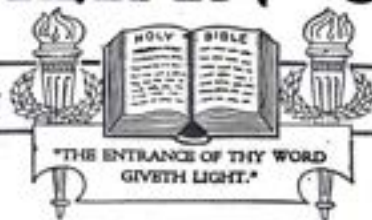


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The Strange Persistence of Superstition.

HOW are we to describe the times in which we live? Is this an age of science, or of faith, or of superstition? We may confidently affirm regarding any one of these, but we shall certainly be wrong if we deny. The marvellous progress in knowledge, the magnificent scientific attainment, is one of the glories of our day. Because of the progress of science the ordinary man has comforts and conveniences of which kings of bygone days never dreamed. Again, this is undoubtedly an age of faith. Never were there so many believers in God the Father and the Lord Jesus Christ as there are to-day. It is easier for one seeking advanced knowledge to believe in the supremacy of the things of the spirit than it was even a generation ago. There are modern examples of living by faith and of enjoying the blessings of the Spirit-filled life which are not surpassed by any of the records of past centuries. But, alas, this may also be described as an age of credulity and superstition; for large numbers of our people have not been able to throw off the encumbrances which have come down from darker days.

We are aware of the tendency to brand as superstitious the beliefs which we cannot accept. One man's heterodoxy is another's orthodoxy. One person's religion is another's superstition; and there may be need of the warning against "a superstitious fear of superstition."

In Hastings' Encyclopedia of Religion and Ethics, Alice Gardner gives a helpful description of what superstition involves. "The word 'superstition,' is used both in a concrete and in an abstract sense," she writes. "We group together as superstitions a number of beliefs, habits and fancies, tribal and individual, which we regard as not being founded on reasonable conceptions of the world and of human life, necessities and obligations. The general or abstract term 'superstition' signifies the disposition to attribute occurrences to preternatural or occult influences, and to direct conduct with a view to avoiding mischief or obtaining advantages which such influences are supposed to produce."

Every-day examples.

Accepting such definitions, probably nearly every reader will confess that there is much superstition lingering in our land and in people we meet day by day. Every one,—and shall we say, particularly, every preacher?—knows well that in the circles in which he moves are to be found persons who hold fancies and beliefs not founded on reasonable conceptions of the world or of man, and who, ignoring divine revelation as well as natural causal laws, regard human welfare as dependent upon the most extraordinary of occult influences.

One of the most pathetic of tragedies was reported in Melbourne last week, when a poor demented mother killed her two children and then inflicted on herself terrible injuries to which she has since succumbed. It is announced that the woman was absorbed in the study of spiritualism, attended seances, and came to believe that spirit voices were warning her, and people were following her about. It is not difficult to see the influence of superstitious influences on a weak mind.

It is sad to think of the great number of

people—some of them professedly Christian—who believe in the efficacy of charms, amulets or mascots; who have "lucky" or "unlucky" days; who have a dread of No. 13 or regard Friday as an inauspicious day. Many are prepared to jest about their feeling; yet it is not merely a jest; their lives are to an extent regulated by a belief regarding such things.

Examples of a crude superstition abound. In the daily press many advertisements relating to the winning of lotteries, which could make an appeal only to feeble-minded, extremely credulous or superstitious people, have appeared. We regret that proprietors of reputable newspapers are willing to make money by means of such advertisements. The teacup-reading craze, till it was prevented by law, spread in an extraordinary fashion, and many of the devotees regarded it seriously. Frequently, we have news of convicted fortune-tellers who failed to recognise as police-agents, the clients whom they sought to hoodwink. That such charlatans continue to carry on is an indictment of the mentality of many of our fellows. It should be recognised that were even half their claims reliable they would all be millionaires.

"Aspro" Year Book.

Our attention has been directed to a striking example both of the existence and encouragement of superstition, and also, as we deem it, of unworthy advertising. "The Aspro Year Book, 1934" lies before us. It has been widely distributed, and, as the title suggests, is intended to promote the sale of "Aspro" tablets. That remedy is a household one, and the manufacturers have secured a high place in the regard of the people. This makes it all the sadder to read a "year book" almost every page of which foolishly extols astrology and encourages superstition. Shakespeare and other writers are cited in defence of astrology. We have not noticed any quotation of the well-known lines from "Julius Caesar":

"The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings."

Whether certain of Shakespeare's charac-

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ters, or Marcus Aurelius, or any ancient writer, extolled astrology does not justify in these enlightened days the promulgation of this discredited thing. "The Aspro Year Book" has pages of predictions, to which some foolish folk will give heed. It seeks to tell people "how to plant your crops by the stars," to give the best time to excavate the foundations for a new house or to mix cement ("when the moon is in a fixed sign like Taurus, Leo or Aquarius"); the best time to set eggs (shall we say, to count your chickens before they are hatched?), viz., "when the moon is in the sign Cancer," and contains a host of other such puerilities and follies.

We have no doubt some people will be silly enough to heed "the every-day guide" for the respective months. As samples of astrological wisdom, consider the following quotations:

"April 7th.—From 11 a.m. till 4 p.m. postpone business, and avoid quarrels. The evening is unfortunate for speech-making."

"April 23rd.—Good for business, pleasure and courtship after 2.30 p.m."

"April 25th.—Around noon favors sailors. A fairly good day."

"May 1st.—An unfortunate day and probably wet. Before 3 p.m. collectors and philatelists will have lucky finds, and inventors should concentrate. The evening is good for hard work but bad for love."

Were a book of this kind published merely for jest we should not bother to notice it. But its influence is so harmful that a protest is in order. We are surprised that a reputable firm should have its name associated with a publication of the kind.

Religion and superstition.

Let nobody think that religious people are all free from superstition. We frequently meet professing Christians who have much of it. It appears in surprising quarters. Just as there are folk who seem to prefer the attention of the most ignorant of quacks to that of the most skilful of physicians, so there are Christians who, in disregard of their Christian faith, will tremble at the alleged prophecies of some pagan astrologer.

He who will read those series of learned articles in the Encyclopædia of Religion and Ethics dealing with Charms and Amulets; Divination; Magic; Sun, Moon and Stars, and such like, will realise not only the evils attending these things but the pernicious way in which they have attached themselves to Christianity.

Professor Ernst von Dobschütz, in his article on "Charms and Amulets (Christian)" tells how the belief in these things is mentioned in ancient Christian literature only to be attacked as an error of heathenism; but, later, belief in magic found its way into Catholic communities and gained the recognition of the church. He refers first to the Gnostics, then to the way in which "after the rise of martyr-worship and the invention of the Holy Cross, the church possessed a number of sacred objects from which protection and all blessings might be expected." Popes, theologians and councils

encouraged the growth of superstitious practices. We think of image worship, the reverence given to relics supposed to have miraculous virtues, the use of talismans and amulets. Von Dobschütz mentions by way of example the scapulary introduced by the Carmelites in 1287 and supported by papal privileges. "The scapulary is a strip of cloth, suggesting the cowl, which is wrapped round the dying in order to ensure him a blessed death and immediate freedom from purgatory." Hosts of instances, too numerous to mention, of superstitious beliefs and practices are recorded.

Protestants have been given to denunciations of Romish error and superstition. Later in the year, when the eucharistic procession takes place, we shall have occasion to realise Rome's departure from Christian truth and primitive practice. The twenty-eighth of the Anglican Articles of Religion

says that the Romish doctrine of transubstantiation "is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions." Article 31 refers to sacrifices of masses as "blasphemous fables and dangerous deceits." Thoroughgoing Protestants will all agree.

But it would be a mistake to suppose that all Protestants are free from superstition. The temptation to rely upon rites and ceremonies, to depend on externals and neglect the life of the Spirit and of faith, is not limited to Roman Catholics. Sometimes in big matters of faith and practice, sometimes in the smaller matters of amulets, fortune-telling, lucky days, and such like, we find the persistence of superstition in professing Christians. It were well if we all had an intelligent faith centred in Christ and based upon his word.

The Communion Service.

H. G. Harward.

In its simplicity and sacred significance the New Testament communion service has a rich spiritual appeal. Its freedom from ornate ritual made possible its observance by the humblest disciple. And that was so necessary in the beginning. Viewed amid the elaborate draperies of modern religious practice, it is difficult to recognise the institution as given by the Lord, and recognised by the early church. Has this departure the sanction of the divine will?

Human nature loves the spectacular. Dress parades have a strange appeal. Brass bands and processions delight the ear and eye. And it is no wonder that these things have their parallel in religious experience and practice. The elevation of the host; the uplifted bejewelled cross; the colored and varied robes of office; and many other things all appeal to the love of display. Simplicity does not mean lack of beauty, orderliness or dignity. There may be all these in the observance of the Lord's Supper, while preserving its New Testament characteristics.

In their plea churches of Christ have placed special emphasis on the importance of the communion service. On the basis of approved New Testament example they have urged the regular weekly observance of the memorial supper as the central act in the worship of the church. With them it has never been a separate service before or after some regular meeting of the assembly. Weekly worship and weekly communion have been definitely joined together in our teaching. Have we been wrong in this emphasis? Has the time come to call for a more frequent keeping of this great love feast?

This question is raised because of the custom, now quite prominent, of including the communion service in general religious gatherings apart from the worship of the

Lord's day. Is that in harmony with the divine purpose? Did our Lord have that in view in the institution of this memorial?

The injunction to "forsake not the assembling of yourselves together" implies a time of assembling, a place of assembly, and a reason for assembling. The historic incident of Acts 20: 7, "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them," states the time and purpose. If our Lord had in view the observance of the communion apart from the first day of the week, it seems strange that Paul should have tarried for seven days in order to meet with the brethren in that solemn service of remembrance.

Is there not at least a dual danger in taking this sacred memorial out of its New Testament setting? May we not rob it of its peculiar spiritual significance? The Lord's day is the day of our Lord's triumph over the darkness and gloom of the grave; the day of the out-poured Spirit and the establishment of the church. How beautifully appropriate it is that those who love him and would share his sacrifice should keep the feast on this day of Christ's vindication, remembering the darkness of Calvary in the brightness of that resurrection day. Those who make the communion service the centre of the worship of the Lord's day do not need these special occasions of remembrance, because the glory of the cross is ever kept before the worshippers, illumined by the radiance of the Redeemer's triumph, which gives meaning to every first day of the week. Introducing this service into other than the regular worship meeting of the church may easily weaken our appeal for its observance 52 times a year.

A further danger is that we may give a meaning to this service which the Lord never intended. With many religious bodies

it is no longer observed in the way set forth in the scriptures, nor does it have the same spiritual significance revealed there. It has been surrounded by a mysticism which robs it of its New Testament meaning and beauty. And departure here may very easily excuse departures from other characteristics of the faith once delivered unto the saints.

The Lord's people gathered about the Lord's table on the Lord's day, honoring the Lord in varied acts of worship, has an appeal and challenge which may lose their force when we place the communion in any other gathering.

We do like to be friendly with others who love the Lord. We dislike to be thought narrow-minded. We sometimes weary of being different. And it is a pleasant experience to be popular. To be a "peculiar people" in a New Testament way may no longer thrill us as when we were first captivated by the truth. But it is worth while being loyal to Christ and his will as revealed in his word. And best of all he understands and appreciates.

Prayer Corner.

Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and that thou mayest live long on the earth.—Ephesians 6: 2.

It was the conviction of Jesus, and it is a great part of the distinctive message of Christianity, that the highest of our human values are the values found and developed in the life of the family.—J. H. Oldham.

O Father, thou who givest all
The bounty of thy perfect love,
We thank thee that upon us fall
Such tender blessings from above.
We thank thee for the grace of home,
For mother's love and father's care;
For friends and teachers—all who come
Our joys and hopes and fears to share,
For faith to conquer doubt and fear,
For love to answer every call,
For strength to do, and will to dare,
We thank thee, O thou Lord of all.
—John Haynes Holmes.

ON THE LOSS OF A MOTHER.

Almighty God, merciful Father, in whose hands are life and death, sanctify unto me the sorrow which I now feel. Forgive me whatever I have done, unkindly to my mother, and whatever I have omitted to do kindly. Make me to remember her good precepts and good example, and to reform my life according to thy holy word, that I may lose no more opportunities of good. I am sorrowful, O Lord; let not my sorrow be without fruit. Let it be followed by holy resolutions and lasting amendment, that when I shall die like my mother, I may be received to everlasting life. O Lord, grant me thy Holy Spirit, and have mercy upon me for Jesus Christ's sake. Amen.—Dr. Samuel Johnson (1709-1784).

The Ideal Mother.

Build thee more stately mansions, oh my soul,
As the swift seasons roll.

—Emerson.

