapel was well filled. To commence a service ten minutes after the advertised hour was not reassuring, neither was it pleasant to hear a constant hissing and gurgling of water as the baptistry filled.

The reading of the Scripture was particularly pleasing, not hurried nor mumbled; it told of the Saviour, standing, majestic and silent before Pilate. This later became the preacher's theme.

I am writing this immediately upon returning home, so that I might not lose the atmosphere and impressions of the service. The preacher was tall and thin, and his style was quiet, majestic, simple and earnest. There were no flights of oratory—nothing gaudy—neither was there a screaming, ranting song service. Before preaching he asked for bowed heads, and then led in a quiet, intimate, pleading prayer. Let me relate my impressions as I received them. Now he is preaching. In my time I have listened to great preachers, and this one to-night is not the least among the mighty. His voice is not harsh, neither is his style offensively aggressive. His theme is developing. Here is a man who thinks deeply and feels keenly, and withal, reverent, powerful. He is telling of the

majestic silence of the forest; how that the sea to him is most compelling when still and nearly motionless—there is majesty in its depths. He is describing the emotions that swept across his soul, as one morning at daybreak he stood alone in the haunting quiet of a great city street, silent. He looks at his notes—a pleasing gesture; for he would not merely speak, but say something. He is now describing the silences in the life of Jesus, and how they tell of sympathy, power, decision and majesty. He is throwing, not the harsh brilliance of the spotlight upon the Christ, but rather a soft light as the twilight, like the gleam that pierces the mountain mists. Everyone is still, and he tells of the silence of Jesus when confronting a poor sinning woman—silence of sympathy and Saviourhood; beside the grave of Lazarus the silence is broken—this time a sobbing, compassionate Saviour; now before Pilate—not a word does he speak and the judge marvels—the silence of decision: his hour has come and he goes to the cross.

He is reading a hymn and asking in persuasive tones that this Saviour, so resolute to save, should be embraced by one and all. Three lads are buried in the baptismal flood; many heads the while are bowed in prayer; and the One who hears and answers prayer has heard a father's petition and a mother's heart-throbs of thanksgiving.

The building slowly emptied. The walk home gave opportunity for reflection. Disappointments vanished, life's burdens seemed trivial in that atmosphere, and complaints were stifled. The preacher had taken many with him in his journey back to "the days of the flesh," and together they saw the sights, heard the sounds, and

felt the silences of that "strong son of God." The man of God went home at night, tired, conscious of duty done, not knowing of the lives he had brightened, burdens lightened, and souls touched with the mystic saving power of the Christ. Like to his Master, he came "not to be ministered unto, but to minister."

by strong Western nations, she was the footstool for the powers that be. Cursed by the opium drug, footbinding, superstition and a thousand other ills, her population lived in fear of the powers that be in this world and of the spirits in the next. To-day all is changed. Changes have come because the missionary has penetrated to the uttermost parts; has opened schools; established hospitals and churches; taught the people the great liberating message of Jesus Christ, who came not to be ministered unto but to minister; wherever he has gone, liberty has come. Our work has been so successful that it has taken us by surprise and we find ourselves unprepared to cope with the great opportunities presenting themselves.

## The Convulsion in China.

### Effect Upon the Missionary Programme.

The "Christian Evangelist" (U.S.A.) of March 31 contains several articles relating to the Chinese situation. The work of our American brethren centres in Nanking, in which district we have many missionaries.

In a brief article on "Our Mission Stations in the War Zone," Stephen J. Corey, Vice-President of the United Christian Missionary Society, writes as follows:—

"Word has come that those who will suffer most are the Chinese Christians. Following the army are the radical agitators who try to stir up feeling against all foreign influence, and along with this what they call the 'foreigner's religion'—Christianity. The Chinese Christians are an especial target for this bitterness. These are days of real testing for the native churches. Many are heroically carrying their Bibles as their badge of loyalty.

"We must remember that these are days of great travail and possible rebirth for China with her 400,000,000 people. There are bound to be strong, deep, tides of bitterness running. However, this is the hour of China's greatest need and opportunity. I have just finished reading recent statements from twenty-seven of China's leading Christian men. They indicate that there is great need for the missionary just now, perhaps greater need than ever before. He must be an understanding and a sympathetic missionary, and one who can decrease while the Chinese Christian leader increases, but China must have Christ in order to save her people and solve her problems, and for a long time the missionary will be needed to help introduce Christ to her."

A longer article is contributed by Alexander Paul, Oriental Secretary of the United Society, who, with personal knowledge of the mission field, writes in an informative and reassuring message. His paragraph dealing with the effect of the convulsion upon the missionary programme will be of interest to our readers. He writes:—

"What effect will these changed conditions have upon the great missionary programme? The charge has been made frequently, by certain writers in newspapers and magazines, that the work of Christian missions has paved the way in China for the doctrines of Lenin. These charges are generally made, either by writers who

hold the Asiatics to be an inferior race and therefore to be kept in comparative ignorance, or by those who represent the class of interests in the West which still wants to exploit China for selfish and mercenary reasons. That the work of the Christian church in China is responsible for the present great desire that the country should be saved from degradation and ultimate decay is a result of which we should be justly proud.

The message of Jesus of Nazareth is the greatest liberating force in the world to-day just as it has always been. It has overturned kingdoms in the past and it will overturn kingdoms in the future. It has gone into countries steeped in superstition and slavery and been the cause of these countries throwing off their superstition and breaking away from slavery and of becoming great nations. Can we expect it to do any less for China in her hour of need; when her great civilisation, her literature, her art and culture are at the breaking point?

"Eighty years ago, the Chinese people could be easily governed by a corrupt Manchu government. Western nations could scare her into making treaties which have cursed her through the years. These same powers could appropriate her most strategic centres for 'spheres of influence.' Eighty years ago, China had no public schools, no colleges, no electorate. To-day she has thousands of public schools and millions of students attending them. Eighty years ago—nay thirty-one years ago—when the writer went to China first, such a thing as China ever becoming a free democracy was unheard of. Ruled by a despotic government, encroached upon on every hand

#### DAISIES.

At evening when I go to bed  
I see the stars shine overhead;  
They are the little daisies white  
That dot the meadows of the night;  
And often when I'm dreaming so,  
Across the sky the moon will go;  
It is a lady, sweet and fair  
Who comes to gather daisies there.  
For when at morning I arise  
There's not a star left in the skies;  
She's plucked them all, and dropped them  
down  
Into the meadows of the town.

"There never was a time when Jesus wielded more influence than he is doing to-day in China; albeit many even of the leaders do not fully perceive it. There never was a time when a more courageous stand for God was taken, than that which we see being taken by Chinese Christians in this awful hour of peril. Instead of the work of Christian missions being finished as many would have us believe, we are just on the threshold of the greatest day for the conquest of Christ, that the Orient has ever seen. The Chinese people do not hate the missionary; they are not saying that missionaries are not needed; rather are their great outstanding leaders reiterating, again and again, that if China is to be won to Christ, they must have many more missionaries.

"China is passing through the birth pangs of a new life. Well does she realise that she is dependent upon Western nations for the development of her vast resources and the opening up of the country. Well, too, do the Christian leaders of China know that they must have the help of Western Christians if their country is to be won to the ideals and principles of him who alone can make people united and countries safe."

### Happiness.

Happiness is never an earning; it is a by-product; or, rather, it is a gift. It is poured into hearts prepared. I think that most of us entertain a contemptible notion of happiness. We think of it as one might of a short potato-crop—not enough to go around. Indeed, that is precisely the reason sometimes given for the unhappiness of so many people—that there is not enough happiness to supply the needs of all. Whereas, the more happiness there is the more there is likely to be. Happiness is not a fixed quantity, like the world's gold supply. Really, happiness is an infection; the more who have it the more are likely to catch it. Did you ever see one child happy with the crudest toy, and another child unhappy with arms full of toys? There are not enough toys to beget happiness. Happiness is a distillation, a reaction, a gift to hearts prepared for it.

## Religious Notes and News.

A notable African has passed away in the death of Sir Apolo Kagwa, for many years the Christian Prime Minister of Uganda. Sir Apolo, who was the first African to receive a K.C.M.G., was a scholar of the first band of missionaries who arrived in Uganda fifty years ago.

### GIPTSY SMITH.

After an absence of 16 months from England, the greater part of which was spent in Australia and New Zealand, Gipsy Smith reached Liverpool from New York recently.

In June next he will have completed 50 years of world-wide evangelistic work, and in recognition a monster public celebration meeting will take place in the Royal Albert Hall, London, on June 24, 1927.

Mr. and Mrs. Edwin Young are at present at their home in Wayne, Nebraska, U.S.A., but will proceed to London in time for the meeting on the 24th proximo.

Gipsy Smith will probably spend the greater part of 1928 and 1929 in America, where he has been invited to conduct further evangelistic missions. Both he and Mrs. Young appear to have quite recovered from the effects of the motor car accident which occurred in New Zealand.

### RELIGIOUS PERSECUTION IN MEXICO.

The Roman Catholic press is spreading through the world the report that a policy of persecution directed especially against Catholics is being put into effect by the Mexican Government. If it were so, Baptists would be foremost to protest. They are committed by their principles and history to defend the liberties of others with the same zeal as their own. However, the facts appear to have been distorted in the interests of the Catholic hierarchy; and a comprehensive statement summarised in "Missions," the organ of the American Baptist Foreign Mission Society, seems to dispose of the theory of "persecution." The Roman Catholic church in Mexico is not resisting (as Baptists are in Rumania) a policy of differential treatment directed against itself; what it resists is similarity of treatment and equality of status with other religious bodies. "Missions" has also done good service by printing the following statement:—

Since the charge is constantly repeated by Roman Catholics in the press of this country that the Mexican Government is holshcystic and attempting to crush out all religion, the following statement in President Calles' message to the Mexican people is in place:

"I also wish to avail myself of this opportunity to repeat, ten months after the Catholic hierarchy began its opposition to the Mexican laws, what I stated at the beginning, which has not been modified through the attitude, seditious and rebellious at times, of the clergy. That my Administration does not intend, nor has it intended, to oppose the legitimate activity; that matters of faith or creed or dogma are absolutely outside the action and purposes of my Government; that I hold the same sincere respect for all expressions of conscience or religious beliefs; that it is a gross untruth, framed up by the clerical reaction, that the Government has endeavored or desired at any time to destroy or combat any religious faith."

The truth of this statement concerning the attitude of the Government is confirmed by the Protestant missionaries generally.

—Dr. J. H. Rushbrooke.

