

THE AUSTRALIAN CHRISTIAN

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

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

Vol. XXV., No. 22.

THURSDAY, JUNE 1, 1922.

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

A Strange Divorce.

That things joined by God should not be sundered by men is a precept often violated in worldly practice. To see the divorce in men of unregenerated life causes no surprise. But when found in the lives of Christian people it should seem as curious as it is wrong.

The strangest divorce of all is that often made between religious faith and practice. God meant doctrine and life to be related as foundation and superstructure. Faith should find its legitimate outlet in works; yet, under guise of honoring God many have spoken of justification by faith *alone* and thereby flatly contradicted God's apostles, while some have gone so far as to be antinomians, discounting the necessity or even the value of good works and a virtuous life.

The familiar lines in which the poet, after a gibe at the "forms of faith" for which the bigots fight, tells us that "he can't be wrong whose life is in the right," illustrate the false antithesis commonly made. If "life" in this quotation is used in its full and proper sense, the poet's word is true; but his suggestion of the futility of faith, or of the possibility of a right life apart from faith, must be rejected. On the other hand, he could with perfect propriety have denounced some who are ever so much more concerned with the "forms of faith" than they are with exhibiting the fruits of faith in lives full of kindly deeds and loving service.

The hardest lesson.

In a pre-communion meditation, Sir William Robertson Nicoll bids any one to turn to the long history of religion—read it in the Old Testament, New Testament, the Christian centuries, or in his own life—and he will see that the world has never had, and has not yet, any harder lesson to learn than this—that a religious man must be a good man. "There is no strange self-deceit," said Dean Church, "more deeply and obstinately fixed in men's hearts than

this; that those whom God favors may take liberties that others may not; that religious men may venture more safely to transgress than others; that good men may allow themselves to do wrong things." Sir W. R. Nicoll suggests that most of the evils denounced by the Old Testament prophets had their root in this. "Men thought that if only they brought their sacrifices, many enough and often enough, God would be on their side, and all would be well; they were even ready to bring the fruit of their body for the sin of their soul. And they are told that God cares for none of these things, but only for this—that men do justly and love mercy, and walk humbly with him." "Isaiah puts it all in one stinging epigram: 'iniquity and the solemn meeting'—wickedness and worship—that unblessed union that man has so often managed to bring about—God 'cannot atone with.' " So there is no substitute for righteousness, whether in ritualism, in fervent emotionalism, or in orthodoxy of belief.

Faith wedded to love.

It is possible for a man to be energetically contending for the faith—for the first prin-

ciples of the gospel—and yet in the very manner of his doing so to violate essential principles of the kingdom. To have both the truths and the spirit of the gospel is the desirable thing. It is sad not to possess the former, yet that might be the result of an error of judgment; but to give an intellectual assent to the truth while we reject a spirit of love—that is a denial of the fundamental principle of Christianity.

We should never hold the faith less tenaciously than now, but we must more diligently exemplify in our lives the principles of our holy religion. We should get rid of the all too numerous inconsistencies between our faith and our practice. Yet, alas, it is not uncommon for a person to pass from flagrant neglect of a plain duty relating to everyday life into a meeting for worship and with fervor join in the praise of God, or to rise from the table of the Lord and immediately do or say some mean act or word to a fellow Christian.

There are people who talk much of love who forget that true love will manifest itself in the keeping of the divine commands. They speak of "doctrines" and "the faith" as if these were of little account. These are as cakes not turned. But some other people burn the other side of the cake. They make orthodoxy everything. They are more ready to contend for the faith than to do any thing else with or for it. These should give due time to a perusal of the second chapter of James and the third chapter of the letter to Titus with more than a passing notice to the Sermon on the Mount.

Which of us has not known a man who will talk much of spirituality, and the need of the filling of the Holy Spirit, and yet will neglect some of the elements of Christian duty if not of ordinary morality? He may give way habitually to temper, lose his self-control, be harshly censorious, let his conversation dwell on the circumference of truth if not actually in the dominion of lies, break his appointments, never consider

Be Careful.

*Be careful of the little deeds you do,
For oftentimes they echo back to you
Across the years.
The tiny note you sent one sorry day,
The coin that helped a beggar on his way;
Ah, always take the time to stop and say
The word that cheers!
Perhaps some little deed may bring you
fame,
Perhaps the world will learn to love your
name
Because of tears
You dried for others. And when life is
through,
Perhaps the little deeds you, thoughtless,
do,
Will be a glowing monument to you
For countless years!*

—Selected.

the convenience of others, make no attempt to pay his just debts—and yet he will dilate upon the need of spirituality and of Spirit-falling!

Knowing the frailty of the human heart, remembering how complex a thing life is, having done some introspection as well as observation of others, and seeing how mixed are the motives which determine conduct, we dare not brand as hypocrites even such folk who make easy divorce between things which certainly should never be sundered. But their error is great and their sin not small.

If we would help others.

Apart altogether from our own progress in Christian living and our growth in grace, it is obvious that the influence for good we have upon others is conditioned by the harmony which exists between our faith and our practice. A story is told in the life of Rowland Hill, the famous English preacher of over a century ago, is very much to the point. It concerns a Methodist barber with a reputation for a gift of evangelical eloquence. "One of his hearers, whom he had hitherto edified, ordered a new wig from him, and when it was delivered it proved that he had made it very ill and charged double the usual price. Thenceforward his influence was gone so far as his victim was concerned. He preached as eloquently as ever, but whenever a moving truth passed his lips his hearer would inwardly exclaim, 'Excellent! That should touch my heart; but, oh, the wig, the wig!' So, writes Professor Smith, who tells the story, "it is not the preaching that avails; it is the preacher." May we all heed the lesson.

In a recent sermon in Manchester Dr. Orchard spoke of the lamentable cleavage which exists between classes of men. "We are divided into two hostile camps in this country," he said; "we don't even worship together; we don't even worship the same God. The thing that is ruining religion in this and all other countries is the growing class hatred and industrial strife." May we say that most of this is caused by the common divorce between doctrine and life of which we are speaking? Dr. Orchard in his sermon strongly illustrated part of the trouble, when he said: "A man could be a Christian under any circumstances, but the question was whether he could be a Christian on the top of any circumstances. He could be a Christian in a slum; but could he be a Christian while he owned a slum?" May we learn the implications of our faith!

How the cause we love would advance by leaps and bounds if we all supported it by godly living as we should! Oh, that we might constantly "out-live" the man who is not in the kingdom! At least, let us increasingly endeavor not to sever what God would join. In one of his letters the Apostle Paul wrote of the thing which matters. Let us not split up the text which gives what he regarded as the great essential. No element may be omitted. We need the "faith which worketh by love."

Living Stones.

An Exposition of 1 Peter 2: 4-10.

"Unto whom coming as unto a living stone... ye also as living stones are built up a spiritual house"—1 Peter 2: 4, 5.

A. W. Connor.

In this passage the Lord Jesus Christ, and his superlative worth, is set forth under imagery as striking as it is unique. He is the "living stone." The privilege and responsibility of believers is also set forth. They also are "living stones." Let us notice—

I. "Him": Christ. "Unto whom coming as unto a living stone."

(1) Christ the stone. The figure of Christ as the rock is one that the Scriptures often use. He is the stone rejected by builders, but made in spite of them the corner-stone. He is the rock-foundation upon which all believers are built. He is a stone of stumbling and a rock of offence with which to collide is death. The figure suggests fixity, strength, power and might. He is immovable in his redemptive purpose. He is the soul's eternal rest and only refuge. The rock of ages.

To him belongs majesty, and might, and dominion. "Unto whom coming as unto a living stone." Coming: not once for all, but continually coming to this mighty Redeemer. As builders for eternity we sing,

"On Christ the solid rock I stand,
All other ground is sinking sand."

As sinners seeking a hiding place from the storms of judgment, and a covert from the tempest of destruction, we appraise his worth as we sing,

"Rock of ages, cleft for me,
Let me hide myself in thee."

This is Christ the stone, the rock. But this figure only expresses one side of Christ. The imagery is richer than this.

(2) Christ the living stone. Christ is not only called the living one, he is the life. It is his own word. So here the apostle puts together the two words that might at first seem contradictory. What is more opposed to life than a stone? What is more cold and unresponsive than a rock? But he is the living stone. This stone lives and feels. He has a heart to love, and overflows with sympathy for men in their sins, perplexity and failures. "Unto whom coming" as unto a living stone, the little child can say, and bigger grown-up children, too,

"Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to thee."

"Unto whom coming": the old and broken, the prodigals, and the bewildered can sing with Faber—

"Was there ever kindest shepherd
Half so gentle, half so sweet,
As the Saviour who would have us
Come and gather round his feet?"

"Pining souls, come nearer Jesus;
And O come not doubting thus,
But with faith that trusts more bravely
His huge tenderness for us."

"Unto whom coming as unto a living stone, rejected indeed of men, but chosen of God and precious," and also precious to those who have come to him.

And what to those who thus come to him in faith? Why, this.

II. "Ye also": Believers. "As living stones are built up."

If the description of Christ is suggestive, so also is this of the Christian. The combination of strength and tenderness, of fixity of purpose and gentleness received from Christ, make men fit stones, living stones, built up into a spiritual house, a holy temple to be indwelt by the Spirit of God. The church of God, composed of those who have really come to the living stone, is the antitype of the temple. In it are to be offered up spiritual sacrifices through Jesus Christ. Here is an answer to the question, What is the church? Believers are

(1) A spiritual house: Christ is the dweller in this house, and all things opposed to his will must go. The church is to be the true temple of God. Believers are also to be a holy priesthood to offer up spiritual sacrifices to God. These sacrifices are praise and prayer. The church is pre-eminently a worshipping assembly. With appropriateness we may apply the exhortation of Rom. 12: 1, "I beseech you by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," i.e., your reasonable worship. The apostle returns to the privileges and responsibilities of believers again in verse 9, and gives us a fourfold designation.

(2) "But ye are a chosen generation, a royal priesthood, an holy nation, a people for God's very own."

Israel of old had been called to these very positions. Now in a higher spiritual sense the church redeemed by the blood of Christ is called to fulfil the ministry of sacrifice and evangelism for the sake of the world. The final purpose is "to make known the perfections of him who has called us out of darkness into his marvellous light." And have we not cause so to do?

"Unto whom coming," we who once were not a people were made the people of God: once we were unsaved, unforgiven, but now have obtained mercy. And all this through him, the precious living stone, "unto whom coming" we have obtained it all. Let us show forth his praises by word, by life, by deed. Let us use to the full our holy office of priesthood. Let us carry our responsibility as a holy nation, and as God's own people. Let our response be ourselves upon the altar of sacrifice.

A Triple Aspect of the Supper.

A. M. Ludbrook.

The Lord's Supper beautifully enshrines the past, the present, and the future. It is a three-fold cord that cannot be broken.

It is a memorial.

This is its primary purpose. "This do in remembrance of me." By it our thoughts are carried back to the Christ of gospel story, and especially to Gethsemane, Gabbatha, and Golgotha. The loaf represents his body that was given for us, the cup his life-blood poured out for our redemption. Yes, the sacred feast "proclaims his love and kindles ours."

So, as we partake, we look *backward* with gratitude. With feelings both saddened and gladdened we exclaim with the poet —

"Thine was the bitter price,
Ours is the free gift given;
Thine was the blood of sacrifice,
Ours is the wine of heaven"

It is a communion.

"The bread which we break, is it not the communion of the body of Christ?" The margin of the R.V. has it, "a participation in." The ordinance sets forth our participation in the body and blood of the Re-

deemer, our "sharing together" (Rotherham) in the benefits that flow from the Saviour's work on Calvary. It connotes right relations with God, saving and loving touch with Christ, intimate union with his people.

So, together, we look *upward* with love. We commune in spirit with him, our elder Brother and Friend, and by communion grow strong, grow more like him.

It is a prophecy.

"As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." Yes, he whom our soul loveth is coming again—coming for our complete redemption and perfect salvation—the Bridegroom for the Bride—and so shall we ever be with the Lord.

So we look *forward* with hope—forward to the time when faith and love shall find their full fruition at the glorious appearing of our Lord and Saviour Jesus Christ.

"O blessed hope! with this elate,
Let not our hearts be desolate,
But strong in faith, in patience wait
Until he come."

The Ever Living Christ.

F. J. Sivy, B.A.

Martin Luther used to say that when the devil tempted him with gloom and shadow, doubt and despair, he had one way by which he could always drive him away. Seizing a piece of chalk, he would write on a book, a desk, a wall, or whatever was near at hand, three Latin words, *Dominus vivit, vivit*. "The Lord is alive; the Lord is alive!" "And the devil could never stand that," said Luther. The joy, and the power, and the gladness came singing back into his heart, and he was able to drive away all doubt and despair.

Mrs. Hudson Taylor, the wife of the famous missionary, tells how that, when in New York, the last evening before sailing for China, she saw in the heavens the words "Christ is living." It was the illumined advertisement of a neighboring church. Throughout the many heavy days and the many anxious nights that followed in far-off China, when the dreadful sins of the people filled them with amazement, and when the powers of evil threatened to overwhelm and obliterate the work of the gospel, nothing sustained and cheered them more than the message, "Christ is living."

If we go back to the days of the apostles, we will find that it was this same fact that inspired their speech, sent them with hurried feet on missionary enterprise, and kept

them calm and resolute in the moments that preceded martyrdom. Never did a cause seem more hopelessly lost than when they saw the Master dying on a cross as a malefactor. With him they buried all their hopes. But when that resurrection morning brought them the glorious fact that the Lord was risen, what a change came over them! The weeping Mary became the adoring saint. Timid women ran with great joy from the grave to take the good news to the disciples. Disciples who doubted and despaired became reinvigorated with new impulses, and began to preach with such conviction and boldness that scoffers were compelled to listen, and in a single day thousands were converted to the faith they once despised. These phenomena, together with the subsequent victories of the early church, are to be explained only on the grounds that the Christians of those days entered into a clear and full apprehension of the fact that their Lord and Master was not only risen, but was to them an ever-living and ever-abiding Presence.

The greatest need of the church of to-day is not some new organisation, or a new revelation, but a lively conception of the fact that Christ is alive and ever abides with his people. Hear the clear testimony of Scripture: Christ declared, "I am he that liveth

and was dead, and behold I am alive for evermore." "Lo, I am with you always, even unto the end of the world." The writer to the Hebrews affirmed, "He ever liveth to make intercession for us." Paul maintained, "Christ liveth in me." What a message have we to preach! What encouragement is ours! What comfort; what certainty; what assurance!

"For the living Christ is loving,
And the loving Christ is alive.
His life living in us
Is moving us to pray and strive.
"Alas! that e'en in our striving,
We labor like spirits in prison,
Unheeding the Christ who is living,
Forgetting the Saviour is risen."

How I May Be Saved.

There is a Saviour who can save me. "He is able to save to the uttermost them that draw near unto God through him."

This Saviour must be made known to me. "How shall they hear without a preacher?"

I must listen to the message. "So faith cometh by hearing, and hearing by the word of God."

I must believe the gospel. "Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thy house."

I must turn from sin. "God commandeth all men everywhere to repent."

I must confess Christ. "Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God."

I must be baptised into Christ. "Repent ye and be baptised every one of you in the name of Jesus Christ, unto the remission of your sins."

