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The Supreme Motive.

Why lother about it? Where is the inducement for us to trouble ourselves about missions at home or abroad? What is the impelling motive to the work for which this special number of the "Christian" pleads? Why should it be regarded as an unchristian thing for a disciple to oppose or neglect to help the evangelisation of heathen lands? A dozen people might each give a different answer to such an inquiry, and yet all be correct.

There are many motives for right living, many legitimate grounds of appeal for decision to serve Christ. The hope of reward and the dread of punishment are amongst these. Obedience pays, and disobedience ruins—why should this fact not be stressed? The imperative nature of the call of duty has sent out many a heroic man to do mighty deeds. We dislike to hear thoughtless Christians deprecate that noble, if exacting, word "duty," and encourage sentimental flabbiness in its stead. It is a duty to preach the gospel—the Christ commands it. He did not consult his disciples, consider their convenience, or request their gracious acquiescence—he commanded them to go. But there is a higher motive than duty. There is the thing which glorifies duty. "If ye love me, ye will keep my commandments." We cannot get beyond that. "The love of Christ constrains us," wrote the apostle; his love compels ours. The three abiding graces are higher than the greatest temporary gifts, and of the three love is supreme, for God is love.

While there may be a glamour about the foreign field which attracts the attention and leads the impulsive Christian to plan for service there, this of itself cannot be of much avail. Alas, the glamour will soon wear off. Almost every missionary in heathen lands is sickened by the sights he sees. The new missionary is appalled at the unashamed vices of heathenism. He writes home to say that until the condition is seen it cannot be realised, but were it realised the

home church would recognise that the hope of the world is in the gospel of Christ. An Exeter Hall foreign missionary gathering was astonished to hear a missionary on furlough exclaim: "Some folk talk of the 'dear heathen.' I cannot think they mean it. I do not love the 'dear heathen.'" The audience in indignation almost rose at him. One protesting voice was heard. "Then why do you go?" Instantly the answer came, "I go for the sake of Him who said, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'" The missionaries to Peru declared, "It is love for Him and not for them which sent us thither." For love of Christ Chalmers died in New Guinea. Dober was willing to sell himself as a slave in the West Indies, and Sheiton was content to lay down his life in Tibet. Theirs was the supreme motive—they were constrained by the love of Christ. And yet the Exeter Hall mis-

sionary was not wholly right. The love of Christ can do a bigger thing for a man than apparently it did for him. It can make him for Christ's sake love a people who are themselves unlovely.

So much for the heroic souls who go. What about the man who stays at home? Any sincere and instructed Christian will hesitate to say that an obligation to further Christ's cause lies upon one more than upon another. Obedience urges some to go; it should urge the rest to help. Duty's call is as insistent in our ears as in those who represent us on the firing line. That is why our Foreign Missionary Committee makes such a definite appeal and call for help. The task is ours; the duty has been laid upon us. We would rather that the Australian brethren made an offering for duty's sake on July 2 than that they make no gift, much rather that in obedience to a command the £10,000 asked for this year were raised than that our work be restricted or injured. But "the supreme motive" is for all. It is in love that duty is wedded to privilege, so that these become one.

May each one of us make a gift of love on Foreign Mission Day. It may be good to give because a definite sum is aimed at or suggested by a committee as a church apportionment; it is a greater thing if a church apportions itself, and sets the standard high; but it is the best thing if the individual Christian can be induced to make a response of love to the gift of love which God made to him in Christ Jesus, and to do it cheerfully—as if it were really a privilege to do so—as the Lord has prospered him and as he has purposed in his heart. Sometimes, alas! a liberal offering is marred by the thought of compulsion, the effort made to reach a standard set by man. Let it not be so. Love has sought us, love has bought us, Love Incarnate gave Himself for us—hence to withhold and not to give becomes the impossible thing. May the love of Christ constrain!



Dinker,
Orphan Boy, Shri'genda.

Messages from India.

Thanks be unto God, who always causeth us to triumph in Christ Jesus. The God who led Paul in victory over Satan, and who is still leading many in triumph in foreign lands as well as the home lands. The God of Daniel is still delivering his trusting children, and many who have been brought out of heathenism can testify to the power of prayer.

But it is sad to know that through the failure of Christ's professing followers to obey his commands, many are not having the opportunity of hearing of him who alone can save from sin and sustain in sorrow.

All cannot go to those who are living in sin and superstition, but all can help by their prayers and means, and if we desire the Master's "Well done!" and "faithful servant" we must be ready to sacrifice so that we may be able to send those who are called of God. Our Saviour gave himself for the world, and it is a small thing that we should sacrifice a little to help on his work.—Mary Thompson.

Should it be necessary to urge the claims of the Foreign field upon the Church of Christ?

God gave his Son because he loved the world, and the love to it, all over, was of the same degree.

But what do you think the knowledge of this love, measured by the giving of the Son, means to the world? And what do you think the world now lacks through the Son will mean to God?

It all depends on what you think of these two things—the claims the Foreign field has upon you or on what is yours.—Florence Cameron.

"We worship one great God just as you do," said some Bhamptas last Sunday evening at the open air service. When pressed by the preacher to state his faith, one said, "Just as all rivers empty into one ocean, so all religions have the same goal." Is there some germ of truth in that well-worn argu-

ment? We will leave that question for the apologist. What is in the Bhampta's mind? This, he won't face the issue with Jesus Christ, the clear pure light of Jesus is too strong for him; it means too great a break with the past, with sin, with old masters. Another bolder said, "Teach us, and we will do as you do." That was his conception of the preacher's work, an easy job, little to do, and good pay. Spiritual issues are thus dragged down into the mire of L. S. D. It is not easy to convince these people of the constraining love of Christ. The worker gets discouraged; he needs your constant, effectual, fervent prayers, that the Word of the Lord might be glorified.—H. R. Coventry.

We have just shifted over into the new bungalow which the Committee sanctioned about 12 months ago. We desire to thank you all for your continued help. The bungalow was very much needed, and we and our neighbors (the Bhamptas) are so happy that we are able to be near one another. I have had several of the Bhampta women come to see me already. I am always very pleased to see them, especially one or two whom we are hoping and praying will soon throw off their heathen gods and turn to the true and living One. I would like to specially mention two of these and ask for special prayers on their behalf. One, Bhimabai, a dear old soul who used to mind little Harold for me. Since he was taken, she has been very poorly, and says she has nothing to live for now (her own son is in jail). I have spoken to her about Christ. She says, "I know your religion is the true religion, but how can I leave the old religion now I am so old?" The other one is Laxamibai, the wife of one of the young men who was baptised last July. She is very friendly, and attends most of the meetings, but as yet has no desire to make the break. Her husband is a fine young man, and is out to win others. We ask your prayers on behalf of all.—E. E. Coventry.

P. S.—Since writing this, we have had the

joy of witnessing the confession and baptism of Laxamibai.

Before leaving Australia we heard much about the heathen who were sitting in darkness, waiting to hear the gospel, but we have not found that many people feel their need of our message. They are not sitting down waiting; but are buying and selling, eating and drinking, marrying and divorcing in marriage. True, when we talk to them about Christ, they are usually willing to listen politely, yet are still satisfied to continue worshipping idols as their fathers have always done. Many will admit that Jesus was a good man, a prophet perhaps, but not that he was the Son of God, or their Saviour. Brahmins and other high castes



The New "Bai."
Mrs. J. R. Leach in Native Costume

are self-satisfied, and the low-castes ignorant and indifferent. Nevertheless some have been won to Christ; and we ask you to pray that both we missionaries and our Indian workers may continue to firmly believe that the gospel is still the power of God unto salvation, and that we may be faithful in its presentation. For although the people do not realise it, they do need Christ and the peace which he alone can give.—L. Redman.

"Auntie, I want to be baptised to-morrow"; and, as if expecting my "Not just now, Kashi," the little 12-year-old's eyes filled with tears. So I comforted her, and showed her that God would accept her as his little one, if such was her earnest desire, even if she had to wait some years ere she could publicly profess her faith in baptism.

Kashi is one of seven girls who have entered our orphanage under different circumstances to the others. They are supported entirely by Government. They belong to one of the wildest, most outcast of criminal tribes. Their parents are too bad



H. R. Coventry's Settlement Night School, Baramati.

to have control of them. Government has rescued them from their evil surroundings, and placed them under Christian influences so as to try and save them. It is with us to save them for eternity.

Fifteen months have elapsed since they came. Even in the roughest, a wonderful improvement is discernible. Here is one, quiet and gentle, who already feels the difference between the true and false religion, and begs to be allowed to become a Christian.

Although we have full control over these children, yet Government stipulates that we wait until they attain the age of sixteen ere we attempt to baptise any. Then they will be legally free from their parents, and may



Miss Laurel Redman,

who is at the head of our educational work at Baramati.

publicly confess faith in Christ. Government having taken the children from their parents by force, fears to raise opposition by allowing a step of this kind. But they are ours—ours to teach and train. Just the few years that elapse until they attain sixteen years (some are thirteen or fourteen now). Will we not sow and plant and water, so that we may reap abundantly by-and-by?

Dear home folk, help us in the task. Think what a force each girl can be if she carries the light of the gospel back to her people. We need your prayers—oh, so much. The task and anxiety is too heavy to bear alone. Bear these girls, and indeed all our orphanage girls up before the throne both night and day. As for ourselves, we who struggle with the work. Do pray for us, that we may be given the wisdom and tact necessary for this great task, for in our own unaided strength the burden is too great for us.—V. R. Blake.

If you are planning to visit India, you will, of course, visit Baramati; but when you reach Bombay, don't announce your

coming by telegram. If you do, you'll probably be comfortably settled at Baramati long before your wire puts in an appearance. Bro. Killey arrived a week ago, and while we sat talking about old times, the postman brought in the belated message announcing his probable arrival "to-morrow." His cable from Aden is still somewhere on the way. Three days ago we received from a teacher who had overstayed his leave by several days an undated telegram: "Leaving to-night. Inform my wife." The messenger who was sent to inform the anxious wife that her husband would arrive on the morrow found that husband and wife had been enjoying each other's company for hours. Important news travels slowly in India.

Yet the fault of delaying important news is not peculiar to Indians. Two thousand years ago Christ started forth the most important news that the world has ever received, and he left his followers to pass it on. The news travelled via Europe and America and Australia; but in each place it has been so delayed that even yet it has not yet straggled through to its destination. Somewhere, something has gone wrong!—J. R. Leach.

Every morning about 5 a.m. I am awakened by the weird and irregular beating of a drum. On making inquiries, I found that it is beaten in order to waken the gods. Think of it! Men, old and young, giving their hearts' devotion, often their lives, for a shapeless, repulsive mass called a god.

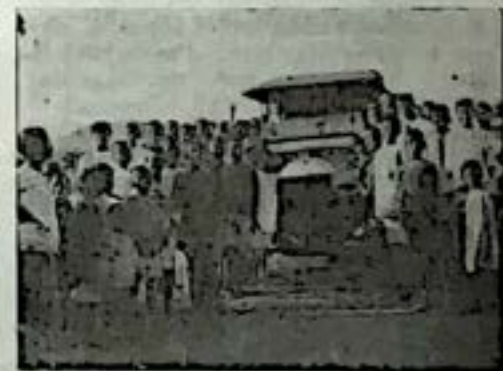
Oh, it could be funny—but for the big hurt it leaves in our hearts, when we think of our God who slumbers not, and who is waiting for India's heart. Think of it, and let the tragicness enter into your hearts, and then pray as you've never prayed before that God will send out other workers to help us to beat louder on our gospel drum and thus awaken the sleeping hearts of India's deluded millions.—Maimie Leach.