### THE SUNDAY QUESTION.

Manchester, by a mammoth vote, has registered a striking victory for the English Sunday. The City Council is facing a demand for Sunday cinemas and games in the parks. In order to give the voice of the people a chance of being heard the "Manchester Evening News" proposed a ballot of its readers. This was later extended to cover the widest possible constituency, and voting papers were provided for use in cinemas and by churches and Sunday Schools. Christian workers recognised a serious challenge and also a great opportunity, and they set to work to make the most effective use of the occasion. They have proved once more that when they organise their resources and speak with a determined voice they are a force to be reckoned with. A quarter of a million persons voted, with the following results:—For Sunday games, 37,609, against 235,672; for Sunday cinemas 30,070, against 235,721. The "Manchester Evening News" says the figures are staggering, and are an expression that cannot be ignored by our municipal rulers. They show an overwhelming majority in favor of our Eng-

lish Sunday observance. The voice of the people has answered those who seek to establish a Continental Sunday in place of the day of rest and worship.—"British Weekly."

### EVANGELISM AMONG STUDENTS.

Under the auspices of the Student Christian Movement there was held recently in London a simultaneous campaign which was characterised as "probably the largest evangelistic effort among students ever planned in this country." Gatherings were held in forty colleges and hospitals, with the definite view of presenting the Christian message to the 30,000 students in the Metropolis.

The general title chosen for the meetings was "Religion and Life," and the attempt was made to state the meaning of the Christian faith for the life of the individual and the life of the community.

At the closing gathering the Bishop of Manchester's address was preceded by William Blake's great poem, "And did those feet in ancient time?" Dr. Temple brought the gathered thousands of eager young men and women face to face with the supreme question, "What think ye of Christ?" "To give no answer to that question," he said, "is to answer No. If you say Yes, and accept Christ as the Lord of your life, that means that you must make him (1) the Lord of your purpose, (2) the Lord of your thoughts, (3) the Lord of your prayers."

## The Church and the Jungle.

Dr. Joseph A. Vance, of Detroit, in his address at the annual dinner of the Metropolitan Church Federation of St. Louis, apparently desired to promote religious activity by "putting a scare" into its workers. "The goblins 'll git you if you don't watch out" is a time-honored and often effective method of stimulating energy. And, indeed, it was rather a terrifying picture the earnest and eloquent preacher presented of a civilisation imperilled by irreligion, by paganism expanding in a Christian nation, by the jungle encroaching upon the garden. That there are certain social phenomena of the present day that justify apprehension and that should stir the church to larger effort is not to be denied; but is paganism advancing, is the jungle spreading over the cultivated fields, is the church failing through weakness or inefficiency? With all respect to Dr. Vance we simply don't believe it.

And we don't believe it because we are unable to see that the facts warrant such a belief. "Half of the population of the United States is alienated from the church," said Dr. Vance. If by that he means that half of the population of the United States does not belong to the church he is quite conservative in his statement. Indeed, out of a total population of 105,000,000 there are 48,000,000 church members, something less than half. But taking the term "one-half" as a convenient term, he divides those outside the church into three parts, the lieve in Christianity but regard the church as badly administered; a second part, composed of those who believe the church an asylum for derelicts and social parasites, and a third part, "large and increasing with alarming rapidity," composed of those who are indifferent to or opposed to religion.

Let us consider the figures. There are 48,000,000 church members. Of these 18,000,000 are Catholics, and the Catholics, we understand, enumerate all children in their church census, the "Catholic population" as it is termed. The Protestants include only the registered members, mostly adults. Assuming that 30 per cent. of the Catholics and 15 per cent. of the 38,000,000 Protestants are under age, there are 30,000,000 adults in the churches of America. The adult population in 1920 being 60,000,000,

there would be by this calculation nearly 65 per cent. of the adult population within the church.

But the children certainly should not be excluded. The table of "religious bodies" in the Statistical Abstract of the United States for 1925, issued by the Federal Government, from which all the figures here presented are taken, shows that in 1923 there were 48,224,014 members of churches and 26,193,036 members of Sunday Schools. Assuming that 20 per cent. of the members of the Sunday Schools are also church members, a liberal estimate, we think, there are 69,000,000 men, women and children, out of a total population of 105,000,000, within the church or under its guidance, almost 70 per cent. of the total. But there are 11,000,000 children under 5 years old, most of them too young for Sunday School, and in the same proportion 7,000,000 of these must belong to church families. Including them in the church class, where they properly belong, it is to be seen that 75 per cent. of the population is, in the broad sense, within the church. Aside from these, there is undoubtedly a great number of men and women who lead religious lives, as truly as the majority of church members, and who bring up their children accordingly, but who are not connected with the church. Every church member has friends or acquaintances of this character who cannot be properly regarded as irreligious or antireligious. We believe it safe to say, therefore, that 90,000,000 Americans are within the church or are influenced in some degree by religious beliefs or principles.

But what of the activities of the church? Are they declining in activity or effectiveness? The figures show that they are not, if membership be the test. In 1890 the church membership was but 33 per cent. of the total population; in 1906 it was 40 per cent., in 1913 it was 42 per cent., and in 1923 46 per cent. Moreover, the increase of population from 1910 to 1920 was 15 per cent., while the increase of church membership from 1913 to 1923 was 27 per cent.

The church, in fact, seems to be doing pretty well. It is advancing rather than declining, and we see no reason to fear paganism or the jungle.—Editorial in the St. Louis "Globe-Democrat." (Casper S. Yost, editor of the editorial page, is a member of the Union Avenue Christian Church, St. Louis.)

# New South Wales Conference.

The forty-second Conference of New South Wales churches was well attended, calmly enthusiastic and we shall hope productive of much that is worthwhile.

The whole of the proceedings was linked to a single idea—the Restoration Movement. From the young people's angle it was as the challenge of the plea to the youth of our churches; from the angle of work overseas it was as the relation of the plea to Foreign Missions; the plea and its relation to social and civic morality, was the viewpoint of the social questions group, and as a grand finale, it was as the specific contribution of the Churches of Christ to the problem of Christian unity. Then to add a little historical flavor two short addresses were interposed on the genesis of the movement, and its chief characteristics, and with the effect of a coping stone, the Conference sermon was entitled, "The Everliving Witness," which, as it turned out, is "the church, the pillar and ground of the truth."

Helpful addresses were given by A. E. Adams, B.A. on "The Challenge of Our Plea to the Youth of Our Churches"; Mrs. Escott on our work overseas; E. P. Adernan, B.A., on "The Plea in Relation to Social and Civic Morality," and "The Restoration Movement: Its Genesis"; S. J. Southgate on "The Restoration Movement: Its Characteristics"; and Ira A. Paternoster on "Christian Unity, the Specific Contribution of the Churches of Christ."

## President's Address.

The Conference President (W. H. Hall) presided throughout the conference and did it all well. Of his presidential address one thing stood out like a beacon at night that was his plea for the youth of the churches.

The problem of youth faced every church in Australia, he said, and it was a problem worth solving, for if they could solve it they would have a church of power. The solution lay in the hands of parents. Parents had an influence and a power with the young people that the churches could never possess.

The retiring president made the following suggestions which in a measure summed up his year's experience of seeing the churches face to face:—The advisability of holding conference at some period other than Easter; the advisability of a representative of the Home Mission Committee meeting with and assisting the official board of every church assisted by Conference funds, and the necessity of a continuation of the policy of evangelistic missions on a large scale.

## Officers and Committees.

Executive: President, S. J. Southgate; vice-president, J. Chapple; secretary, C. R. Hall; assistant secretary, S. Morris; treasurer, H. M. Arrowsmith.

Home Missions: Messrs. G. Fretwell, W. H. Hall, E. J. Hilder, I. A. Paternoster, T. E. Rofe, J. Stimson and J. Whelan.

Young People's Department: Messrs. A. H. Webber (chairman), A. E. Adams, P. C. Bennett, S. O. Gale, A. Graham, S. G. Goddard, N. H. Matthews, F. S. Steer, L. J. Stimson.

Foreign Missions: Dr. C. A. Verco (chairman), Messrs. Geo. Morton, I. A. Paternoster, Quan Mane, G. Eager, H. W. Cust, G. A. Corbitt, J. Clydesdale, E. L. Smee, P. C. Bennett.

Social Questions: Messrs. K. MacKenzie (chairman), T. P. Dale, K. Hunter, W. J. E. Lewis, A. E. Oldfield, A. Carter, F. Horsey, C. Casperson, H. Larcombe.

Reference and Credentials: Messrs. E. J. Hilder, W. H. Hall, S. J. Southgate, T. E. Rofe, G. Fretwell.

Committee for Union with Baptists: Messrs. J. Crawford, G. Fretwell, A. Morris, E. Davis, S. J. Southgate.

Training Class Council: Dr. E. A. Bardsley, Messrs. G. Fretwell, S. J. Southgate, P. E.

Thomas, D. R. Hall, C. C. S. Rush and J. Chapple. Auditors: Y. M. Middleton, F.C.P.A.; N. D. Morris, A.C.P.A.; and F. T. Webber, A.I.A.

## Conference Resolutions.

"That this conference direct the incoming Home Mission Committee to get in touch with Dr. Jesse Kellem and Mr. Chas. Richards, with a view to holding a series of evangelistic missions in New South Wales."

"That it be a recommendation to the incoming Executive, that a travelling evangelist be immediately appointed for the purpose of assisting weak churches, and more especially for the purpose of visiting country centres where unattached members are residing with a view to organising them into churches wherever favorable and practical opportunity presents."

"That it be a recommendation to the incoming Executive and Home Mission Committee, that a commission be appointed to investigate the reports available with a view to

among the people of this Commonwealth, and further expresses its earnest hope that the royal visit may bind together in closer unity and purpose for good the British Commonwealth of Nations."

"That this conference of Churches of Christ in New South Wales commends the work of the New South Wales Prohibition Alliance in its efforts to secure State-wide prohibition, believing that the absolute prohibition of the manufacture, sale, distribution of intoxicating liquor as a beverage is the only practical solution of the liquor question."

"That the conference registers its strongest protest against the action of Parliament in extending two hours of trade to 9 o'clock without any public demand and in opposition to the expressed will of the people, and affirms its conviction that the liquor traffic should be brought into line with other retail businesses, and that all liquor bars should be closed on Saturday at 1 o'clock."

"That this conference pledges itself to support the retention of the No-liquor Ordinance which has been in operation at Canberra for the past twelve years."

"That this conference emphatically protests against the gambling spirit in the community generally, which is encouraged by the excessive number of race meetings, carnivals, art-unions, sanctioned by the government and respectfully urges the government to take steps to restrict them."

"That this conference is of opinion that the liquor laws should be strictly enforced especially with regard to 6 o'clock closing."

## The Reports.

The Executive report briefly surveyed the work in its general aspects. It compared statistics of past years with the present year, showed the State's participation in Federal affairs, referred to the co-operative efforts of all churches in which we had a hand and mentioned the activities of special committees on union with the Baptists, publicity, training classes and central building.