Let us picture, if you will, just the kind of mother we need for this day and generation. Let us fashion a new mother—the ideal mother of the twentieth century; the mother you and I would like to be; the mother we may be, with the power of almighty God behind us.

We would have our ideal mother's life spell fragrance. Whether attired in "lavender and old lace," or in spotless linen, we would have her, like her beautiful sister, Eve of old, sending forth the fragrance and the loveliness of the garden of Eden. Her children love to look at her because she is dainty and sweet.

Like Hannah, we would have her arms waiting hungrily to be filled. She is a womanly woman, feeling that her greatest mission in life is, to love and train little ones for the service of God.

Like Hannah, too, she is conscious of the responsibility resting upon her when the child of her prayers comes into her life. He is lent to her from the Lord, and she in turn dedicates him to the Master.

In training her children, our ideal mother, with Jochebed, is as wise as a serpent and as harmless as a dove. She is resourceful, guiding rather than forcing young lives into the proper paths.

She has Naomi's broad sympathies and understanding; and as her children grow older she never fails to see things from their point of view as well as from her own. I know she will make a fine mother-in-law.

We would like our ideal mother to be a pondering mother, like Mary, the mother of Jesus. Mothers need quiet times so much these days; times when they can think things through with Jesus, alone—and come from their closets with vision clarified.

We would have this little mother of our dreams a thrifty mother, like Susanna Wesley, or Lucretia Mott; able to make "ends meet" when occasion demands it, doing it with no air of silent—or nagging—martyrdom, but in a spirit of good will and courage. We would like her to be a "lifter" not a "leaner."

Her heart is compassionate and tender; and like Elizabeth Fry, she sees her own child in every other little one. In the spirit of her Master she draws all children into her heart and life, and ever seeks to bless them by her loving service.

Like Catherine Booth, our ideal mother has consecrated her life to Christ. She has little time for society. Life for her is too rich, too full of the beautiful ministries of God, to waste it upon the so-called pleasures of the world.

Her children, her home, her church, her mothers' club, her "open house" for all young people—and old friends, too—these interests fill her life and make her both happy and useful.

When sorrow comes—and it must even come to the ideal mother—she bears it as courageously as did Helen Hunt Jackson. She still bravely faces the world with a smile; and through her sorrow she becomes deeply tender, more truly sympathetic than before; for now she understands the depths of misery through which other souls have passed.

Our ideal mother has the keenest sense of humor. I would not have her without that saving sense, would you? She can even laugh at herself when the joke is "on her"; and how the children love her for that! They do so like to get a "rise" out of mother, and if she is "game" they will enjoy it ten times more. With plenty of good, wholesome jokes at home, the kiddies will not haunt street corners for questionable ones.

Then, too, this mother is a "good pal." She chums with her children; keeps down—or up—to their level, so that she ever understands their viewpoint.

They come to her with their confidences and she never laughs at them. She realizes how real to them these early joys and sorrows are, and she meets them on their own ground and helps them to solve their little problems. Mother is their best friend, and mother is their confidante.

Oh, I want to be like this ideal mother, don't you? We want to be fragrantly sweet, and eternally young in spirit. We want to be wise and understanding, and sympathetic with our children. We want to "be still and know."

There is only one way to realise our dream mother. Let us take our desires to the throne of grace. We can "do all things through Christ which strengtheneth us."—From "Mothers," by Laura Merrihew Adams.

A Christian Home.

The influence of the well-ordered, sunny-tempered Christian home is incalculable. John Ruskin, in counting up the blessings of his childhood, told of three outstanding things that contributed to his home. The first was Peace. He had been taught the meaning of peace in thought, act, and word; had never heard father's or mother's voice once raised in any dispute, nor seen an angry glance in the eyes of either. Nor had he ever seen a moment's trouble or disorder in any household matter. Next to this he estimated Obedience. He obeyed a word or lifted finger of father or mother as a ship her helm, without an idea of resistance. Lastly was Faith. Nothing ever threatened him that was not inflicted, and nothing ever told him that was not true. It is not strange that such home training went to the making of great character.—"The Watchman-Examiner," Brooklyn, U.S.A.

What Good Mothers Teach Their Sons.

A Message for Mother's Day.

G. J. Andrews.

I.

The purpose of Mother's Day is not that we may indulge in shallow and sickly sentiment, but to enable the Spirit of God to bring home to our hearts what motherhood and motherliness really mean. This day gives to mothers a deeper sense of the glory and responsibility of their holy office, and it awakens in us all a renewed gratitude and respect.

In days of old when strangers inquired concerning the secret of Sparta's renown, they found it to be in the lesson which every mother taught her son—to fight for the glory of Sparta and either return with his shield as a conqueror, or else upon it. But in all ages, what men learn from their mothers, either consciously or unconsciously, whether for good or ill, is always a mighty element in life.

Both by reason of endowment and opportunity, mothers are among

The World's Great Teachers.

The bond of kinship gives them a power over us from the beginning and they are continually with us during the most impressionable period of our life. Not merely by words spoken, but by acts and influences innumerable, they make and mould and instruct us. Mother educates her child not only by what she says, but by what she is.

We do well to note two exceedingly interesting passages of Scripture in which God speaks to us concerning these things. From Proverbs thirty-one, and Second Timothy one, we get some definite indication of what good mothers teach their sons.

II.

One of the most beautiful lessons which a son can learn is that of his

Sacred Oneness with Mother.

All too many children grow up to consider common and unclean some facts of life which God has sanctified. The devil teaches some young people ever so much more than their parents do, and much earlier.

Some sons will count it one of the unforgettable experiences of life, when they learned from mother, of her sacred desire for her baby; of her thoughts and wishes and prayers as she made tiny garments in the days of preparation; of what a boy's own birth involved; that a son is part of mother herself. The timely and proper teaching of this lesson immensely strengthens and enriches the relationship of a mother and son. Have we paused to think how much there is behind those phrases from Proverbs? "What my son? What the son of my womb? and what the son of my vows?" Good mothers can teach their sons this great lesson more gloriously than anyone else in the world, and they realise its necessity and value.

"Do you know that your soul is of my soul a part,
That you seem to be core and pith of my heart?"

No one can please me, as you, son can do,
No one can praise me, or blame me, as you.

"Remember the world will be quick with its blame,
If shadow or stain ever darkens your name!

"Like mother, like son," is a saying so true
That the world judges largely of mother—
by you!

"Be this then your task, if task it shall be,
To force this proud world to do honor to me;

Be sure it will say, when its verdict you've won,
'She reaped as she sowed. This man is her SON!'"

III.

The sons of good mothers are always equipped with an understanding and abhorrence of the

Great Spoilers of Manhood.

In our cities and towns there are persons and institutions which are decidedly a menace to young men; but fortunate indeed are those sons who are guarded against the sapping of their purity and strength both of body and mind by sexual sin, because of a good mother's words and influence. There are innumerable oppor-

MOTHER.

She bore the grief and weariness,

The suffering and the loss;

The loneliness and dreariness,

The anguish of the cross.

She went down to the valley,

And smiled amid her pain;

So wonderful her rally,

She'd bear it all again.

She stood aside with gladness,

To make an easy way;

Neglect might bring her sadness,

But not her service stay.

'Twas Love that gave endurance,

Love that is yours and mine;

That gives to life its beauty,

A love that is divine.

—R. Herbert Millington in "A.C. World."

tunities for our young folk to fall under the powers of the liquor traffic; but good mothers are among the greatest foes this cursed traffic has got.

Lessons imparted by posters and books, from the newspaper, or the Christian pulpit are all good and necessary, but the lessons of a good mother to her son concerning those things that menace the glory of his manhood are more likely to get home to the heart.

While whisky drinking was the fashion all about him, Abraham Lincoln never forgot his mother's request—to close his lips against intoxicants. Once when he was a member of congress, a friend criticised him for his seeming rudeness in declining to taste some rare wines provided by a certain host, urging as reason for the refusal, "There is certainly no danger of a man of your years and habits becoming addicted to its use." "I meant no disrespect John," answered Lincoln, "but I promised my precious mother only a few days before she died, that I would never use anything intoxicating as a beverage, and I consider the promise as binding to-day as it was the day I gave it."

Such lessons were part of the practical teaching which King Lemuel received from his mother.

IV.

One of the very greatest tests of manhood is what one thinks of women and how one acts toward them. He is a fortunate youth whose

own good mother enables him to discriminate the true glories of womanhood, and to really appreciate the

Priceless Worth of a Good Wife.

Those familiar words from the book of Proverbs, which are frequently read in the marriage service, are very beautifully rendered in the translation by Dr. James Moffatt, but the lessons they contain are most effectively rendered in a good mother's life.

"A rare find is an able wife—she is worth far more than rubies!

Her husband may depend on her, and never lose by that;

She brings him profit and no loss, from first to last.

She looks out wool and flax, and works it up with a will.

She is like merchant-ships, fetching food-stuffs from afar.

"She talks shrewd sense, and offers kindly counsel.

She keeps an eye upon her household;

She never eats the bread of idleness.

Her sons congratulate her, and thus her husband praises her:

'Many a woman does nobly, but you outdo them all!'"

Powerful indeed is the influence of the woman who stands in contrast with the mere beauty, the mere pleaser, whose charms are deceitful and whose ability to interest and satisfy can only be temporary.

V.

In Paul's second letter to the young man Timothy, we have one of the Bible's wonderful long stories told in a very few words. It reminds us of

The Crowning Lesson

which all good mothers teach their sons, the lesson of faith in Christ. Paul the aged apostle finds it one of the very choice experiences of his life to recall how, generation after generation, the torch of Christian faith and devotion has been handed down. Here is the portrait of three generations of Christianity: "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice."

As we try to imagine some of the things which this story involves, numerous scenes from modern biography come to mind.

A feature of John Ruskin's upbringing was the careful training he received from his mother in the letter of Scripture. In her daily reading with him she began with the first chapter of Genesis, went straight through to the end of Revelation; and then began at Genesis again. On the night before this cherished only son was three years old, he is said to have repeated to his mother the whole of the one hundred and nineteenth Psalm. Dr. Johnston's childhood memories include the learning of one of life's great lessons while he nestled as a child in his mother's bed. One of our keenest scientists of the nineteenth century tells that it was his mother's custom every evening to visit the bedside of her two sons, and repeat over them the blessing of Jacob: "The God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads!" And one of these boys confessed that he used to lie awake watching for the accustomed blessing, pretending to be asleep that he might enjoy it to the full. That great Christian of modern times, Dr. Sir Wilfred Grenfell of the Labrador, testifies that during a most difficult time of his life he stood for Christ because the one shining reality in his life was his mother's unselfish love.

Good mothers, who are themselves utterly devoted to Jesus Christ, are unanswerable arguments for the truth of Christianity.

"More Money."

Dear Preacher,—

I suppose you are tired of making appeals, special and ordinary, for money? And there is sure to be another appeal along in a little while. Of course we want more money. Every brotherhood interest needs it. As the work expands the needs must grow. The question is how to get it. There are five facts which we shall consider, which may help toward a solution.

1. Too much of the giving of our churches is in the category of collections instead of offerings. To be an offering a gift must be consecrated. To make an offering is an act of worship, where, if practice expected it, the worshipper would bring the gift to the altar and offer it to God. What a difference it would make to the giving of many if this were realised! But the result of our practice of taking collections is that much of our giving is spasmodic, dependent on appeals, whereas it should be regular, planned and systematic.

2. The necessity for making appeals has led to "sentimentalism." Especially in relation to foreign missions is this evident. There is no educated and enlightened understanding of the nature of the task, the work for which we are responsible, the results achieved. Pathetic stories of the "sob stuff" variety are resorted to. The churches are dependent on the preacher for their understanding of the work. And in this connection it is the task of the preacher to give a comprehensive view of the whole brotherhood responsibility, home and foreign missions, college, young people's work, and social service. Our membership needs education on this all-important subject of giving, with a "brotherhood outlook."

3. In this connection there is a large number of members who are of the non-co-operating variety. They have no brotherhood interests. How to reach the non-giving members is a vital problem.

From recent experience we can say that it is only necessary to tell such people what has been done to gain their interest. And that is the first step. It seems that we have made an error of judgment in concentrating so much on getting new members. Some of this effort should go into bringing the members we have into closer relationship to Christ and the church. We need to give the same emphasis to discipleship that we have given to "first principles"; we need to put in some work on the superstructure, after laying the foundation.

4. There is a considerable leakage of money to other religious organisations. Many other missionary societies are strongly supported by some of our members. From some points of view none can take exception to this, but there are some aspects of the question that we should consider. In the first place loyalty to our movement should call for undivided support from the members, in this day of greatest need. Believing our plea to be the need of the church at large, all our efforts should be given to its propagation. We would warn the churches against supporting independent missions without sure knowledge of their nature and work and doctrine. Many independent societies and individual missionaries, owing allegiance to no one, with no supervising committee, but giving glowing reports that read well at home, can take away from our work much needed support. Our own work is well organised and supervised, and in results and programme will bear comparison with any. Our movement needs greater loyalty.

