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The Restoration Plea of Churches of Christ.

RESTORATION" is the word, not "reformation." The reformatory movements of the sixteenth century manifestly left some important work undone. They did not take the people sufficiently back to the faith and order of the apostolic church. The disunion among Protestants was one of the great reasons for the stay of Protestantism and even the regaining by Roman Catholics of much of the lost ground. The Protestant churches differed in important ways, and all were not alike strict in their allegiance to Scripture. The Reformed Church was more worthy of imitation than the Lutheran. Luther had no idea of such a return to the New Testament as that with which readers of this paper are familiar. He had too much the notion of merely lopping off abuses, and was willing to retain practices quite un-sanctioned by the New Testament. John Calvin wished to be more thorough-going, though some of his positions are repelling to us to-day. In Scotland, too, a strict view was taken. "The ruling principle of the Scottish Reformation," wrote Lord Balfour of Burleigh, "was the necessity of adherence to the Word of God in worship, life and laws"; and "this principle was interpreted narrowly, as actually forbidding anything in the polity of the church not expressly commanded in the Scriptures." The subsequent history of Protestantism shows that in many ways the primitive ideals from which serious departures had been made were not fully restored, and that some practices foreign to the New Testament were continued in church practice. To say this is not to be unmindful of the magnificent service rendered by the reformers. It would have been a marvel had they at once been able to make a full restoration, even had that been their constant aim. Without their work, ours could not have been accomplished. We honor them, when, receiving from them that great heritage of truth which they handed down, we advance further in our appreciation of and allegiance to the Word of God. We build on their foundations and continue their work. In apt language the task of the leaders of the Restoration Movement of the nineteenth

century was that of "completing the Reformation."

Back to Christ and his apostles.

Writing long ago of the pioneers, B. B. Tyler went on to say: "The work of the men here named, and the work of the Disciples of Christ, is restoration rather than reformation. Their position was, and ours is, to go back to the Christ and his apostles that we may learn from him and them what to believe and do, in order to please God and secure eternal life. Nothing of this kind had ever been attempted. The real remedy for existing evils in the church is to go back to the beginning and build anew on the one divine foundation. They would build 'upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner-stone' (Eph. 2: 20). 'Other foundation can no man lay,' with the divine approval, for the church, 'than that which is laid, which is Jesus Christ' (1 Cor. 3: 11). Restoration, therefore, rather than reformation, is the work of the Disciples of Christ. To believe and do no other things than those enjoined by the Christ and his ambassadors cannot be wrong—must be infallibly right and altogether safe."

Unity and restoration.

The Restoration Movement grew out of a desire for Christian union, and unity is a chief item in "the plea of Churches of Christ." But, more broadly, the aim of Churches of Christ is the restoration in its essentials of the Christianity of the New Testament, which is regarded as the rule of faith and order.

It is highly desirable that we note the great things for which our pioneers stood. Principal W. R. Robinson's words may be quoted: "So began a remarkable religious movement in two continents—a movement with a passion for the unity of the Body of Christ, an abhorrence of sectarianism and all party spirit, and a deep conviction that no unity could be achieved until the life, faith and order of the New Testament church were restored."

In a chapter dealing with "The Beginnings of a New Movement" Mr. Robinson describes the sectarian strife and bitterness which prevailed at the commencement of the nineteenth century. Then of the Restoration Movement he writes: "It is not to be classed amongst the peculiar bodies and sects we have enumerated, nor amongst others of a similar type, which arose later. Rather it came into being as a reaction against them, and against all narrow bigotry in the sphere of religion. It was also a movement for a sane and reasoned New Testament theology, against the terrible out-crop of *ism*s which a too one-sided emotionalism had produced."

It should be remembered that in Britain and in America independent movements were taking place towards a common position. Godly men were sick of sectarian strife and seeking a more satisfying because a more scriptural position. It is altogether wrong to cite any one man as the founder of the movement. We honor all whose faces were towards the light and who taught us the way to God.

What a united church would be.

B. A. Abbott undertakes to give a definition of a united church, as follows: "A united church would be one of which Christ

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is the confessed and accepted head; in which every member would be sensitively responsible to his will; where each would have liberty for the rightful use of his own personality—Godward, manward, selfward; in which faith, hope and love awakened by the Spirit through the Word would be the binding forces; and where all the members acted in such harmony that the sum total of their influence would be fully expressed for the promotion of the cause of Christ in the world and for spiritual suggestion, culture and comfort of the members themselves."

Churches of Christ have a programme as well as a plea, but it is not original with them. Their union plea is to be realised by a return to the Christianity of the New Testament. Particularly, the seven units of which the Apostle Paul wrote in his Ephesian epistle must be regarded as essential elements. When these seven are found there is "the unity of the Spirit."

The way to union.

In his famous Declaration and Address, Thomas Campbell in 1809 pointed out the way to unity, peace and purity, in the acceptance of the revealed will of God. "This desirable rest," he wrote, "we utterly despair either to find for ourselves, or to be able to recommend to our brethren, by continuing amid the diversity and rancour of party contentions, the veering uncertainty and clashings of human opinions: nor, indeed, can we reasonably expect to find it anywhere but in Christ and his simple Word, which is the same yesterday, to-day, and forever. Our desire, therefore, for ourselves and our brethren would be, that, rejecting human opinions and the inventions of men as of any authority, or as having any place in the church of God, we might forever cease from further contention about such things; returning to and holding fast by the original standard; taking the divine word alone for our rule; the Holy Spirit for our teacher and guide; and Christ alone, as exhibited in the word, for our salvation; that, by so doing, we may be at peace among ourselves, follow peace with all men, and holiness without which no man shall see the Lord."

Centred in Christ.

We particularly wish to emphasise that the restoration plea centres in Christ, and that it is not concerned with matters of creed, doctrine or ordinance alone, but also with life. There is no return to "primitive Christianity" which leaves out consecrated living, "walking in the Spirit," service for humanity. In an ideal church every thought would be brought "into captivity to the obedience of Christ."

We are painfully aware that members of Churches of Christ fall far short of their noble ideals. Probably many of our losses are due to the lack of harmony between profession and practice. Men who hear from the platform a captivating description of the simplicity of the Gospel and the beauty of New Testament Christianity are brought

into membership, often to have their ardour cooled with the discovery of disunion and imperfect living in the congregation. Yet the ideal remains, and we must never attempt to lower standards to conform to weakness in practice. It would also be foolish for us to use the failure of others as an excuse for our leaving the ideal. I may be untrue to my faith, my brother may

fall far short, but Christ remains faithful and true. So long as he is what he claimed to be, it is our common duty to take him as our Saviour and Guide, and to strive to attain "unto the measure of the stature of the fulness of Christ." The accomplishment of that would mean the reaching of our goal—the restoration of the Christianity of the New Testament.

Christ's Request for Unity.

G. J. Andrews.

I.

John Knox, the Scottish reformer, used to say it was in the seventeenth chapter of John that he first cast anchor. When he was dying his wife sat by his bedside and asked if she should read from the Word. "Yes," he replied, "where I first cast anchor." It is the chapter which records the real "Lord's Prayer"; that with which Jesus concluded his remarkable upper room messages. "He had been talking to his friends in the presence of his Father; now he talks with his Father in the presence of his friends." A renowned Frenchman had this wonderful prayer read to him some sixty times during one of the crises of his life. Let us consider our Lord's prayerful request for the unity of his people: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

This prayer surely

Provokes dissatisfaction

with the present divided state of Christendom. How can we reconcile with this prayer that complacency which implies that the Lord intended his church to be comprised of hundreds of conflicting sects? How can we say that the divisions of the church are a source of strength to her, in the light of Christ's prayer? As one looks back the long record of schisms is not at all inspiring, and the bewildering effect of the present situation is more tragic than we can fully recognise. "The divisions and animosities of Christians," as Dr. Plummer remarks, "are a perpetual stumbling-block to the world."

Our Lord's prayer also

Promotes desire

for Christian fellowship. It checks one's inclinations to stand aloof from fellow believers; it makes him more eager to pull down existing barriers than erect new ones. As John Watson used to say, "We are too apt to brood upon the points wherein we differ, too sluggish and careless in recognising the things wherein we agree." We are informed of a lad who was shipwrecked on an island in the West of Scotland. He was isolated, a prisoner. One day, when he was in lonely despair, he hailed a passing boat in hope that he would be taken off. The fishermen only laughed at him and

shouted a message which took him a while to make out. At last the truth dawned upon him and he went running down to the point of the island nearest the mainland. He found that the sea which had looked so deep was now sunk at low tide to a mere trickle of water across which he waded with ease. Is it not possible that in the eyes of our heavenly Onlooker we present just such a spectacle in our isolated sects and units? So often, those things that cut off and separate folk from the great mainland of a united church are really very shallow. An intensified desire for real fellowship with all the Lord's people would alter the situation considerably, and the Lord himself would direct us across what we imagine to be an impassable gulf. Says William Robinson, "The thing is to be filled with such a passion for unity that we shall be able to sink our prejudices, which is a very different thing from betraying our principles."

II.

So we begin to reflect that the Lord's prayer for the unity of his people

Presupposes a plan

or programme of Christian union. There really must be some basis upon which the Lord intends that Christians should unite. Is it the Roman Catholic plan? The Church of Rome says, "Come back all ye heretics, ye prodigals, and be united under the authority of Christ's vicar upon earth, the Pope of Rome." Is it the great compromise plan? Let representatives of churches meet in conference, and by each one conceding something, giving up some belief or practice, arrive at a general agreement.

We are convinced that it is the New Testament plan which comes clearly to view in the fourth chapter of the Epistle to the Ephesians. With reference to this chapter the late B. A. Abbott said, "Paul analyses Christian union and points out its elements." Principal A. R. Main refers to it as showing "a seven-planked platform of unity," and adds, "In our judgment Ephesians four has been somewhat neglected by those considering the question of Christian union." James I. Vance has called the passage, "God's line against sectarianism." May we not regard the fourth of Ephesians as a scriptural signpost pointing the way to Christian union?

"Lost in the muck of baffling creeds and cries
We peer, fog blinded, for ethereal ray,
Groping in agony for finger-post,
To life's benignant way."

We are directed to Christian union by way of an attitude towards others, as becomes our high calling. We must walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. Hardly room here for those who

"Grunt up a solemn lengthened groan
And damn all parties but their own."

We are directed by way of right thinking on the nature of a unity which is more glorious than mere uniformity. There is a unity in diversity in nature, for God did not paint the birds, the flowers, the coral, the hills, the oceans with one unvarying color. There is unity in diversity when we contemplate Christ's spiritual gifts to man. Paul reminds us that as the various limbs and organs of a physical body differ in function, yet all work together under one governing intelligence for the good of that body, so ought the variously gifted members of the body of Christ minister to the glory of the church.