The Home Mission report outlined the work of the Book Depot and of the "Christian Messenger," detailed the evangelistic efforts of the year, showed sixteen churches being assisted from H.M. funds, that the revenue for the year was £3,072, that a membership of 3,997 had been reported for the year, and outlined a programme of future work.

The Young People's Department report claimed the work as being in a more satisfactory condition than ever, regretted the loss of the organiser, A. L. Haddon, M.A., referred to the work of the clubs, C.E., examination, teacher training classes and emphasised the valuable work of the Joint Council of Religious Education and of united functions. Revenue was £675 and 3,620 scholars and 509 teachers were enrolled at the end of the year.

The Foreign Mission report outlined the year's work at Baramati, Haria, Diksal and Shrigonda, in India; at Huclihow and Shanghai, in China; at Pentecost, in the South Seas, and among the Chinese in Australia. Special appreciation was mentioned for those who helped wipe out the overdraft.

The Social Questions report detailed the Committee's work and ambitions under the heads of Benevolence, Prohibition, Health and Temperance Examinations, and Young People's work. For the future it is suggested that movements for poor relief and the orphanage be strenuously furthered. Revenue for the year was £192.

## Conference Sermon.

The subject of Bro. A. E. Illingworth's conference sermon was "The Everliving Witness." The church is "the pillar and ground of the truth." In part, the preacher spoke as follows— "The church is a witness. The ever-living witness. Men of the world know perfectly

(Continued on page 311.)



S. J. SOUTHGATE.  
Newly-elected President, New South Wales Conference.

ascertaining the factors contributing to the present situation."

"That this conference of Churches of Christ in New South Wales, believing that Christian principles should control the actions of States not less than those of individuals; that justice and fellowship must be made supreme in international relationships; that all international disputes should be settled by methods of justice and conciliation, rather than by the arbitrament of war, urges upon individual members and associated churches the need of acquainting themselves with already existing movements for peace and goodwill, such as (a) The League of Nations Union, (b) The Peace Society, (c) The World Alliance for promoting World Friendship through the Churches, and heartily co-operate, in every way possible, to bring peace on earth and goodwill to men in accordance with the teaching of Jesus Christ."

"That this conference of Churches of Christ in New South Wales expresses its unswerving loyalty to the British throne; offers its unbounded gratitude to God for protection to their Royal Highnesses the Duke and Duchess of York, in their journeyings to and fro

## The Home Circle.

Conducted by J. C. F. FITTMAN

### THE CROSS.

When life is joyous, bright, and gay,  
The glory of the cross grows dim,  
And Christ seems very far away—  
But little thought we give to him.

But when life strikes with bitter blows,  
And crushed we lie, prone in the dust,  
'Tis then the Cross with radiance glows;  
'Tis then our hearts must learn to trust.

—Clara Cox Epperson.

### MOTHER'S DAY.

Sunday, 9.30 a.m.

"Look here, young Patricia Flemming, if you and your precious white flowers don't make yourselves scarce in a very short time, I'll have occasion to throw this tin of nugget at you. I won't have a little kid like you preaching at me, and if I choose to play football on Sundays that's my funeral. Take it from me for a final, too, that I'm not sissy enough to go about with a white flower in my coat—not for a hundred mothers."

"Dick Mason, you are just a great big heathen and a coward, and you don't deserve to have a mother. One of these days when you haven't got one, you'll wake up—"

"Get!"  
A disappointed little figure disappeared round the corner of the shed, just missing a flying hoot-brush.

"Geel!" ejaculated Dick. "Glad I didn't hit the little beggar. Didn't think the stupid thing thing would slide out of my hand like that." He stooped to pick up the offending brush and a bruised white chrysanthemum that Patricia had dropped. "Mother's day" is it! A lot she's got to thank her mother for! . . . I've a secret admiration for the kid, but I won't stand her coming round here preaching at me."

Same day, 12.30 p.m.

"Dick! Dick, my son! be careful of father's axe." Two more desperate blows, and then the axe was thrown aside, and Dick faced his mother.

"Killed—stone dead! Sit down, mother, the log is quite clean."

Mrs. Mason almost sank on to the log; she had received a blow! She had just come home from the little chapel almost exultant—such an hour of blessing, and a beautiful message on "Answered Prayer." How she had prayed for her boy! And now—right from the corner of the street, she had heard the heavy blows from the axe. He had never affronted her in this way before, showing such open disrespect for the Lord's day. In her disappointment Mrs. Mason had not paid much heed to her son's words, and the fact that there was no wood chopped quite escaped her. Dick roused his mother with a repetition of his first words. This reckless lad of hers was a puzzle. What-ever needed such desperate killing!

"Poor old mum, don't look at me like that. I've just had a hard fight with the Devil and won! If I hadn't killed him he'd have pushed me in the lorry this afternoon, when the chaps come round. . . . I'm not exactly mad, mother, however much I may appear like it. You've simply witnessed 'the outward and visible sign of an inward and spiritual grace' (haven't forgotten everything I learned at Sunday School, have I?)—meaning, of course, the outward and visible sign of an inward and sincere resolve to become a Christian." Dick's voice softened. "A little kid set me thinking this morning, and I felt it was up to me to make this mother's day for you. Always been

a bit of a 'rotter'—excuse me, that's the language of the precious company I keep. I've had wild dreams before, but was never man enough to make them real." Dick laid his hand on his mother's frail one. "Kind of felt you were praying for me this morning, mother, and it seemed a sort of challenge, so I just said to myself, 'Let me get something substantial and I'll fight it out with you, old Nick.' You arrived on the scene just at the finish. You don't cry over victories do you, little mother? Let me help you up to the house. Yes, we'll spend the afternoon together, but I must slip out for a little while to make it right with young Pat next door. Poor little kid, I sent her away in tears this morning for hitting me hard with a bit of truth.

Ten years after.

"Pat!—Patricia!" For the third time Dick called, and then added, "If you and your precious little infant don't come here in a very short time, I'll have occasion to—"

"Not a hoot-brush, daddy," came the laughing rejoinder from the doorway, as Pat playfully put up a hand to shield baby's chubby wee face.

Dick joined in the laugh, as he folded a sheet of paper and handed it to her. "I know you are in a hurry, Pat, but if you would give this in at the office as you pass, you will save me going out, when I am so busy. Thank you, dear. And you won't forget the flowers—the very best you can get. Tom Leitch will be going down by the evening's train, and he will take the box and place the flowers on the grave, himself. Pat, it will be just ten years on Sunday since you woke me up. Do you remember what you said? 'Dick Mason, you are just a great—'"

"Don't Dick, I couldn't say that now, dear. Your mother was as proud of her boy as any mother could be, when you were away at college, and you know she died happy."

A spasm of pain shot across Dick's face, and Pat felt his hand tremble as he gently pushed her to the door. "Go, darling," he said huskily, and Patricia wisely slipped from the room, leaving her husband for a time, alone in "the secret of his Presence."

On reaching the office of the daily newspaper, Pat scanned the words on the paper in her hand, before passing it across the counter to the clerk—

### LAST WEEK OF BIG GOSPEL TENT MISSION.

Richard Mason, Evangelist.

An invitation to YOU to attend on Sunday evening.  
Special Sermon for "Mother's Day," based on an incident in the preacher's own life.

Do not slight the invitation!

—Elma Campbell, Rosewood, Qld.

Mother (to Bobby): "Surely, you did something else but eat at the school treat?"

Bobbie: "Yes, mummie. After tea we sang a hymn called, 'We can sing, full though we be.'"

Mother learned later that the hymn selected had been, "Weak and sinful though we be."

### THAT'S ALL.

After a heated argument, the gentleman who had been in a minority of one, but had contributed 50 per cent. of the total volume of sound, was reproached by one of the elders of the club. "I could do with you, Tom," said the elder gently, "if you didn't want everybody to think the same way you do." "Of course, I don't," retorted Tom. "I only want folk to have a bit o' sense!"

## The Family Altar.

—J.C.F.P.—

Monday.

Let thy name be established and magnified for ever, saying, Jehovah of hosts is the God of Israel, even a God to Israel.—1 Chron. 17: 21.  
"There were those that were called gods of such and such nations, gods of Assyria and Egypt, gods of Hamad and Arpah; but they were no gods to them, for they stood them in no stead at all, were mere ciphers, nothing but a name. But the God of Israel is a God to Israel; all his attributes and perfections redound to their real benefit and advantage. Happy, therefore, thrice happy is the people whose God is Jehovah; for he will be a God to them, a God all-sufficient."

Reading—1 Chron. 19: 6-19.

Tuesday.

So David prepared abundantly before his death.—1 Chron. 22: 5.

Bishop King wrote thus to a nurse—"He gathered materials, but never saw them put together, or the building rise from the ground. Some day, probably God will give you one who will catch the scientific fire from you, and the torch will be handed on; all things need patience and humility, but these are the flowers and fruit and beauty of scientific life. It is hard and hideous without them, so I am glad to think that you are really receiving just the double training that is best for your real perfection."

Reading—1 Chron. 22.

Wednesday.

Their office (the Levites) was to stand every morning to thank and praise Jehovah, and likewise at even.—1 Chron. 23: 30.

Reading—1 Chron. 23: 1-6, 24-32.

Thursday.

For we are strangers before thee, and sojourners, as all our fathers were.—1 Chron. 29: 15.

"A Christian who is pure is upon earth like a bird that is kept fastened down by a string. Poor little bird; it only waits for the moment when the string is cut to fly away."

Reading—1 Chron. 29: 9-30.

Friday.

Wisdom and knowledge is granted unto thee (Solomon); and I will give thee riches, etc.—2 Chron. 1: 11.

"The declaimers on the incompatibility of wealth and virtue are mere declaimers, and nothing more. For you will often find them, in the next breath, applauding or condemning every measure or institution according to its supposed tendency to increase or diminish wealth. You will find them not only readily accepting wealth themselves from any honorable source, . . . but even offering up solemn prayers to heaven for the prosperity of their native country." There is nothing wrong in the possession of riches rightly obtained. The great need is to use wealth in unselfish ways, specially having as an objective the glory of God.

Reading—2 Chron. 1.

Saturday.

He (the Lord) is good, and his mercy endureth for ever.—2 Chron. 5: 13.

"There is no saying oftener repeated in Scripture than this, (26 times in one psalm, and often elsewhere), so there is none more signally owned from heaven. . . . God's goodness is his glory, and he is pleased when we give him the glory of it."

Reading—2 Chron. 5.

Sunday.

Now, when Solomon had made an end of praying, the fire came down from heaven, and the glory of Jehovah filled the house.—2 Chron. 7: 1.

Reading—2 Chron. 7.

# Prayer Meeting Topic.

May 25.

## KNOWING AND DOING.

(Matt. 7: 24-27.)