I must live a godly life. "Be thou faithful unto death, and I will give thee a crown of life." — "Good News."

Father Leads the Way.

Years and years ago, when I
Was just a little lad,
An' after school hours used to work
Around the farm with dad,
I used to be so wearied out
When eventide was come,
That I got kinder anxious like
About the journey home.

But dad he used to lead the way,
An' once in a while turn 'round an' say,
So cheerin' like, so tender: "Come!
Come on, my son, you're nearly home!"
That allers used to help me some,
An' so I follered Father home.

I'm old an' gray an' feeble now,
An' trimbly at the knee,
But life seems just the same to-day
As then it seemed to me;
For I am still so wearied out
When eventide is come,
An' still get kinder anxious like
About the journey home.

But still my Father leads the way,
An' once in a while I hear him say,
So cheerin' like, so tender: "Come!
Come on, my son, you're nearly home!"
An' same as then, that helps me some,
An' so I'm follerin' Father home.

—John Talman.

A Vision of the Invisible.

A. T. Eaton.

One writer has said, "The secret of emancipation is a sight of the unseen. The slave is he who never looks beyond his fetters."

The truth of this assertion can be demonstrated in almost every walk of life. The men who have achieved greatness in any sphere are those who have had a vision of the invisible. In fact it can be confidently affirmed that all the great things that have been accomplished in the world have been made possible by men who looked not at the things which are seen, but at the things which are unseen.

The world of art affords many striking illustrations of this truth. Michael Angelo saw the angel when others saw only a block of marble. It was this vision that enabled him to toil on day after day until his vision of the unseen became a reality, and men gazed in wonder and admiration on one of the finest pieces of statuary the world has seen. Think of the world's great pictures—The Transfiguration, The Last Supper, The Light of the World, and a host of others; they are the outcome of a vision of the invisible. The men who produced them saw beyond the canvas, the brushes, and the colors. Their struggle was not to see the invisible, but to portray it to the world.

In the world of literature the same thing holds good. The men who have moved the world, inspired the lives of others, whose works have been a benediction, have lifted men to a higher plane; the poem that has brought hope to the despairing, that has changed night to day; the song that has brushed away tears, burst the clouds overhead, opened heaven, and given a glimpse of the face of God; the book that has made the weak strong and made a hero of the coward, have been written by those who looked not at the things that are seen, but by men and women who had a vision of the invisible.

The same thought can be extended to the world of invention. How much do we owe to men who have been contented to look only at the things that are seen? Hundreds of stately mills the world over raise their heads and speak forth the world's indebtedness to Richard Arkwright, the inventor of the spinning machine. He had a vision of the unseen, and we are his debtors. Edison had a vision of the invisible, and as a consequence the world has been enriched; we are his debtors in spite of the fact that he gave the world the gramophone! Wireless telegraphy, the telephone, the motor car, and a host of other things which have been a blessing to humanity, are the gifts of men who looked not at the things that are seen, whose vision was not limited by the scope of the physical eye.

If I were asked to explain

The life of the pioneer.

I would say it was the result of a vision of the invisible. This vision has cleared the forest and made it blossom as the rose. Instead of poison-weed and salt-bush, there stand the fields of waving corn. Who can estimate the world's indebtedness to the pioneer? In every city the wheels of industry revolve, men, women and children are clothed and fed as a result of the pioneers' vision of the invisible. Cities of magnificence and splendor, of art and industry, are the monuments of his vision. This vision of the invisible has scaled the mountain and navigated the unknown seas. It has compelled the earth to disgorge its treasure, and the sea to give up its wealth. It has endured the blazing heat of the desert, and the ice of the Arctic regions. It has stormed the citadel and conquered the foe.

This vision has brought to men power and endurance. The one word they have not known is defeat. It is the vision of the invisible that has enabled the artist, musician, poet, explorer and pioneer to endure poverty, hunger, labor, scorn and ridicule. It has made them more than conquerors. To it the world owes her masterpieces of literature, music, and art. Nation-builders and

age-makers have all had upon their souls the glow of the invisible.

We are, however, concerned chiefly with the application of this principle to the spiritual life, to the life of the church, and the members as individuals. If the church is to exist, if she is to grow, if she is to enlighten the world, this vision is indispensable. Only such a vision can save her from despair.

The first necessity of the church is to grasp the importance of

Seeing the invisible in man.

It was this that made Christ's mission possible. No one saw the sin and degradation of mankind as keenly as did Jesus. No one knew better than he how deeply it had embedded its roots in the lives of men. Because of sin he gave up the glory he had with the Father, endured persecution, mockery, hatred, was despised and rejected of men, a man of sorrows and acquainted with grief. He knew that man would eventually crucify him, yet he never despaired. He was essentially an optimist. Why? He was an optimist because he could see that which did not appear on the surface. He had a vision of the invisible in man. Man is a lost coin, but still bears the King's image. He is a lost sheep, but is still the property of the great Shepherd. He is a lost son, but still beloved of the Father. In his day, men saw Matthew the publican, probably resorting to the dishonest practices of a despised class. No publican had an entrance into decent society. The Gentiles were "dogs," but the Jew who would descend to such depths as to become a tax-gatherer for the Roman oppressor was worse than a dog. How did this man appear to Jesus? He saw Matthew the publican, but he also saw Matthew the apostle.

On one occasion the disciples found Jesus in conversation with a woman who was a sinner. She had sacrificed all that the world regards as of worth to a woman; she had sacrificed her purity. The disciples "marvelled that he talked with her." Was Jesus ignorant of her sin? Did he not know the extent of her crime? He appreciated it to a degree beyond their comprehension, but he saw what their dull eyes could not see. He saw in this sinner a child of God. He had a vision of the invisible.

No picture in the Bible reveals the heart of God more wonderfully than does the picture of the prodigal son. There is no need for me to tell in detail that story. The son leaves his father's home, lives the life of a wastrel, sinks into unspeakable crime, is disguised in his own moral filth, and bears in himself the image of his foul surroundings. Men knew him for what he was. But unless I have misinterpreted the picture, it is, in part at least, God declaring his vision of the invisible in man. He sees in this outcast his son, and welcomes him as such.

It was the same vision that made possible

The labors of the apostles

and early disciples. What else could have induced them to enter upon a task so apparently hopeless? Dean Farrar says, "The epoch which witnessed the growth of Christianity was an epoch of which the horror and the degradation have rarely been equalled, and perhaps never exceeded in the annals of mankind." There was luxury and vice on the one hand, whilst on the other there was poverty, squalor and shame. Paul, in his letter to the Romans, depicts a state of affairs that, for sin and degradation, have in all probability never been surpassed. Corinth has been called "a cesspool of iniquity." No deeper insult could be hurled at a man than to call him "a Corinthian." Yet the apostle longed to preach the gospel in Rome. He journeyed to Corinth with the message of the Cross. It was a vision of the invisible in man that made this work possible. Read that long list of sins in 1 Cor. 6: 9-11, then

try to explain what it was that led an apostle to suffer the loss of all things that he might preach the gospel to such as these. Men never worked on more unpromising material. It was the vision of the invisible in man that made these labors possible. These early Christian workers saw a potential saint in every sinner, no matter how steeped in iniquity he might be.

Missionary enterprise would have been impossible had men seen only with the physical eye. Our forefathers were naked savages; and the testimony of those in a position to know is that we owe our national splendor and greatness to men who saw the invisible in their fellows. This vision brought the gospel to England. It opened the doors of China, Africa, Japan and the Islands of the Sea to the gospel. Eternity alone will tell in adequate terms the world's debt to men who saw the invisible in their fellow men.

This is

The vision the church needs to-day

if she is to achieve victories for Christ. There is a tendency in many quarters to see only those things which appear on the surface. Some people find a melancholy joy in diagnosing the world's ills as incurable. Had the early church held such opinions she would have died out in one generation. The successful physician holds up to his patient a picture of perfect health. His calling is such that he daily comes in contact with disease. He sees epidemic after epidemic sweep over the land, but he never preaches a doctrine of despair. His vision is never limited to the visible. Our hospitals are monuments to optimists, men who see beyond the seen. They are not monuments to men who have failed to recognise the deadly nature of disease, but to those who, realising to the full the seriousness of the situation, nevertheless have a vision of perfect health, and labor unceasingly to make that vision a concrete reality. This, I take it, must be the attitude of the church in men diseased by sin. It is ours to face the fact. Nothing is gained by closing our eyes to the prevalence of sin and moral degradation. Admit, if you will, that a wave of sin is sweeping throughout the land just now. Acknowledge that the image of God is well-nigh obliterated in thousands of lives. We dare not close our eyes to the gravity of the situation, but unless the church has a vision of the invisible, unless she sees in every slave a king, in every sinner a potential saint, in every outcast a priest unto God, her mission is ended, her motto must be despair. Until God says otherwise the gospel is his power unto salvation.

But above all we need

A vision of the invisible God.

Such a vision has always had a purifying effect on the beholder. Once a man has looked into the face of God he can never again regard sin lightly. When Isaiah "saw the Lord" he regarded sin in a new light. It was a vision that surpassed anything he had hitherto seen. He knew that he could not look on the face of the King, the Lord of hosts, and harbor sin in his life. "I am a man of unclean lips," he exclaimed. He had seen the invisible God.

The day came in the life of Peter when he had a vision of the invisible in his Master; he was led to cry out, "Depart from me, for I am a sinful man, O Lord." Peter saw something in his Master which was a rebuke to all unrighteousness. The first stage of all downfall is a weakened sense of God. In describing the fearful state into which the Gentile world had fallen, Paul declares that it was "because they did not like to retain God in their knowledge." They had lost the vision of the invisible God. It is true to-day that, if the church would retain her purity, if she would be the light of the world, if she would be as a city set on a hill, there must be no weakening of her sense of God. She must constantly look on the face of him who is invisible.

A vision of the invisible God gives one

A correct estimate of values.

Once a man has looked on the things that are not seen, all the wealth, pomp, glamor and splen-

for of this world will be to him as but gilded toys. Instances abound of men who saw the visible in its greatness, power and splendor, yet forgot it at a sight of the invisible. Moses is the classical example in this respect. The writer to the Hebrews says of him, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible." The gold of Egypt was dross to Moses when he looked on the glory of the invisible King.

Macaulay, in his "Literary Essays," speaking of the Puritans, says, "The most remarkable body of men, perhaps, which the world has ever produced. . . . The Puritans were men whose minds had derived a peculiar character from the daily contemplation of superior beings and eternal interests. . . . Instead of catching occasional glimpses of the Deity through an obscuring veil, they aspired to gaze full on his intolerable brightness, and to commune with him face to face. . . . Their palaces were houses not made with hands; their diadems crowns of glory which should never fade away. On the rich and the eloquent, on nobles and priests, they looked down with contempt, for they esteemed themselves rich in a more precious treasure, and eloquent in a more sublime language, nobles by the right of an earlier creation, and priests by the imposition of a mightier hand." Surely these men had seen the invisible, and the result was that they too valued above all things that which is eternal. To them the things that were seen were temporal, but the things which were not seen were eternal. It would be easy to multiply instances of those who exchanged purple and fine linen for sackcloth, wealth for poverty, plenty for hunger, ease for toil and hardship; men who endured the cross, despising the shame; men who had seen the King in his glory, and as a consequence, whose affections were henceforth set on things above.

In conclusion, let me say that a vision of the invisible God is

A fortifying vision.

Who are the men who have accomplished great things for the world? They are the men who, seeing him who is invisible, were made strong in the Lord and in the power of his might. William of Orange said that before he attempted the redemption of the distressed people of the Netherlands, he had entered into a firm alliance with the King of kings. Moses had seen the invisible King, and he defied Pharaoh and his hosts. Gazing on the body of John Knox, a friend said, "There lay one who never feared the face of man. Who has not been thrilled by the story of courage and heroic fortitude of Martin Luther? Two Christians are chained together, lying on the floor sleeping peacefully. Behind the bars are the lions crouching ready to tear their prey to pieces as the iron gates swing open. In fancy I see Nero iron gates swing open. In fancy I see Nero watching the chariot-race while the grounds are lighted by a thousand human torches. Look into the prison cell, and see the men of this vision, with feet fast in the stocks, their backs bleeding with feet fast in the stocks, their backs bleeding and torn. Listen! They are singing! singing praises to him who has counted them worthy to suffer for him. The heroes of the faith are legion. "And what more shall I say? For the time would fail me to tell of Gideon, of Barak, of Samson, and of Jephthah; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection. And others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment. They were stoned, they were sawn asun-

der, were tempted, were slain with the sword. They wandered about in sheep skins and in goat skins; being destitute, afflicted, tormented; of whom the world was not worthy. They wandered in deserts and in mountains, and in dens and caves of the earth." Think you this fortitude came by looking at the things that are seen? These looked not at the things that are seen, but at the things that are not seen. They had a vision of the invisible.

Our plea to-day is for the upward vision. True, there is much to hinder as we tread the upward

path, temptation, hardship, privation. There they are in the way, and if we look not further courage will fail. Look through these things; and be yond them, to the everlasting hills, to God and the victors, whose shouts already sound from the sublime battlements, and endure. Some fair morning the night will end, the darkness change to day, the invisible emerge from its mist and shadow, and the soul have its great emancipation. Having endured as seeing him who is invisible, we shall at last see him face to face, and know even as we are known.

Tasmanian Women's Conference.

The twelfth annual Sisters' Conference of Tasmanian churches was held in Margaret-st. chapel, Launceston, on April 13. A short devotional service was led by Mrs. Warmbrun. Minutes of last year's Conference were read and received. Roll-call responded to by twelve delegates from various churches. Executive and Treasurer's report was read and discussed. It was decided that during the year each church should have a Home and Foreign Mission rally to help further the cause we love. Decided to continue throughout the year the effort to raise money for the Hostel at Glen Iris. Miss Caldwell spoke in support of the need of such.

Officers appointed were: Mrs. Nightingale, President; Mrs. Duff and Miss Bradley, Vice-Presidents; Miss Riley, Corresponding Secretary; Mrs. J. Woolley, Recording Secretary; Miss J. Rodd, Treasurer. Superintendents: Home Missions, Miss Bradley, Hobart; Foreign Missions, Mrs. Warmbrun, Devonport; Bible School, Miss Jones, Hobart; Sewing Class, Mrs. Mundy, Tunnel Bay; Hospital and Visitation, Mrs. Beasley, Launceston; Young People, Miss Hodgson, Launceston; Literature, Miss Murray, Hobart; Obituary, Miss Kingston, Kingston, Brown's River; Temperance, Mrs. Howard, Ulverstone; Prayer, Miss Ivory, Ulverstone; Social, Miss Pease, Ulverstone; Isolated, Mrs. Pritchard, Launceston.

Afternoon session commenced with a devotional service led by Mrs. Pritchard. Roll-call of delegates; Mrs. Duff welcomed visitors and delegates; Mrs. Geever responded. President, Mrs. Nightingale, gave Miss Caldwell a hearty welcome. During the afternoon we were privileged to listen to a very fine address from our sister, who spoke on women's work in India, and also brought greetings from our missionaries on the field. Mr. L. A. Bowers, of Ulverstone, gave a very fine address on woman's place in the coming conflict.

Reports.

Executive.—Twelve meetings were held during the year. The secretary, Mrs. Warmbrun, resigned on account of removal from the city. Home Mission Rally held during the year, also parcels sent to missionaries at Pentecost. Addresses given at meetings, also very fine papers supplied.