The centre of the matter is in the direction to Christian union by way of loyal adherence to the great unities. "There is one body"; that is, there is really only one church and anything which conveys a contrary idea is evil; as for instance the wearing of party names. People who wear the name "Church of Christ" in a sectarian spirit are failing to grasp the great ideal, for the name is to be worn with a sincere desire to avoid party names and denominational spirit among those who should be one in Christ Jesus. "And one spirit" animates the body. He is the Spirit who moves mysteriously, yet truly, as the wind. He convicts men and women of sin, of righteousness and of judgment. By him we are "born again." He indwells those who receive him, and "if any man have not the Spirit of Christ, he is none of his." This one body, animated by one Spirit, cherishes "one hope." Our desire and expectation is eternal redemption from sin and death. "This mortal must put on immortality." There is one great heavenly home of our Father and our one hope is to enter it. There is "one Lord," only one, Christ Jesus the Prince and Saviour of men. A Christian must endeavor to yield himself utterly to Christ's mastery. We take hold of our Lord by "one faith." "Not a common creed," as Dr. Dale remarks, so much as "a common trust." When Paul exclaimed, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day," he expressed the one great and effective faith which all Christians have in Christ. This "one faith" confesses itself in the words of Peter: "Thou art the Christ, the Son of the living God." There is "one baptism," an initial act of visible submission on the part of the new follower of Christ. It is the

baptism which Christ commands in his great commission: "Go ye therefore, and teach all nations, baptising them . . ." "He that believeth and is baptised shall be saved." It is the baptism which Philip administered to the Ethiopian believer who stopped his chariot and said: "See, here is water, what doth hinder me to be baptised?" It is the baptism of which Paul wrote: "Know ye not, that so many of us as were baptised into Jesus Christ were baptised into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." As a climax to this statement of the great unities Paul says there is "one God and Father of all." The

CHURCHES OF CHRIST PLEAD FOR

The union of Christians on the basis of New Testament Christianity.

The restoration of the original creed of the church in place of all human substitutes.

The original names for the church and the followers of Christ.

The administration of the ordinances as given by Christ and the apostles.

The restoration of the primitive life in regeneration and service.

Creator, Sustainer and Sovereign Ruler of all. "The God and Father of our Lord Jesus Christ."

III.

Christ's prayer for Christian unity provokes dissatisfaction with the divisions of Christendom; promotes desire for the fellowship of believers, and presupposes a plan or basis upon which union is possible. We would mention two additional themes for meditation.

Our Lord's prayer

Provides assurance

concerning the church's destiny. As B. A. Abbot says, "Our stubborn sectarianism, our fond denominationalism, our errors and our pride cannot hold out against that great, blood-crimsoned, intercessory prayer of the Master who loved the church and gave himself up for it." We should be confident that, instead of the gates of hell prevailing against Christ's church, he will himself "sanctify and cleanse it with the washing of water by the Word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Particularly during the last century Christians of various groups have become increasingly friendly one toward the other;

and recent union achievements in India, Canada, Scotland and England are evidences of the working of divine agencies.

While we cannot sing in satisfaction with the present, we can sing in confident anticipation of things to come:

"Like a mighty army
Moves the Church of God;
Brothers, we are treading
Where the saints have trod;
We are not divided,
All one body we,
One in hope and doctrine,
One in charity."

Moreover Christ's prayer

Prompts wholeheartedness

in his cause. The roots of division are largely traceable to the double-mindedness of men. When Jesus went into the region of Gadara, he met a man who was as though he were a legion of men. He lacked harmony, unity, one-ness in his own personality; he could not be wholehearted in anything. Do we not often suffer from a malady more or less like that? But this prayer awakens in us the longing of the surrendering psalmist: "Lord, unite my heart to praise thy name."

"True-hearted, whole-hearted, Saviour all-glorious!

Take thy great power, and reign there alone,

Over our wills and affections victorious,
Freely surrendered and wholly thine own."

Prayer Corner.

I have made the earth, and created man upon it; I, even my hands, have stretched out the heavens, and all their host have I commanded. I have raised him up in righteousness, and I will direct all his ways.—Isa. 45: 12, 13.

He who suns and worlds upholdeth
Lends us his upholding hand;
He the ages who unfoldeth
Doth our times and ways command.
God is for us;
In his strength and stay we stand.

—Thomas H. Gill.

FOR THE NATIONS.

Eternal God, wonderful in counsel, excellent in wisdom, we pray for the representatives of the nations who have been called to the difficult task of laying firm foundations for peace and of settling the affairs of this distracted and war-weary world. Inspire their minds, enlarge their vision, direct their councils, that humble and wise, fearless and unflinching, they may stand for righteousness and truth. We pray also for the people in whose name they speak; raise the minds of men everywhere above the mists of suspicion and hatred into the pure light of mutual trust and goodwill, that justice and mercy may be established among all nations; through Jesus Christ our Lord.—George H. Russell.

The Origin and Destiny of Man.

Alan Price, B.A.

Introductory.

In discussing the biblical account of the origin of man and comparing it with scientific discoveries, I am entering on a field seldom traversed by our teaching brethren. We cannot burke questions by neglecting them. The world asks them and our people hear; if we cannot or will not provide the answer our silence may be taken as an admission of defeat, and cast doubt upon the verities of religion.

I have only concerned myself with the account of creation in Genesis 1, and have endeavored to show how it is in harmony with the accepted scientific history of the world's beginning. I have not turned to one side to discuss in full the Darwinian theory of the origin of species. When scientists are unanimous under that head, it will be found that the biblical account is even more in harmony with true scientific conclusions. There is no doubt that creation developed methodically from life of a lower order to the highest, and this in itself is evidence of divine mind, but the fact has been used in a foolish effort to banish God from creation.

I have not taken into consideration a second account of the creation in Genesis 2. To do so would open up a large field of discussion which would burden the present article with too many side issues upon which there might be grounds for disagreement. Perhaps some abler pen than mine has written or will write in explanation of the second account of creation.

I trust that this attempt to unfold God's plan of developing man out of elemental substances into a glorified being in the life hereafter has not been in vain.

The Origin and Destiny of Man.

The first chapter of Genesis contains within itself convincing evidence of its own inspiration, for it is impossible to imagine that some ancient sage could unaided have arrived at this secret of the ages, that modern science has only of late years verified.

Primitive Rock.

The rocks and fossils have given the order of creation and it is the same as in the first chapter of Genesis. The parent rock of all rocks is granite, and it is crystalline in structure. It was the principal constituent of this world when molten, or to be strictly correct, it was the surface constituent of a molten world, for we cannot say what form of rock lies buried beneath. This molten granite as it solidified crystallised. Crystallisation is a form of life—mineral life. For some reason beyond the ken of man, liquified minerals and certain other substances when solidifying, form into cubes and many-sided forms peculiar to each. Some inherent power enables them to take the same shape under all conditions, and this power may be called a form of life.

A Steam-Covered World.

At the time described in the opening words of the book of Genesis, the crystalline was the only form of life upon earth. The cooling minerals had crystallised and formed a non-descript rock surface over the face of the world. Water floated in gaseous form over the rock, and as it commenced to cool it turned to aqueous vapor and formed an impenetrable mist of darkness from pole to pole. A visitor coming towards earth would see a snow-white ball, like the cocoon of a silkworm, but within would be pitch darkness.

Let There Be Light.

The fiat went forth, "Let there be light." The vapor clouds began to fall in hot streams on the warm rocks. As the water did not return in the same quantity the aqueous cloud became thinner and allowed the rays of sunlight to pierce it sufficiently to give the world a dim light.

Separation of Waters and Land.

This separating of the waters or vapors in the firmament above, from the waters beneath, continued while the cooling shell began to crumple into mountains and valleys. The waters rushed to the valleys and left dry land. The corroding action of the water, as it rushed over the granite rocks, formed soil or loam which settled in valleys that were subsequently raised above water level by the continued crumpling of the earth's surface.

Vegetation.

A world of very high temperatures would be unsuitable for plant life, but when the temperature dropped sufficiently the steamy atmosphere and dull light would be eminently suitable for the monster vegetation of an early date as revealed by existing coal measures. The germ of vegetable life had to be created by the Maker of all things. Spontaneous generation is the ambition of scientists. Some by its discovery would fain prove God a myth, but in spite of rumors and wishes, the fathers of such thoughts, spontaneous generation has not been achieved.

Genesis tells of the early advent of herbage. Genesis is right, and is confirmed by the fossils of plant life. In order that animal life could exist vegetable life must precede it to provide it with food. Once the germ was introduced botanical development could proceed from "grasses" and herbage of low order to fruit-bearing trees as mentioned in Genesis.

The Sun and the Moon.

Genesis places the advent of the sun, moon and stars after light, the separation of the firmament and the growth of herbage! I have read of the man who preferred the moon to the sun, because the moon shone at night when wanted and the sun by day when it was not required at all. Is the above statement of this class, or is it commonsense and reason? As the thick but diminishing canopy of vapor became thinner the time ultimately arrived when the sun pierced it; next in order the moon would appear, and last of all, the stars in an almost clear sky. The sequence of events is therefore reasonable and scientific.

Animal Life.

The fifth day of creation pictures a sea beginning to teem with living organisms, starting, as we learn from other sources, with amorphous bodies, then coral insects, shell-fish, vertebrate fish, etc. Genesis recognises that animal life started in the sea and science confirms this. All animals have salt in their blood—they originally moved and lived in and on salt water.

Flying Animals.

Genesis speaks of "fowls" or flying animals. Were these merely seagulls or even eagles we would think they were hardly worthy of notice, but there were "sea monsters" among them—enormous lizard forms, "plesiosaurs," "ichthyosaurs," "pterodactyls" or flying lizards nearly as large as horses. Of these monsters the fossils speak and so does Genesis 1: 21. Such reptiles, amphibians and birds were a bridge between the fish of the sea and the mammals of the land that appeared on the sixth day.

The Day.

The story of creation covers these six "days," which need not be limited to the twenty-four hour period. A thousand years are to the Lord as one day. God need not recognise time; he is eternal. Imagine the days as a series of periods or epochs depicted on six separate films and thrown as moving pictures on a screen. The periods covered may amount to millions of years each. We have traced in this way in imagination the creation of mineral life in the rocks, then vegetable life in the grass, and the fruits of the earth; next animal life in the fishes, the reptiles and the birds, and finally in mammals approaching closely to man in his physical aspect only.

Man.

At the close of the sixth period we are introduced to "homo sapiens," rational man, the monarch of animals. God's masterpiece up to date. He stands erect and naked to the cold blasts of heaven, defenceless but for that mighty head, that is his crown of majesty, enabling him to devise means to frustrate and subjugate all his foes. That mind of his differentiates him from all that has gone before and makes him a distinct stage of development in God's purposes. It was his will that the mind and conscience of man should be cradled in an animal form that his ultimate plan might be completed for the still higher development of man.

Design the Evidence of God.

Whatever our views on the origin of species, so long as we remember that God the Creator is behind all things, it does not matter much. Creation is all the more miraculous if God works through instruments to accomplish his ends with but little intervention. If man builds for himself a clock out of such material things as wood and brass, you ascribe it to his ingenuity and brain-power. If he makes the clock to wind itself by the utilisation of the sun's heat, if that clock runs on indefinitely without being touched, it is still stronger evidence of man's brain-power. Yet some will foolishly argue that because that we call "nature" is almost automatic there must be no God at all, and that when accounts are given of a disturbance of the laws of nature, they cannot be true, for nature cannot be disturbed by any power whatsoever.

The Miracle of the Eye.

