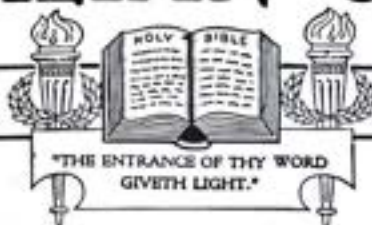


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Members of the Church That Jesus Built.

IT would be an excellent thing if every Christian could get a reasonably adequate appreciation of the glory of the church of God. Because of a low conception—perhaps in part due to the evil effect of sectarianism—it often happens that when a Christian wishes to deal with the larger aspects of religion he talks in terms of the kingdom rather than the church, at times seeming to glorify the one at the expense of the other. But the careful student of the New Testament must see that the church as a divine institution has a noble calling, an exalted status, and a glorious destiny. He who thinks of the church as "the body" of Christ, "the fulness of him that filleth all in all," and who remembers that "Christ loved the church and gave himself up for it," should easily shun a narrow sectarian attitude and be spared the sin of despising the church of God.

Our Lord's promise.

"The Church that Jesus Built"—the suggested theme of our Victorian preaching last Sunday—is a scriptural subject. There have been folk who doubted it, but Jesus did build a church. He said he would: "On this rock I will build my church, and the gates of hades shall not prevail against it." This great text shatters the contention of those who look for the church of Christ in Old Testament days, as of those who would bind upon Christians the ordinances of the Old Covenant. It also inspires the believer in our Lord's promise with a holy enthusiasm and an energy born of the conviction that at the end of the final struggle between right and wrong the ideals for which the church stands will be victorious. The times are difficult; pessimism is infectious, and tends to kill enthusiasm. But the Christ lives; the church founded on the rock still stands. Ultimate victory is assured; "the gates of hades will not prevail." May it stimulate us to effort to know that we do not fight on a losing side!

Not merely church, but his church.

Christ's church! It is his. He spoke of "my church." He is said to have given himself for it, to have purchased it with his own blood. So we rightly say that the

church should wear no human name, but that which constantly speaks of his love and the cost of its redemption. We would seek to honor the Lord by wearing his name, as he undoubtedly honors us by allowing us to do so. Christ's church—there is indicated the privilege, the benefit. There is nothing special about a church. The word "church" is applied to any assembly, and in the New Testament once refers to a heathen gathering. It can be applied to companies with nothing Christian about them, to congregations which honor men rather than God. To be part of such is of little or no advantage when compared with the privilege of membership in the church of the Lord Jesus.

Only twice is "church" spoken of in the Gospels, each time by Jesus. The promise of the great prophetic passage already quoted was fulfilled on Pentecost, though it is interesting to note that the word "church" does not appear in the second chapter of Acts. It first comes into the narrative in Acts 5: 11, but is then introduced in such a way as to let us know of its existence from the day of Pentecost, which was "beginning" day and the day on which the Lord's first additions were made.

Certain aspects of the church of the apostolic age may be noted.

A company of the redeemed.

The New Testament church had a converted membership. It was regarded as a community of saved persons, each of them indwelt by the Holy Spirit. What a wonderful thing it would be if we could in this regard have the apostolic ideal fully realised! How happy, joyful, and even ecstatic church fellowship would then be! And how effective the witness and plea of the church would be to folk outside!

"Day by day the Lord added those that were being saved." Is there a text the fulfilment of which should be more longed and sought for by us at the present day? Some churches can go for years without additions. Conference returns at times make melancholy reading. Even when there are many accessions, circumstances arise which create a certain doubt as to their all being the Lord's additions. Is it not important to note that these who are really added to his church are added by the Lord himself, and that the folk whom he adds are the saved? It is easy to link up three verses in the second chapter of Acts (verses 38, 41 and 47) and see who those "being saved" were—people who gladly accepted the apostolic message and obeyed the Lord. But, alas, there have been known to be people who strongly pleaded for Acts 2: 38 who seemed to overlook that the apostolic church was a spiritual church. The indwelling Spirit is in every true child of God, and that Spirit manifests his presence in the fruit of a holy character and Christlike service. This also is involved in "being saved."

A separate people.

The church of Jesus Christ consists of a people called out from the world by the Lord himself. Thus the Apostle Paul wrote of those who were "called to be Jesus Christ's." God visited the Gentiles "to take out of them a people for his name." These were summoned to a separated life; the call they accepted was to "come ye out from among them, and be ye separate." Hence they are styled "a peculiar people," that is, "a people for God's own possession."

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THURSDAY, MAY 18, 1933.
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A Good Man's Wrath.

A Study of Elisha and Ourselves.

G. J. Andrews.

Another way of describing this is to say that the Lord's church is composed of "saints." We have almost lost the use of this New Testament word; when employed to-day, it is more commonly misused than used. A saint is not a Christian of a peculiar type, one belonging to a select group, or a person of perfect character; he is a Christian. Paul makes it clear that all members of the church at Corinth were called to be saints—not to be so in the future life, but already sanctified and hence saints on earth. It is a considerable loss that we have allowed the word "saint" to go. It is a bigger loss that the churches have to such a great extent lost the idea, and are willing to acquiesce in a state of affairs which is somewhat less than Christian. A saint is a person who has been set apart for God's service. Everyone who is redeemed by Christ should thus regard himself and be regarded. He is not his own; his life is consecrated. It is also true that everyone set apart for God should have a life which is appropriate to such an one; hence we get the idea of holiness or sanctity in its other acceptation. Would it not be well if the religious world thought of the church as composed of such persons, and if we all who are glad to be recognised as members would live up to our high calling?

Not perfect, but being perfected.

The church is not composed of perfect folk; there are none such on earth. Rather, the church is a place for the perfecting of characters, a place where people conscious of their weakness and failures may "grow in grace and in the knowledge of the Lord Jesus Christ." It is a place for the development of Christlike personalities, for the transforming of lives into the Master's image. And, thanks be to God, the work will progress to a successful completion. For Christ "loved the church and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." The church which Jesus built is the noblest institution on earth. Despised often by men, it is loved by the Lord. Imperfect now, it will yet be "without blemish." Oft criticised for its failure, it will one day be recognised as "glorious." Well may we count it our highest earthly privilege to be members of and servants in the church which Jesus loved and for which he gave himself.

SOLDIERS OF THE COMMON GOOD.

If soldiers of the common good
Lose in the cry for brotherhood,
If noble martyrs of goodwill
Go down to dust and shadow, still
The battle is worth while: the fight
Is one more flame against the night.
And they who nobly fall will find
The peace of the heroic mind,
Will taste life's sacred joy, the joy
Earth cannot give nor earth destroy.

—Edwin Markham.

Bible portraits of angry men and women are very numerous; they vary from the hot temper of Cain, the rage of Naaman and the sullenness of the prodigal's brother, to the righteous indignation of Jesus and the wrath of God. A study of these portraits makes us realise that a man's temper constitutes one of the greatest challenges to self-control. We are made to appreciate the urgency of Paul's words to the Ephesians: "Be ye angry and sin not; let not the sun go down upon your wrath; neither give place to the devil." We must constantly be on guard lest we blaze swiftly like gunpowder, with tragic effect; or lest our anger begins to smoulder down into a slow, continuous and terrible burning like lime—"the covered-up, but hell-hot, ashes of ill-will and malice and hatred." Paul's counsel cannot be taken too literally, and we might well follow the habit of the Pythagoreans who always shook hands at sunset and departed good friends. Ill-temper makes one despicable in the eyes of others, and afterwards, in his own sight also; it causes untold injury and sorrow; moreover, like some narcotic or drug, an ungoverned temper stunts and warps one's character.

Nevertheless, with these Bible portraits in view, we could never regard as a compliment the statement that a certain person has no temper, for it suggests an individual who lacks one of life's vital assets. A good man's anger is

The fire of his soul.

Like all fire it is a terrible master but a splendid servant. Says Dr. Alex. Whyte, "As long as there are evil-doers abroad in the earth; as long as injustice and cruelty and wrong are inflicted by bad men on their weak and innocent neighbors; so long will God be amply justified for having kindled the sudden fire of anger in good men's hearts."

Writing of the late Dr. J. H. Moulton, one of his friends says: "If it is possible to say that one has seen the soul of a man, I can say that I saw his three times. Once he blazed forth into fierce anger as he spoke of men unworthy of the name of England, who speak of black men as 'niggers.' Again, when he described some temporary horse-play hostility which was practised by some undergraduates against Mr. D. L. Moody, the flaming words poured forth from him like burning lava, 'That was the only time I was ever ashamed of my university.' The third was when someone told a story of a girl who had been betrayed; and he gave forth a cry of agony which was like the wailing of a lost child on a lonely moor. It was a story told in a Leeds study, of what had happened to a girl some years before in London; but he leapt over the years and the

miles, and was standing by the side of that girl, and denouncing the infamy of the one who had wronged her."

Now the Scriptures afford us a similar threefold vision of the soul of the grand prophet Elisha. We might have in our mind the scene of his definite response to the divine call; his many kindly deeds might grip our thoughts; or we might consider his wise counsel to kings, and his fine sympathy for foreigners; again his zeal as a champion of the common people might prove unforgettable. But let us look at Elisha's soul through three

Occasions of his anger.

Near the beginning of Elisha's prophetic career, an incident occurs which is most unfortunate. In the city of Bethel the prophet's zeal for the Lord had evidently stirred considerable resentment, so that as he departed a crowd of children or more correctly, young lads, followed after him, calling out insults. At last the exasperated prophet turned on them and cursed them in the name of the Lord; and naturally enough this was associated with the gruesome fact that, ere those larrikins got home, a couple of she-bears came out of the bush and tare forty-three of them. It looks as though Elisha was here following the example of his hero Elijah, who called down fire on the messengers of the king of Samaria; and, of course, we remember that such exercise of anger was definitely rebuked by Jesus. When the people of a certain village were hostile and rude to their beloved Master, James and John wanted to call down fire upon the place as Elijah did—the Elijah whom Elisha followed when he cursed the lads of Bethel. But Jesus said: "Ye know not what manner of spirit ye are of, for the Son of man is not come to destroy men's lives, but to save them." There are not wanting signs that even Elisha learned to exercise the fires of his spirit in a way more worthy of a man of God.

The second occasion of the prophet's great indignation, which seems like an angry grief, was when he stood face to face with Hazeel, the officer of King Benhadad. The man was doubtless a dazzling figure in his uniform, and his manner was cultured and dignified, yet with remarkable intuition Elisha saw the sleeping dogs of brutality in the officer's soul. "As he spoke, the man of God's face became rigid with horror, absolute horror. Then he burst into tears." "Why do you weep?" asked Hazeel. And Elisha replied, "Because I know the cruelties you will practise on the Israelites, setting fortresses ablaze, murdering young men, dashing children to pieces, and ripping up pregnant women!" Then Hazeel flushed with anger too, and exclaimed, "Is thy ser-

Literary Art in the Gospels.

vant a dog, that he should do this great thing?" Nevertheless, such is the deceitfulness of sin, there was more of the dog in Hazael than he realised; later his sleeping dogs awoke, and he committed the very frightfulness which the prophet foresaw.

The third incident was when Elisha was in that last sickness which preceded his death. Young King Jehoash came to the prophet's bedside, and with tears in his eyes avowed that Elisha was the true armaments of his country: "My father, you are the horsemen of Israel and the chariots thereof." Realising what Elisha had really meant in the land, and facing the probability of his decease, the young king was feeling downcast and miserable. He would be so much weaker without the support of this man of God. It was in that moment that Elisha sought to bring to Jehoash a great inspiration. "Take bow and arrow," said the prophet, "open the window eastward." When this was done Elisha placed his hand over the king's hand and said, "Shoot an arrow toward Damascus." When the arrow flew, the prophet cried, "The Lord's arrow of victory! The arrow of victory over Syria!" In this dramatic way Elisha sought to make Jehoash realise that God would put his great hand upon him and make him the instrument and means of grand conquests over the alien race that menaced Israel. "Go on now, shoot the rest of those arrows," said the warm-souled man of God, hoping to see in the young king's enthusiasm a sign of his country's good. But without very much fervor Jehoash shot three arrows only and then stopped. "And the man of God was wroth" with the young man's lack of passion and persistence. "I thought you would have shot the whole five or six of them," he said. "You are not the man to win as many victories as I had dared to hope."

That day, in the old prophet's bedroom, issuing from his hands, his lips, his eyes, there were spiritual tongues of flame which might have set the king's heart ablaze with glorious faith and purpose; but Jehoash disposed himself like wet wood. It is a shameful and a reprehensible attitude.

Who will dispute the fitness and nobility of Elisha's wrath at the cool half-heartedness of the king? Should not one's soul be stirred to the very depths with the suggestion that God is putting his hand upon him to use him for the carrying out of divine plans? Should not the information that God's arrows of victory are in our hands cause a thrill? Then what if the Lord at this hour looks wrathfully upon us? With how much zeal are we expressing ourselves in the service of Christ? In the good fight of faith, do we shoot a few arrows and then go cold? Our times require that we show some animation in all phases of our Christian life; and let us keep it up too, as the young Indian suggested in the rhyme which he handed to a missionary:—

"Go on, go on, go on, go on,
Go on, go on, go on,
Go on, go on, go on, go on,
Go on, go on, go on."