Treasurer's Report.—Donations and offerings, £14/0/7; Expenditure, £8/15/5; Balance in bank, £5/5/2.

Home Missions.—A great combined Home Mission Rally was held, and despite the difficulties which arose, we were able to present the Home Mission Committee with £12. Special missions have been held during the year, and many souls have been for Christ. Penny-per-week collections, Hobart, £6/7/-; Launceston, £5.

Foreign Missions.—Parcels have been sent from the following churches for gifts to New Hebrides Mission Station: Hobart, Launceston, Ulverstone, Geelong, Dover, Nubeena, Tunnel Bay, Cavese, Northdown. Sisters have been busy selling bricks for Ladies' Hostel. Up to the present £17/2 has been received. A letter of sympathy has been sent to Bro. and Sister Coventry, at the death of their little son, also letters of welcome to Sisters Thompson and Caldwell.

Bible Schools.—Hobart, 1 addition to church during year. 18 scholars sat for recent examination, every one gaining a certificate, 2 scholars

gaining gold medal, also 1 teacher gaining a medal. West Hobart, 5 scholars gained certificates, 1 gained an honor and medal; 1 addition to Bible School. Geelong, an increase of 30 scholars. Ulverstone, increase of 59 scholars and 6 teachers; 4 added to church.

Hospital and Visitation.—Hobart, Visits paid every week to the hospital and homes of the sick. Fruit, flowers, cakes, literature distributed. Geelong paid visits to homes of sick; fruit and flowers taken. Kellievie, the sick and needy helped in every possible way. Ulverstone, 100 visits paid to hospital and homes of the sick; all that can be done has been done to cheer the sick; texts and literature distributed liberally; also flowers, etc. Chudleigh, when possible visits paid to homes of the sick, and any service gladly rendered. Nubeena reports a very successful year of work; many visits paid, and gifts taken, garments given to the poor.

Isolated.—Hobart, sixteen letters written, also "Christians" and "Pure Words" sent them. Ulverstone, Mole Creek, Preymedena, Chudleigh, Dover, report letters written to isolated members. Sometimes these members send donations to help on the work of the Lord.

Sewing Class.—Hobart, 29 meetings; 3 baptismal gowns made and given to church; needy cases helped. Successful sale of work held in aid of building fund. Launceston class held each week; much good being done. West Hobart, a class each week; garments made for sale of work in aid of church building. Ulverstone has recently started a sewing class; garments made for a Christmas box to send to New Hebrides. Kellievie reports 1 parcel sent to Children's Hospital, 1 to a poor family in the district. Nubeena, 1 parcel of underclothing sent to a needy case, also a parcel made and sent to New Hebrides, also sisters spent £3 for blinds, table cover, etc., for the church. Tunnel Bay purchased flannel and made up for a needy brother who was sick, 1 parcel of children's clothes to a needy case in district, also a parcel sent to New Hebrides.

Literature.—A splendid work indeed is being done in this department. Large numbers of "Christians," "Pure Words," "Counsel to Converts," and other helpful literature, freely distributed to public and private hospitals, New Town Infirmary, lighthouses, and homes of the sick. Hobart distributed during the year 2632 leaflets, "Christians," and "Pure Words," etc.; Ulverstone, 150; Chudleigh, 311; Dover, 393; Tunnel Bay, 120; total of literature distributed, 3605.

Young People.—Hobart, great progress has been made in this department. The Senior Christian Endeavor Society has gained 15 new members. Numerous visits paid to the Infirmary, Sanatorium, Soldiers' Hostel. Evenings given to patients of General Hospital. The Sunshine Committee have done a great work in visiting the hospitals and the sick; flowers, fruit and literature taken to them; something like 300 visits have been paid. An intermediate society has been formed. Junior Society making rapid progress; large attendances; each committee at work. Ulverstone, active membership, 36; splendid papers written; each member taking part; Band of Hope formed; large attendances, good meetings. Geelong C.E. Society increasing in numbers; bright meetings, committees faithfully working. Nubeena Sunshine Class doing a good work, bringing sunshine

to other lives. A C.E. Society has lately been formed. Koomya Sunshine Class also doing faithful work among the sick and needy.

Recollections.—Hobart, West Hobart, Nubeena, Launceston, Tunnel Bay, Kellievie, Koomya and Northdown churches have willingly responded to appeals for help in any needy case. In some of these churches a very good work in this department has been carried on.

Obituary.—The following churches have their representatives—Hobart, West Hobart, Geerston, Nubeena, Tunnel Bay, and letters of condolence sent to the bereaved.

Prayer and Praise.—Hobart—Attendances at mid-week services improving. Prayer meetings each Lord's day at 6.45. West Hobart—Weekly cottage prayer meetings held each week with great success. Average attendance, 17 to 20. Prayer meetings Lord's day evenings. Dover—Prayer meetings each Tuesday evening; attendance fair. Cottage prayer meetings held fortnightly at Frankestown. Nubeena—A prayer meeting held in connection with C.E.; a chain of prayer throughout the meeting, young members thus gaining confidence to pray. Cavendish—Prayer meetings held each week in connection with the work. Ulverstone—Prayer meetings held before gospel service every Lord's day, also weekly prayer meetings; attendances fair. A prayer meeting held by sisters after Bible Class on Lord's day fortnightly to pray for success of the work. Many cottage prayer meetings held during the year.

Social Report.—Ulverstone. Many socials and

picnics held during year, and greatly enjoyed, also a social to mark the anniversary of Bro. and Sister Bowes' coming amongst us, and a presentation made to mark the esteem in which they are held.

Temperance.—Mrs. Nightingale is president of W.C.T.U. in Hobart, and has done a great work in this department. Mrs. Warmbrun is secretary of W.C.T.U. in Devonport, and she also works enthusiastically for the cause. Ulverstone members in front ranks of every temperance movement; their interest in seeking temperance reform is great.

Mrs. Pritchard contributed a very excellent paper. Greetings were received from Brisbane, West Australia, Victoria, Kellievie, Nubeena, Tunnel Bay, Chudleigh, and also a letter from Bro. and Sister Anderson in China, which was greatly appreciated, and also a greeting from the Home Mission Committee. Votes of thanks were carried by acclamation to the following—Sister Caldicott and Bro. Bowes, for very fine addresses; Sister Pritchard, for paper. Sisters Nightingale and Warmbrun were appointed delegates to the General Conference. The enjoyment of afternoon session was greatly added to by a solo from Sister Baker, and duet by Sisters Brown and Clements.

Resolutions read by Miss Ivory: That Launceston and Ulverstone continue to support Bible woman in India; That an effort be made this year to gain a student to train for Foreign Missions.

Collection, 41/7/3. Meals for Conference were supplied by sisters.—L. E. Riley, Secretary.

fects will naturally involve increased expenditure, that our churches will doubtless be glad to have a share in meeting. It is estimated that the financial needs for each year will be £500. The per annum is paid to the two excellent institutions. This of course is simply an *illustration* that these devoted men are content to accept. It is so stated that £100 will be needed each year for the travelling expenses of the country schools' organizer, Mr. Mankey. Then £60 has been allotted for printing lesson books and other necessary expenditure in stationery, printing, and postage. This amount asked for will be required in order that the work may be efficiently done. The Anglican Church is contributing £175. Presbyterians £100, Methodists £105, and Baptists, Congregationalists, and our own churches are asked for £45 each year. This is a very reasonable request, and we would like to be prompt in fulfilling our obligations. We have no fund from which to draw the amount required, so the Home Mission Committee are asking that all who would like to share in this splendid work will send the contribution to W. B. Blakemore, B.A., 70 Power-st., Hawthorn. He has kindly undertaken to look after this work in addition to his other duties. He is a member of the new Council, and will do all he can to further the work. It would be a great help if brethren and sisters would promise an annual subscription, and thus ensure a certain income. Will all that would like to assist please date their offerings as from the 1st of May, when the new movement actually commenced. We will be glad to answer any questions and to do all within our power to increase our usefulness as a people in the work we so gladly share. With the confidence that all will respond.

Your fellow worker in Christ Jesus,
Jas. E. Thomas, President of Conference.

The Realm of the Bible School.

Conducted by W. B. Blakemore, B.A.

From West Australia.

Bro. D. M. Wilson writes of a fellowship tea arranged by the brethren in Perth for Mr. W. C. Pearce, the representative of the World's Sunday School Association, who is visiting Australia. He says "it was one of the most inspiring meetings it has ever been my privilege to attend. Bro. Pearce appreciated very much the opportunity of meeting his brethren, and he gave us a fifty minutes' talk that will not soon be forgotten by those who were present. He is a most humble, Christlike man—one of God's noblemen—a truly great man whom it is a delight to honor. He is a splendid speaker, and his message comes as from the Master himself."

Mr. W. C. Pearce was to have arrived in Melbourne on Wednesday of this week, and after a series of meetings for Sunday School workers, is to leave for Sydney on June 6. Mr. Pearce's programme has been arranged by the newly formed Sunday School Council of Victoria, of which the Archbishop of Melbourne is the president. Announcements of the meetings will be published in the daily press. Sunday School workers should avail themselves of hearing this outstanding leader.

Religious Instruction in Day Schools.

The Joint Council for Religious Instruction in Day Schools, which represents the Church of England, the Presbyterian Church, the Methodist Church, the Baptist Churches, the Congregational Churches, the Churches of Christ, the Salvation Army, the Elders' Association, and the Australian Student Christian Movement, has appointed its officers for the ensuing year as follow:—Chairman, Professor J. Smyth; Vice-Chairman, Mr. A. E. McLennan; Treasurer, Mr. R. K. Gillespie; and Secretary, Mr. H. H. Williams.

The Council issued the second year's course of Graded Lessons early in the year, and over 1300 copies of the booklet have been circulated.

There are some 2900 State Schools in Victoria, and in over 1600 of them no provision has been

made for religious instruction. Out of 260,000 scholars enrolled in the State Schools, there are about 103,000 attending religious instruction.

The work is well organised in the metropolitan area, and in the larger provincial centres, but the hundreds of smaller schools in the country districts badly need attention and help in this matter. For twenty-five years the Elders' Association has done sterling work, and the new Council which has taken up the work of that Association at its last meeting passed a resolution warmly appreciative of the great services rendered by the Elders' Association.

It is intended now to consolidate and extend the work. For that purpose two organisers have been appointed—Mr. S. Trend for the metropolitan area (formerly employed by the Elders' Association), and Mr. J. H. Mankey for the country districts. Both organisers are superannuated teachers, and for long years have been active workers in the Christian church. Mr. Trend has already begun his work under the Council, and Mr. Mankey commences this week. It is proposed to work in radii from the larger country centres, beginning at Ballarat. In each place the organiser will meet with the ministers and will endeavor to hold meetings of sympathisers. But the chief work will be to visit each school and endeavor to obtain instructors to carry on the work. The Council looks to the Christian public for sympathy and co-operation.

The churches and organisations named are finding the money necessary to carry on this year, and the Council hopes that next year additional organisers may be made available for the country districts.

Our Share in the Work: An Appeal for Support.

All will be interested in the account of the advance that has been made in the work of teaching the Scriptures in our State Schools. It is a great thing to be able to spend half-an-hour each week seeking to teach the truths of the Word of God to the young people who will be the citizens of tomorrow. The new organisation that has been ef-

Annual Offering.

The following returns to the Victorian B.S. and Y.P. Dept. have been received since last week's report—Blackburn, 12/-; Box Hill, £5/4/-; Berwick, £5/10/6; Burnley, additional, 5/-; Chesham, £4/5/6; E. Camberwell, 12/8; Hanson, £1; Kaniva, £5/1/-; Lygon-st., £5/0/3; N. Melbourne, £3; Oakleigh, £3/7/6; Polkenmet, 41/17/6; Bol Hill, 12/5; Rochester, £2/13/5; Surrey Hills, £10/5; Taradale, £2; Thornbury, £2.

*Reached or exceeded suggested aim.

All moneys for this department should be sent to the Organising Secretary, W. B. Blakemore, 70 Power-st., Hawthorn.

Questions and Answers on the Teacher.

Miss E. C. Gill.

Name two kinds of attention, and show which is the more valuable.

Two kinds of attention are voluntary attention and spontaneous attention. We give voluntary attention to an object when our attention is directed to it by an act of will. It requires effort. Spontaneous attention is natural, and requires no effort on our part. Although there is great strain put forth under the stress of spontaneous attention, there is none required in the holding of the attention on the given object. Voluntary attention is unstable, and cannot be maintained long without lapsing into spontaneous attention. Either the mind wanders from the object, and has to be drawn back, or we become so interested in the work in which we are engaged, that attention to it becomes spontaneous. We thus see that spontaneous attention is the more valuable of the two, for when interest is aroused, and the best activity results from interest, the pupil is whole-hearted, his work becomes a part of himself, and as he has not to use any effort to keep his attention from wandering, he can utilise all his strength in the accomplishment of his work. We can, by the exercise of our will, force ourselves to attend to something that does not naturally attract us. It will require sacrifice, but we can do it.

Harkness-Bennett Debate.

A South Australian contributor sends the following—

Adelaide has had a new sensation the last few weeks in a debate held between Mr. Robert Harkness, B.A., of the Church of Christ, and Mr. Scott Bennett, of the Rationalist Society. Four nights were given to the debate, which was held in the Central Theatre, Wakefield-st., Adelaide, May 9, 11, 16, and 18.

There were never less than 700 present, and not more than 900 present at any one night. The subject of debate the first two evenings was "Has Christianity been of Benefit to the World?" Mr. Harkness affirmed; Mr. Bennett denied. The second subject debated was "Is Jesus Christ of the Gospels a Myth?" Mr. Bennett affirmed; Mr. Harkness denied. The origin of the debate was Mr. Scott Bennett's challenging the preacher of every church in Adelaide to discuss with him one or all of the four subjects. Mr. Harkness was the only one to accept the challenge, but did this at the request of his brother preachers.

The debaters are essentially different types of men. Physically, Mr. Harkness is tall and thin; Mr. Bennett is of medium height, tending to stoutness. Mr. Harkness is a thinker; Mr. Bennett is a declaimer. Mr. Harkness is a long distance man. Mr. Bennett is a sprinter. He did much better the first two nights than the last two. The third night he was very weak compared with the first two nights. He seemed as if he had shot his bolt. Mr. Harkness, however, seemed to improve as the debate lengthened. On the third night he was very brilliant, and received round after round of applause. Throughout the debate there was the utmost friendliness between the two disputants, and everything was very pleasantly conducted. We were favored by good chairmen, Mr. Hamilton, M.P., Mr. Conybeer, late Speaker of the South Australian Assembly, and the Hon. W. Morrow, M.L.C. The audience was on the whole impartial and appreciative. We had members of our churches not only from Adelaide and suburbs, but from several of our country churches. All are abundantly satisfied with the presentation of New Testament Christianity that Mr. Harkness gave.

In a debate like this is an opportunity to show the strength of our position in seeking to establish and defend New Testament Christianity. Mr. Bennett found his strong points in his condemnation of wars and persecutions in which an apostate church had taken part. But I think he was surprised when Mr. Harkness agreed with all he said on these matters. One young man who had only been a Christian a few weeks attended the debate, and told me at the conclusion of the first night his faith was stronger than ever.