The longer one lives in India, the less one seems to know. That is because we are always finding out how much yet remains to be known of these people, and their ways and thoughts. Since I came to Dilsal I have visited several of the homes in the villages round about in company with the two Bible women. This afternoon I went alone with the elder of these, our preacher's wife. First, we visited the home of an oil merchant, and found the mistress of the home fast asleep. Our coming, of course, wakened her; yet she received us most kindly, and gave us a cordial invitation to return to-morrow. From there we went to a Brahmin home, and though we were not invited inside, we were allowed to sit on the doorstep and sing hymns. We had an audience of three women who seemed to like our singing, and they listened at-

tentively while the Bible woman told the story of the ten virgins. The next call we made was also at the home of high-caste people. Here a young widow sitting outside hailed us with delight. She is such a bonny bright girl of about sixteen, and became a widow at the age of six. She still wears her jewellery, however, and appears to be kindly treated. Nevertheless, the lot of widows in India is so sad. If they have neither husband nor son, they have nothing particular to live for, and so I longed for this young girl to know our Christ. She listened with a few others to the story of the prodigal son, and invited us to go again. One has to be very patient and tactful in telling the story. This afternoon one woman interrupted to pass some remark on the Bai's clothes, and this had to be dealt with before the threads of the story could be taken up again. So far I have excited a lot of curiosity. They call me "new" and ask me all manner of questions which I answer as best I can. While we were singing in another home a crowd of children on their way home from school gathered round the door. They were high-caste children, so bonny and clean, and made such a pretty picture standing there, all smiles, slate in hand. I asked them if they would like a story, and very eagerly they said, "Yes." All the world loves a story, and these children were no exception. It could easily be seen from their faces how they enjoyed the story of Daniel in the den of lions. They had never heard it before, they told me.

These villages are just teeming with opportunities of preaching the gospel. We do not know the exact number of villages we are responsible for, but believe it is somewhere between 80 and 100. To-day Mr. Escott found one with a population of 1300, people who had not heard the gospel before.

We are eagerly looking forward to having our own little gospel hall. Until that is built we sit on the verandah next to my room for our services, and sometimes are a bit crowded. We need the hall very badly, too, for our Sunday School.—Ethel Jones.



Mr. Henry Watson and his Motor Car, surrounded by orphan boys who had never before seen a car.

Defeat Impossible.

A. G. Saunders, B.A.

Sometimes it is said that the church on the foreign field excels the home church in spiritual living. If this were true, it would be shameful. But it is unreasonable to expect it. Home enthusiasts and theorists, reading mission study books, and devouring glowing reports, may be pardoned if at times they believe it. But it is far from true. Only rarely does a "native" church compare favorably in its product and performance with an average church at home.

Think how much there is against the mission church. There is its double back-



Mr. and Mrs. A. T. Waters, Oba

ground—its heritage and its environment. I tremble lest I put limits on the grace of God. But God does not break his own laws. Is it to be expected that in a few brief years the influence of centuries may be effaced? Their past has made its contribution to every particle and phase of the people's present. Nothing has escaped. Nothing could escape. Our "old, old story" is here a thing entirely new. Few lives can break with the past, dare the present—their environment—and take on something completely new. We set out to visit a sick member. The way lies along stinking lanes and amid crowded homes. Homes—of a sort—everywhere! People in thousands! And in their midst one home that we can claim for the church, a home which rarely seems different from the wretched dens about it. Why should anyone be surprised? Have we forgotten Paul's grim picture of the apostolic church at Corinth?

Yet, the aim of this article is not to defame the mission churches. Neither does it droop to pessimism. It regards the foreign missionary enterprise with a mighty, boundless hope. Facts must be faced. But our faith is more than any other fact. A man would be a slab of rock who could not find in modern missionary effort countless encouraging conditions.

For instance, the writer of these words is at the time of writing more than 150 miles from his own table, and for three weeks has been sojourning with native brethren. The experience, of course, has covered a wide variety of circumstance. The first day beyond the motor car limit I walked almost thirty miles. That trudge, in the tropics, is rather more than it would mean in more genial climates. But, when, at eight o'clock, with the quiet stars above, we halted at our lowly resting place, the warm-hearted reception was such that "the cares of the day were all charmed away." I looked over in the south for a sight of the Southern Cross above the dark hills all around, and saw the Big Dipper and the North Star. The Cross was in the north. It was evident the universe had had a tremendous twist since the previous evening! At the present writing it seems to be in place again. Another night found us entering another village. Good Bro. Pedro did not wait to receive us—he ran pell-mell to tell the town we were there, and that they must repair to the school-house to see the pictures. For we had the good old lantern with us to light up the life of the Lord. Poor Pedro! He is a weaker brother. He was a trifle "under the influence." Playfully, and in precarious, once even rather shocking, English, he urged his family to bring in his overflowing bounty. At a point in the lantern lecture where the preacher always becomes silent that his hearers may gaze upon a picture of the crucifixion, Bro. Pedro misunderstood the speaker's pause, and stoutly besought his fellow citizens to be quiet! But in all he did he had the best intentions. Usually my bed has been on the floor. Yet the hospitality was in its spirit princely. The best was always mine. And when you can be quite comfortable on the floor with two pillows, a bed becomes an extravagance. Once, and only once, did a "brother" refuse us hospitality. That man was a politician, and more anxious for votes than pictures or missionaries. In that case also, a "Samaritan" was handy, who seemed proud to have us with him, and added to his refusal to accept payment a sincere invitation to stay with him again. If all the kindness I have received on this trip could be placed in buckets, and these were placed above the other, they would reach from these mean huts to the throne of God.

Does it matter much if Bro. Pedro does err at times? Does it matter that the baby church has many faults and afflictions which the parent church has long outgrown? Does it matter that we are so few among so many? Surely this is a good work. Surely we should go on with it, trying to profit by our mistakes and doing better as we do more. The greatest need is for more direct evangelistic work by the native evangelists. I believe that this should

be made the main idea in all missionary policy. Such money as we have should be used so that a maximum amount may be devoted to the thorough preparation of as many strong native evangelists as we can secure. Here we should find the main track, and we should stick to that. If you do much missionary travelling, you learn to dread the short cuts, and cling to the good paths. In our methods and policies also we are wise to refrain from too much exploring of side tracks.

We have also had a provincial conference in the course of the past week. It could not be the glorious experience usual at such times in Adelaide or Melbourne. But it was wonderfully cheering. One family provided for fully fifty visitors for the two days. Where could be found at home a family willing to bear so great a load? The joy of the brethren at meeting each other was a delight to behold. The half has not been told. Little aid do we need to foresee a victorious and jubilant church in days to come. "Lift up your heads, O ye gates! And the King of Glory will come in!"

How Much Have You Invested?

J. Whelan

Most folk are on the lookout for a good investment. A glorious opportunity for enrichment awaits the members of our great brotherhood. Our mission fields contain untold spiritual wealth. Thousands of precious souls may be won for the Master, and he has taught us the priceless value of even one soul. This wealth will not be easily won. What has already been gained has amply repaid the effort.

Our splendid missionaries have invested their all in this enterprise, and have gained rich dividends of spiritual value. Many consecrated men and women at home have devoted time and money, and have rejoiced in the splendid returns. You are urged to make an investment on July 2. How much will you invest in this business of the King?



Peter Pentecost, Wife, and Child.
Peter Pentecost is the leading native worker in Oba, and is the one who collects the £15 offering from Oba Christians each year.

Australian Secretaries Urge "Our Best"

Our Responsibility.

Some good people say, "We are not responsible for the evangelisation of the heathen world; it has its own religions, which ought not be disturbed by our faith." We rejoice that such objectors to missions are in the minority.

It is our responsibility to carry out the mandate of our King, the Lord Jesus Christ, "Go ye into all the world, and preach the gospel to the whole creation." While a heathen tribe remains unevangelised, our mandate holds good; and there-

Give and Go.

Yes, Bro. Secretary! Certainly! I am sixteen hundred miles from your base, but if a shout from me can make one from you louder, and any more effective, well, I am quite ready to shout. Somehow, I cannot explain how this Foreign Missionary business gets into one's bones. To dabble in it is to become fascinated by it. The world, distant parts, I mean, seems nearer to home, and what seemed impossible becomes gloriously possible.

However, not until the "give" sentiment equals in proportion the "go" sentiment, is the possible to be achieved.

Western Australia has a long distance vision; she is, perhaps, pre-eminently Foreign Missionary in her outlook, resulting, may be, in the first place, from her isolation, and in the second place, from her comparative nearness to the masses of the world. You can count upon this State doing all that you could reasonably ask of her, that your financial goal may be reached.

"All must lend a shoulder to push the rolling cart that carries light and comfort to Beorichosbaga."
—W. H. Clay, Sec. W.A. F.M. Com.

Dynamic Sympathy.

There is one word which fully conveys the meaning of what is needed from every member of the church always, but especially within the next month, if the projected work of the Federal Committee is to be carried out in its entirety.

That word is sympathy, and though not a prophet, we can predict that if the sympathy of every one of the churches is assured, the aim for this year is not only accomplished, but for the future also.

What is it that actuated all the great missionaries of this or any other age, but sympathy for the multitudes daily dying in darkness.

What is it that assists us to give of our wealth to help these people, but sympathy? Then let us cherish it and fan it into a flame that will consume every conflicting emotion and leave nothing but a great desire to forward the great work of Foreign Missions.
—H. W. Hermann, Sec. Qld. F.M. Com.

Our Best.

How often we hear the statement when appeals are made for Home and Foreign Missions—"I cannot afford to give much."

Quite recently I received a letter from a missionary in China, who related an instance of a young male convert who labors for a firm for a much lower wage than he could obtain elsewhere, to enable him to have the Lord's day free for worship.

When recently an appeal was made to the Chinese Christians for offerings for the Lord's work, he surprised all by stating he would contribute five dollars a year. This

sum out of 26 dollars, his total income for a whole year, is magnificent. Surely he is giving of his best.

Brethren and sisters, do not let us say on July 2, "This is all I can afford."

God has richly blessed us during the past year. Let us offer him our best.

Tasmanians, we had a record offering in 1921. Make sure 1922 will be even better.
—Jas. P. Foot, junr., Sec., Tas. F.M. Com.

Proof Positive.

Time and events have now established positive proof—

1. That to save ourselves we must save others.
2. That to save Australia we must save other nations.
3. That the church needs the enterprise of missions to sustain its own life.
4. That the mission field is an heroic challenge to our young men and women.
5. That in preaching the gospel to the heathen we must minister to the sick and afflicted, and care for the orphan.
6. That in evangelising the heathen we must teach the children.
7. That many of our brethren support this work only by a trifling annual gift.
8. That to fail in a worthy offering on July 2 is to betray our missionaries.
9. That to leave out the sacrifice from our Foreign Mission offering is to follow afar off from Christ.
10. That to evade truth that calls for action is to bring condemnation upon ourselves.—W. R. Hibbart, Organising Sec., W.A. Churches of Christ.