"Story-telling, even of true stories, is not a simple business," writes Mr. P. C. Sands, headmaster of Pocklington school, in the introduction to his book, "Literary Genius of the New Testament." "It is significant that the most popular gospel, that of Luke, is that which shows the greatest literary qualities. . . . It is also, of course, acknowledged that besides the deep truths that they contain, the parables of Jesus display the greatest literary art, and that the appeal to millions of such a parable as the Prodigal Son depends, in part at least, upon the skill and genius which chose and arranged the words as well as originated the ideas.

"Truth has a habit of finding beautiful forms in which to express itself. Keats said beauty and truth were the same thing. The enormous and ever-growing sales of the Memoirs (gospels) in all languages is due not only to the stupendous truth which they contain, but to the beauty of its expression. They have also not only influenced but totally changed the lives and conduct of thousands of readers in all countries without any commentary and in many cases without any contact with teachers. It is doubtful whether they could have done this except for their unique literary qualities, that is to say, unless an inspired simplicity of composition, and the choicest diction and the sound editorship of those who composed the gospel narrative, has kept the truth bright, clear and attractive. How many conversions to Mohammedanism could be attributed to the unaided reading of the Koran? In the New Testament the personality of Christ is admittedly a world above that of other religious leaders like Mohammed, but that personality had to be expressed, and just because of its divine claims, it needed inspiration of a special kind for the disciples and their pupils to be able to express it in teaching and writing. Of this inspiration Pentecost was perhaps the explanation so far as the unlettered disciples were concerned. But no one who carefully

compares the different qualities of the narratives of Mark and Luke can doubt that this inspiration encouraged each narrator, except where the actual words of Jesus were concerned, to develop his own excellencies of form and style."

Separation.

Thos. Hagger.

The doctrine of separation is very clearly taught in the New Testament. The Christian is there called upon to be separated from the world unto God. "Be ye separate and touch not the unclean thing," is the way the Holy Spirit put it through Paul to the Corinthian believers.

Through the failure to obey the divine injunction to be separate many who have confessed Christ, and put him on in baptism, are without the joy and peace that God desires his children to have. And they are without power with men. The people of the world expect, and rightly so, that those who are professedly disciples of Christ should act differently to the people who do not make such a profession, and when they see practically no difference they pay very little attention to what is said. Actions on the part of the Christian speak louder than his words.

Possibly it is due to our failure to be a separated people that so many church services are lifeless, that we take so little interest in them, that so many go back to the world, and that most of our church troubles occur.

If the clear ringing call to be a separated people was responded to by all their members those congregations of believers known as Churches of Christ, with their wonderful plea, would make marvellous strides. They are kept back because so many of us are both in the world and of it. "Be ye separate."

Prayer Corner.

GIVE THANKS.

For the morning's labor and the night's repose,
For the day's hard tasks which the night hours close.

For the care and trouble—for the peace and love,
Give we thanks to thee, our Father above.

For the hours of laughter and those of strife,
For our happy hearths—for a baby's life,
For the path of duty which must be trod,
Give we thanks to thee, our Father God.

For the harvest's fruits, for material gain,
For lives made richer by joy and pain,
For the needs that bring us close to heaven above,
Give we thanks to thee, great God of Love!

—Helen M. Shuster.

Be merciful unto me, O God, be merciful unto me; for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge.—Psalm 57: 1.

○

Either there is a God supremely good, One whom his children may love and trust to the very uttermost point without the slightest fear of the reality falling short of the heart's desire, or else there is no God, no love, no forgiveness, no redress. God is wholly good, if good at all, and those who hope in him will be wiser if they hope with all their hearts than if they hope with only half their hearts.—William R. Huntington.

Some Notable Hymns and Authors.

No. 4. *The Father of German Hymnody.*

A. M. Ludbrook.

Having dealt with some of the more notable Christian lyrics of Greek and Latin origin, it will now be well for us to treat of translations from the German before starting on hymns of Anglo-Saxon birth.

The church hymn, in the strict sense of the word as a popular song for congregational use in the worship and service of God, was born with the German Reformation. The 16th century was the turning point in the history of Christian psalmody. Previous religious poems were in Latin, and were chanted only by priests and choristers. But at the Reformation the right of worshippers to sing in "their own tongue wherein they were born" was fully established.

However, through the influence of Calvin's school of thought, holding that only the inspired psalmody of the Bible should be used, Britain lagged behind in the matter of hymns. The Scotch Presbyterians and the Puritan fathers allowed nothing but the Psalms in metre in their worship, and the English national church was not allowed to introduce anything without the royal consent. Hence German hymnody preceded that of Britain by 150 years or more, and still transcends all others in abundance. It numbers considerably over 100,000 hymns, of which nearly a thousand, says Julian, may be regarded as classical and immortal.

By the way, many readers may like to insert in their copy of the new hymn book the dates accompanying most names in this series. This should be done with a fine mapping pen, if possible. Those who haven't the new book as yet might preserve these pages until they get it. To be able to locate a hymnist's whereabouts in church history helps to a greater interest in, and perhaps a better understanding of, his compositions. As we shall see, a measure of effect and value attaches to many hymns by reason of the associations which cluster round them—associations connected with their production, or with some special human experience of them. Seeing how considerable a part of our church services is taken up with song, it is rather surprising that not more study has been devoted to hymnology.

Germany has been called the home of sacred song. The credit of this is due largely to MARTIN LUTHER (1483-1546), the "Father of German Hymnody." As we have said, the congregational hymn as we know it was a direct result of the Reformation. A century earlier John Huss had written some hymns in the vernacular and set them to popular airs. But "the monk that shook the world" forwarded the reform on a grand and effective scale. He is pre-eminent not so much for the number of hymns from his pen, for they were not very many, as in that he was the first to give hymn-singing a recognised place in church services as well as to provide hymns and tunes that the people were able and proud to sing. To him belongs the extraordinary merit of having given to the German people in their own tongue the Bible and the hymnbook, so that, as a writer puts it, "God might speak directly to them in his Word, and that they might directly answer him in their songs." His enemies said, "Luther has done us more harm by his songs than by his sermons; the whole people is singing itself into the Lutheran doctrine." Coleridge goes so far as to affirm that Luther did as much for the Reformation by his hymns as by his translation of the Bible, but we rather doubt that.

Luther himself composed some 25 hymns and translated 12 from the Latin. He also set most of them to music and sang them and spread their

use far and wide. In 1524 he published at Wittenberg the first collection of German hymns—the first printed hymnbook. It contained only eight hymns, half of them by Luther, but all were set to music in four parts. He did this, he says in the preface, "that the young, who ought to be educated in music as well as in other good arts, might have something to take the place of worldly and amorous songs, and so learn something useful and practise something virtuous." The same year another collection was published containing 20 of his productions. One of his propaganda hymns ran—

MEMORY HYMN.

S.—2. M.—466.

"A mighty fortress is our God,
A bulwark never failing;
Our Helper he, amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work his woe;
His craft and power are great,
And armed with cruel hate,
On earth is not his equal.

"Did we in our own strength confide,
Our striving would be losing;
Were not the right man on our side,
The man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is he!
Lord, Sabaoth is his name,
From age to age the same;
And he must win the battle.

"And though this world, with devils filled,
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph thro' us.
Let goods and kindred go,
This mortal life also;
The body they may kill:
God's truth abideth still,
His kingdom is for ever."

—Martin Luther, tr. F. H. Hedge.

"Lord help us in thy word and work;
Restrain the murderous Pope and Turk,
Who fain would tear from off thy throne
Christ Jesus, thy beloved Son."

Well, we don't want to sing that, though it did find a place for a time in the English Psalter. The author's representation in our new book is so small—"Away in a manger"—that but for his unique place in the history of hymnody we should hardly have included him in this series.

The noblest of Luther's songs, and probably the greatest—certainly the most popular—in German hymnody, is that which it is said that he wrote at Oppenheim, two days before reaching Worms in 1521, though another authority, with more probability, as it was not in the 1524 publication, associates it with the Diet of Spire (1529) when the German Princes protested against the revocation of their liberties, and so became known as Protestants. It has been rendered into 171 languages, exceeding any other hymn. "A mighty fortress is our God" is the first line of the popular translation by F. H. Hedge. The hymn was suggested by Ps. 46, but does not follow the course of the psalm, it merely

catches up and carries on the psalmist's leading thought. As a writer says, it is really Luther's psalm and not David's; only the idea of the stronghold is taken from the Scripture, the rest is Luther's own. "Made in Germany," and not only so but one of the most potent influences that have contributed to the making of Germany. "For centuries that song has made brave hearts braver and strong hands stronger. It has borne on high the prayers of persecuted worshippers, and cheered the march of sacramental hosts and victorious armies. It was sung on the field of Lutzen, where Gustavus Adolphus died. It became the great battle hymn of the church, and indeed the national hymn of Germany. Frederick the Great termed it "God Almighty's Grenadier March," and Heine, "the Marseillaise of the Reformation." Carlyle compared it to "the sound of Alpine avalanches, or the first murmur of earthquakes." The first stanza of his translation, which it will be interesting to compare with Hedges, is as follows:

"A safe stronghold our God is still
A trusty shield and weapon;
He'll help us clear from all the ill
That hath us now o'ertaken.
The ancient prince of hell
Hath risen with purpose fell;
Strong mail of craft and power
He weareth in this hour,
On earth is not his fellow."

As we have mentioned incidentally, only one lyric from the pen of Luther appears in the "Churches of Christ Hymnbook," and that a hymn for little ones—Luther loved children. But it would be something of an anti-climax to suggest "Away in a manger, no crib for a bed" as the memory hymn to accompany this article. Besides which, we are reserving children's hymns for a short series to appear in "Pure Words" after this one is completed. So we are shut up to Luther's great hymn. (What a remarkable contrast is presented by the two!) But we need not grieve over that. It is cast in heroic mould, and we would all be the better for a little more "blood and iron" in a spiritual sense. Probably not so many of our readers will memorise it, but we should all familiarise ourselves with it. Choirs could sing it, and how effective it would be as a solo, or even a recitation, rendered by a strong, masculine voice! Luther sang it every day to the accompaniment of his lute. Let us make it our own—in every sense—to the utmost possible!

Are You Slipping or Gripping?

Three men, disciples of Jesus, were recently talking about the things of the kingdom.

Said one, with clouded brow, "There are no less than four closed churches in this neighborhood! It is all very sad and tragical!"

Said another, with equal sadness, "It seems that we might just as well admit that the church is slipping—that it is losing ground!"

The third man in the group (he was much younger than the others) responded as follows: "I cannot agree with you that the church is slipping. We may slip! People may slip. Communities may slip! Nations may slip! The world may slip! But the Church of Christ cannot slip! It cannot lose ground! It is a gloriously triumphant institution! The Founder of the church has 'all authority,' and he says, 'The gates of hades shall not prevail against it.' Our business is to hold on to the church!"

We find it in our heart to applaud this young man, so fine and strong, for this brave word of vindication. The church will go forward in spite of depressions or because of them. The only danger is that we may slip away from this zone of safety and security. When we are true to the church we cannot slip.

After all, the big question is this: Are you slipping or gripping?—E. C. Baird.

The Royal Hotel.

A. R. Benn.

The anniversary services of a country town church which were held on a Lord's day some years ago was the occasion of one of my visits to that old Wimmera town. It was on the day following the anniversary that the local evangelist and I set out to visit some members who lived a short distance out of town. Whether by chance or prearrangement, I forget now, we arrived just before dinner. It was a home in the midst of a small orchard and garden. There was nothing either in the home or its surroundings to lead one to suppose that the ground of this good man and his splendid Christian wife had brought forth abundantly, and that consequently they were above the average in their possession of this world's goods; but unlike the rich farmer of the parable, they were rich towards God.

Just prior to our visit there had been a very severe frost, and that at a time in the development of the fruit which meant disappointment and loss. As we sat and conversed in the house that morning, the subject of the frost came into our talk. I forget all that was said about it except one remark which our hostess made; as she looked out into their orchard she quietly said, "It seems to be a pity, doesn't it?" There was not a suspicion of rebellion or murmuring either in words or tone. She was still rightly human enough to regret it for her husband's sake, and for the good they might have done with the money the frost seemed to have taken. She was also Christian enough to feel for the loss of others; but she knew that God makes no mistakes, and that all things work together for good to those who love him. So after all, it was not really a pity, it only seemed to be so.

There was a picture of her son hanging on the wall; he had gone away to be a soldier and had never come back; there was another son who had left home for the same reason, and when he came back he was an invalid; and now this frost! yet quite sweetly, almost thankfully, she says, "It seems to be a pity." That "seems" made it a sermon to me. Yes, this cheerful, busy, happy Christian wife and mother preached to the preachers that Monday morning, and it was a sentence sermon.

