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The Time of Observance of the Lord's Supper.

To Christians anything relating to the ordinances of our Lord's appointment is important. "Enquirer" wishes an answer to the following question:

"In your opinion is it permissible by New Testament teaching, direct or indirect inference, or deduction, to observe the Lord's Supper on other days than the first day of the week?"

We could content ourselves by saying that, in our judgment, it cannot be proved, either by command, apostolic example, or necessary inference, that the Lord's Supper was celebrated by the church of New Testament days on any other than the first day of the week. It may be more helpful, however, to do more than this, in view of the facts that a very large number of professed followers of the Lord do not attend the weekly observance of the Supper, and that many are wont to have "communion" or "celebrate the Eucharist" on other days and special occasions.

The Supper, as we know, was not instituted on the first day of the week, and the Saviour's words, "This do in remembrance of me" (Luke), or "This do, as often as ye drink it, in remembrance of me" (Paul), do not indicate the frequency or specify the day of observance. In the Book of Acts are two passages which, practically universally, are accepted as relating to the Supper. The one is that in which Luke tells us that the disciples "continued stedfastly in the breaking of the bread" (2: 42), and the other the familiar verse which speaks of Christian people being "gathered together to break bread" "upon the first day of the week" (20: 7). Our scriptural right to meet on the first day of the week to celebrate the Supper cannot be reasonably challenged.

There is only one passage of Scripture which can with any semblance of reason be urged in favor of the observance on other days. In Acts 2: 46 Luke says of the disciples that "day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of

heart." A very large number of Christians, scholarly commentators and others (including some of our own writers and speakers) believe that this verse denotes that in the first church there was at the beginning a daily participation in the Supper. It would, we think, be too much to say that this view can be absolutely disproven, though in our opinion it is a highly improbable one. There is another view of the passage. For instance, G. H. Clayton, in Hastings' "Dictionary of the Apostolic Church," says: "The passage may be no more than a general description of the life of the community—that it was cheerful and social." J. W. McGarvey is correct, we think, when he regards the reference of verse 46 to be "to bread for food [not for "the breaking of the bread" in the Lord's Supper, in the technical sense of verse 42], as is seen in the qualifying clause, 'they did take their food with gladness and singleness of heart.'"

If by any chance Acts 2: 46 did refer to a daily celebration of the Supper, then it would mean (as the commentators who hold the view believe) that a change to a weekly celebration was made by apostolic sanction (Acts 20: 7). Church historians are unanimous that the later apostolic practice, as well as the undoubted practice of the sub-apostolic age, was a weekly celebration on the first day of the week. To us it is so highly improbable as to be almost in-

conceivable that there was divergent practice in apostolic days or any change made in the day of celebration. This strongly inclines us to the view we have given of the disputed passage in Acts 2: 46.

The fact that a difficulty of interpretation undoubtedly exists would prevent us from harshly denouncing as wrong or anti-scriptural observance on any other than the first day. We may be in danger of importing too much legalism and rigidity into the observance of the Supper. We have noted that few among us have any misgivings of conscience about having special observances of the feast in private homes in the same district where already on the Lord's day the church has met for worship, and that officers, preachers and members seem at times to regard it as quite scriptural to commune thus twice on the one day—once in the public assembly and again in the home of the aged or infirm. We are not now discussing the legitimacy of this; but only say that there is certainly no more direct or indirect scriptural warrant for this common practice than there is for that concerning which "Enquirer" asks for our opinion.

It should be added, for completeness' sake, that, whichever view of Acts 2: 46 and permissible daily celebration be taken, our practice of meeting on the first day is certainly right. Occasionally a disputant will twit us for our alleged inconsistency. We speak so much of the primitive church, he says, and yet ignore the most primitive practice. But even this man will allow that weekly celebration was practised in apostolic days. From the lips of a person who has neither a weekly nor a daily, but instead a monthly or quarterly, celebration, the objection has no weight at all—for he conforms to neither of the two customs which he alleges to have scriptural warrant. For ourselves, we see no warrant for believing in two differing apostolic customs, and can stand only for the weekly celebration. The big problem which faces

The Better Thing.

*It may be glorious to write
Thought that shall glad the two or three
High souls like those far stars that come
in sight
Once in a century;
But better far it is to speak
One simple word which now and then
Shall waken their free natures in the weak
And friendlyest sense of men.*

—Lowell.

us, however, is not to get folk to stop special celebrations of the Supper, but to induce Christians to live up to their duty and

privilege, and not forsake the assembling of themselves together on the Lord's day as the manner of very many is.

Divine Cameos.

Fatherlike.—Psalm 103: 13.

A. J. Fisher.

God has not given us one complete picture of himself. It would be beyond our comprehension—so great, so majestic, so wonderful would it be. But scattered throughout his book of revelation are many pictures, throwing light upon his relationship to mankind.

One of the most familiar of these pictures is the word which says: "Like as a father pitieth his children, so the Lord pitieth them that fear him." Later passages add further detail to this picture, but already there is sufficient for faith to lay hold of.

"Like a father." Can we fully realise what this means? Think of a father's interest in, care for, pride in, anxiety about his child. He remembers that his offspring is bone of his bone. He watches over his child, and notes as he guides it, each stage of development. The child may be wayward, sick, afflicted, in distress or in need. The father, watching, has pity, compassion or help. We think of the story of the prodigal son and say, "If God watches for his wandering children as longingly as that, then there is indeed hope for every sinner who returns."

"His children." Fatherhood is a personal relationship. David Smith tells a beautiful incident. An old man had a son who had been a sore grief to him. One day a neighbor enquired how he was doing.

"Oh, very bad!" was the answer. "He has been drinking again, and behaving very rough." "Dear, dear!" said the neighbor, "if he was my son, I would turn him out." "Yes," returned the father, "and so would I, if he was yours. But, you see, he is not yours, he is mine."

Yes, beloved, God is our father, and we are his children. Erring, wandering, sinning, perhaps, yet always his, and we can ever look up to him and with our first returning thoughts each day can say "Our Father." Does not this help us to understand the compassion and pity which Jesus revealed? Friends might forsake, betray or deny him. Yet he was ever ready to win them back, for in being about his Father's business, he must seek the wandering children.

God is our Father. Therefore we have an eternal inheritance, for Jesus said, "In my Father's house are many mansions."

God is our Father. Therefore we have daily duties to perform. By prayer and communion we must keep up our family correspondence.

God is our Father. Therefore we should resemble him. Man was made in the likeness of God, but sin marred the image. The new birth in Christ will restore this divine likeness. Being "born again," then can we truly look up and say, "Our Father which art in heaven, hallowed be thy name."

you climb the colder it becomes. How exposed and bleak it is! You are at the mercy of the storm and the tempest. The wind makes sport of you. On the mountain a man feels very lonely. Often thick mist envelopes him, and he misses his way; he can see hardly a yard ahead. What is the good of a telescope in the mist? When a person thinks he is on the right path, suddenly he comes to a part where he cannot go any further, and a deep chasm opens before him. He retraces his steps and makes an effort to regain the path from which he strayed. Yes, that is the lot of the man who attempts to climb the mountain. And yet, let me advise the young people of this congregation to aim high, not so much to gain fame and popularity, rather opportunity to serve their fellow men and to do their duty with a singleness of purpose. We are passing through anxious times, and I can truly say that in my heart of hearts my aim has always been (though I am conscious enough of many a failure) to do that which is right and just. Oh, how refreshing it is to a thirsty soul to be once again among old friends, and to join with you in singing the grand old Welsh hymns and tunes. God bless you all."

Every one felt that Mr. George's words came straight from the heart, and at the close of the address he nearly broke down.

Contentment.

My mind to me a kingdom is,
Such perfect joy therein I find;
As far excels all other bliss
That earth affords, or grows by kind,
Though much I want, which most would have
Yet still my mind forbids to crave.

Content I live, this is my stay;
I seek no more than may suffice;
I press to bear no haughty away;
Look—what I lack, my mind supplies!
Lo! thus I triumph like a king,
Content with that my mind doth bring.

I see how plenty surfeits oft,
And hasty climbers soonest fall;
I see how those that sit aloft
Mishap doth threaten most of all.
These get with toil, and keep with fear
Such cares my mind could never bear.

I laugh not at another's loss,
I grudge not at another's gain,
No worldly waves my mind can toss,
I brook that is another's pain.
I fear no foe, I fawn no friend;
I loathe not life; nor dread my end.

Some have too much, yet still they crave;
I little have, yet seek no more;
They are but poor, though much they have,
And I am rich, with little store.
They poor, I rich; they beg, I give;
They lack, I lend; they pine, I live.

I wish but what I have at will,
I wander not to seek for more;
I like the plain, I climb no hill,
In greatest storm I sit on shore,
And laugh at those that toil in vain,
To get what must be lost again.
This is my choice; for why? I find
No wealth is like a quiet mind.

—Sir Edward Dyer

Mr. Lloyd George in "the Big Pew."

Recently the British Prime Minister visited his home in Criccieth for a much-needed rest. One Sunday evening he went to Zion Welsh Calvinistic Methodist chapel to hear his old friend, Mr. Gwynoro Davies, preach, says the London "Christian World." At the close of the sermon the Prime Minister was called into what is known in Wales as y *Set Fawr* (the Big Pew), where the elders sat and listened to a number of young children repeating portions of Scripture, a custom in vogue in Welsh chapels. Following this, Mr. Gwynoro Davies expressed his great pleasure in meeting his old friend once again, and especially at meeting him at a Welsh religious service. Although the Prime Minister had climbed high the slopes of the mountain of fame, honor and service, yet he did not forget his beloved Wales. He had come to Criccieth for rest and refreshing. All

present would wish him what he came down to Wales to seek.

In response to a request for a few words, Mr. Lloyd George gave the congregation one of the most touching and captivating little speeches he has ever delivered. "I am very glad," said he, "at being present this evening to listen to the stirring and heart-searching sermon just delivered by my dear old friend Mr. Gwynoro Davies. He has just told you that I am down in Criccieth seeking rest. So I am. In fact I am in 'dry dock' for repairs—and oh, what a haven of refuge Criccieth is after all the storms. Mr. Davies has also told you that I have climbed the mountain of fame, responsibility and honor, and in one sense that is true; but, dear friends, let me assure you that the mountain is not an ideal place for any of us. There isn't much peace there—no real rest and comfort. The higher

The Fourth Gospel and Its Critics.

Was John Its Author?