"Auntie" (Miss Blake), with Fanny and Shita.

fore, our responsibility exists. If the New Testament church had refused the promptings of the Holy Spirit to introduce the disturbing religion of Jesus to heathendom; if the apostles had closed their eyes to the Macedonian vision, and their ears to its challenging cry, "Come over and help us," the heathen religions of the ancient world would have been undisturbed; and instead of being free citizens of a nominally Christian nation, we would be the slaves of cruel heathenism with all its sin, sadness and suffering.

"Shall we, whose souls are lighted
With wisdom from on high—
Shall we, to men benighted,
The lamp of life deny?"

Let the Church of Christ in all its unrevealed strength rise in all its majesty, and shoulder the greatest responsibility in the world—the evangelisation of all nations in the name of the King of kings and Lord of lords.

"Stir us, Oh, stir us, Lord! for we can see
Thy glorious triumph day begin to break;
The dawn already gilds the Eastern sky,
O Church of Christ, arise, awake, awake."
—J. Ernest Allan, Sec. Vic. F.M. Dept.



Welcome to Miss Cameron on her return from furlough. Mrs. Watson, Nancy Watson, and Miss Cameron in centre of group.

"Onward, Christian Soldiers!"

This is sad news concerning the return of our sick missionaries from their fields of labor, but we must not be discouraged. The probabilities are that none are sadder over it than they are themselves. Any slackening of effort would pile sorrow upon sorrow for them, and set back the work they have begun. In the great war, when wounded soldiers were brought back from the front-line trenches, fresh comrades were rushed into the fray. That was a secret of victory. This is no time for faltering. Jesus, our Captain, is calling us, and we gladly obey. The battle must go on now. The crowning day is coming by-and-by.—Horace Kingsbury.

The Gospel for China.

"Our China."

A. C. Garnett, M.A.

An area more than half the size of Victoria and with about the same population; a little piece of "old" China, hardly touched by the foreigner, and at present without a single Protestant missionary; a land of mighty mountains, abundant rivers, fertile plains, and prosperous cities; a land peopled by intelligent Chinese and responsive aboriginals; a climate mild and beautiful, though a little trying on account of the altitude; but a land where life is hard, where justice is scarcely known, where opium wrecks more lives than alcohol does here, where robbery and murder and war hang like dark shadows over the home; a land where sin abounds, and where grace may therefore much more abound; such is "our China." What a challenge! What a call!



Mr. and Mrs. A. Anderson.

My First Impressions.

W. Waterman.

My first impression is not easy for me to state, but since I have told some that, to me, the land and life of China were without strong impression, I must now write confessing of a belated "perturbation." True, I had seen, in China, an upside down land, but it seemed so naturally the case, that almost without particular interest I let all pass by. . . . Whereas in our home land the burden-bearers are other than men, women and children, here practically all loads are transported on the backs of unfortunate people. The cats of China are tied up, while the dogs overrun the land. To please a Chinese woman one addresses her as if she were defeating Methuselah on his own ground—for in her case old age is power. The books begin at the back, and are written downwards in columns, and with a brush. The dress is peculiar, for the women actually wear the male attire, of which their Western sisters—by down-trodden husbands are only accused! The men, on the other hand, approach nearer our women's attire, for they are seen in a sort of night-shirt—a veritable "split-skirt." If boots are worn they prefer to lace them from the top down: their waist-coats they wear outside their coats. In fact, in China most things are done in the way opposite to that we do them in Australia; but, on coming here, one is not greatly impressed with all these negations of our Western ideas, for they are consistent with all Chinese life, the sum total of all these peculiarities merely goes to confirm one's first concept of the Chinese mind. Thus one goes a long way without impression. Small

wonder then, that on becoming burdened with a sudden impression, I was also greatly surprised—partly, I think, because it mirrors so central a Chinese reality hitherto unrecognised by me.

With no few qualms I record it! The more I think of it, the more heroic, rash, or foolish (I don't know which), I feel myself to be. But the impression: One warm evening I was strolling through the streets, just one of a crowd, when I began to notice its composition, and to compare it with a typical Australian through similarly employed. Here I found—no sweethearts! No, there was not a single Chinese ladie escorting his lassie—for that matter, not a man but walked along as if women never existed; and the women similarly ignored the men. May be his wife was with him in that crowd, but he never indicated as much. It reflects one of the Chinese characteristics: the position of woman.

It is not surprising to me now that in a public place, the men and women ignored each other, for I have learnt, it would have been "brazen" for them to have done otherwise. I have been told that, in some country villages, the missionary and his wife may not walk down the street together! Here Westerners do as they will in this matter.

Here woman counts for little. Her business is to keep herself to the house as much as possible. It is suggested that her feet were first bound to keep her to its curities; and as one sees her so painfully picking her way over the cobble walks, one must admit the willful malformation to be a sufficient, if cruel, safeguard. Women must stay to the house. On holidays, they may go out with their friends—perhaps even with their husbands. If the latter be the case, the husband walks in front, and the wife a respectable distance behind.

Polygamy is practised in China, as is polyandry in Tibet. Girls in this country are liable to slavery, for rich people adopt a number of girls who are then, not theoretically, but practically slaves. Until lately, few schools were opened for their benefit. But it is interesting to note that no girl with bound feet may attend high school, and all doing so must wear dress more Western. These things denote the beginnings of a change for the improvement of the status of the Chinese woman. For mission work this dawn is full of hope; for the women may help more than all others to save the children, and it is the children who will be the salvation of the world.

According to Your Faith.

Eva V. Anderson.

Faith is the hand that stretches up to God. When, by faith, we clasp hands with the Almighty, should our faith not grow stronger? We are about to enter a great new work in China. Thousands wait to hear the glad news of salvation. We need more workers, and more money. Is our faith sufficient for these things? Shall we be content to hear from the Master, "O ye of little faith?" or do we look for the greater commendation, "Great is thy faith?" We know that, largely, our success will be measured according to our faith. Let our prayer then be, "Lord, increase our faith." God expects each one to do his share in the extending of his kingdom here in China. Will you do yours by giving your share, by praying for those on the field, and by daily asking him to increase your faith?

Thanks to Our Boys and Girls.

Teacher Pang of Pang's Garden, Yunnanfu, To Pastor Anderson.

At our Yunnan capital city, inside, in the street of the temple that accommodates men, there is an extremely small school. In all have twenty odd scholars who inside study.

Give thanks to the Father, give thanks, you of the Aust. S.S. last year at the birth of Jesus

time you presented to us each one a parcel of good things to eat. Have peanuts, candy, wafers, cakes, and oranges. These we are pleased to take from you. Therefore we write letters to thank each of you for your love. Please Pastor Anderson send this to Aust. S.S.—give their explanation.

China and the Offering.

A. Anderson.

Co-operation with the F.M. Committee has never been more pressing than this year.

Old fields must be maintained; new ones opened into. What a revelation we have had since seeing the new fields in Szechuan. From the Yangtze River to Ningyuen, eight days' journey, no Protestant missions work; which east and west from this city is the same.

The population of Ningyuen and Hweichow combined is over 300,000, but the population of the two districts is unknown.

The need is great, but do they want the gospel? At Hweichow the folk with wide open arms said, "Come." At Ningyuen they said, "See here, we need you, and we will bring you there from Yunnanfu."

The field must be entered this year, buildings must be bought, new workers sent out, among these a doctor and a nurse to help the people's sufferings, and to save our missionaries a journey of twelve days to a doctor. Bearing these things in mind, you cannot fail us in the July offering.

A Faithful Christian.

A. B. Clappell.

Last year when Bro. Waters, of Ota, was in Australia, I naturally was very eager to see him and learn from him something about the people amongst whom I had worked.

The story of one lad alone whom I baptised was sufficient to prove that my efforts there were not wasted. He had gone away from his native land to work for a white trader. His master being an unscrupulous man, he was subjected to much ill-treatment, and was held and forced to work against his will long after the period for which he had agreed had expired. At length he escaped penniless, and with only a few tattered garments to his back. Still, rather than forsake the white man's God, he took the first opportunity of going to the missionary and offering himself to be trained that he might teach his countrymen the Word of God, and lead them to Christ.



W. Waterman, at Language Study, Yunnanfu, China.

The Man Who Stayed at Home.

A Romance of Furnival Street.

Furnival-st. is not a good setting for romance. On the one side His Majesty's Patent Office, severe and practical, claims all the prominence, and the other side begins with cheap bargain clothing and continues with printers' premises of varying degrees of importance. Its voices, too, are far from musical, for the street is very narrow and traffic problems are almost continuous. Then behind and over the thrush of the motor engine, the clatter of heavily-shod hoofs, the shouts of the carters, we have the unceasing murmur of printing machines at work.

Yet there is romance in Furnival-st., and the wonder that is greater than romance. It centres in the dark-fronted house which lies beyond the Patent Office. "The Romance of Missions," of course," you say, thinking at once of the men and women who have passed out of those doors in the

Who Stayed at Home. He stands side by side with the man in the firing line, his sacrifice becomes the same, and in its completeness he is raised to the level of the objects of his noble envy. If this is true, and it cannot be doubted, how far are most of us removed from those who year by year pass out of this shadowy doorway? But we see that it is possible to get much nearer to them.

Yes, there is Romance in Furnival-st., because all the essentials are present—courage in face of disappointment, devotion to the loftiest ideals, success in failure, and, above all, the wonder-working of a Power that turns gloom into glory and builds a new temple from our scattered bricks and broken plans. And the Men Who Stay at Home may have their part as truly as those who are privileged to be the torch-bearers of the faith in lands afar.—Selected by R. Lyall.



Our Mission House in Yunnanfu, China, where Mr. and Mrs. Anderson and Mr. W. Waterman now live.

glory of hope and resolve, and have come back again after many years crowned with achievement. But to-day I am thinking of the Man Who Stayed at Home.

He offered himself in 1916 for Missionary Service, entering that doorway with hope and confidence, only to leave it with shattered plans. He could not go abroad, for his constitution would not bear a foreign climate. But it is just here that the romance begins, in gloom and disappointment, as romance often does. Since he must go into business at home, that business should be made to serve his frustrated purpose, for he would devote all its profits to the work that he would not attack in person. That resolve was faithfully kept. He sent £75 for the first year, with its story, and the gift was noted with interest and gratitude. Next year it was £180, then £202, then £250, then £300; and now it has become £750. In seven years this Man Who Stayed at Home has sent £11579; and his latest gift bears the cost of ten men in the firing line.

It would be interesting to know how the story seems to the chief actor in it. Is he reconciled to his disappointment now, seeing with larger vision that the disappointment was His appointment, and that on the day of his rejection, by that rejection, ten men were added to the staff? We can only guess, but any other suggestion is surely out of the question. Does there still linger in his heart some ember of the old desire that was forbidden, some sadness for the career that was impossible? Surely it is human for the heart to love its cherished dream, even when the truth of the broad day is ever so much more glorious!