5. Positive teaching on stewardship is our outstanding need. We could cut out appeals, overdrafts and building debts if we had a con-

secrated membership imbued with the stewardship ideal. Instead of coming to conference with an appeal to wipe out debts on past work, a policy could be presented and inaugurated at each State conference. The dampening effect of debt would be removed. The challenge of a task to be done would be the inspiration. Psychologically this would be of inestimable benefit. With the sense of stewardship the members would cease to think of church finance as the preacher's salary. Church finance would come to be synonymous with the task of the brotherhood. We should not be appealing to "save" this work or that, but challenging to accomplish something.

Yours in the problems of the church,
—A. A. Hughes.

THE BELIEVER.

Lord, I believe in thee,
In want, in pain, in grief;
I trust thee where I cannot see,
Help thou my unbelief!
Thy law is in my heart,
With that I follow Thee;
If sin still rule the worse part,
Be merciful to me!
I trust my brother, too;
In him, though lost, I find
Some spark thy breath may yet renew,
For thou to him art kind.
All that are thine are mine,
To save men thou didst come;
Live in my life, O Love divine,
Then I, too, may save some.

—Washington Gladden.

Proposed Life of Will Waterman. A REQUEST.

Bro. Howard Earle, The Manse, Castlemaine, Vic., writes as follows:—

"I should be glad if you could find space in your columns for this appeal to the brotherhood, at home and abroad, for material that could be used in the preparation of the biography of the late Bro. Will Waterman, of Huelichow.

"I am anxious to get into touch with any who may have letters, snapshots, bits of interesting information concerning our brother, his life and work. Particularly those who knew him as a lad, as a young Christian, and later in his college days, and in his missionary and church labors.

"I undertake to return all letters, etc., that might be forwarded, guaranteeing safe keeping should it be necessary to hold same for any length of time.

"I have undertaken this glad task in the hope that his family might benefit by the sales of the book, and also that the life and labors of Will Waterman, of Huelichow, might not be forgotten by our brotherhood of to-day and tomorrow."

Blessed is the man that walketh not in the counsel of the ungodly. Notice, it does not merely say that he walks not in wicked counsel; a man of God clearly would not do this; but what is said is that he "walketh not in the counsel of the wicked." Now the wicked have often much worldly wisdom, and become noted for their prosperity and their prudence, but the child of God should always be on his guard against their counsel; however good it may appear, it is full of danger.—J. Hudson Taylor.

At the Lord's Table.

T. H. Scambler, B.A., Ddp. Ed.

THE ATTRACTION OF THE CROSS.

And I, if I be lifted up from the earth, will draw all men unto me."—John 12: 32.

"This he said," explains the sacred writer, "signifying what death he should die." "The 'lifting up' meant the crucifixion. He well knew all that was involved in such a death. 'Into such a phrase he crowds the smiting hammers, and the cruel nails, and the thorn-crown, and the purple robe, and the pain, and the shame, and the darkness, and the breaking heart, and the wounds hardly big enough to let death in or to let life out, the slow six hours of dying—all these are just to be 'lifted up.' My soul! shall we not in this spirit deny our small self-denials and crucify our crucifixions?" (Carey E. Morgan).

As surely as any unusual object, elevated above the heads of a crowd, becomes the centre of interest to those who are within sight, so the lifted cross has become the centre of attraction for the whole wide world. But not as an object of curiosity. Lifted up as he was upon the cross, he attracted the curious gaze of the idle multitude. But lifted up in a spiritual sense, by all that the cross expressed, of self-denying love and vicarious sacrifice, he has drawn to himself the best elements of devotion and service that the

human heart can offer. As surely as iron filings are attracted by the magnet, so the Saviour, by his cross, draws men unto himself. How the heart is subdued, the conscience roused, the will humbled by the uplifted cross!

A missionary in India told the story of a simple village woman who had learned to read, and was asked to tell a Bible story. "There was that simple village woman sitting on the floor, just able to read a few words, and there was I, the college graduate from the west, examining her, and as we sat there side by side on the floor, the village woman began to tell the story of the crucifixion. As she told it, it had a pathos and power and beauty I had never seen in it before, and when the simple woman came to where they drove the nails through Christ's hands she began to weep, and then she wept aloud, and threw her arms around my neck and said, 'I cannot go any further—it will break my heart.'" They sat together on the floor, these two women, representatives of the East and West, and wept in each other's arms, tears of tender sympathy and joyous love, at the thought of the cross of Christ.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

The Home Circle.

Conducted by J. C. F. PITTMAN.

BLISS IN HEAVEN.

The verses beneath were penned by Richard Mant (1776-1848).

There is a dwelling-place above;
Thither, to meet the God of Love,
The poor in spirit go;
There is a paradise of rest;
For contrite hearts and souls distressed
Its streams of comfort flow.

There is a Voice to mercy true;
To them who mercy's path pursue
That Voice shall bliss impart;
There is a sight from man concealed;
That sight, the Face of God revealed,
Shall bless the pure in heart.

There is a Name, in heaven bestowed;
That Name, which hails them sons of God,
The friends of peace shall know:
There is a kingdom in the sky,
Where they shall reign with God on high,
Who serve him best below.

Lord! be it mine like them to choose
The better part, like them to use
The means thy love hath given!
Be holiness my aim on earth,
That death be welcomed as a birth
To life and bliss in heaven!

THE SWEETEST VERSE IN THE BIBLE.

A young Christian, at the deathbed of an aged saint, said to him, "Shall I read to you the sweetest verse in the Bible?" "Yes," was the reply. The young man read the verse of John 14: "In my Father's house are many mansions; if it were not so, I would have told you, I go to prepare a place for you." "No," said the dying man, "that is not the sweetest verse. Read on." The young man read on: "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." "That is the sweetest," said the dying man. "It is not the mansions; it is himself I want."

TRY THE GOSPEL FOR A CHANGE.

The church board met in extraordinary session to consider matters of grave importance. The attendance at morning services had dropped far below the danger line. The Thursday evening prayer meeting had been marked off the calendar. "We've got to do something to rouse interest in our church work," said the chairman. "That's true," observed one member; "we've tried putting free baths in the basement, but they don't draw, and the cooking school is a frost." "And our temperance saloon fizzled out inside a month," sadly remarked another. "Our restaurant didn't take enough to pay for our horse-radish," said another. "Our church socials are a failure," piped a small voice from a dark corner. "Our choir members are all joining opera companies," said the one who led the singing at prayer meetings. "Our illustrated sermons on Shakespeare and Milton, and our kaleidoscope lectures on Mars and Venus, didn't bring out the people," sorrowfully remarked another. "Yes, all these things failed," said the chairman. "I wonder what we can do to interest the people? Has anybody any suggestion to offer?" "Mr. Chairman," said an old-fashioned Christian, who had said nothing during the discussion, "I have a suggestion which may prove of value." "I am sure that we would be pleased to hear from our good brother," said the chairman.

"What would you suggest?" "I have been thinking that if we tried preaching the gospel of Jesus Christ, and practising it a little bit, it might interest people," said the old-fashioned member. During the silence which followed, the wind moaned, the electric lights winked and the organ bellows caught a long breath.—Selected.

GETTING HIGHER.

A group of boys stood watching the workmen who were building a house.

"They are getting right along with it," said one. "The walls are away above our heads now. Just the other day we could see over them."

"That's right," agreed another. "They're getting several feet higher every day."

One of the workmen overheard them. He turned and looked down into their upturned faces with a friendly grin.

"That's what we're here for, sonny," he said. "If we didn't do something every day that would start us off higher up the next morning, we'd soon get fired," and he went on with his work briskly.

And that is exactly what we are all "here" for. We are to live each day so well that it will raise us to a higher level of living, from which to start to-morrow. "We need not do something spectacular to accomplish that. The wise workman was just laying bricks in a wall, but each brick, well laid, helped to raise the wall a few inches higher, to make it better and bigger and stronger. Each good impulse in our daily lives, carried out faithfully, helps to raise higher our moral and spiritual level.

So, let us see to it that the building of our house of life goes briskly on every day.—"The Sentinel."

OUR WORK.

We are not sent into this world to do anything into which we can not put our hearts. We have certain work to do for our bread, and that is to be done strenuously; other work to do for our delight, and that is to be done heartily; neither is to be done by halves or shifts, but with a will; and what is not worth this effort is not to be done at all.—Ruskin.

CANNY.

Sandy McNab, on his way home, having missed his last connection, had to seek lodgings at a boarding-house.

The landlady showed him his room. "It looks fine and comfortable," observed Sandy. "Yes, sir," said the landlady. "People usually admit I've made them comfortable here. I've always had a gift for doing that."

"Oh, ye had, had ye?" gasped Sandy. "Well, ma lassie, ye'll be disappointed this time. I'll pay ye for the room, but ye'll get nae gift frae me."

INSTRUCTING HIM.

A young curate was visiting the old women of the parish, and felt ill-at-ease. One old lady of great experience asked him if he was nervous, and he replied that he was. She then offered to advise him. "You read a bit," she said, "you pray a bit, and you give me a shilling, and then you go."

The Family Altar.

J.C.F.P.

Monday.

If thy brother sin against thee, go, show him his fault between thee and him alone.—Matt. 18: 15.

How wise and kind a practice, yet how seldom done! The usual procedure is to speak of others' faults to any except the right party, thus injuring the cause of religion, instead of speaking to the wrongdoer alone of his fault, and probably bringing him back to God and to himself.

Reading—Matthew 18: 15-22.

Tuesday.

Yet count him not as an enemy, but admonish him as a brother.—2 Thess. 3: 15.

Those who walk disorderly should be withdrawn from, yet not despised. Though they err, they are still brethren, and our hearts and arms should be ever open to receive them when they give evidence of repentance. We should follow them with our prayers and sympathetic interest.

Reading—2 Thessalonians 3: 6-18.

Wednesday.

He that covereth a transgression seeketh love; but he that repeateth a matter separateth many friends.—Prov. 17: 9.

"Love covereth a multitude of sins," but unkind repetition of the faults of others tends to the uprooting of love and the separation of friends. Christians should put the best possible construction upon the words and deeds of their fellows, striving always to find an excuse for what has been said or done against them.

Reading—Proverbs 17: 1-9.

Thursday.

Brethren, even if a man be overtaken in any trespass, ye who are spiritual restore such a one in a spirit of gentleness, looking to thyself, lest thou also be tempted.—Gal. 6: 1.

Two essential qualifications for restoring offending brethren are here named. 1st, Meekness. Those destitute of this grace invariably fall here. 2nd, Remembering one's own weakness. "The best of men are men at best," liable to err and fall.

Reading—Galatians 6: 1-10.

Friday.

We exhort you, brethren, admonish the disorderly, encourage the faint-hearted, support the weak, be longsuffering toward all.—1 Thess. 5: 14.

No Christian has any right to stand aloof, recognising no responsibility with regard to others. It is our business to affectionately admonish the wayward, cheer the downcast, help the weak, and be patient with all.

Reading—1 Thessalonians 5: 12-28.

Saturday.

Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble.—1 Cor. 8: 13.

"This is a noble resolution; and marks a great, disinterested, and magnanimous spirit. It is a spirit that seeks the good of all, that can deny itself; that is supremely anxious for the glory of God and the salvation of man, and that can make personal comfort and gratification subservient to the good of others."

Reading—1 Corinthians 8: 7-13.

Sunday.

Him that is weak in faith receive ye, yet not for decision of scruples.—Rom. 14: 1.

There were many in those days, as now, who had strong prejudices in favor of or against things that did not really matter. Uncharitable judgment of such is deprecated; they should be received affectionately, in spite of their scruples.

Readings—2 Samuel 18: 19-33; Romans 14.

Prayer Meeting Topic.

May 16.

"WHERE IS HE?"
(John 7: 1-13, 37-53.)

H. J. Patterson, M.A.

It was about September and autumn, the time of the sere and yellow leaf. When others were planning to go up to Jerusalem, he had said, "I go not up yet to this feast." But the whole countryside was soon astir. There were many people on the roads that led to the loved capital city. And the topic of conversation of not a few was Jesus of Nazareth. Will he come to the feast? Where is he? The reason for their questioning lay in the fact of gathering opposition to him, and that in high places. The common folk wished to see him. So did the curious.

Where?