A perplexed correspondent writes to Prof. David Smith in the "British Weekly," saying: "As a missionary at home and abroad I naturally used John's Gospel continually, and as the highest authority for the words and teaching of the Master, and indeed founded my own salvation on it (particularly 3: 16 and 6: 37). But for a number of years the Fourth Gospel has been doubtfully spoken of, not only by carping critics, but by Christian teachers of great repute and high place. What am I to think?"

To this, Prof. David Smith replies: "The longer I live, busying myself daily with the immortal and inexhaustible Scriptures of the New Testament and the relative literature, the more am I assured (1) that the Fourth Gospel was indeed written by John the son of Zebedee, 'the disciple whom Jesus loved,' and (2) that it is the most precious and truly historical record we possess of our Blessed Saviour's earthly ministry.

The witness of history.

"The primitive testimony to its authorship is singularly strong. St. Irenæus (c. 115—c. 190 A.D.), writing about the year 180, affirms not merely as an accepted fact, but on the authority of his early neighbor and probably his friend, Papias, who had been a disciple of the Apostles, and particularly of St. John, that the latter, after the fall of Jerusalem in the year 70, settled at Ephesus, and ministered there and throughout the Province of Asia until the time of the Emperor Trajan (98-117 A.D.). It was there, according to that valuable document, the Muratorian Canon, composed at Rome about the year 170, that he wrote his Gospel at the entreaty of his 'fellow disciples and bishops,' that is, the Christians and ministers of the Churches of Asia. He was a very old man, unable any longer to preach; and they craved a permanent record of all the precious things which, out of the fulness of his personal and intimate knowledge, he had told them of the Lord whom he remembered and loved so well. They had indeed the Synoptic Gospels, but these omitted much; and St. John designed his Gospel, not as a complete narrative of the Lord's earthly life, but as a supplement to the narratives of his predecessors. One blank especially he desired to supply. The Synoptists confine themselves to the Lord's Galilean ministry, telling merely of his last visit to Jerusalem, when he went thither to die; but he paid other visits to the Sacred Capital in the course of his ministry, and St. John's primary purpose was to rescue these from oblivion.

The Golden Gospel.

"This is precisely what is done in the Golden Gospel which the church all down the centuries has recognised as his. It is

true that nowhere on its pages is there a direct assertion that the Apostle was its author, for the title is merely traditional, but so is it also with the other Gospels: none of the Evangelists has signed his book, and it is only by internal evidence and traditional testimony that their authorship is known. And the internal evidence of the Johannine authorship of the Fourth Gospel is no less strong than the traditional testimony. Consider one impressive fact. John the son of Zebedee figures largely, indeed pre-eminently, on the Synoptic pages, but his name is never so much as mentioned in the Fourth Gospel. Were the latter the sole record we would never have known of his existence. It could not help introducing him, but it always announces him vaguely as 'another disciple' or 'the disciple whom Jesus loved.' And at the close it pointedly declares (21: 24): 'This (cf. verse 20) is the disciple which testified of these things, and wrote these things.'

"Such reticence regarding John the son of Zebedee is inexplicable save on the view that he was the writer. And on that view it is an example of the beautiful self-effacement of the sacred writers, who always concealed themselves and exhibited the Lord. They were like the old artists who never signed their pictures, but put a cryptogram in an obscure corner. St. John's anonymity is his cryptogram.

The change of style.

In view of evidence so compelling it may seem surprising that the Johannine author-

ship of the Fourth Gospel should be questioned; but indeed there is in the narrative much which appears at the first glance to justify scepticism. Compare, for example, its reports of our Lord's discourses with his Synoptic teaching. The latter is simple and gracious, mainly terse epigrams and charming parables, whereas the Fourth Gospel ascribes to him extensive theological arguments. The styles are so diverse that they may well seem incompatible. This opens a large and alluring literary question, but all that is possible meanwhile is a single suggestion. Remember the difference of scene. In the Synoptics our Lord is talking to the simple folk of Galilee in their synagogues, on the hillside, or by the shore of the Lake; in the Fourth Gospel he is reasoning in the Temple Court with the Doctors of the Law and the sceptical Sadducees. With audiences so diverse what wonder that there is a corresponding diversity in the manner and matter of his discourse."

Two Citadels.

Two citadels each earnest heart
Must ever guard and keep,
In forge, or mine, at loom or mart,
That can alone true joys impart,
And life's rich harvest reap.
The open tower of "Noble Thought,"
High aims and impulse pure,
That come to us each day unsought,
And with our beings get inwrought—
Oh, keep those walls secure.
The fortress strong of "Friendship Sweet,"
That refuge in distress,
Where kindness, love, and honor meet,
And kindred graces ever meet,
The lives of all to bless.
Guard well those towers from every foe,
Keep walls and gateways strong,
Their sweet refreshing may ye know,
And find the strength that from them flow,
To fight each form of wrong.

The Worth of an Ethical Reputation.

Good-will has long since been counted an asset in business, and has often been valued in dollars and cents in business reports. Is there to be a new item appearing in annual statements, a valuation of the ethical reputation of the concern? At any rate some concerns are finding it very expensive these days to buy back the reputation for honesty and fair-dealing which they have lost. Once professional baseball was able to boast that it was the cleanest sport in all the world. When that reputation was lost through the scandals of two seasons ago, the only way that seemed open was to pay Judge Landis fifty thousand dollars a year to guarantee the honesty of the great American game. The reputation for honesty in this sport now has a commercial rating. The moving picture business has contracted to pay Mr. Will Hays, former postmaster-general, three times the salary of the President of the United States. The price is very low if Mr. Hays can help the American people to

forget the lewdness and scandal of recent years that have come to light among moving picture actors. Mr. Hays has the task of cleaning up the moving picture business. Shrewd business men think that a clean bill of health will be worth a fifth of a million every year, and pay dividends on the investment. It is not unknown for stock companies to secure the presence of a minister, that the man of the cloth shall in some measure guarantee the quality of the enterprise. Meanwhile it is worth while to suggest to the various groups of business men who are seeking to buy an ethical reputation that the cheapest way to secure such a reputation is to earn it as they go along. It does not require any Judge Landis or any Mr. Hays, if one nails the ten commandments up on the office wall when the business is started, and if one puts the golden rule where it can be seen any hour in the day.—"Christian Century."

The Supreme Essential.

Jas. E. Thomas.

"I must work the works of him that sent me while it is day. The night cometh when no man can work."—John 9: 4.

Jesus was confronted with those who were seeking to overthrow his work. He was conscious of the fact that these carping critics were striving to entrap him and frustrate his plans for the welfare of men. This wonderful miracle was a parable of what Jesus sought to do for needy humanity. He found men helpless and hopeless, as was this blind man, and he spent the brief years of his earthly ministry seeking to lift and transform men. As in this case, so often he felt the subtle influence of unscrupulous opposition, but it did not deter him. His way was always clear, however great the storm of bitter antagonism that threatened his progress. Though men marred the effect of some of the most beautiful things he did, he never ceased his work for God.

The one supreme thought for him

was to realise his great purpose of serving men, and this undying passion for the saving of a sin-stricken world found its fullest expression at last in the sacrifice of Calvary. This "must" of Jesus was not merely the imperative of duty, or of circumstance. It might be possible to act upon the compulsion that has no choice. There are some things we are driven to by the very nature of things, and just have to do them, however unwilling we may be. But what Jesus expresses here is that willing abandon to the purposes of God in his life that makes it from choice a great joy to do his Father's will. He served gladly, because love would not let him do otherwise. It is this expression of our faith in life that leads us through the compulsion of love into holy, Christ-like service that is the supreme and divine essential for the progress of the church, and the salvation of mankind. It is only when there is a personal realisation of their God-given responsibilities that there will be the measure of success the church desires.

It is evident that we have not reached the measure of faithfulness that is essential to the conquest of the world for Christ. Rather do we find that the condition of things in the world to-day almost appals us, and we wonder whether the church is really sufficient for its present task. We cannot be blind to the fact that the present industrial unrest, the social pollution, and spiritual indifference is surely evidence of the fact that the church has come far short of being the salt of the earth and the light of the world. Hence, after 1900 years from the cross, there are so many that know it only in history, and have never felt its influence, nor known its power. When we see the little apparent results of the organised work of the church after all the years, we are led to wonder whether there is something wrong with the message of the church, or whether the fault lies with the church itself. It is well for us to be fully alive to

The present dangers

before we consider the remedies. There are many who fear most the dangers without. They are alarmed at the onslaught of rationalists and agnostics, as they oppose the church. There certainly is an increasing zeal among the critical opponents of the Word of God to bring to nought the efforts of the church. But we have little to fear from true scientific investigation. Science and religion are complementary, and not antagonistic. True science unfolds the truth, and this never conflicts with the truth of God, for all truth in its final analysis is the expression of the works and ways of God. Even in face of the biting sarcasm of a misguided atheism, we may go on in faith with the task that God has given to us. There is no cause for alarm as to the truth of God, for it will ultimately triumph. It is for us to be about our Master's business, applying truth

to life. The greatest dangers that threaten the church are from within the church itself, and they are at least fourfold.

A Selfish Materialism

is manifest not only in the world, but in the church. We find so many that put the things that do not last before the things of God. Men are so busy working for themselves, that they have no time to work for God. They are busy growing rich in the things of this world, and are never rich toward God. There is nothing so blighting to the church as that selfish greed for gain that leads men to become so engrossed with the things that do not matter, as to miss the eternal purpose of God in their lives. If some men neglected their own business like they neglected the work of God, they would be insolvent in six months. They have allowed the unessential things of life to obtain the mastery, and have no passion for the things that really matter. To Jesus the spiritual things of life were the essential things, and all else became subjected to this supreme ideal of his life.

A friendly critic recently said that if the church believed in its business, and was as concerned in it as men were in the every-day business of life, the churches would be a hundredfold more prosperous than they are. Church buildings would be free from debt, missionary enterprise would not lack funds, and there would be no debit balances in the church treasury if men gave half the zeal to the work of God that they give to their own work. No good wishes to the preacher, or pious prayers on Sunday, can take the place of what God wants us to do for him. The world looks for men of God to mean business. The supreme need to-day is not for more church services, but more Christian service. The night is coming. These little lives will soon be over. The only thing that God will want to know is what we did with the life he gave. Did we really do his work as Jesus did, or were we so busy with the things of the world that we missed the mark and drifted idly to eternity. If we want God's business to prosper, we must work at it.

A second sad menace within the church is

The Love of Pleasure.