As the debate is to be published almost at once, I will not enter into the speeches of the debaters. All will have an opportunity of reading it. The thanks of not only our South Australian brotherhood, but the Christians of every church, will be rendered to Bro. Harkness for his valiant and scholarly and successful presentation of the truths of the gospel.

South Australian Home Mission Notes.

H. J. Horsell.

Reports for the month of April are of an encouraging nature.

At Bordertown successful anniversary services have been held, with two confessions.

Cawler.—The secretary, with W. J. Manning, visited the church. Arrangements have been made for the purchase of a valuable building site, and the local brethren have raised and paid a deposit of £50. The tent mission in June will be held on the property of the church.

Wallaroo.—A. J. Ingham has resigned as evangelist in this field, and concludes his work in July. Several more families have removed.

Terri and Winkle.—Bro. C. H. Hunt reports three confessions (one at Winkle and two at Terri). Winkle chapel has been renovated; the building is proving too small for the Sunday

School, and consideration is being given for extension of the building. A month of definite progress at both places.

Barmera and Cobdogla.—A. C. Mudford is encouraged with the fine growth of Bible School in both places. At Cobdogla the school is developing in a rapid manner, and the first two confessions have been taken. Work among the young people is the outstanding feature in both fields. Gospel meetings at Barmera are small. Tenders for the new chapel at Cobdogla will be called in a week or two. The brethren are erecting a new fence in front of the Barmera property.

Naracoorte.—A. Pascoe commenced his work in this town on May 21; the prayers of the brethren are requested.

Broken Hill.—R. Blackburn began his ministry with Wolfram-st. and Railwaytown churches on May 21. The brethren have faithfully held the cause during the long absence of an evangelist. The coming of the preacher will considerably hearten and assist the church. There is a big work in this city.

St. Morris.—The Committee have decided to place a preacher at St. Morris as soon as possible. A tent mission is being planned immediately after Conference, with Bro. Heiler as missionary.

Moonta.—Bro. Oram states that the Sunday School anniversary services were wonderful gatherings. It was impossible to seat the people at the evening service in the large chapel. Notwithstanding the removal of more families in search of employment, the church is having fairly good attendances at most services.

Murray Bridge.—The tent mission is now—May 20—in its third week. There have been ten confessions. Wet cold nights and counter attractions have militated against large week-night audiences. Sunday meetings have been splendidly attended. The church ask for continued prayers. Bro. Heiler is giving powerful messages, and Bro. Warhurst leads in song acceptably.

Finance.—May we again ask that all those who made promises at Conference of financial assistance, please forward their amounts as soon as convenient. With the additional work at Broken Hill and Naracoorte, and in contemplation of St. Morris, an extra large increased expenditure is undertaken. Send now. Forward movement amounts are also awaited.

OBITUARY.

ALLAN.—On April 6, the beloved wife of Bro. John Allan passed away at Ballarat. For some time she had been ill, and had just returned home after four months in the hospital. The end came suddenly at the last. But she was ready. She was one of God's good women, and her sojourn in the hospital she made a time of ministry and comfort to many. She ever pointed them to Christ. She will be missed by many, but the loss is specially heavy on her husband. To him and her brothers and sisters the church tenders its deepest sympathy. They have the best of all comfort in knowing that for her to die was gain, being "to depart to be with Christ which is far better." Bro. Morris conducted the funeral service, and Bro. Connor at the church service spoke of her splendid Christian character and influence. Her going was the response to the home-call.—A. W. Connor, Ballarat, Vic.

FORD.—After a long illness, on April 13 there passed from this earthly home, to the heavenly mansion, our Sister Mrs. Caroline Ford, widow of our late Bro. J. T. Ford, elder of the York church, at the age of 79. She, with her husband, united with the church in 1887, and has in her humble way lived a consistent life, being regular in her attendance at the house of God until ill-health prevented. Only a few days before her death she was taken there to see the floral decorations for the Sunday School anniversary, and hear some of the songs which she loved. Her remains were laid to rest in the Woodville Cemetery, Bro. Chappell officiating at the grave. A large number of friends were present to show their love for our departed sister. She leaves be-

hind a large number of children, grandchildren and great-grandchildren. Sister Horsell, wife of the Organising Secretary, is a daughter, while several others are in membership with the church at York.—W.B. Croyden, S.A.

HAYES.—On April 6 there passed away at Ballarat an old disciple in the person of Sister Mrs. Hayes. She had all but reached 90 years of age, and for many years had been very infirm. Her association with the church goes back to the very earliest days in Two-Wells, S.A., where she (Mrs. Gillham then) became a member. It is good to think of her now at rest, after a long, weary pilgrimage. Her husband and family (among whom is Bro. Gillham, of Newmarket) have the Christian's hope, and realise that she is "asleep in Jesus." The church tenders them its sincere sympathy.—A. W. Connor, Ballarat, Vic.

JOHNSON.—Bro. John Johnson, of Piesse-st., Boulder City, was called home to be with Christ from the Kalgoolie Hospital on Monday evening, May 1. Bro. Johnson was previously connected with the church at Lake-st., where he was well known for his earnestness and loyal adherence to his conscientious beliefs. On the "Golden Mile" he became known to all with whom he came in touch as one who never missed an opportunity of urging the claims of his Lord to the obedience of faith. The home call came at very short notice. A sudden attack of hæmorrhage made necessary the instant removal of our brother to the hospital, where he passed away after a few hours. Sister Mrs. Florence Johnson and her two children, Olga and Gordon, remain with us in sorrow for their departed dear one, but in the sure and certain hope of his glorious resurrection.—H. G. Henderson, Kalgoolie, W.A.

MORRIS.—Our late Bro. Thomas Morris, formerly of Ballarat, and member of the well-known family bearing that honored name, passed away at Flemington, Victoria, on May 4, after an illness extending over some months. Bro. Morris had been connected with the church at Swanston-st. for a long period, and at one time was a deacon, and served the church excellently. Brought up in the church at Ballarat, he came to Melbourne, and then went to Sydney, and followed his business there for some years, afterwards returning to Melbourne. Quiet, unassuming in disposition, he was an excellent friend to many, and loved the church. He was laid to rest at Fawcener Cemetery on Saturday, May 6, in the presence of many of his brethren and friends. Bro. Kingsbury conducted very sympathetic services both at the house and grave. Our sympathy is extended to the widow, and we commend her to a kind and loving heavenly Father's grace.—R.L.

MILLER.—Another of Subiaco's fine women, in the person of Sister Mrs. P. Miller, passed to her reward on April 21. No fewer than five sisters have been called home during the past fifteen months. In the prime of life, without much warning, came the necessity for an immediate operation, but it was learned shortly afterwards that the case was hopeless. For seven months the patient lingered in dreadful pain, longing for the release which only death could bring. During this long period her faith never wavered, and she died in "the sure and certain hope." The deceased was baptised in the Perth Baptist Church by Mr. A. S. Wilson, twenty years ago, but some six years later took membership with the Subiaco Church of Christ. She was a member of the Ladies' Church Aid for about ten years, and was its secretary at her decease; a teacher in the school for five years, and a vice-president of the Girls' Club since its inception. Her life was exemplary in every respect, and her memory is fragrant with good deeds. Much sympathy is felt amongst a very wide circle for the bereaved husband, daughter, and two sons, all of whom are members with the church at Subiaco. The funeral cortege was made up of about 200 followers, among whom were many friends representative of the church, Protestant Federation, Anti-Liquor League, and political bodies. "Some time we'll understand."—W. H. Clay, Subiaco, W.A.

The Family Altar.

J. C. Ferd. Pittman.

GLIMPSSES OF THE MESSIAH.

Prior to the days of David, many patriarchs and prophets, looking down the dim vista of the ages, had faintly seen the promised one, but in the Book of Psalms the view becomes much clearer, and David and others tell with great delight of the approach of the Great Deliverer. There are many references to the Messiah in the Book of Psalms.

But, after all, these Old Testament saints lived in the twilight of divine truth. We live in the full sunshine of divine revelation. As they looked forward, we look backward, but it is to the same Christ. "To him give all the prophets witness," and to him all the faithful of all times since his appearance have looked for salvation. David may be said to be a type of Christ, but how much greater and better is David's Greater Son! The psalmists express lofty sentiments, but they are tinged with error. For example, they call down heaven's curses upon their enemies. Christ, on the other hand, calls down heaven's blessings, and teaches us that we are to forgive our enemies seventy times seven. We should rejoice that we can look in the noonday light of gospel truth instead of continuing to grope amid the twilight of earlier revelation.

JUNE 4

A Penitent's Prayer for Pardon.

"Purify me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."—Psa. 51: 7.

"Dante heard the words *Asperges Me* sung sweetly as he drew near to the blessed shore on the other side of the water of Lethe."

In his reminiscences of Archbishop Maclagan's Cambridge days, Canon Hudson wrote: "One little thing dwells especially in my memory of him as regards my visits to his rooms in undergraduate days. When I went at any time into his inner chamber to wash my hands, I always saw over his washstand the words, '*Amplius Lave Me*,' and I have often thought of it, and said to myself, surely never did anyone more enjoy the everlasting benediction of the heavenly washing than he."

Bible Reading—Psalm 51: 1-10.

JUNE 5

The Voice of Charmers.

"Which hearkeneth not to the voice of charmers, charming never so wisely."—Psalm 58: 5.

Al Ghazzali reminds us that "a snake-charmer will abstain from touching snakes in the presence of his young child, because he knows that the child, believing himself as clever as his father, will not fail to imitate him; and in order to lend more weight to his prohibition, the charmer will not touch a serpent under the eyes of his son."

Bible Reading—Psalm 58: 1-5.

JUNE 6

The Rock that is Higher than I.

"For in the end of the earth will I call unto thee, when my heart is overwhelmed; lead me to the Rock that is higher than I."—Psalm 61: 2.

Principal G. A. Smith said, "When a man is called to the unshareable duty of a great decision, or called to the quest for truth, or given the charge of other lives, or lifted above his fellows in authority or vision, there springs in him a yearning to cling to, and nestle in, and be shadowed by, something bigger than himself. It is perhaps a king who says in Psalm 61, '*When my heart is overwhelmed, lead me to the Rock that is higher than I.*'"

Bible Reading—Psalm 61.

The Jew's Lament.

"O God, the nations are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem in heaps."—Psalm 79: 1.

Every Friday for many centuries, crowds of Jews have gathered around the Place of Weeping in Jerusalem, crying out their woes in the language of this Psalm, and beseeching the God of Abraham to come to their deliverance. It was on a Saturday morning, February 27, 1909, that I visited this place of weeping, but even then many Jews were seen swaying their bodies dolefully before the great wall that bars their entrance to the site of their Temple of olden days, and plaintively repeating the words of this Psalm, "O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem in heaps.... We are become a reproach to our neighbors, a scorn and derision to them that are round about us. How long, Lord? Wilt thou be angry for ever?"

Bible Reading—Psalm 79: 1-5.

JUNE 8

Wilt Thou not Revive Us Again?

"Wilt thou not quicken us again, that thy people may rejoice in thee?"—Psalm 85: 6.

In 1890, James Gilmour wrote to an old college friend, "You say you want reviving—go direct to Jesus, and ask it straight away. This revived state is not a thing you need to work yourself up into, or need others to help you to rise into, or need to come to England to have operated upon you—Jesus can effect it anywhere, and does effect it everywhere whenever a man or woman, or men and women, ask it. Ask and ye shall receive."

Bible Reading—Psalm 85.

JUNE 9

The City of God.

"Glorious things are spoken of thee, O city of God."—Psalm 87: 3.

"Saviour, if in Zion's city
Thou enrol my humble name,
Let the world deride or pity,
I will glory in the shame.
Fading is the sinner's pleasure,
All his boasted pomp and show;
Solid joys and lasting treasure
None but Zion's children know."

Bible Reading—Psalm 87.

JUNE 10

The Beauty of the Lord.

"And let the favor (RV. beauty), of the Lord our God be upon us."

In his last illness, Charles Kingsley was overheard saying quietly to himself, "How beautiful God is! How beautiful God is."

Bible Reading—Psalm 90: 10-17.

PRAYER.

Father in heaven, for all the prophecies of Jesus thy Son and our Saviour; for every psalmist's song of him; for every pathway that leadeth to the Cross of Calvary, I adore thy holy name. I desire to thank thee especially for every evangelist's record of him, and for the clear vision of his wonderful influence in the Epistles. I thank thee that he who died now sits upon the throne of David, and will reign for evermore. May I render to him loyal service, and rejoice that some glad day I shall reign with him in heaven; for his name's sake. Amen.

WANTED.

Lady would like orders, baby bonnets, coats, bootees, modesties, hand-work, also employment Wednesday afternoons, sewing, nursing, as early as possible—M.E.N., this office.

Churches of Christ Benevolent Department—Wanted urgently, blankets and children's clothes. Address to Churches of Christ Mission, Burnley Railway Station, Jas. W. Nichols, Hon. Sec.

DEATHS.

BAXTER.—On 16th May, 1922, at Swan Hill Private Hospital, Florence Evelyn, beloved youngest child of Mr. and Mrs. J. Baxter, Worcester, aged 8 months. Peacefully sleeping.

PETRIE.—On the 23rd May, at the Homeopathic Hospital, William, relict of late Louisa Petrie, loving father of George (Solway), Alan (Mrs. Fowler), Emily (Mrs. Greenwood), Edith, William, Frank, and James. Aged 71 years. Oh, weep not for me, 'tis unkindness to weep. My weary, weak frame has fallen asleep. No more of fatigue or unrest shall I know. Oh, weep not, oh, break not my peaceful repose.—Inserted by Mrs. Woodbridge, Senr.

MACDONALD.—On May 27, at Auckland, New Zealand, C. Fleming MacDonald, formerly of Cheltenham, Victoria.

"His life was gentle, and the elements
So mix'd in him that Nature might stand up
And say to all the world, This was a man."
—Inserted by Allan J. Wedd.

COMING EVENTS.

A NOTABLE EVENT.

FOREIGN MISSION OFFERING.

Lord's Day, July 2

WANTED, £10,000.

Pray Prepare Pay.

A Special Winter Feature "The Mountain Peaks of the Bible." Studies by A. E. Hinrichsen. At Malvern-Caulfield each Wednesday, at 8 p.m.

Second Advent meetings in Church of Christ chapel, John-st., Erskinesville, New South Wales, at 7.30 each Saturday night. All interested in the second coming and prophecy cordially invited. Prominent speakers, and interesting talks in prophecy.

JUNE 4, 11, 14—Northeast B.S. Anniversary. 4th, 3 p.m., W. B. Blakemore; 7 p.m., W. H. Hinrichsen, "Fair Play"; 11th, 3 p.m., Reg. Carter; 7 p.m., W. H. Hinrichsen, "Out-witting the Enemy"; 14th, 8 p.m., B.S. demonstration and distribution of prizes.

SWANSTON STREET BIBLE SCHOOL.

Sunday, June 11, Special Anniversary Services. Morning Speaker, Mr. A. R. Main, Atterton. Mr. J. E. Thomas will talk to the children and friends about "The Lad with the Lambs." Evening, Anniversary hymns by scholars of the School, and address by Mr. Horace Kingsbery. An enjoyable service. Come.