One great miracle of creation we shall here refer to, as a marvel among many marvels—the human eye. Were there not so many of them, we should perhaps take more notice. There are something near four thousand millions of them upon earth at the present moment. Lenses of living transparent jelly, mounted in flexible unstable sockets, throw unerringly a microscopic picture on the retina, of all that lies before. If the light is too strong the iris contracts automatically. If the distance is long, so that the image might fail to strike the retina, the focus is altered automatically. The least change of color or of shade, with light vibrations reaching to nearly a thousand million millions per second, can be detected by this marvellous machine. Still more wonderful is the fact that these eyes are working in pairs, co-operating in conveying the same vibration or sensation to the brain, and still further, every one of these four thousand million eyes, under the same conditions, will act in the same way. It only remains to be said that the miracle of the eye is equal to almost any other, and the power that created eyesight is quite as capable of raising the dead. One would expect atheists to bow in silence before this wonderful creation, yet some dare to reply that the eye is not perfect. Really! Has the man who says so ever made anything approaching it? Can one expect perfect accuracy in a telescope of flesh and blood? Yet still another wonder, the eye is able automatically to overcome its inaccuracies and convey to the brain a

practically perfect image of what is seen. This in itself is further and greater evidence of divine power.

The Mind of Man.

But we must look beyond the eyes to the great instrument behind it, the human brain. Let us visit the Zoo and examine that nearest approach to genus homo—the ape. How like and yet so unlike. Outside the cage stands an aboriginal friend, considered comparatively low in the human scale. I go to him with a piece of string; I pass the ends over in a sailor's knot. I show how to do it, and ask him to do likewise. Within a minute he returns it to me knotted as required. I do the same to the ape. He puts the string in his mouth, chews it and perhaps throws it away. His animal brain will not allow of his following out the sequence of ideas that will enable him to tie a knot. Possibly you might teach him in time to mimic, but he will not tie a knot of his own accord to save his life. He hardly knows he has a life to save.

Man as he is now is a development of animal into human life, which is rational and to that extent God-like.

The Necessity for Man's Development.

It was necessary that man should be differentiated from the beast, by his mental faculties and conscience, before he could become the tabernacle for the Son of God.

"A body hast thou prepared me," says the Scripture. Christ had to become human that he might make humanity divine. That man might become divine or receive the gift of the divine Spirit, he must first be reformed. Hence Jesus coming as God clothed in human flesh made man the dwelling place of the Spirit of God, that he might save man from sin and impart to him also the same Spirit. That is, Christianity is a step forward in man's development.

Christianity a Stage in Man's Development.

"It doth not yet appear what we shall be, but we know we shall be like him." "It is sown a natural body, it is raised a spiritual body." "We shall be made like to his glorious body." The purpose of the mission of Christ to the world was to separate a people to himself in whom may dwell the Holy Spirit of God.

The Final Development.

In the great day of separation and re-unions, when the dead in Christ shall rise and those who look for his appearing shall join them, there will be a dividing of the just from the unjust. The true Christian will enter into a glorified and more advanced stage of existence. Leaving behind the natural body he will receive the spiritual, and he will be delivered once for all from sin and worldliness.

Steps in Development.

We can now trace the various stages in developmental creation as far as we can at present imagine them to be completed. First the mineral life of the rocks, then the vegetable life of herbs and fruit, next the lower forms of animal life, reaching up to man, then the human life—the animal body with a measure of the mind power of God, and the innate principle of conscience. Then follows that intermediate stage—the Christian in "the body of this death," with the indwelling presence of the Spirit of God, waiting for the redemption of the body, for the glorified resurrected body in which shall dwell the Spirit of God untrammelled by sin. Then comes that glorified stage of existence when those selected by the gospel of Jesus Christ shall be transformed into his likeness, in bodies no longer carnal but spiritual, in which will dwell the Spirit of God in all its fulness—that same Spirit that moved on the face of the waters in the first stages of creation.

Fellowship With Christ.

Luke 8: 22-25.

Ira. A. Paternoster.

What a wonderful privilege the disciples had of close fellowship with Jesus! How very fortunate they were to have the divine presence! Yet, if we will rightly estimate our position, we are more fortunate than they. Thomas, when he had seen his risen Lord, exclaimed: "My Lord and my God." "Jesus said unto him: Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." Peter, speaking of the coming Christ, said: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Thus we see there is not only the possibility of, but great joy obtained from, fellowship with the risen Christ.

In the passage before us, Jesus takes his disciples into the ship saying unto them, "Let us go over unto the other side of the lake." "And they launched forth." This invitation of Jesus to his disciples was

An Invitation to Launch Out.

This has ever been God's method. He called Abraham into a fellowship with himself, and Abraham went forth, "not knowing whither he went." The apostle Paul went forth, "bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me." To his church Christ says: "Go ye into all the world and preach the gospel to every creature. . . . And lo, I am with you always, even unto the end of the world." The uncertainty of this was known to the disciples, for they had previously been warned not to fear, even though brought before kings, for it should be given them in that hour what they should say. In venturing forth with Jesus there is always something new. New experiences meet one every day. This is true of every person who will walk with Christ. He has a fresh surprise for every moment, and there is no monotony in a life of fellowship with him.

Then, too, fellowship with Jesus gives new ideals. How beautifully he changes one's outlook on life! Paul could say, "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." He takes away the longing for the things of the world, the picture show, the dance hall, etc., and there is given instead a longing for the "house of the Lord," the "fellowship of saints." For does not Jesus give us new friendships? In following him we enter the inner circle of the world's redeemed, where we find those of like faith and mind. What ties have been established through Christ, because we "launched out with him!"

It was also

An Invitation to Faith.

They knew not what was on the other side of the lake. They had no idea of the Master's purpose. Yet they gladly went. This venture of faith on their part led them into trials, for soon the storm arose, and they found themselves in real danger. Fellowship with Jesus does not exempt the believer from trials. Frequently we hear good people say, "What have I done to suffer so?" In a spirit of complaint they seem to suggest that God is dealing hardly with them.

They have forgotten the words: "In the world ye have tribulation; but be of good cheer, I have overcome the world." To-day, the afflictions of life have fallen with equal force on the just and the unjust. Let us not complain, for trials are but testing times of our faith, and true character is developed. I do not suggest the storm was sent upon the disciples to teach them a lesson. I believe that storm would have swept the lake whether the disciples were there or no. But being in the track of the storm it proved a time of testing so far as they were concerned. Sickness, accident, misfortune come upon the unbeliever as well as upon the believer. Let us never forget this in our hour. The difference is, the believer has a hidden source of power upon which he may call; and, calling, he will find grace sufficient for his need. The disciples found in this experience that sometimes the Master has to rebuke for lack of faith. "Where is your faith?" Their lack of faith was shown in their fear though having Jesus on board. The trouble was they really did not know Jesus. This superficial knowledge of Christ has done us all harm at times. If we only knew him as we ought, we would never doubt in any situation. He is more than equal to the greatest trial of our faith. How often we have proven this! A dear friend was facing a great expense in sickness, and did not want to borrow money. It was made a matter of deep prayer. A day or two ago another friend said, "You remember that several years ago you advised me regarding a certain investment? Well, it turned out well, and I have just drawn the money from it. I know you have sickness, and I want you to feel there is £200 for you whenever you need it, and there is no interest." In this way the Master rebukes our lack of faith. To the disciples there came a time of self revelation. Standing there with Jesus they "feared and wondered, saying one to another, What manner of man is this! for he commandeth even the winds and waters, and they obey him."

Some Wonderful Surprises

are in store for us if we will only believe. We face to-day grave crises. The winds and waters threaten us. In our domestic church life we hear of division in some places; of dread lest our missionary activities have to be tragically reduced; of the lack of opportunity for our preachers. In a national and international sense there are great clouds gathering, indicating, as one world traveller said recently, "a darker day than before the outbreak of war in 1914." Shall we lose heart at this? Is this the time to throw up our hands and surrender? No! Let us remember that Christ is with us in the ship, and if we will have faith he will rebuke the wind and raging waters, and they will cease, and we shall rest in the calm always found where men have fellowship with him.

Be calm, O heart, thy Lord is ever near;

Though storms may rage, thou hast no need to fear;

Where is thy faith? why art thou sore afraid?

Thy Lord is near to bless and give thee aid.

Be calm, beloved, though all around thee move,

Trust thou in God, his wondrous mercy prove;

Thou hast no trial that he will not bear,

Learn thou to cast on him thy every care.

Be calm in face of every grief and pain;

Look up to him, he'll give thee strength again;

The winds may rage, the waves of sorrow roll,

Be calm, my soul, thy Captain has control.

—L.A.P.

The Home Circle.

Conducted by J. C. F. PITTMAN.

NOT LOST, BUT GONE BEFORE.

Friend after friend departs;
Who hath not lost a friend?
There is no union here of hearts,
That finds not here an end;
Were this frail world our final rest,
Living or dying none were blest.
Beyond the flight of time,
Beyond the reign of death,
There surely is some blessed clime,
Where life is not a breath;
Nor love's affections transient fire,
Whose sparks fly upward and expire.
There is a world above,
Where parting is unknown;
A long eternity of love,
Formed for the good alone;
And faith beholds the dying here,
Translated to that glorious sphere.
Thus star by star declines,
Till all are passed away,
As morning high, and higher shines,
To pure and perfect day;
Nor sink those stars in empty night,
But hide themselves in heaven's own light.

—Montgomery.

RECOGNITION IN HEAVEN.

An old drummer entered a town in the West a number of years ago, and began to drum to the crowd that gathered. Among others came an old man with his wife. They proposed to play together. The old fifer began, but in a moment the drummer dropped his sticks, looked at the fifer, lifted the wolf-skin cap he wore, and gazed intently into the old man's face. "John, didn't you play that at Lundy's Lane that day, as the sun was going down?" And the fife dropped with the drum sticks, and the two old soldiers were in each other's arms. Time had scarred them from head to foot. At first they did not recognise each other, but the music revealed the one to the other—that martial air they had played together in the storm of battle, and it unlocked the chamber of memory.

May it not be so in heaven? In the changes produced by long separation, one in heaven and the other on earth, two friends may not at first know each other. But some word spoken, or some song sung, or some touching of the keys of memory, will cause all the sweet past to live once more, and they will clasp again in all the old love's warmth.

MOODINESS.

"I like Dave," said a young friend of mine. "He's always the same wherever you see him, night or day, rain or shine."

In other words, Dave wasn't moody. He wasn't all smiles one minute and all frowns the next. Such people are invariably popular. They do not allow their worries and discontents to change their manner. They rise above misfortune and sorrow.

I once had a friend who was not that way. As long as life was a bed of roses he looked at the world through bright-colored glasses. He and the world were attuned. But the moment the least little thing went wrong he developed a frown, snarled at everybody, and at first frightened his associates half to death. When they grew to understand his various moods and made allowance for them, they only laughed and said: "Jim's in the dumps to-day. He can't treat a fellow like a human being." And they promptly left him alone until he sweetened up.

But Jim lost friends by it, and nobody ever

has too many friends. Happily, Jim has outgrown the habit of moodiness, or rather life has taken it from him. The world demands a good sport, a smile instead of a tear. Success demands it, and Jim had sense enough to change his ways.

In his earlier years, I never knew in what mood I would find him. Sometimes he would be in very good humor when I left him. Half an hour afterward he would be as cross as a trapped lynx. Seldom was it anything I had said or done.

Moodiness is very trying to one's friends. Few of them are willing to put up with it.—H. H. Graham in "Boy Life."

BEGIN WITH THE BOY.