Another aspect may interest him, though I am sure he has not thought of it himself. "This is not to be called generous giving," said the Treasurer, when the news was told. "It is the complete sacrifice of life." And it is perhaps in that phrase that we see the true stature of the Man

One of His Children.

H. M. Watson.

"He gave; he takes them when he thinks it best.

For them to come to him and be at rest."

Ghoulai was our Bible woman. Just after new year she caught cold, pneumonia set in, and in a few days she passed away. Just a little about her life might be interesting. Rescued during famine by some missionaries, she was taken into Pandita Ramahai's home. Here she learned to read, write and cook, and was trained as a Bible woman. Then she was chosen with others to go to Pand-

hapur with a band of girls in charge of some missionaries. They used to go daily into the villages to tell the people of Jesus Christ. Two years ago she married one of our Christians, and with joy she continued her work, telling out the gospel story with no uncertain sound. Suddenly the call came for higher service, and she passed to her reward.

Our Responsibility.

H. L. Pang.

During my recent trip to China, I took the opportunity of visiting several Chinese churches of various denominations. With regret I found that in most cases these churches, although professing to be preaching Christianity, have wandered far from the primitive principles of Christ. They are setting standards that suit their own ends, and are, so, gradually getting away from the teaching of the apostolic gospels.

We, as the true Church of Christ, have a grave responsibility. It remains for us to obey Christ's decree, when he said, "Go ye into all the world and preach the gospel"; not our own views of the subject, but his gospel.

If you cannot go yourself, you can help to send some one who will be your representative in Christ's commission.

Make this plea your responsibility, and shoulder it with a willing heart on the first Sunday in July.

Our Foreign Mission Work a Challenge.

Thos. Hagger.

It appears that the Australian Brotherhood is "launching out into the deep" in Foreign Missionary work. We have on hand our first field—India, which is developing fast, and so is making greater and still greater demands upon us. Then there is our very fruitful work in the New Hebrides. And finally there is China, with the important work we are helping in Shanghai, and the great field to which we have committed ourselves in the south-west of that great country.

The work and expenditure involved in the work undertaken is perhaps greater than we suppose. As demand after demand is made, we might take it as an occasion for despair, and we would do so if we were moral and spiritual cowards, or we might take it as a challenge to our strength, and this latter we will, by the grace of God, do. We will accept the challenge to provide the workers and the money necessary, and we will show that we mean so to do by the liberal offering we will make on July 2 next.

Bro. Harry Pang found a department store in Canton, China, where every employee must attend church or pay a fine of threepence.



A. Anderson, writing his report on trip to Ninguenfu and Hweilichow.

Martyred Dr. Shelton.

Latest Particulars of Dr. Shelton's Death.

The Shelton party arrived here in Batang on the 23rd of December, all well and happy after their hard trip.

After resting here for a time, Dr. Shelton started to go to Gartok to call on the Governor of Eastern Tibet. He planned to return to Batang in three weeks, and make final preparations for the trip.

He left here on the morning of the 13th inst., and reached Druftalong that night. Here he met a runner with a letter from the Governor, which said permission must be obtained from the Galong Lama at Chamdo before anyone could enter Tibet. This is a new regulation, the meaning of which we do not know. Shelton wrote the Governor that he was planning a friendly "look-see" visit, and would make it when permission was re-

conscious, and had a bad pulse, no radical pulse. He had taken some morphine and strychnine before reaching the place I found him, but I added an hypo of strychnine and redressed the wounds.

We put him on a cot and started for Batang at 6 p.m. Several times on the way he complained of being uncomfortable or thirsty, but was unconscious most of the time. We arrived at Batang at 10.10, but his condition was much worse than when we started. He recognised several of us about the room, but was unconscious most of the time.

The end came soon after midnight, 12.8 a.m.

The funeral was on the 18th; the foreign service was conducted by Mr. Duncan. The Chinese service and Tibetan service by Lo Gwei Gwang. Many Chinese and Tibetan friends were present.

Come On! Come On!

Dr. Shelton is dead—murdered! The Andrusens are surrounded by brigands, sickness and death. China is at war, and India is in a tumult. But the missionaries heroically answer God's call for the exaltation of His Anointed, and waver not.

The racial and national changes to them are not motives for steadfastly proclaiming their message of peace and good-will. But what a task! How little time! How much to do! When will the church adequately express the Master's will to evangelise the world?

The heroism of those sweet spirits out there appeals to the heroic in the church at home, and there are those who will answer the cry, "Come on! Come on!" from the white peaks of the Himalayas, but will the church respond? Will the church send and maintain an ever-increasing force? If the answer is unworthy, the glory of the coming victory will be given to others.—C. A. G. Payne.

"Go Ye." "Lo, I am with You Always."

These words have been much in mind lately, also that part of the Christian Endeavor Pledge which reads, "Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever he would have me do." We on the field know the Lord Jesus is faithful to the promise "Lo, I am with you always," for we realise his presence with us continually.

We have had a band of five Bible women from Mukti Mission (Pandita Ramoai's) and with our regular Bible woman and two preachers we have visited ten of our villages, travelling by tonga and bullock cart. On Monday the village visited is a market centre, ten miles from Diksal, calling in at two other villages by the way, to preach the glad tidings. The people listened well—children gathered, were taught texts of Scripture—reaching the market about noon. We had lunch, and then dividing into two and sometimes three bands, we told the people of Him who is the Way, the Truth and the Life, until about four o'clock. Crowds gathered, listened intently, and many asked questions, showing us that they were thinking about the wonderful story we were telling, reaching home about 8 p.m. Were we tired? Yes, after a 20-mile ride in a bullock cart; but then—the joy of the Lord more than made up for any feeling of tiredness. One high-caste family with whom we came into touch during these visits has since visited us at Diksal, to read the Scriptures, ask questions, etc., and we believe they have found the Saviour, and the peace for which they have been seeking the past seven or eight years.

Our nearest market is held on Sunday. People gather from many villages around. We hold two open-air meetings. One afternoon as we were preaching we noticed on the roof of the house near were two high-caste ladies, worshipping a

small plant (sacred to them), which was placed in an old bucket. We saw them sprinkle a little water on the plant, walk round it, clasping their hands, bow before it. The following Sunday at the close of our meeting another woman from a distant village came to us and asked, "Have you found the way to peace and happiness?" We told her we had. "Oh," she cried, "tell me, which way shall I go? How can I, too, find the way of peace?" We told her, but her time was limited. She had been sent to buy the needed grain, etc., and could not stay longer, but she asked when she could see us and learn more of the Way of Peace. She is a widow, and since her husband's death some months ago, finds that no one wants her. Her life is sad and lowly, and there are many such.

Visiting a village about four miles away, and having told the story of redeeming love to the people gathered from several houses, we were leaving to go to another part of the village. In taking leave we addressed the old granny of one town, "Sabaam Granny, we are going; think about what we have told you. The story of salvation is very important." "Yes," replied the old lady. "This story of salvation is very important, and you have just come this morning to tell us, and now you are going." "But, Granny, we must tell others also. We will try to come again soon." As we left we heard her say, "This story of salvation is very important, and you came to-day to tell us."

People are listening well. Many doors are open wide to us, and others are opening. The need—more sowers to sow the seed.—T. & F. Eason.

Letter from Margaret Coventry.

(Baramati, India.)

Dear Uncle Warden,—

Thank you for sending me pictures. Please send me some more. I want some letters. I play with Auntie Blake's girls, but now they have gone to their meeting. I have a sari, and I put it on every day. I will bring it home with me. My dolly's name is Premia (Love). We will come to grandmother's country soon and bring Premia. Auntie's girls, Anasaya Salve and Anusaya Powar, both have caddis. We have a bell to call the people to work; have you? Good-bye. Sabaam.—Margaret.



Dr. A. L. Shelton and his Horseman.
Taken a little while before the doctor was murdered by robbers in Tibet.

ceived. The morning of the 15th the party started back to Batang, and were about seven miles from here at 2 p.m. when attacked. Dr. Shelton was in the lead, and the first shot hit his right arm just above the elbow. The wound of entrance was about the size of a dime, and the exit could not be covered by my hand. Then the ball entered his side, making a hole larger than a dollar. The doctor fell from his mule, and then the fighting began. The other members of the attacking party on the mountain-side did some close shooting, but made no more hits. Doctor's teacher and cook and the young Prince of Batang returned the fire as they saw something to fire at, and the two Yamen runners, kindly furnished by the civil official and armed by Shelton, also joined in the shooting. The riding animals, after the riders dismounted and got to places of safety, went up the road, and were robbed of the firearms on the saddles. The young Prince barely escaped a wound when he rescued Shelton's gun from the mule, before the robbers got to the animals. The loads were driven down the valley as the attacking party retired. Those with Dr. Shelton looked after his injuries, stopping the bleeding from the arm, put iodine on the places, and brought back the horses. Dr. Shelton assured them that he was not badly hurt, but told the Prince to come for me and a stretcher, as he was afraid he could not ride all the way. We received word a little after four o'clock, and I started on the horse of the Prince, while MacLeod followed with a stretcher and carriers. I found the doctor about three "Li" from where he was wounded. He was un-



This is the way Margaret Coventry travels in the hills. She is in a basket with a little seat inside.

Three Pictures.

Miss Elsie M. Caldicott.

"Come, Helen, shall we go for a walk? It's a beautiful day, and you know I haven't seen this suburb yet."

Mary and Helen start out and wend their way down clean, nicely-paved streets. Mary is delighted with the different designs of the many new homes, which speak of the wealth and prosperity of the occupants. Just a short distance up the street they meet a friend, and Mary, noting an unusual sadness in her greeting, asks what is the matter.

"Oh, haven't you heard, girls? Our Rose is very ill with pneumonia. Father has called in the best doctor in town, and he says she must have every care and attention. We have two trained nurses in the house, and really, it is more like a hospital than a home."

"Oh, Violet, how sad," says Helen. "Do you think she will recover, and can we go to see her? She must be awfully lonely."

"Yes, she will be glad to see you, too, I am sure; but you must not talk too much or excite her. I am on my way home now; come along."

At the end of the street is a large bungalow set well back in a beautiful garden. They enter the front door, which has been left ajar, so that the noise of the bell should not disturb the patient, and crossing a richly carpeted hall, reach the door of the sick room. Just then the nurse comes out of the room with a tray in her hands, and Violet asks permission to take the visitors to see Rose.

"Yes, you may see her for a little while, but you must be very quiet, and not tire her in any way."

Gaining consent, they pass into the room, and there is poor Rose, partly lying in a pretty carved bed, covered with warm blankets, and a nice clean counterpane, propped up with pillows to relieve her breathing. On a table at her side, the top of which swings across the bed in front of her, is a feeding-cup filled with milk. Near the bed is an electric fan, which can be switched on or off at the patient's disposal. A little to one side is a small table containing medicines and other necessities for the care of the sick girl. A large, well-lighted, well-ventilated, prettily draped room—in fact everything in it bespeaking wealth and comfort—is the picture that meets the eyes of the visitors.

After greeting the patient, who shows her pleasure at seeing her visitors by the smile and brightness which lights up her pale face, they all three draw up cosy chairs and sit quietly talking to each other of things that will interest Rose, thus making a few weary painful hours full of cheer and interest without causing any harm to the patient.