F. J. STYVER, B.A.

"Knowledge is virtue," declared the wisest of the Athenians, but Jesus knew the human heart and the issues of life infinitely better than Socrates, and, throughout his ministry, Jesus never ceased to emphasise the fatal disparity that might exist between knowing and doing. His illustration of this truth at the conclusion of the Sermon on the Mount is a masterpiece. Luke adds to the graphic contrast between the two builders by telling us that the one man "dugged and went deep and laid a foundation upon the rock," while the other merely "built a house upon the earth, without a foundation."

### The Gulf Between.

"Between the knowing and the doing, there is a deep gulf," says Dr Henry van Dyke. "Into that abyss the happiness of many a man slips and is lost. There is no peace, no real and lasting felicity for a human life, until the gulf is closed, and the continent of conduct meets the continent of creed, edge to edge, lip to lip, firmly joined forever. It is not a blessing to know the things Christ teaches, and then go on living as if they were false and doubtful. It is a trouble, a torment, a secret misery. To know that God is our Father, and yet to withhold our love and service from him; to know that Christ died for us, and yet to deny him and refuse to follow him; to know that there is an immortal life, and yet to waste and lose our souls in the pursuit of such small portion of the world as we may hope to gain—surely that is the deepest of all unhappiness."

### Self-deceived.

There is an iron pillar at Delphi, a very ancient column, which was believed by the Hindus to have its roots in the centre of the earth, but when a European took to digging about it, he found the foundation only twenty inches below the surface.

It is possible for a man to be very intellectual and yet merely to pierce the surface of things. Until he finds God and builds all his hopes on him, he has not sounded the depths of true knowledge. Similarly, there is a moral life which finds its origin, sanctions, and inspiration merely in human society. Until a man knows Jesus Christ as a personal Saviour, he has no real foundation for his character. Further, a man may be very religious and be like the Pharisees, shallow although scrupulous. He may know the Bible from cover to cover but until he fully surrenders to Christ and honestly tries to practise his teaching, he has no solid ground for his hopes.

### Secure in Christ.

W. L. Watkinson tells the curious fact that an earthquake occurred in California on the surface of the earth whilst the silver-miners, working beneath, knew nothing of it. When our life is hid with Christ in God, we are delightfully oblivious of earth tremors and surface disasters which sorely trouble worldly men.

Let us face the facts and ask ourselves this question: "Are we really trying to do the will of God?" "Are we daily trying to live like Christ?" If we have definitely surrendered to him and are honestly trying to please him, then we are building on the Rock.

TOPIC FOR JUNE 1.—THE TOLERANCE OF JESUS.—Luke 9: 51-56.

# Our Young People.

Conducted by Leslie C. McCallum, M.A.

## K.S.P. AND P.B.P. RALLY.

On Tuesday, May 10, the Victorian metropolitan K.S.P. and P.B.P. chapters held a spiritual rally in the Swanston-st. chapel. Over three hundred young people attended, and a very happy and profitable time was spent. When the meeting was suggested it was determined that no officer of State Chapter should have a place on the programme. This was done with the purpose of showing that the training which our young people are receiving in the K.S.P. and P.B.P. does much to fit them for more efficient service in many directions.

A member of the Malvern-Caulfield chapter acted as chairman, one from South Melbourne read the Scripture lesson, while another from Middle Park rendered a solo; a member of the South Yarra P.B.P. also sang.

One very pleasing feature of the evening was the singing by a choir which was composed of members of the Malvern-Caulfield, East Malvern Baptist, and the South Yarra societies. Under the leadership of Bro. Allan Searle this choir rendered several items and helped also in the leading of the singing.

The addresses were delivered by Mr. Horton Williams, of the Methodist Young People's Department, and Mr. D. H. Griffin, of Malvern-Caulfield. Mr. Williams in a stirring address stressed the need of steadfastness, loyalty and moral strength, while Mr. Griffin, basing his remarks upon the story of the rich young ruler, called for an unhesitating, heroic service in the cause of righteousness and truth. Both the messages were fine appeals, and should do much to help our young people in the battle for character.

In every way the meeting was a distinct success, and those responsible for its organisation are to be congratulated on having performed a very fine piece of work. Let us have more of such gatherings.

## AMONG THE SCHOOLS.

### Swanston-st.

Recently the Victorian Organiser visited one Sunday morning the Swanston-st. Bible School. The work in this centre is carried on under great difficulties caused chiefly by the fact that most of the members of the church live a great distance from their church home. The result was that most of the boys and girls went elsewhere to Bible School. Less than a year ago it was determined that a Sunday morning school should be tried, and, while this is by no means an ideal arrangement, it has helped the work at Swanston-st. About ten months ago the average attendance at Bible School was

less than twenty, now it is forty, and the boys and girls all seem very interested in their school.

The young people attend the morning service, and while the hymn immediately after the communion service is being sung, retire to the school hall where the lessons are given. Such an arrangement means that the teachers have to miss the address, but an arrangement whereby other teachers relieve them occasionally, helps lessen this difficulty.

Some such scheme as we have mentioned might help some of our country churches where no school is conducted, and sufficient accommodations is available.

### Gardiner.

Bible School work in this centre continues to flourish. On a recent Sunday 167 scholars and teachers out of an enrolment of 175 were present at the afternoon session. This is a fine record. Is there another school who can better it?

### East Kew.

The work in this centre continues to make progress. The enrolment now stands at 120, with an average attendance of 108. During the last school year no fewer than 29 members of the school attended every Sunday, so qualifying for the attendance awards as issued by the Bible School and Young People's Department. The superintendent reports that great interest was aroused by the anniversary, and many have come forward to offer financial and personal assistance to the school. On Monday evening, May 9, a teachers' conference was held, when twenty teachers and officers were present. Mr. McCallum represented the department, and addressed the gathering.

## PREACHERS AND PREACHING.

"I should consider myself a lamentable failure if I allowed the children to slip through my fingers. Whether I knew all the members of my congregation or not, I would certainly know all their children. A childless church is a perishing church. A real church of Jesus Christ would be swarming with children—which is rather a terrible statement to make, because, if it is true, very few of our churches are worthy of that description. Jesus said: 'Let the little children come to me. Don't stop them.' He never said: 'Bring the children to me.' There was no need."—*British Weekly.*

Make us to meet what is or is to be  
With fervid welcome, knowing it is sent  
To serve us in some way full excellent,  
Though we discern it all belatedly.

—James Whitcomb Riley.



Bible School East Kew, Vic.

## Foreign Missions.

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

### FREEWILL OFFERING.

The best of all gifts is a freewill gift. When the Lord wanted to have a tabernacle built, the most expensive building of its size ever erected for the worship of God, he depended on freewill offerings. What was the result? Read Exodus 36: 5-7, "And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it and too much."

Let us imitate this ancient people of God. On July 3 let us give until the Lord shall be pleased with our liberality.

### THE BY-PRODUCT OF A BIBLE SCHOOL.

We all know what by-products mean in material things. You see a heap of material outside a factory; it is apparently of no value, but some clever chemist takes a sample of the heap, analyses it to see if there is not something in it than can be made useful and valuable. Often he fails, but sometimes he succeeds, and out of the heap he finds there is more money to be made than out of the original product. One of the staff of Lever Brothers told me their by-products that were once allowed to run to waste made more money than the soap, their original product.

Something like this happened in the Surrey Hills, Vic., Bible School. One day one of the workers, Sister G. Luke discovered there was a lot of Foreign Mission material in their Bible School that was bringing in little or nothing for the help of the work of Jesus in foreign lands. She enlisted the co-operation of teachers and scholars, and in three years they have raised £213, enough to build or furnish a ward in our China Hospital. Isn't it wonderful! Isn't it beautiful! Won't Jesus be pleased at this new by-product in this Jesus' school? Won't our China missionaries, Mrs. McFarlane, whose talk on China helped so much; Harry Clark, who was the preacher of Surrey Hills church when this by-product was discovered; Dr. Hay Killmer, whose hospital is going to be enriched by this by-product, and won't the sick Chinese (grown-ups and children), who are going to be helped to healthy and happy lives be grateful for this by-product of the Surrey Hills, Victoria, Bible School.

But I must let Mrs. Luke tell the story of how this £213 was raised, and her hopes that they may be able to continue to do more for Jesus and others and in this way more for themselves. She says, "Three years ago a C.I.M. missionary (Mrs. MacFarlane) was invited to speak to the Bible School children at Surrey Hills, Victoria. Her message—of the dreadful condition of things in China, and the great need of a Redeemer from sin and idolatry—was so wonderful that we decided to set the children working in some way instead of allowing her appeal to remain unanswered.

"After a good deal of thought, we decided upon this: 'Birthday Mission League of J.O.Y.' feeling sure that we would find a cause which needed help. Within one year, our preacher, Bro. H. Clark, was called to foreign service, and without delay it was decided that we should endeavor to raise £100, so that some work could be done in Huelichow, which Bro. Clark considered was greatest in need, and upon his arrival there he was to send us word.

"We had a wonderful response to an appeal for one penny per year on each birthday. The

children also brought birthday presents, and in many other ways we have worked, hoping to help in some way those who sit in darkness and sin.

"The children celebrate 'Birthday Sunday for Missions' on every first Sunday in the month. The last quarter of an hour has been given to the league, and is spent thus: A mission hymn and prayers for those who have 'gone forward,' and a letter from a missionary read. Then a few minutes talk on missions. The children then make their gifts, those who have had a birthday during the past month, and lately the invitation has been given to all to bring one penny for the hospital, and has been responded to very well. The quarter of an hour is well spent. 'Birthday Sunday' is announced on every first Sunday at the morning service, and frequently some parents and friends join with us at a quarter to four to listen to the missionary letter. The interest has never been keener than at present, and we trust it will continue.

### Christ for the World

The one hope of stunting, suffering, despairing, humanity

### The World for Christ

The one task committed to the Church by her Divine Lord who said "Go"

—LAURIE GRINSTEAD  
Chairman F.M. Com., Great Britain

"On receipt, this week, of Bro. Clark's looked-for letter, his suggestion that we should finance a ward in the proposed Chinese Hospital meets our wishes entirely.

"The teachers and officers of the Bible School, together with the committee of the League of J.O.Y., discussed the plan of the hospital sent me by you, and we feel that we are able to finance the largest ward—six beds—as we have in hand £213 and are still working.

"Therefore I have much pleasure in making this request to the Foreign Mission Board—that the League of J.O.Y., Surrey Hills, Victoria, may be granted the pleasure of paying for the erection of the largest ward in the proposed Chinese Hospital (six beds), and that it may be called the 'J.O.Y. Ward,' in remembrance of the League which stands for J., Jesus first; O., others second; Y., yourself last.

"Bro. Clark asks whether we will pay for the upkeep of the ward. There are those who would love to do so, leaving put their hands to the plough and who do not wish to turn back, but this will be decided at a meeting yet to be held.