If you are going to do anything permanent for the average man, you have got to begin before he is a man. The chance of success lies in working with the boy and not the man. That applies peculiarly to those boys who tend to drift off into courses which mean that unless they are checked they will be formidable additions to the criminal population when they grow older. No nation is safe unless in the average family there are healthy, happy children. If these children are not brought up well, they are not merely a curse to themselves and their parents, but they mean the ruin of the State in the future.—Theodore Roosevelt.

DISCOVERIES.

That shining eyes speak of open hearts.
That doubts are Satan's darts, while faith is God's armor.

That humor is as helpful as sarcasm is harmful.

That the Helpfulness Road travels through the Valley of Content.

That great victories are ours when we can say, from the heart: "The Lord is my helper."

That life can be regulated by only one conscience; the one that is at home in our own breast.

That when we sow sunshine we reap a harvest of friends.—Adapted.

ONE LESSON.

This is the lesson I would teach—
God's gift of life for thee,
That beauty, truth and love shall live
Through all eternity.

—Lillian F. King.

A SEAT FOR HIS SPIRIT.

"Would you care for a ticket for our charity concert?" asked the ticket-seller. Mr. Proudman took out a little book and looked at it for a moment. "I'm very sorry," he said, in his grandest manner, "but my engagements prevent me attending your concert. But, of course, I will be there in spirit." "Splendid!" said the ticket-seller, not to be outdone. "And where would your spirit like to sit? I have tickets for two, three and five shilling seats."

DOROTHY ANNA—

Harold (speaking to Dorothy): "You're a dear, sweet girl, Anna—"

Dorothy: "Anna!"

Harold: "Don't interrupt. I said you are a dear, sweet girl—anna love you with all my heart."

The Family Altar.

J.C.F.F.

Monday.

. . . so that he
And the king loved Esther . . . and made her
set the royal crown upon her head, and made her
queen instead of Vashti.—Esther 2: 17.

"Who would have thought that a Jewess, a captive, an orphan, was born to be a queen, an empress? Yet so it proved."

Reading—Esther 2: 1-17.

Tuesday.

Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law; and if I perish, I perish.—Esther 4: 16.

Esther resolved, no matter what the cost, to petition the king on behalf of Mordecai. But she would not do so until she had first called together the people to wait upon God.

Reading—Esther 3: 1-6; 4: 6-17.

Wednesday.

And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight; and the king held out to Esther the golden sceptre that was in his hand.

So Esther drew near, and touched the top of the sceptre.—Esther 5: 2.

Having waited upon God, Esther put aside her fasting-clothes, arrayed herself in royal apparel, and approached the king. "She stood in the inner court over against the king, between hope and fear."

Reading—Esther 5: 1-4; 7: 1-10.

Thursday.

And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.—Esther 8: 17.

Those referred to in the latter portion of this text "were a species of converts not likely to bring much honor to true religion"; but the sacred historian states the simple fact. They did profess Judaism for fear of the Jews.

Reading—Esther 8: 1-8; 9: 20-32.

Friday.

But he said unto her, Thou speakest as one of the foolish women speaketh. Why? Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.—Job 2: 10.

God is not the author of evil, yet frequently permits it with some good end in view. And none of his creatures should expect absolute immunity from evil in this life; yet all should firmly believe that "all things work together for good to them that love God."

Reading—Job 1: 6-2: 10.

Saturday.

Even as I have seen, that they that plough iniquity, and sow wickedness, reap the same.—Job 4: 8.

Who can read Job's words without being reminded of Gal. 6: 7, "God is not mocked; for whatsoever a man soweth, that shall he also reap."

Reading—Job 3: 20-4: 21.

Sunday.

Is there not an appointed time to man upon earth? are not his days also like the days of an hireling?—Job 7: 1.

The most advantageously situated of earth's creatures are in every respect inferior to heaven's inhabitants. They live within the narrow bounds of this world, and their appointed time is of brief duration. They are hirelings, day-laborers, to do their work and give an account when the shadows of evening fall.

Reading—Job 8.

Prayer Meeting Topic.

June 14.

UNSELFISH PRAYER.
(Romans 10.)

H. J. Patterson, M.A.

Man is a praying individual. We are always making requests of those who are about us and above us and of God. Even the worst of men will on occasion send up a cry for mercy and help. We may pride ourselves on our independence when all is going well, but even then, if we only know it, we are dependent—woefully so. And as soon as the wheel of fortune is turned we cry out and petition God. Is it that we are selfish in our prayers? Do we pray only when the self feels a need? No, for there are occasions when we pray, and pray earnestly, for others.

Unselfish Prayer.

What examples we have in history! What an example in Christ our Lord, who prayed for his disciples, prayed for them by name, prayed for all which should believe! (John 17: 9, 20; Luke 22: 32). Paul prayed earnestly and continually for Israel (Romans 10: 1) and in his letter to the Christians at home he wrote of how that "without ceasing I make mention of you always in my prayers" (Romans 1: 9).

We ought, everyone, to remember that we are not isolated units, but members one of another. There is no individual that is not social, and no community that is not composed of individuals. We are as a tree, the various parts of which contribute to the beauty and welfare of the whole. "No man is the whole of himself; his friends are the rest of him." Tennyson in "Ulysses," says, "I am a part of all that I have met." How wonderfully inter-related are our circumstances, and how dependent are we each upon the others. And how easily do we make an impression upon others. Sometimes our characters are made or spoiled by the influences of the lives about us. Because of all this we should be unselfish in prayer and selfish, if you please, also.

It is not true that we are without regard for the welfare of others. It may be not of all but of some. A boy who was picked up from a river after the burning of a boat, said, "My mother gave me a life preserver; that's how I got saved. I guess she didn't have none herself 'cause they can't find her." Gordon said, "I declare if I could stop this slave traffic, I would willingly be shot this night." Knox said, "Give me Scotland or I die." And we believe that the example of Jesus and Paul and others is largely followed by Christian men to-day.

Are Prayers for Self Selfish?

Our Lord prayed for himself (John 17; Luke 22: 39-46). Surely to pray for a righteous, pure, clean life is not selfish. Our lives have their effect on the community. Many a father has prayed earnestly for himself when there has been given him a son. He will pray for himself lest that child be hindered in character development by his own bad example. Love for others will often color an otherwise selfish prayer. All prayer for self, as it seems to us, may not be such if we only knew the heart of the petitioner.

Praying for Others.

While we may naturally think of our own needs, let us not forget the needs of others. To pray for another promotes friendship. It helps to break down a spirit of ill-will and even of enmity. The knowledge that one is being prayed for by another is a great help. Luther when feeling strong would say, "I feel as if I were being prayed for." Paul said, "Brethren, pray for

"Youth-minded" is the term employed by Bro. W. R. Hibbert, our Dominion youth leader, to set forth his first objective as he tours New Zealand in the interests of youth. "I am just getting under way with my job," he writes in a personal letter. "It is going to take time to make the churches youth-minded." We like the idea—to make the churches youth-minded. This state of mind, or urge of soul, is urgently needed.

Youth-work Inefficiencies.

It is said that 70 per cent. of those who join the churches come from the Bible School; it is also affirmed that the Bible School loses 70 per cent. of those who enrol in the schools and only succeeds in linking to the church 30 per cent. of those who have been taught in the schools. This is a great loss. One is inclined to question its accuracy. It seems hardly possible to verify it. But from personal observation one must admit that there are great losses in our youth work. Perhaps it is partly due to inefficient methods; sometimes to carelessness; in others it may be due to want of good leadership and proper equipment. It remains a fact, and one that should arrest the attention of every church member—only three in ten, it is claimed of our Bible School scholars, are added to the churches!

Thinking in Terms of Adults.

May it not be, as Bro. Hibbert suggests, that it is due to a lack of "youth-mindedness in our churches"? There are plenty of children in our schools up to ten or twelve years of age, but numbers become smaller as the teenage progresses—there are crowded kindergartens, but rather thin senior departments and Bible classes. One of our biggest problems in the youth problem—how to hold, interest and win for Christ and Christian leadership the splendid boys and girls who are in abundance in our Bible Schools. This matter has become a burden on the hearts of our youth leaders.

Are they right in suggesting that our churches lack youth-mindedness? We submit that there is a lack of vision apparent in our churches with respect to youth work. This is manifest in the lack of equipment on every hand—our buildings are erected almost entirely from the viewpoint of the adult, with little or no provision for the adequate training of the youth of the churches; most of our Bible Schools are left to

us." It also promotes a sense of unity, and is not without results.

TOPIC FOR JUNE 21.—BY FORCE OF CIRCUMSTANCES.—Genesis 43: 1-15.

Our Young People.

Conducted by WM. GALE.

"To Make the Churches Youth-Minded."

their own resources to find the means necessary to finance their meagre programmes; seldom does the church come forward and provide the school with the essentials for a programme that might have a chance to make a successful appeal to youth. Almost every school is working with a shortage of teachers—efficient youth leaders are scarce.

Not One Full-time Youth Leader.

At present there is not one full-time youth leader employed in any of our Australian States. We congratulate New Zealand upon having secured such an outstanding youth leader as Bro. W. R. Hibbert. We wish him success in his great and splendid task.

EASTER DOMINION CAMPS AT AUCKLAND.

Our picture gives us some idea of the grip that the camp conference idea has upon the youth of our sister Dominion. This group came from all parts of the two islands. Bro. Gebble says there were about 120 in camp. It was held at conference time, and the Saturday night demonstration was conducted by the campers. From the tone of his letter one would judge that he enjoyed it immensely. At the same time there was a camp at Nelson, where the enrolment totalled nearly seventy. It is interesting to note that these camps showed a credit balance. It is good to see that our young people are putting their money into their work for Christ. Ray Knapp, M.A., one of the study circle leaders, gave some of his impressions in the "New Zealand Christian," from which we quote the following: "There is no doubt that the camp experience, whatever else it does, compels the participants to reconsider their scale of values in regard to things spiritual. It appears that Christian fellowship in camp is on a distinctly higher plane than that of normal church life. Why this difference? Several reasons suggest themselves, but the determining and underlying factor appears to be a more complete annihilation of the self in the lives of those thus gathered together." This is the writer's outstanding general impression of the spiritual value of the Dominion camp.

These four things a man must learn to do if he would make his record true:
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.

—Dr. Henry Van Dyke
in "The Compass of Life."



Young Men's and Young Women's Dominion Camp, Auckland, N.Z.

News of the Churches.

Tasmanian News-letter. F. Collins.

A suggestion from the Home Mission Committee of this State, and the generous consent of the church at Margaret-st., Launceston, accounts for your correspondent being far from home, on a tour of investigation and encouragement. The churches at Kelleve and Nubeena, at the south-eastern end of the island, have been established for upwards of fifty years. They were planted by Stephen Cheek, and from Nubeena has sprung the church at Tunnel Bay. A distance of fifty miles separates Kelleve and Tunnel Bay. Several attempts have been made to work the three churches as a circuit, but the great distance, rough mountainous roads, and severe weather conditions in winter time have made the attempts somewhat unsatisfactory. Bro. H. W. Street labored with considerable success in each of these churches for a couple of years, but the long absences and intermittent pastoral work made the plan unsatisfactory to both churches and preacher. Our mission is to try and inspire the brethren, so that they will attempt a bigger programme. It was thought that a home missionary, at both ends of this vast area, who would reach out to the small centres adjacent, would be more productive of results. At Kelleve there is a splendid band of young people who show promise of more than ordinary usefulness. If a suitable home missionary, capable of training the latent talent of the church, not afraid of the difficult travelling, and diligent visiting required, can be found, and the church can support him, a wonderful opportunity presents itself. Two of the young men of the Kelleve church drove us through the numerous villages and farming centres, and although a large distance was traversed none of the places visited is more than fifteen miles from the centre. Although the weather was wet, cold, and mists hung around the hills, large audiences faced the preacher. Lanterns, motor headlights and electric torches flashed from the hilltops and the gullies, and soon from great heights and depths came people to hear the word. Some came many miles. The State Conference Committee is planning to arrange a mission for each church in the island. Following the Federal Conference and C.E. Convention a simultaneous campaign will be carried out, and a forward move made. To revive and enlarge the churches is our aim.