This has become so dominant even in our church life that many have prostituted the Lord's day to a day of pleasure. The outward form of religion that finds expression in the mechanical observance of the Lord's Supper will matter little if the devout profession of the things of God gives place to the love of pleasure, and the neglect of that day that is especially for the worship of God. The facts show that in this beautiful land of ours we are sport mad, and liberty has given place to licence. The church should foster and encourage wholesome recreation and harmless pleasure, but anything that so fascinates and monopolises the affections of God's children as to lead them to become utterly indifferent as to the work of God is surely an alarming menace to the spiritual development of those who profess to love the Lord. A young Christian who prefers a week-end of selfish pleasure in idleness to the privilege of working for God will soon drift into spiritual apathy. When first young people enter the dance room it may seem a very innocent pleasure, but if it becomes such a fascination to them as to lead them to think more of the dancing than of the prayer meeting, or the Christian Endeavor Society, it is a serious sign in their spiritual life. Theatre and race-going may seem very harmless, but if the surroundings are so enticing, and the accompanying dangers so overwhelming as to obtain first place in the heart of a Christian, then the night will some day come, and God's work will still be undone. The greatest joy Jesus had was in his Father's service, and we will get far greater pleas-

ure out of the work we do for God than any passing pleasure of life can give us. The sacrifice we make for Christ will be worth while.

Absolute and Callous Indifference.

Men are satisfied to drift with the tide unconcerned as to the mass of humanity that are even now almost overwhelmed in sin. It is nothing to many that the world is in danger and need. Because of those who are indifferent to the responsibilities of the Christian, there are many who will cry at last that no man cared for their soul. All the formality of worship means so little if we lack the reality of service. It is for us to be so concerned about the things of God that we will count Jesus' work as supreme.

It is a terrible thing that with all the indignation we have concerning the awful condition of those who are under the dominion of the corrupting religions of the heathen world, so many Christians are utterly unconcerned. The appeal for the starving millions of Europe is so vivid and awful that it has aroused some who have never before done much for their fellow men, but the condition of humanity without Christ and without the joy that comes through the knowledge of God's love is just as pitiable as that of the afflicted millions of Russia, and yet men and women are so callous to the claims of those to whom Christ would have them take the Bread of Life. It is even worse to know and not to do, than to never know. When the night comes it will be awful to realise that we knew God's will and did not do it.

The fourth danger we think of is

The Divided State of the Church.

Not only is the church of God divided into hundreds of sections, each exalting some doctrinal doctrine or opinion to the weakening of the church, but each of these bodies is divided again by those who allow their opinions to become their mental masters, and who seem to rejoice in the sounding forth of their own little ideas. Surely the work of the Lord Jesus is such a tremendous thing, and the progress of his kingdom such a desirable thing, that all that would hinder it should be of serious concern to us. The sad tragedy of nineteen centuries is that the church that was one at the beginning, doing the work of its Lord, has been so rent asunder as to seem almost impossible as it faces its present task. The exaltation of human opinions and the emphasis on man-made creeds has divided the church that Jesus founded. We should be willing to make every possible sacrifice that the church may be one, that the world might believe. We must give ourselves to seeking greater unity in our own ranks, and to bringing toward the ultimate unity of all God's people. Instead of units divided in weakness we need that unity that gives strength. Having seen the dangers, we are not discouraged. It only makes us stronger when we know our own weakness, and seek to remedy it. We ask, therefore, as to what are the

Essential things for the progress of the church?

First, we must have

A True Vision of the Task

before the church. It is not a social organization simply existing for the welfare of its members, nor is it a political force for the propagation of patriotic principles. All that it can do for the social and moral welfare of mankind should be in its programme, but the supreme business of the church is to bring to all men the gospel of Christ that alone can save souls and transform human hearts and lives. The uplift of the world and its reconstruction depends on the acceptance of the unchanging principles of Jesus Christ our Lord. Unless the world finds Christ it is lost, and it is the business of the church to make the gospel known.

This task challenges the utmost energy and intelligence of the church. We must get the vision of a struggling and lost world that Jesus had before we can become filled with the passion he had for its uplift and redemption. So many have

never entered into the bigger business of the kingdom of God because they have never fully realized what it is. The purpose of God through the church is the biggest task love can ever undertake in all ages and for all eternity. May we know more fully the measure and meaning of our Father's business.

We must be filled with

A Greater Faith in Our Message.

Because the world has apparently changed in its social and moral conditions, men seek to change the message of Christ to suit the world. But the gospel of the Cross is adapted to all needs of all time. The principles of Jesus do not need to be changed to make them adaptable for human life. The wonder of the gospel is that it is adapted to every need of every man in every age. There is much talk about the need of a social gospel, but the gospel is one. It deals with social life because it touches all life. The social and spiritual life of man cannot be separated. What he is by the grace of God in his heart he will be in life if his religion means anything, and anyone whose religious profession is not made the basis of life has missed the true purpose of the Christian life.

What we need is not a different message, but a definite message to the world. We have no need to apologise for the gospel of Christ. It has accomplished so much in all the ages in the transformed lives of men, that it is its own best apology as it enters into human experience, and moulds type and destiny. The church that is always apologising for its message, or is ashamed to give it because of its insufficiency, has never much to give to dying men. Men say somewhat pitifully, even if crudely, that the church has lost its punch. It has not lost its punch, but its message. It has too often become a purveyor of social ethics, and merely attempts to diagnose the disease without giving a cure.

We need never be ashamed to stand with Christ in the world to-day, and speak the message he spoke. If he taught that a simple faith in God, a turning from sin, a full and obedient surrender to his divine will, was the only way to a holy and Christlike life, surely we deceive men when we tell them anything less. We are unfaithful in our mission if we assume that the claims of Christ are too much for to-day, and that we need a revised and simpler message, adapted to the evolved modern conditions of thought and life. The church will get back to pentecostal power when it gets back to the pentecostal message, and preaches it with pentecostal passion.

The church did splendid service in the great war. Many of her sons did a valiant part, and many died, but sometimes men preached so much about the war, and political and social conditions, that they forgot Christ. All other messages and men have failed, and always will. The one great task our Father has given to us is to preach his love that was manifest most of all in the glorious Cross, and the supreme essential is to fulfil his mission.

The true basis of Christian union will be found in the message of the church. When men get back through all human creeds that have divided the church, and all the traditions that have been related to the place of authority, to the gospel of the New Testament church, then will be found that message that will be the inspiration of the church, and the means to love's common service to the world.

A third thing we need is

The Realization of Personal Responsibility

in the work God has for us to do. This was the meaning of "must" of Jesus. He said, "I must do the work he gave me to do." No one can do our work for us, and if we fail we shall come at last to the night with our work undone. What a terrible thing it will be to feel that life has been a failure, because our work has been left incomplete.

There are some who leave to the minister the work that belongs to them, and then they speak of a one man ministry. If one man did not do the work, there would sometimes be a no man min-

istry, and the Master waiting for the toilers would find none in the vineyard. However much we may emphasise the ministry of the pulpit, or the influence of specially organised efforts, the greatest factor in the work of God is the personal. What a mighty force the church would be if every individual in it was seized with his own importance, and with that passion for service that made the work of God not only a divine imperative, but a holy joy. The way to the conversion and transformation of the masses is through the consecration of the individual. God is ready to change the world as soon as men are ready to do their part in his plans for changing it.

The last thing we need is

Deep Conviction as to the Ultimate Victory of the stupendous task that Jesus has given us to do. The church is not a defeated and shattered force. It is not a dejected and disappointed band of misguided enthusiasts. It is the army of victory that Christ has called to go out to the conquests of the Cross. It is possible that the final victory may not be till the King comes again, but that is no reason for halting. We must not be so

busy looking up to heaven that we forget the tasks of earth. When Christ comes he expects to find us working. Even in the face of death, and under the shadow of the Cross, Jesus felt he must be working. To do God's will, to help bring the other sheep to the sheepfold, to lead men back into the Father's house—this was his supreme joy—and may be ours. May we become an increasingly spiritual force in a world that needs Christ, and be abandoned to the one great purpose of fulfilling our Father's task as he gives us strength to do it.

The supreme essential is not wealth or education, however much they may both mean in God's great work. The chief thing is that we become utterly surrendered to the will of God, and to the doing of it. The greatest thing we can do for God and man is to serve, and to the humblest and least is given the holy privilege of helping toward the redemption of the world. May we, under the shadow of the Cross, pledge ourselves before God to greater diligence and more faithful service while life's days are ours, before the night shall come.

Queensland Conference.

G. E. Burns.

The thirty-ninth Annual Conference of the Queensland churches, held in the Ann-st. chapel, Brisbane, reached high-water mark.

The attendance was most encouraging, and a spirit of optimism was manifested.

The meetings commenced on Wednesday evening with a Prohibition rally. Bro. Rankine was chairman, while Mr. Arthur Toombs, Commander-in-Chief of the Prohibition Forces in the State, delivered an address full of facts, inspiration and suggestion.

Thursday evening was the Bible Schools night. Our energetic young President of the Q.B.S.U., Bro. Adermann, presided, and presented a very cheery programme to a packed audience.

Bro. Rea. Farnis during the evening presented the examination banners to the winning schools. Rosewood won the No. 1 banner for schools with under 40 scholars, and Toowoomba won the No. 2 banner for schools with over 40 scholars.

Friday morning opened with a splendid attendance of delegates. Two newly-formed churches were received into Conference, namely, South End, Toowoomba, and Wombio Creek, Chinchilla, the latter being also an offshoot from the mother church in Toowoomba. 22 churches were represented by about 50 delegates.

Bro. Rankine, President, extended a welcome to delegates and new preachers and visitors. Among these were Bro. Butler, assistant-evangelist of the Hawthorne-Zillmere circuit; Bro. Anderson, of Maryborough, and Bro. Reg. Farniss, from Glen Iris, Vic. Brief responses were made by these brethren.

General regret was felt and expressed that Bro. L. Larsen had found it needful to go out of the evangelistic field for a time, and a motion was carried expressive of the feelings of the Conference.

There are now 29 churches associated with the Conference. The additions for the year were—By baptism, 68; by letter, 39; other sources, 91; total additions, 228. Losses were—By death, 10; total additions, 228. Losses were—By death, 10; by letter, 44; revision of roll, 245. Total losses, 299. Nett decrease, 71. Total on roll, 1736. Bible School on roll December 31, 1920—1166. On roll, December 31, 1921—1054. Net decrease, 112.

The Treasurer's Statement and Balance Sheet showed that the receipts for the year total £478 as compared with £479/5/7 for the previous year. The expenditure has been £477/3/-. Thus we close the year with a credit balance of 18/10.

The report stated that "the annual Home Mission offering is the lowest for several years. This will necessitate a retrenchment in our work; or else, if the present work is to be maintained, and

new work undertaken, the Conference will have to make plans to meet the financial obligations involved."