Presently the nurse glides in and administers the medicine that is due, straightens the pillows, makes the patient more comfortable, applies a wet cool cloth to the burning temples, and in every possible way tries to make it easier for Rose to recover without the least exertion to herself. Soon Helen and Mary say good-bye to the patient, and Violet escorts them to the door.

"I am sure Rose will soon be better," says Mary, "for she has every care and attention it is possible to have. How many of God's rich blessings we enjoy in Australia! Well, good-bye, Violet; we hope next time we come Rose will be well on the way to recovery."

The scene changes. We find ourselves in India on a mission station in a heathen land. A visitor has arrived from the home lands, and is cheering the missionaries with news of their loved ones across the sea. Presently one of the missionaries rises and begs to be excused. She must go and visit one of the Indian Christian workers who is sick with pneumonia. She crosses the compound to a row of little low-built rooms, and entering one with her, we find ourselves in a dark little room, void of furniture or coverings for the floor, which is just the earth smoothed over by a mix-

ture used for the purpose. A shelf projects from the wall about half-way up; on this are a few tin or wooden boxes containing clothes or eatables. In the centre of the room is a bed made of four wooden legs joined together by pieces of wood and rope lashed across to act as a mattress; on this the patient is lying on a single cloth mat to keep the rope mattress from hurting too much. Over her is a torn rug to keep her warm. The patient is dressed in her sardie (or the Indian woman's dress). She has no pillow to prop her up, although her breathing is labored and heavy. The missionary tries to make her bed more comfortable by borrowing an extra rug from the orphanage, and spreading this under the sufferer.

Then she collects some worn-out old clothes and makes them into a bundle to act as a pillow. The woman needs nourishment.

"Have you any milk in the house?" she asks the husband, who is near by.

"No; the lady has just finished the little I was able to procure from the milkman this morning," he says. So the missionary sends off to the bungalow to secure a little milk for the poor sick woman.

Then we follow her as she passes into another small room of this Indian home. We watch her as she stoops down to the floor in one corner and brightens up the fire in the small fireplace made of baked clay, which stands about six inches from the ground. She then places a little brass handleless saucepan on the fire to heat some water in readiness for sponging the patient. In this room also we see two or three children sitting on the floor, the elder ones trying to amuse the younger ones in a quiet way. In one of the walls is a small opening made for a window, which is covered with wire to keep stray animals out. Through this a little light and air gets into the room. The husband comes in and asks the missionary what the thinks of his wife.

"Poor Shanti Bai is very sick," answers the missionary; "she really should be in a hospital, where she could have more efficient nursing. I will do what I can for her, but with lack of conveniences and in such a stuffy little room as this, her chances are few."

While the missionary is speaking some one comes to the door to tell her others have come to the dispensary, and wish to see her.

"Very well, please ask them to wait a few moments, and I'll be there."

So, after sponging poor Shanti Bai, and giving her a nice warm drink, leaving instructions with the husband about her medicine, we follow the missionary as she hurries away to see who else needs her attention.

The third picture—"Oh, Miss Sakols, we do want you to come with us to see our brother; he is so sick! has had fever for several days now." This is what we hear as we follow the missionary into the dispensary.

"Very well, have you brought a tonga (an Indian trap)? I must go at once, because there is one of our Christian women very sick." So with the Indian Christian doctor who has the necessary instruments for making examinations, we start out.

After a ride of a mile or two we reach a little low-built mud brick house, with a thatched roof, situated on the outskirts of the village. We enter a smaller little dark, unfurnished Indian house, and see a poor sick man tossing and turning on the lag which has been thrown down on the floor to act as a mattress. While the doctor is examining him the missionary turns to his relatives and asks,

"Have you nothing more than these old rags, to cover him with? He must have more coverings than this; he has pneumonia, and will die if not taken care of, and he needs something under his head for a pillow. Don't you see he cannot breathe properly?"

The relatives bring some of their clothing, and roll it up for a pillow for him. The poor old mother brings the old torn rugs which is all her bedding; spreading it over her son, she says, "I can do without my bed till he is better."

After a short conversation with the doctor the missionary asks for a little milk and an egg; she wants to make a drink for the patient. The old mother shakes her head, and looks horrified.

"No! No!" she says, "we never touch eggs; that is against our religion."

"Well, you must give him plenty of milk to drink, because he must have nourishment," and leaving instructions how the patient should be cared for, promising to return as soon as possible, the missionary and doctor hasten back to attend to other sick ones who have come while they were away.

Dear brethren and sisters, these pictures are true to life such as is seen in Australia and India. I would ask you to compare your lot with those in that far-off land, and as time and opportunity come, will you, in gratitude to God for all his rich blessings to you, do your share towards making the lot of the sufferers as pictured in the two last pictures a little more like the lot of the one in the first picture? Years is the privilege and duty. Foreign Mission Sunday in July is the time. God knows the hearts and thoughts of all men.

"We must not forget that by failing to advance now, when there are so many favoring circumstances, we are deferring the world's evangelisation beyond our own day, are seriously mortgaging the future, and are hindering the achievements of our successors. The secret of victory, Napoleon said, is to bring up the reserves when the struggle is at its crisis."



Orphan Boys (Shrigonda) Sawing and Chopping Wood.

From and To Our Sisters.

Hasten His Coming.

"When this gospel is preached to all nations then shall the end be."

Thus spoke our Saviour when questioned by his disciples two thousand years ago. Jesus and his apostles emphasised the need for haste; even then "the fields are white unto harvest," said Christ. Time is hurrying all on—those millions into ungodly graves—we to face him who has given into our keeping the treasures of the gospel.



Mrs. Escott and Bible Women, ready to start itinerary in bullock cart.

Oh, how slow we are! Two thousand years! and yet our King cannot come to his own. Let all ask themselves why.

We cannot say, "If others had been faithful," but we can say, "We will be faithful and hasten the day of his coming."

The reports of our beloved missionaries make us glad and make us sad.

May the offerings and prayers of this year rejoice their hearts and ours.

I find that the more I pray the more I give, and the more gladness in my heart is the result.

July 2 for our Christlike offering.—M. Robinson, President, Sisters' Conference, W.A.

The Greatest Gift.

Will. H. Brown, in "Illustrative Incidents," gives a splendid example of giving that might well be emulated on July 2. When a collection was being counted after an enthusiastic missionary meeting, a small piece of paper was found on the plate on which was the one word, "Myself." It was put in by a young man who had given himself that night to the service of Christ in the foreign field.

The Foreign Mission offering of last year constituted a record in Tasmania. We are praying and working for greater gifts this year; also for some of the greatest gifts for the work in the regions beyond.—A. B. Nightingale, President, Tasmanian Women's Conference.

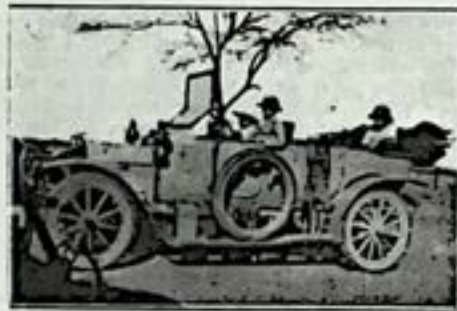
If You Cannot Go—Send.

The great work of Foreign Missions must find a responsive chord in the hearts of all our sisters who believe in the great commission of our Lord Jesus Christ. "Go ye" into all the world, and though our environment and circumstances allow of us doing very little from the standpoint of "Go ye," still, every one has the opportunity given them of helping onward the spread of the gospel in heathen lands. After hearing of the wonderful

changes in the lives of the heathen in the New Hebrides by our Bro. Waters, and Shanghai by our dear Sister Tonkin, we should be enthused to do more than our share in sending the gospel across the seas. If our sisters would realise what one penny per week from each sister would mean, instead of only supporting one or two orphans, we would be able to support ten or twelve. Sisters, let us be up and doing.—E. Hermann, Superintendent Foreign Missions, Sisters' Executive, Queensland.

"Be Not Weary in Well Doing."

We thank the Lord for the brave men and women who have gone out to foreign fields to tell the heathen, "Your idols are a lie, your philosophy a sham, your power weakness, your life a breath." "Behold the Lamb of God, who taketh away the sin of the world." "Believe on the Lord Jesus Christ." This is the most noble of all work, to witness for our great God. Our missionaries need the help of the home folk. Give, give! Rank where you will receive everlasting credit! "Be not weary in well doing." Beyond all the doctrines there is light, beyond all the turmoil and excitement there is peace, beyond all the selfishness and sin there is the Saviour, and above all the dark clouds there is the Sun of Righteousness with healing in his wings. The advent of our



The Motor-car on the Mission Field.

great King is nigh. Pray and give so that more souls may be won for the Bride of Christ.—Laura V. Bull, Superintendent F.M., Women's Conference, N.S.W.

The Missionary Spirit.

Every true follower of Christ should have a missionary spirit simply on fire with the desire to save souls. When we think of the millions dying in darkness going down to Christless graves, while we have light and life, should it not stir our souls to their utmost depth with a desire to do more for the Master? A desire to have a part in the greatest work on earth, saving souls. The greatest and noblest task on earth is "to go where Christ is not, and take him with you." Has not Christ said "Go ye" into all the world? That means you. It means me. If we cannot go, we can give. And let us remember Christ has made no other plans. Unless we carry the gospel to those darkened lands, they must die in darkness. The responsibility is ours. Let us be seized with its importance.—L. Riley, Secretary, Hobart.

What Shall It Be?

Ira A. Paternoster

What can we write that will stimulate the spirit of giving on July 2? There are so many souls in China and the islands of the sea. Hospitals are needed for these places to bind up the wounds of neglected children and ignorant mothers. Schools are needed to open the eyes of their understanding. Evangelists are needed to enter the open doors with the Word of Life. The people of India and China will become a bane or blessing to religions instruction they receive, and the degree of Christian manifest in giving it to them. The safety of our Australian homes depends upon the evangelisation of the Chinese and Indian homes, and the evangelisation of these homes depends in a large measure upon the fidelity of disciples of the Lord Jesus Christ. July 2 is another day of opportunity given us by the Lord!

Joy of the Work.

Geo. Colvin, Pres., Qld. F.M. Committee.

Foreign Missions is one of the grandest and noblest works that any servant of Jesus Christ can undertake, it matters not whether male or female takes up the work. It has got the divine approval at the lack of it. There cannot be any failure, because the Lord himself has given the marching orders to "Go." The very fact of receiving that order to proclaim his love to a lost world gives the incentive.

Then, on the other hand, the joy of taking up the work! Is there anything that can thrill the soul with more joy, or gladness, than to be a chosen vessel, a herald of the Cross? Then the joy of knowing you have been the means of bringing, if only one poor soul, to the light and liberty of the gospel of Christ.

Then comes the crowning, "Well done!" "You have done what you could. Enter thou into the joy of thy Lord!"



Tale of a Tub, Orphan Children at Baramati.

Message from The Federal Foreign Mission Secretary.

G. T. WALDEN, M.A.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."

—2 Cor. 9: 6, 7.

Here and There.

C. Burden, 19 Goe-st., Caulfield, is now the secretary of the church at Bambera-road, Vic.

Owing to pressure on our space, several reports had to be held over.