The Spirit of the Tasmanian Churches

is distinctive. In addition to the idea of restoration of the apostolic order, there is a fine missionary spirit which is not limited to the evangelisation of their own State, but reaches out to the foreign fields as well. The conception of New Testament order is sometimes restricted. In many instances what Stephen Cheek, or David King, or William Moffatt taught and practised constitutes apostolic order. Any alteration of the precise method used fifty years ago and upwards is an innovation and ought not to be permitted; but the people themselves are consecrated and wholesome in life, and their great desire to save souls is admirable.

The Outlook for the Tasmanian Churches

is promising, but large numerical success should not be expected. The population of the State is small—only about 230,000 at the most. Of that number a little more than a third reside in Hobart and Launceston. Another third or more will be found in the larger towns, leaving a large number of small farming communities situated in hilly, rough country. It is absolutely essen-

tial to the future of "our movement" that representative preachers be employed constantly in both Launceston and Hobart. These churches have been most generous to the weaker country churches, and from them a large part of the home and foreign mission income is received. The only plan by which real progress is to be made is that of plodding, optimistic evangelism, and the careful nurturing of young churches, as well as new converts. At least a dozen churches have been lost to us, and their members as well as their properties absorbed by the denominations, because we have had no proper "care of ALL the churches." If the smaller churches will unite in group evangelism, and will maintain the home missionary as long as there is evangelistic work to be done, we shall surely build "the household of faith" in this difficult country. We need men of faith, of prayer, of courage, and of sanctified commonsense. Choice spirits are to be found in unexpected places. A few are quite illiterate; some are exceptionally intelligent and well read, and all are wonderfully hospitable and kind. "Brethren, pray for us," that the word of God may be made known. To-morrow we leave for Nubeena and Tunnel Bay. These churches are in the famous Port Arthur district. They are not so fortunate as Kelleve as far as preaching talent is concerned, but the opportunity that is theirs is even greater than that of Kelleve. On leaving Launceston we had our shoes soled with specially strong leather to cope with the rough tracks, and we go also with our "feet shod with the preparation of the gospel of peace."

Tasmania.

Hobart.—On May 14 there were good meetings, mothers' day being observed. A young man who confessed Christ previously was baptised; on the following Sunday he was received into fellowship. A surprise party of young people visited the evangelist's residence on May 25. A happy time was spent. The Endeavor societies (junior and young people's) are engaged in rallies. Many church members are ill. Bro. W. Jarvis, who was admitted to hospital, is improving. Bro. J. Harward is again in hospital.

Queensland.

Kedron.—The help from members of sister churches during Bro. Noble's church revival campaign is appreciated. The church has been greatly benefited. Two adults (husband and wife) were added on May 28. Mrs. Bergin, of Chatswood church, N.S.W., had fellowship on May 21. The ladies' guild met at the manse on May 24, and finalised preparations for building fund fete to be held on June 10. On May 25 there was a record Sunday School. The Y.P.S.C.E. has begun a campaign which is succeeding well.

Roma.—All meetings are well attended, and interest is maintained. Members loyally support local brethren who conduct the services. At mothers' day services on May 14 Bro. Guy Pitman gave an appropriate address at worship service. The gospel service was conducted by Bro. A. S. Cooke, who spoke on "Mother and the Home." C.E. society held its quarterly social at the home of Bro. and Sister L. R. Pitman on May 16. The tennis club has again commenced, and is in healthy condition. The Bible School picnic was held on May 1 on Bro. Klöseker's grounds.

Fernvale.—Meetings are fairly well attended. During April the church was strengthened by visiting speakers. Bro. R. Coward, of Ipswich, has been a great help to the church, his messages being always bright and full of meaning.

Bro. Vic. Boettcher, of Townsville, with his wife, also visited the church and gave splendid messages. The church has been uplifted through the preaching of Bro. Lars Larsen. The messages are based on the "World's Seven Crises," and on evening of May 28 the subject was "The Egypt Crisis," which was splendidly delivered before a fine gathering.

Annerley.—The church has been saddened by the passing of Sister Mrs. Wyeth, who was beloved by all for many years. At the graveside Bro. Young was assisted by Bren. Payne and Burns. On May 21 Bro. C. R. Burden and family were welcome visitors. On May 28 two Bible School scholars were welcomed into the church; Bro. Burden presided over the gathering. At night Bro. Young preached on 1 Tim. 6: 7, 8. Two men confessed Christ, one being the husband of late Sister Wyeth. The tea for the unemployed men is still well supported. The women's guild renders great service and is much appreciated.

Toowoomba.—On May 28 Bro. Caldecoat, of Brisbane, exhorted the church. Twelve received the right hand of fellowship. At night two made the good confession at a crowded meeting. Sunday School had four new scholars for the day. A Sunday School has been started in the home of one of the members at Harristown, about three miles from the central school; enrolment is now 38. Junior Endeavor Society, of which Sister E. C. Hinrichsen is leader, gave an enjoyable concert before a large audience on May 31, and this was followed by an interesting and instructive lantern lecture by Bro. Hinrichsen. Bro. and Sister Pick, who have recently joined the church, have suffered bereavement through the death of a daughter. Bren. A. G. Elliott, R. Draney and C. Snowball have been appointed trustee, treasurer and deacon respectively, which positions were previously held by late Bro. S. H. Draney.

Western Australia.

Maylands.—Mothers' day services were celebrated in school and at gospel meeting, both sessions being packed. A number of young men led at night as well as singing. Chapel was beautifully decorated for autumn service on May 21. A family service was held on May 28; one confession and one restoration.

Victoria Park.—At the anniversary social of the church Bro. E. Bird gave a brief outline of the church's history, Bro. C. Jones a helpful talk, and Bro. S. H. Rodier, chairman of H.M. Committee, a challenging address. Bro. J. Hoskins and choir supplied musical items. A splendid letter of greeting was received from Bro. W. R. Hibbert, of New Zealand, who organised the church. Two welcomed by restoration on May 28, Bro. W. H. Nightingale speaking.

Fremantle.—A successful "girl week" took place early in May. At mothers' day service 180 were present. At the "Mother and Daughter" social given by the young women, 112 women and girls enjoyed a happy occasion. Palmyra new church building is progressing splendidly by volunteer working bees, and a short mission by Bro. R. Raymond is being arranged to open the work at the beginning of July. Bro. O. Fieldus has been appointed to conduct gospel services at Palmyra for three months subsequent to the mission.

Bassendean.—On May 17 a Second Coming meeting was held, when "Personal Work for Christ" was the theme. On May 21 Bro. Hunt helpfully exhorted at breaking of bread, and in the evening Bro. Buckingham gave a fine gospel message on "Naaman the Lener." On May 24 the Bible School gave enjoyable items, when Bro. Smith, president of Bible Schools Committee, unveiled the shield won during the campaign. Attendance certificates and two silver medals were presented. On May 25 the Senior Endeavorers held a social after their meeting. On May 28 Bro. Buckingham addressed both services. At night a senior scholar from the Bible School confessed Christ, and a baptismal service was held.

(Continued on page 364.)

Foreign Missions.

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

HOPES FOR JULY 2 OFFERING.

1. The May rains have given the wheat belt and inside areas of South Australia one of the best seasonal openings known. We hope that this may result in a bountiful wheat harvest. We all rejoice with our brethren who are farmers. They have suffered so much during the past three years. This good beginning, with its resultant promise of a good harvest, will likely result in increased offerings on July 2 from our South Australian country churches.

2. The recent Australian Conversion Loan of £11,410,000 6½ per cent. Australian bonds, while not as large a sum as it was hoped would have been converted, yet will result in a saving to South Australia of £110,000, over £70,000 to Tasmania, and over £200,000 to New South Wales. This reduction in interest that we have to pay this year in London will be a saving of £396,000 yearly, and will result in less taxes having to be raised in Australia, and the whole of the people in these three States will be benefited. It will enable those of our members who are helped by this money coming to Australia to increase their offerings to Foreign Missions. The first hope suggested concerns one State, South Australia. The second foundation for hope concerns three States. The next and most immediately realised hope will affect the whole of Australia.

3. The decrease in the price of petrol, from 2/- a gallon a few months ago to 1/8 for first-class spirit, and 1/6 for second-class, affects 515,176 motor-car owners, and 70,000 motor-cycle owners, and the saving of fourpence a gallon to these 586,176 motor-car and motor-cycle owners must amount to a very large sum. May we not hope that this saving to the motor and cycle owners of our own great brotherhood will be reflected in the offering on July 2? A few days ago all paid their 1/9 a gallon, and last week it dropped another penny. Would it be asking too much to suggest to our brothers and sisters who use petrol, whether they be owners of motor-cars, motor-cycles or machinery of any kind run by petrol, that the extra penny saved should be placed in some receptacle and added to their offering on July 2? If this suggestion can be accepted as another act of self-denial, it might mean a sufficient increase to enable us to carry out our motto, "Keep our missionaries on the field."

PRAYER FOR JULY OFFERING.

It is suggested by Bro. J. R. Leach that every Friday we should pray for the necessary funds to maintain and extend the work. Not all other methods combined of raising money will be successful if we neglect prayer. A recent statement of the F.M. Board indicates clearly the urgent need of money. If our offering fails, or partially fails, on July 2, the only alternative is the cutting down of our work in the foreign lands. The Board must live within its means. The only thing that will save us from failure is a large offering on July 2. Let us all by prayer and giving insure that such an offering will be received by the Board.

Let us remember in prayer those who will visit the churches in the interests of Foreign Missions between now and July 2. Bro. H. Watson is spending three months in touring the State of New South Wales. Our missionaries who are on furlough will be doing the same in other States. And many others, both men and women, will be giving unselfishly of their time and energy to try to secure a good response by the churches. Bro. D. R. Stirling is visiting the country districts of Queensland, and Miss Callanan is visiting the churches of Brisbane. Let us ask God's richest blessing on their service.

ZEAL FOR FOREIGN MISSIONS.

How great is the church's debt to her missionary heroes! A friend remonstrated with Dr. Thomas Coke when he proposed to go to India, and there establish Wesleyan missions, he being nearly 70 years old. But the good doctor replied, "God himself has said to me, Go to India." When Melville B. Cox was about to embark as a missionary to Liberia (and die a martyr's death) he remarked to a student friend, "If I die in Africa, you must come and write my epitaph." "What shall it be?" asked his friend. Cox replied, "Write, Let all fall before Africa be given up." In less than five months after his arrival Cox died, and was buried in an African grave.—Selected.

BORI MISSION.