Who are they hoping to see? Ask the blind man afterward recovered of his sight, and he will tell you, "He is a prophet" (John 9: 17). Of the people some said, "He is a good man: others said, Nay; but he deceiveth the people." Others again openly said, "This is the Christ." That has been the question on the lips of all. Half believing that in him there was something extraordinary, they have said, "Where is he?" That was the question of Herod, the question of the Greeks and of men to-day. Men wish to see Jesus. Where is he? The heathen in his search after God has tried to find him in wood and stone, in sun and moon, and in wonderful manifestations of nature.

He has paid a great price but without avail. And the world is asking again, Where is he? As Christians we reply that we have found him in the place of his appointment. We found God in Christ in the great experiences of life. We found him in that definite experience called conversion. We found him as surely as did the disciples down in the Jordan valley. And he has been our constant companion even as he was to Livingstone and Carey and Mary Slessor. He has been with us at the Lord's table. He promised that. But how can I let others know that? Only as they share with us our experiences and only as we let the blessed presence be known in life's conduct.

Prayer.

There is no place where we may find him so splendidly near as in the prayer spirit. Many a beautiful story has been told, and many more might be related of blessed experiences of the presence of Christ to cheer and comfort. He comes into the heart of the sincere Christian. The tragedy of Christendom is the closed heart's door. And we continue asking, Where is he? when he stands just outside the closed door.

Earsell Dentre.

"O thou divine Spirit that in all events of life art knocking at the door of my heart, help me to respond to thee. I would not be driven blindly as the stars over their courses. I would not be made to work out thy will unwillingly, to fulfil thy law unintelligently, to obey thy mandates unsympathetically. I would take the events of my life as good and perfect gifts from thee; I would receive even the sorrows of life as disguised gifts from thee. I would have my heart open at all times to receive at morning, noon or night; in spring and summer and winter. Whether thou comest to me in sunshine or in rain, I would take thee into my heart joyfully. Thou art thyself more than the sunshine. Thou art thyself compensation for the rain. It is thee and not thy gifts I crave; knock and I shall open unto thee. Amen."—O. Matheson.

TOPIC FOR MAY 23.—TRUE TO THE WORD.—Isaiah 8: 16-22.

Our Young People.

Conducted by WM. GALE.

Why a Scripture Examination?

The Federal Bible school scripture examination will be held in most of our Bible schools throughout Australia during the first week-end in July. This examination may be of great value if its real objective is understood and kept always in view.

Why the Examination.

Primarily it is a scripture examination. Its objective is to encourage a study of the Bible with the special aim of getting the scholars to commit to memory each year certain selected choice portions of the sacred text; at the same time, according to their age, to train them to understand these sections of holy writ, so that they can interpret them in their own words and in their own lives. As axioms are to be used so are certain principles which find their expression in God's word. It is necessary that every young life shall have a knowledge of these fundamental principles of the religion of Jesus Christ—all the better if they, early in life, commit to memory the passages that contain these. A mind enriched with the treasures of the word of God is endowed with lasting and expanding wealth. It is too much to hope that in the average Sunday school the lessons are generally committed to memory. We can feel assured that at least in one period of the year this is set apart as an objective. That is one of the advantages to be gained by entering our scholars for the scripture examination.

The examinations give one the opportunity to secure a very rich experience for a definite period—that wonderful hour, perhaps in the teacher's home, when the scholars meet with the teacher for an intensive study of the lessons. Such concentration is impossible in the ordinary Sunday afternoon lesson period. Here is the golden opportunity, whilst studying the sacred page, to get close to the hearts of our scholars, to bind ourselves to them as helpers in the solution of life's problems, to give them a love for that book of books and for that loving Father, God, and that great friend of youth, our Saviour, Jesus Christ. If these study moments are carefully prepared for untold good may result. Teachers, they are really too good to miss—you really must persuade your class to enter.

How to Get the Scholars Ready.

It is obvious the first comment must be—start at once. As it is evident from the foregoing that memory work is required and desired, note this suggestion—at your next meeting in your home with your scholars, set all to learn off five consecutive verses—see how quickly it can be done. Well prepared, with a little persuasion, you can get them to take it up enthusiastically. Now set them another, larger portion, to memorise for your next meeting. Send them each a note through the post and tell them how you are counting on them coming with their memory work done—they will appreciate such a thought of them and a letter from you—it will be worth the time and stamps! At every meeting set your scholars to write out an answer to one, or perhaps two questions. This will accustom them to expressing themselves on paper. It may be you will happen on quite a number of questions that will be set. Next set an hour's test under examination conditions with as many questions as you think they can comfortably do. Here is a tip—instruct the scholars to answer in the exact words of scripture, then to express the same thought in their

own words. Above all, impress on them—especially the younger ones—to see that they clearly understand what the question really is—urge them to spend an extra moment to make sure; some of them just jump to conclusions.

To Teachers Entering for Examination.

You must be prepared for questions on the various methods that are employed in teaching; you may be asked to outline a lesson according to one of these. You will not forget there are such things as "getting the point of contact"; securing the co-operation of your class in developing the lesson, and being able to answer geographical and historical questions.

General.

"Speaking-brethren," whether teachers or scholars, must enter teachers' divisions. "No person is eligible to sit for examination who has studied in any Bible college or theological institution, or who is or has been engaged in whole or part-time preaching."

ANSWER TO CORRESPONDENCE.

In reply to the letter from Bro. Alan Price, published in the "Australian Christian" of April 19, asking for a leading respecting the type of answers required in connection with the annual scripture examinations, especially with regard to verbatim quotations, the Federal Bible school committee has issued the following statement:—

"(a) Where the questions require a verbatim quotation, the answers giving such should receive the higher marks.

"(b) Where the question is so asked as to require a statement in the words of the examinee, then such statement and not a verbatim quotation should receive the higher marks.

"(c) Where the question admits of either then the answer should be considered on its merits, but in our opinion the best answer would be such as gave quotation, together with appropriate comment such as would show an intelligent grasp of the subject matter."

W. Gale,
Secretary, Federal B.S. Dept.

(The Victorian Bible school committee has decided to instruct its board of examiners accordingly.)



The Bible School at Tottenham, Vic.

This is a branch school of Footscray. Mr. H. L. Peitzsch is superintendent.

Here and There.

The Victorian General Deacons meeting will be held on Wednesday next, May 16, in Swanston-st. lecture hall, from 10.30 a.m. till 4 p.m. All sisters are welcome.

On Tuesday we received the following telegram from Gympie, Qld.:—"Great services Sunday, Davis preaching powerfully; three decisions; good beginning.—Bowers."

The following telegram from Toowoomba, Qld., reached us on Tuesday:—"Sir Littleton Groom opened hall; crowded meetings Sunday; four decisions.—Hirrichsen."

Bro. A. P. A. Burdeu writes to say that, in response to the recent appeal for Gummeragunja, he has received several Bibles and Testaments, one kind donor being "G.S."

Bro. J. C. Thomson, who for the past few years has been preacher of the church at Ballarat East, is now open for engagement. His present address is 17 Alice-st., Malvern, S.E.4, Victoria.

Bro. Ethelbert Davis is now engaged in a short mission at Gympie, Q. On May 20 he is due to begin a mission with the church at Boonah. Until June 20 correspondence should be addressed to him care of Post Office, Boonah, Q.

Every Thursday morning the Churches of Christ in W.A. have the privilege of broadcasting devotional services from national station 6WF, Perth. Very many messages of appreciation have been received and questions answered. Bro. Wilkie Thomson has been conducting these services for a protracted period.

"The friendships you value most are those formed under the wing of the church, because here you have people who come together, not for what they can get, but what they can give to the world," said Sir Littleton Groom, M.P., in officially opening the new Bible school hall of Toowoomba Church of Christ, Q., on April 29.

Bro. Will H. Clay writes: "A man, dark, about 5 feet 7 inches in height, claiming to be a brother of W. A. Fordham, of Camberwell Church of Christ, is canvassing wallpapers and paints around the suburbs of Melbourne. He professes to have had his bicycle stolen. Reports concerning this man should be made to the Social Service Department (M 3083), and the man detained."

Bro. A. J. Ingham will conclude four and a half years of ministry with the church at East Kew on May 27. Until the end of June he will be engaged by the Victorian foreign missionary committee in the interests of the July F.M. offering. After the end of June he will be available for service with a church which is seeking a preacher. He may be communicated with at 11 Gladstone-st., Kew, E.4.

The seventy-ninth anniversary public meeting of the Melbourne City Mission will be held in the Baptist church building, Collins-st., Melbourne, next Tuesday evening, May 15. Professor H. A. Woodruff will preside, and addresses will be given by Messrs. W. D. Jackson, B.A., and G. A. Maxwell, K.C. Collins-st. Baptist church choir will render musical items. An offering will be taken for the funds of the mission.

Seven applications for cards of ten Melbourne Hospital helpers' badges were received by Bro. Ingham up to the last week-end. Several of the applicants have already returned the money, and received the copy of the hospital centenary souvenir book. The opportunity to help the hospital, and receive a souvenir book, will continue through this month. It is worth helping an institution which repudiates gambling methods of raising funds.

Bro. E. Eastlake, a faithful disciple, died at Bairnsdale, Vic., on May 3, at the age of 74 years, leaving a widow and one son. He was baptised at Lygon-st., at the age of 21. Most of his life was spent at Bairnsdale. One of our churches once existed there, of which Bro. Eastlake was a member. He was a good man and always interested in the work of the Lord. He was a contributor to brotherhood enterprises, read the "Christian" regularly, and distributed our distinctive literature as opportunity offered.

At Swanston-st., Melbourne, on the evening of April 29, a special service was held, at which large numbers of Y.M.C.A. members and friends attended. About 30 new prefects were designated for their work amongst the younger lads, and some 20 again appointed to this service. The service was very impressive. Bro. Scambler spoke on "The Love of God." On May 6 interesting meetings were held morning and evening. Several visitors were present, amongst whom was Miss Jessie Hall, from Chatswood, N.S.W. On the evening of May 2 Bro. Scambler delivered his lecture, "Lights and Shades of a Minister's Life," to a good audience.

The Davis mission at Bundaberg, Q., finished on Tuesday, May 1, with a wonderful meeting. On April 27 a man confessed Christ. On morning of April 29 Bro. Davis spoke to a crowded meeting on "Rebuilding the Walls of Jerusalem." During this meeting an offering to defray the costs of the mission realised £24, which more than covered the expenses. At Thabernan in the afternoon Bro. Davis addressed the Sunday school, and 18 young children confessed Christ. At the chapel in the evening the subject was "The Religion of the Common People," and two more (a S.S. scholar and a man) confessed the Lord, and a man was baptised. On May 1 another man confessed Christ, bringing the total for the mission to 31. People gave testimony to the help received during the mission. Bro. Davis left the same night, being due to begin a mission at Gympie on May 6.

May 13 is being celebrated as "Mother's Day." It is announced that in the United States of America "Mother's Day" stamps are to be issued on May 12. The design chosen for the stamp is a representation of the Whistler portrait of his mother, and President Roosevelt, when approving this design, indicated that it was the most desirable because not only was it emblematic of motherhood, but it was the work of an American artist. The picture was painted in London during 1871-72, and has been exhibited in all parts of the world. It now hangs in the Louvre, Paris—the first American painting to be so honored. The American War Mothers' Association, in co-operation with other women's national organisations, was the prime mover in having the "Mother's Day" stamp prepared, and a vigorous campaign is being conducted with the aim that every mother in the United States will receive greetings franked with the special stamp.

A large number of members and friends gathered at Hamilton, N.S.W., on Saturday evening, April 29, to bid farewell to W. L. Ewers, who after four and a half years' service in Newcastle area has been called to the church at Burwood. During this period our brother has delivered 570 addresses at Hamilton church, 260 at Merewether, the total being over 1,000 in Newcastle. The church membership increased from 36 to 124. Mr. H. Goode presided at the farewell gathering, and representatives of other churches in the persons of Messrs. Gibbins and Carrie, of Islington Baptist church; Mr. Young, of Mayfield Baptists; Mr.

Evans, of Jesmond Bay Methodist, and Mr. McKittrick, of the open-air campaigners, all paid eloquent tribute to the high esteem in which our brother is held throughout the district. Messrs. Fraser and R. Gordon, of Merewether church, Mr. Orr, of Cessnock, Mr. Talbot, secretary of Hamilton church, and the brethren at Kurrie (by letter) all expressed regret at Bro. Ewers' leaving and their appreciation of his work. Representatives of the various organisations also voiced their farewell messages. The church was particularly pleased that members of the home missionary committee—Messrs. Rossell (chairman), Hilder (secretary), Morris (treasurer), and Steer—honored our brother by their attendance and messages. Bro. Ewers feelingly replied. On Sunday, April 29, farewell messages were delivered to two well-attended gatherings. C. Young is due to begin his work here in July.