While our kind hostess was busy preparing dinner the telephone rang. I remember it was too high for her to reach, and standing on a box or stool, she listened. What she heard was unexpected. "They have made a mistake; they want the Royal Hotel," was her report as she came away from the telephone. Of course they had made a mistake. Why, the Royal Hotel was palatial in comparison with this humble orchard house. It was homelike and clean, and in the best sense comfortable; such a humble home as Joseph and Mary might have occupied at Nazareth; but to connect it with the best hotel in the town, where all the "best" people put up, was almost humorous. Royal or not, my friend and I preferred to be where we were, than in any Royal Hotel. Dinner with its accompanying happy talk ended; it was time to be going. The last remembered words of our hostess were, "I am glad to have had the privilege of entertaining two of the King's sons." I may not be reporting her words with literal correctness; perhaps she said "honored" instead of "privileged." To me, and doubtless to my fellow preacher, her words had a humbling effect; were we really worthy of being so called? I thought, as I still do, that I saw why our kind hostess had just put it in that way. On the previous day I had spoken on the words, "Behold, I stand at the door and knock," and in my talk I had tried to show, in the way of illustration, what an honor it would be for the son of the King to be entertained in our house (the Duke of York's visit was then a re-

cent event). Rightly or wrongly, I had gone on to say how honored we would feel, how increased in value everything he touched would be, the table at which he ate, the chair on which he sat, the cup out of which he drank, and above all, the house in which he had been entertained. I think I am not wrong in seeing a connection between the words I had spoken on the previous day and her words to us as she said good-bye—"Two of the King's sons." I think it was some days after that I remembered how the telephone speaker had asked for the "Royal Hotel." If really we were the King's sons, then were we not princes? and where we stayed, was not that a royal abode? If we were not worthy of such high honor then I venture to submit that our hostess

was the King's daughter, therefore a princess, and her home a royal place. The seeming incongruity between the Royal Hotel and the humble orchard home ceases to impress us, and is no longer in any degree humorous.

I did not see the King's daughter again and I

the Child in the Home.

Mrs. Carroll O. Stockenbruck.

ligious art may be cultivated in the children by an understanding mother.

Family life would be greatly enriched if the group occasionally spent an hour singing the hymns of the church together. Longfellow said, "who truly, home where music dwells, and I He has no eyes ~~happy~~, peaceful and contented God's own love;

He has no lips but ~~out~~, thoughts above."

Not telling is not out the teaching the truth not un- give

Religious Notes and News.

N.S.W. CONFERENCE.

The 48th annual conference of Churches of Christ in N.S.W. will be held from June 1 to 8. Following are some of the special features planned:—Thursday, June 1, Social Service demonstration, City Temple; delegates' tea, 6 p.m. Sunday, June 4, Conference Sermon, City Temple; preacher, Bro. A. A. Hughes, of India (broadcast 2CH). Monday, June 5, General Conference; evening, missions night, Enmore Tabernacle. Tuesday, June 6, Youth Mission Night, City Temple. Wednesday, June 7, Sisters' Conference, Enmore. Thursday, June 8, inauguration of new president, City Temple (broadcast 2CH).

MISSION BY J. W. BLACK.

J. W. Black, of Leicester, president-elect of the World Conference of Churches of Christ, it is hoped, will visit Australia for the Federal Conference to be held at Launceston in October next. Bro. Black recently conducted a special mission for the church at Moseley-rd., Birmingham, England. It was a fifteen-days' effort, and throughout there were large gatherings, despite the worst blizzard experienced in Britain for fifty years. Bro. Black's addresses were powerful and convincing. 42 baptisms and one restoration resulted. Bro. W. W. Hendry, formerly of Australia and a student of the College of the Bible, Glen Iris, has, with the consent of the Melbourne-rd. church, Leicester, been engaged for six months by the Moseley-rd. church, Birmingham, to follow up the mission.

AMERICAN PAPER SPEAKS OUT.

A recent number of the American "Christian Evangelist" contained the following editorial note:—"The President should be honored as the choice of the people, and the head of the nation, on the same principle that Peter wrote in a day when kings were even a great deal worse than they are now, 'Fear God, honor the king.' So we to-day can say, 'Honor the President,' even though we may know some of his positions are wrong. But whatever else Mr. Roosevelt may do, however brilliant he may make his administration, his attitude on the liquor question will be a dark blot upon it. If he should succeed in destroying the Eighteenth Amendment, no matter what else he may do, the sum total of his work will be more for evil than for good. We believe the attempt to evade and nullify the Eighteenth Amendment is not only thoroughly unpatriotic but it is menacing to our government. We are, of course, wholly against the liquor programme of the administration, and shall fight it with all our might. We believe beer and liquor the worst

curse that could befall the people, no matter how much money goes into the treasury from them, and that will be a very disappointing amount. The government will slip back fifty years in moral progress if the Eighteenth Amendment is destroyed. And moral progress is the only real progress."

A WORLD-FAMED ASSYRIOLOGIST.

By the death, at the age of 87, of Professor A. H. Sayce, there has been lost to us one of the first and greatest leaders of that advance of knowledge which in the last half-century has done so much to establish the historical reliability of the Old Testament. We refer, of course, to the sciences of archaeology and Assyriology. To his work we owe the recognition of one of the greatest nations who strove for supremacy in that old world—the Hittites, whose very existence as a great power was at one time denied by unbelieving scholars. Professor Sayce was a member of the Old Testament revision committee. For twenty-eight years he was Professor of Assyriology at the University of Oxford, and came to occupy a position of world-wide fame and influence.—"Christian Herald."

PRESBYTERIANS ON DANCING.

The Victorian Presbyterian Assembly adopted the following resolution:

"That dancing in connection with church functions, or on properties used for congregational purposes, is inexpedient.

"At the same time, the Assembly is aware that honest differences of opinion on dancing exist, and that the question, therefore, calls for the exercise of true Christian tolerance and for care not to cause divisions in congregations."

"In view of the popular character of dancing as a recreation, the Assembly thinks it is its right and duty to call the serious attention of its people to certain aspects of this question.

"It deprecates the excesses and abuses sometimes associated with dancing in general, considers that certain features are unworthy of Christian civilization and culture, and condemns especially evil results from the use of liquor at private and at public dances.

"It accordingly warns the people of the church of the dangers and evils often associated with dancing, and exhorts hosts and hostesses to exercise with great care their responsibility in the face of these dangers.

"The Assembly, therefore, enjoins on sessions their right and serious responsibility in regard to the sanctioning and to the supervising of all such social functions within the various organisations of their congregations."

The Home Circle.

Conducted by J. C. F. PITTMAN.

A. M. 1

Having dealt with some of the more notable Christian lyrics of Greek and Latin origin, it will now be well for us to treat of translations from the German before starting on hymns of Anglo-Saxon birth.

The church hymn, in the strict sense of the word as a popular song for congregational use

TRUBLE.

The best thing that ever happens to us is trouble. That is a hard thing, perhaps, to say, but I repeat it: for God announces it again and again—the best thing that happens to us is trouble.

When the French army went down into Egypt under Napoleon, an engineer, in digging for a fortress, came across a tablet which is known as the Rosetta stone. There were inscriptions in three languages on that Rosetta stone. Scholars studying out the alphabet of hieroglyphics from that stone were enabled to read ancient inscriptions on monuments and on tombstones. Well, many of the handwritings of God in our life are indecipherable hieroglyphics—we cannot understand them until we take up the Rosetta stone of divine inspiration, and the explanation all comes out, and the mysteries all vanish, and what was before beyond our understanding now is plain in its meaning, as we read, "All things work together for good to those who love God." So we decipher the hieroglyphics. Oh, my friends, have you ever calculated what trouble did for David? It made him the sacred minstrel for all ages. What did trouble do for Joseph? Made him the keeper of the corn-cribs of Egypt. What did it do for Paul? Made him the great apostle to the Gentiles. What did it do for Samuel Rutherford? Made his invalidism more illustrious than robust health. What did it do for Richard Baxter? Helped him to write the "Saint's Everlasting Rest." What did it do for John Bunyan? Showed him the shining gates of heaven. What has it done for you? Since the loss of that child your spirit has been purer. Since the loss of that property you have found out that earthly investments are insecure. Since you lost your health you feel as never before a rapt anticipation of eternal release. Trouble has humbled you, has enlarged you, has multiplied your resources, has equipped you, has loosened your grasp from this world, and tightened your grip on the next. Oh, bless God for the east wind! It has driven you into the harbor of God's sympathy.—Selected.

"WHEN LIQUOR IS GONE—"

Commander Evangeline Booth, of the Salvation Army, is responsible for the following intense appeal on behalf of the children: "Drink has drained more blood, hung more crapes, sold more homes, plunged more people into bankruptcy, armed more villains, slain more children, snapped more wedding rings, defiled more innocence, blinded more eyes, twisted more limbs, dethroned more reason, wrecked more manhood, dishonored more womanhood, broken more hearts, blasted more lives, driven more people to suicide, and dug more graves than any other poisoned scourge that ever swept its death-dealing waves across the world. Let the children speak. The little children, the wronged children, the crippled children, the abused children, the blind children, the imbecile children, the nameless children, the starved children, the beaten children, the dead children. Oh, my God! This army of children. Let their weak voices,

faint with oppression, cold with hunger, be heard. Let their little faces, pinched by want of gladness, be heeded! Let their challenge be reckoned with. Let their writing upon the wall of the nation be correctly interpreted, and read, that the awful robbery of the lawful heritage of their little bodies and souls may be justly laid at the brazen gate of Alcohol. The best argument for the abolition of liquor, and the closing of all drink-selling saloons in town and country, is herein contained. If strong drink did nothing else but rob the children of health, and home, and happiness, Christian men and women would be justified in fighting against it until it was entirely overthrown, defeated and driven from our country."

PATIENCE IS A REAL VIRTUE.

Young people are very apt to be impatient. They like to start and finish things quickly. They do not relish the thought of doing that which appeals to them as likely to be tedious or tiresome.

Some things can be started and finished satisfactorily in a rather short time, but undertakings which count for a good deal are very likely to call for both time and patience.

A well-known author tells, in one of his books, of the marvellous sunrises in the Tyrol Alps. The sun comes up from behind one mountain peak after another in a steadily increasing blaze of glory. If weather conditions are just right, the maximum of beauty and magnificence of the sunrise is not complete for about four hours. But a moving-picture company has photographed this sunrise and can run the whole reel off in about ninety seconds.

But you and I know that the majestic splendor of four hours of gorgeous and flaming radiance cannot be reproduced adequately in ninety seconds.

The story is told by someone of a couple of hurrying people who were on a trip abroad. It was an elderly man and his wife. They had come to Westminster Abbey.

Said the man, "Martha, we've only twenty minutes here. You do the outside, and I'll do the inside!"

A lot of people speed up the best things of life just like that.

God doesn't work in a hurry. In a few weeks he clothes the trees in heavy and wonderful foliage. But the tree was already there and the sap in the trunk and the branches and the buds ready to burst forth with the kiss of the sunshine. It takes long years to grow an elm, or an oak, or a giant redwood!

There are many tasks in life which call for patience, and underlying that patience must be faith in God's power to make truth and right and justice triumph; faith to wait for prayers to be answered and the work of our lives to show.

Yes, patience is a real virtue!—Lester G. Herbert.

CRYING.

Little Henry.—"Mother, may I have threepence for the old man, who is outside crying?" Mother.—"Yes, dear, but what is the old man crying about?" Henry.—"He's crying, 'Salty peanuts, threepence a bag.'"

THE RIGHT ANSWER.

"Could I have Saturday off to help my wife with the spring cleaning, sir?"

"No, I'm afraid not—"

"Thank you, sir; I knew I could rely on you."

The Family Altar.

J.C.F.P.

Monday.

So the king hearkened not unto the people; for the cause was of God, that the Lord might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.—2 Chron. 10: 15.

God overrules evil for good, ever fulfilling his own word in spite of the evil designs of men. So in this instance. Yet there was no excuse for Rehoboam's folly and passion in resolving to add to the people's burdens and in every way increase their afflictions.

Reading—2 Chronicles 10.

Tuesday.

But as for us, the Lord is our God, and we have not forsaken him; and the priests, which minister unto the Lord, are the sons of Aaron, and the Levites wait upon their business.—2 Chron. 13: 10.

Here the claim is made that Judah had not forsaken Jehovah, but had served him faithfully. They worshipped no images, and had no priests except those who had been divinely ordained to minister unto Jehovah.

Reading—2 Chronicles 13.

Wednesday.

And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul.—2 Chron. 15: 12.

The people resolved with an oath to fully surrender themselves to Jehovah, and utterly root out the spirit of idolatry. Seeking God whole-heartedly, they found him, and were given rest from the enemy around about.

Reading—2 Chronicles 15.

Thursday.

There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.—2 Chron. 16: 3.

Asa "did not do well to make a league with Benhadad, a heathen king, and to value himself so much upon it as he seems to have done. Had he relied more upon his covenant, and his father's, with God, he would not have boasted so much of his league, and his father's, with the royal family of Syria."

Reading—2 Chronicles 17.

Friday.

Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord with you. Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the Lord will be with you.—2 Chron. 20: 17.

In answer to Jehoshaphat's prayer for help, Pahaziel, a Levite, was raised up to give this encouraging message, the purport of which is—"Be not afraid; commit yourselves wholly to Jehovah; wait upon him; then, to-morrow, go forth into the battle, and the victory will be yours, for Jehovah will not forsake you."

Reading—2 Chronicles 20: 1-19.