Monday Evening, at 7.45, items by scholars and distribution of prizes. A cordial welcome to all.

BRITISH AND FOREIGN BIBLE SOCIETY

ANNUAL PUBLIC DEMONSTRATION

MELBOURNE TOWN HALL

WEDNESDAY, JUNE 14th.

Keep this date free. Details next issue.

WANTED.

Resident Head Mistress for the Church of Christ Collegiate School for Girls, Upper and Boarding School, Adelaide, South Australia. Must be graduate of University, and a member of the Church. Apply, sending references and salary required, to the Hon. Sec., Mr. E. W. Pittman, c/o Royal Institution for the Blind, North Adelaide. Duties commencing February, 1923.

Young man, returned soldier (Church of Christ member), requires work; can drive; stoic man; or anything useful. Married. Apply Austral. Co., 530 Elizabeth-st., Melbourne.

Evangelist to take up the work at Moomba, N.S.W. Applications are invited from preachers desiring an appointment. Further particulars from T. P. Dale, 34 Reynolds-st., Neutral Bay, Sydney, N.S.W.

Here and There.

The address of F.T. Saunders, now at Carnegie, Vic. is 4 Tranniere-ave., Murrumbidgee.

The secretary of the church at Collie, West Australia, now is L. J. Moignard, Roberts-st.

R. C. Hay is now secretary of the church at Pahiata, N.Z. His address is Mangamutu, near Pahiata.

The address of Bro. Blackburn, the preacher of the church at Broken Hill, N.S.W., now is 330 Lane-st., Broken Hill.

Bro. Thos. Hagger commenced his work in Perth, W.A., on Lord's day, May 21, when there were most encouraging attendances.

In the list of degrees conferred at the recent Commencement of Sydney University, we note the name of R. P. Arnott, preacher of Petersham Church, as one receiving the B.A. degree, and also that of his brother, A. J. Arnott, who secured the degree of Bachelor of Dental Surgery.

"Think of God's business, and he'll think of yours. If you put God first, he'll not put you last. Make his service your delight, he'll make your wants his care. Young lions, despite the possession of claws and teeth, do lack and suffer hunger; but they that seek the Lord shall not want any good thing."

We much regret to learn, through Bro. A. J. Wedd, of the passing away at Auckland, N.Z., on Saturday last, of Bro. C. Fleming MacDonald, after a long illness. Our departed brother was greatly esteemed and loved by a wide circle of friends in New Zealand and Australia. Not only by his immediate relatives, but by many who appreciated his sterling Christian character, he will be greatly missed.

The Anti-Liquor and Social Questions Committee (Victoria), elected at Conference held its first meeting on May 12, when the following officers were elected: C. M. Gordon, president; J. G. Barrett, vice-president; R. H. Bardwell, hon. treasurer; J. G. Hare, hon. secretary. Plans were discussed for the year's work, and it was decided to immediately organise the churches in Victoria for next local option poll. Arrangements are being made for Bro. C. M. Gordon to deliver his interesting lantern lecture on "Prohibition at Work" throughout the metropolitan churches.

Bro. W. C. Pierce, of the World's Sunday School Association, has paid a brief visit to Perth, W.A., and in a few days has stimulated the Sunday School workers of the State. On Saturday evening, May 20, a nice company of brethren met him in a fellowship tea in one of the cafes of Albany Bell Ltd. Bro. D. M. Wilson presided, and words of welcome were uttered by Bren. Alamy Bell, W. R. Hibbert, and Thos. Hagger, at which Bro. Pierce delivered a most helpful address. At the close words of thanks were uttered by Bren. C. A. G. Payne, W. H. Clay, and S. H. Mudge. Solos were rendered by Bren. H. Wright and E. R. Berry. The doxology brought a splendid function to a close.

H. K. Carroll's annual statistical survey of American churches appears in the "Christian Herald" for April 1, says the American "Christian Standard." He reports for the United States proper an aggregate of 230,572 churches, 195,414 preachers, and 43,521,206 members, a gain of nearly 850,000 over last year. The disciples of Christ are listed as having 5792 preachers and 1,201,778 members, a gain of 23,659 for last year. The Mormons, with 27,701 members, have 8,138 preachers—2500 more than we—and gained 47,496 members last year. Surely it is time for a people with a plea of matchless simplicity and terms of salvation that can be presented in the language of the Scriptures, and is true to the divine plan as to be identical, to renew their zeal. A million and a quarter strong, we should number a million and a quarter advocates—each knowing and loving and aroused to his responsibility for proclaiming the gospel message.

Owing to alterations in the programme for Mr. W. C. Pearce's meetings, it is expected that a final public meeting will be held in Lygon-st. chapel next Monday evening at 7.45. Such a meeting should be largely supported by our own brethren in honor of our distinguished brother from over the seas. Watch Saturday's papers for announcements. We are anxious for all the brethren who can to hear and meet our brother.

At Brighton, Vic., on Sunday morning Bro. Blakenore gave a very inspiring address. Sisters Mrs. Kenton and Mrs. Bosworth were received into fellowship. Miss Phyllis Cowie and Miss Rose Cowie were received the previous Sunday. The Kappa Club for young men held its first initiation last Saturday week. The ladies of the church gave the men and boys a very fine dinner to start off the club. Several addresses were given by the State officers of the Kappa organisation. They will have over twenty members to begin with. The girls' Phi Beta Club also has a good membership, and is planning for splendid work.

The report from the Federated Council of Churches of America states that during the past year more than a million new members were added to the church rolls, that the statistics show that every day during the past five years an average of 2773 persons became church members, and an average of three congregations have been organised daily, and an average of four and a half persons per day have joined the ministry. The church, like business, does not grow unless it does constructive work, and certainly when the churches were battering down the old saloons that infested the cities of U.S.A., they were building up the kingdom.

We call the special attention of our Victorian readers to the report concerning the work of the Joint Council for Religious Instruction in Day Schools which Bro. Blakenore gives on page 346 of this issue, and also to the short article entitled "Our Share in the Work: An Appeal for Support," from the pen of the Conference President, Bro. J. E. Thomas. The amount asked for (£25 per annum), for our share of the expense, is very small, considering the importance of the work. No reader of the "Christian" will doubt the advisability of instructing the young of our land in Bible truths, and so helping in the development of their character. We have pleasure in supporting the appeal, and recommending the work to the Victorian brotherhood.

The closing days of the Hinrichsen-Brooker tent mission at Hampton, Vic., are full of interest. On Sunday a record number broke bread, and the school had its best attendance. On Monday a fine audience heard Bro. Hinrichsen's masterly reply to sermons on infant sprinkling by the Anglican preacher. The church is grateful for the splendid efforts of the missionaries. Bro. A. Hinrichsen, of the College, has rendered valuable help in visitation. Bro. Jackel's personal work is appreciated. All are delighted with the arrangement made by the Home Mission Committee to conserve the results of the mission. Bren. Hinrichsen and Brooker will conduct several services each week for a time. Plans for the chapel are well in hand. To Tuesday night there had been 42 decisions.

A recent number of the American "Christian Evangelist," under the heading of "Australian Messenger," contained the following item: "One of the most inspirational and helpful Prohibition addresses that we have listened to in Miami for many a day was given the church by Bro. Gifford Gordon, representative of the Victorian Anti-Liquor League of Australia. Bro. Gordon is one of our own preachers, was educated at Lexington, Ky., and served the Australian churches as pastor before taking this present work three years ago. He has spent seven months in this country investigating the effects of our Prohibition law on American life, and has accumulated much valuable

information that everyone should know. He has given the Christian people of this community a great outlook of encouragement. His itinerary for the coming weeks includes New Orleans, Dallas, St. Louis, Kansas City, Denver, Salt Lake City, San Francisco, Los Angeles, Portland, Seattle, Omaha, Des Moines, Iowa, and Peoria, Ill."

At Murray Bridge, S.A., on May 21, after the service, the band of fellowship was extended to the two Sisters Jergins and Mrs. Harper, who were immersed the Sunday previous. Wednesday evening was the last service in the tent, and Thursday the tent was sent to Gawler, where Bro. Beiler holds his next mission. The concluding services at Murray Bridge were held in the chapel. On Sunday morning Bro. Beiler spoke on "Christ's Coming." A thankoffering was taken for Home Mission work. A favorite hymn service was held in the afternoon, after which two lads were immersed. On Sunday evening Bro. Beiler spoke to a large congregation. Bro. and Sister Warhurst sang a duet. The farewell service was held on Monday night.

Surrey Hills (Vic.) reports good attendances and increasing interest. Bren. Judd (Capetown), A. L. Gibson, G. B. Moysey and R. K. Whately have given exhortations. 14 additions to membership during the month by letters of transfer. Bible School work is in good condition, and attendances good. Bible Class is being reorganised. The mid-week prayer meetings conducted by the brethren of the church are keeping up well, and are proving a great success and help. At the special effort on behalf of the Eye and Ear Hospital held at Surrey Hills on May 25 and 26, the church was responsible for, and successfully managed, the pot plant and cut flowers stall, Sisters Mahony and Fray being the appointed leaders.

Dr. McCaig has some excellent observations, in the current issue of the "Pioneer Review," on the subject of the inspiration of Holy Scripture. To those who are willing to listen to what the Word of God says about itself, the examination of the statements respecting its inspiration and authority by the learned Principal are illuminating and convincing. Among other passages, the verse upon which the Roman claim against "private judgment" is based (2 Peter 1: 20) is dealt with: "No prophecy of Scripture is of private interpretation," says the Apostle. This verse refers, not to the reader of Scripture, but to the "way the Scripture comes, the origin of it." The Greek means "of one's own unloosing." "No prophecy ever came by the prophet's own mental ingenuity." The verse which follows (21) explains as clearly as human language can explain the *modus operandi* of inspiration.

"The Churchman's Magazine" quotes a Congregational pastor as giving utterance to the following, at a meeting in Brighton: "Some sort of Protestantised confession is needed in our churches. We do not want the errors and superstitions that accompany its use in the Roman Church, but we do want—some such means to reach the individual soul. The Bishop of Truro, preaching in his cathedral, created some excitement last month by his remarks on this subject. He said that the use of the confessional ought to be very rare. There was tremendous danger in it otherwise. We are quoting from the "Church Times." Habitual confession is not helpful, but is specially dangerous. Only when there is some great burden of sin should such relief be sought. Our reading of the Word of God is that sins against one another should be confessed to those sinned against, and forgiveness sought; but confession of all sin should be made to Him who alone has power to pardon, and to blot out the transgression. "Who can forgive sins, but God only?"—"Christian."

MARRIAGE.

RATFORD—HARROP.—On March 31, 1922, at the residence of the bride's parents, by Mr. Reg. Enniss, John, the youngest son of Mrs. and the late Mr. John Ratford, of French Island, to Myra Jean, the younger daughter of Mr. and Mrs. G. T. Harrop, of French Island.

Foreign Missions.

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

Federal Foreign Missionary Committee.

President: J. Warren Cosh, 13 Clifton-st., Malvern, S.A.
 Treasurer: O. V. Mann, 8 Commercial-rd., Hyde Park, S.A.
 Secretary: G. T. Walden, 74 Edmund-ave., Unley, S.A.

A Notable Event.

FOREIGN MISSION OFFERING,
 LORD'S DAY, JULY 2.

Wanted, £10,000.

PRAY—PREPARE—PAY.

The Federal Committee very much regret to report the receipt of a wireless message from Bro. and Sister Black, Pentecost, New Hebrides, stating that they will have to give up their work, and return to Australia. They have been very ill with fever, and very reluctantly have to return to Australia. When they went to the New Hebrides it was only for two years, and they will have completed the two years before leaving their work. This necessitates our sending a married couple there at the earliest possible moment, and we write this note as a call for volunteers for this work in the New Hebrides. We need young people if possible; they must be strong and healthy, be apt to teach, and able to endure hardness as good soldiers of Jesus Christ.

The work is full of promise, the conversions are numerous, the natives very appreciative of all that is done for them; and though they were left to themselves for 18 months after Mr. and Mrs. Filmer left the work, Bro. and Sister Black found the work there in very good condition. There is a furnished missionary bungalow, motor launch, and all the necessary equipment for the work.

We shall be very glad to receive applications from those able and willing to act as our representatives on the Island of Pentecost.

Baptisms at Baramati.

Bro. Coventry writes (April 3):—"We had the joy of baptising four persons yesterday. Two of them were orphanage lads, the sons of two different mission workers, who have some spiritual ancestry, and should make fine Christians. The third was a teacher, the headmaster of our Baramati school, a man who has been a believer for many years, and who comes of a good Marathi family. The most interesting of all was the fourth one, the wife of Rambhaji, who was baptised last June. She is a quiet little woman who

has been attending the meetings for some time, and we believe she is very much in earnest about the matter. She will be a great help to her husband because he is the only other Christian in their big household. We had been praying for this woman for a long time, and feel that at last our prayers have been answered. Praise the Lord. We ask that the prayers of many will be offered up for these babes in Christ. Also for this woman's mother, and for old Bhimabai, who visits us so regularly. It is not easy for any to break with heathenism, but for the old people it is doubly hard, and they need all the help that we can give them, and all the help that comes from the prayers of the saints. Yesterday, Sunday afternoon, at our worship service, most of the Christians were present, and we found that the chapel seating accommodation was not enough. Many of the women sat outside with their babies, because there was no floor space inside. It is remarkable how the community has grown during the past few years. We shall soon need to think about enlarging the building. That is something to give thanks for. To-day is the horrible Shingar Festival. By now the Noh fires are lighted, and attended with their usual filth and obscenity. I have forbidden the Settlement boys to go into the town, but they insisted on a holiday, which I cannot refuse, as they are Hindus still. But we will try to keep them busy with games. As I write I can see them on the Settlement sports ground, playing cricket, and quite happy. They will not hear the village obscenity there. The usual work goes on among the settlers. Bible women go out almost every day, and teach the old, old story to the women. Four nights a week Bro. Patoli conducts a class among the young men for the study of the Word, and on Sunday we have the Bible Class in the morning and the open-air preaching in the evening to good attendance. With Christian love to all the brethren."

Offerings for Foreign Missions may be sent to the following:—

- Victoria: J. E. Allan, 41 Bennett-st., North Richmond. Phone, Haw. 1923.
 R. Lyall, cor. Ievers-st. and Park-ave., Royal Park, Vic.
 New South Wales: J. Clydesdale, 4 Charlotte-st., Ashfield; or, J. O. Holt, 46 Martin-place, Sydney.
 Queensland: Secretary, H. W. Hermann, Railway Parade, Nundah; Treasurer, J. Coward, "City View," Exeter-st., West End, Brisbane.
 West Australia: W. H. Clay, 9 Chester-st., Subiaco.
 Tasmania: James Foot, 12 Ballour-place, Launceston.
 South Australia: F. Collins, 48 Amherst-av., Nth Norwood. Phone, Norwood, 1501.