Mr. Coventry in a recent letter wrote: "We ask your continued prayers for the Baramati church that she may become a great light-bearer, and that the Lord may bless her work in Bori village; especially the Christian Patel (head-

Please remember July offering will be taken Lord's day, July 2. The money contributed that day will decide whether we shall "Keep our Missionaries on the Field," or bring some back to Australia. How will you vote?

man) of that village, and the evangelist stationed there."

The work in Bori village is a piece of real home mission work. It is being carried on by the Baramati church, and not by our missionaries. It is the first work of its kind in our district. The headman of the village became—and has remained—a Christian, in spite of much opposition and persecution. Since he is the chief man of the village, his influence for Christianity, if he remains firm, should be considerable.

MISS VERA BLAKE ASKS FOR OUR PRAYERS.

Miss Blake, who has just taken over the Girls' Home at Shrigonda, writes: "For some time now my letters will be concerning my children. I will need your help by prayer in this work; it is a big responsibility." In the home Miss Blake has babies, from a few days or a few weeks old, most of them brought to the mission because they are so weak and diseased that their

parents despair of being able to rear them. They cause the missionary in charge many a sleepless night and many an anxious moment; and the drain on the missionaries' nerve is rendered even greater by reason of the fact that, in some cases, no amount of care avails to ward off death. Small wonder Miss Blake asks for our help in prayer.

THE SERMON OF MONEY.

The way to unlock the gate that leads into heathendom is to untie our purse-strings and let out our money that it may go out on its mission of love and mercy. If I cannot cross the ocean my money can. If I cannot speak the Chinese tongue my money can. There is not a language in all the world that a Christian's money cannot in which it cannot tell of the love of Christ for the lost. The man who remains at home, and with his money helps to support the gospel in a foreign land, is a partner with me man on the field. An old widow came to me and said: "Here, brother, is 2/-. I saved it out of my small earnings that I might give it to assist in carrying the gospel to the lost across the sea." The earth will be filled with the knowledge of God just as soon as we give our money that it may help consecrated men and women to go forth on the mission of salvation.—Selected.

JOTTINGS FROM ENGLAND.

In our English brethren's monthly, "The Open Door," they speak of the financial difficulties in connection with their missions. The same might have been written concerning our own experiences in Australia.

"The F.M. Committee have been passing through a period of much anxiety concerning the work, because of the shortage of funds. They appreciate greatly the splendid efforts which so many have made to come to their help, and would express their most cordial thanks."

Another paragraph concerns the missionaries' help:—

"The F.M. Committee desire most gratefully to acknowledge the willingness of the missionaries, and their native staffs, to accept whatever sacrifices are necessary in order that the work may be maintained. In this their nobility of character is manifest, and it should be answered by an equal measure of sacrifice at home.

"In the midst of much that causes anxious thought to the committee, there is abounding reason for gratitude in that on every field lives are being brought into living fellowship with Jesus Christ, whose service is an abiding joy."

Another similarity between their experience and our own is found in this paragraph:

"Many to-day have joined the ranks of 'prayer-helpers,' who pledge themselves every day to remember the work and its needs in prayer. Keep it up! We are confident that earnest intercession has done much during recent days and will yet do still more."

YOU SHOULD FACE THE FACT

that if you regularly spend ALL you earn, you will be no better off in ten years' time than you are now. Regular SAVING, on the other hand, means increased comfort and happiness in store. Do the sensible thing — start saving!

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ALEX. COOCH, General Manager.

Religious Notes and News.

SUNDAY CHRISTIAN OBSERVANCE COUNCIL.

In Victoria a Sunday Observance Council has been formed to organise effectively the forces of the State in favor of a due observance of the Lord's day. Mr. W. Gordon Sprigg is the hon. organising secretary. The initial expenses of organisation, amounting to over £350, have been met and defrayed by the committee. The committee is now seeking to secure a fund for the regular working expenses of the council and is appealing to interested friends to subscribe each one guinea or upwards. The desire is to broadcast more extensively the aims and objects of the council and to widen its activities. Money may be forwarded to the hon. secretary, Mr. W. Gordon Sprigg, 174 Collins-st., Melbourne, C.I., who will gladly furnish additional information.

MORALITY APART FROM RELIGION.

Writing in "The Expository Times," in criticism of those intellectuals of our day who plead for a "morality without God," F. C. Spurr, of Birmingham, has some fine things to say in support of the Christian view. Among these is the following:

"The materialistic account of man, popular a short time since, which reduced him to a combination of chemical elements held together by a vital force, which, when released, fall back into the original dust, no longer holds the minds of the leaders of thought. The 'language of the spirit' permeates our modern scientific and philosophical literature. Men disillusioned by the failure of the laboratory to explain man, and disillusioned also by the breakdown of practical materialism in the social and industrial life of the world, are slowly turning to the Christian conception of man, although as yet they scarcely know it. The spirit of man, half suffocated during recent decades, is beginning to awaken and to assert itself. A great religious revival is undoubtedly on the way."

PAPAL BLESSING AND IRISH REBELS.

Count Plunkett, whose son was executed during the 1916 rising in Ireland, is reported to have disclosed in the Irish Press that when the rising was arranged the Irish Volunteers' Executive of Action, as "provisional Government of the Irish Republic," sent him as an official envoy to the Pope. "Pope Benedict received me privately," Count Plunkett said, "and for two hours we discussed fully the coming struggle for independence. The Pope was much moved when I disclosed that the date of the rising had been fixed, and the reasons for it."

"Finally I stated that the executive had pledged the fidelity of the coming Republic to the Holy See and the interests of religion. The Pope then conferred the Apostolic benediction on the men who were facing death for Ireland's liberty."

A papal spokesman, when questioned regarding the authenticity of the statement of Count Plunkett, is said to have replied that the words attributed to Pope Benedict rested on Count Plunkett's authority. The Pope was unable to speak from the grave, and records were not kept of the Pope's private conversations. Nevertheless, the Apostolic benediction was obviously meant for those who obeyed the constituted authorities, because it was the church's fundamental tenet that Catholics must be loyal and faithful to any constituted government.

DR. JOHN McNEILL.

Dr. John McNeill, a well-known Presbyterian evangelist, died recently at the ripe age of 79 years. His visit to Australia is well remembered by many. In different parts of the world he

drew great crowds and influenced many lives. A writer in one of the British papers tells the following stories of him:—

I imagine that no other preacher of his eminence ever had such a small repertory of sermons. He would preach the same sermon hundreds of times, and was never abashed if he discovered that he had repeated the same sermon to the same congregation. He even "broadcast" the same sermon twice. One of his sermons on "The Iron Swam" went round the world. (Some of our readers will remember its use in Australia.—Ed.) He preached it for thirty years and on hundreds of occasions. An intimate friend, chaffing him about this hardy perennial, said it wore well. "Aye," laughed John McNeill, "it's been going the rounds for many years; but ye'll notice that I've brought it up to date. I used to talk about 'waltzing' but now I say 'jazzing.'"

McNeill had real wit as well as humor. He first called Edinburgh an east-windy and west-endy sort of place. He, too, gave us that delicious story about meeting Dr. James Stalker in an Aberdeen street one morning and expressing astonishment that the professor wasn't lecturing to his class at that time of the day. Stalker's reply (which John McNeill must have invented) has become historic—"I ought to be; but my class has got a gumboll." McNeill's quaint sayings were only rivalled by Dr. W. L. Watkinson's.

Honor To Whom Honor Is Due.

On May 26 a company of over 50 assembled in David Jones' Auditorium, Sydney, for a complimentary dinner to Mr. and Mrs. T. E. Rofe. The company represented the various Conference committees, together with one or two Federal interests. J. Whelan, M.A., presided over the gathering, and felicitous speeches were made by J. P. Shelton, M.Sc. (Home Missions), J. Clydesdale (Foreign Missions), P. J. Pond, B.A. (Bible Schools Department), D. R. Hall (Chapel Extension Fund), L. Rossell (Preachers' Provident Fund), and Thomas Hagger. Mrs. Rofe and Mrs. Davis (daughter) were presented with baskets of beautiful flowers. A splendid, and at times, touching response was made by Bro. Rofe; while Mrs. Rofe responded very beautifully for the gift of flowers, as did Mr. Davis on behalf of his wife.

Some years ago Mr. and Mrs. Rofe established what was known as "The Mr. and Mrs. T. E. Rofe Settlement," and each year interest was paid by these good people on a capital amount of £5,000. During the past two years it has not been possible for this to be paid owing to economic conditions. When Mr. Rofe sold a city property some few weeks back, he at once offered to each committee concerned half the capital amount in full discharge of their obligations. Many men would have considered that their altered circumstances automatically cancelled any promise made; not so Mr. and Mrs. Rofe. By the present generous act (one of many) £500 was contributed to Home Missions, £500 to Foreign Missions, £500 to the Bible Schools Department, £500 to the College of the Bible, £500 to the Preachers' Provident Fund, £250 to the Chapel Extension Fund, £250 to the Social Service Fund, a total of £3,000. In each case the gift was greatly appreciated.

By means of this function appreciation was expressed of generous actions, while those who performed them were yet alive. How much better to do this than to wait till folk have passed on!

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THE AUSTRALIAN CHRISTIAN.

News of the Churches.

(Continued from page 361.)

Western Australia.

Subiaco.—Work goes on steadily. Meetings are fairly well attended morning and evening, also midweek prayer meetings. Bro. Saunders' messages are a great help, and messages from visiting brethren are enjoyed. A ten-days' mission for the spiritual uplift of the church was held. Bro. L. E. Peacock was the missionary, and his messages were enjoyed by all. Bible School and Bible class do good work. Bro. Piper has been elected superintendent and Bro. E. Nelson assistant superintendent. Young people's organisations are doing good work. Ladies' aid meets every Wednesday. A men's outing recently proved a success.

Kalgoorlie.—Bro. A. N. Hinrichsen addressed the church on two Sunday mornings on "The Evils of Gambling," and repeated one address the following Thursday. On May 14 (mothers' day) the scholars presented suitable items. The cradle roll annual card distribution proved very successful. The sisters held an all-day sewing rally to assist needy cases. A business meeting was held on May 17 to arrange for forthcoming mission, with F. E. Buckingham as preacher. May 28, splendid morning service, Bro. A. N. Hinrichsen speaking on "The Bible and Giving." Bro. Douglas was received into fellowship from Northam. Large attendance at Bible School, and four new scholars. In the evening Bro. Hinrichsen spoke on "The Bible and Salvation."

South Australia.

Norwood.—Three have been added to the church through faith and baptism. A concert and social was held under the auspices of the ladies' guild, 50/- being raised to buy material to prepare garments for the needy. The football club held a supper to bring the men closer together. June 4, Bro. B. Manning, from Mile End, gave a very helpful address in the morning.

Owen.—Bible School anniversary services were held on May 28. Three excellent addresses were given by Bro. Captain Stanley, of Pt. Adelaide Seaman's Mission. Special singing was rendered by Bible School at both afternoon and evening services. Four young men rendered a quartette in the evening. At the close of afternoon's service Bro. J. Harkness, superintendent, distributed awards to scholars.

Maylands.—A farewell social was tendered to Bro. J. E. Allan on June 1, and gifts were made to members of the family. Representatives were present from the Conference committees and the local church and auxiliaries. Sunday, June 4, large attendances, and farewell messages were given by Bro. Allan. The church is also losing the services of Sister Mrs. Frank Glover, evening organist, and Bro. G. D. Wright as Bible School superintendent and choir conductor. Both have given splendid service to the church.