COMING EVENTS.

MAY 13 and 20.—Coburg Bible School Anniversary. Special meetings, 3 p.m. and 7 p.m.

MAY 13-27.—A series of special evangelistic meetings, Middle Park church, cor. Mills and Richardson-sts. Special speakers each night. Community singing under leadership of Bro. L. E. Brooker, commencing at 8 p.m. on week nights. Prayers and co-operation of sister churches solicited.

MAY 20.—Newmarket Church of Christ Bible School 51st Anniversary, to be held in the church, on Sunday, May 20. 3 p.m., speaker, Mr. J. E. Webb; 7 p.m., Mr. C. C. Dawson, M.A. Hospitality provided.

MAY 20, 24 and 27.—Prahran Church of Christ Bible School Anniversary. Visiting speakers. Special singing by scholars. Old scholars cordially invited.

MAY 22, 23, 24, 27 and 30.—Carnegie Coming-of-age anniversary services. Special series of meetings. Tues., May 22, conducted by the ladies; speaker, Mrs. Jas. Abercrombie, president women's conference. Wed., May 23, young people's service; A. Baker (Hartwell), speaker; leader of singing, Allen Searle. Thurs., May 24, meeting conducted by men; speaker, J. E. Webb; chairman, E. F. Ryall; song-leader, W. Organ. Sunday, May 27, 11 a.m., A. W. Connor; 3 p.m., R. T. Morris; 7 p.m., J. E. Shipway. A very special welcome given to past members and friends to be present. Hospitality on Sunday will be provided. Please notify secretary, M. Ryall, 345 Dandenong-rd., E. Malvern, S.E.5. Wed., May 30, thanksgiving and remembrance night. Splendid programme. Birthday cake. You are quite welcome to come and bring your friends to any of these meetings.

MAY 26 (Saturday, 8 p.m.)—Blackburn Bible School Concert, held in Methodist school hall, Railway-rd., Blackburn. Admission, Adults 1/-, children 6d.

DEATH.

AFFLECK.—After much suffering, on April 29, 1934, at the Melbourne Hospital, Isabella, the beloved daughter of Mr. and Mrs. Haldsworth (late of Windsor, Victoria), and loving sister of Mrs. Semkens (Leederville, W.A.), Mrs. Frances (Granville, N.S.W.), and Mrs. Whittington, 36 Elphin-gve., Hawthorn, E.2.

God saw the road was getting steep,
The hill too hard to climb;
He gently closed her wearied eyes,
And whispered, "Thou art mine."

FOR SALE.

Bridgeport organ, 5 stops, beautiful tone, in perfect order, £7. Apply Social Service, 318 Flinders-lane, Melbourne.

Organ, 10 stops, Mason & Hamlin make, in good order. Price £10. Also sewing machine, Wertheim, in good working condition. Price 25/- (cash or terms). Apply O.S.M., c/o Austral Co., 530 Elizabeth-st., Melbourne.

News of the Churches.

Victorian News-letter. A. W. Connor.

Our Conference and Our State Centenary.

Our conference has been fully reported in the usual way, but perhaps a word here may be in order. There was more "conference" than for some years, and there seemed to be a deepened interest in the home mission work. Yet it was not very "deep," judged by the fact that out of 1,000 people present only 80 were moved to give a written pledge of support for the year. I wonder how that compares with your State.

The State is all agog in Centenary plans. The change in the Royal visitor will be rough on those who have in various ways prepared to use his image, but plans will go on. Conference set out certain evangelistic and other aims, but no big effort was outlined to try and lift the burden of debt on the Church Extension Board. Yet we are not a poorer people than some others whose ambitious plans I wrote of in my last letter. One of our smaller churches has launched an appeal for £500 in "non-interest-bearing" debentures. Perhaps they are too optimistic. We will see.

Anzac Day.

In Victoria this day is a "close" holiday, and kept as a "memorial," with a "dawn service" at the Shrine, and a big parade and service in the afternoon. It is too "close" for many, and strenuous efforts are being made to swing us into line with other States, and have open hotels, sports, pictures, etc., after noon. So far the Soldiers' League has stood for our way of observing the day, but vested interests are strong, and restraints are irksome. The question will crop up again. Some 22,000 men marched in the parade. I heard a few addresses by ex-soldiers and read others, and in most cases a strong plea was made for the building of the will to peace, as the noblest service.

Hospitals.

Melbourne Hospital's appeal for £75,000 looks as if it will fall far short. So far it has not reached £17,000 in spite of strong press and public appeal. A scheme has been launched also for a contributory plan, but it has failed to secure the support of the doctors. Yet something is called for to meet the need of those who are not in "need" and yet who cannot meet the usual costs of a serious illness without mortgaging their whole future. Perhaps we will evolve a way fair to all, but human nature makes it hard. The service of the doctors to the hospitals is a wonderful social contribution.

Etcetera.

Questions of war and peace have been well to the front. Dr. Norwood has been kept busy, especially in his anti-war work. In our city hall he gave a great address on "The Futility of War." The daily press hardly did justice to this great message. The church is getting more deeply interested in this question. The more it is studied the more it is seen to be linked with the question of national economies. These, too, need to be Christianised. Perhaps big changes are overdue.

Our youth work ought to be helped by the new move in placing Mr. K. Jones in charge. We hope the churches will get behind this move with all earnestness. Bro. Jones is a young man who has won the confidence of us all, and much will be hoped for from him. Bro. Gale has done yeoman service with Bro. Patterson, but a man

cannot ride two horses (or was it three?) at once.

Movements among preachers are few. Bro. Martin has settled in at Swan Hill. Bro. Pratt, who did such a fine work there, is not yet located in a new field. He has been resting, but is now ready for work. There are quite a few fields waiting for a preacher, and if the H.M.C. gets some money it will go on. Bro. A. A. Hughes is going on in special evangelistic work for the rest of the year, and is now at Horsham. He has a winning personality, and is a preacher of power. May Centenary year be a year of evangelism whatever else it may be.

Victoria.

Hampton.—Bro. K. Jones spoke at both services on May 6. A lady confessed Christ at night.

St. Kilda.—Bro. Stirling was speaker on morning of May 6. Attendances for last two Sunday nights have been very good, many strangers being present. Bro. Akora's sermons are much appreciated.

South Richmond.—On May 6, church anniversary services were very pleasant. Morning service was addressed by Bro. R. T. Pittman. Bro. Dudley spoke in the evening. A solo was rendered by Mrs. Goddard, and a duet by Bren. Dudley and Mellhagger.

Wangaratta.—At the annual business meeting and election of officers on May 2 good reports of the year's work were received from all departments. There were eleven decisions for the year, including seven from the Bible school. Good address by Bro. Trezise. Meetings are well attended.

Carnegie.—Meetings were well attended on May 6. Bro. Stephenson spoke in the morning and Bro. Shipway preached at night. On May 5 a cricket social was held, and trophies won during past season were presented. The club made a present to Bro. W. Quirk in appreciation of his services.

Kaniva.—On May 6 Bro. B. Manning, of S.A., delivered helpful messages morning and evening at Kaniva, and at Lillimur in the afternoon. Successful anniversary services were held at Yearninga, where Bren. Withers and G. Champness spoke acceptably. Fellowship with a number of visitors has been enjoyed.

Gardiner.—There were large attendances on May 6. Bro. H. J. Patterson speaking both morning and evening. It was the beginning of the third year of Bro. Patterson's service with the church. Morning offering for B.S. and Y.P. Department amounted to £22. A good deal of sickness prevails, several sisters being in hospital.

Preston.—A large gathering attended a social on May 5, when goods were offered for sale; "time and talent" appeal will benefit. Bro. Fisher has commenced a series of studies on Revelation, covering four months. The subjects, dealt with at each church service, are illustrated by a large chart. Good congregation at gospel service.

Yarrawonga.—A diphtheria epidemic is seriously affecting meetings; but a fine spirit prevails, and Bro. Searle is preaching powerfully. On April 22 a baptismal service was held, and on April 29 two were welcomed to the church. On May 6 "Youth Day" was observed, when several young men assisted Bro. Searle with the gospel service. Four new scholars have been enrolled at Bible School. Very fine prayer meetings are held. The ladies' guild is having good meetings, and the devotional talks by Bro. Searle are appreciated.

Box Hill.—The 23rd anniversary of the church was celebrated last Sunday. Bro. A. W. Connor, of Doncaster, gave a helpful and delightful address. At the evening meeting, at which Bro. H. A. G. Clark gave the address, extra seating had to be provided. Choir and quartette party rendered special music. A lady made the good confession.

Swan Hill.—Great interest is taken in the meetings. On May 3 Bro. Martin gave a very fine talk to the C.E. The young men's class had a successful opening on May 4. Last Sunday Bro. McDonald ably exhorted. Mrs. Martin gave an acceptable message to Bible School. In the evening Bro. Martin preached a fine sermon to a good congregation.

Fitzroy (Gore-st.).—Meetings were fairly well attended on May 6. Bro. Hollard, commencing his second year of ministry, spoke at both services. It being "Youth Day," the young people's society assisted at evening service. They rendered an enjoyable item. Bro. Hollard spoke on "A Young Man's Query." A young woman made her stand for Christ.

Rochester.—Meetings have been well attended. Bro. Muddford continues to give helpful evening messages. Bren. Hamilton and Turnbull have been the morning speakers. Interesting addresses have also been given by Bro. Woolnough, of Euchuca. Harvest thanksgiving service was very successful. The produce was sold at a very enjoyable social evening.

Horsham.—The mission conducted by Bro. A. A. Hughes is continuing for another week. Meetings were well attended last week. A fine attendance at gospel and baptismal service last Lord's day. Bro. Hughes was the speaker at the Rotary club youth rally in the theatre in the afternoon, and at combined after-church service in Methodist church at night. Large congregations, and interest displayed.

North Richmond.—There were good meetings on May 6. A morning message on the Holy Spirit by Bro. Hunt was enjoyed. At gospel service Bro. Sparks gave an inspiring address on "Youth." Sister Alcherson (City Mission) was the speaker at the ladies' sunshine circle on May 1. A junior choir under Bro. Hall has been formed. Sympathy is extended to Bro. T. Armstrong in the death of his father.

Mareland.—Bible school anniversary services were continued on May 6. Meetings were splendidly attended. Bro. H. L. Arnold addressed the morning meeting and at the afternoon service distributed prizes to members of the school. At the evening meeting Mr. Book gave a short address to adults and afterwards spoke to the children. Mrs. Taylor, a foundation member of the church, was a visitor from Queensland.

Carlton (Lygon-st.).—Mr. Enniss recently gave an address to the mission band. On morning of May 6 Miss Dorothy Jordan was received by letter from Parkdale, also a young man who had previously been immersed. Bro. Enniss' morning address was from Romans 12; at night he spoke on "Seed Time and Harvest." Annual offering from church and school for young people's department showed an increase over last year.

Brighton.—The month's services for the deepening of the spiritual life terminated on Apr. 29 with an every-member-present service. 170 communed. Bro. H. B. Robbins (conference president) gave a challenging address. On May 6 youth month commenced with an early morning prayer meeting. At morning service Bro. Jas. E. Webb spoke on "Youth in the Midst." There was a large evening attendance. Bro. Webb spoke on "True Greatness." He was assisted in the service by Bren. K. Arnott, David Plummer and R. P. Morris. The young people's physical culture classes are well attended, and the youth work is very promising. A married lady confessed Christ recently.

(Continued on page 300.)

Foreign Missions.

Conducted by G. Percy Pittman.

MOBILISING FOR PRAYER.

We need to mobilise our 35,000 members for prayer. Many of them are children, but even a child can pray. Many are out of employment, or on sick beds, but they can pray. Many are old, and past work, but they are not past prayer. We sometimes calculate how much money could be raised if every member gave a penny or two-pence per week. What if 35,000 prayers arose every day that our overdraft of more than £5000 might be paid off? Just now is the best time for foreign missions. Before the annual offering on July 1 we have a long stretch with little coming in. We ask every member to pray daily that sufficient money may come to enable us to carry on without going deeper into debt.

THE PRAYER CIRCULAR.

We are pleased to know that the prayer circular, formerly issued by the late beloved John R. Leach, is being continued by the New South Wales Foreign Missions Committee. We would like to see copies of these in every church, as they provide information, and subjects for prayer for foreign missions for every day in the week. Write for a copy to Mr. R. Hickin, 59 Harrow-rod, Auburn, N.S.W.

A TRANSFORMED LIFE.