Saturday.

Then they brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king.—2 Chron. 23: 11.

"The stream of government here runs again in the right channel; the instrument and chief manager of the restoration is Jehoiada."

Reading—2 Chronicles 23: 1-16.

Sunday.

And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.—2 Chron. 24: 16.

Being buried "among the kings" was a strong sign of the people's high estimation of Jehoiada.

Reading—2 Chronicles 24: 13-27.

Prayer Meeting Topic.

May 24.

SHOULD WE FAST?
(Matthew 6: 16-18.)

H. J. Patterson, M.A.

These verses are but a part of a lesson that Jesus was giving. There must ever be sincerity and not hypocrisy. In giving, prayer and fasting there is the temptation for religious pride and self-display to obtain the ascendancy. "Ye shall not be as the hypocrites." They were affecting an effect for which there was no cause. The Jews had fasts for various reasons. They might abstain from food or drink as a religious observance. As an expression and an effect of grief or sorrow it was quite a natural thing. That grief or sorrow might be of private or national nature. The fault lay in their desire to "be seen of men." They went unwashed and their hair uncombed. It is said they threw ashes on their heads, and these, mingling with their forced tears, made a sorry picture. Pretension is condemned. Are we free of all such to-day? A pretended saintly look or a mere attendance at a religious service that we may be considered good men when there is no cause in love to God lays us open to the condemnation of our Lord.

Fasting not Commanded.

Jesus did say, "When ye fast, be not, as the hypocrites, of a sad countenance," and "thou when thou fastest anoint thy head and wash thy face." But I do not know that he anywhere commanded it. Perhaps it was taken for granted as it was the common practice of the day. Nor do I know that anywhere the apostles commanded it. We are exhorted to "watch and pray," but nowhere to fast.

Example.

There is, however, much by way of example to commend it. The Lord himself fasted at certain times, and doubtless observed certain Jewish fasts. The members of the early Christian church undoubtedly fasted. It was "as they ministered to the Lord and fasted the Holy Spirit said, Separate me Barnabas and Saul to the work wherunto I have called them" (Acts 13: 2, 3). See also Acts 14: 23; 2 Cor. 6: 5.

Of the nature of the cause of these fastings we can say it was not grief or sorrow. The disciples had every reason for being joyful, and particularly so after the resurrection and the Pentecost experience. Rather do I think that the fasting of the disciples of the early church was designed as a cause rather than an effect, and therefore unlike that of the Pharisees. Fasting will induce a certain tone or feeling in the body, making communion with God an easier matter. After a liberal dinner one is usually unfitted for deep thought. There are certain deep-seated reasons both psychological and physiological for Christian fasting. The clear mind is an essential for fellowship with God. There is a good deal to commend the Roman Catholic practice of going to mass before breakfast.

Fasting Optional.

No command has been given, and we believe the matter should be left to the individual. Used in the way the disciples used it, i.e., as a cause designed to produce an effect, it would be good and often an advantage. Used in the way of the hypocrite, it would be a cause for ridicule. It is in no way connected with salvation in a primary sense, but may be associated with the Christian life in such a way as to confer a lasting and spiritual good. If made a means to induce a greater spiritual activity it would certainly be a great gain to the Christian church of to-day. Dummelow says, "The object of Christian fasting is (1) to subdue the flesh to the spirit, and (2) to fit the mind for devotion."

TOPIC FOR MAY 31.—"A MAN IN CHRIST."
—2 Cor. 12: 1-10.

Our Young People.

Conducted by WM. GALE.

How to Teach Religion to the Child in the Home.

2. The Home as a Laboratory.

Mrs. Carroll O. Stuckenbruck.

The home training is the greatest factor in developing the child life. Dr. Hartshorn, Professor of Education at Columbia, and Dr. May, psychologist of Yale, in their survey of over ten thousand children, discovered that "a child's character and entire emotional tone of his life, and therefore his success, are determined five times as much in the home as by all outside agencies combined." Now, in the face of that, what kind of a home do you have? There precept and example combine to develop character. Be in that home just what you desire your children to be when they grow to mature years, and the chances are the children will not disappoint you.

How Character Grows.

"Character cannot be separated from everything that the child feels, does and thinks. The chief influence in the forming of character is what the children themselves do. The way to learn reverence, perseverance, regularity, promptness, justice, kindness, team spirit, initiative and responsibility is to begin early to practise these essentials. The growing character which of its own accord does the sturdy, noble acts, is more likely to be developed by its loves than by its fears.

"If character is to grow, the necessary practices must be guided by understanding of their meaning. Suggestions come best from those who are admired or respected. The effectiveness of any moral teaching depends in a large degree upon the atmosphere at the time. Mothers find the bedtime talks with their children an influence for good because, at this moment, there is less need for their words to struggle against the array of hostile ideas with which the mind is apt to bristle at other times. Modern psychologists tell us that indirect suggestions imparted in moments of mental quiet are often more influential than the most skilful direct exhortations."

Our Family Shapes Us.

"The teaching and examples of our elders, as well as the talk of the congenial family gathering, develop our ideals. In the family, more than in any other single place, we learn to love, to wish to be of service to others, to be loyal to home and country, to know the difference between right and wrong, and to follow the teaching of religion. It has often been pointed out that high-mindedness runs a good deal 'in families,' so also does low-mindedness. For better and sometimes for worse, the family shapes us."

"A home that is selfish in relation to other homes, in relation to its community, can have no other than selfish, antisocial and therefore irreligious children. No amount of Bible School teaching on the Beatitudes, or week-day teaching on civics, is going to overcome the downward of envious, antisocial thought and feeling and conversation in the home. Home action and attitude count more than all else besides."

The surest way to develop the spirit of love and service in a child is to bring him up in a home where love, kindness and mutual good will are the constant motives of everyday life of the family.

Parents should encourage their children to do home work in connection with their Bible School lessons. Mother can make the study very interesting and enjoyable if she is willing to do so.

An appreciation of the greatest pictures in re-

ligious art may be cultivated in the children by an understanding mother.

Family life would be greatly enriched if the group occasionally spent an hour singing the hymns of the church together. Longfellow said, "Show me the home where music dwells, and I will show you a happy, peaceful and contented home."

The Home a School.

Psychology has taught us that telling is not teaching. Only when the child has put the teaching into practice, has he really learned the truth of the abstract statement. A child cannot understand the verse, "It is more blessed to give than to receive," until he has had some experiences in unselfish sharing with others. Thoughtful parents can work out situations wherein it is possible for their children to have many satisfying religious experiences. These will in turn grow into habits which will develop Christian character that is strong and noble.

"Every Christian home with growing children should be a school of Christian living. It should be a place where the ideals of Jesus and his way of living are being tested as in a laboratory and practised as in a school of art. For living is a fine art. This finest of the arts, Christian living, can never be learned by instruction only more than the fine arts of painting and singing can be taught by the lecture method. No one was ever talked into being a master violinist. Lectures about the structure and action of a pianoforte never made a great pianist. Lectures about religion or the Bible never made a Christian character. They may have made you want to be a Christian. They may have told you all about it, and induced you to try it; but the actual experience of growing a Christian character is gained exactly like skill at the piano—by faithful, painstaking, daily practice. No one can become an artist, a musician, or a Christian, in his sleep. He has to put his whole soul into it, give his best attention to it, and work hard at it, in the serious endeavor to reach his goal. It takes long practice, until acquired habit makes it a second nature."

Ideals and Religion.

Ideals must be grounded in religion if they are to produce the highest type of character. Only as you give a child ideals can you permanently affect his conduct. The greatest of all heroes is Jesus of Nazareth. He increased in wisdom and stature, and in favor with God and man. We shall not have lived in vain if, through our example and our teachings, our sons and daughters catch the vision of his perfect life.—"The Lookout."

A PRAYER.

Dear Lord, give me the power to teach
Some other eyes to see
The beauty, in the path of life,
Which has been given to me.

And help me train some other ears
To hear the song divine,
The inspirational strains that keep
Re-echoing in mine.

And grant me grace to speak, dear Lord,
With love, in word or phrase,
Not of myself, but giving thee
All honor, glory, praise.

—Margaret Wheeler Ross.

Here and There.

On Monday morning the following telegram from Queensland reached us: "Wonderful meetings Toowoomba yesterday; six decisions.—Hinrichsen."

The American "Christian Standard" for April 8 contains an article by F. T. Saunders entitled "An Australian Pioneer," telling in a graphic way the story of Stephen Cheek.

Arrangements have been made for the second Christian Endeavor Convention in connection with our Victorian Conference C.E. Department. The sessions will be held at Lygon-st. chapel on Saturday and Monday, June 3 and 5.

On Sunday last Bro. Jas. D. McCoughtry, for very many years a faithful member of the church at Glenferrie, Vic., was called home. Our brother, who was in his 79th year, was highly esteemed by a wide circle of brethren and friends.

Bro. E. P. Hillrich, of Berwick church, Vic., had a narrow escape from serious injury recently, when some gunpowder, used for blowing up a fallen tree, prematurely exploded. It was feared that our brother's eyesight might be injured. His friends are gladdened to hear that he has recovered and all is well.

The Hagger-Plummer mission at Brighton, Vic., entered upon its final week last Lord's day with large meetings and four confessions. Average attendance has been 170. There have been 20 confessions to date, and two restorations. The mission will close next Monday with a consecration and thanksgiving service in the chapel.

The spiritual crusade at Red Hill, Vic., was concluded on May 14. Five have been added to the church by faith and baptism as a direct result. The church life of the members has been very definitely strengthened. Bro. Allen Brooke led all the time in a deeply devotional way. A Y.P.S.C.E. is being formed as an outcome. The church is encouraged.

Extreme regret was felt by members of the church at Malvern-Caulfield, Vic., and the community generally at the passing away of Bro. J. W. Holmes on May 10. He had served the City of Malvern as a Councillor for the past 35 years, and had occupied the mayoral chair for two terms. Excellent meetings on mothers' day, May 14, Bro. Graham speaking at both services.

The church at Dawson-st., Ballarat, Vic., is enjoying a good mission with Bro. J. Wiltshire, of Adelaide, as missionary, and Bro. Feary as song-leader. The second week of the mission opened on Sunday with large and appreciative audiences. Meetings for first week were excellent, and Bro. Wiltshire was much appreciated. Bro. Feary gave a good lead to bright and helpful singing.

The Bible School anniversary at Dandenong, Vic., was held on May 7 and 10, with excellent attendances. A. A. Hughes addressed both meetings on May 7. B.S. scholars sang splendidly under the capable leadership of J. H. Tinkler. On May 10 K. A. Jones distributed the prizes, and gave an address on "The Palace Beautiful." One adult has been welcomed into fellowship. At the weekly prayer meetings studies conducted by Bro. Atkin from the book of Romans are greatly appreciated.

Church officers at Ann-st., Brisbane, Qld., entertained members and friends at a banquet on April 27. A successful evening was greatly enjoyed. Bro. F. T. Saunders, of Melbourne, was present. £16 raised toward building renovation expenses. Bro. Richard Reeve, for many years an elder of the church, passed away suddenly on April 26. Splendid services on May 7. Bro. L. J. Sanders exhorted. Visitors included Bro. and Sister Burden and family, and Sister Phillipot, of Sydney. At night Bro. E. Arnold conducted an in memoriam service to Bro. Reeve. The choir sang two anthems.

Mr. Geo. Tait, a veteran minister of the Presbyterian Church of Victoria, who has served as chief clerk of the Assembly for over fifty years, tendered his resignation recently. With deep regret the Assembly accepted the resignation, which is to take effect from November next. The Moderator paid a tribute to Mr. Tait, saying: "This is a momentous day in the history of this house. He has served the church with courage, wisdom and grace for half a century."

On May 11 Chelsea church, Vic., continued the ninth anniversary with a thankoffering social. Bro. Clay, Conference President, presiding. Bro. A. W. Ladbroke, a former preacher, gave the address. Bro. A. C. Collings, on behalf of the officers and church, thanked the sisters for their financial help during the year. Musical and vocal items were arranged by Bren. Bickford and Warne. Representatives from Cheltenham and Parkdale were welcomed and responded, and refreshments were served.

At Henley Beach, S.A., on May 7 Bro. Gray delivered the messages. The church has been greatly blessed throughout the mission he has conducted during the last fortnight. One man took his stand for Christ. Tuesday, May 9, the concluding night, was also a social evening. Bro. Manning exhorted the church in the morning of May 14. A special service was given to mothers of the kindergarten department in the afternoon. The young women assisted at the gospel service. Bro. Manning's message was "Mother's Three Resources."

Members of the Endeavor societies at Lygon-st., Carlton, Vic., visited the Brighton tent mission during last week. Visitors on Sunday included Bro. and Sister Tourney, from Mildura. Bro. and Sister H. Saunders were welcomed by letter from North Williamstown. Bro. Enniss led the church in special prayer for Bro. Craigie in his serious illness; all hope for his early recovery. Special reference to mothers' day was made at all meetings. The chapel had been decorated by the intermediate Endeavorers; white bouquets were given to all by the juniors. Seven new scholars enrolled at Bible School; 100 present. Mrs. Nat. Haddow was soloist at evening meeting. After Bro. Enniss' address one young lady made the good confession.