North Adelaide.—On May 28 Mr. Hugh Gray conducted a cheering memorial service in memory of Miss Mary Walsh, Mrs. Shill and Mr. Arthur Moore, who had lately passed away. Miss Walsh was the third person to be baptised after the church was established at Kermode-st. in 1883. Mr. Moore had taken an active part in the church in earlier days. Mrs. Shill, though an invalid for about six years, was known and loved by many. On May 23 the Band of Hope presented an interesting programme written and directed by Miss Emily Gray. Requests have been made that it be repeated. Mr. C. MacDonald and family are moving to Echunga. They have been very faithful members.

Semaphore.—On May 28 a young man was baptised, and later welcomed into fellowship. Bro. Beiler spoke at morning service on "Steadfastness," and evening on "Excuses." Fine meeting around the Lord's table on June 4. Bro. Beiler spoke on "Walking with God." At night

there was excellent spirit in the service. Mrs. Rowlands, from Blyth, sang the solo; Bro. Beiler preached on "A Letter from Dad."

Victoria.

Wangaratta.—All meetings on June 4 were well attended. Bro. Trezise preached a splendid gospel message on "The Church that Jesus Built." A married man confessed Christ.

Colac.—On June 4 there was a good attendance at evening service, when Bro. Hart baptised four young people of the Y.P. club. Ladies' Aid society has started meeting and hopes to assist church finances.

Melbourne (Swanston-st.).—Last Sunday morning week a delightful address was given by Dr. Hinrichsen. Bro. Dawson's sermons last Sunday were very helpful. The evening topic discussed was "Christianity and the World of Business." The Moreland quartette party sang two selections.

Preston.—At all services special prayers are offered for the evangelistic festival, special singing in preparation for it being a feature at the week-night prayer service. On May 28 one young man responded to the invitation. After a good address by Bro. Fisher last Sunday on "The Place of the Cross" a young man and a young woman confessed Christ.

Ivanhoe.—Bren. A. A. Hughes and Dr. Hinrichsen were visiting speakers for May. C.E. Convention Sunday commenced with prayer at 7.30 a.m. Bren. McKean (morning) and Abercrombie (evening) were the speakers for the day, C.E. members assisting at both services. Two lads from the school confessed Christ, one being baptised straightway.

St. Kilda.—On June 1 the annual church business meeting was held with a fair attendance. Election of officers and deacons resulted as follows:—Secretary, Bro. F. V. Brown; treasurer, Bro. Leggo; deacons, Bren. Brown, Leggo, Nipress, Plymin, Norton; reporter, A. M. Norton; organist, Sister E. Dall. At evening service on June 4 many strangers were present.

Swan Hill.—On May 21 Mr. Farr (of B. and F. Bible Society) gave a fine address at worship service. Bren. Ken. Pratt, Jack Anderson and Allan Clark, from College of the Bible, took part in services. Bro. Frank Dawe and also Mrs. M. Kerrow's husband are dangerously ill, both the result of motor crash, in which two others also, who are in hospital, were seriously injured.

Kaniva.—May 28, bright services. The gospel message, entitled "The Church Without the Mind of Christ," was very good. The church extends sympathy to Bro. Mac McCann and family in their recent bereavement. June 4, good meetings. Bro. Withers' evening address on "Forbidden Glorifying" was appreciated by a large attendance. Meetings at St. Lillimur, Lillimur, Serviceton and Yearninga are fairly well maintained.

Ormond.—May 21, fair meetings all day. May 28, splendid meetings. Bro. Baker gave fine addresses on "The Ascension." A lad confessed Christ at gospel service. A lantern lecture was given on Monday evening on the United Sudan Mission. May 29, a cantata was given in aid of school funds. June 4, fair meetings; 136 at Bible School. The school is encouraged by the addition of Bro. Cowen to teaching staff. One baptism at close of gospel service.

Hamilton.—On June 4 the church enjoyed fellowship with Bro. Meyers and party from Melbourne, who conducted all services and assisted with singing. There was an attendance of 63 at morning service, when five people were baptised. Bro. Rough gave the exhortation. Sunday School attendance was 59, and Bro. Meyers gave an interesting address. Bro. Meyers gave the gospel address in the evening to a congregation of 75, and there was one confession.

Thornbury.—Meetings continue of high standard, helpful and inspiring. Senior C.E. society is full of activity. A debate was held on June 1, on the subject, "That the World is Getting

Better." Bro. Jackel's messages to the church are helpful. On May 28 there was one confession. Bible School has commenced a new year. Bro. F. Lee continues as superintendent. Bro. C. Harvey has retired as school secretary after eleven years' faithful service; Bro. J. Shaw has been appointed in his stead.

Minyip.—On May 7 Bro. W. G. Smith gave a helpful address. On May 12 a welcome social was tendered to Bro. and Sister A. W. Garland; a very happy time was spent. Bro. Garland, who is the new circuit preacher, will be conducting a service once a month at Minyip. On May 21 and 28 Bro. J. R. Berry gave very fine addresses to well-attended meetings. One new scholar at Bible School.

Fitzroy (Gore-st.).—Meetings on June 4 were well attended. In the morning Bro. Hollard spoke on "The Path of Prayer." At evening service, before a large congregation, he spoke effectively on "Why was Jesus Baptised?" Three young ladies of the Bible class made their stand for Christ. Miss G. Kerr rendered an enjoyable solo. A girl from the Bible School was baptised. Members were pleased to see Sister Mrs. Hollingsworth present after illness.

Moreland.—On May 31 the Bible School anniversary concert was held. The scholars presented a good programme of action songs, recitations, etc., to a large congregation. On June 3 Bro. R. L. Arnold spoke morning and evening. After the gospel address six decided for Christ. The Bible School presented Bro. H. Turnham with a well-bound Bible on his retirement as superintendent of the school. On June 5 about 50 members of the C.E. societies visited Sutherland Homes at Greensborough, and spent a pleasant afternoon and evening entertaining the children.

Brunswick.—At the half-yearly business meeting of the church on May 30, encouraging reports were received from the evangelist and the various auxiliaries. Attendances and finances have been fairly good. Officers re-elected were—secretary, Bro. A. Mann; treasurer, Bro. W. Jenkin; deacons, Bren. A. Cornish and C. Lovell; organist, Sister Alice Adams; pianist, Sister Mrs. W. Jenkin; assist. pianist, Bro. Oswald Jenkin; press correspondent, Bro. Stan. Jenner. Meetings on June 4 were good, Bro. Pittman speaking morning and evening. Sister Iris Scott was received into fellowship. Sister Gibbs is in hospital again.

Carlton (Lygon-st.).—Bro. Enniss, who undertook to carry on the work of the church for three months, has now agreed to the unanimous suggestion of the officers to continue as preacher. Special young people's services were held on June 4, in view of the fact that the State Christian Endeavor Department was holding its convention in the chapel over the week-end. The young men of the church helped in both services, and the young men's Bible class rendered a chorus at evening meeting. Bro. Enniss' subject at night was "Making the Most of Life." At the close of the gospel address there was a baptismal service.

Doncaster.—On Sunday, May 14, Bro. R. G. Cameron was with the church all day. Bro. Alex. Cameron addressed the church on the following Sunday morning, the evening service being conducted by Bren. J. and A. T. Tully, taking the form of a song service. On June 4 Bro. R. Lyall in the morning addressed the church. Mr. W. F. Finlayson conducted the evening service, which was a men's meeting. A choir of men rendered an item. The Bible School anniversary was celebrated on May 28 by special services. Bro. John Tully spoke at morning service. In the afternoon Bro. Williams, of Hawthorn, gave a talk to scholars and friends. The scholars rendered musical items. In the evening Dr. Kemp gave the address, the scholars giving items. All meetings were well attended. The entertainment and distribution of prizes on May 31 in Athenaeum Hall had a splendid gathering, the scholars providing an interesting programme.

New South Wales News-letter. Ethelbert Davis.

At present N.S.W. is enjoying the fellowship of two missionaries from our Indian field, Bro. Henry Watson and Bro. Andrew Hughes. Bro. Hughes is here mainly for Conference. He has been planned to preach the Conference sermon as well as addressing three other meetings. Bro. Watson is doing deputation work in the interests of the annual Foreign Missionary offering in July. He has spent several weeks in the northern part of the State, and has held some very fine meetings, particularly in some of the smaller towns. At one centre the local hall was engaged and a public meeting held. We learn that as a result of that meeting two baptised believers were added to the little group of brethren. At another place four confessed Christ. During the greater part of the month of June Bro. Watson will visit the churches in the metropolitan area.

Bible School Statistics.

An interesting and encouraging position is revealed in the Conference statistics in relation to the work of the Sunday Schools. Last year the enrolment was 4,253 scholars and 696 teachers. This year the enrolment is 4,888 scholars and 680 teachers. There are also four unattached schools with a total of 200 scholars and 25 teachers not included in the above. Thus the total enrolment in the schools of the State is 5,088 scholars and 705 teachers. One school not shown in the statistical register has been in existence for some years and has 100 scholars and 12 teachers, while the other three are new schools organised during the last Conference year. Thus the actual increase for the year is 735 scholars and 92 teachers. There have been 174 added to the church from the school. These figures are indicative of splendid progress.

Conference President's Message.

For some years now it has been the custom to make the May issue of the "Christian Messenger" Conference number, containing reports and programmes. These are prefaced by the "President's message." The President, J. Whelan, during the year has visited almost all the churches in the State, and thus has gained a first-hand knowledge of the work of the brotherhood. In his message to Conference and to all readers he stresses as his conviction, with which we heartily agree, that the time has come when we must give more attention to the teaching function of the church. He claims that "more orderly and systematic teaching, especially in relation to fundamental truths, is necessary. The membership needs better and more carefully prepared food. All who would teach must give themselves more diligently to study." Another note struck is timely: "A deepening of the spiritual life of the churches, and a more vigorous evangelistic policy based on an intensive teaching of evangelism, is the need of the hour." The fact that these things are uppermost in our thinking augurs well for the future.

Tablets.

A. M. Larsen, of Western Australia, has accepted a short engagement with the church at Grafton. Paddington church welcomes its new preacher, R. Greenhalgh, on June 11. The church at Horasby celebrates its twenty-third anniversary on June 18 and 19. The whole brotherhood of this State sympathises with E. J. Hilder in the serious illness of his wife. And, by the way, Bro. Hilder, owing to this and other sickness in his home, will be unable to attend Conference, the first he has missed for thirty-eight years. Bro. J. Stimson, though still weak from his long illness, is able to attend the meetings on the Sunday mornings at the City Temple. Committees representing the Baptists and Churches of Christ are to meet shortly to survey the possibilities of union. After a month's absence in Victoria Bro. Hagger has returned,

and a new picture puzzle has been suggested: "Accumulated correspondence: find the organiser." We understand that Bro. S. Riches, of Lismore, will be the only country preacher not attending Conference.

New South Wales.

South Kensington.—Special services were held on mothers' day and Empire Sunday. On Conference Sunday A. Ross Lloyd (Gilgandra) and G. H. Newell (Inverell) gave appreciated messages. Two confessions, three baptisms and two received as baptised believers since last report.