After last Conference, Bro. H. G. Harward, Federal evangelist, assisted by Bro. H. B. Robbins, conducted a series of missions. The first mission was held at Hawthorne. The weather conditions were most unfavorable, and this hindered the effort considerably. No financial or numerical results accrued from the mission. The members were greatly helped. The second mission was held at Roma, with 21 additions to the church. As a result of the mission, the Roma church has been greatly strengthened. The series closed with the mission at Albion. As a result of the five weeks' mission, 11 were added to the church. In each instance, the church met its one-third of the cost. The Federal and State Committees each contributed one-third of the costs. We place on record our appreciation of the help rendered by the Federal Executive.

A special vote of thanksgiving was struck by several of the brethren with reference to the Roma mission, and the feeling was expressed that the present healthy state of that far-out-post was very largely contributed to by the consecrated efforts of our two brethren, furthered and stabilised by the energy and devotion of Bro. Spratt, the present bright, cheerful and optimistic evangelist.

During the year, three additional church properties have been transferred to the Trustees of the Model Trust Deed, viz., Ipswich, Nudgee College, and Boomah. The church properties now held in trust by the Trustees are—Ann-st., Annerley, Sunnybank, Tannymorel, Nudgee College, Ipswich, and Boomah. All documents are lodged for safe keeping in the Federal Deposit Bank, Brisbane.

The report of the Isolated Members' secretary, Bro. Sochting, showed that last year there were 102 names entered on the roll, while at present there are 118. Brethren from sister States or secretaries of the Queensland churches are asked to communicate with Bro. Sochting, Tank-st., re any isolated members.

A very satisfactory report of the Connectional Fund was presented, which showed that the Annerley church, which was the first to receive help, was meeting her repayments satisfactorily, that a loan had been arranged for Sunnybank church, and that a loan of £100 is being arranged to help erect a building in Ipswich, and that there was standing to the credit of this fund on March 7, the sum of £298/5/10. Brethren Wendorf and Ash,

the secretary and treasurer of this fund, are to be complimented.

One of the most interesting and helpful portions of the business session is the reports from preachers and delegates from the Home Mission and provincial churches. Bro. Adermann (Hawthorne-Zillmere), J. Coward (West End), H. Kingsford and E. Rosenberg (Ma Ma Creek), H. C. Spratt (Roma), Stan. Vanham (Toowoomba), and Trudgian (Gympie), gave inspiring statements of the work in their districts.

Bro. Enniss's address on the work of the College of the Bible was highly appreciated.

Bro. Burns followed with a talk on "Our Evangelistic Responsibilities and Equipment," and emphasised the urgency of the work to-day in view of the Master's orders, "Lift up your eyes and look on the fields," and "Go ye into all the world and preach the gospel."

On Friday evening at the Home Mission demonstration the chapel was again filled to its utmost, when Bro. Spratt and Bro. Enniss spoke stirring messages. Bro. Spratt gave a picture of his labors in the far out-post of Roma. The address of Bro. Enniss on "The Land we Love" was full of helpfulness.

Saturday morning's session was opened with a short devotional meeting led by Bro. Butler. At the business session following, the unfinished business received attention. In this connection the members of the Model Trust Deed were reaffirmed, with the exception of Bro. Bignell, whose occupation makes it impossible for him to act. Bro. Clothier was elected to the committee in his place.

The members of the Connectional Fund were also re-elected, with Bro. Wendorf and Ash as secretary and treasurer respectively.

Bro. Larsen's offer to keep in touch with isolated members was received with thankfulness.

The matter of placing a gospel wagon in the Roma-Dalby district was introduced, and its importance stressed. It was left over for further consideration by the Home Mission Committee. Bro. Stitt to make investigation.

The Temperance Committee's report was read, and the following officers were elected: President, Bro. Clothier; secretary, Bro. Butler, and treasurer, Bro. Marsden.

Bro. Butler gave a short address on the College of the Bible, and showed its importance to the cause in Queensland.

Bro. Kingsford introduced the discussion on the "Australian Christian," and spoke of the help and inspiration it is to the brethren generally, and the isolated members particularly. At the conclusion a hearty vote of confidence in Bro. Main as editor, was carried unanimously.

A short session for Christian workers was occupied by an excellent essay by Bro. E. Adermann, and subsequent discussion.

The Bible School session was held in the afternoon. Bro. E. Adermann, president, occupied the chair. Miss Ruby Wendorf, secretary, read the report, which showed a slight decrease in the aggregate enrolments. President, Mr. G. Cane; vice-president, Bro. Reick; secretary, Miss R. Wendorf; treasurer, Mr. L. Barnes.

Bro. Enniss gave an excellent address on Bible School work, and drew attention to the three enemies in our midst: (1) Prejudice; (2) Moral cowardice; (3) Sin. He described the school as the most effective evangelistic agency in the church.

Mr. F. Enchelmaier presided over the Foreign Mission session, and in reviewing the year's accomplishments, special mention was made of the fine work of the Albion Bible School and J.C.E. Society in supporting two orphans in the Blake Orphanage, India.

Bro. Enniss spoke of the fine work done in India, and special mention was made of the opportunities presenting themselves in China. The election of officers resulted as follows: President, Bro. Colvin; secretary, Bro. Hermann; treasurer, Bro. J. Coward.

Members of the Home Mission Committee—President, Mr. E. Davis. Vice-President, Mr. E. Enchelmaier. Secretary, Mr. E. P. Adermann.

Assistant-Secretary, Mr. W. Marsden. Treasurer, Mr. W. Colvin. Home Missionary Committee: Messrs. F. Stubbin, A. Hinrichsen, W. A. C. Wendorf, Morton,

W. Berlin, W. Trudgian, and A. C. Rankins. Advisory Board—Messrs. I. Davis, F. Enchelmaier, F. T. Stubbin, W. A. C. Wendorf, E. P. Adermann, Ash, G. Burns, and W. Trudgian.

The Realm of the Bible School.

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

Victorian Notes.

An interesting function took place on the grounds of the Essendon church on the afternoon of April 29, when a splendid asphalt tennis court was formally declared open. There was a good gathering of friends and members of the tennis club. The weather being favorable, all the proceedings were held out of doors. Mr. J. Buckley, the vice-president of the club, presided in the absence of the president, Mr. H. G. Clark. Mr. T. Ryan, M.L.A., the member for the district, as well as a brother in the Essendon church, made the opening speech, and was followed by Mr. Jas. E. Thomas, Conference President, and by the Organising Secretary of the Bible School and Young People's Department. Mrs. Ryan presented the racquet and ball to the captain of the club, and cut the ribbon which held the barrier to the court. Play began at once. Afternoon tea was served, and the company spent a delightful social hour. The court, which cost about £135, is all that is to be desired, and the Essendon church is to be congratulated on having such a valuable asset in its young people's work on the church grounds.

The Superintendents' Conference, held at Cheltenham on the afternoon and evening of May 13, under the auspices of the Bible School and Young People's Department, was attended by a good number of leaders from the metropolitan schools. Twenty-six schools were represented. In the afternoon separate sessions were held. The Kinder Superintendents had a demonstration and discussion in the Kindergarten hall. The General Superintendents had placed before them the details of the Increase Campaign being successfully conducted in the Malvern-Caulfield school. Mr. R. P. Clark, the superintendent of that school, placed the matter before the gathering in a very interesting and stimulating way. Bro. L. C. McCallum, M.A., then introduced the topic, "The Adolescent." His opening up of the subject was followed by a helpful discussion till the tea adjournment. The members of the Conference were entertained at a sumptuous tea by the hospitable folk of the Cheltenham church. The guests were delighted with the kindness of their hosts, and responded to a vote of thanks proposed and seconded by Bro. B. J. Kemp and S. Chipperfield. A joint session was held after tea, when Miss T. M. Perry introduced in a most helpful way the topic, "After the Primary, What?" and emphasised the need of introducing the Junior Department in our schools. Bro. T. H. Scambler, B.A., then gave an inspiring address on "The Greatness and Urgency of Our Task," which was a fitting climax to a splendid Conference. Several resolutions which were passed by the conference will be published in due course.

The school at Surrey Hills, where Mr. A. H. Tyler is now at the helm, is looking forward to a time of increased activity. The need of a properly organised Adult section is under consideration, and Bro. Whately is taking the work up with vigor. The tennis court pavilion has been fixed up by a working-bee, and is now a very presentable Bible class room. The Kindergarten is under the leadership of Miss Holm. The upper school is preparing for anniversary and the Bible School Examination.

Returns from the annual offering are now coming in, and indicate a good interest in the work of the B.S. and Y.P. Department. The following had reported up to May 18:—Ararat, *£2/1/9; Bayswater church and school, *£1; Bendigo school, 10/-; Brim, £1; Burnley church and school, *£2 13/-; Fitzroy, *£2/1/11; Geelong West, *£2;

Kyneton, *£1/5/6; Lallimur, *10/-; Montrose, *£1 St. Kilda church and school, *£1/10/6; Windsor, 18/-.

All moneys should be sent to W. B. Blakemore, Organising Secretary, 70 Power-st., Hawthorn. *Reached or exceeded suggested aim.

The letter given on this page from the president of the World's Sunday School Association is of special interest in view of the fact that Mr. Pearce is now in Australia, and will be visiting the large centres of the Commonwealth. The writer of the letter, Mr. John Wanamaker, is known as the "Merchant Prince" of America, and was for many years the superintendent of the largest Sunday School in the world.

Letter from John Wanamaker.

January 17, 1924

To the dear people who love God of every nation and kingdom and of all branches of the Christian Church

Greeting:

As the President of the World's Sunday School Association, in which all the nations of the earth are in union to promote a knowledge of the truth as recorded in the Holy Bible, that the young people as well as the old, may learn that the Maker of the World has revealed his plan for the guidance, happiness and peaceful government of the universe, this letter is written to introduce and to commend to your good fellowship, Mr. W. C. Pearce, of New York City.

This brother is not only highly esteemed a citizen of the United States of America, but he has been an upholder and leader of Christian work for a lifetime. He has founded and built the Sunday School and Adult Bible Class until it is now grown and growing to mighty and potential proportions.

Therefore, it is widely believed to be more than ever of the utmost importance, and to be considered in high places in laying the foundation of the future safe government of the young people early in life, for a citizenship based upon the Word of the living God, that they may know the truth and begin with the righteousness of right living.

The value of the present improved and expanding work of the Sunday Schools of the United States and throughout the world, the urgency of keeping the Sabbath Day, the co-operation of the daily newspapers in printing the Sunday lessons and the excellence of books for teacher training and the splendid lesson papers, all warrant the belief that the estimate of the standing and usefulness of the Sunday School work will continue to rise in value and influence.