Wonderful anniversary services were held at Toowoomba, Qld., on April 23. Dr. Hinrichsen, of Melbourne, speaking morning and evening. At morning service over 200 broke bread, and at night it was necessary to place borrowed seats outside the building to accommodate the overflow. There were four decisions. Bro. J. E. Thomas was present for the fine young people's anniversary demonstration on the Wednesday night. He distributed the prizes and gave an address on "Working with Jesus." On evening of May 7 there was another crowded meeting, with two decisions. The church has suffered loss through the death of the trustee and treasurer, Bro. S. H. Draney. Little Murray Anderson and Mrs. J. Andrews have also been called home. Loving sympathy is extended to all the sorrowing ones.

ADDRESSES.

J. J. Anderson (secretary Coburg church, Vic.).—117 Gordon-st., West Coburg, N.13.

L. G. Burgin (preacher South Melbourne church, Vic.).—248 Bank-st., Sth. Meth., S.C.E.

Chas. H. Hunt (preacher Inglewood church, W.A.).—207 Eighth-st., Maylands.

Alfred Verec (secretary Unley church, S.A.).—164 King William-st., Hyde Park.

T. G. H. Westwood (preacher Middle Park church, Vic.).—161 Richardson-st., Albert Park, S.C.E.

COMING EVENTS

MAY 21, 24, 28 and 29.—Prahra Sunday School Anniversary. Speakers: May 21, 11 a.m., H. J. Patterson, M.A.; 3 p.m., H. G. Norris; 7 p.m., A. A. Hughes. May 28, 11 a.m., Dr. W. A. Kemp; 3 p.m., T. A. Fitzgerald; 7 p.m., A. W. Connor. Special singing by scholars, under leadership of Bro. F. G. Chipperfield. May 24, 7.45, special night, singing and prize giving. May 29, 7.45, grand concert in Prahra Old Town Hall. Come back to Prahra and enjoy these bright and happy meetings.

MAY 21, 28 and 31.—Moreland Bible School Anniversary Services. May 21, 3 p.m., distribution of prizes; 7 p.m., Bro. Les. Brooker. May 28, 3 p.m., Bro. F. Youens; 7 p.m., Bro. Arnold. Tea provided for visitors on second Sunday only. Anniversary Concert on May 31.

MAY 24.—Burwood Boys' Home. Annual Hawthorn Concert, rendered by Orpheon Choristers, champions Ballarat Elisteddoff 1932. Town Hall, Burwood-rd., Wednesday, May 24, 8 p.m. Admission, 1/-; front seats, 2/-; no tax.

MAY 28.—Carnegie Church Anniversary. 11 a.m., Mr. C. Dawson, M.A.; 7 p.m., Mr. J. E. Shipway.

JUNE 1 (Thursday).—At Queensberry-st., Carlton, chapel. Thanksgiving service in connection with mission at Hong-kong. Representative speakers. All are cordially invited.

JUNE 3 and 5.—The second C.E. Convention held under the auspices of the Christian Endeavor Department will be held in Lygon-st. chapel. Saturday afternoon, Junior, Intermediate and Y.P. Schools of Methods; evening, Citizenship Rally. Monday morning, address and conference on committees at work. Evening, consecration.

JUNE 5.—Balwyn, King's Birthday. Second-coming Convention. 11 a.m., J. E. Shipway; W. C. T. Storrs, M.A.; W. J. Beasley. 2.30 p.m., J. E. Webb, D. W. Smith, H. B. Robbins. 6.30 p.m., Missionary Hour, R. J. Sandells. 7.30 p.m., Dr. J. J. Kitchen, A. L. Gibson, Dr. D. S. McColl. 1 p.m., basket lunch, tea provided. 5.30 p.m., tea, 1/-. Come and spend the day with us.

JUNE 4 and 5.—Newmarket Church of Christ Sunday School Jubilee Celebrations, in Kensington Town Hall, on Sunday, June 4, 3 p.m. and 7 p.m. Special speakers. Special singing by scholars. A hearty welcome is extended to all past scholars and friends. Tea provided for visitors. Concert, Monday, June 5, 8 p.m.

JUNE 10, 11 and 12.—Glenferrie Diamond Jubilee Celebrations. Saturday, June 10, 6 p.m. and 8 p.m. Sunday, June 11, 11 a.m., 3 p.m., 7 p.m. Monday, June 12, 8 p.m. All past members are invited to join in celebrations.

DEATH.

McLACHLAN.—On May 13, at her residence, Owen, South Australia, Fanny Maria McLachlan, widow of the late James McLachlan, and loving mother of Mary (Mrs. Richards) and Fanny and Jessie. In her 75th year. "Thy will be done."

IN MEMORIAM.

BURDEU—KEMP.—In loving memory of my wife, who passed to higher life May 21, 1929. Also my daughter, Eva Kemp, and my son Cyril, killed in action, Gallipoli. United.

—Inserted by their loving husband and father.

CLARK.—In fond and loving memory of our baby Elizabeth May, loving sister of Marjorie, who passed away on May 19, 1932, at the age of two years seven months. Loved by all.

At sunset sweet memories awaken

Of one we will never forget.

—Mother, father and Marjorie.

BEREAVEMENT NOTICE.

Mr. F. Dennis and family desire to express their sincere gratitude for the sympathy shown them in so many ways during their sad bereavement. They thank especially the members of the East Kew, South Yarra and Parkdale churches for visits, letters and floral tributes. Will all please accept this expression of appreciation? —14 Cobden-st., Kew.

News of the Churches.

South Australian News-letter. J. Wiltshire.

Our South Australian letter this month comes from Ballarat, Vic. The writer is here assisting to conduct a three-weeks' mission with Bro. G. T. Fitzgerald and a very faithful company of brethren and sisters. It is never agreeable for one to be compelled to admit that one is thin-skinned, but the keen edge of the climate in this beautiful city almost compels the admission. Adelaide is warmer. But the warmth of fellowship and brotherly love and goodwill I am enjoying both in the church and the hospitable home which has become my home for the time being, has abundantly compensated.

It is thirty-three years since, with my father, I spent two or three days in Ballarat, and as I look upon Sturt-st. and visit the gardens and look once again at that wonderful piece of statuary—"The Flight from Pompeii," I marvel at the power of memory to retain the vivid image. But this is nothing to do with South Australia.

A Great Day.

I mentioned in my last letter the approaching services of Good Friday. Perhaps few days of the year were more fully laden with rich spiritual blessings for many people. At Gawler, 25 miles from Adelaide, where Bro. Miles is the preacher, 203 people met in the morning for the study of the Word of God. This was repeated afternoon and evening. Friends interested came from many miles around. To us it is surprising that in these days, when the cry out about empty church buildings and failing prayer meetings is so commonly heard, hundreds of men and women will gather at various country and city centres to spend several hours in discussing the great truths of the Word of God. At Mile End I was called upon at 9 p.m. to give my third address for the day; this was the sixth long Bible exposition a number present had listened to that day.

Henley Mission.

Bro. Gray and H. P. Manning have been faithfully laboring at the Henley mission for nearly three weeks at the time of writing. The appeal has been by common agreement excellent; and although the first fortnight has not yielded all that we should like, the brethren have been greatly blessed. We hope ere the mission closes that the ingathering will be very encouraging.

Our Government.

Our election is well over, and what we have as a result remains for time to disclose. Mr. Butler told his electors that he stood for a five-year Parliament. Some of us hope this may not be brought forward. Five years is a long time for a parliament to behave itself. We are told that three of the Cabinet Ministers are sons of former preachers. Our Attorney-General is a man of whom we are justly proud. He is a Bible School superintendent, a member of the Temperance Alliance, and a valuable adviser to many leaders seeking the public wellbeing. So far as we can judge, moral questions are likely to receive a better place in our legislature than for many years.

An Interesting Deputation.

The Women's Non-Party Association was responsible for calling together a study circle for the purpose of preparing a series of petitions to the Government for the wellbeing of the aborigines. On Thursday, May 5, the deputation met the Commissioner of Public Works, and stated their case. It was quite evident, as expressed by

the Minister, that the deputationists had made a thorough all-round study of their subject. The Minister showed real gratitude for the live interest taken by the many organisations represented. Perhaps there is nowhere where our parliaments have more lamentably failed than in the treatment of our dark friends.

South Australia.

Norwood.—A junior choir has been organised to assist the evening service; their singing is much appreciated. May 14 was observed as mothers' day. At the close of Bro. A. C. Rankine's evening address, three girls, members of the Bible School, made the good confession.

Kensington.—Good meetings were held during the past month. Three have been received by baptism, and two by letter. The ladies' guild is doing good work. Sunday School is increasing. On May 14, mothers' day, Bro. P. R. Baker spoke to large attendances. The chapel was nicely decorated. Special singing and solos by friends were enjoyed. A tent mission is to begin on May 28.

Semaphore.—A visit of Glenelg Endeavourers on May 13 was enjoyed. On May 14 Mrs. Stanley addressed the junior C.E. and the ladies' guild took the intermediate C.E. meeting. Both had excellent meetings. Bro. Beiler's subjects on May 14 were: morning, "Mothers of Men"; evening, "Mother of Our Lord." Splendid singing by ladies' choir. Seven new scholars at Bible School, result of canvass.

Hindmarsh.—May is being made a youth month. On the first Sunday a "youth enlistment service" was held, and it was an inspiration to see so many young people gathered together. On May 14 special services were held in honor of mother. At night a recitation was given by Miss D. Brooker, a paper was read by Mrs. H. Brooker, and a duet was rendered by Miss L. Dodson and Mr. A. Gower. Bro. Illingworth delivered appropriate addresses. The men's fellowship gave an evening on May 15 for mothers connected with the church. Bro. and Sister Harris and son have been received by transfer from Broadview.

Queenstown.—May 14 was observed as mothers' day. In the morning service Bro. G. A. Foote exhorted the church. In the afternoon the Bible School scholars held a special service, to which parents and friends were invited. There was special singing, and two scholars rendered solos. Four elocutionary items concerning mother were given, and a number of the children wrote essays entitled "Mother." These were read by the superintendent. A very pleasant afternoon was spent. In the evening Bro. Brooker preached on "Mother." A male choir sang hymns, and a solo was sung. On May 9 the girls' Wattle Club held a social.

Fullarton.—Attendances keep up well. On May 14, 131 were present at night. Bro. Banks' messages are enjoyed. On April 23 the Bible School anniversary was held. Good attendance at breaking of bread. Afternoon service well attended. Singing remarkably good under Bro. W. Craddock. Gospel service well attended, and very fine singing listened to. April 30, another pleasing day, with more good singing, and distribution of prizes. Speakers on these occasions were Bro. J. Wiltshire, W. Morrow, W. Russell and B. W. Manning. Bro. Banks conducting both gospel services. A presentation was made to Bro. W. Craddock, choir-master, of a very handsome music stand. On May 3 a very fine concert was held, the programme being well arranged by Sister Miss Freda Storey and Bro. P. Young, funds in aid of school work. The picnic was held at Long Gully, many parents and friends enjoying the outing.

Tasmania.

Devonport.—Meetings are fair. Bro. Waters is preaching great messages. Annual business meeting on May 6 had a good attendance. All auxiliaries report excellent work. Election of officers resulted as follows:—Elders: Bro. Reynolds and Cooke; deacons, Bro. L. J. Price, L. Reynolds and McKenzie; deaconesses, Sisters Price and Harvey (sen.); secretary, L. J. Price; treasurer, L. Reynolds; organist, Sister E. Harvey. Great interest in church work is shown by C.E.

Hobart (Collins-st.).—At business meeting on April 5 the church engaged the evangelist for a further term. State Conference was held in the chapel, and on Easter Sunday many visitors were in attendance; Bro. N. J. Warmbrunn presided in morning and Bro. A. E. Brown (Invermay) exhorted. At gospel service Bro. E. J. Waters (Devonport) preached to a large congregation; a young man responded to the invitation. Messages in song were given by Sister Martin (Hobart) and Bro. L. S. Shephard (Melbourne) who sang a duet, and the male quartette party from Launceston. A happy social evening in aid of Federal fund was held at the home of Bro. and Sister Martin on May 4.

Western Australia.

West Subiaco.—On April 6 the ladies' aid held a social to assist conference fund. Bible School anniversary was conducted on April 23, Bro. Raymond, of Fremantle, addressing the children in the afternoon, Bro. L. Peacock preaching at night. Splendid attendance at both services. On April 28 the Bible School held its annual tea. On April 16 Bro. Wedd preached, and a young man from the Bible School made the good confession.

Northam.—The Bible School anniversary was held earlier this year, as Bro. Reg. Beavis, the conductor, was to be married. His bride (Miss Chrissie Arnot) is a teacher in the kindergarten, and both are much loved in the church. Bro. Lang, from Claremont, conducted the anniversary. The church has accepted an offer of Bro. John Clarke to serve temporarily as evangelist. All enjoy his messages. Attendances keep up well. The church debt is decreasing. Bible Sunday was observed on May 17, offering for B. and P. Bible Society being £1/8/4.