"Trusting that the committee will be pleased to grant our request, and with earnest prayer that ere long peace may be restored in China and the good work increased, also that our hospitals at Dhond and Huelichow may soon be ready to begin their Christlike work among the needy to 'take away pain and substitute joy and the salvation.'—Sister G. Luke."

### WANTED.

A preacher for the Churches of Christ in Broken Hill, N.S.W. Under appointment of the South Australian Home Mission Committee. Full particulars from Secretary, J. W. Cremer, 257 Lodge-st., Broken Hill.

### DEATH.

MACKIE.—On April 17, at his residence, Lindsay-st., Bundamba, Matthew, beloved husband of Mary Mackie, passed away to be with Jesus. Life's race well run, Life's work well done, Life's crown well won, Now comes rest.

### IN MEMORIAM.

GREEN.—In memory of father, who passed away on September 29, 1914; also mother, on May 19, 1920.

"Blessed are the pure in heart, for they shall see God."

—Inserted by their youngest daughter, E. Wood Green.

### GOLDEN WEDDING.

WILLOUGHBY—EVANS.—On May 10, 1877, at the Pirie-st. Methodist Church by Rev. H. T. Burgess, Frederic St. Claire Willoughby, of London, to Catherine Richendar Evans, second daughter of late Mr. E. Evans, of Lefevre Peninsula, S.A. Present address, 38 Weller-st., Goodwood, S.A.

### COMING EVENTS.

MAY 22, 29, 30.—Prahran School Anniversary Services. Sunday, May 22, 3 p.m., Mr. H. J. Patterson, "Bridging the Chasm"; 7 p.m., Mr. A. W. Connor. Sunday, May 29, 3 p.m., Distribution of prizes; 7 p.m., Mr. A. W. Connor. Special singing by scholars, under Mr. F. G. Chipperfield with Griffiths' orchestra. Anniversary Concert, Monday, May 30, in Old Town Hall. All welcome.

MAY 27 and 28.—East Kew, Grand Winter Fair, to be opened by Mrs. Hayward, on May 27, at 3.30 p.m. A hearty welcome to all.—A. Harding, Hon. Secretary.

MAY 29 and 31.—Newmarket Bible School Anniversary. Sunday, 11 a.m., chapel, J. I. Muddford. 3 p.m., Town Hall, A. G. Saunders. 7 p.m., Town Hall, A. Anderson, from China. Special singing, under leadership of Mr. Carl Hall. Tea service on Sunday at nominal charge. Old and new friends invited. Grand Concert in Town Hall, Tuesday, May 31, 8 p.m. Musical items, gymnastic display by scholars, trained by Miss Isa Southwick. Admission, 1/.—W. R. Crichton, Hon. Sec.

MAY 29, 31.—Church of Christ, Court-st., Box Hill. Anniversary Services, Sunday, May 29. Morning, 11, J. E. Shipway; evening, 7, J. E. Allan. Tuesday evening, at 8 p.m., J. E. Thomas, of Balwyn. Splendid programme of vocal and elocutionary items. Come home.

JUNE 6.—At Balwyn Church of Christ. Second Coming Convention. 11 a.m., J. E. Shipway and Pastor W. H. Hinton, of Geelong. 2.30 p.m., A. W. Connor, Pastor W. H. Hinton, and Pastor S. Beckingham. 7.30 p.m., Dr. J. J. Kitchen, Mr. E. Lee Neil, C.B.E., and Dr. D. S. McColl. W. H. Clay, leader of song. Tea provided. Everybody welcome.

### FOR SALE.

Organ, "Leslie," 10 stops, good condition, suit church; £25. Inspect any time at "Roselca," 2 Orlando-st., Hampton.

Organ, Estey, in good order, church bought new one, will sell cheap. Secretary Hartwell Church of Christ.

Fruit trees, best sorts, 13/- doz.; Passions-Grape Vines, Gooseberry, Current, Logans, 4/- doz.; Strawberry 9d. doz., 2/6 100; Raspberry, 1/3 doz.; Chestnuts Walnuts, Almonds, 1/3 each; Orange, Lemon, 3/- each; Rhubarb, 5/- doz.; Asparagus, 1/3 doz.; Cabbage, Cauli, Lettuce, 1/- 100 on rail, 2/- posted; Assorted Bulbs, 2/- doz., 2/6 posted; Choice Roses, bush climbing, 1/- each, standards, 3/-; Gums, Cypress, 8/6 doz., 55/- 100; Oaks, Elms, Planes, Poplars, 1/6 each; Hedges, Golden Privet, 2/- doz., green, 1/6; Veronica, 4/-; Boobyalla, 6/- doz.; Climbing Plants 1/6 each. Price list posted.

A. G. NIGHTINGALE,  
NURSERYMAN, EMERALD, VIC.

## Here and There.

We received the following telegram on Tuesday, from Warrnambool, Vic.:—"Hinrichsen-Brooker mission continues to interest many; twelve welcomed Sunday morning; two decisions at night; total twenty-five.—Fisher."

Splendid meetings were held at Kaniva, Vic., on May 16. Bro. R. M. Williams gave a very helpful morning message. In the evening Bro. Benn spoke to a full meeting. Dorothy Goldsworthy, a Bible School scholar, confessed Christ.

At Chatswood (N.S.W.) on morning of May 15, Bro. Adams gave a fine address on "Where will You Spend Eternity?" In the evening Bro. Whelan preached on "Christ's Choice and Ours." Two who confessed Christ the previous Lord's day were baptised. Three others confessed Christ.

South Australian Endeavorers will regret to learn that Miss Spurr (their late secretary) met with a very painful accident three weeks ago. Bones in her left forearm were broken, necessitating her being an inmate in Geelong Memorial Hospital. Miss Spurr has now left the hospital, and is resting at Airey's Inlet.

At Wallaroo, S.A., over 100 were present at the Gospel meeting on May 8. At the close of Bro. Garland's sermon on May 15, two responded to the invitation—a married woman and a young lady. The Sunday School had three new scholars. The outlook is bright. The members are working for home coming day.

At City Temple, N.S.W., on May 8, Bro. Illingworth spoke at both services. There was a very good attendance at the Gospel service. Bro. Illingworth began a series of addresses upon the second coming of our Lord. A successful meeting of the City Temple brotherhood was held on May 12. There was a good attendance, and happy fellowship was enjoyed.

At the first meeting for the new Conference year of our Victorian Advisory Board, Mr. T. H. Scambler was elected chairman and J. McG. Abercrombie secretary. A resolution was passed expressing regret at Mr. W. C. Craigie's retirement from the position of chairman, and a record of appreciation of his valued services to the board over many years is to be placed in the minutes.

Enmore (N.S.W.) C.E. Society decided to raise some money to purchase medical instruments for Bro. Escott. They set as an objective £20. By direct giving they had raised £13, and then decided to bring gifts mentioned in the Bible, and invite the members of the church to purchase them. This was done on May 10, resulting in an additional £20. Since then other gifts have been made, until about £37 is in hand.

Bro. F. T. Saunders writes: "Plans are on foot for a meeting at Indianapolis about October to re-affirm the principles of the Restoration Movement. The idea is for a convention without any business. Those organising the convention would like to have some brethren from Australia present." Brethren who are contemplating a visit to the United States this year are asked to communicate with Fred T. Saunders for information about the meeting.

The Federal Parliament House at Canberra has been opened. Soon the centre of Australia's life will be in that city, but we have not yet started to erect our first chapel there. The Federal Executive waits for the contributions of the members who have not yet helped this new and important work. They are requested to send their gifts at once to Thos. Hagger, c/o G.P.O., Adelaide, if they will reach that city before May 27; if later send to G.P.O., Melbourne; or if preferable, send direct to the treasurer, A. J. Gard, King's-grove, Tranmere, Adelaide, S.A.

Meetings at Parkdale, Vic., are improving in attendance and interest each week. We regret to report the sudden illness of Bro. T. Parkes, secretary. His present condition, however, is reported to be satisfactory. Miss McCahon is in the Alfred Hospital, having had to undergo an operation. The church sympathises with the preacher, Bro. D. Stewart, who on Sunday last received word that his mother had passed away, after an illness of about five years. Bro. Stewart recently visited his mother in Perth, W.A.

At Ann-st., Brisbane, on May 1, Bro. Alcorn spoke at both services. Two were received by letter. At the Gospel service two young men and one young lady took their stand for Christ. On May 8 suitable addresses for Mothers' Day were delivered by Bro. Alcorn. The service at night was an in memoriam service to Mrs. A. Hutson, the daughter of Sister Moffat. Bro. Alcorn spoke on "The Life Made Beautiful." The church's deepest sympathy goes out to Sister Moffat and family, and also to Bro. Hutson. A baptismal service was held, when a young lady was baptised. The Bible School held its annual picnic at Indooroopilly on May 4.

The farewell to Bro. and Sister Thos. Hagger, and the welcome to Bro. and Sister Chas. Schwab was held at Lake-st., Perth, on May 5. The building was crowded, extra seats being brought in to accommodate the people. Bro. Albany Bell presided, and various other brethren addressed the meeting. A presentation of a camera and a wallet of notes was made to Bro. Hagger. Mrs. Hagger had previously been farewelled by the Dorcas Class, and the Loyal Daughters, both of which had made beautiful parting gifts, as had the men's class to Bro. Hagger. Bro. Chas. Schwab commenced his labors with the church on May 8.

A very happy reunion of past and present members of the Windsor, Vic., church was held on May 9. The purpose of the gathering was to welcome back from England Bro. Campbell, whose generous gift some eighteen years ago had made possible the erection of the beautiful church home in Albert-st. Bro. J. Pittman, preacher for Windsor church at its commencement, told the story of Bro. Campbell's gift of £1,000, and expressed the thanks of the members. Short addresses were given by A. W. Connor, Conference President, and several others at the invitation of the chairman, Bro. Baird, and musical and elocutionary items were contributed.

The Sisters' Conference of the Associated Churches of Christ in Queensland, was held in Ann-st. chapel on April 14. The President (Mrs. W. A. Wendorf) occupied the chair, and representatives of 26 churches responded to the roll call. An essay entitled "Women's Influence" was read by Mrs. Roberts, of Drillham. Mrs. Feuerrigal rendered a solo. Interesting reports were submitted from the various departments. Miss Solomon (vice-president of the world's W.C.T.U.) gave an address, and Mrs. Graham-Wilson (president of the State W.C.T.U.) was also present. Mrs. Roberts, L.A.B., and Mrs. Keable, A.L.G.M., rendered pianoforte solos. The President (Mrs. W. A. Wendorf) gave an inspiring address on "Christ Knocking at the Door." The election of officers for the ensuing year resulted as follows:—President (unopposed), Mrs. W. A. Wendorf; vice-presidents, Mesdames Hardenstie and C. Young; secretary, Mrs. Partridge; assistant secretary, Mrs. Harling; treasurer, Mrs. Coward; superintendents of departments: prayer meeting, Mrs. F. E. Alcorn; Home Missions and Cradle Roll, Mrs. Burnham; Foreign Missions, Mrs. Roberts;

Hospital, Mrs. York; Temperance, Mrs. Alcorn, sen.; Isolated, Mrs. Bignell. The new officers were introduced by Mrs. Bignell. The Orphans in India Appeal made by the President resulted in over £17 being raised.