"If anyone wanted a proof that the gospel is the power of God unto salvation, I would like to have the chance of showing that man to him or her. The Mang-Garudis are about as low down as any human beings can get. Many of them look almost impossible of uplift. Here was a man whose simple honesty and kindness lit up his face and made it almost beautiful. I am not afraid of trusting our Durgi to him. I only hope she will be worthy of him. We had been praying specially about her, because we were really anxious about her future. And again God has proved his ability to do exceeding abundantly above all that we ask or think. We offer him our humble thanks."

Miss Vera Blake writes thus about a man of the criminal caste, who has been a splendid Christian for fifteen years. He has a farm of ten acres under mission supervision, and is an honest hard-working man. Because he is of the despised Mang-Garudi tribe, nobody, not even a Christian, was willing to give him a daughter in marriage, for caste dies hard. He is a widower with two little children. One such Christian goes far to answer the question, "Are missions worth while?"

PENTECOST ISLAND.

"The new bungalow is not to be compared with the old house for strength. It is of very light materials, and assuredly will not weather as many hurricanes as the old one.—I am writing away for wire rope so that I can tie it down at each corner. It will be immeasurably strengthened then."

"When the launch arrived it was very dirty outside, although clean inside. Everything was there, the oars, compass, generator, etc. It certainly is 'a thing of beauty,' and when we get settled it will be kept as clean as the proverbial new pin. It is impossible to keep it very clean now, as you can readily understand that I have to use it as a cargo ship, transporting things from Banmatui to Ranwadi."

"A day or two ago I injected a boy for 'yaws' at Ranwadi. The poison had pervaded his system until he looked like a famine victim. Filthy,

emaciated, with no bright outlook on life. I realised what a wonderful difference God can make to such a life."

Robert J. Sandells has a varied experience in the Islands, with navigation, transport, building, preaching and teaching, and medical work. "Yaws" is a disease characterised by ulcers of a contagious nature. It is prevalent in Africa and other countries besides the Pacific Islands.

A REPORT BY BUSINESS MEN.

H. W. Hermann and L. J. Sanders, who recently visited our mission stations in India, have written a report which will receive the careful attention of the Board. We are grateful to them for their kindness in preparing this statement, which will be all the more valuable because it is written from the view-point of the business man. For the present we call just one paragraph:—"Having visited other missions, we were struck by the technical excellence of our own mission in India. In Dr. Oldfield we have a born leader and a careful husbandman. All other men and women, taken individually, fit admirably into their usual sphere of labor. The 'Indianisation' of the conduct of church services, including church music, the training of school children so as to develop agricultural bias, a balanced programme of mental work, sports and character training in boys' boarding home, tending to turn out really useful members of society, happily coincide with latest ideas on the subject, current in India."

A RELIGIOUS FAIR NEAR SHRIGONDA.

"We have just recently had Bro. Sanders and Bro. Hermann on a visit from Queensland; it was all too brief, as they were only here one day; they came last Friday morning and left the same day. However, it was nice to have them, and what they saw of the work will no doubt be of help in the home lands. The heat at present is terrific; the temperature goes up to 106 in the shade. A number of our fellow-workers are at Mahabaleswar."

"Mr. Coventry and family went up in March to take charge of the language school, and Mrs. Bolduan and children, and Mrs. Oldfield also, are up there. We have planned to go this year to Mataran. Edgar will be going with us. We expect to leave in a fortnight's time. We have had some splendid times with the people in the distant villages, and I am planning to visit some other villages by working them at night with the

lantern, and coming home to rest instead of trying to sleep the rest of the night in the village, because one can generally get the people to sit and listen up till 12 p.m. and even later. We take a small harmonium and drums to assist and attract the people. The dispensary lately has been the means of reaching an increased number, and the receipts have been such as to make it almost self-supporting.

"Last week we attended a large jatra about six miles from here. We took the Bible-women as well as the preachers. At first the crowd was so taken up with the various attractions, especially the singing and dancing of a company of people, that it was difficult to get a hearing. Under a tree near to the crowd we started singing a hymn accompanied by the organ and the drums, and were thus enabled to gather a small crowd of people. While one of the preachers was speaking, there arose a tumult in the crowd near by, which attracted all our listeners away, but the fight turned out to our advantage, for it ended the other side show and all the people crowded round to hear us, and we had a splendid time."—T. Escott.

INDIA WANTS MORE MISSIONARIES.

H. R. Coventry writes:—"We were glad to have Bro. Hermann and Sanders with us last week-end. Their visit was short, but they were keen observers and probably absorbed a good deal. First hand information such as they now have will be very useful."

"We do hope that the Board will take up the matter of new missionaries very soon. It is going to be very difficult for me if I am the only man at Baramati next year. We need a new man on the field as soon as possible this year. This is of course in addition to the need for a nurse as mentioned previously."

"H. Starte retires in a few days now; we are going to miss him from the work among the criminals; he has rendered most remarkable service in India."

"As you know I am up here in charge of the Marathi Language School this year. I can get down to Baramati easily from here, and Bro. Bolduan is there at present."

NEW SECRETARY FOR W.A.

Bro. Maston Bell has been appointed F.M. secretary for West Australia. He served in this position before with great distinction, and we are sure the work in the West will prosper under his able administration.

"Scripture likens the work of missions to a small seed. We can not measure its growth on earth. Jesus has tried to show us, by the story of the mustard seed, how large it will grow."

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Religious Notes and News.

N.R.A.

"The bulletin board of a certain Pittsburgh church," says "The Churchman" (New York), "announced the following: 'During August and until September 10 all services and other activities will be omitted. N.R.A. We Do Our Part.'"

NAZISM AND CHRISTIANITY.

A prominent Nazi leader has declared that "the Nazi revolution is comparable only to the introduction of Christianity, the invention of printing and gunpowder, and the discovery of America." Surely this statement indicates an amazing lack of humor; but the world will laugh. We do not deny a considerable importance to the Nazi revolution; but to compare its value in the world's history with that of Christianity is simply ludicrous. Christianity, to sum up its importance very broadly, has given to mankind the belief in a human soul, and a worthy purpose in life, and the highest ideals of conduct, and a bright hope for the world to come. We are not forgetting that Socrates had argued for all these things; but Christianity gave them to the world. Assuredly Captain Roehm has "a good consale o' himself."—"The Messenger."

IS THERE A LARGER PRAYER MEETING?

The church at Cushing, Okla., led by Clyde S. Sherman, believes it has the largest prayer-meeting service, night after night, of any of our churches in the United States. From Sept. 1, 1933, to Jan. 1, 1934, the average attendance was 164, and since January 1 the attendance has been running over 300, with 355 present on February 7. Brother Sherman is expecting the attendance to go to 400 or 500. Moreover, he notes that it is stimulating the other churches of the community to larger prayer-meeting services. It is interesting to note that he is using the old-fashioned prayer-meeting plan, meeting at seven o'clock, devoting a half-hour to prayer and devotion and the remaining half-hour to a lecture by himself on some religious subject.

If there is going to be any religious revival, it certainly must be built upon a genuine religious interest, and not upon any trickery or mere entertainment features. Perhaps it is spiritual food that our tables have lacked.—"Christian Standard."

THE GRIP OF GREED.

Private greed and public good ever are at war. Legitimate business enterprise and service are exploited for inordinate and unreasonable private gain to such a degree that the people unjustly suspect all finance and financiers. This, of course, is unfair; but some men or corporations will not limit themselves to honesty and security in their business opportunities. While upright and scornful of any violation of moral character personally, in partnership or corporation forms they are willing to perpetrate fraud, robbery, oppression, and even more iniquitous crimes. The guilt does not rest solely upon the richest or the best organisations. Those which are small sometimes show more cruelty in greedy practices.

The church has not emphasised ethics in corporate, political, or social life with sufficient relentlessness and prophetic constancy. It has been too content with church attendance and support, and too dim-eyed and soft-spoken about the origin of income and the elements which have produced power in the financial world.—"The Christian Advocate," Cincinnati.

BAPTIST UNION AND CHURCHES OF CHRIST.

In its report of the half-yearly meeting of the N.S.W. Baptist Union held recently at Newcastle, "The Australian Baptist" says: "The matter of union with the Churches of Christ was one question which aroused a very great deal of argumentative eloquence. It was the general opinion that the proceedings had sufficient speed, and it was deemed wise to ask the convener to speed up matters by more frequent meetings. It was finally decided that the committee be asked to reach a definite decision before the annual meetings in Sydney. The 'Newcastle Herald' devoted nearly two columns of space in reporting the debate, and in several issues, after the closing of the assembly, special letters to the editor were appearing. The delegates manifested not only a keen interest, but also considerable knowledge of the difficulties involved."

THE TOLERANCE CODE.

Tolerance does not mean that I believe that your religion is as good as mine, that it does not matter what a person believes; tolerance does not mean that I, or you, must surrender a single tenet that we hold as true, that we must whittle down our respective beliefs and convictions, reduce them to a common denominator, make them a colorless, tasteless, unacceptable general concoction.

Tolerance means, in the first place, that I go on the assumption that you are sincere in your belief that your religion is the right one; it means that we will accord to each other the right to believe whatever we wish so long as our beliefs will not interfere with the commonly recognised decencies and generally accepted proprieties; it means that we, who are of different faiths, are more anxious to understand one another, than to refute one another; we are more desirous of appreciating one another's views and difficulties than we are of criticising or condemning one another; it means that when we judge one another we shall judge with the greatest consideration and charity; it means that under given circumstances we will agree to disagree in the matter of religious beliefs, but that we are resolved not to make life miserable for one another, we are resolved not to put up barriers between us, we are not going to deprive one another of civic or social rights or privileges, just because we happen to entertain different ideas in regard to the supreme Maker of us all.

Tolerance means more than all that: It means that we are going to have a high regard for one another's intentions, that we will not question one another's sincerity of purpose, that we will respect one another for being true to our convictions, that we will be anxious to co-operate with one another in all efforts that will make for civic, economic or social betterment.—P. H. Callahan in "Christian Evangelist."

FOR SALE.

Plant now, fruit trees, 1/- each, 10/- doz.; halved citrus, 3/6 each; grape vines, rhubarb, 5/- doz.; gooseberry, currants, 3/- doz.; raspberry, 1/- doz., 6/- 100; strawberry, 6d. doz., 2/6 100; pot grown sugar gums, wattles, cypress, pines, 6/- doz.; privet hedge, green, 1/8 doz., 10/- 100; golden, 2/- and 12/-; variegated, 2/6 and 16/-; lovely Peas Holly and best daffodils, 2/- doz.; choice roses, bush, climbing, poly., 10/- doz.; violets, anemones, ranunculus, 1/- doz.

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News of the Churches.

(Continued from page 297.)

Victoria.

Geelong.—On April 29 attendances were good at both services. Members of young worshippers' league were presented with Bibles for finding the text every Sunday for the year. On April 28 the girls' club had a successful social. Bro. Hagger is due to commence a mission on May 13. Cottage prayer meetings have been arranged to prepare for the special meetings.

Boort.—Meetings for April were very good. On April 29 Bro. Stock spoke in the morning. At night Bro. Hargreaves gave a fine message on "After Youth—What?" Sister Lacy and Bro. Burti sang a duet. Bro. Stock spoke on morning of May 6. At night Bro. Hargreaves gave a splendid message. A duet by Mrs. Lacy, and Miss Goudie, and a solo by Mrs. Leech, were much enjoyed. There was a very fine meeting.

Cheltenham.—"Youth Sunday" was observed on May 6 with special addresses by Bro. J. E. Allan. Two young men assisted at evening service. Bro. Val Wolf contributed a very fine solo. Mrs. Wilson gave an interesting talk on India to the women on May 3. Bro. J. E. Allan's talks at midweek prayer meeting on New Testament "Models" have been helpful. Bro. A. M. Ludbrook, S.A., and Mrs. Pond, W.A., were recent visitors. Bible schools and young people's department offering was £15/5/7.

Coburg.—The church anniversary on May 6 proved a great success. The building was comfortably filled in the morning, and at night packed to the doors. Bro. W. Clay was speaker both morning and evening, his messages being much appreciated. The choir, under the leadership of Bro. F. Chipperfield, rendered two anthems very acceptably, while the scholars delighted the audience with their singing. The thankoffering amounted to £15/5/7, and a collection for social service department realised £3/5/-.

Oakleigh.—On April 29 there were splendid meetings. Dr. Meldrum spoke in the morning, and Bro. Mudge preached in the evening. The men's tea on May 2 was a great success. Bro. Mudge was speaker. He was appointed president of the men's club, which meets monthly. On May 6 there were fine gatherings both morning and evening, Bro. Mudge speaking at both meetings. The gospel service was wonderful. Four ladies and two boys from the Bible school confessed Christ. Special singing by the choir was appreciated.