The State Savings Bank of Victoria

CREDIT FONCIER LOANS

- ON FARMS. In sums from £50 to £2,000, repayable by instalments spread over 25½ years.
 ON COTTAGES, VILLAS, AND SHOPS.—In sums from £50 to £800 on buildings to be erected or erected within six months of application. From £50 to £600 on buildings erected more than six months of application. Repayable by instalments spread over 19½ years. Interest, 7 per cent. per annum.
 SPECIAL TERMS FOR DISCHARGED SOLDIERS AND DEPENDANTS, ALSO THOSE WHO WERE IN THE RED CROSS AND TRANSPORT SERVICES.
 Amount loanable, up to three-fourths of valuation. Interest, 6½ per cent. per annum. Instalments spread over 20½ years.
 Application Forms at any State Savings Bank, or by writing to the Inspector-General—
 Head Office: 139-149 Elizabeth St., Melbourne. GEO. E. EMERY, Inspector General.

FEDERAL EVANGELISM,
 League of Rope Holders for the Evangelisation of Australia. Send date of birthday, application for card of membership, and birthday offerings to the Secretary, Les. C. McCallum, 25 Murray-st., East Prahran, Victoria.

Miss M. B. Pittman, T. C. Mus. Aust. (Soloist)

TERMS—APPLY:
 "Brewwood," Hampton St.,
 Hampton,
 or c/o Lygon St. Christian Chapel.

Phone, X 6473

Mr. W. J. Brockie

Recorded by the Dental Board of Victoria.
 101 SYDNEY RD., COBURG

Visits Dandenong every Tuesday,
 and may be consulted next door to Mr. Ellis,
 Butcher (upstairs).

Hours: 9 a.m. to 9 p.m.

Painless Dentistry in all its branches.

Other Appointments can be Made.

Tell Tale Fingerprints

Times without number finally has been reached in certain matters by the discovery of a finger-print. The ridges on finger and thumb tips of any two people are so utterly dissimilar that an imprint is a certain guide to the person responsible for it. As the finger-prints of everybody differ entirely, so is there a dissimilarity between Sewing Machines. There is no other machine which operates itself on the mind like the A.N.A., the wonderful thing about it being its great number of advantages over all others. The A.N.A. Sewing Machine is sold for cash or on terms, from £3 to £10/10/-. Write or call for full particulars. Australian Sewing Machine Co., 36-8 Errol St., Nth Melbourne, 224 Chapel St., Hobart, 232 Smith St., Coleridge.



For an attractive
 SIGN,

Calico or Paper.
 Consult H. ROMETCHI,
 236 Graham Street, Port Melbourne

Tasmanian Sisters' Executive.

Mrs. Nightingale led devotional; several sisters engaged in prayer. Minutes of previous meeting read and confirmed. Eight responded to roll-call. Roll-call for ensuing year drawn up with leaders for meetings, and departments of work, and speakers arranged. Alteration of monthly meetings from 7-45 p.m. as formerly to 3 p.m., as we think this will suit the majority of sisters better. Decided to send a copy of minutes of meeting to each church throughout Tasmania. Account for contributions passed for payment. A letter of appreciation be sent to Launceston sisters, thanking them for kindness to delegates and visiting sisters during Conference. Decided to hold great combined Home Mission Rally in October, the date to be fixed later. All Home Mission money in hand to be given to Home Mission Secretary as soon as possible. Collection, 6/3. Leader for next meeting, Miss Bradley. Speaker, Mr. Nightingale; subject, "Home Missions."—L. Riley, Secretary.

South Australian Sisters' Executive.

On May 4, at Grote-st. school, the meeting of sisters was held. The devotional exercise was led by Mrs. Cherry. We heartily thank Mrs. Warren of Broken Hill for a very interesting paper entitled, "Notable Women of the Bible," which was read by Miss Garland. Prayer was offered, in which Sister Mrs. MacDonald, who lies seriously ill in hospital, was specially mentioned.

The president took charge of the business session. The minutes were read and confirmed. The following reports were presented.—Home and Foreign Missions, Prayer, and Hospital Committees. The treasurer's report was received and adopted. Collection amounted to 17/6½. Words of appreciation and good wishes were spoken by the president to Mrs. Hagger, who was leaving for West Australia. Other sisters also spoke of the loss to the sisterhood in S.A. The Western State will be gaining a faithful worker. Mrs. Hagger suitably replied.

Churches to supply literature for the East-West Railway, for next month, are:—Hindmarsh, York, Croydon, Glenelg, Semaphore and Queenstown.

The Obituary report showed that during the last month five sisters had received the home-call. Mrs. A. J. Gard was elected secretary until Conference, in place of Miss Thompson, who has gone to England, and Miss Hazel Grant was elected assistant secretary.

Mrs. Fisher will lead the devotional session at next meeting, June 1. Mrs. A. J. Gard, hon. secretary, 127 King Wm.-road, Hyde Park, S.A.

ACKNOWLEDGMENTS.

STARVING CHILDREN'S FUND.

R. C. Edwards, Vic., £10; P.B.P., South Yarra, Vic., 10/-; Collected at Worenton, Vic., D. A. Coker, £5; Flagstone and Ma Ma Creek, Qld., £1/4; Hawthorne, Qld., 1/6; Chatswood Church, £5/8/10; Chatswood C.E., £1/9/-; Symptomiser, Kilsyth, 4/-.

£1175 has up to date been forwarded in relief of the Starving Children.—W. C. Craigie, Treas.

VICTORIAN HOME MISSION FUND.

During the month of April the following amounts were gratefully received:—

Churches, per Collectors, Duplex Envelopes, etc.—Essendon, 15/-; Cheltenham, £4; Emerald East, 5/-; Hampton, £1/10/-.

Individual Gifts.—H. J. Newell, £2; Ed. Hand, £1/1/-; Mr. and Mrs. D. A. Marshman, £3; Miss J. Wood, £1; Mr. and Mrs. J. J. Hovey, £10; W. White, £2; W. R. Morton, 10/-; Mr. Trinnick, £2 10/-; Mrs. Bingham, 5/-; Miss A. Jermyon, 6/-; Miss E. Jermyon, 6/-; G. Mott, £1; Mrs. Hayward, £1; G. McDowell, £1; A. G. Watson, £1; J. B. Hill, £1; A. V. Parsons, £1; Mrs. Daws, 10/-; A. Henderson, £1; H. Jackson, 10/-; Miss L., 2/-; R. D. Black, £6; H. McDowell, £1; Miss V. Car-

lor, 10/-; Mrs. A. Puckey, 5/-; Mrs. M. C. Ratcliffe, £1; Mr. and Mrs. W. T. Horne, £5.

Conference Fees.—Windsor, 10/-; Brighton, £1; Newmarket, 15/-; Swan Hill, 5/-; Preston, 15/-; Essendon, 15/-; Cheltenham, £1; Berwick, 10/-; North Carlton, 5/-; Emerald East, 5/-; Taradale, 5/-.

Miscellaneous.—Sale of Typewriter, £2; Conference Cash Offering, £69/9/3.

W. C. Craigie, Treas., 265 Lit. Collins-st., Melb.
Thos. Bagley, Sec., 710 Rathdown-st., N. Carlton.

S.A. HOME MISSION FUND.

Annual Offering.

The undermentioned amounts have been subscribed by the churches in the February offering, but include duplex envelope offerings given by those churches using this system during the year as from March 1, 1921, to February 28, 1922. We heartily thank all the churches, and also isolated members for their splendid response.

Adelaide, Grote-st., £81/1/-; Alma, £29/18/3; Barmora and Cobdogla, £5/6/6; Balaklava, £56 14/10; Berri and Winkie, £25/0/9; Blackwood, £34; Bordertown and Mundalla, £99/2/-; Broken Hill, £24/6; Butler, £6/0/3; Cottonville, £8/2/10; Croydon, £11/18/2; Dulwich, £15/19/6; Forestville, £2/10/-; Gawler, £9/3/-; Goolwa, £13/10/1; Glenelg, £31/10/-; Henley Beach, £8/2/-; Hindmarsh, £46/16/-; Kersbrook, £7/11/7; Kadina, £13 15/6; Lochiel, £3/4/-; Long Plain, £84/18/3; Malala, £5/3/9; Maylands, £38/0/9; Mile End, £38 1/6; Moononta, £8/7/9; Murray Bridge, £8/10/-; Mt. Compass, £1/5/-; Milang, £13/6/-; Naracoorte, £4/17/-; North Adelaide, £33/17/-; Norwood, £55; Owen, £47/6/3; Point Sturt, £21/11/9; Port Pirie, £33/9/7; Prospect, £33/10/5; Queenstown, £15/13/11; Railwaytown, £11/5/6; Stirling East and Aldgate Valley, £13; Strathalbyn, £18 7/9; St. Morris, £5/13/-; Semaphore, £9/16/8; Tumby Bay, £9; Ungarra, £4/10/-; Unley, £81 2/10; Wallaroo, £6/11/3; Walkerville, £6/14/-; Wampoonny, £5/6/-; Williamstown, £8/5/-; Wilunga, £3/7/6; York, £14/6/-; Isolated members unattached, £3/1/4. Total, £1196/15/10.

Kilkenny P.O. H. J. Horsell,
South Australia. Financial Secretary.

Mrs. J. THOMPSON

(Late Lovel-st., Katoomba).

"Hurlston," Carysfort-st.,

Blackheath, N.S.W.

Trips arranged to all Sights and Caves.

S. L. K.

AUNT CISS' REMEDY, for all Stomach, Liver and Kidney troubles. Good for all the family. A few doses occasionally will keep the elders fit, and the children free from worms. 1/6 per bottle, at Civil Service, or ask your Chemist for it. Wholesale from Gole, Lorne Avenue, Killara, N.S.W.



A BONNIE BABY.

"I don't want to puff you up with sinful pride, Nan, but I never saw quite such a happy baby as yours,—does he wvax cry!"

The pretty young mother laughed as she glanced at the near-by cot. "Oh yes,—now and then, but mostly he's so comfy he'd rather crow."

"Just look at him now—he smiles even in his sleep."

"He always smiles after his bath; you see I use Castilever Soap, which makes the water like liquid velvet, and he just loves it."

"Castilever! I must get some for my wee girlie."

"Yes, but beware of any imitations bearing the word 'Castile'; get Castilever, it is the one soap for tender skins, being a compound of nut and olive oils, and scented with violets. The only time my Tim cried in his bath was when his auntie tried to use another soap that she had brought him for a present."

"He almost seemed to know the difference, for when we used Castilever again and he felt the satiny lather on his dear little body he chuckled and crowed and splashed to show how he liked it."



LATEST VISION TESTS

Quickly reveal Defective Vision and enable us to supply, accurately the right glasses to correct Eye Strain, and headaches, and improve health!

Have Your Eyes Examined.

We can fit you with any kind of EYEGLASS you desire.

Hours . . . 9.30 a.m. till 6 p.m.

E. WOOD & CO. PTY. LTD.

Optbalmic Opticians, 95 ELIZABETH ST., MELBOURNE

News of the Churches.

Tasmania.

At West Ulverstone on April 17 there was a splendid attendance at the gospel service. Bro. Howes preached, and a young lady made the good confession. Last Lord's day Bro. Ferguson and his wife were visitors from Hobart, and Sister Rawson was again present. She has given £1 towards erecting a fence in front of the building.

On May 10, Bro. Nightingale, president of Tasmanian Conference, visited Dover, when a social time was spent. Our brother gave the church an encouraging message. On May 17th, with Bro. Stewart, Bro. Nightingale paid his first visit to the new cause at Southport, where the members, though few, had made preparations for a good reception, and a splendid attendance resulted. A varied programme was presented, and Bro. Nightingale gave a message which was well received. Supper was served, and completed the first social gathering of the new cause with credit and pleasure to all. The visit of Bro. Nightingale was highly appreciated, and proved encouraging to the church in each place.

West Australia.

At Northam both morning and gospel services are growing in numbers and interest. Mother's Day, good addresses by Bro. Hughes. Special singing by Sisters Galvin and Wolfenden, also Bro. Hughes. All were glad to see Sister Wolfenden, after many months' absence, able to take up her position at the organ. Sister Mrs. Dorrington and Bro. Martin, who have been laid aside for a long time, were present last Lord's day. Sister Dorrington is still far from well. Bro. S. Paines, wife and son, are still ill; the latter has been in the hospital for 15 weeks. The sisters are busy in Dorcas work, and working hard for their sale of work.

West Guildford reports splendid meetings on May 14, when Bro. Stirling preached farewell messages. Over 150 at evening meeting. On May 15 the church gave Bro. and Sister Stirling a farewell social. As it was the church anniversary all the auxiliaries of the church gave splendid reports. Bro. Graffham, on behalf of the church, said a few suitable words of farewell, and Bro. Robinson presented Bro. and Sister Stirling with a purse of notes and a hand-bag. Sister Berry, on behalf of the Dorcas, presented Sister Stirling with a beautiful bunch of roses and a copper kettle. Bro. and Sister Stirling have both done a good work. Bro. Cameron, of Collie, commences his labors with the church early in July.

New Zealand.

Richmond reports good meetings. At breaking of bread there is invariably almost a full muster of the brethren. At night the preacher, Bro. Langford, has good and attentive audiences. A week-night meeting for prayer and Bible study is now conducted by Bro. Langford. On Wednesday, May 10, two young people were baptised; on May 14 they were welcomed into fellowship by Bro. Langford.

Nelson Berean Class commenced its session for the year Friday, May 5. On May 7, one was received into fellowship. After the gospel service a lady was baptised. She was received into fellowship on May 14. Special services were then conducted in the celebration of Mother's Day. Bro. Bolton spoke in the morning; 107 broke bread. Bro. Carpenter addressed the children in the afternoon, and at night spoke on "A Mother's Musings." There was one more confession.

Invercargill reports increased interest and progress in all departments. Anniversary services were held on April 30, with a record attendance. Out of a membership of 130, 103 broke bread, and 12 others were unavoidably absent through sickness. Special anniversary offering was £40. On May 7, after a fine address by Bro. Fitzgerald, five persons made the good confession. Bro. G. P. Cuttriss, organising secretary for the Dominion, spoke acceptably to good audiences both morning and evening on May 14. Bro. James Penny re-

cently died at the advanced age of 83. He had been connected with the churches at Maitauro and Invercargill for the past 35 years. He leaves a widow and grown-up family, to whom the church extends sincere sympathy. Bro. and Sister Penny some four months ago celebrated their diamond wedding.

Queensland.

Ma Ma Creek had an exceptionally large congregation on Lord's day morning, May 7, also a splendid attendance at gospel meeting. One young man confessed Christ. He was baptised on Sunday, May 14, which was celebrated as Mother's Day. The church was greatly cheered by the visit of Bro. Reg. Enniss on May 16. He gave an interesting talk on the College of the Bible.

On Saturday, May 20, a welcome social in honor of the new circuit evangelist, Bro. L. Anderson, was held at Elliott. A good gathering and an enjoyable time. Our brother exhorted the church on the Lord's day morning, and in the afternoon officiated at the Bible School anniversary service. A programme of vocal items and recitations was rendered. Bro. Anderson addressed the scholars, and distributed to each a book prize. In the evening he spoke on "Mother."

Brisbane regrets having to report that Bro. Rankine is still confined to his home, owing to his recent motor accident. He is suffering from chest injuries. On May 21 Bro. Wilfred Trudgian delivered an excellent address at the morning service. Bro. Stuart Trudgian conducted the evening meeting. These two talented brothers have rendered splendid service in speaking and conducting the meetings during the absence of Bro. Rankine. Thanks are also due to Bro. Davis, of Allison, and Bro. Morton.