On May 8, at Castlemaine, Vic., special services were held in connection with Mothers' Day. In the evening Bro. Clipstone gave a fine address on "Behold thy mother." Four senior girls of the Bible School sang. At the close of the meeting one man and a young lady made the good confession. On May 12 the Ladies' Help Assembly held their third anniversary, when a very pleasant afternoon was spent. On May 15, the C.E. societies celebrated their third anniversary with special services. Bro. J. E. Thomas, of Balwyn, was present and gave very fine addresses. Special singing by junior and senior societies. A solo was rendered by Mr. Hoatson, of Tongala. At the close one young lady from Sutton Grange made the good confession.

The seventieth anniversary of the church at Cheltenham, Vic., began on May 8. Miss Varley, returned missionary from Africa, addressed the juniors. The chapel was well filled for the morning service. The great gathering was addressed by Bro. D. Wakeley. In the afternoon all departments of school were well attended. The evening meeting, preceded by a large prayer meeting, many friends enjoyed a splendid sermon on "Our Message," by D. Wakeley. On May 3 a banquet and public demonstration was given to the veterans and some of the pioneers of the Cheltenham church by the young people's clubs and Bible Class. On May 11, a tea and public meeting was addressed by Dr. Brandt, Bren. S. H. Mudge and Stewart; items by choir, and solos, duets, etc., by Cheltenham members. On May 15, Bro. Frank Smith was the speaker in the morning. Good afternoon meetings for school and Bible Class. Good progress reported with examination classes. At the evening service Bro. D. Wakeley preached, when a lady made the good confession.

Our readers will be interested in the following report from Bro. John Thompson, of Queensland, relating to the work amongst the Kanakas: "I am pleased to report that, when health permits, I am still carrying on the mission work amongst the remnant of the Kanakas in the Pialba district. The Christian Kanakas meet regularly on Lord's day, and at the meeting for the breaking of bread, give out of their poverty to spread the Gospel amongst their heathen countrymen in the islands. We do not average more than seven at the breaking of bread. From 1924 to the end of 1926 we sent £50 to the F.M. Committee for work in the islands. A few of our old Kanaka brethren are past being able to work for a living. There is no old-age pension for the Kanaka. He is only allowed five shillings a week on a doctor's certificate that he is unable to work. I have often wondered how they live on it and make their offering to the Lord's work. Apart from being allowed to live in Queensland, the Kanaka has very few privileges. He cannot be naturalised; he cannot hold property in his own name; he cannot vote; he is not allowed to cut cane for a white man; if married, his wife is not allowed the baby bonus in the event of having children. Yet while able to toil on he never murmurs. He is a patient plodder. This is my fiftieth year of living amongst them, and it is forty years since my first heathen convert was baptised, and forty years since I started the Church of Christ amongst the Europeans in the Bundaberg district, where there is now a strong church."

### BIRTH.

ABERCROMBIE.—On April 13 last, at Ivanhoe, Vic., to Mr. and Mrs. J. McG. Abercrombie—a son (James McGregor).

# Lost! Who Cares?

Fred. T. Saunders.

That has been the thought that has been throbbing through my mind since the reports of the various committees to the State conferences have been to hand.

The statistical tables show that during the past year the churches in five States and in New Zealand have made a nett growth of 249 members, or just under 1 per cent. In Western Australia the nett increase was 545 members, or 24 per cent.

But the awful fact that startles one is that in the six States, taking the South Australian figures presented last October, during the year there has been a loss, by revision of rolls, of 2,166 members, equalling over 7 per cent. of the members reported at the Federal Conference. Victoria has the greatest loss in this way, 869, and Queensland the lowest, 144.

In the Victorian conference not a single word was uttered in discussion of the statistical register.

Who cares that we lose 7 per cent. of our members every year?

The Master told a beautiful parable concerning a shepherd who found a single sheep missing from his flock of one hundred. The shepherd could not rest until he had found his sheep. One of our most touching hymns has been based on the parable.

"None of the ransomed ever knew,  
How dark were the waters crossed,  
Nor how dark was the night the Lord passed  
through  
Ere he found the sheep that was lost."

What a pity the Lord did not have the wisdom of the twentieth century! He should have revised his roll! Then he could have rested in peace, and thought all the sheep were in!

The foregoing is written to provoke thought. There is something radically wrong when we can treat so serious a situation with complacency.

I am aware that this revision is done in order that we may have that very desirable thing—"a clean roll." Is removal of names the only way to accomplish this? Could not something be done to make the roll correct by the restoration of interest on the part of those to be removed?

There must be some cure to this deplorable situation. It is not hard to find if it be desired. In fact the Lord has provided a solution to our problem. Not only in the parable quoted. In the church of the New Testament he has set elders, to whom has been given a tremendous task. No office in the New Testament exists for any other reason than service. Authority is retained by our Lord, and elders are not to "lord it over the flock." They are to serve. Particularly they are to tend and feed the sheep and lambs.

If the elders take their work seriously they will teach the young members the things that the Lord taught his disciples to do. A lad gave his heart to Christ, and was baptised into his body. A few days later a brother came to him, and placing his arm over his shoulders asked in a gentle way, "How much money do you earn, John?" "About 14/- per week." "John, don't you think that you can give 1/- a week of that to the Lord?" Followed a loving talk on Christian giving, and John never forgot, but became one of the most liberal members of the church. A young lady was baptised, and after a few weeks' membership, asked an older lady in the church how the work was carried on, in view of there being no collections on Lord's day evenings. After a little talking the new member said, "Now I understand, and will increase my contributions to a fair thing." There are other matters,

than money. These two stories are true, and come to my mind as I write. If the elders of a church gave the time and thought to little talks with new members about the little things of Christian fellowship—the things we take for granted—there would be less loss by revision. A preacher once confessed that he had had to guess why members bowed their heads on entering a church building, and when served with the emblems of the Lord's supper. Why? We have no right to suppose that new converts are fully taught in all the riches of Christian fellowship. Many churches have no elders, and there, and in some others where the office is regularly filled, it becomes necessary for the preacher to attend to this service.

A young member—following the example of some older member, possibly—treats the Lord's table as something to be left alone when desired. A week-end party, a motor picnic, the tired feeling after Saturday's revels, and many other excuses are offered to stop criticism. It was not so long ago that a brother who went away from home for a week-end excursion which involved his absence from the table, was interviewed by the elders of the church on his return. This was done, in a loving way, to the benefit of both church and member. Now, it is not impossible that the elders would be among the week-enders.

None of what I have said would apply to the case of those who sin wilfully, and are the subject of discipline by the church. How many of the 2,166 removed from the rolls this year have been the subject of discipline? The act of discipline should be a solemn occasion in a church. It should be a time of heart searching and intercession. In one church I know, it was so. No name was ever removed from the rolls without action by the church. That action would be taken only after a recommendation by the elders, who exercised great care and forbearance in consideration of each case. On their report being presented to the church, action would be suspended if only one member objected, the objection being made by the member rising in his place without any statement. Further consideration would then be given.

In cases where discipline seems necessary it might still be good to remember the word of Abraham Lincoln's son. After the Civil War one of the Republican generals was speaking to a meeting, and asked, "What shall we do with the rebels?" Someone called "Hang 'em!" Young Lincoln from the front of the platform said, "No; hang on to 'em." That seems to be the ideal of the Christ.

Surely he who commends his love to us in that while we were yet sinners he gave his Son to die for us has some greater purpose for his redeemed than simply to revise their

names from the roll on their growing careless—or being lost sight of! If they have been lost sight of, is the fault entirely theirs? As I move about the Commonwealth I find Bible Schools, and meetings for worship being conducted by these lost-sight-of members. I met one a few weeks ago, who gladly gave a subscription for the work of the College. I have made a guess at his church membership for record purposes. I am ready to guarantee his Christian character and loyalty, but he has been revised off the roll. These brethren may not write home to the church every month or so—any more than the church writes to them every so often. But they have not lost faith.

Can we not do something to stop this fearfully heavy loss? Revise the rolls regularly by all means. The more frequently the better. But let us have a new purpose in the revision. Let the object be to see where some member needs strengthening, needs loving shepherding. Let us hang on to the members of the body of Christ, those he has purchased at such tremendous cost. Let us all study earnestly that parable of the shepherd and work a little on it.

## NEW SOUTH WALES CONFERENCE.

(Continued from page 309.)

well when Christians are false witnesses. The evil one delights to make them faithless to their charter. It is the policy of the adversary to destroy the witness of the church. As he concentrated his antagonism on Christ the Head, so now, in every way he seeks to attack the church which is his body.

The stewardship, guardianship, custody of "the truth" as it is in Christ Jesus has been entrusted to the safe-keeping of the assemblies of the saints.

The church opposes all that is evil and supports all that is good, and yet never loses its own identity. It stands in solitary sublime dignity as the pillar and stay of the truth.

The truth as it is in Jesus Christ issues from the portals of the church of the first-born, whose names are written in heaven.

The church is an example, A living exponent of her own doctrines.

The world is looking for works more than words, deeds rather than doctrines! The criterion of truth in this connection must be our consistent and persistent loyalty to our charter, the revealed Word of God, in word and deed.

It is important for us to know "where and how the Scriptures speak so that we may behave ourselves aright."

Here follows what the preacher called a digression:—"These things write I unto thee . . . that thou mayest know how thou oughtest to behave thyself."

"Behaviour," said Goethe, "is a mirror in which everyone shows his image." I'm satisfied that one of the hindrances to effective service in the work of Christ is our conduct.

Yes, our manner of "coming in" and "going

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of the sanctuary. This should be carefully watched. There should be less levity and more reverence. We should preserve a pious and devout demeanor both inside and outside of the assembly. Good manners and Christian courtesy and so forth are amongst the Christian graces.

What about the Lord's day? That needs consideration. The early disciples came together on the first day of the week to "break bread!"

If the blessings of the day of rest are to be conserved for the community, the Disciples of Christ must set a proper example for its observance!

What about the Lord's treasury?

The disciples of Christ in early times established a "lay-by" system for the work of the Lord. Do we do that? Or do we forget our obligations to the church of the living God?

What about our Lord's prayer for Christian unity? That needs serious thought. We must avoid "partyism." Endeavor to keep the unity of the spirit in the bond of peace.

With regard to levers of the Lord not in our fellowship, we must avoid the spirit of "exclusiveness," and seek to co-operate wherever possible in every good word and work. Let us ever remember our indebtedness to those who have enriched us in worship and life with their psalms and hymns and spiritual songs, Christian literature and consecrated service.