Castfield (Bambra-rd.).—Splendid congregations on May 6. Mrs. Pettard has returned from New Zealand. Bro. Youens gave a forceful and convincing discourse on three questions relating to Christian science. Bro. E. Griffiths, a beloved elder, recently met with a serious motor accident in the city. He is making satisfactory progress. A boys' gymnastic club, under the leadership of Bro. Ted Winkler, has been formed. Bro. Nicholls, who has given many years of faithful service as superintendent of the Sunday school, has been succeeded by Bro. Dave Watt.

Footscray.—On morning of April 29 Mrs. Knight and Miss Pollock were received by letter. Bro. D. D. Stewart spoke at both services, whilst Bro. H. Pletzsch conducted the service at Tottenham. The 56th anniversary of the church was held on May 6. In the morning a roll call was made, and a "gratitude gift offering" was received. 193 broke bread for the day. At afternoon service the mayor and councillors were amongst the large number present. Bro. A. W. Connor, of Doncaster, delighted all with his message on "Living Dangerously." The anniversary concluded at evening service. Bro. D. D. Stewart speaking. Bro. H. Hardy, of Bendigo, gave pleasure with solos afternoon and evening. The choir also rendered anthems. Many former members had fellowship during the day.

East Kew.—Good meetings on April 29, when Bro. A. H. Pratt preached morning and evening. Bro. Ingham was indisposed and unable to be out. On April 26 the church officers led an interesting C.E. meeting. Y.P. and intermediate C.E. societies held a "grocery social" on May 2, and received a large case of goods for the social service department. The Bible school has been steadily adding new scholars, and has now begun a new increase and attendance campaign. The church sympathises with Bro. and Sister T. McDowell in the passing of the wife of their son Will on April 30.

Camberwell.—On evening of May 6 Bro. C. P. Hughes spoke to a good gathering on "The Church and Industry." Miss Haines rendered an appreciated solo. Bro. and Sister Cameron have been received in by transfer from Hampton. On May 2 a successful "time and talent" club afternoon was held at the home of Mrs. D. Brown; as a result the building fund will benefit by £5/5/-. The women's mission band had a helpful talk on May 10 from Mrs. Wilson on our Indian mission fields. On May 9 the Y.P.C.E. society held a happy meeting at the home of Mrs. Brown, senior.

Chelsea.—The tenth anniversary of the church was celebrated on April 29. Bro. A. R. Main exhorted, and Bro. Will H. Clay preached at night on "The Church." Special services for the deepening of spiritual life were held from April 30 to May 3, speakers being Bro. A. W. Ludbrook, B.A., G. J. Andrews, J. E. Allan and F. Youens. The messages were of a very high order. After Bro. Youens' address two from Frankston were baptised. The kind help of the speakers, the song-leaders (Bren. Bickford, T. Warno, Les. Brooker and A. Searle), and the soloists was much appreciated.

Malvern-Castfield.—Average attendances for April were, communion 122, gospel services 126. Improved attendances past two Sundays. Appreciated addresses on April 22 by Bren. J. E. Webb (Brighton) and C. N. Lack (secretary, China Inland Mission). Bro. Graham, after a month in S.A., spoke morning and evening on April 29 and May 6, the latter date being observed as "Youth Sunday." Sister Miss Amy Milne is again meeting with the church after some months' absence in the country. Bro. and Sister Collier were called upon to part with a grandchild of eight months, and Mr. and Mrs. McPherson suffered bereavement by the loss of their little niece, Joan. Bro. and Sister Freeman have removed to Corio, and Miss Sylvia Freeman has gone to Mt. Gambier. P.B.P. team won the annual sports shield. Bro. Winton Elliott has organised the younger boys into a Scouts cub pack, undertaking their leadership.

South Australia.

Naracoorte.—During April morning meetings were fair, and night meetings good, many non-members attending. On April 29 a man made the good confession, and on May 6 his wife accepted Christ. The work is going along happily.

York.—Meetings have been well attended. Bro. Manning is being very well received in the district. A mother and her daughter, also another young lady, have decided for Christ, and been received into the church. A band of hope has been commenced.

Cheltenham.—On April 29 Bro. Spriggs exhorted in the morning. In the evening Bro. J. Mitchell preached on "The Church and Its Message." On May 1 the girls' sunshine club entertained the cricket club to a "victory banquet." On May 6 Bro. H. Watkins exhorted the church. At the gospel service Bro. A. G. Hinde spoke on "If a man die, shall he live again?"

Bordertown.—The tent mission conducted by Bren. Hagger and Mauger was brought to a close on May 7. Three wonderful meetings were held on May 6, when all churches in the circuit met in the tent. There were 36 confessions as a result of the mission. The thankoffer-

ing amounted to £167. Bren. A. M. Ludbrook and B. W. Manning, of Adelaide, have been visiting the district, their help being appreciated.

Mile End.—Four persons were welcomed into fellowship on April 29. Bro. Manning spoke at both services. Bro. Pittman exhorted at morning service on May 6 and A. Brown addressed the evening meeting. The church is gratified that Bro. L. G. McCallum, M.A., has accepted an invitation as evangelist, and expects to commence service in August. A basket-ball club has been formed among the young women. They have joined Churches of Christ association.

Semaphore.—On April 29 Bro. Beiler addressed the church on "A Tale Told." At night Bro. F. T. Saunders gave a stirring address on "The New Testament Church." One young lady was baptised. She was welcomed into fellowship on May 6. This day was observed as Bible school day. Teachers received recognition at morning service. Special service and "cot" offering in the afternoon, and after Bro. Beiler's address on "What's in the Heart?" a man confessed the Saviour. Special singing at all services during the day was much enjoyed.

Unley.—A roll-call service was held on the morning of April 22, over 200 members responding. Sunday evening average attendance is maintained. Three members have been transferred from sister churches. At the young people's service on May 6 a young man confessed his faith. Several young men took part in the service. Ladies' mission band has been visited by Miss Leighton, representing work in Bible lands among the blind, and Miss Talloch, Y.W.C.A. worker from Malaya. Mr. and Mrs. A. Chappell and family are removing to Aldgate.

Prospect.—On April 15 Bro. Russell commenced his eighth year of service with good attendances. After his address on April 29 a married woman made the good confession. On April 15 a social was tendered to Bro. Douglas Lawrie on the occasion of his marriage to Miss A. Pointon. Bro. Lawrie has been secretary of the Bible school for some years. A clock and some cutlery were presented to him by church and Sunday school. On May 2 a lantern lecture was given on behalf of Adelaide Children's Hospital. On May 6 three members were received by letter. In the afternoon Bro. Fitzgerald, from Maylands, gave a fine address at the men's class. In the evening a large congregation listened to Bro. Russell's address on "Hymns that Influence the Believer." The Clericus male choir rendered appreciated musical numbers. Junior C.E. society won the banner of Northern districts Christian Endeavor societies for best work done during the year. Two members of the church are in Adelaide Hospital.

Glenelg.—Roll-call Sunday and Bible school day were celebrated on May 6. 131 responded to their names; 22 sent greetings for morning services. In the afternoon special items were rendered by the scholars. Bro. Rodgers (superintendent) presided; the address was given by Bro. Theo. Edwards. A successful concert in aid of missions was held on May 5 by the Endeavorers. Dorcas recently welcomed home Mrs. Edwards after a holiday in Victoria. On April 29 the Dorcas and guild combined to do honor to Mrs. Smith (90 years of age), who still maintains faithful and active interest in church and auxiliaries. She was presented with a beautiful pair of slippers and a bouquet of flowers. Posies were also given to all members over 70 years of age. On the eve of her departure for Malaya, Sister K. Butcher was presented with a copy of the scriptures by the ladies. The young women of the church have organised a basketball team and entered Churches of Christ basketball association.

Queensland.

Brisbane (Ann-st.).—On April 22 two young ladies confessed Christ. On April 29 one lady was received by transfer from country. Bro. Mason's short ministry was a season of great blessing.

Bro. Collins is due to commence his ministry on May 27.

Toowoomba.—The services commemorating the church's fifth year in the present building coincided with the opening of the new Sunday school hall, and were very successful. Sir Littleton Groom opened the hall, a fine structure 58 feet long. Much credit is due to Bro. Vic. Morris for his supervision. A men's brotherhood is planned.

Boonah.—On April 27 a concert and social evening were held at Silverdale in aid of general circuit funds. Members kindly came from Mt. Walker and Rosevale to contribute to the programme. Proceeds amounted to a little over £5. The church is planning and praying for the mission to be held shortly by Bro. Ethelbert Davis. On April 29 visitors were present from Brisbane and Rosewood.

New South Wales.

Wagga.—Bible school is conducting an increase and attendance campaign. New scholars have been enrolled each Sunday since it began. The ladies' aid have adopted a talent scheme this year in place of usual sale of work. Bro. and Sister Turnbull, of Ardlethan, were present on April 29.

Chatswood.—Special services were held on May 6 for the 20th anniversary of the church. Bro. Whelan spoke in the morning on "The Church Loved of Christ," and in the evening a convincing address was delivered to a large congregation on "The Church a Necessity." A young man made the good confession.

Gilgandra.—Bible school anniversary was celebrated on April 8. Bro. Chivell spoke to the children in the afternoon on "The Armor of God." His evening address on "What manner of child will this child be?" made a deep impression. The children trained by Bro. A. Butler sang special anthems at both services.

Mossman.—J. Little's morning message on April 29 was based on Song of Solomon 2: 4; Roy Acland proclaimed the gospel at night. On May 6 L. Harbatt exhorted the church on "Following Jesus"; Bro. Conney was received by letter from Paddington. Roy Acland's evening theme was "The Love of God." W. Webster sang an appropriate solo.

Rockdale.—Good meetings on May 6. At women's fellowship fourth anniversary on April 1 about 120 women were present, representing the different guilds in the district and visiting sisters. Messages were given by Mrs. Steer, sisters' conference president, and Mrs. Clydesdale. All have been saddened by the sudden home call of young Bro. Les. Evans as the result of an accident.

Petersham.—Good meetings on April 29 and May 6. On May 2 a social was held to celebrate the 18th anniversary of Bro. R. P. Arnott's ministry. Prizes for attendance and conduct were distributed to Bible school scholars. Messages of congratulation and greeting were read, and several members of the church, representing the young worshippers' league, the triangle society, the Bible school, the older members, the teachers and the men gave brief messages of congratulation to the preacher.

Burwood.—A great welcome was extended to Bro. and Sister Ewers and family on May 3, with representative speakers from home and foreign miss'ion committees, and conference president, greetings from other churches and local Baptist minister. Splendid programme, fine brotherly feeling, bright prospects for future. The 14th anniversary of the church was held on May 6, together with opening of the ministry of Bro. Ewers, with large attendances. Bro. Ewers spoke in morning on "Be not weary in well doing," and in the evening on "Starting from Jerusalem." The afternoon meeting of the men's fellowship was largely attended. Bro. Swainson, B.A., O.B.E., of Y.M.C.A., spoke on "The Christian Attitude to the Problems of To-day."

Lismore.—Harvest thanksgiving services were held for the first time on April 15, when Bro. Riches addressed both services. Meetings showed an increase in attendance. The gifts were distributed to needy people. The proposed week of meetings to have been conducted by Bro. Riches at Tyalgum had to be postponed owing to the impassability of the roads due to wet weather. On April 29, at the close of the address on "He Came to Himself," two lads from the Bible School confessed Christ.

South Kensington.—Bro. and Sister Wakeley have left for their work at Marrickville after three successful years, during which approximately 150 confessions were taken by Bro. Wakeley. A farewell social was held on May 2. Farewell speeches were given by W. J. Fox (chairman), E. Smith (secretary), Mr. Clarke (minister Marouba Baptist), Mr. Elvy (secretary). Presentations were made by auxiliaries, and Bro. E. Smith, on behalf of church members, presented Bro. Wakeley with a wallet of notes. In responding Bro. Wakeley congratulated Bro. Clarke on completing fifty years service for the Lord. Bro. Maxwell, secretary Marrickville church, gave a greeting to Bro. and Sister Wakeley. On May 6 Bro. Arrowsmith (secretary B. & F. Bible Society) spoke in morning. Bro. W. J. Fox conducted the gospel service.

Western Australia.

Banbury.—The church is working in fine style. Full meetings were a feature of last month. The £50 building objective was more than realised, £53 having been received. The church is not yet in a position to build.

Harvey.—Bro. Hutson's talks on "The New Life" are very fine, and his gospel addresses are very convincing. Bro. Park recently gave an appreciated address on "Selfishness, Service and Sacrifice." Bro. and Sister Fryer are back again from the eastern States.