Mr. Pearce, wise-hearted and of large experience in Sunday School upbuilding, has been selected with and seen great service in the International Sunday School Association of the United States.

The World's Association takes advantage of his visit to your shores to constitute him as our representative, fully worthy of all friendships and honors of all to whom this letter of introduction and commendation may be presented.

Please be assured that your brethren over in America are ever praying that the blessing of the Father of us all may abide upon his people in fullest measure the world around.

Cordially yours,

(Signed) John Wanamaker,
President, World's Sunday School Association
(New York, U.S.A.)

"Easter" and "Holy Days."

Dear Bro. Main,—

I thank you for the privilege proffered me by your editorial note at the close of Bro. Lyall's letter in this week's "Christian," of the exercise of which I most gladly avail myself.

Distasteful as it is for me to do so, I must commence this final reply with a few personal comments. It came as a tremendous surprise to me to find that the meticulous solicitude for fairness which has always been characteristic of you in the exercise of your editorial functions, has so far deserted you on this occasion, as to permit you to accord Bro. Lyall a privilege which, I respectfully submit, was unwarranted, and was most unfair to myself. My rejoinder to Bro. Lyall's first letter was written and posted on 28th April (the same day as I received my copy of the paper); and, in the ordinary course of events, could have appeared in the first issue of the "Christian" published thereafter, viz., of 4/5/22. Instead of which, you apparently gave Bro. Lyall the opportunity of perusing it before its publication, and then awaited his pleasure in replying to it: so that my rejoinder and his further reply should appear simultaneously. I again submit that this is not in keeping with your usually rigorous application of editorial ethics. (Of course I am not questioning your right to do this, but only expressing my sense of the injustice of it in the present instance.)

Further, while Bro. Lyall can have nearly three columns in which to "reply to a reply," I am given the hint that I must make my final reply "in short compass."

Laboring under these two rather irritating handicaps, I must admit that it is somewhat difficult for me to know how to conclude the discussion. I must, however, say that I still stand by the "two main contentions" of my original letter. Bro. Lyall tries hard to make me appear to have said something I did not say! Whether wittingly or otherwise, he has misrepresented my use of the expression "logically postulates." The statement in which I made use of this expression has nothing to do with all the "expedients" of which Bro. Lyall writes. My answer to his query in this connection (7th para. of his letter) is unhesitatingly in the affirmative. But there is a vast difference between things that are un-scriptural (because not specifically mentioned or implied in the Scriptures) and those that are anti-scriptural. Now what I wish to emphasise is that where a scriptural name can be found for certain things, it should be used. With regard to "Easter" and "Holy Days," in their current usage these

- (a) are un-scriptural expressions,
- (b) are anti-scriptural expressions,
- (c) the events meant to be signified by the terms can be expressed in scriptural language.

You can't use a scriptural term for a thing that is not in the Scriptures!

One word in regard to my second "main contention." I agree with Bro. Lyall that each person can only speak from his own individual experience. In pursuance of this truth, I confess that my experience has been different to that of Bro. Lyall, inasmuch as I could cite a score or more of cases in proof of my second "main contention."

Bro. Lyall now says that he "did not say that such observance made the actions scriptural, or such were authorised by Scripture." I did not accuse him of saying so. Nevertheless, in his first letter, he distinctly stated that such things should not "be discarded." My argument under this head also stands.

But what need I say more? By a remarkable coincidence, the last item in the "Here and There" column of this week's "Christian" furnishes all the "proof" I require for the position I have advanced. I refer to Bro. Rankine's letter to the Brisbane "Courier" of April 23. If I wrote a dozen columns, I could not make my case any stronger than Bro. Rankine.

Again thanking you, and trusting that this discussion has not been altogether "unprofitable."

Yours sincerely,

Thos. W. Smith

[We have never known a disputant to improve his case by interrupting his argument and diverting his attack from the original objective. Nor do we think the present case likely to be an exception to the rule. We very much regret that Bro. Smith, instead of accepting the private explanation we tendered him, and using the space for 1500 to 2000 words which we offered him, should have preferred the above epistle to appear in our columns. That so esteemed a correspondent should charge us with a departure from fairness and write of injustice done to him causes us sorrow. Were there the slightest ground for the charge we should be sad indeed. The curious thing is that in the course of his lament our brother should admit our right to act as we did. We cannot agree with both of his contradictory terms. To be unfair—on the part of editor or correspondent—would be a wrong and not a "right." Some explanation is necessitated by the insertion of our correspondent's letter. (1) There is no journalistic rule which demands the insertion of an epistle in the next issue after its receipt. What goes in and when it goes are matters generally supposed to be left to the editor's discretion. "Editor" and "receptacle" are not synonymous terms. (2) The chief reason why Bro. Smith's letter was delayed a week was that, Monday, May 1, being a public holiday, all of the "Christian" for May 1 (with the exception of some church reports and "Here and There") had to be in type

before the holiday. The letter did not reach our hands till Tuesday, and did not reach the Austral Co. till after the space was not only planned for, but filled. (3) There is consequently no more reason for the thought that the letter was held over to await Bro. Lyall's pleasure than there would be for a suggestion that our brother's present epistle was delayed to give us time to make a suitable rejoinder! (4) There was no unfairness in letting Bro. Lyall see Bro. Smith's MSS. Unfairness would involve at least the giving of an undue advantage. Seeing that replies are not supposed to be made before the communication replied to is read, it is difficult to discover where the undue advantage could come in. As a fact, it is easier to reply to a letter in type, with no time limit attached, than it was for Bro. Lyall to peruse manuscript and hastily to pen his answer in the short time we could allow him. (5) We had not the slightest thought of meeting the convenience of either Bro. Lyall or Bro. Smith when we acted as we did. Bro. Smith's letter could not appear in our issue of May 4, and so, rather than have the correspondence prolonged unduly, we arranged for reply and rejoinder to appear in one issue. Both letters were thus rendered more readable, and injustice was done to no writer. We have previously acted in such a manner, and hope to do so again. (6) We have carefully refrained from intervening in the discussion, or from saying anything which might look like embarrassing either writer. It is no departure from this attitude to say that it would have been better for Bro. Smith to use the space for 1500 to 2000 words which we proffered him than to have pressed for the insertion of a much shorter letter complaining of curtailment of space and changing the objective of attack from holy days to unhappy—if not unholy—editors.

As previously announced, the discussion on "Easter" and "Holy Days" is now closed.—[Ed.]

In the Religious World.

Newspapers Will Print the New Testament.

Taking its cue from a suggestion of Charles M. Sheldon, for years a prominent Congregational minister of Kansas, U.S.A., the Topeka State Journal will print the Weymouth translation of the New Testament. The first instalment will be the Book of Mark, which will bear the heading, "The Good News as Recorded by Mark." The Weymouth translation puts the New Testament into every-day English.

Helen Keller Appreciates Her Raised Letter Bible.

The American Bible Society officials recently secured an interview with Miss Helen Keller, the well-known deaf mute. She permitted her picture to be taken as she was reading her raised letter Bible with her finger tips. When asked with regard to her favorite chapter in the Bible, Miss Keller replied, "The ninth chapter of John." She spoke on the distribution of the Scriptures, and said: "I am so glad that the Bible is being distributed everywhere. When Christianity has spread throughout the world, then brotherhood will come to the nations."

A Spiritual Prescription.

A contributor to the "Watchman-Examiner," of New York, has prescribed an excellent specific for ailing churches. The medicine, it will be seen, does not include any such ingredient as dances, whist-drives, and the like, but is compounded so as to attack the malady at the very root:—

"Keep spiritual things first. Never allow anything to swing the emphasis from this most important point.

"Spend much time in prayer. A praying pastor usually produces a praying people, and together they make a prosperous church.

"Preach a straight gospel. Flour may be served in a thousand ways to suit the taste, but it is still flour that the hungry world really needs.

"Be a genuine soul-hunter. Go after the game, and do not expect the game to come to the gun. Straying sinners do not look for a place in which to be caught.

"Everlastingly at it, by night and day! Eat, sleep, drink, dream, live, die in your church, and it will prosper!"

If such medicine were perseveringly administered, says the London "Christian," the question, "Why Has the Church Failed?" could no longer be asked.

International Ideals.

The Federal Council of the Churches of Christ in America adopts for itself and recommends to the churches the following statement of ideals, of policy, and of programme:—

International Ideals of the Churches of Christ.

1. We believe that nations no less than individuals are subject to God's immutable moral laws.

2. We believe that nations achieve true welfare, greatness, and honor only through just dealing and unselfish service.

3. We believe that nations that regard themselves Christian have special international obligations.

4. We believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed, and race.

5. We believe that Christian patriotism demands the practice of good will between nations.

6. We believe that international policies should secure equal justice for all races.

7. We believe that all nations should associate themselves permanently for world peace and good will.

8. We believe in international law, and in the universal use of international courts of justice and boards of arbitration.

9. We believe in a sweeping reduction of armaments by all nations.

10. We believe in a warless world, and dedicate ourselves to its achievement.

Foreign Missions.

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

Federal Foreign Missionary Committee.

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

Letter from Pentecost Island.

Christmas is near, and we are busy preparing for the special gatherings, but must just call a halt to send you a short report. In the past two months the influenza has been raging on this island. All but two in our village were stricken. Every evening we fumigated the huts of our people. The danger period is over, and we are thankful to God that only one death occurred here in consequence of the epidemic. The northern villages are not yet free, but we are hoping for the best.

We were very grieved to hear on October 24 of the illness of Mrs. Waters. While the epidemic was raging it was impossible to get a launch crew to go to Oba. Then an attempt was made to go across, but the sea was too big. The crank-shaft of the engine had broken, and was not strong enough to risk the crossing with the heavy sea running.

On November 22, the s.s. "Makambo" called for the last time at this island. In future, mails and stores will be forwarded from Vila by a small schooner.

The "Makambo" brought us a visitor from Paama. The day after his arrival the barometer indicated stormy weather, and the mercury dropped over 60 points. Before noon a heavy gale was blowing, and the rain came down in torrents; 18 inches of rain fell in 36 hours. The big storm lasted to sunset. In between the blasts of wind we could see the turrets of the launch-house roof carried bit by bit great distances away. By noon one-half had disappeared, and the fury of the storm was so great that ere night the other half collapsed. Next day the trees in the plantation were a sorry sight. They had lost their usual glossy and polished appearance. All trees exposed to the storm were half shorn. The palms were robbed of their grandeur, and the long branches were dashed and broken by the wind. The headlands, jutting out to the sea, and the big hills in the background, looked as though a fire had raged over them, and everything was blackened and seared by the cutting blasts.