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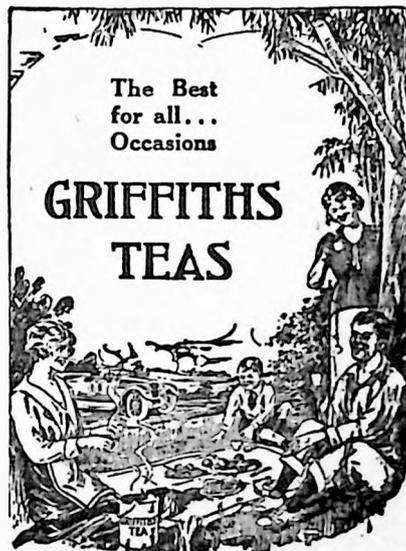
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## News of the Churches.

### Tasmania.

At Launceston on April 14, Bro. Will Tyson and Miss Gloria Morrow were married, Bro. N. G. Noble officiating. The Y.P.S.C.E. entertained the J.S.C.E., after consecration meeting on May 3, and on 10th appreciated a C.E. Band of Hope address from Bro. Noble on "The Growth of Prohibition in New Zealand." On May 8 two sisters, formerly immersed, were received into fellowship. A large proportion of teachers and scholars, who entered the recent State Scripture Examination, were very successful. The departure of Bro. and Sister Lyne and family to Loira, Tamar River, is regretted, but it is hoped to establish a small church and Bible School there.

Church work at Collins-st., Hobart, is progressing satisfactorily under the able leadership of Bro. Lionel Johnston and his wife. The Conference at Easter held at this church was a great uplift. Recently the young people's auxiliaries won the Tyson shield, having contributed £23/12/1 toward the F.M. fund during 1926, averaging 3/2½ per head. The Y.P.S.C.E. won the banner, presented by the State C.E. committee for efficiency and progress. The Bible School will in a few weeks complete an aeroplane rally trip round Tasmania. As a result 50 new scholars have been added to the school by the aviator, Bro. J. C. Green, who is the energetic superintendent of the school. On mother's day, to a large and appreciative audience, Bro. Johnston delivered a fine address on "Great Men and Their Mothers." The C.E. junior choir sang "The Songs Our Mothers Sang." On May 8, two members were received into fellowship from Kellevie—Sisters U. Luttrell and M. Smith.

### Queensland.

New Veteran had a well-attended meeting on May 8. Bro. E. Trudging preached on "Saving a Soul." Bro. Bert O'Hanlon, of Gympie, was received into fellowship.

Three additions are reported by faith and obedience to the church at Bundaberg. Two brethren are donating an electric fan, and two others an organ for the new building.

Rosewood reports good meetings. The mission is well attended, chapel being crowded on several occasions. Bro. W. J. Campbell is giving powerful addresses, and the question box is freely used.

A picnic held by Albion Sunday School and church on May 4 was well enjoyed. Attendances were exceptionally fine at mother's day services on May 8. The J.C.E. provided white flowers for worshippers.

At Bundamba on May 1, an in memoriam service was held in a crowded chapel for the late Bro. Matthew McKie. Bro. G. Green was preacher, and based his remarks on Rev. 21: 25. Special selected hymns of the departed brother were well sung. Sister H. Green sweetly sang, "The Sun will Shine Again."

Bro. J. Larsen commenced his ministry with Hawthorne church on May 1. Bro. Bassard, of Wynnum, spoke in the morning, and J. Larsen at night. Both services were well attended. On May 4, the Bible School and Kindergarten held a most successful annual picnic. Mother's Day, May 8, special services were held. The evening service was largely attended.

After the Ball mission at Ma Ma Creek a business meeting to consider the engagement of an evangelist to carry on the work, was held on May 4. About 30 members attended, and £100 was promised. Bro. Rosenberg and Bernoth were appointed to interview members who were not present. It is hoped that another £100 will be raised in a few days, when a suitable man will be advertised for at once.

Maryborough church reports increased attendances. On May 1 there was a number of visitors, including trainees from the military camp. Bro. V. R. Adeock preached at night on "The Search for the New Testament Church." On May 5 the C.E. Society visited the Baptist C.E. anniversary celebrations. The Bible School concert and presentation of the banner won recently passed off successfully. The church secretary, Mr. A. J. Payne, is superintendent.

At Annerley on May 5, Bro. H. G. Payne, of Albion, gave a fine talk on "Impressions Gained at the Victorian Conference." On Mothers' Day, both services were crowded. The young people provided white flowers for the congregation. Bro. Rothery's exhortation was helpful and suitable. At night Bro. Young preached to a large audience on "Mother." Mrs. Cockroft sang an appropriate solo, and the young people's quartette party and Bro. Bennett rendered items.

### Western Australia.

On May 4 a church social was held at Bas-sendean to welcome all those who came in during the mission. The services of Sister Smith, who has been organist for a number of years, were recognised, and a Sankey's Hymn Book presented to her as a token of appreciation. We regret to report the illness of Bro. Peacock. In his absence Bro. Rodca delivered morning and evening messages on May 8. The Mothers' Day special services were all splendidly attended.

Kalgoorlie reports fine meetings. The Y.L.O., K.S.P., and Endeavor meetings continue to improve. On May 8, Mothers' Day, Bro. T. Hagger spoke at all services. 199 broke bread Bro. Hagger gave a fine address to the children in the afternoon, and gave a wonderful Gospel message at night. One lady made the good confession. On May 9 the Endeavorers welcomed Bro. and Sister Hagger at tea, after which a short lecture was given by Bro. Hagger. On May 10 the chapel was again packed to see the lantern slides which Bro. Hagger kindly consented to show on "The Rise and Progress of the Restoration Movement."

Meetings at Northam have been well attended during the past month, especially in the morning. The last two Sundays over 90 met around the Lord's table. Sister Tyler arranged a garden party on the farm. Over 50 people made the trip. The lolly stall of the sale of work committee benefited to the extent of £5 as a result of the outing. Bro. and Sister Duckingham terminated their two years' engagement with the church. Everybody is delighted that they have accepted a further engagement of three years. The contractors have made a start on the new church building. Senior and Junior C.E. societies are doing good work.

### South Australia.

Forestville reports opening new chapel building, with large attendance at each of the eight special gatherings. Bible School growing steadily; attendances during May, 107, 110, 120 a record for the school.

At Croydon Bro. Graham spoke in the morning. There were 204 scholars present in the Bible School, and 4 new scholars. The evening meeting took the form of a fathers' service, when every father in the meeting was presented with a red flower, and a male choir sang some hymns. During the week the third meeting in connection with the Band of Hope was held, when a party from North Adelaide assisted in the evening's programme.

Prospect reports fair attendances on May 15. Bro. E. L. Stevens, LL.B., gave the morning address on "Building a City, and a Life," which was much enjoyed. The evening service was for men. A choir of men rendered special

singing. Bro. Russell made a strong appeal in his address, and at the invitation a young lady from the school responded. On May 11 the men of the church gave a social evening to the mothers of the church.

Gawler Bible School anniversary was held on Mothers' Day. Bro. A. W. Doley conducted the singing, assisted by the orchestra, with Sister Miss Doley at the organ. Bro. A. C. Killmuer, from York, gave three excellent addresses. The afternoon one on "Pins" was particularly directed to the scholars. The male quartette sang, "Where is My Wandering Boy To-night?" Bro. A. Dealy and Sister Miss Killmuer sang a duet, and Mrs. Grandson sang a solo. A collection was taken up for the Church of Christ cot at the Adelaide Children's Hospital.

All meetings at Colonel Light Gardens are well attended. On May 8 Bro. Walden addressed the church on "Mother," and Bro. Warren spoke at night on "Memories of Mother." Bro. Warren's subjects on May 15 were "A Father's Prayer" and "Honoring Father." The Dorcas Society, with Sister Warren as president, is busy sewing for the Children's Hospital, and preparing a Foreign Mission parcel. The Bible School and Christian Endeavor are both in a very healthy state.

Nailsworth Bible School anniversary services were held on May 1, and were a great success. In the morning a teachers' recognition service was held. Words of thanks and appreciation to the teachers were spoken by Bro. A. Wilson on behalf of the church and parents. Bro. Beiler was a visitor. In the afternoon Bro. J. Wiltshire, of Grote-st. church, gave an address to the young people. At night Bro. Raymond preached to a crowded house. Mr. Matthews, from Norwood, conducted the singing. On Wednesday night the prizes were distributed to the scholars, all gaining 75 per cent. of possible marks receiving a prize. Mr. Matthews was also the recipient of a suitable gift.

### Victoria.

Good meetings at Warragul on May 15. Bro. Waters gave a helpful address in the morning. At the close of a splendid sermon by Bro. Wigney at night, one young man from the Bible School made the good confession.

At Glenferrie, Bro. Scambler continued the series on "Great Moments in Jesus' Life," taking as studies, "Challenged by the Rulers" and "Acknowledged by His Disciples." There was a very fine attendance. Record Bible School.

Good meetings at Thornbury on May 15. After a splendid sermon by Bro. Swain at the night service, a married lady made the good confession. 364 at Bible School. At the annual business meeting of the school, the past year's officers were re-elected.

Bro. E. L. Williams gave two good addresses at Boronia last Lord's day. Mothers' Day was celebrated on May 8, when appropriate addresses were delivered by Bro. Williams. Interest is well maintained in the Bible School and Christian Endeavor.

Splendid meetings at Ascot Vale last Lord's day evening, at the close of which one young man made the good confession. Next Lord's day evening the Kappa Sigma Pi are taking the service. All auxiliaries are striving with the church to further his kingdom.

At Bendigo on May 15, four were received into fellowship; 106 broke bread. At night 350 were present, when there was one confession. Bro. A. Hinrichsen preaching. Several new scholars at the Bible School. The Mutual Improvement Society meets on Monday evenings; Bro. Pettigrove is secretary. Average attendance, 50.

Splendid meetings at Echuca on May 8, when a young lady made the good confession. On May 15, a senior boy from the Bible School came forward. Both were baptised at the close of the service. Week-night prayer meetings are being well attended. A weekly cottage prayer meeting is to be held from now on, for the coming tent mission.

At St. Kilda all meetings of the church are being well attended. Interest is maintained in P.R.P. and K.S.P. young people's clubs.

Splendid meetings at Peel-st., Ballarat East, on May 8. 99 present at evening service to hear Bro. Ladbroke's address on "Mother." At morning meeting on May 15, Bro. Benson, from Dawson, S.A., gave a splendid exhortation. Another fine meeting at night, when Bro. Ladbroke delivered a forceful address.