Victoria Park.—Good audiences are reported; one confession and three baptisms, also two additions by letter. At annual business meeting the church decided to re-engage Bro. W. H. Nightingale as preacher; also to enlarge the building for the growing Bible School. District Bible Schools at Carlisle and Queen's Park celebrated their first anniversary on April 23 and 30 respectively. Bro. J. Bridge had charge of Carlisle, and Bro. G. S. Thompson of Queen's Park. Sympathy is expressed with Bro. and Sister McKinley in the loss of their infant daughter.

Queensland.

Sunnybank.—On May 7 good messages were received from Bro. Caldwell in the morning and Bro. H. Barkers at night. Bro. Burns has organised a boys' club. Bible School annual picnic was a great success.

Moorooka.—Combined Annerley-Moorooka Bible Schools picnic held on May 1 was very successful. On morning of May 7 Bro. Machin, of Wynnum, gave an instructive address. At gospel meeting Bro. Caldwell gave an inspiring message, to a larger attendance than usual.

Brisbane (Temperance Hall).—Bright spiritual meetings continue. On April 16 Bro. Geo. Tease presided, and Bro. D. R. Stirling, of Bundaberg, exhorted acceptably. On April 23 Bro. W. J. Campbell, of Wynnum, exhorted, there being a good meeting. Bro. Elvery exhorted on April 30.

Hawthorne.—The work has been moving steadily, one being added by faith and baptism. Bro. Stubbin, from Boonah, spoke on Easter Sunday morning. Bro. Saunders, College of the Bible, spoke at gospel meeting. Bible School held its annual picnic on Eight Hours Day and spent an enjoyable time.

(Continued on page 316.)

Foreign Missions.

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

MR. AND MRS. T. E. ROFE'S GIFT.

We have pleasure in announcing that Mr. and Mrs. T. E. Rofe's Settlement has forwarded to the Foreign Mission Board the sum of £500. The Board at its meeting expressed appreciation of Bro. Rofe's latest gift, as one of many received for our Foreign Missionary work.

MISSION JOTTINGS.

Our Chinese brethren at Queensberry-st., Carlton, Vic., have arranged for a special thanksgiving service to be held on June 1 in connection with the mission established at Hong-kong.

Most of the printing for July Lord's Day and Children's Day is in the printer's hands. Have our church and Bible School secretaries sent to Mr. Pittman the quantities needed?

By the death of Miss E. Woodgate, treasurer of Victorian C.E. Committee, we have lost one of our oldest orphan supporters in Australia. Her non de plume was "Gratitude." Every year, usually in the same month, her £5 was received. Possibly some other Endeavorer would like to continue the support of her orphan, a small boy named Prabhaker.

Our British brethren, when there was talk of closing down of missionary stations on the field, told this story of one of the missionaries on the field to be closed. "As I pack up my trunk," he said, "what shall I say to my native friends who gather round me and ask me why I am going? They will say to me, 'Does Jesus love us no longer, since you are leaving us?' Must I reply, 'Oh, no; Jesus loves you just the same, but the love of those who sent me to you is growing cold.' Then they will say, 'But haven't those who sent you the love of Christ in their hearts?' What can I say to that?"

MRS. ELIZA ZELIUS' BIBLE-WOMEN FUND.

Sister Eliza Zelius collected for Bible-women work over £1,200. It was a wonderful achievement. Shortly after her death the Board approached Mrs. Oliver, one of her daughters, asking if it would not be possible for one of the family to take up the work that the mother had laid down. Mrs. Oliver, after consideration, kindly agreed to try and carry on the work that her mother had begun. At the Victorian Sisters' Conference she was able to hand in a cheque for £41 for Bible-women work. Mrs. Oliver has proved a worthy successor of her good mother. It is a great joy to all of us who knew the Zelius family to find the example of the mother and father so closely followed by the children. Bro. Martin Zelius was one of the generous-hearted stalwarts of the early days of the work in Victoria, and his wife was a worthy help-mate.

VICTORIAN SISTERS' SUPPORT OF MISSIONARIES.

At the last Victorian Conference the Women's Mission Bands reported having raised for Foreign Missions £160/4/-. This money is to be earmarked; first for the complete support of Miss Vera Blake (who has been the Victorian sisters' living link for some years past), and the balance for the partial support of Miss Lynda Foreman. It is possible that in time our Victorian sisters will assume the responsibility for the support of both these Victorian sisters. Our Victorian sisters were able to donate £200/5/- to Home Missions and £40/1/- to the Bible College, as well as their gifts to the Foreign Missionary work. The Victorian Sisters' Conference is an illustration of the enthusiastic effect of liberal giving. Their meetings crowded to the full Lygon-st. chapel. It was estimated that both

afternoon and evening there were audiences of six hundred at each meeting. There was a wonderful note of joy in their meetings. The addresses were full of inspiration to those who listened to them. The work of the conference was a triumph of organisation. The Foreign Mission Board is very grateful to the mission bands of Victoria for their help in our work in India, and we are sure that these same sisters are also liberal contributors to our Foreign Mission work in all lands.

BARAMATI, INDIA.

A letter from Mr. Coventry contains among other things the following:—

"The coming of little Janet into our home on Christmas day has altered things for us during the opening days of this year. She has been poorly for most of the time, and the anxiety concerning her has taken our minds from letter writing and other pressing needs. We have reason to believe she is improving now, thanks to the efforts of Dr. Oldfield and the nurses under the guidance of a prayer-answering God."

"We are planning to start at Baramati, for the whole mission, a two years' Bible training course for several young men who want to be trained as evangelists. Bro. Boiduan will help me in teaching, and arrange their practical work in villages."

"We ask your continued prayers for: (1) The Bible training course to begin in June, that the right men may attend; that the Lord may bring it to pass and bless it abundantly. (2) The new converts and enquirers who are under instruction. (3) New evangelists to reach the multitudes who know not Christ. (4) Viswanath, Conference evangelist, that he may be blessed in his work on the various stations, and especially among the settlers of his own tribe, the Bhamptas. (5) Ourselves, that the Lord may give us physical and spiritual strength to do his will, especially remembering little Janet. (6) Our mission, that funds may be found to keep the work going without reduction."

A VISIT TO OUR FOREIGN MISSION FIELDS.

Many of our church members would like to visit our Foreign Mission stations, but they cannot spare the necessary fares. May I suggest that we take passage in the good ship "Imagination"? This involves no expense, unless the visit should create in us such an increase in desire to help our missionaries that we shall find ourselves giving more liberally.

Some things we should see if we took the trip.

450,000 men, women and children who depend on us for the gospel message, for medical help in time of sickness, for love and sympathy and for guidance in keeping on the right road to a happier life on earth, and finally to eternal life in the future.

Some Significant and Eloquent Figures.

To do our F.M. work we have 24 missionaries, but only 20 are on duty at any one time; the other four are on furlough. This means that each missionary has to be responsible for 23,000 persons. Contrast this with South Australia. In this State we have 586,000 people and 683 ministers. Each one of these ministers may be said to be responsible for the spiritual welfare of 859 persons, while his brother minister in India, China and New Hebrides has 23,000. Surely our Lord had such a condition in mind when he said, "The harvest is great but the laborers are few."

Medical Help.

India, China and New Hebrides, two hospitals for 460,000, or one hospital for 230,000 persons. Medical staff, 15 for 460,000, or one medical helper to 30,666. Note the contrast. South Australia, a hospital for every 19,000; where our missionaries labor, one hospital for every 230,000. Medical helper, South Australia (doctor or nurse), one to 717½ of people; where our missionaries labor, one helper, doctor or nurse (11 of the 15 very poorly equipped) to every 30,666. Again we say, "The harvest is great, but the laborers are few."

These figures are not a plea for retrenchment, but for a large increase of our missionaries and co-workers on every station. The heathen on our fields cry, "Carest thou not that we perish?" What answer shall we give on July 2? Oh, my brethren, what shall the answer be?

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ALEX. COOCH, General Manager.

Tasmania The Wonderland.

At last people are beginning to realise the wonderland that lies so close to the great Australian mainland. The summer tourist season has just closed, and it is estimated that several thousand people visited this emerald island. From far and wide they came to spend the hot summer months of the year in the refreshing spring climate of this glorious island State.

The title of this brief article is not in the words of the writer, but expresses the unanimous decision of thousands who have gazed upon the island's beauty spots. The Great Lake, the Cradle Mount, the new West Coast Road, Mount Wellington, Port Arthur, the Mole Creek Caves, Denison Gorge, Mount Barrow, historic Longford and Perth, are beauty spots that can be only hinted at here.

October will mark the beginning of the new season. The countryside will be at its best. Tasmania will be a sight that will dwell long in the memories of those who come to Federal Conference. Some of the places mentioned above, and numerous other spots of scenic grandeur, will be within reach of those who make the journey.

This opportunity is too good to miss. Come to Federal Conference. Remember the date—October 12 to 18.—Albert E. Brown, Publicity Agent.

VICTORIAN WOMEN'S EXECUTIVE.

There was a large attendance on Friday, May 5, when Miss Ellis (president) presided. Mrs. C. Dawson conducted the devotions. Visitors and new and old delegates were welcomed. Amongst visitors were Mrs. Gordon and Miss Edna Tucker, South Australia; Mrs. Sandells, New Hebrides. Mr. W. Clay, president General Conference, conveyed greetings.

Correspondence included letters from Miss Vawser (India), Mr. W. Gale, Mr. F. T. Saunders, and apologies from Mrs. J. W. Baker, Mrs. Cambridge and Mrs. W. A. Kemp. Sorrow has again entered many homes, and sympathy is extended to bereaved families.

The Executive has decided to assist at garden fete to be held on October 28 at the College.

General Dorcas held their usual monthly meetings on March 15 and April 19, a good attendance of workers being present. Parcels have been gratefully received from several sisters, and cash donations from interested friends and £1/1/- from Glenferrie Ladies' Aid. Six private cases received practical assistance. City Mission (Port Melbourne), Singleton Homes, and hospital visitation committee have been assisted to the extent of 126 garments. A needy case received 10/- from Margaret Goudie Fund. Another year of service lies ahead. The hearty co-operation of sisters is invited in our efforts to cheer and relieve the burden so many are bearing.

Syllabus for the Year 1933-34.

- June 2.—Devotions, Mrs. D. Pittman; speaker, Mrs. Sandells.
 - July 7.—Devotions, Mrs. Kent; speaker, Miss Dickens, Secretary Victorian Mission to the Jews.
 - August 4.—Devotions, Mrs. Robbins; speaker, representative from League of Nations.
 - September 1.—Devotions, Mrs. Brough; speaker, Mr. H. G. Norris, College of the Bible.
 - October 6.—Devotions, Mrs. Cambridge; speaker, Sister Louise, Secretary to Mission to Lepers.
 - November 3.—Devotions, Mrs. Scarebrook; speaker, Mr. T. R. Morris, Home Missions.
 - December 1.—Devotions, Mrs. Oliver; speaker, representative from Social Service Committee.
 - February 2, 1934.—Devotions, Mrs. McGregor; speaker, Matron Gray, City Mission.
 - March 2.—Devotions, Mrs. Washbourne. Conference business.
- Miss Rometch, Sec., 11 Florence-ave., Kew.

PERSONALITY FIRST.

Under the above heading the American "Christian Standard" of March 11 has the following beautiful letter, which, it says, should be conveyed in person or by mail to all church members who are embarrassed in trying times:—

Madisonville Station,
Cincinnati, O.

Christian Friend.—

In these difficult times we all need each other more than ever before. It is not money alone that we individually need; it is encouragement, cheer, hope, joy and love.

Yet it is exactly in these times that some of us are tempted to stay away from the church and its heartening fellowship just because we do not have the money we formerly had and cannot do what we would like to do in financial support of the church. We are embarrassed or afraid we would be embarrassed.

This we must not do. There is much more to Christianity than contributing money. There is teaching, and there is worship, and there is prayer and there is fellowship; and we all have great need of them. For this reason we are sending this message to every member of the church. Let no one stay away from the services of the Madisonville Church of Christ because he is short of funds. Let everyone give all he can. Let him decide that between himself and his God, and then with a clear conscience let him come along and help by his presence and his co-operation. If he must give less, let him give that. If he can give nothing, let it be so. But do not stay away from the church for that reason.

Furthermore, if any brethren are in need, let us know promptly. As long as the rest of us have means we intend that no brethren shall suffer. Feel no embarrassment in asking for help, and be prompt to tell us of brethren whom we should help.

If we can be of help spiritually or materially, we want to be used.

Above all, remember that we want, not your money, but you. Help by your attendance and by your service and by your prayers.

In Christian love,

The Elders:

Per Roy L. Porter,
Edwin R. Everett.

SISTERS' AUXILIARY, S.A.

The devotional session was led by the President, Mrs. A. L. Read, in the absence of Mrs. Harding on May 4 at Grote-st. The business session was presided over by the President. The roll-call of churches and delegates showed 65 sisters present, 40 being delegates. Bro. G. T. Walden spoke to the sisters on Foreign Missions, and made an appeal for help. Home Mission report told of a visit paid to Glenelg. Foreign Mission reports a visit to Mile End. A welcome to Miss Cameron, home on furlough from India, was held at Maylands on April 28. There was a splendid attendance of sisters, and a most enjoyable time was spent. Hospital committee reports 192 visits paid during the month, also dainties and books given. Treasurer's report showed receipts for month of April as follows:—General fund, £24/1/4; Foreign Mission, £25/6/10; Home Mission, £29/4/7.