Fortunately, the iron on the house had all been well fastened, so the mission home escaped harm. From our shelter we watched the raging of the storm. All doors were bolted and barred, but the house shook with the fierceness of the gale. The ocean was a wild sight, and again and again our visitor rejoiced to be spared this experience at sea. Next morning devout praise was mingled with prayer for God's loving protection and care

over us, and for keeping us in our little ark in safety and in peace while the tempest raged. Such an experience brings home to the soul the utter helplessness of mortal man. One gust of wind carried with it more force than a thousand men could produce by united effort. The grandest, tallest trees were bent as twigs, and many were stripped of every leaf. When we remember that might, majesty, and power belong to God, and view such a storm among temporal scenes, one may well bow the knee and worship him who reigns supreme in the spiritual realm, and with all acclaim, "What is man that thou art mindful of him?" And yet when the storm is stilled, and the tempest hushed, then the right of the child to the Father reasserts itself; the heart leaps to the music of the spheres, and cries for very joy its thanks to him "who holds the sea in the hollow of his hand," and guards his children "as the apple of his eye."

Now Christmas week has come, and with it the special opportunities which this season affords. We thank the dear folk in the homeland for the parcels and boxes of good things received, and we pray God bless them all for their gifts of love, and their fellowship in the work here.

May the new year prove by service and sacrifice that as his own purchased ones he shall see in us some tokens of the travail of his soul, and be satisfied.

December 20, 1921.

W. E. Black.

OBITUARY.

ROSS.—After passing through nearly two years of helplessness, the result of an attack of paralysis, Sister Mrs. D. K. Ross, of North Fitzroy, fell asleep on April 20. For over 22 years our friend filled in her church life with a continual round of busy and generous service. In the Band of Hope, Bible School, and among the sick poor she was a most active volunteer. Gentle and unobtrusive in all she did, she was loved and esteemed everywhere. Her boys' class never forgot her, and though they passed upwards to other classes, somehow her influence remained with them as a gracious benediction. When the war broke out several of her class boys enlisted, and when at the front she was always remembered by the boys who had been taught by her. She seemed to be the one favorite, judging by the correspondence she received from the front. Kindly and gentle by nature, she won her way into the hearts of the poor and sad, and many will miss her because of her kindly thought and Christian care. During her long illness our sister realised the power of Christ to keep, and though often unable to express herself, she gave abundant evidence that the faith of the "sunshine" was a faith that could stand in the "shadow." She leaves behind her, to cherish her memory, her husband and son and daughter. A very large company stood round her grave as a testimony of their respect and esteem.—J.W.B., North Fitzroy, Vic.

HILL.—The church at North Williamstown, Vic., has sustained a loss by the home-call of Bro. Thos. Hill, on April 23, at the age of 70 years. Scarcely 8 months before, it was our sad duty to lay in the grave the earthly remains of his beloved life partner. Their married life was a beautiful example to others. Though Bro. Hill was apparently in good health at the time of his wife's decease, he rapidly declined afterwards. The blow was a heavy one to him, Bro. and Sister Hill united with the church at North Williamstown about 17 years ago. A mission conducted by Bro. Jas. Johnston was the means of spiritual enlightenment to them, and they obeyed the Lord's command of baptism, and adopted the plan for New Testament Christianity as their own. They were both highly esteemed by fellow-members, and up to the time of Sister Hill's death they were seldom out of their place at service. For years Bro. Hill filled the position of deacon very acceptably. He was also a trustee of the building up to the time of death. In the presence of a large company the writer conducted the burial service at the graveside on April 25. A largely attended memorial service was also held the following Sunday evening. We commend the sorrowing relatives to the tender care of our kind heavenly Father.—L. Johnston.

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Six Months' Evangelistic and Teaching Campaign in West Australia.

Through the kind favor and the arrangements of the Federal Committee, Western Australia was privileged to have the assistance of Bro. H. G. Harward, Federal Evangelist, for over six months. From the first day of his coming he labored untiringly, not resting for one Lord's day, and only ceasing for a few compulsory week days at the Christmas season. His presence in a big state with a big job, and a small membership, and limited resources has been a great uplift. It was a big venture for the State, with its meagre Home Mission funds, to purchase tent and equipment to run a six months' progressive campaign.

Bro. Harward's work was constructive, and all the churches in which missions were held have been firmly established. He conducted his work with the dual objective of teaching and evangelising. Conference realising the value of his ministry, passed the following motion:—

"This Conference records its deep appreciation of the splendid service of Bro. Harward during his six months' mission campaign, both in strengthening the faith of the brethren in the various churches, and in extending the kingdom, and also expresses our thanks to the Federal Conference Committee for having made his campaign possible."

The night of Bro. Harward's departure was the Young People's Night at Conference, and when they knew he was leaving the meeting for the Trans. train, 500 young Westerners spontaneously voiced their esteem in lustily cheering him.

The campaign resulted in 126 decisions and 114 additions. The various churches financed the local expenses, and forwarded at the close of each mission a thanksgiving offering to the Federal Committee. The brotherhood of Western Australia praises God for the work and life of Bro. Harward, and is grateful to the Federal Committee and urges Rope-holders to hold on, pray on, and pay in to the Federal treasury, so that the weaker States may be helped forward.—W. R. Hibbert.

A Prayer Mission.

G. E. Burns.

Some few weeks ago in Toowoomba the Ministers' Fraternal decided on holding a simultaneous mission. The organisation was not all that seems necessary for a successful evangelistic campaign, consequently the people who attended the meetings were Christians. This shut us up to the necessity of conducting the meetings as prayer meetings, and giving addresses suitable to believers.

This, I am satisfied, was entirely in agreement with the Lord's mind. I look back from where I stand to-day and cannot just state what it was that determined the choice of subjects, but sure I am that it was the glorious Spirit of God that directed the studies.

The subject studied throughout was "The Person and Work of the Holy Spirit," and one evening, "Sanctification."

I wish to say to my brother preachers that this is the most vital and important truth in the whole Book to the disciple of the Lord Jesus. The devil achieved a masterpiece when he covered over the glorious Comforter with human theologues and prejudices. The Bible has become a new book, a living, pulsating message, from the very soul of the glorious God, who speaks from and dwells in every sacred page.

Oh, my brothers, do we know this wondrous Being whom Jesus sent to fill the vacant place left by his departure? Do we know him? Do we consciously and intelligently commune with him, or do we in some vague mental idea commune with Jesus, who is not here, save as he is here in the Spirit? "We worship in the Spirit of God," says Paul. Is it not a fact that there is awful confusion of thought as regards the operations of the Divine Being.

"It is expedient for you that I go away. If I go I will send him unto you." Being therefore by the right hand of God, exalted, he hath shed forth

this," etc. Every one of them truths, which we all confess. But to confess a truth is one thing, and to experimentally know it is quite another. The difference between a formal church man and a vital Christian is exactly the difference between confessing to a truth and living in the power of it.

The difference between a rudimentary Christian and one who has gone on along the road to perfection, is that one confesses the truth of the Holy Spirit, and the other has an experience of his abiding, controlling presence in his soul.

The first and greatest question that the disciple of the Lord Jesus can ask himself is "Have I received the Holy Ghost since I believed?" It will not do to superciliously get down the Word and say, "Repent and be baptised, every one of you, and ye shall receive the gift of the Holy Spirit," and again, "Whom God hath given to them that obey him." This is taking it for granted with a vengeance. God's promises are not automatic. They must be claimed, sought after, appropriated. "Have I received the Holy Spirit?" First I must ask myself another question, "Have I asked for the Holy Spirit?" "Have I claimed him in all his glorious fullness as the gift of the exalted Saviour to his weak, needy, hungering disciple? Have I obeyed God in order that I might get into the place of reception, the place of power? Oh, I have been baptised! But that is merely the first step of obedience. It is the walk after you rise that is obedience, and the walk after you rise will determine the efficacy of your immersion. If there is no "newness of life" there is no effectual baptism.

"We are the witnesses of his resurrection, and so also is the Holy Spirit, whom God hath given to them that obey him."

This, my dear brethren, is the transforming truth to the child of God. We ought to know the Holy Spirit even more intimately than we know the Lord Jesus.

What the churches need to-day is a mission of prayer and Bible study. I speak from an experience that has made Christian living more vital and real to me than anything I have known since the "days of my espousal" to Christ. The continued night after night meditation upon the glorious Person and work of the One whom Jesus sent to fill his place in the consciousness and lives of the disciples, has been like a rebirth of spiritual life and power. The way back to the flood-tide of God's power is the way up. Up! Up! Up to the throne of grace in the ministry of prayer, in intercession and supplication, and then down! down! down! at the foot of the Cross in humiliation, self-suppression, and consecration. If we humble ourselves God will lift us up, and when we have emptied, cleansed and consecrated the vessel then God will fill us with his power, and the church of Jesus Christ shall be as it were re-born.

I commend to my brethren a mission of prayer and study of the Word, to the end that we might be filled with all the fullness of God.



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News of the Churches.

Tasmania.

Hobart had fellowship with Mrs. Clark, of Adelaide, and Miss E. Gray, of Malvern, on May 14. The preacher commenced a series of addresses to the church upon "Training for Personal Evangelism," with the purpose of enlisting every member. The Endeavorers visited the Old Folks' Home with good cheer on Saturday. The choir is doing good work under Bro. Jaap's leadership. Four welcomed by faith and obedience, and one by letter on May 21. Full house at night to hear Bro. Nightingale's message, when a married man confessed Christ. On Wednesday the church tendered Bro. and Sister W. H. Nightingale a social to mark the beginning of their third year of service in Hobart. The building was crowded. Words of appreciation were spoken by Bro. J. Green, P. Hyard, W. Cooper, J. Cleary, M.H.A., and Sisters M. Bradley, L. Riley and E. Jones, representing the church, its auxiliaries, and the State work. Seventy people have united with the church during the past two years.

West Australia.

Mr. Rodier gave an interesting address at Fremantle on Sunday morning, May 14. In the evening Bro. Mudge addressed a fine gathering upon "Memories of Mother." There were two confessions. On Friday night the Bible Class held their quarterly social, and Bro. Mudge presented the new syllabus, which included among the speakers some very prominent citizens.