The secretary of the Belmore, N.S.W., church is A. J. Thompson, "Doral," Yangvoora-road, Belmore.

The Victorian Churches of Christ C.E. Council will hold its monthly meeting on Tuesday, June 20, at Lygon-st. chapel, 8 p.m. All delegates please note.

Bro. W. L. Ewers commenced his work with the church at Balaklava, S.A., on Sunday, June 4, when there were splendid meetings. His address is Balaklava, S.A.

Mr. Reg. Enniss returned to Melbourne on Monday last, after an extended tour in Queensland and New South Wales in the interests of the College of the Bible.

We note with pleasure that at the last Melbourne University Supplementary Examination, J. I. Mulford (President of Victorian Foreign Missionary Committee) passed in English II and Sociology.

The sisters of the Victorian General Dorcas will hold their usual monthly meeting on Wednesday next, June 21, in the Swanston-st. lecture hall, from 10.30 a.m. till 4 p.m. All sisters are invited to attend.

The Victorian Executive and Home Missionary Committee has secured a central office in Arnold House, 2nd floor, 14 Queen-st., Melbourne (a few doors from Flinders-st.). All correspondence for T. Bagley, Conference Secretary and Home Missionary Organiser, should be sent to this address. The office will be open from 9 till 5.30: Saturdays 12.

Foreign Missionary articles and pictures appearing in this issue were selected by our Federal F.M. Secretary, G. T. Walden, M.A. We have pleasure in acknowledging also the kind help of B. W. Huntsman for the very excellent and artistic cover design, in which he does honor to the first Australian missionary sent out by our brethren to foreign lands.

The Melbourne City Mission is making its annual appeal for funds to carry on its good work. By ministering both to the temporal and the spiritual needs of great numbers untouched by the usual church activities, the mission commends itself to the sympathy of Christian people. The superintendent and treasurer says: "The pressing need of several of our centres for larger buildings, more commodious classrooms, and better equipment, lends an added urgency to this year's appeal. We could with advantage spend £2500 on the enlargement and improvement of existing premises. It would be a splendid investment, yielding eternal profits." Donations will be thankfully received either by Mr. A. W. Bean (supt. and secretary), or Mr. J. Carter (Hon. Treasurer), 430 Bourke-st., Melbourne.

On the 27th ult., by kind invitation of Mr. and Mrs. Chown, of North Fitzroy church, some 70 friends sat down to dinner in the Dispensary Hall, Clifton Hill, in celebration of their golden wedding anniversary. Mr. Millis, in a reminiscent speech, proposed the health of bride and bridegroom, making special reference to the fine work accomplished by Mrs. Chown in the churches; to which Mr. Chown responded in a happy manner. Mrs. Chown (who for long rendered excellent service to Victorian sisters as their Conference President and in other ways) also spoke a few earnest words of thanks. She was happy to have her bridesmaid (Mrs. F. Payne) and many old friends present. On behalf of members of North Fitzroy church, and friends, Mrs. Moles presented Mr. Chown with a gold wristlet watch, while Mr. J. W. Baker handed Mr. Chown a gold sovereign case and gold-mounted fountain-pen. Musical and elocutionary items and social intercourse made a pleasant evening pass quickly.

Last Wednesday, at Hampton, Vic., two men and a young woman were immersed at the conclusion of the gospel service conducted by Bro. Hinrichsen and Brooker in the mission tent. One of the men made the confession the same night. On Sunday there were very good meetings, 85 breaking bread, and the Sunday School having an attendance of 120. At night Bro. Hinrichsen preached a powerful sermon on Paul before Felix. An enjoyable social was held in the Hampton Hall on Monday.

North Melbourne, Vic., church had a day of special blessing last Sunday. Bro. Illingworth addressed the church on behalf of the Foreign Mission work in the morning, and Bro. L. C. McCallum spoke on "Giants" at the school anniversary in the afternoon. Crowded meetings in the afternoon and evening. The singing, under Bro. Jas. McCracket, was splendid, and was assisted by musicians from sister churches. At the close of Bro. Herren's gospel address in the evening three scholars confessed Christ.



Mr. An Kwong Hon.

who will probably come to Australia as second Chinese evangelist, and in two or three years return to Canton to inaugurate the Australian Chinese Churches of Christ Mission in Canton.

Ascent Vale, Vic., since last report has had one addition by faith and baptism. On May 28, at the Bible School anniversary, Bro. Scamlder spoke to the children in the morning. Bro. Reg. Clark attracted the attention of the children in the afternoon with his "Woolworth Building." In the evening Bro. Patterson gave a very fine gospel address to a crowded house. The singing by the children, assisted by a fine orchestra, was splendid, thanks to Bro. Payne for his able leadership. On Thursday, June 1, the children had a good time at the tea meeting. Bro. Patterson presented the prizes. June 11, the school year started with Bro. Geo. Gardiner, the new superintendent, also a full staff of teachers (including 13 young men) and several teachers on the emergency list. All are sorry to lose Sister Flood from the teaching staff; she has worked continuously in the school for 30 years.

In a private letter, Bro. H. E. Knott, M.A., from London, Ky., U.S.A., sends the following item of news, which will interest his many friends in Australia:—"You will be interested to know that I have accepted a professorship in the Eugene Bible University for next college year. This is one of our largest, most conservative, and most promising institutions in America. It is situated alongside the State University of Oregon, which has 2000 students, and there is an exchange of credits between the two institutions. The Presi-

dent of the State University is a member of our church, as well as some of the faculty. I am anticipating my work with much pleasure."

Splendid meetings at Ararat, Vic. Four confessed Christ during last fortnight. Eight confessions since last report. Gospel services greatly helped by two singers who previously served the Lord in another church, but saw the need of baptism. The week-night services are well attended. One night there was a record prayer meeting of 72. Bro. Eagle's visit in the interest of Foreign Missions was greatly appreciated.

On Monday, June 5, special inspirational services were held in the Lake-st. chapel, Perth, W.A. These were arranged by the W.A. Home Missionary Committee. The first session was under the presidency of Bro. T. Marsden, and short talks on "The Redeemed Life" were given by the chairman, and Bro. E. Black, Maston Bell, and A. Millar. The second session was presided over by Bro. F. E. Buckingham, and addresses on "The Sanctified Life" were given by Bro. A. Lascraft, W. R. Hubbard, and W. Whitford. After tea, which was served in the building at a small charge, by a number of sisters, under the capable leadership of Sister Miss M. Wilson, the evening session was commenced by a song service led by Bro. J. Hoskin, of North Perth. Bro. D. M. Wilson was in the chair, and addresses were given by Bro. R. W. Ewers and Thos. Hagger on "The Sainly Life," and "The Priestly Life" respectively. During the day special and suitable musical items were given by Sisters Miss G. Cust and Miss Prideaux, Bro. and Sister Richards, and Bro. Henry Wright. The North Perth choir helped much at the evening session. It was a day worth while, and will help much in the deepening of the spiritual life of churches in West Australia.

DEATH.

DICK.—On May 31, at "Tully," Donald-st., Brinswick, Reginald Livingston, dearly loved husband of Nell, and loving father of little Alan. After long suffering—rest.

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Girl, leaving school, preferred; to assist kitchen work; every week-end free; sleep on premises. Mrs. L. J. Murray, Victoria Dining Room, 79 Victoria-st., West Melbourne. Also, woman, young, single, for kitchen work. Sleep on premises; every week-end free. Mrs. L. J. Murray.

Resident Head Mistress for the Churches 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.

CHURCHES OF CHRIST BENEVOLENT DEPARTMENT, BLANKET APPEAL.

No further response to appeal for blankets. They can be purchased at eight shillings each, and twenty-five are needed. Who will donate one blanket? Please send donations to Jas. W. Nichols, "St. Leonard's," 8 Edgar-st., East Malvern. Parcels to Church of Christ Mission, Burnley Railway Station. Carriage free.

COMING EVENTS.

JUNE 20—A Grand Concert is being held in the Church, Albert-st., Windsor. Your attendance welcomed. Good artists. Excellent music. Tickets, 1/-; Children half-price. Remember Tuesday, June 20, at 8 p.m. sharp. Come and help us to help you.

The Family Altar.

J. C. Ferd. Pittman.

OUR PRIEST-KING.

Our divine Lord, according to the prophecies of the Psalmist, now sits upon the throne of the highest heaven, reigning in "unsharred and unsharable sovereignty." He is a "priest for ever after the order of Melchisedec." Like that remarkable king-priest, Christ is without predecessor or successor. He stands absolutely alone, higher over the greatest and most powerful monarchs of earth than the loftiest mountain towers above the smallest molehill. He is afar off, above "all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come," reigning in lonely majesty and everlasting power. But forget not this—He who is afar off is also near—very near. He is priest as well as king, and is willing to listen to the cry of a penitent child, and plead his cause in heaven.



Mr. and Mrs. W. E. Black, who are returning from Pentecost, New Hebrides.

JUNE 18.

Like a Shadow.

"My days are like a shadow that declineth, and I am withered like grass."—Psalm 102: 11.

The Talmud contains the following—

"Life is a passing shadow, says the Scripture. Is it the shadow of a tower, of a tree? A shadow that prevails for a while? No, it is the shadow of a bird in his flight—away flies the bird and there is neither bird nor shadow."

Bible Reading—Psalm 102: 1-11.

JUNE 19.

Angel Praising God.

"Bless Jehovah, ye his angels, that are mighty in strength."—Psalm 103: 20.

"Speak ye, who best can tell, ye sons of light, Angels; for ye behold him, and with songs And choral symphonies, day without night, Circle his throne rejoicing; ye in heaven, On earth join all ye creatures to extol Him first, him last, him midst, and without end."—Milton.

Bible Reading—Psalm 103: 13-22.

JUNE 20.

God's Great Feature.

"Who covereth himself with light as with a garment."—Psalm 104: 2.

G. F. Watts says, "If I were ever to make a symbol of the Deity, it would be as a great vesture into which everything that exists is woven." The same idea is expressed in Faust.—Stoddart's "The Old Testament in Life and Literature."

JUNE 21.

Stilling the Tempest.

"He maketh the storm a calm, so that the waves thereof are still."—Psalm 107: 29.

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Tell Tale Fingerprints

Times without number faculty has been reached in certain matters by the discovery of a finger-print. The ridges on finger and thumb tips of two

people are so utterly dissimilar that no imprint is a certain guide to the person responsible for it. As the finger-prints of everybody differ entirely, so

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Baptismal Service.

These people, with the exception of the Escott family, were baptised at Diksal recently. They are standing beside the baptismal well.

No music's like thy charming name,
Nor half so sweet can be.

"O may we ever hear thy voice
In mercy to us speak!
And in our Priest we will rejoice,
Thou great Melchizedek."

Bible Reading—Psalm 110.

JUNE 23

The Lovingkindness of Jehovah.

"Oh, give thanks unto Jehovah; for he is good;
for his lovingkindness endureth for ever"—Psa
118: 1.

Of the Psalm which commences thus, Luther
wrote:—

"This is my Psalm, which I love, for it has
served me well, and has helped me out of troubles
when emperors, kings, wise men, and saints could
not have helped me. It is dearer to me than the
bonor, wealth, and power held by the Pope, the
Turk, the emperor, and all the world."