During the month the following sisters have been called home: Mrs. Mudie, of Unley; and Mrs. Shill, of North Adelaide. Prayer was offered for the bereaved families.

Parcels of reading matter were forwarded to hospitals, Relief Council and other institutions. Collection for afternoon was 18/1. Next meeting (June 1) will be a Foreign Missionary rally meeting.—A. Brooker, asst. secretary.

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Remember JULY 2—Annual Offering.

News of the Churches.

(Continued from page 313.)

Queensland.

Boonah.—On May 7 Bro. Jenner spoke in the morning on "What think ye of Christ?" and at evening service on "What Christ Thinks of You." A young man made the good confession. On April 30 a young lady made her decision. On April 22 Mr. Herb Jenner and Sister Ivy Niebling were united in matrimony, Bro. Jenner officiating.

Albion.—Visiting speakers have been F. T. Saunders, of the College of the Bible, and J. E. Thomas, of Melbourne. The latter preached on April 18. At Conference picnic the pennants awarded in each of the three grades of competitions were won by Albion. The annual picnic of the church and school, held at Kalinga Park on Labor Day, was greatly enjoyed. At request of Kedron church, the Albion officers are giving an advisory oversight to the work at Kedron. Through the liberality of an Albion brother Kedron church is being assisted with £2 per week for three months towards their preacher's salary.

Ma Ma Creek.—The reorganising of the work is going along favorably. Under the leadership of Mrs. Tease a ladies' mission band has been formed. The Y.P.S.C.E. has been reorganised and is now a Church of Christ Y.P. society; 22 were present on May 3. From April 23 to 26 inclusive meetings for deepening of spiritual life were held. Bro. Lars Larsen (Rosewood) was the speaker, and delivered earnest messages. These meetings were well attended and a great blessing. On April 26 the ladies' mission band entertained Bro. and Sister Larsen at luncheon. Both guests addressed a pre-luncheon meeting. On April 26 Mr. C. Dallinger and Miss E. Naumann were united in marriage.

Gympie.—Bro. Bowes has regained his normal health after a serious operation, and has resumed work. Local brethren carried on during his absence. Special meetings have been arranged. The first on May 7 (subject, "Life's Battlegrounds") filled the building, 90 were present in Bible School, with eight new scholars. At Monkland 80 were present in Bible School; two new scholars. Monkland school won the Queensland certificate for best average attendance. Gospel meetings average 40 in attendance and 16 breaking bread. New Veteran gospel meetings are maintained, and school is healthy. Goomboorian Bible School, under Bro. S. Fittell, Deep Creek, under Bro. G. Jensen, and Amamoor, under Bro. Cole, are functioning usefully.

Victoria.

Geelong.—Mothers' day services were held on May 14. Members of the Band of Hope presented each person present at the gospel service with a white flower. Miss Teale rendered two solos. Work continues steadily.

Melbourne (Swanston-st.)—Enjoyable meetings on May 14. Excellent addresses at both services from Bro. Dawson. The evening service related to mothers' day. In the morning Bro. and Sister Reynolds, of Warracknabeal, were present.

Hampton.—There was a good audience at a mothers' day service on evening of May 14. Bro. K. Jones gave an excellent message. Young ladies assisted with duet, Bible reading and brief essay, and the choir was composed of young women.

North Richmond.—Mothers' day was celebrated with special topics on "Mother." After the gospel service two mothers of Bible School scholars were baptised. On May 8 an enjoyable social was tendered to the mothers by the girls' and boys' clubs. Good meetings continue, and clubs, etc., are all flourishing.

Cheltenham.—During Bro. Brooke's absence at Red Hill services were taken by Bren. W. H. Clay, R. G. Cameron and J. Lewis. Mothers' day was observed on May 14. A mothers' choir rendered special music, with Mrs. Gordon (S.A.) as soloist. A splendid address was given by Bro. Brooke on "Mother's Apron Strings."

Caalfield (Bambra-rd.)—On May 10 there were 28 at midweek prayer meeting. Bro. Youens gave a fine message. On May 14 attendances were very good, Bro. Youens giving very fine addresses. One girl confessed Christ. 179 broke bread for the day.

Middle Park.—Splendid attendances on May 14. Members of J.C.E. distributed white flowers in honor of mothers' day. In the evening Bro. Westwood gave an impressive address on "Mother" to a full meeting. A solo by Sister Johnstone was much enjoyed.

Warracknabeal.—A welcome social was tendered to Mr. and Mrs. Garland on May 4. There was a large crowd, many fine speeches were made, and the ladies provided a bountiful supper. J.C.E. society is progressing well. Senior C.E. society is still working hard for church.

Collingwood.—On May 14 morning meeting was conducted by Bro. Fitzgerald. A sister from Bendigo was welcomed to the church. At gospel service Mr. Trevor Morris and his party began a fortnight's mission. Sisters Brownrigg and Lightowers, who have recently undergone operations, have improved in health.

Newmarket.—The ladies' guild gave Mrs. Woodbridge a farewell afternoon. She was presented with a handbag in appreciation of her fine work in the guild. The church is sorry to lose Mr. and Mrs. Woodbridge, and their daughter Alice, who are going to live at Doncaster. Mr. Black gave helpful messages on May 14.

Oakleigh.—Splendid meetings on May 7. Bro. Mudge being the speaker. Much interest shown at ladies' "snowball" tea and the mission band. May 14, mothers' day, large gatherings. Bro. Mudge preached at both services. The ladies rendered very nice singing. All are glad to have Bro. Gracie back after his accident.

Drumcondra.—A young lady confessed Christ on May 14, when nice meetings were enjoyed. Bro. R. A. Banks spoke in the morning on "Worshipping with the First Church." In the evening Mr. E. Nicholson, of Prohibition League, gave an enjoyable address. Mothers' day was observed. Band of Hope had 98 present on May 8. All other auxiliaries continue active.

Buraley.—Meetings during the past week were good. On May 14, mothers' day services were held successfully. Bro. Westwood, from Healesville, gave an appreciated address in the morning. The evening service was conducted by Bro. Weir, his subject being, "A Mother's Sacrifice." Good attendance. Junior and senior Christian Endeavorers are having good meetings.

South Yarra.—Mothers' week increased attendances at all meetings. District C.E. grocery day held at South Yarra chapel drew a big gathering on Saturday, helped by the presence of Bro. and Sister Sandells. Bro. Beaumont addressed the morning meeting on May 7. In the evening a scholar made the good confession, Bro. Ladbrook preaching. He spoke morning and evening on May 14.

South Melbourne.—On May 7 Bro. and Sister McLean, from Tasmania, had fellowship. Bro. Burgen delivered a searching address on "What God Expects of a Christian." Miss Bennetts rendered a solo. The church building has seen almost fifty years of service. May 14, all meetings were bright and helpful, especially the gospel service, conducted by young women of P.B.P. club. True motherhood was remembered, and Bro. Burgen gave an appropriate address.

Wangaratta.—Meetings are well attended. Mothers' day was observed on May 14, appropriate messages being given by Bro. Trezise. The young folk distributed hundreds of white flowers to the hospitals and homes in the town. At annual church meeting on May 10 Bro. Gale was present. Those elected to various departments were: Elders, Bren. G. Jackel and Lomax; deacons, Bren. Crawford, Trezise, Bussell, Kershaw, Cordy; secretary, J. Whittaker; treasurer, E. Squires; organists, Sisters Whittaker and Trezise; superintendent Bible School, G. Jackel. All auxiliaries showed a credit balance.

Preston.—At Bible study and prayer service on May 11 a Bible School scholar confessed the Christ. She was immersed at the close of the gospel service on May 14, with the scholar who gospel service on the previous Sunday. Mothers' came forward the previous Sunday. Mothers' day was observed, J.C.E. distributing white flowers at morning and evening services. Attendance at gospel service was the largest for some time.

Blackburn.—Bible School anniversary services held on May 7 and 14 were exceptionally well attended. The children, under the leadership of Bro. J. E. Smith, delighted all with their singing. Kindergarten items were a special feature. Bren. Wm. Gale and F. C. Hunting were speakers for May 7, and Bren. J. E. Thomas and Wm. Clay (Conference President) addressed children and parents on May 14. Their messages were much appreciated.

Fitzroy (Gore-st.)—On May 14, in the morning, Bro. Hollard spoke on "The Good Samaritan." In the afternoon the kindergarten held a special service in honor of mothers' day, and several mothers were present. In the evening, Bro. Hollard conducted a mothers' day service. He spoke to a good congregation on "A Mother's Wages." Sisters Mrs. Sutton and Miss Shephard and Bro. Hollard rendered an enjoyable trio. A young lady was baptised.

Ormond.—On April 30 Bro. Griffiths, from the College, gave a fine message at worship. On May 7, at breaking of bread, Bro. Dudley, from South Richmond, gave an inspiring address on "Priceless Possessions." At night the young people had charge of the meeting. Bro. Baker gave the message to a good audience. On May 14 Bro. Baker gave a fine message at worship on "The Worship of the Early Church." Fairly good attendance at school of late. On May 4, 32 Ormond folk visited Brighton Mission.

Glenferrie.—On April 23 a visit from Bro. A. A. Hughes was much enjoyed. His addresses were well received morning, afternoons and evening. May 7 marked the beginning of a special series of addresses by Bro. Williams. At the conclusion of the morning service a beautiful bookcase containing 69 select books was presented to the church as a memorial to the late Mrs. A. Roberts, who passed away in November, 1932. A good deal of sickness prevails among members, and the death of Bro. McCoughtry after a few weeks' illness is regretted. Deepest sympathy of the church goes out to Sister McCoughtry and family.

Mildura.—A successful series of special services closed last Sunday, attendance aims for morning and evening services having been attained. One baptism on April 23, and on May 7 a lady made the confession and was baptised the same hour. Endeavor societies are functioning well. Evening service on Anzac Sunday was conducted by Y.P. society, and that on mothers' day by intermediates. The "every member present" service on May 7 brought increased attendance. The programme included a solo by Bro. Hardy, and a quartette. Bro. and Sister McDonald were received last Sunday by transfer from Lillimur. Excellent work is being done by the ladies in preparation for a fair. Two jumble sales conducted recently were very successful.

Balwyn.—The S.S. anniversary was continued on May 14. At the morning service special recognition was made of the work of the superintendent, officers and teachers of the school. Arthur Baker gave a splendid address on "Winning the Children for Christ." Mr. and Mrs. D. Battersby, of Hindmarsh; Mrs. T. B. Fisher, of Henley Beach; and Mrs. R. Carler, of Lake-st., Perth, were among the visitors. H. J. Patterson, M.A., gave a most interesting address in the afternoon. Jas. E. Thomas spoke at night on "An Old-fashioned Mother." One young man confessed Christ. The preacher and his daughter Ruth sang a duet, "My Mother's Bible," and his son Donald accompanied on violin. The singing of scholars and teachers, under J. E. Austin, was again greatly appreciated. Robert Frey and Dawn Frey each sang solos.

Gardiner.—Bro. Patterson spoke at both services on May 14, there being good attendances. Offering for Bible School Department has reached £55/2/- (including 10/- from K.S.P. club).

Shepparton.—Observance of mothers' day was a feature on May 14. Messages by Bro. Andrews were greatly appreciated. At the meeting for worship there was a splendid attendance. The fellowship of Bro. and Sister Renison, of Wagga, N.S.W., was enjoyed. The subject of the exhortation was "The Mother of us All." At the gospel service many visitors were present, the address being on "The Prevailing Heart." Suitable messages in song were rendered by Bro. and Sister Ben. Smith and Miss Sutherland.

East Kew.—Excellent meetings on May 14, especially at the mothers' service at night, when junior Endeavorers presented each mother with a white bouquet. Souvenirs of the service were given to each person present. Two beautiful solos by Sister Mabel Heath, and a duet by Sisters G. Edwards and G. King, helped very much. Bro. Ingham preached on "Making the Clay Fragrant." In the morning Sister Mrs. Watkins was received by letter from South Melbourne. A Bible School had confessed Christ at night.

West Preston.—Enjoyable meetings for mothers' day on May 14. Bro. P. Foster, of North Fitzroy, was the morning speaker. Three were received into fellowship. At night Bro. Robbins conducted an impressive service, speaking on "A Mother's Wages." Bible School attendance reached 140 on May 7. A Bible class has been formed under leadership of Bro. I. G. Church, of the College. Average number breaking bread for five Sundays has been 64 (75 per cent. of membership), and 95 have attended gospel meetings. The sympathy of the church is extended to Sister J. D. Lang in the loss of her father.

Essendon.—Eighteenth anniversary services of Bible School were held on May 7 and 14. Attendances and singing were outstanding features. Bro. A. W. Stevens rendered splendid service in training the children, and an orchestra assisted. On afternoon of May 7 Bro. Robbins, from West Preston, spoke on "Boomerangs," and on May 14 Bro. A. A. Hughes gave an interesting talk on Indian life. On both evenings Bro. Neighbour delivered interesting messages. The scholars were entertained in the school hall on May 15. Meetings are well maintained through the work that Bro. Neighbour is doing. His messages are appreciated by all.