Bro. P. A. Dickson visited the church at North Fitzroy on May 8, and delivered an instructive address. On May 15, A. W. Connor exhorted a fine gathering in the morning, and Miss Edna Bagley rendered a beautiful solo. At night one young man made the decision to follow Christ at the close of J. W. Baker's address.

At Gore-st., Fitzroy, on May 1, the J.C.E. held their anniversary. Mr. A. Euson (Collingwood Baptist preacher) gave the address. The following Tuesday evening was distribution of prizes and concert. Bro. Gale was the speaker. Bro. Hunt exhorted the church on May 8. The year's interest on building debt has been paid.

Meetings at Sunshine continue to be well attended. The mother of two of the Bible School scholars has joined in fellowship. The services of Bro. Edwards, as Gospel preacher, are appreciated by all. The Bible School had an enjoyable afternoon at the Zoological Gardens on 7th inst. Four new scholars were enrolled on May 15.

Moreland Sunday School anniversary was concluded on May 15 with the distribution of prizes. At night Bro. Robbins' subject was "Four Boys in an Awkward Fix." Two scholars made the good confession. Bro. J. E. Webb, of Unley, S.A., has accepted an engagement with Moreland church, and will commence on September 4.

Bro. and Sister L. Larsen and their son, Horace, arrived in Shepparton on May 9, and Bro. Larsen commenced his ministry with the church on 15th. There were fine meetings both morning and evening, and Bro. Larsen's message was on each occasion highly appreciated. There is every prospect of a fine work being carried on in all departments.

At Lygon-st. on May 15, A. G. Saunders, B.A., gave two interesting addresses, speaking in the morning upon "The Fulfillment of the Law." A young man was received into membership, having been baptised the previous week. The message at night was on "The Gospel of Pentecost." In response to the invitation a young lady made the good confession.

Special services, were held at Boort, last Sunday, when prizes were distributed, and the children rendered anniversary hymns, Bro. Jas. Methven preaching. The chapel has been dispensed of to the Reehabite Tent for removal. A commencement has been made on the new chapel, pending the completion of which, the church continues to meet in the old building.

Doncaster Bible School celebrated its forty-sixth anniversary on May 1. Special singing by the scholars, conducted by Bro. Lang, was a feature of all meetings. Bro. W. Gale spoke to the scholars and friends at the afternoon gathering. Mothers' Day was observed on May 8, Bro. Lang speaking. On May 11 the annual entertainment and distribution of prizes were held.

At Warracknabeal, a sister who made the good confession on May 1 was baptised on Thursday evening last. Bro. B. J. Combridge preached at Minyip on Mothers' Day. He preached last Lord's day evening on "Honoring Mother," when a young lady made the good confession. The new kindergarten hall is nearing completion, and each department of the church is in a bright condition.

Good meetings at Middle Park last Lord's day. A special College service was held in the morning. Bro. F. T. Saunders delivered an inspiring address. Greetings were received from former students connected with the church. Bro. Baker's Gospel message was entitled "Heaven." Miss B. Tonkin and Mrs. Sullivan rendered solos. On Wednesday evening a baptismal service was

held, when a lady and little girl, who recently made the good confession, were baptised.

At Swanston-st. last Lord's day, there were enjoyable meetings, fair attendances and excellent sermons from Dr. Brandt, morning and evening. The Young People's Endeavor Society is meeting on Sunday evenings, prior to the usual service in the church. On alternate Wednesday evenings Bible study class is taking up the Book of Acts. Good attendance and interest.

At South Melbourne on morning of May 15, Bro. Waterman delivered a helpful talk to the members. The Gospel service was presided over by Bro. Plummer, of Hawthorn, who preached on "The Ten Virgins." The Bible School is satisfied with its "keep moving" rally. A teacher's training class has been organised for Wednesday nights. The Kappa library has been revised and enlarged, and church and club members are finding it a helpful addition.

Good progress is being made in the church at Yarrowonga. On May 8, a baptismal service was held at the close of the Gospel service, two Bible School boys, Rob. Ellis and Jack Goring, being immersed, and on May 15, in the presence of a large congregation, the right hand of fellowship was extended to them. Splendid attendances at all meetings, an increased number of strangers present at the Gospel services. Bro. Pratt's fine addresses are greatly appreciated.

South Richmond anniversary services were a great success. On May 8 Bro. H. J. Patterson gave an inspiring address. At night Bro. Jackel spoke on "Golden Memories," to a splendid audience. Some fine music was given by the Griffiths' orchestra. The concert and coffee supper were also well attended. Bro. and Sister Downing are leaving for Doncaster East. Good meeting on May 15. Bro. Jenner gave a fine address at the morning service, and at the Gospel service a duet was rendered by Bro. Jenner and Miss Davies.

The work at Maryborough is being successfully carried on under the leadership of Bro. Withers, whose uplifting messages are creating a good impression. Attendance at the Lord's table has improved during the last few weeks, but many are still detained on account of sickness. Four new members were received by letter from Ballarat. Mothers' Day was celebrated on May 15. Bro. Withers preached a splendid Gospel message, after which three adults made the good confession. We regret to report the death of Bro. H. Lunn. The sympathy of the church is extended to those who mourn.

At Brim, during Bro. Searle's absence, the speakers at the morning meetings were Bren. Roy McPherson, Cambridge and White. Bro. McPherson preached an Anzac service on April 25. On May 1 Bro. W. Phillips had fellowship with the church; he has come to live in this district; also Sister Anderson, from Lygon-st. On May 11 the quarterly business meeting was held. Many members were present, and a profitable time was spent. The Sunday School has been reorganised, and several of the members are going up for examination. The church and Bible School are looking forward to a very bright future.

Good attendances at Malvern-Caulfield last Sunday, with splendid messages from Bro. Griffin. The evening subject was "The Man who Thought the Whole World was against Him." The result of changing the time of meeting for the Bible School to the morning hour has been found, after several months' trial, to be larger attendances, more diligent attention, and greater eagerness to learn on the part of the scholars, better attendances at the morning church services, and the formation of new classes such as the Young People's Discussion Group. On Monday last the K.S.P. club visited Hampton K.S.P. Chapter and spent a very enjoyable evening. The various ladies auxiliaries have now been merged into one society with five groups meeting weekly in various centres, and holding one combined meeting in the church each month.

Brunswick Bible School anniversary services were continued on May 8. Scholars read the Scripture lessons, and the senior scholars again sang. An address was delivered by Mr. William R. Rigg, of Queensberry-st. Mission. At 3 p.m. Bro. Victor Griffin, of South Yarra, and a former scholar and member at Brunswick, interested the gathering on "The Four Square Successful Life." At night, Bro. W. J. Way gave an interesting address on the "Great Heart and the Missing Candles." The children and choir sang under the baton of Bro. Ross Pearl. Varied musical items were enjoyed. The anniversary offerings amounted to £12/5/1. Bro. J. Roberts, superintendent, made an appeal for the raised platform and new gallery, and the cost (£12) was more than covered by the offering. The teachers, with helpers, provided tea for long-distance visitors.

### New South Wales.

Good attendances at Wagga on Lord's day, May 15. At Gospel service Bro. Stitt spoke on "The Tragedy of Neglect." Bro. Stitt will visit Rand monthly and other country districts.

Mothers' Day at Paddington was a big success. Both meetings were splendidly attended. Visitors included Bro. Gillandra, from North Fitzroy, Vic. In the evening Bro. Chapple's address was very impressive. The Bible School scholars rendered special songs in honor of mother.

At Lismore on May 8, addresses in keeping with Mothers' Day were given. Amongst visitors were Mrs. T. Murray (Byron Bay), Mrs. F. Kimpton (Mullumbimby), and Mrs. Jones (Bentleigh). Large attendance and new scholars in Bible School. One young girl made the good confession. Not a week has passed since Easter without response to the Gospel invitation.

On morning of May 15, Bro. Wooster delivered an interesting address to Lidcombe church on the second coming of the Lord. Bro. J. Clydesdale conducted the Gospel service in the form of an in memoriam to the late Mrs. C. Armstrong, who was called home on May 3. It was a splendid service. On May 8 Bro. Adams ably exhorted. Bro. Puffett conducted the Gospel service.

At Epping on May 15 Bro. Fretwell gave a fine morning address on "Sanctify the Lord God in Your Hearts." Visitors included Misses Harrison, from Blackwood, S.A. At night Bro. Fretwell continued his splendid discourses, speaking on "The Message of the Living Christ to the Church in Smyrna." Recently at the home of Mrs. Stevens the Dorcas Class made a presentation to Mrs. McKenzie in appreciation of her services as treasurer of the class.

Dumblenton held special services all day on May 8, Mothers' Day. Bro. Crisp, from Marriekville, exhorted on "Mother Love," and the message made a deep impression. Bro. Aeland's address on 1 Sam. 1: 27, 28 was greatly appreciated by a large gathering. A beautiful bouquet was given the oldest and youngest mother present. At night Bro. Aeland's subject was "Ministry of Motherhood." It was another fine meeting, and the message was very effective. Large attendances all day.

At the close of prayer meeting on May 4, members of the C.E. at Enmore surprised Bro. Paternoster on the eve of his birthday. Supper was provided and best wishes and a gift of money for books were presented by Bro. Bylevelde, on behalf of the C.E., and Bren. Hilder, Dr. Verec and Andrews, on behalf of the church. May 8 was observed as Mothers' Day. In the morning Sisters Herman and daughter, of Queensland, and Sisters Bowden, Richardson and Butchart, of S.A., were present. In the afternoon Mrs. Steer, superintendent of the kindergarten, arranged a mothers' service. Mrs. Paternoster was the speaker, and distributed prizes. On May 15 a young man was received from the Baptists, and at night, after an address on "Father," Bro. Paternoster took the confession of two young men.

**S.A. SISTERS' AUXILIARY.**

The auxiliary held its monthly meeting at Grote-st. on May 5, and Miss Thompson presided over the devotional session.

Instead of the usual session, this meeting was a welcome home to our missionary, Miss Florence Cameron, of India. Words of welcome were spoken by Mrs. Ross Graham, vice-president, who also presided over the gathering, and Miss Tokin, superintendent of the Foreign Mission Committee. Songs were rendered by Mrs. Baker and Mrs. Lanee Graham, and Mrs. Bartlett gave an elocutionary item. Two little girls presented Miss Cameron with flowers.

We were also pleased to have with us Miss Peak, from India; Mrs. Allan Brook, from West Australia, and Miss Elsie Rhend, from Christchurch, New Zealand. A special offering for Canberra chapel amounted to £5/5/3.

Afternoon tea was served.—Mrs. A. L. Read, Sec., Edward-st., Evandale, St. Peters, S.A.

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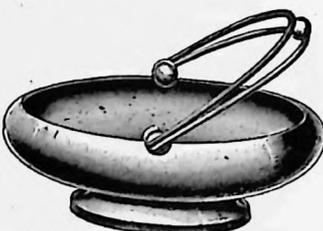
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