Albury.—On June 1, at fourth Bible School anniversary tea and demonstration, 95 sat to tea and 120 enjoyed the programme of items. There is a fine spirit of revival. Two new scholars in Bible School on June 4. The evening service on May 28 was greatly assisted by music contributed by Mrs. Churchill-Shann and Master Jack Alexander.

SISTERS' AUXILIARY, S.A.

The monthly meeting was held at Grote-st. on June 1, with an attendance of 80 sisters, of which 48 were delegates. Mrs. Riches (Foreign Missionary superintendent) led devotions, and read an interesting paper on "Unity." Mrs. Turner rendered a beautiful solo. Collection for the afternoon was £2/0/9. The president (Mrs. A. L. Read) conducted business session. Visitors included Lady Holder, Miss McGrath, of Enmore, N.S.W. Our esteemed Sister Mrs. Green was present after a prolonged illness. This being a Foreign Missionary afternoon, Miss Cameron, who is home on furlough from India, spoke on her work in foreign fields. Her address was most interesting and revived the missionary spirit among the sisters. Mrs. Riches moved a vote of thanks to Miss Cameron. Treasurer reported £27/12/8½ received for Foreign Missions; £32/18/7 for Home Missions; general fund had in hand £1/18/6. At next meeting on July 6, Mrs. J. Turner will lead devotions.—A. Brooker, asst. secretary.

VICTORIAN WOMEN'S EXECUTIVE.

There was a good attendance at monthly meeting on June 2, Miss Ellis (president) in the chair. Devotions were conducted by Mrs. D. Pittman.

"The Work on the Islands" was the subject of a very interesting address given by Mrs. Sandells. £10 was granted and earmarked for Mr. and Mrs. Sandells, when they return to their work on the islands.

Sympathy was extended to Mrs. McCann and Mrs. Lewis.

Miss Ellis told of her visit with Mrs. Abercrombie to some of the country churches.

Members of Women's Mission Band Committee have visited Mitcham, Blackburn, Red Cliffs and Merbein.

Prayer Committee paid a visit to Glenferrie church. Interesting talks were given on the value of prayer and the wonderful love of Christ.

General Dorcas Committee and friends met on May 17. There was a good attendance and sustained activity. Goods and cash gifts were gratefully received from members. A busy time was spent preparing and despatching parcels to Hospital Committee, Miss Patterson, City Mission, five private cases. During the month 58 garments have been distributed. The committee thanks all who helped and solicits hearty co-operation in the helping of the needy.

Hospital Visitation Committee for April and May paid 146 visits to various institutions, and distributed many kinds of comfort and cheer. Thanks are extended to General Dorcas, Mrs. Cockroft, Gardiner Mission Band, South Yarra Guild, for gifts of jam, books and gollywogs.

Social Service Department is having a busy time assisting the needy. Received: 470 garments, 41 pairs socks, 48 pairs shoes, 56/19/- in groceries from C.E. appeal, and various other goods. Distributed: 180 garments, 17 pairs shoes, 17 pairs socks, 12/4 worth of groceries, and other articles. The jumble sale at Burnley realised £5/8/4½. Boys and men's undercloth-

ing and pants are urgently needed. Anyone able to help with sewing will be welcome at Selby House, 318 Flinders Lane, City.

Temperance superintendent told of the triennial W.C.T.U. convention recently held in Adelaide.

Next meeting of executive will be held on July 7. Devotions will be led by Mrs. Kent, and speaker will be Mr. Denniston.—Miss Rometch, secretary, 11 Florence-ave., Kew.

LATEST BOOK ON REVELATION.

JUST OUT: "Seeing the Revelation," by W. F. Roadhouse. The Book of Revelation from an entirely new aspect. "An interpretation in many respects distinct from anything yet written," R. E. Neighbour, D.D. "Deserves the full attention of all students of prophecy," Life of Faith. Price 8/6, posted 9/-. Good Assortment BOOKS & BOOKLETS ON PROPHECY.

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SUNDAY, JUNE 11.

All former members are most cordially invited to spend the day with the Old Home Church.

Luncheon and Tea Provided.

Three Great Services.

Remember the Date—June 11.

COMING EVENTS

JUNE 11 and 13.—North Melbourne Bible School Anniversary. Sunday, 3 p.m., Mr. G. Gardiner; 7 p.m., Mr. T. Turner. Bright singing under special leadership. Tea provided. Tuesday, June 13, demonstration and distribution of prizes. A hearty welcome to all.

JUNE 13, 14 and 17.—Pi Christian Fraternal Orders Musical, Elocutionary, Homecrafts and Hobbies Competitions will be held in the Independent Church Hall, on Tuesday and Wednesday, June 13 and 14, at 7.30 p.m., and in Swanston-st. lecture hall on Saturday, June 17, at 3 p.m. and 7.30 p.m. Admission 6d. Please give us your support.

JUNE 18 and 20.—Ormond Church Home-coming Day and Eighth Anniversary. Past members invited back for June 18; hospitality provided. 11 a.m., Mr. A. W. Ladbroke, B.A.; 7 p.m., Mr. W. H. Clay, Conf. President. Tuesday, June 20, 6.45 p.m., birthday celebrations and tea meeting. Illustrated lecture on Egypt and Palestine by Mr. J. E. Thomas.

IN MEMORIAM.

MEE.—In loving memory of my dear wife, Margaret, and loving mother, who fell asleep in Jesus at Footscray on June 11, 1930. Safe in his keeping.

Until the day dawn, and the shadows flee away.—Inserted by loving husband and family.

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Obituary.

BANFIELD.—Merewether church, N.S.W., is mourning the sudden death of Sister Mrs. Banfield, who passed away on May 8 at the age of 66. She was immersed by L. A. Williams 32 years ago, and at once entered wholeheartedly into the Lord's service. As president of the women's class, Sunday School teacher and assistant organist, she found splendid opportunity for the use of her many talents. Many a sick home and many a sad heart received comfort and cheer by her visitation, for she radiated Christianity. The exceptionally large attendance at the funeral was a testimony to her in the community. She was full of faith and good works.—W.L.E.

NIMMO.—Sister Mrs. Elizabeth Nimmo, wife of Bro. John Nimmo, passed away on May 18 in Cessnock Hospital, N.S.W., after a brief illness, at the age of 70. She was immersed almost 50 years ago in Scotland by evangelist James Anderson, and came to Australia in 1912, ultimately settling in Cessnock in 1920. She and her husband were instrumental in gathering the disciples together, in both Cessnock and Kurri, and the formation of these churches. With an invincible faith, an indestructible hope and an unquenchable love, she faithfully served her Lord. "Precious in the sight of the Lord is the death of his saints."—W.L.E.

TONKIN.—Our Sister Elizabeth Ann Tonkin obeyed the call to higher service on Sunday, May 14, after a brief illness. Eldest daughter of the late John and Rebecca Tonkin, who were among the first members of the church at Strathalbyn, S.A., she joined that church under the ministry of H. S. Earl, after baptism in the River Angas. For sixty years she maintained unbroken and devoted fellowship at Strathalbyn, Mallala, Hindmarsh, Archer and Kermode-sts., North Adelaide (where her father was an elder), Grote-st., Henley Beach, Cottonville and Unley. Our sister was widely beloved and esteemed for a sweet and gracious piety. She bore beautiful witness to Christ by manifold deeds of kindness. She loved the house of God, and was a true friend to preachers and workers in the home and foreign fields. We sympathise with her sister, Miss H. L. Tonkin, in the loss of her home companion, as also with the other members of the family in their bereavement. Our sister's remains were laid to rest in the West Terrace Cemetery, where Bro. A. C. Rankine and the writer paid tribute to her worthy life.—H.B.T.

"Wanted, a Sense of Proportion!"

Geo. O. Tease.

In "The Christian" of May 25 there appeared on page 328 a paragraph headed as above, in which the writer draws attention to the fact that a certain Melbourne newspaper gave disproportionate space to "Body-line bowling," to the apparent neglect of recent disarmament proposals.

Thinking upon the paragraph, the spirit of which we heartily appreciate, we are led to remember that a similar lack of a correct sense of proportion has marred many aspects of our brotherhood enterprise. It is a fact that there are those in our brotherhood who need a correct sense of proportion in the spending of their money. Every department of our brotherhood is sadly under-financed, yet money spent on worldly pleasures is not threatened with any drastic decrease. Many local churches suffer financially whilst often the local talkies benefit. The service of God is the first field in which many Christians practise economy. One of our preachers once related that, answering a challenge from himself, twenty of his young people (shocked at his asking them for 5/- each for a special offering) agreed to contribute one-quarter of the total amount they ordinarily spent

on worldly pleasures in the course of one month. To their surprise the quarter amounted to £5, or £60 a year, the cost of supporting about ten orphans on the mission field for one year, or a valuable subsidy to a struggling homeland church. Or in other words, twenty young people (and we are reciting what occurred in only one of our many churches) wasted £240 a year! (Depression!) This amount would support about 40 orphans for one year, or pay the local church subsidy for four years, or the full-time salary of a preacher in a needy field for one year.

In some quarters there is also a new sense of proportion needed in regard to sport. Sunday sport advocates have no sense of proportion at all! Others are so lacking in this regard that they allow strenuous Saturday sport to so tire them as to cause their absence from the Lord's table the following day. A correct sense of values would remedy this.

There are still others who need a sense of proportion in regard to service. Their best efforts are put into the service of the world, whilst their lesser abilities are devoted in fragmentary moments to the service of God. Such a practice is not calculated to produce the most mature Christian character, but is likely to result in a stunted spiritual growth, the inevitable result of misproportion.

GOD HEARS.

Faint falls the gentle voice of prayer
In the wild sounds that fill the air,
Yet, Lord, we know that voice is heard,
Not less than if thy throne is stirred.
Thine ear, thou tender One, is caught,
If we but bend the knee in thought;
No choral song that shakes the sky
Floats farther than the Christian's sigh.
Not all the darkness in the land
Can hide the lifted eye and hand;
Nor need the clanging conflict cease,
To make thee hear our cry for peace.

—Henry Timrod.

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An instance of this is in the death of Judge Langston Bacon, "a leading, loyal Disciple of Kansas City," whose will leaves \$57,000 to church and charitable causes. Those which he selected to trust with his money are Bethany College, which will receive \$15,000; Ministerial Relief, \$10,000; the National Benevolent Association, \$10,000; and \$5,000 in trust for the Country Club Christian Church, of which he was an elder, to be used in state missions, preferably in the Ozarks.

We believe a growing number of business men are recognising the fact that money left in trust to well-managed church institutions is the surest way to make it bless humanity and the best way to transmute their life's work into continual blessings for mankind. Such a disposition of money business men earn in their daily work, makes their work sacramental, and causes their lives to live on in this world after they have been translated to other scenes and other spheres of labor.—"The Christian Evangelist."

THREE SCORE AND TEN.

The best of living is the last.
And life seems sweetest at its close;
And something richer than the past
These days disclose.

I mourn not now the silver hair,
The trembling hand, the failing power,
As here I wait and calmly dare
The coming hour.

Alone, but not alone, I stand;
Around, above, a Power divine
Is shining, and a heavenly hand
Is touching mine.

And so, reclining on the slope
Of life, apart from busy men,
I firmly grasp the larger hope—
Three score and ten!

—E. D. Morris.

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