Castlemaine.—Special services are being held during May, the aim being "every member present at every service." On May 7, in the morning, Bro. Earle spoke on "The Source of Power in the Christian Church," and in the evening on "The Old Jerusalem Gospel." Bro. and Sister A. Clarke were welcomed back, also Sister A. Swallow, who has been in hospital. On May 2 the Bible School concert was held with a very enjoyable programme. May 14 was observed as mothers' day. At both services Bro. Earle dealt with the history of "The Mother Church." Miss Neal, who has been in hospital, was present in the morning. Bro. A. Hoss has been able to return home after operation. At evening service a duet was rendered by Miss Potts and Mr. Earle.

Camberwell.—Good attendances on May 14. In the evening, at a mothers' day service, Bro. Hughes was assisted by the young people of the church, very fine addresses being given by Mr. Stan Winch and Mr. Len Wilson. A building fund drive resulted in £53/10/- being raised, £18 of which was given at the chapel on the last day of the effort. A choir has been formed under leadership of the organist, Bro. Peters. Sister Mrs. Crouch is the newly-elected secretary of the "Time and Talent." Bro. and Sister Hughes and family begin this week a vacation at Upwey. The church has received as gifts from two of its members an organ and an inlaid table for use at evening communion service.

Yarravong.—Mulwala Bible School anniversary was held on May 7 in the afternoon with a fine service. Bro. Searle gave an instructive mes-

sage to the scholars on "Jewels in the Crown." The tea meeting on the following Wednesday was a great success; 120 sat down to tea and many were unable to get into the building for the concert. On May 14 mothers' day was observed. The chapel was beautifully decorated, and each home in the town was visited by Endeavorers with an invitation to attend services. Splendid meetings, evening service being especially fine, when Bro. Searle gave a great message on "A Mother in Israel." Solos by Sister Mavis Purton and Bro. Searle were much appreciated. Great interest is being manifested in the work by members, and many non-members attend.

Carnegie.—Very good meetings have been held. A winter programme of fundamental truths has been inaugurated for May, June and July. Bro. Shipway is speaking on the suggested topics at morning and evening services. A happy social evening of teachers and senior classes was held on May 13. On evening of mothers' day special choral items were rendered. At a meeting arranged by the local branch of C.M.A., Bro. R. K. Whately gave a helpful address on vocational guidance. Y.P.S.C.E. had a splendid address from Sister Mrs. McDowell last Thursday on "Three New Testament Mothers." Increased attendance at 6.30 prayer meeting on Sunday evenings, now conducted by officers of church.

Coburg.—On May 7, home-coming Sunday was celebrated with large congregations. The morning service was conducted by foundation members. A splendid address was given by Bro. J. C. F. Pittman, a former preacher. At night Bro. H. Swain preached, and baptised a young lady who had confessed Christ. At the annual meeting on May 10 the following were elected: Deacons, Bren. Hammon, Lennox, E. Parker, Withers, Wright, Mitchell and W. Anderson; secretary, pro tem, Bro. J. J. Anderson; treasurer, Bro. L. J. Mitchell; auditors, Bren. Withers and W. Anderson; organist, Miss E. Mitchell; Bible School superintendent, Bro. E. Parker. Appreciative references were made to the splendid services to the church by Bro. W. J. Parker. The new year has commenced well.

Boort.—On May 7 the twentieth anniversary of church and Bible School was celebrated. A very happy time was enjoyed. Bro. Hurren, of Bendigo, conducted the three services. He gave a splendid exhortation at morning service on "How the Bible School moulds Character." In the afternoon he spoke impressively to the scholars on Prov. 14: 12, after which he handed out the prizes. The children sang well, Bro. Lacy being conductor. At night Bro. Hurren delivered a powerful address on John 13: 15. The choir rendered an anthem. On May 8 a tea was given to scholars and members, after which a fine programme was given, Bro. Hurren being chairman. On May 11 the annual business meeting was held, and a year of steady work in all auxiliaries was reported, with slight increase in attendance for past six months.

New South Wales.

North Auburn.—Mothers' day services were held on May 14. Bro. E. Davis, of City Temple, spoke in the afternoon. At night the building was filled, and Bro. W. J. Crossman spoke on "A Man's Mother." Special singing was enjoyed.

Esmore.—Happy meetings were held on May 14. Morning school started with a mothers' service. Bro. Paternoster spoke on the "Satisfying Jesus" at worship meeting. In the afternoon Miss Maxwell, superintendent of the kinder department, and the teachers, entertained a large number of mothers. At night Mr. Leeder, of Russian Missionary Society, gave a helpful address.

Lidcombe.—The 47th anniversary services of Bible School were held on May 7, speakers being H. G. Harward and W. J. Crossman, of Bible School. Splendid singing under leadership of W. Armstrong. Public meeting on May 9 was enthusiastic; good programme and attendances. School enrolment is now 144, with 20 teachers. At mothers' day services on May 14 the speakers were W. J. Crossman and E. Palgrave.

Chatawood.—The I.C.S. held their annual mothers' service on May 9; it was a great success. On morning of May 14 Dr. Crisp, of Marcellville, spoke most helpfully on "Life and Things." The Men's Fellowship fourth monthly tea was well attended. An inspiring address was given by Mr. A. B. Lalchere (Methodist). Prior to gospel service a married man was baptised. Mr. J. Whelan gave a fine message, applicable to mothers' day, on "A Winsome Woman."

Rockdale.—On May 7 Bro. Alcorn spoke in the morning. At night he conducted an in memoriam service to our late Bro. J. Fitton, who passed away on May 5. The church tenders loving sympathy to the bereaved. Intermediate C.E. society conducted a mothers' day service on May 8. On 9th the women's fellowship celebrated their third anniversary, there being a crowded meeting. Mrs. Rush (Conference President) was the speaker. On May 14 Bro. Alcorn conducted both services, holding a mothers' service at night, when there was a crowded meeting. Junior C.E. also held a special service and invited mothers to their meeting.

Erskineville.—On April 30 A. Stevenson gave a very acceptable exhortation. H. C. Stitt gave the gospel message. On May 5 a "Joyous tea and round-table talk" was held. Helpful papers on church work were read, and a helpful discussion followed. Requests were made that similar gatherings be held periodically. On May 7 Bro. Stitt exhorted. Bro. Large was the gospel preacher; a woman came forward for reconsecration. H. C. Stitt was away as the speaker at an open-air temperance rally at Rozelle, and afterwards conducted a special united service of temperance organisations in the mission hall. On May 14 W. Evans spoke. In the evening H. C. Stitt spoke on "Some Biblical Mothers that Impressed Me." An anthem was rendered by a mothers' choir, and Mrs. Thomson and Mrs. Stitt sang a duet. A spirit of unity prevails.

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Obituary.

BALL.—On April 15 Bro. Edward T. Ball was called to his eternal reward. Born in England 77 years ago, he came as a young man to Australia. For a time he followed teaching, but after he was led to accept the position of Churches of Christ through the instrumentality of the late Bro. McCrackett, of Morce, N.S.W., he became a preacher. He held pastorates in New South Wales, Queensland and South Australia. After the decease of his first wife he married in 1917 Miss N. Whiting, of Balaklava, S.A. He was a great student, and had a profound knowledge of the Word of God. Failing health prevented him from helping in the work of preaching, but as long as he was able it was a delight for him to do what he could as a teacher and preacher. The funeral took place at the Balaklava cemetery on April 16, and was conducted by Bro. L. C. McCallum. Deepest sympathy is extended to Mrs. Ball.

SHILL.—Sister Mrs. E. Shill, wife of our esteemed Bro. N. Shill, fell asleep at North Adelaide on April 16, on her 79th birthday, after an illness of about six years, which she had borne with Christian patience and fortitude. Mr. and Mrs. Shill, who came from England, were Baptists, but united with the church at York, S.A., in 1886. They were subsequently in membership with the churches at Queenstown, Croydon, Norwood and North Adelaide. Our sister was very active in church work, and a devoted lover of Christ. Four of her family of six are still in Adelaide in fellowship with the churches, and these, with a large gathering of friends, attended the service conducted by Bro. H. Gray at the graveside. "In Christ the Resurrection and the Life."—H. Gray.

SMITH.—On April 16, at Maryborough District Hospital, Vic., Marjorie, the only daughter of Bro. and Sister Albert Smith, and beloved sister of George, Robert and Albert, was called after a short and severe illness to be forever with the Lord. Marjorie was a lovely girl in her fifteenth year, and one who was held in high esteem by all who knew her. Quite recently she gave her heart to the Lord and had put on Christ in baptism. To her loved ones the hearts of the brethren go out in deepest sympathy. We commend them to the sure love of the Father, and earnestly pray that they may be given strength.—G.E.C.H.

DRANEY.—With the passing of Bro. Samuel H. Draney, Toowoomba, Qld., lost a respected citizen, the church a consecrated worker, and the preacher a devoted friend. The largely-attended and representative funeral bore testimony

to the esteem in which he was held. Bro. Draney was a member of the church in Toowoomba for a little over fifty years. He was honored at the Jubilee celebrations held last October. He was passionately devoted to the cause of Christ, and for nearly forty years was an office-bearer. He was at different times treasurer, trustee, secretary, elder, deacon, Sunday School superintendent and teacher. He was a preacher with unusual ability. The church met first in his father's house. In the difficult days he stood for the truth when he had to stand almost alone. He combined intellect with conscience. His ability to think deeply enabled him to arrive at the truth as it is in Christ Jesus. His conscience compelled him to stand for that truth. What he has put into the church in money and service is beyond human calculation. Always he did his best. He was prudent in promise, but prompt in performance. Beside a sorrowing church and city he has left a wife, two daughters and one son. Each member of the family is following in the father's footsteps. They are amongst the church's most consecrated workers and liberal givers. We commend them to the Father who pitieth. The end came near midnight on April 21, after a few weeks' illness. He was in employment until he took ill, although he was in his seventy-third year. The church was saddened at the thought of the many years of faithful service rendered in days when there was little to encourage; but on a special anniversary Sunday, when over 200 broke bread and over 500 heard the gospel, our late brother's body was taken to the cemetery and laid to rest. "Absent from the body, present with the Lord." For him it is "far better," but the church misses the treasurer, trustee and deacon. He could truly say, "I have fought a good fight, I have finished my course, I have kept the faith."—E.C.H.

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Exploration in Palestine.

LACHISH.

The latest report of the excavations of Tell Duweir (believed to be the site of Lachish), in south Palestine, has just been received. The work is under the direction of Mr. J. L. Starkey, on behalf of the Wellcome Historical Museum.

Visitors to the Holy Land are usually impressed with the barrenness of the country, and recall with surprise, if not incredulity, the Old Testament statements of "a land flowing with milk and honey." Here, at Tell Duweir, some 25 miles south of Jerusalem, the expedition is camping in the midst of desolation, and yet it is evident that once upon a time the city was surrounded by fertile valleys and hills covered with oak, olive or fig trees, or else terraced with vineyards. All these bountiful gifts of Nature were uprooted and destroyed by war; may more, they constituted the very fuel which Nebuchadnezzar's soldiers (in B.C. 586) piled up against the city's walls, and fired in order to break down the defences. Mr. Starkey draws a clear distinction between the more civilised siege methods of Sennacherib, the Assyrian (B.C. 701), and the barbarian methods employed later by the Babylonians. The expedition is finding ample traces of both of these. On the edge of the excavations a deep well has been found, dating back to patriarchal times.

JERICHO.

It is gratifying to be able to announce Professor Garstang's discovery of a cuneiform tablet among the ruins of the palace of Jericho. It is true that the tablet is a small one, that it was badly scorched when Joshua burnt the city, and that it is still coated with the dust of more than thirty centuries; but even in its present condition several cuneiform signs can be distinguished upon its surface. Further details are eagerly awaited and hopes are expressed that this solitary find may lead to the recovery of the city archives.

The Bible tells us that before Joshua burnt the city he removed all the articles made of metal, but that everything else was left for the great burning that followed (see Josh. 6: 24). Professor Garstang continues to marvel at the traces of the conflagration left by the Israelites. And yet the charred remains of foodstuffs and the like prove that only the articles of metal were removed. So it seems probable that the city's cuneiform tablets were left untouched, and that somewhere deep down in the lower chambers of the palace, among the charred masses of ruins and burnt bricks and potsherds, Jericho has yet further surprises in store.—"The Christian" (London).

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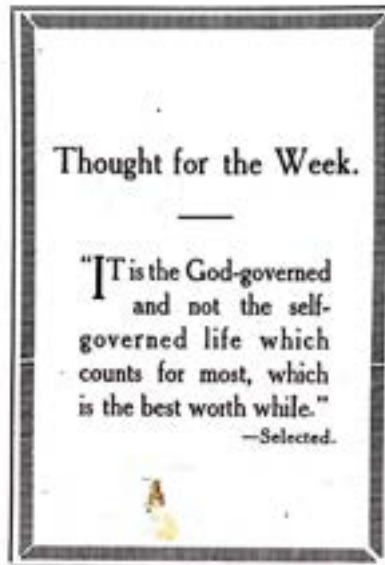
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