Sulzaco observed May 14 at Mother's Day. The Sunshiners at 10 a.m. enjoyed the company of a number of mothers and grandmas. After a very happy service several of the mothers expressed their appreciation. At 11 o'clock the service was most impressive. Bro. Clay was the speaker. The Bible School held a special service, at which a beautiful story entitled "Mother's Last Words" was read by Mrs. Rattray and Robbins. At various stages of the story, musical items, specially appropriate to the story, were effectively rendered by the school, and the Girls' Club Quartette Party, with Miss Stevenson and Mr. Clay as soloists. The evening service, in charge of the Girls' Club, was an inspiration to a crowded audience.

Queensland.

Good meeting at Coolahania West on Lord's day, May 14. At the close of Bro. Mason's address two young people made the good confession, and were baptised the following Wednesday afternoon.

At Brisbane, Bro. Davis, of Albion, exhorted very acceptably on May 14. Sister Mackinlay, of Charters Towers, was present. At night Sister R. Tonkin spoke of her work in China. Bro. Rankine is now convalescent. Sister Mrs. Colvin is still very ill in hospital.

At Albion on May 14 there were good meetings. In the morning Bro. W. Trudgian, of Ann-st., spoke on "What God Demands of Man," and in the evening Bro. Davis spoke on "Blasting at the Rock of Ages." Bro. Taylor sang a solo, "The Rock of Ages." Both addresses, and solo, were much appreciated.

On May 7 at South End, Toowoomba, there were creditable meetings. In the morning Bro. Adcock exhorted. Open-air work is increasing, and drawing attention of strangers. Bro. A. Coleman's address was enjoyed. Prayer meetings are encouraging. May 14, Bro. Stitt gave a splendid address on "Mother" to a large gathering at the morning service, and a very interesting address to the Bible School. Sister A. Coleman was visited in her home by a number of the brotherhood in the afternoon, when the breaking of bread was partaken of by eight members. Bro. A. Coleman spoke in the open air. Gospel service showed a number of strangers, the result of much personal work. Bro. Adcock was in charge of the meeting. The monthly meeting of officers reported progress in each avenue of work, and a creditable financial position. The second church paper is an improvement on the first.

At Toowoomba on morning of May 14 F. E. Adams, Congregational Church, exchanged with Bro. Burns. His exhortation was most acceptable. Meeting in fellowship was Bro. Pitman, of Roma. Good attendance at gospel service. The subject, "God's Promise of Revival," dealt largely with the work of the Holy Spirit. The officers held their monthly meeting on May 16. The Harlaxton building committee submitted their report, which was satisfactory. Bro. Reg. Enniss, of the College of the Bible, arrived on May 18. Bro. Adermann, of Hawthorn, called on his way to Roma in the interest of special Home Mission work.

Gympie reports good encouragement in the work. A revival in spiritual work seems to be coming. Believers are rallying to the work faithfully, and souls are being born anew for the kingdom of God. Bro. Reg. Enniss paid a visit on April 27 and 28. A good impression was made regarding work at Glen Iris. Bro. Enniss conducted an evangelistic meeting at Eel Creek. A young man and three young women confessed Christ. At Gympie on May 7 two young men, Mr. B. P. Bottrell, one of Queensland's best vocalists, and Mr. Harold Batty, a fine, promising young man, confessed Christ. These two men were baptised on May 14, at which meeting a young girl from the Bible School confessed Christ.

South Australia.

Since last report Dulwich has received by letter Sister Mrs. Slec, from Kadina. On May 14, Bro. Garnett, senr., at the morning service took for his subject, "Onesimus," and at night E. W. Pittman spoke on "Mothers."

At Grote-st. the meeting at the Lord's table on May 21 was well attended. Bro. A. C. Garnett addressed the church, and was much appreciated. At night there was a large congregation, Bro. Garnett preaching, his subject being "The Silent Witness." One young girl made the good confession.

Very helpful addresses have been delivered by Bro. Ingham at Wallaroo. Thursday evening's prayer meeting and the Y.P. Endeavor were held last week. One Thursday evening recently a cottage meeting was held for the benefit of some of the elder sisters who are not always able to attend.

At Kershbrook the work is going along steadily. Splendid attendances, especially at gospel services. G. T. Walden's messages every other Lord's day are much enjoyed. One young lady made the good confession on May 7, and was baptised. On May 14 Bro. A. Tallot spoke at the two services.

Continued enthusiasm in the Lord's work at St. Morris. 45 broke bread at the morning service on May 21. W. Garrett spoke morning and evening. Two men who have served the Lord for a long time, desiring to serve him more fully, took their stand for him in the only way appointed, and two lads from the Bible School surrendered to the Master's service.

Walkerville anniversary of church and Bible School was held on May 7. Bro. Davie exhorted in the morning, and Bro. Manning addressed the children and visitors in the afternoon. Bro. Davie preached to a good meeting in the evening, when he used a model of an aeroplane. Special singing by the scholars was a feature, and much praise was passed. The social meeting on May 10 was much enjoyed by old and young. Bro. J. Smith, of Mile End, is conducting the gospel services, and has delivered some powerful sermons.

At York a Girls' Social Club has been organised. Miss Jones, of Unley, is instructress of the physical culture class in connection with the club. Mother's Day was celebrated on May 14. The morning attendance was good. The annual cradle roll reception was held on May 17, a large number of mothers and cradle roll babies being present. All had an enjoyable and profitable time. Saturday, May 20, was Arbor Day, when 50 pine trees were planted in the chapel grounds. Every class

in the school was represented by a tree, also one by every family in the church.

At Queenstown on Sunday afternoon, May 7, Bro. Brooker officiated at the funeral of the late treasurer, Bro. J. W. Thompson. About 200 relatives and friends assembled at the Chalmers Cemetery. May 14, Q.Y.P.M., Mr. E. Hilliard spoke on "Mother." Worship, Bro. Brooker exhorted. Evening, an in memoriam service was held for Bro. Thompson. The chapel was crowded. Many members of the lodge with which the late brother was associated attended in regular numbers. Bro. Brooker's message was appropriate and helpful. May 21, good services. Q.Y.P.M., Sister D. Watkins spoke. Worship, Bro. C. E. Lavery exhorted. Evening, Bro. Brooker addressed on "A Sure Foundation."

Since last report two have confessed Christ at Ungarra, and on May 7 they, with ten who previously confessed, were baptised. Bro. Blackburn conducted an open-air meeting before the convents were baptised. In the evening there was a large congregation; 45 broke bread. Bro. Blackburn preached a powerful sermon on "The Last Promise and the Last Prayer of the Bible." He also welcomed the new members into the church. On May 11 a farewell social was tendered to Bro. and Sister Blackburn, who have left to labor at Broken Hill. There were a good number present, and an enjoyable evening was spent. The church presented Bro. Blackburn with a purse of notes. Good meeting on May 14; 35 met to break bread. Bro. W. Treasure exhorted.

At Glenelg there were two baptisms on May 7. Bro. W. Hedger and W. E. Reid, from Miling and Norwood churches respectively, have been received into fellowship. Sunday School Extension Fund offering amounted to £5/18/6. The Girls' Club commenced its session for 1922 with a membership of eighteen. Bro. W. T. Mazon has, according to advices, arrived in England after an enjoyable voyage. The Dorcas Society recently held a very fine social afternoon, and it has been suggested that one might be held to-morrow. The local paper, "Our Messenger," is in a flourishing condition. A most successful round-up week-night church-going campaign service was held in the Congregational schoolroom on May 17. The meeting was presided over by Mr. A. E. Clarkson, President of the Adelaide Chamber of Commerce, who was assisted by members of the Local Preachers' Association.

Victoria.

One confession at Thornbury on Sunday evening, May 21, Bro. Swain preaching. All branches of the work are in a healthy condition. Credited gospel services.

At Hawthorn the church was addressed in the morning by Bro. W. E. Nankivell, and at the evening service Bro. T. H. Scambler preached. Two confessions.

At Kyneton Bro. Baker conducted all services on May 21. Sister Evelyn Dixon was present from Drummond. One young lady made the good confession at night.

At Ivanhoe, during the absence of Bro. A. McCroubie on holiday, Bro. Jas. H. McKean filled the platform, and an addition to the membership is reported.

A most successful concert was given by the school at Dawson-st., Ballarat, on May 12. Services on Sunday last were good. One decision at night, after an address on the Lord's Supper by Bro. Connor. Bro. Wilkie preached at Moor Clear. Meetings at Peel-st. good.

The church at Croydon last Lord's day had fellowship with Bro. W. Dickens, of East Camberwell, who presided. Bro. and Sister Mansfield of Brighton, have also been meeting with the church. Bro. Mansfield's help with his violin in the gospel services is greatly appreciated.

Work at East Camberwell is going along nicely. Lord's day, Bro. R. K. Whately exhorted, and Bro. Gibson's sermon in the evening was listened to by a large gathering. One young lady from the Bible Class made the good confession. Bro. Whittington, from Hawthorn, rendered a well-appreciated solo.

The church officers and teachers at Castlemaine gave a banquet last Thursday night to the Boys' Excursion Club, and a very enjoyable evening was spent. Bro. Clipstone's subject on Sunday night was "Our Heavenly Home." Three young women made the good confession.

Maryborough reports all records broken last Sunday. 133 broke the memorial loaf; 162 attended the Bible School; and 176 were present to hear the gospel preached. Two successful prayer meetings were held during the week, and Young People's meeting largely attended. Loyal Sons and Daughters Club reorganised, and promises well.

At Brim, Bro. Eagle exhorted a splendid attendance on May 7. At the quarterly business meeting of the church members were well represented, and all business was carried out in a very satisfactory manner. The Women's Mission Band held its meeting on Wednesday afternoon. Services on May 14 were ably conducted by Bro. White and Hands.

At Horsham on May 7 Sister Puls was baptised. Bro. Bassard preached last Lord's day at Polkemmet. Two young women made the good confession. The church building was well filled in the evening at Horsham, when Bro. Bassard delivered his farewell gospel message. At the close the two sisters who confessed Christ at Polkemmet were baptised.

Last Lord's day morning at Swanston-st. there was a good meeting and an excellent address. In the evening the service recognised Empire Day, and Bro. Kingsbury surpassed himself in his sermon on "What Makes a Nation Great." Splendid attendance and interest. Choir rendered special music, and Mrs. Vernon Walker very ably assisted with the solo work.

Colong church has had its second annual business meeting. All reports show an advancement for the year. Plans and estimates are being prepared for a building for church purposes. At the close of Sunday's gospel service one young man, who has served his king and country, decided to serve the King of kings, and a sister who has been away from the brethren for some time was restored to fellowship.

At Northcote during the winter months a syllabus has been arranged for the mid-week services, and a number of young people take part. At the gospel service on May 21 the officers of the K.S.P. were installed by the State Scribe, Bro. H. Campbell. 25 young men occupied the platform, and a number of these assisted in the meeting. Bro. F. Marriott, the chaplain, is much loved by all. Miss Stubbs sang a solo very effectively.