Maylands.—All meetings are good. Ladies' guild held a happy afternoon, when a presentation was made to Sister Matthews, past president. A training class has been commenced under the direction of Bro. Thomson. J.C.E. and Sunday school have had increased attendances. Helping hand club, under direction of Sister Fletcher, is preparing for annual concert. There were splendid meetings on April 29. A married woman came forward to unite with the church.

Basendean.—On April 18, at the quarterly business meeting, it was decided to liquidate the church debt by the members taking up shares yearly. On April 22 Bro. and Sister Slim Nelson, from Bayswater, and Sister R. McDiarmid, from Kalgoorlie, were visitors. Bro. Gray was the speaker at both services, delivering inspiring addresses to good attendances. On April 29 Bro. Gray gave fine messages to large gatherings. Sister Butcher, senior, is ill in hospital. Sister L. Sealy is making good progress.

Northam.—During April two young men were baptised, being received into fellowship on 22nd and 29th respectively. Two married sisters made the good confession on April 29. Three brethren were received by letter; total additions for month, seven. Bro. John Davies celebrated his 80th birthday on April 29. The church presented him with a New Testament, and a social evening was held in his honor by senior C.E. society. The Dorcas society is doing good work in relieving distress. Bro. and Sister Jeffries, of Fremantle, had fellowship on April 22. Sister Edmondson is improving. Average attendances for month were—breaking of bread, 77; gospel service, 94; prayer meeting, 29.

Subiaco.—Good attendances are reported. Bro. Saunders' closing messages proved powerful and uplifting. On April 19 the church gave Bro. and Sister Saunders a farewell. The building was packed. Members were present from suburban churches. A good programme was enjoyed. Bro. Fieldus spoke on behalf of the conference, and Bro. Nelson for the local church. Sister Scott

represented the ladies, and also presented Sister Saunders with a large photo. group of sisters. Bro. R. Manning, on behalf of the young people, presented Bro. Saunders with a printed card from C.E. Endeavorers. Bro. Nelson presented him with a wallet and notes. Mr. Moore (Methodist) spoke on behalf of the preachers of Subiaco. Mr. Oliver (Church of England) also gave an enjoyable message. The various departments are in healthy condition.

Tasmania.

Invermay.—The fifth week of the Harward mission has closed. Average attendance for week, 110; four additions. A great meeting on Sunday night marked the commencement of the final week. One was restored at the close of a powerful address. Total additions to date, 17.

West Hobart.—The church has completed a two weeks' special effort to reach the people of the district. Bro. Thurrowgood's educational messages were much enjoyed by a loyal attendance of members. Bro. D. Street exhorted on April 29. Collins-st. Juniors paid a surprise visit to the Junior C.E. society. Bible School continues to grow, 83 being present on April 29.

Devonport.—Meetings are fair. Messages have been given by Bro. Waters, Stanford and Price. Sister Merle Stevens, of Launceston, sang a solo on evening of April 29. Church and all auxiliaries have held annual business meetings. Work is on the up-grade. C.E. society has given good financial help to church. All work has been re-organised. Bro. Stanford has entered S.S. work. Cottage prayer meetings are to be held fortnightly.

Dover.—Deepest sympathy is felt among all members for Bro. W. J. Way, who recently lost by death the last of his three sons in Sydney. Bro. Way has done a good work in this difficult field. Four have been added to the Lord. On morning of April 29 Bro. Knight baptised and received into fellowship an elderly couple who had made the good confession on the previous Lord's day. Since Bro. Way commenced his work, an Endeavor class has been started; it is well attended. During Bro. Way's absence in Sydney, services will be carried on by Bro. Knight, Richards, Rushton and Bradshaw. Mrs. Way, who is at present suffering from influenza, has done a great work.

Launceston (Margaret-st.).—Splendid attendances and good interest characterised the opening of the ministry of Bro. Ira A. Paternoster on May 6. Bro. Peter Duff presided in the morning, and extended the right hand of fellowship and greeting to Bro. and Sister Paternoster, Miss Jean Paternoster, and Miss Beryl Jolly, of Enmore, N.S.W. Bro. Paternoster's exhortation was splendid. The gospel service was very well attended. Bro. Paternoster delivered an impressive sermon on "What think ye of Christ?" Bro. Erv. Collins was the recipient of gifts from C.E. and choir on the eve of his departure to join his parents in Brisbane. The C.E. society organised a successful radio concert on May 1.

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"SWORDS DRAWN," by Howard Guinness, M.R.C.S., L.R.C.P. Striking and new note in effective witness and testimony. Compiled during author's present visit to Australia under the joint flags of the British Inter-Varsity Fellowship of Evangelical Unions and the Austn. Crusader Unions. Although primarily for students, it has a resolute and sparkling message for all. 55 pages, 1/6; posted 1/7. GOOD SUPPLIES FOR MOTHER'S DAY, MAY 13.

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BIRTH.

NETTELBECK (see Oliver).—To Mr. and Mrs. C. Nettelbeck, at "Airlie" private hospital, on May 2—a daughter (Carlyn Margaret).

Our Work in New Zealand.

From "The New Zealand Christian" of April 11 we call the following items relating to the recent conference of Churches of Christ held in Christchurch.—[Ed].

Bro. Godfrey Fretwell proved himself a good president.

Dr. Drury, of Auckland, was elected as incoming president, and Bro. G. Mathieson was appointed to preach the next conference sermon.

Never before has the note of evangelism been so strongly sounded as it was in all the addresses throughout the conference.

Bro. Ralph Gebbie preached the conference sermon. Bro. F. Purnell, of Honolulu, helped by his presence and address.

The Bible School Executive will henceforth be located at Wellington.

The H.M. Executive Committee was re-elected, and the following motion was carried unanimously: "That this conference expresses its unqualified confidence in the Home Mission executive to be located in Auckland. Last year £1,439 was expended on home missions.

In reference to the return of Bro. S. C. Hinrichsen to conduct missions, the following motion was carried: "That this Dominion conference unanimously and enthusiastically desires your return to New Zealand not later than October."

The location of the foreign mission committee is Nelson. Last year £2,305 passed through the treasurer's hands. It was reported that, owing to the need of educating his family, Bro. Bowen had purchased a farm twelve miles distant from the mission station. Bro. J. Hay has not been in good health.

The executive committee with the foreign mission advisory committees presented a united policy as follows:—

1. That we maintain our present work on the mission fields.
2. That we erect a "Jas. and Eliz. Routledge memorial house on the Mashoko field."
3. That we accept Bro. A. Bowen's offer for half-time service until further notice.
4. That we send out a married couple for relief of missionaries on furlough.
5. That we raise the extra finance necessary, approximately £650.
6. That we record our gratitude for the private offer to raise Sister H. Mansill's salary to £75 immediately.

Special reference was made to the great service rendered to the F.M. work by our late Bro. Phillips—and it was unanimously resolved "that the brass tablet and photograph" be placed in the hall of the Bible College, Dunedin, in memory of Bro. Phillips; also that suitable memorials be placed in memory of Bren. Mansill and Anderson, who in their missionary work sacrificed their lives in the service of Christ.

Bro. M. Vickery, reporting on behalf of the special church history committee, spoke of the valuable data that is being collected, of the commencement of the cause in New Zealand. It was urged that all churches send old photos or information that would be valuable through the district conference committees. The old committee, with Mr. Vickery as chairman, was re-elected.

"The venture of the appointment of a Dominion youth leader was one of faith, first and foremost in our Heavenly Father, and then in the brotherhood and the youth of our churches." The discussion at conference proved the venture to be a great success. Complimentary references were passed to the splendid management of this work by the young people themselves, also to the able organising of Bro. Will Hibbert, youth leader. Not only had special camps been held throughout New Zealand, to fit the young people to take their places as leaders, but the camps

held in conjunction with conference, where some 131 young people were gathered, were a crowning success.

Motions expressing appreciation were passed to Bro. J. I. Wright for his work in connection with the preparation of the youth department doctrinal handbook, also to the Elborn Trust expressing appreciation of the support of the Elborn Trust to the youth department.

Appreciation was expressed of the work of Bro. F. W. Greenwood as editor of the "N.Z. Christian," to which office he was re-appointed. The publishing committee is constituted by Bren. Gebbie, Glaister, Dick, Creamer, Carpenter and E. Vickery.

A motion was carried expressing full confidence in the Board and Faculty of the Bible College.

"In view of certain disturbing factors concerning interpretation of Scripture causing grave concern" a select committee was appointed to deal with the matter.

Amongst the interesting remits to conference were the following:—

"That the evangelist training committee pass out of existence, and the funds and work under administration of this committee be controlled by the College Board." Adopted.

"That a F.M. committee be set up in each conference district." Carried.

"That in all H.M. or assisted churches an itinerant ministry be established. That an invitation to remain or otherwise be extended the evangelist every twelve months; but in no case shall he remain longer than three years." Lost.

"That the church shoulder her responsibilities towards our Maori people, and that she appoint a missionary to work among them, especially those of the western districts." This remit was carried with the following wording: "That the church give further consideration to her responsibilities toward the Maori people, and that the matter be referred to the H.M. committee for investigation."

"That the time has arrived for the setting up of a stationary committee to control the moving and engagement of preachers." Lost.

FOR THE ASKING.

If God announced that he would give gold to every one that should ask him, how many would remain poor? Would not the gates of heaven be thronged perpetually with seekers for the dazzling gift? If crowns and honors and earthly prizes were promised for the asking, who would not ask for them?

Now all the glorious things of divine love and grace are to be had simply for the asking. Does it seem possible that any one should fail then to ask? Is it because it is a spiritual good that so few ask for it? Or do men really know, as they go on in their mad rush for money and power, that God himself may be had for the asking? They toil and sacrifice and wear out their lives and lose their souls, to gain riches that perish, while by falling on their knees, and turning their eyes toward God, and putting up an earnest cry to him, they would receive eternal possessions, imperishable crowns and treasures.

"Bubbles we buy with a whole soul's tasking;
'Tis heaven alone that is given away;
'Tis only God may be had for the asking."

—W.J.M. in "Christian Advocate."

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It is time to think of the price Jesus paid to redeem men.

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In these meetings of the second quarter, the same plan will be followed as before, thus:

First Wednesday, Minister's Night.

Second Wednesday, Bible Expositor's Night.

Third Wednesday, Visitor's Night.

Fourth Wednesday, Open Forum Night.

A variation in this order will be noticed in July—a change which was made to accommodate one of our speakers.

A fifth Wednesday occurs in May, and on that night a social re-union will be held.

Each service will begin with devotional exercises, and a musical or elocutionary contribution will be given at each meeting.

Miss B. Winifred Lee, who has acted as our accompanist since the beginning of our meetings, will continue to help us in this way.

The programme for the months May, June and July is as follows:

May 9—Bible Expositor's Night, Mr. A. W. Connor. Subject, "A Study of a Great Saying by the Great Teacher" (John 3: 5). Soloist, Miss Jean Stahl.

May 14—Visitor's Night, Dr. W. A. Kemp. Subject, "The Work of the Children's Court." Soloist, Mrs. Graham Collings.

May 23—Open Forum Night, Mr. C. C. Dawson. Subject, "Will the Restoration Movement Survive the 20th Century?" Duet, Misses P. and M. Thompson.

May 30—Social Re-union.

June 6—Minister's Night, T. H. Scambler, B.A. Subject, "Bought with a Price" (a story from "Les Misérables," by Victor Hugo). Soloist, Mr. C. E. Watson.

June 13—Bible Expositor's Night, Principal A. B. Main, M.A. Subject, "The Rehabilitation of Peter" (John 21: 15-17). Soloist, Mrs. F. L. Mitchell.

June 20—Visitor's Night, Mr. A. A. Hughes. Subject, "The Religious Genius of Mahatma Gandhi." Soloist, Miss Rea Lawson.

June 27—Open Forum Night, Mr. J. McGregor Abercrombie. Subject, "Our Movement in the Fifties and Sixties." Soloist, Miss Vera Booth.

July 4—Visitor's Night, R. K. Whateley, M.A., Dip. Ed. Subject, "Hereditry and Environment." Soloist, Mr. R. Nankervis.

July 11—Bible Expositor's Night, H. J. Patterson, M.A. Subject, "Doves with Silvery Wings and Feathers of Yellow Gold" (Psa. 68: 13). Soloist, Miss I. Trompf.

July 18—Minister's Night, T. H. Scambler, B.A. Subject, "The Charm of the World of Words." Soloist, Mrs. Leane.

July 25—Open Forum Night, Mr. J. C. Martin. Subject, "Is a Christian Social Order Practicable and Desirable?" Soloist, Mr. P. Jenkin.

August 1—Minister's Night, T. H. Scambler, B.A. Subject, "Old Wine in New Bottles." Elocutionist, Mrs. P. Coe.

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