At Toowoomba on May 21 there was a good attendance in the morning. Bro. R. Enniss delivered his message to the church on the needs of the College. Visitors were: Sister Hinrichsen, Mt. Walker; Bro. Dr. Illingworth and Bro. Enniss. At the gospel meeting Bro. Burns' address on "The Question that Revolutionised the World" was convincing and inspiring. On May 23 Bro. Enniss addressed a united meeting, his message finding its way to the hearts of the hearers. The mid-week prayer meeting was well attended. Four young men were baptised. Bro. Browning conducted gospel meeting at Harlaxton on Lord's day evening.

Roma reports good meetings on May 21, when Bro. E. P. Adermann, of Hawthorne, took charge. He was visiting Roma in connection with a deputation scheme launched to assist in the building of a chapel in Ipswich. There was a good response from local brethren, mostly of the nature of gifts. Much interest is being manifest in the work in the Chinchilla district, and every effort made to find a willing capable young man who will accept the challenge of that great district. Bro. Spratt and family have resumed work with the church after a month's holiday. The church rejoices to have Bro. Philip Browne again meeting in fellowship after his recent illness.

South Australia.

At Grote-st. Chinese Mission service on Sunday evening, when Mr. Wah Toy preached, a lad (recently arrived from China) confessed Christ.

A baptismal service was held at Hindmarsh last Wednesday evening, when a young lady and a young man were baptised. On Sunday morning these two were received into fellowship by Bro. Paternoster, who gave a good message bearing upon the observance of the Lord's Supper. The evening meeting was also addressed by Bro. Paternoster. Good singing and attendances.

At Unley on Wednesday last a social was held in the afternoon in connection with the Ladies' Guild of Helpers. A nice number of representatives came from the Dorcas Societies of other churches. On Sunday morning Bro. W. L. Johnston gave the address. One received in by letter. May Day services were held in connection with

the Sunday School. One confession at afternoon service, and one at night.

Good times are being experienced in the Sunday Schools at Barmera and Cobdogla. Attendance is keeping up well at both places. Cobdogla school is winning in the attendance competition. Nine of the Bible School scholars made the good confession on May 21. The church building at Cobdogla is looked forward to with interest. Barmera gospel services are still poorly attended.

On May 28, at the Grote-st. Bible School anniversary, there was a good gathering at the morning meeting; two were received into fellowship, one who last Sunday confessed Christ and was baptised on Wednesday night, and one man who some weeks ago came forward to renew his vow. Bro. A. C. Garnett exhorted. The chapel was packed in the afternoon to hear the children sing, when Bro. Brooker, from Queenstown, gave a talk to the children, which was much appreciated by all. At night the building was crowded, when Bro. A. C. Garnett preached with great power on "The Invitation Wonderful." At the close two made the good confession.

The church at Naracoorte has been without a resident preacher for some years, and might have had to close its doors but for the earnestness of several sisters who kept the meetings going. Then for a time one or another of the brethren would come from Bordertown fortnightly, but this was not altogether satisfactory. The S.A. committee recognised the need, but had no one to send. Three months ago, Bro. Horsell paid a visit and gave great hope of a preacher. On Friday, May 19, Bro. Pascoe arrived from Adelaide, and on Lord's day, 21st inst., gave two soul-inspiring addresses. On Wednesday a social was held to welcome him. Some ministers of the town (Messrs. Adams, Presbyterian; Peters, Methodist; and Capt. Hocking, of the Salvation Army) expressed good wishes.

New South Wales.

One made the good confession at Peterham on Sunday evening, May 21, after Bro. Arnot's address on "The Empire's Strength."

At Inverell morning service on May 21 there was one baptised, and there were two received into fellowship. Bro. Reg. Enniss is to visit the district early in June. It has been arranged that he shall preach at Delungra in the morning, and Bible School workers at Inverell in afternoon, and preach there at night.

Mossman reports with regret the resignation of the evangelist, Bro. Blok, after two and a half years' service. A suitable brother is needed to take up the work. Although the attendance at gospel meetings has receded somewhat of late, interest in all other meetings is well maintained. All the auxiliaries are working well.

At Paddington on May 9, the Social and Outing Club entertained Bro. W. Gale, formerly the preacher at Paddington, on the eve of his return to Victoria. On Lord's day morning, May 14, Bro. Clydesdale, from Rockdale, gave a fine spiritual address. At the evening service Bro. Stevens preached on "Uncrowned Queens."

At Lisore on May 21 Bro. P. J. Pond preached on "Why I Cannot Follow Spiritism." An effort is being made to re-establish Bible School work at South Lismore. A letter of greeting has been received from Hon. D. Lloyd George, in anticipation of the erection of new church building. The Dorcas sisters are doing good work sewing for the North Coast Children's Home. Scholars are enrolling freely for coming Bible Schools annual examinations.

The mid-week prayer meeting at Taree is a live one. Work in the Sunday School is reflective of the earnest efforts of the S.S. teachers. 51 present on May 21. Bro. P. E. Thomas has been giving the Bible Class a series of addresses on the Truths of the Apostle Paul, illustrating with maps. Some time ago a number of this class made the good confession, and were received into the church. Bro. P. E. Thomas preached on May 21. His word of exhortation to morning church assembly was good. Bro. Montede addressed the C.E. Society on Sunday evening at 6.15.

Sydney had fair meetings on Sunday. In the morning Bro. Stevens gave a splendid exhortation. Eric Crawford was received into fellowship. At night Bro. Eaton spoke on "The Divine Church." At conclusion one young girl came forward. The two previous Lord's day evenings Bro. Eaton gave two fine addresses on "Is Christian Union Desirable?" and "Is Christian Union Possible?"

Sunday, May 28, was a red-letter day in the history of the church at Enmore. It was the 50th anniversary of Mr. and Mrs. John Kingsbury's wedding day, and the officers of the church, seeking to do honor to our Bro. and Sister, arranged for the morning service to be conducted entirely by our brother and members of his family. The following took part: Bro. J. Kingsbury, H. L. Clapham, F. Steer, R. E. Jeffery, E. Lewis, J. T. Hunter, M. Clapham, and Mrs. Steer, while Bro. Horace Kingsbury gave the address, which was enjoyed by all. There were 30 members of the Kingsbury family present, while altogether 300 broke bread. Bro. Hilder, on behalf of the officers, prior to the morning service presented our brother with an illuminated order of service bound in morocco, and suitably inscribed. Bro. Kingsbury responded. Bro. Horace Kingsbury also thanked the officers and church for the honor paid to his father and mother and the family. Sunday evening, at 7, at the gospel service, Bro. Horace Kingsbury preached on "The Loom of God's Providence." The building was comfortably filled. The collection for the day was £21. Bro. E. Davis, from Queensland, was present. A number of members are sick. Bro. Argue has been very ill for some time, and is very much missed.

Victoria.

Blackburn reports good meetings. One young lady made the good confession, Bro. Jackel speaking.

At Rochester Bro. Youens addressed fine audiences on May 28. At the close of the evening service, one young lady made the good confession.

Meetings at Boort were well attended on Sunday last, this being the occasion of the "every member present Sunday." A young lad from the Bible School confessed Jesus at the evening service.

Meetings at Geelong last Lord's day were well attended. A number of visitors were present. Bro. Schwab gave two fine addresses. At the gospel service there was splendid interest, and quite a number of strangers were present.

Good meetings at Swanston-st. last Lord's day morning. Bro. Gibson addressed the church, and delivered an excellent discourse. In the evening Bro. Blakemore preached most acceptably, and held the interest of a good congregation.

At Horsham on May 22 the congregation met to bid farewell to Bro. and Sister Bassard and to bid farewell to their departure for Rosewood, Queensland. Presentations were given, and kindly references were made to their work. Local brethren will carry on the work until the arrival of Bro. Ingham from Wallaroo, S.A.

Hastern morning meeting on Sunday was addressed by Bro. J. A. Searcebrook. In the evening Bro. T. H. Scambler preached on "Christian Baptism." The fine choir, under the baton of Bro. W. F. Nankivell, rendered most effective service. A father and his son were received into membership by confession of faith and baptism.

During the past few weeks meetings at Fitzroy have been fairly attended. Bro. Hughes and Bro. Black preaching during the absence of Bro. Brown; the church is thankful to them. May 28, good meetings, Bro. Brown taking both services. At night a sister was immersed, and a lad from the school confessed his Saviour.

North Richmond recently held a happy social in honor of Bro. and Sister C. Hall, to whom a presentation was made of a very nice clock as a wedding gift. Bro. Hall has been for a long while leader of Junior and Senior Choirs. Sisters Mrs. Webber and Wilson have been received by letter from Lygon-st., also Bro. Littlejohn and Sister Kendray by faith and obedience. Bro. G. Hughes spoke on Sunday evening very acceptably on "The Beauties of Christianity."

The church at Harcourt has secured Bro. Thompson (College of the Bible) as evangelist for the ensuing six months. Meetings are bright and helpful. Sisters Gartside, from South Yarra church, are spending their holiday with their parents. The church was pleased to meet them at the breaking of bread.

At South Richmond tent meetings were held by Bro. Northeast for the week ending May 21; Bro. Nicholls, song leader. Good meetings. During week ending May 28, Bro. Hatwell led; Bro. Smith, song leader. Three more confessions on Sunday. Two received in. Nine confessions to date. Meetings will be continued two weeks more.

At Castlemaine Bro. Clipstone concluded a series of fine addresses entitled "Our Earthly Home," and "Our Heavenly Home," and four bright boys made the good confession. These, with the three girls who went forward last Lord's day, are from the Bible School, which is some encouragement to the teachers and to the preacher, who had the pleasure, also, of seeing a sister, a married woman, restored to the fellowship.

Moreland S.S. anniversary services were continued on Sunday. Bro. Gale addressed the church; 137 members present. In the afternoon prizes were presented, Bro. Gale presiding. At the evening service the chapel was again packed. Bro. T. R. Morris spoke on "The Spider and the Fly." The splendid singing by the children was a special feature of the services. Credit and thanks are due to Bro. Barber, who conducted.

At Burnley on Sunday morning Bro. Payne exhorted. Bible School, largest entries to examination for years. Bro. and Sister Eaton have taken up the work in this department. Gospel service had a very fine meeting. Bro. Stephenson's subject was "Love." Sister Mrs. Newham and the Misses Winch rendered musical items. Sisters Mrs. Marshall and Mersham have been called upon to part with their brother, and Bro. Cain to part with his first-born son. The church offers deepest sympathy.

On Sunday morning at Lygon-st. W. J. Eddy, of the Indian Leger Mission, delivered an impressive address upon "The Church," and at the close gave an interesting account of the great work being done amongst the lepers. At night Jax E. Thomas spoke upon "The Losses and Gains of Life." There was one confession. The choir helped with a beautiful anthem. At the week-night prayer service Bro. Raisbeck gave a helpful address upon the 23rd Psalm. The electric motor for the organ has arrived, and will be installed immediately.

Bambra-road church held their second anniversary services in May, which proved wonderfully successful. At the Lord's day services Bro. Hadden's addresses were an intellectual treat for the crowded audiences. The public meeting on Tuesday evening was large, and a splendid programme was rendered. A sale of gifts was held in three large tents; about £100 raised towards building debt fund. The annual business meeting was held last Wednesday, when reports showed splendid progress numerically, financially and spiritually. Bro. C. Burden was elected secretary; Bro. F. J. Petter, treasurer, with a strong board of officers.

Since last report meetings at Stawell have been well attended. Bro. Wakefield preached a splendid sermon to a good audience on May 28. He is going to the Brim circuit next week-end and Bro. Eagle will visit Stawell. This change is being effected on account of the Foreign Mission offering. The Ministers' Association made a request to the churches in the town to arrange for a revival, and hold a ten days' mission, each to hold the mission in its own building. Stawell church is enthusiastic regarding the mission week, and preliminary cottage prayer meetings have been arranged.

At Carnegie on May 28, large audiences were present at both services, when Bro. Taylor closed his ministry with the church. During the past twelve months the work has received a great uplift, and our position is better known and understood in the district. For the day 113 met around the Lord's table, with a large number of other

friends present at both services. Bro. Taylor's messages were stirring, and at the close of the gospel address a married man decided for Christ, and a lad who made his confession the previous week was baptised. Many expressions of regret were made because Bro. Taylor is returning to U.S.A., but all wish Bro. and Sister Taylor journeying mercies, with great success in their future work.

Footscray Bible School anniversary on Sunday was recognised as the best for years. The singing of the scholars, assisted by the church choir and orchestra, was magnificent. Mr. Brown excelled as conductor. Bro. A. Hurren's morning address was much enjoyed. There were 14 visitors. The afternoon service was delightful. Bro. F. Pittman delivered an instructive address on "The Heart." Kindergarten prizes were distributed. At the evening service there was over 600 present. J. E. Allan was the preacher, and delighted the scholars with his "Climbing the Ladder" address. The new kindergarten building, 30 feet long, 18 feet wide, was completed last Saturday. It will be opened free of debt.

At Box Hill successful church anniversary services were held on May 21 and 25. Fellowship was enjoyed with a number of visitors. Fine addresses from Bro. Wedd on the Sunday. The choir, conducted by Mr. Linden, with Miss Toogood as organist, rendered good service. The presence of Bro. Main and Thomas at the week-night celebration was much appreciated, and their fine messages enjoyed. Bro. Graham, of West Guildford, W.A., is proving himself very useful. The departure for Wychepool of Bro. Ted Taylor, Bible School secretary, is regretted. Sister Mrs. McLeod has removed with her family to Ballarat. The Sisters' Guild presented her with a token of love and esteem. Sister Mrs. James Gill attained her 77th birthday on Sunday; she is able to meet with the church again after her severe accident many weeks ago.

Meetings at Colac last Lord's day were very good, the total number breaking bread for the day being the highest for a considerable period. The subject of Bro. Cornelius's evening address was "What Saith the Scriptures Concerning Christ's Second Coming?" This constituted a very effective reply to some of the statements made by a Christadelphian lecturer at an "after-church meeting" the previous Sunday, and Bro. Cornelius's address was much appreciated. The annual meeting of the British and Foreign Bible Society, Colac Auxiliary, was held during the week. Bro. Cornelius was re-elected secretary, and was also presented with a gold mounted fountain-pen in appreciation of his year's service as secretary, his year of office having been a record one for the local auxiliary. An enjoyable social evening was recently held, the Phi Beta Pi Club entertaining the members of the Men's Improvement Class.

The anniversary of Bendigo Bible School was held on May 21, when three special services were held. Bro. Blakemore's addresses were greatly appreciated. The scholars rendered special singing, assisted by orchestra. Attendances were a record for many years past. On May 24, the annual tea and concert were held. Bro. F. Collins, superintendent, presided over a fine meeting. An interesting programme was given, concluding with the cantata, "A Day in the Woods." Secretary's report showed that the average attendance had been: Teachers, 14; scholars, 66. For seven years' continuous attendance gold medals had been gained by Esma Stephenson, Willie Stephenson, Eunice Streader, Ivy Renaud, Beatrice Renaud, and Claude Hands; and for five years' attendance, Auburn Lee was awarded a silver medal. The school had supported two orphans in India. There had been three decisions from the school. A library has been established, also a football club for the juniors. The balance sheet showed the school to be financially strong. The anniversary was concluded on May 27, when the kindergarten, under Sister Jean Turner, gave a demonstration of the work done in this department. At night Bro. Gibbins preached to a very good congregation.