St. Kilda reports the departure of Sister Mrs. Martin for Ireland on Saturday. Many of the sisters made her farewell at Port Melbourne pier. Good meetings all day Sunday. A young sister received the right hand of fellowship. 1000 has been reached for the building fund. Mr. G. J. Collins, of Caulfield church, has kindly consented to take charge of operations. On Saturday, May 27, brethren and friends will meet to put in the concrete foundations.

North Melbourne meetings are still commanding interest; some strangers attending. Bro. Wels, of Collingwood, gave a strong exhortation last Sunday morning. Sister McLaine, of Mil-lara, is meeting with the church. Bro. Petrie has been admitted to the Homoeopathic Hospital, and his condition is very low. The Bible School is busy over the anniversary. Endeavor and K.S.P. growing in numbers and interest. Sisters' Sewing Class and other auxiliaries healthy.

At Malvern-Caulfield an exceptionally good time is being experienced on Wednesday evenings. The church planned for an experiment to use the main auditorium instead of the school hall for this service. All lights are turned on, both inside and outside the building, and Bro. Billingworth announced a series to run right through winter—"The Mountain Peaks of the Bible." Each week draws a larger attendance, sixty being present last Wednesday. Each peak so far has provided a wonderfully interesting and educative address. The series will be followed by another on "The Second Coming of the Lord."

Lyon-st. reports one received into fellowship last Lord's day. Mr. Thomas spoke morning and evening. Miss Giffen, from Adelaide, was a visitor in morning. Special Empire service at night.

A fortnight's mission held at Rochester by Bro. Youens and Bro. Searle has been a time of inspiration. Meetings have been well attended, and a great interest is aroused. On Sunday night over eighty people came to hear the gospel expounded by Bro. Youens. Solos by Bro. Searle have been greatly appreciated. As the result of their united efforts there have been three confessions and three restorations.

Moreland services on Sunday were of special interest, it being the S.S. anniversary. In the morning 135 met. In the afternoon Bro. Killmier addressed the children. The evening address was given by Bro. Gale, when the chapel was packed. The splendid singing by the children was a special feature of the day. The following is the result of the ballot taken for deacons: Bro. Sampson, Brown, Jourdan, Dickson, Knight, Bray, Berndt.

At Echuca Bro. Baker, who has been residing there for the last ten months, is returning to the College of the Bible to finish his course, and will preach at Echuca for week-ends. Sister Mary Beer is also leaving for a time. She has been organist for church and Bible School, also a teacher in the school, and a worker in the Endeavor. A Workers' Guild, which will have sewing meetings in different members' homes each Wednesday afternoon, has been commenced.

As a result of the special appeal for more scholars, made during anniversary celebrations by Mr. Ed. Smedley, superintendent, many have been added to the Bible School roll at North Fitzroy. On May 21 the splendid attendance of 300 was recorded. The enthusiasm of Miss Elsie Peck, kindergarten superintendent, and her staff of assistant teachers is highly commendable. They interested a big number of the ladies by arranging an outing to the Zoological Gardens on May 20. The newly-formed football club has started well, having won all three matches already played.

The church at Boort had its ninth anniversary on May 14. Crowded house at each meeting. Bro. A. W. Connor, of Ballarat, conducted the various services, and his helpful addresses were much appreciated. On Monday evening, which was a social gathering, distribution of prizes took place, as well as other items of solos, etc. The work is exceedingly bright and full of promise. Bro. Hargreaves is losing no opportunity in the interests of the Master's kingdom. At the morning service on Sunday last a brother renewed his pledge of discipleship, and entered into fellowship with the church. Bro. G. Mitchell, of Castlemaine, had fellowship.

At Footscray on Sunday morning Bro. Hall, scot, presided over a good meeting. Bro. E. G. Warren delivered a live address on "The History of the Bible School." The scholars had a delightful practice in the afternoon. At night the preacher discoursed on "My Father." The choir and orchestra excelled themselves in the rendering of "Hark, hark, my soul." Misses Ley and Stewart sang the duet very sweetly. Mrs. Ley, junr., is improving after her serious operation. Miss V. Plunkett had a nice meeting with her J.C.E. on Sunday morning. The new kindergarten building will probably be finished this week. Work among the young people is encouraging.

On May 14 at Carnegie special references were made at both services to Mother's Day. At the gospel service members of the Sunshine Club took the various exercises, and Bro. Taylor spoke with special reference to mother. On May 23 45 men accepted the officers' invitation to tea, when a very happy time was spent. A good tea was done justice to, a good programme given, and Bro. Thomas stimulated all with his message dealing in a masterly manner with the investment of life. On Sunday last members of the Service Club took the morning meeting. Over 160 present in the school, and at night building was again full when, under the auspices of the Octagon Club, a men's service was held. Bro. Taylor excelled in his address on "Playing the Game," and at the close one of the lads from the Boys' Club decided for

Christ. The Service Club celebrated their first anniversary on Monday last, giving a high-class demonstration of their work, under the leadership of Bro. F. F. Ryall. The speeches, recitations, readings, and sermon gave an indication of the training being received.

New South Wales.

Erskineville had good meeting Lord's day morning; Bro. Campbell Edwards, Victoria, was present. Bro. Stow, from Dunseldon, exhorted. Good meeting on Saturday evening. Bro. Cox-head spoke on the second coming.

On May 9 Spencer's Gully Band of Hope celebrated its anniversary with a good social. On May 14 an offering was taken at Inverell for the Sydney Women's Hospital as a Mother's Day gift. Two young ladies were baptised.

St. Peters had good meetings last two Sundays. Mr. E. Gilbert preached a special address for Mother's Day, and Mr. Fisher for Empire Day. Last Tuesday a successful concert was held in the local hall, when several of the other schools assisted. The hall was crowded.

At Wingham last Lord's day morning Bro. Wynter addressed the brethren from the Book of Proverbs. Bro. Thomas preached at night from Proverbs 1: 6, giving sound advice to the young people; reference was made to Mother's Day. The church has made good progress for the past year. Four made the confession, and were baptised.

At Taree Mother's Day was observed on May 14. P. E. Thomas still carries on the good work, humbly and faithfully. The Bible Class is a factor to be proud of, and the C.E. Society is doing its part. The Government Gazette records the fact of the elected church trustees. This statement was read at the morning service. Forty-one members attended the mid-week meeting.

At Belmore, since last report, four received into membership—two by baptism and two baptised believers. Over 120 broke bread on May 21. Mr. J. Crawford gave a splendid exhortation, and Mr. A. Hutson preached on "The Man in the Pit." Over 200 at the Bible School. Several new scholars and one new teacher. The husband of Sister Mrs. Schweickel died last week. Deepest sympathy is expressed with her in her bereavement.

At Lismore on May 14 Bro. P. J. Pond preached on "Mother and Duty." There was a representative audience. Sister Mrs. Burnham, of Albion, Qld., had fellowship with the church. Sister Miss Ivy Campbell has removed to Kyogle, forty miles distant. Arrangements as to finance have almost been completed to enable tenders to be called for the erection of a new church building. It will be three years in December next since the destruction of the previous building by fire. Sister Mrs. Newton has been appointed collector for Home and Foreign Missions.

A splendid service was held at Auburn tabernacle last Sunday week in honor of "Mother." Bro. Forbes gave a much appreciated address on "A Mother's Love." The Auburn troop of Boy Scouts attended. Several musical items were rendered. The chapel was beautifully decorated. Bro. A. E. Forbes spoke at both services last Lord's day—in the morning on the Lord's Supper and in the evening continuing his series of chart addresses on the Book of Revelation. On Wednesday, May 17, a church reunion and social was held in the schoolroom. A special offering was taken to help the general fund.

The anniversary of Lidcombe Bible School was held on April 30. Sister Davidson, who has been isolated some months on the banks of the Old River, was welcomed. In the afternoon Bro. Stevens addressed scholars, teachers, parents and friends, and distributed prizes to the kinders. The little ones gave pleasure with their action songs. At night Bro. G. H. Browne preached. May 2, a social and distribution of prizes, Bro. M. Andrews in chair. Bro. A. E. Forbes gave an enjoyable address. On May 8 a Y.P.S.C.E. was formed. Bro. D. Saunders being the convener and first president. He also leads the J.C.E. May 14, good meetings. At the gospel service a Bible School scholar accepted Christ. An appeal by Bro. Garnett for hospitals in India and China resulted in £2/10/6 being given.

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Tasmanian Home Mission Notes.

The reports presented to the committee from the churches are interesting and encouraging. Good meetings are being maintained in each of the churches, with many additions to the rolls.

D. Stewart continues to do good work at Dover, also extending the cause at outposts.

Geeveston is without the services of an evangelist, W. J. Campbell having accepted a call from Launceston. We are sorry to lose him, but wish him every success. Bro. J. Warren has accepted an engagement to labor at Geeveston. L. A. Bowes continues to labor at Ulverstone, doing a fine work. The church's aim here is to be self-supporting this year.

Finance.—We trust that all who made promises at Conference will do their best to redeem same at earliest.

A. E. Heard, Secretary.

"Hell Without the Hot Stuff."

Dear Sir,—

The article entitled "Preachers and Preaching," which appeared in your issue of April 27, had a sub-division headed, "Tell the Truth." In this paragraph we are told the man in the street demands the whole truth about hell, no matter how unpalatable it may be. He goes on to say, "This reminds us that only recently we heard a preacher intimate to his congregation that in consequence of a question handed to him he would at a later date preach on 'Hell Without the Hot Stuff.' Curiously and pitifully enough this caused a laugh with a fair portion of the audience and which laugh the preacher seemed to expect. To us it was unspeakably sad that any preacher should have such little conception of the awfulness of hell as to make the solemn subject the instrument of his wit. A jest such as this is nauseous, and an amazement to the thoughtful man in the street." It should be stated, Mr. Editor, in fairness to the preacher concerned that the topic was one actually given to him by "the man in the street," and not of his own choosing. The preacher simply consented to preach on "Hell with the Hot Stuff Left Out." That there was a laugh from a certain section of the audience can not be denied, but throughout the mission other topics had caused a similar ripple of laughter. Curiosity was aroused. People came to hear. I think it could not fairly be charged that the preacher was jesting about this solemn subject, and had the writer heard the address I feel sure

he would have acquitted him of all jesting in connection with this subject. I heard the address and it was one of the most impressive of the mission, the preacher being thoroughly scriptural and of hell.—Yours, X.Y.Z.

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