Bible Reading—Psalm 118: 1-12.

JUNE 24

A Call to Worship.

"I was glad when they said unto me, Let us go
unto the house of Jehovah."—Psalm 122: 1.

THE SONG OF THE CHURCH BELLS.

"Listen all,
Listen all!
Only have lived
To this urgent call.
"Hear us ring,
Hear us ring!
'Peace to your hearts
Is the song we sing."
"Love is king,
Love is king!
Message of joy
From the tower we bring.
"Ding-a-dong,
Ding-a-dong!
Happy the day
When you heed our song."
—E. F. Myers

Bible Reading—Psalm 122.

PRAYER.

Lord Jesus, I thank thee because thou art my
Saviour and my King. Thou dost graciously par-
don my sins, and accept my service. Help me to
rejoice that thou art afar off, and yet very near.
Thou dost sit upon the throne, and yet dost listen
to the faintest cry by penitent sinner or saint,
and hear even me in heaven, thy dwelling-place, and
give me grace to love thee more and serve thee

better, and eternally rejoice that thou art my
Prophet, Priest, and King. For thy name's sake
Amen.

Opportunity and Privilege.

W. J. Campbell, President, Tas. F.M. Com.

Are you looking for some opportunity of doing
good? If you are, take to heart these words of
William Berleigh's:—

"There never was a day that did not bring its
own opportunity of doing good that never could
have been done before, and never can be again."

These are true words, and especially in regard
to the Foreign fields. Opportunities in every land
invite us. Why stand idle all the day? The re-
sponsibility for the salvation of these souls rests
upon you. You are in this sense your brother's
keeper. If we could reflect on the value, capabil-
ities, and what it cost to redeem these souls, I
think it would have the effect of stirring us up to
a righteous diligence, and removing all apathy on
our part. We cannot afford to be indifferent to
the claims of these dead souls upon us, for our
own sakes as well as theirs, for they would prob-
ably lose heaven, and we the reward of turning
many to righteousness. Do your duty on July 2.

S. L. K.

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News of the Churches.

West Australia.

Subiaco church enjoyed an exhortation from Bro. A. Lacroft, of Claremont, on June 4. Some time ago he spoke on "The Sabbath Day," and was then requested to give an address on "The Lord's Day," which he gave on this occasion. Continued good attendance at Bible Class. Splendid number present at prayer service. Bro. Clay led the song service, which proves an attraction and help to the gospel service. Bro. Clay spoke on "Ruth's Unselfish Choice." All auxiliaries are in a satisfactory condition, and working steadily. The Ladies' Aid are planning a sale of work.

Tasmania.

Holart J.C.E. held a successful rally social on King's Birthday, when a large crowd of young folk enjoyed a happy time together. Bro. P. Byard and H. B. Hurlburgh have exhorted the church helpfully the last two Lord's days. The sisters have commenced to work for a sale of gifts. On June 11 fellowship was enjoyed with Bro. G. H. Smith and son, of Leprena.

Bro. and Sister J. Warren arrived at Geeveston on June 3. They were welcomed by the officers of the church before the morning service on June 4. The meetings all day were well attended, and Bro. Warren's addresses were enjoyed. A social in their honor was held on June 6, when the chapel was filled. Words of welcome were spoken by the secretary and treasurer of the church, Mr. Stewart, of Dover, and Mr. Dawson, of the Congregational Church. Bro. Warren suitably responded. The church is thankful to those who helped during the absence of the evangelist. Sister Mrs. J. Thompson is ill in the Holart Hospital.

New Zealand.

At Nelson on May 21, at the meeting for worship, a lady recently baptised was received into fellowship. At night Bro. Carpenter commenced a series of addresses on "Seven Crowns of Scripture," speaking on "The Crown of Thorns and the Crown of Gold." The meetings of the Berean Class are well attended, and much interest is shown. Bro. Carpenter is organising a boys' club, which held its first meeting on June 7. His subject at the gospel service on May 28 was "The Crown of Life."

Invercargill had nine confessions for May, and a fine spirit pervades all church meetings. Bro. Fitzgerald is faithfully delivering the message. Bro. Cuttriss, organising secretary, was present on May 14. His messages, morning and evening, were much appreciated. At the recent annual church business meeting over sixty members were present. All reports were of a hopeful nature. The spirit of the church was never better. All church officers were re-elected with the addition of Bro. Ernest Holmes, who succeeds Bro. Rolt, Todd (deceased).

Queensland.

Brisbane church was pleased to welcome Bro. A. C. Rankine back after his long absence and illness. Bro. Rankine spoke at both services on June 4. His morning subject was "Loved Back to Christ," while at night to a particularly large audience his theme was "Only a Step, or Back from the Jaws of Death." Bro. J. Graydon, late of Collingwood, Vic., was received into fellowship. The wife of Bro. A. Dickson, just arrived from Glasgow, was also present. Valuable aid was rendered by the Y.P. Society in conducting the mid-week prayer meeting during the past two weeks.

On the morning of June 4 there was a splendid attendance at Toowoomba. Bro. Burns gave a heart-searching talk on "Stewardship." Bro. A. Day and W. Skerman visited Meringandan to conduct service on Lord's day morning, good attendance reported. The gospel message was listened to by a goodly number. On June 6 (Tuesday) a gospel meeting was held at Meringandan, conducted by Bro. Burns; good attendance, building filled. On June 7, the sisters held their fortnightly meeting, in the interests of a sale of work.

On Saturday afternoon, May 27, a conference of Christian workers was held in Roma chapel, when Reg. Ennis delivered a helpful address to a good gathering. A Teachers' Bible was presented to Mrs. Geo. Thomas, in recognition of loving service in the Bible School. On May 28 our brother gave a fine exhortation, and made his appeal on behalf of the College of the Bible, which met with good response. In the afternoon a children's service and distribution of prizes, and subsequently a stirring gospel address at 7.30, were conducted by him. Monday night brought together a fair attendance of the church to listen to Bro. Ennis's address on "The Investment of a Life."

South Australia.

The annual meetings of the Wallaroo church on Sunday and Monday, June 4 and 5, were a great success. The attendances were satisfactory. On Sunday Bro. Rootes delivered the addresses.

Bro. Southgate was sufficiently recovered to be present at Sunday morning's service at Cottonville, but, acting on his medical adviser's advice, he will have to refrain from public speaking for the present. Bro. Warren Cosh addressed the church, and Bro. Walden had charge of the gospel service at night. Both addresses were good.

At Crocyden harmony and unity of purpose prevail. Recently a men's meeting was held. A large number of men formed a choir, and took charge of the gospel meeting. The church building has just been beautifully painted and decorated by D. Hattersley and Son, and new carpet and curtains were provided by individual members. The meetings are well attended, and the outlook is bright.

At Maylands on Sunday, June 4, a young woman confessed Christ. Bro. Collins has just completed six Sunday classes for senior and intermediate scholars. On June 11 services were very good. Bro. Collins speaking at night on the first of a series on Christian Evidences. Splendid interest. Bro. Weeks sang two solos, which were very acceptable, and an assistance to the men's choir. 250 present at the Bible School.

At Unley on Thursday last a meeting of delegates from Cottonville, Forestville and Unley was held to consider the matter of holding united tent missions throughout the southern suburbs during the next two months. The evangelist has begun a series of addresses on Christian Evidences at the Sunday evening service. On Sunday night, after an address on "Can we Believe in the God of the Bible?" a young lady made the good confession.

The Hindmarsh Dorcas Society held its annual meeting during the past week. During the year £7 was raised by the members. Bro. Paternoster is preaching effectively. During the past fortnight one man and a young girl made the good confession, and were baptised and received into the fellowship. Good messages were delivered on Sunday, one young girl accepting the invitation in the evening. The church football team beat the premiership list, having won all six matches played.

On June 4 Bro. W. L. Ewers commenced his labors with Balaklava church. Large attendances at worship and the gospel service. On June 7 a welcome home social was tendered Bro. Ewers. Large attendance, and much enthusiasm shown. Preacher and church rejoicing in the happy reunion. June 11, 126 met round the Lord's table; 125 at Bible School, and 110 at gospel service.

An increased number attended Grote-st. Wednesday night meeting, when two were baptised, one being the Chinese lad who confessed Christ on May 28, the other a girl from the Bible School, the eldest daughter of Bro. Geo. Eden, who the previous Sunday night at the Mile End Bible School anniversary made the good confession. They were both received into fellowship on June 11, when there was a good attendance at the Lord's table. Bro. A. C. Garnett exhorted. At night the chapel was almost full, when he preached with great power on "The Man God Called a

Fool." At the close one young man confessed Christ.

At Queenstown on June 4 there were good services. Q.Y.P.M., Bro. A. P. Mann addressed the young people. Worship, Bro. A. Coin addressed in an able manner. Evening, Bro. Brooker's address on "Stand Fast" was powerful. The monthly quiet hour prayer meeting was held in the Yatala Methodist chapel. Bro. Brooker presided. Mr. E. Weymouth, of Port Congregational Church, gave an earnest and thoughtful talk. June 11, good attendances. Q.Y.P.M., Bro. A. G. Hinde gave an interesting talk on "Duty." Worship, Bro. Brooker delivered a helpful exhortation. Evening, Bro. Brooker preached a strong sermon on "Left Undone."

Prospect quarterly business meeting was held on May 31. The reports from various departments showed considerable activity. During the quarter nine have received the right hand of fellowship; five have been transferred by letter to other fellowship. The resignation of Bro. Moppett as choir-master, and Bro. Garrett as deacon, were received; special reference being made to the work of the latter with the church meeting at St. Morris. It was decided to hold the anniversary on Conference Sunday, and to invite delegates from Victoria to speak at both services. Children's Day and Mother's Day services were well attended. After the former service one of the boys of the Sunday School made his confession. The Dorcas sisters are making garments for the Adelaide City Mission.

New South Wales.

Attendances have been fair at Wazza since last report. Bro. Casperson presided on Sunday morning, June 4. Bro. Way gave an earnest address at both morning and evening services. At the conclusion of the evening service one young lady was baptised.

At Enmore on Sunday, June 11, over 150 broke bread for the day. Three splendid messages—morning, one from Bro. H. G. Harward; another from Miss Mary Thompson (our missionary) in the afternoon; and the last from Bro. Stryer on "The Indispensable Christ." All the addresses did good. The work in the district is on the upgrade.

Good attendances continue at all meetings at North Sydney. All branches of work are healthy. Thursday night last, a social was given by the Dorcas sisters to raise funds and commodities for the women at Newton Homes. An enjoyable evening was spent by all present. Last Sunday morning Bro. Stuart Stevens delivered a most uplifting address. In the evening Bro. Plummer again preached the gospel.

At Chatswood on June 4, Bro. J. Whelan addressed the church on "The Clouded Land Transformed." Many visitors present, including Bro. and Sister Hunter, from New Zealand. Bro. Whelan spoke at the gospel service. Fine attendance at both services. On June 11, Bro. Clydesdale addressed the church, while Bro. Whelan's subject at the gospel service was "Located by Jesus."