PARROT TALKS

WHY DOES BOSISTO'S
CURE WHILE YOU SLEEP?



1. Because when you sprinkle it on the pillow you breathe air laden with curative vapour.
 2. Because the soothing of BOSISTO'S dries up the cold in the nose, clears the head, and kills the germs which cause colds.
 3. Because the oil is breathed into the lungs, and makes breathing easier, clearing away the phlegm and preventing its accumulation.
 4. Because PARROT BRAND OIL well rubbed on the chest before bed-time warms the lungs and prevents chills through the night.
- TRY IT FOR ASTHMA, CROUP, WHOOPING COUGH.
GET GENUINE BOSISTO'S - AVOID IMITATIONS.

Victorian Women's Conference Executive.

The Executive met in the hall, Swanston-st., on May 5. President, Mrs. B. J. Kemp, occupied the chair, and conducted devotional exercises. A very cordial welcome extended to delegates and visitors, including Mr. Blakemore, who gave a very interesting address on the importance of our Young People's Department.

Correspondence.—Letters from Bren Pittman, Main, Sisters Murphy and Knowles; apologies from Sisters Hayward and R. Morris. Congratulations to be sent to Mr. and Mrs. Chown on the attainment of their golden wedding. Greetings to be sent to American sisterhood by Mrs. Clive Taylor. We wish her *bon voyage*. Sympathy expressed for Mrs. T. Morris in her bereavement. A special vote of thanks accorded to the Catering Committee, with their convener, Mrs. R. Lyall, for the splendid meals served at the General Conference. Miss Baker and Miss Huntsman will represent the Churches of Christ at the United Mission Band rally, to be held in Assembly Hall.

Additions from Bible Schools.—Northcote, 2; Swanston-st., 1; Middle Park, 1; Hampton, 5.

Hospital Visitation Committee have paid 26 visits to the various institutions, and have distributed books, papers, eggs, fruit, to the inmates. —S. Meyer, Supt.

Benevolent Home received a visit from members of Cheltenham church. Wards were visited, sweets and literature distributed. A service was held in the hall, at which 75 inmates were present. Favorite hymns were sung by all. An address was given by Mr. Williams. Solos were rendered. A happy and helpful meeting was appreciated by those present.—E. N. Tuck, Supt.

SYLLABUS FOR 1922-23.

June—Devotions led by Miss Rankine. Address, "Women and Girls of China," Mrs. Pang.

July—Devotions, Mrs. E. Eaton. Address, Miss Caldwell.

August—Devotions, Mrs. Wakeley. Address, Mrs. Hurren.

September—Devotions, Mrs. C. Gill. Address, Mrs. Scambler.

October—Devotions, Miss Hillford. Address, Mr. L. McCallum.

November—Devotions, Mrs. Blakemore. Social afternoon.

December—Devotions, Mrs. Swain. Hospital experiences by visitors.

February—Devotions, Miss Baker. Paper, Mrs. Gibb.
March—Devotions, Mrs. B. J. Kemp. Conference business.

CAN YOU

SPEAK IN PUBLIC,
ENTERTAIN INTELLIGENTLY,
TEACH OR PREACH EFFECTIVELY?

If you cannot, and are unable to see your way clear to go to College, yet desire to assist in speaking, preaching, S.S. teaching, or elocutionary exercises, you should write to J. C. Ferd. Pittman, who gives instruction by CORRESPONDENCE, or INDIVIDUALLY, upon these subjects. Young men or women would do well to write for particulars.

37 Horne-st., Elsternwick, Vic.

TO PREVENT INFLUENZA
GIVE IT YOUR
FOCAL POINT
OR RUBBING

THE LIGHTNING INHALETTOR is a unique remedy for you, especially influenza, colds and acute bronchitis, diphtheria and all other acute respiratory infections. It will destroy germs, clear up the nasal passages and soothe your throat and chest. It is a powerful and safe remedy. You feel the slightest sore throat or cold at once. Give it prompt attention. Only 1/5 price with 100 Devotions and 100 Bible Tracts. Try it at once. **IT MAY SAVE YOUR LIFE.**
The UNION COMPANY, 200 Elizabeth Street, Melbourne.

ASTHMA CURED
OR MONEY RETURNED
A Legally-Binding GUARANTEE given
Sent for Free Booklet with SPECIAL TRIAL OFFER.
Obtainable only from
THE UNION MANUFACTURING & AGENCY CO.
200 Elizabeth Street, Melbourne.

STOP THAT ITCH
and quickly relief those Dry and Wringing Sores, Chaps, Itch, Eczema, eczema, Ulcers and painful Abscesses
Send your Name and Address
with Three Pence in stamps
for postage and you will receive a Large 2/6 Tin of HAZELWOOD OINTMENT
that will at once relieve the itching of Eczema, Chaps, Sores, Ulcers and Skin Troubles and quickly effect a complete cure. You need not pay the Half-Penny until you are satisfied that it is curing you.
THE UNION CO., 200 Elizabeth Street, Melbourne.

OUR COLLEGE

Does Not Train Men for a
LIVING.



Trains Men for a
LIFE.

COLLEGE OF THE BIBLE

GLEN IRIS, VICTORIA, AUSTRALIA
CONTROLLED BY FEDERAL CONFERENCE OF CHURCHES

1922 Enrolment Constitutes a Record.

10 Glen Iris Representatives are now in the Foreign Field. 20 Others are Preparing to Follow Them.

HELP THIS GOOD WORK!

Send Donations to Reg. Eaniss, Organising Secretary, College of the Bible, Glen Iris, Victoria.

LE PINE & SON

Funeral Directors,
RICHMOND CAMBERWELL
CANTERBURY HAWTHORN SURREY HILLS.

Our Business is that of FUNERAL DIRECTORS, and we make ourselves conversant with the best methods adopted the whole world over, our aim being to supply you with a Better Funeral than our competitors at more moderate price

Ring Up Hawthorn Ex. 112
and we will wait upon you
for Consultation and Instructions



Have Your
Eyes Tested
by a
Competent
and Reliable
Optician.

Consult
W. J. AIRD, F.V.O.A., Ophthalmic
Optician
Castaway, Collins St., Melb. Phone 6937 Cent.

NEVER BE WITHOUT



The Marvellous English
'CURE-EM-QUICK'
M. Cough Remedy M.

Wonderfully Effective
and
Immensely Popular.
(Obtainable All Confectioners.)

CONSUMPTION

is curable! Has been successfully treated and cured by the Ivaline Treatment. Cost, 50/- for the first month, if further treatment necessary, 35/- a month until cured. Includes postage. Other Complaints treated. Send for particulars. T. G. STOREY, Herbal Practitioner, the Ivaline Institute, Adelaide, S.A.

Teething Troubles

Speedily Relieved by

Owen's

HOMOEOPATHIC

Teething Powders

They are invaluable for Disorders
of Children, such as

Derangements of the Stomach and
Bowels, Feverishness, Restlessness,
Sleeplessness, Vomiting,
Convulsions, etc.

A BOON TO THE LITTLE ONES

and a comfort to Parents.

Price . . . 1/6 and 1/6 per Box.

Prepared only by

Edward G. Owen

Homoeopathic Chemist,
189 Collins Street, Melbourne.

Credit for all

FREE

Big Folder of
Money Saving
Drapery Bargains

post free on request. Write for it today, and learn all about the hundreds of Bargains you are offered on our Deferred Payment System—Bargains in Dress Goods, Manchester Goods, Millinery, Costumes, One-piece Frocks, Underclothing, Boots and Shoes, Men's and Boys' Clothing, etc.

SPECIAL SHEET OFFER 20/-

One pair extra large, guaranteed White Linen faced Sheets — the Famous "Holly" Brand—double-bed size (30 in. x 76 in.), hemmed ready for use, for 20/-, plus only 1/- for the convenience of Easy Terms. SEND THIS ADVT. and 2/- deposit, and we'll send the sheets. Pay the balance, 2/-, every fortnight. Carriage paid in Victoria; Interstate orders carriage extra. Money back if not satisfied.

Ex Poses 143 Brunswick St.
Fitzroy, Melb.

104

Interstate Orders for above goods carriage extra.

DOES YOUR BIBLE SCHOOL

Distribute

"Pure Words"

An Illustrated
Magazine for Young
People



Published Monthly
by the
Austral Printing and
Publishing Co.

RATES:

Single Subscription, Posted 1/6 per year
Through School Agent 1/- per year.

Write for Sample Copies.

BIBLES AND TESTAMENTS.

State style preferred, and price you are prepared to pay, and we will send a book on approval
AUSTRAL PUBLISHING CO.,
528, 530 Elizabeth Street, Melbourne, Victoria.

JOHANNESBURG, SOUTH AFRICA.

Church of Christ Meets Every Lord's Day
at Masonic Hall, Ford Street, Jeppe
Breaking of Bread, 11 a.m.

Secretary's Address:

Wm. Wilson, P.O. Box 5184, Johannesburg.

HUTCHINSONS

PTY. LTD.

305-307 Little Collins St., MELBOURNE

The best house in Melbourne
for Reward and Prize Books.

All Sunday School requisites
kept in Stock.

Bibles, Catechisms, Hymn Books.

All the latest and up-to-date
Theology.

Text Books for Schools and
Colleges.

NEW BOOKS BY EVERY MAIL.

NOTE THE ADDRESS—

HUTCHINSONS

PTY. LTD.

305-307 Little Collins St., MELBOURNE

The Leading Eyesight Specialists

The examination of the eyes for glasses is not a matter of guesswork, nor of trying on glasses.

It is an EXACT SCIENCE, which requires a thorough knowledge of the anatomy of the eyes.

Our ability to scientifically and accurately examine eyes enables us to better understand how your glasses should be made.

We hold the highest qualifications in the Commonwealth.

Mr. A. J. Green, M.I.O.A., M.I.O.O.L., and D.O., and is registered by the Queensland Government as Optometrist.

Mr. James C.D. Green, F.S.M.C., F.I.O.O., B.D.O., England, including the Freedom of London.

American Diplomas, D.O., B.O., M.O., & M.Opt

Note Address—
Anbura-road, Anbura, Sydney, N.S.W.

P.O. Box 295.

References:

London Bank, Swanston St

H. Louey Pang & Co.

Fruit, Produce and Commission
Agents.

172-176 LITTLE BOURKE-ST., MELBOURNE

Buying and Selling Produce and Fruit at this locality is as busy in the mornings as the Western Market. Fruiterers all call here for supplies of Bananas.

Also at Victoria Market.

GAS FIRES mean Fireside Comfort!

They may be lighted in a second and give a generous glow that quickly warms the room. No coals to carry, no dust, smoke or ashes no dirty grates to clean.

Prices from 30/- each
Sold on easy Terms

The Metropolitan Gas Coy.,
Flinders St. next St. Paul's, and at most Suburbs.

MR. C. C. SHARP,

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

DENTIST,

begs to announce that he has taken over the practice of the late

MR. F. M. LUDBROOK**HAIGH'S BUILDINGS,****225 Collins Street, Melbourne**

(near "Age" office)

Phone Central 7255

Take L18

A. Millis & Sons,

Fruit Commission Agents.

5, 6 & 7 Western Market, Melbourne.

ACCOUNT SALES EVERY WEDNESDAY

ALF. NIGHTINGALE, Nurseryman,

Emerald P.O., Vic.

All Kinds of FRUIT TREES.

Grows on Best Stock. Clean and Healthy.

Reasonable Prices.

LYALL & SON,Exporters of
PRESSED HAY,
CHAFF and
COLONIAL
PRODUCE.Country Orders carefully
attended to.

Special Attention Given to Seed Grains.

HEAD OFFICE AND MILLS:

39-51 Leveson St., North Melbourne.

BRANCH STORES:

1 & 3 Victoria Market, Melbourne.

**CHAFF, HAY,
GRAIN and
PRODUCE
MERCHANTS.****The Australian Christian**

Published Weekly at

528-530 Elizabeth Street, Melbourne.

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

All communications should be sent to
above address.All Cheques, Money Orders, etc., should
be made payable to D. E. PITTMAN.SUBSCRIPTION.—Through the Church
Agent, 9/- per year. Posted direct, 10/6.
Foreign, 14/-.CHANGE OF ADDRESS.—Kindly send
both old and new address a week previous
to date of desired change.DISCONTINUANCE.—No Subscription
is dropped without definite request.Births, Deaths, Marriages, and In Mem-
oriam Notices: 2/-.Coming Events: 16 words, 6d., and 6d.
for every additional 12 words and under.Other Advertisements (not displayed):
24 words, 1/-, and 6d. for every additional
twelve words and under.**The Pauline Patterns**

ARE WHAT I USE.

I WILL HAVE NO OTHER.



AGENTS IN ALL CENTRES.

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

Members of Committee: James Hunter (Presi-
dent), Dr. E. A. Bardsley, A. Morris, T. E.
Rofe, L. Russell, Joseph Stimson, and W. H. Hall
(Hon. Secretary and Treasurer).

The Objects of the Fund are:

- 1st. To assist financially Aged and Infirm Preachers.
- 2nd. To control and manage an Endowment Fund to which Preachers may contribute.

In order to do this effectively, the Committee needs the practical sympathy and support of all the churches and brethren throughout the Commonwealth.

Please forward contributions to the Hon. Secretary and Treasurer, W. H. Hall, Orton-road, Roseville, New South Wales, making money orders and postal notes payable at the Sydney Post Office.

Telephone, Central 8822

For Good Honest Value go to

P. B. McMASTER WATCHMAKER and JEWELLER

ERROL STREET, NORTH MELBOURNE

Only First-Class Work done

Orders by Post promptly and carefully attended to

For... **First-Class Tailoring**

Go to...

W. C. Craigie & Co.

265 Little Collins Street, East,

(4 Doors from
Swanston Street.)

MELBOURNE

A Home for Neglected, Orphan and
Fatherless Boys.No Really Destitute Boy Refused.
FOUNDED 1895. INCORPORATED 1909.**Burwood Boys' Home**

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

Office Bearers:**PRESIDENT:**
Mr. R. Campbell Edwards.**VICE-PRESIDENTS:**

Mr. W. C. Craigie.

Mr. D. A. Lewis.

HON. TREASURER:

Mr. R. Conning.

Hardware Chambers,

431 Elizabeth St., Melbourne.

HON. AUDITOR:

Mr. F. Hook, F.I.A.V., F.C.P.A.

31 Queen-st., Melbourne.

HON. PHYSICIAN:

Dr. Christina Reid, Burwood.

HON. CHEMIST:

Mr. Cathcart, Surrey Hills.

HON. DENTIST:

Mr. Clifford C. Sharp, L.D.S., B.D.Sc.

STOCK EXPERT:

Mr. L. Hunter.

HON. OPTICIAN:Mr. W. J. Aird, The Centreway,
Collins-st.**ORGANISING SECRETARY:**

Mr. A. E. Knight.

SUPERINTENDENT:**COMMITTEE:**Messrs R. Conning, W. Luke, W.
Cust, Wm. Macrow, Randall D. Ed-
wards, R. McPherson, C. McPherson,
Rowland T. Morris, Mesdames G.
A. Edwards, R. C. Edwards, W. Han-
ter, Misses Alt, Landman, Smedley.

CITY OFFICE - 443 BOURKE STREET, MELBOURNE