At Inverell on June 4, Bro. Payne being down with influenza, Bro. H. Wilson Cust spoke at the morning service. Bro. Reg. Ennis preached at Delungra, and was due at Inverell at 4 p.m. to address a gathering of Bible School teachers. Practically all the teachers of all the schools in the town were present, but owing to a car breaking down, Bro. Ennis could not reach Inverell for the evening service. Bro. Cust again stepped into the breach, and preached a fine sermon to a good audience.

Bro. F. R. Furlonger spoke at Lismore on Sunday morning, June 4. At night Bro. P. J. Poed preached on "Why I Cannot Follow Mrs. White and Seventh Day Adventism." There was a large attendance. The Adventist preacher also was present. Bro. G. M. Davis has been nominated for the office of President of the Richmond River District C.E. Union. Provision is made for school-hall, kitchen, and other conveniences, in a well-ventilated and amply-lighted basement in the proposed edifice, for which tenders are about to be called.

Merewether S.S. anniversary services on May 26 were well attended. Bro. S. Gordon exhorted at morning service. In the afternoon Bro. Rodger gave a suitable address to the children. At night Bro. Martin spoke on "David and Goliath." Songs and solos were well rendered by the children also recitations, and a violin solo by Master W. Smith. Bro. Coleman conducted the singing, and Mrs. Irving and Miss Coombes were accompanists. On Tuesday following the tea was held. Presentations of prizes took place, with further music and song.

Good meetings at Erskineville on June 4. The prayer meeting at 9 a.m. was well attended. Dawson White mission party present in the afternoon and night services. Ninety scholars decided for Christ. Young converts' classes will be held, when the older scholars will be taught the way more perfectly. Good meetings last Lord's day, especially at night, when Bro. David Simpson preached on "The Moment After Death." This address was one of the finest ever listened to by the church, and at the request of a large number our brother has been invited to give the remaining part of the address next Lord's day evening.

The annual meeting of the Belmore church was held on May 31. The secretary's report showed that the total additions were 66 for the year, viz. 36 mission converts, and 19 others by faith and baptism, 5 baptised believers, 6 by letter. Bro. Hutson also baptised 19 from Bankstown. The new officers are: Elders, Bren. Rodger and Phillip; deacons, Bren. Edwards, Thompson, Lidard, Cheate, Kent, Smith, Egan. The sixteenth anniversary services were held on June 11. 139 broke bread. A record Sunday School: 221 present. Large attendance at night, when Bro. Hutson preached on "The Milestones of Life." Annual tea meeting on Tuesday, 13th. Speaker: Bro. J. Whelan, of Chatswood.

On May 9 the C.E. Society held its quarterly rally in Wolfram-st. church (Broken Hill) with a good attendance. On Wednesday the Bible Study Class had a social, with a good attendance. On May 16, Bro. Blackburn's wife and family arrived. On May 17 the church extended to them a welcome social, which was well attended. The speakers were Messrs. Cremer (who presided), Grassick, Roberts, Clarke, Bailey and Skewes. The last-named spoke for Railwaytown church, which has been carried on mostly by the sisters, there being no men in the congregation; they have been helped at morning meetings by one or other of the officers from Wolfram-st. Speeches were interspersed with songs and recitations. Since Bro. Blackburn's advent there have been very good evening congregations. Bro. Blackburn has gone to Railwaytown on Lord's day mornings. Great things are hoped for from a resident preacher, after being without one for eighteen months. During this time the officers have done good work. The Bible School is holding its own. The kindergarten is progressing, under the leadership of Mrs. Warren. The J.C.E. are to hold a convention this month to finish with a demonstration in the Town Hall.

Victoria.

At Berwick meetings are keeping up. Last month the S.S. held Children's Day. The amount collected was £1/4/0.

North Williamstown had a successful day on Sunday. Sister Piper, from Seven Hills, N.S.W., ministered with the church. Bro. Johnston gave inspiring addresses both morning and evening. Two Bible School scholars made the good confession.

On June 4 Brunswick had good meetings. Bro. Barrett exhorted on "The Model Church." At night Bro. Russell preached. Two very fine talks, Saturday, June 10, to the men of the church entertained the ladies at a concert and coffee supper, which was a great success. Sunday, June 11, Bro. Killmer gave two very helpful talks.

The church at Croydon has had good attendance lately. Several visitors present. Bro. Parsons has resigned as preacher owing to ill-health. Bro. Robinson, of the College, delivered three splendid addresses last Lord's day. Sister A. Kree, of Womers Park, was married to Mr. A. Young last Saturday, Bro. Parslow officiating.

Good meetings at Emerald on June 11. The S.S. rally is proving helpful in gaining a number of scholars. Bro. Tease preached a fine sermon from the text, "He must increase, and I must decrease." Two ladies made the good confession.

On June 4, Bro. and Sister Wakefield were with the church at Brim. On Tuesday evening Bro. Wakefield held a service in connection with F.M. work. His address was much appreciated. Bro. White spoke at the breaking of bread on June 11. At the afternoon service, Bro. Mackie, of Stawell, delivered a grand address on "Leaving our Property with God."

At Moreland Lord's day services were all well attended, commencing with J.C.E. meeting, where 86 Endeavorers were present. At morning service Bro. Gale addressed the church; 144 members met. Evening service saw a comfortably-filled chapel, when Bro. Gale delivered the gospel address. Sunday School is still showing an increase in attendance.

Lambra-road church reports splendid meetings on June 11. Two confessions. The church decided to become self-supporting as from July 1. Another £100 paid off building debt. Bible Class have offered to build and finance new classroom. 164 scholars present at Sunday School. Whole building now too small to accommodate growing school. Additions to building will need serious consideration in near future.

Services at Windsor for the past two Sundays have been good. On June 4, Bro. Hatwell was the morning speaker, and at night there was a special hymn service, the first of a series of special services for June. Last Sunday Bro. Bagley was a welcome visitor at morning service, and at night there was a men's service, and a parade of the Windsor Boy Scouts. There was a good church attendance, and Bro. Dawson preached a fine sermon.

Hawthorn enjoyed a happy time of fellowship and service on Sunday. In the morning W. F. Nankivell gave a helpful address on "Living Epistles." A husband and wife with their daughter were received into membership. At night T. H. Scambler preached to a large congregation on "A Prophet's Vision." A meeting of inspiration was crowned by the good confession made by a young man and a young woman. The Sunday School is increasing in numbers.

Bro. L. C. McCallum gave a very fine missionary address on Sunday morning at Brighton. Bro. B. W. Huntsman preached at Prahran in his place. At the evening service a young lady made the good confession. Bro. Huntsman is giving a series of sermons on "Lessons from the Life of David," and spoke last Sunday evening on "The Charm of Music." The second questions evening was held last Thursday evening, and there was a splendid interest. The young people's clubs are starting off with a very fine membership, and good work on their part is anticipated.

At Lygon-st. on Sunday morning J. E. Thomas spoke on "Encouragement," and at the evening service on "How Some Men will be Lost." In addition to the anthem by the choir, a solo was rendered by S. Hartley. On June 3, over 60 relatives and several friends met at the residence of Bro. and Sister Ernest Tippett, of Lygon-st., to mark the occasion of their silver wedding. It was a pleasure to see among the friends Bro. G. B. Moysey (who conducted the marriage service 25 years ago) and Sister Moysey. Short congratulatory speeches were given by G. B. Moysey, A. Dunbar, A. Haddow, senr., and J. McColl, senr., and original verse written for the occasion was read. Entree-dishes and table-forks were presented by the relatives, and a double cake-stand by the members of their family. Bro. Tippett feelingly thanked all for their kindness and presence in making the evening such a happy one.

Last Lord's day at Swanston-st. special services marked the fifty-seventh anniversary of the Bible School. In the morning Bro. Main gave a delightfully appropriate address. Bro. Kingsbury referred to those who had taken part in the work on behalf of the church. Of the deacons assisting, Bro. T. Mitchell and Bro. McMaster were early scholars, the latter filling the office of superin-

tendent. Of the helpers, Bro. C. G. Lawson and Bro. R. Duncan were members of the school, the latter again serving a period of superintendency. Bro. B. J. Kemp, one of the first teachers and superintendents, took part, and the organist, Bro. C. H. Mitchell, was a scholar. In the afternoon special singing was rendered under the leadership of Bro. Stanley Wilson. Bro. J. E. Thomas delivered an interesting and telling address. There was an excellent meeting in the evening, with special items by the scholars, and after a great address from Bro. Kingsbury on "Remember thy Creator," three young people made the good confession. On Monday evening the children's tea brought together a large gathering of present and former members of the school. The entertainment by the children and the distribution of prizes completed a most enjoyable anniversary programme.

All meetings at Colbury, including the mid-week one, are well attended. On Tuesday, 6th inst., a joint meeting was held with Moreland brethren, when a young man who had recently made the good confession was baptised. On Sunday night there was a full house at a men's service. Bro. J. C. F. Pittman gave an appropriate address, and male members of the congregation sang selections, and took various parts in the meeting. The church is looking forward to having a chapel of its own in the near future.

The work at Middle Park is steadily advancing. Attendance at morning worship, the last few months, seems to show renewed interest and desire of members to extend the Lord's kingdom. Bren. Allan Brook and Will. Graham, assisted by Bro. Stan. Riches, are doing great service. The Bible School and K.S.P. club, under Bro. Graham's supervision, are growing in numbers, and are in a healthy condition. The Phi Bet Pi club, with Sister Allan Brook as chaplain, is flourishing. Bro. Brock's gospel message, "The Greatest Person," last Lord's day evening, was simply and splendidly told.

At Carnegie on Sunday last two brethren were welcomed into fellowship, Bro. McDonald, from Polkemmet, and Bro. Sansom, recently baptised. Bro. Russell Ryall, of the Service Club, for the first time exhorted the church, and his message was greatly appreciated. The Bible School staff held a tea and conference, and discussed future work and requirements. This work is growing quickly, and presents a great opportunity. At the gospel service Bro. Saunders spoke very well on the theme, "Born Again." A warm interest is being created in the forthcoming F.M. offering.

Increasing attendances at Prahran since the mission. Several additions to the church. A Saturday evening prayer meeting is held at various members' houses, and times of blessing are experienced. The Sunday School and kindergarten prosper. Anniversary practice commences next Sunday. Last Sunday morning Bro. McCallum exchanged with Bro. B. W. Huntsman, who gave the church a message, stimulating their Foreign Missionary interest. Bro. McCallum at night preached a powerful sermon on "A Question of Wages." The ladies of the church paid their annual visit to the Benevolent Home at Cheltenham on May 31.

Fine interest in all departments of the Malvern-Caulfield work. The mid-week mountain-peak studies by Bro. Hlingworth draw an average attendance of 55. New scholars are being added each week to the Bible School, and the choir is showing recent marked improvement under Bro. A. G. Chipperfield. The church was exhorted on Sunday morning very ably by Bro. Hurren. At night Madame McClelland sang a solo beautifully, and after Bro. Hlingworth's address on "God's Last Appeal," a girl and a young man made the good confession. The appeal for £25 to pay for the Bible School land was closed on Sunday, £107 was raised by direct giving, £40 by a fete on Saturday afternoon, and £280 by loans for 15 months free of interest. The big mortgage on the chapel falls due in October next year, and the church will be saved £30 in interest by then with these loans, and both debts will be consolidated at that time.

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