

THE AUSTRALIAN CHRISTIAN

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

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

Vol. XXVI., No. 22.

THURSDAY, MAY 31, 1923.

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

Criticising the Church.

"For a whole generation," says the "Homiletic Review," we have been suffering from an epidemic of irresponsible criticism of organised Christianity. That it has done the churches good no one will care to deny; that it has done the critics and their supporters harm is equally certain. No body of men can imagine themselves ordained to a ministry of censure without being overtaken by an atrophy of mind and heart. We can not live by condemning the things we don't approve of; sooner or later the juice of life must turn thin and sour in our veins. One melancholy result is that the critics go on criticising where the abuse has long since been remedied, just as the atheist stump orator goes on raising arguments that might have been valid in the good old days of Paley."

Criticism legitimate and illegitimate.

The church must expect criticism, even of a virulent type. "If they have called the Master of the house Beelzebub, how much more then of his household!" The disciple cannot be above his Lord. People will never say or do more bitterly cruel things against the modern church than were endured by our Saviour. The perfect One was unjustly criticised; his imperfect representatives should not repine because of a criticism which is at least partly justified.

An uncriticised church would probably be a sorry spectacle. We are prone to err, to neglect our duty, to think all is well with us even if matters are sadly wrong. The helpful critic has therefore a useful function to perform. He makes us pay attention and strive to keep up to the mark. But unrestrained criticism, purely destructive and never constructive, prompted either by malice or at best by a desire to find fault—that is of the devil, helps nobody and seriously injures the critic. No wonder that harsh, censorious judging was condemned by Christ. The habit grows to the man's undoing. Eternally to be fault-finding, not-

icing the ill but never the good, perceiving the blot but never the white clean paper, always condemning and never praising—this is the certain accompaniment and manifestation of a shrivelled soul.

Mr. E. J. Hardy, the well known writer, speaking of the professional doubter of the Scriptures, says that a very small stock-in-trade will set him up: "Balaam's ass is always at hand!" Similarly there are professional critics of the church who set up in business with a very small capital.

The story is told of a British officer in India who criticised the Christian faith and the Scriptures on the ground that they contained so many difficulties. The missionary's most appropriate retort to him was: "But the seventh commandment is very plain." So we may say that many people criticise the church who dare not contemplate church membership because of the reconstruction it would mean in their lives. They will not quit the sin, but become critics instead.

The church does function.

Take the church from earth, and the world would be an impossible place to live in. Believers still are, as the Master said they would be, "the salt of the earth." The

church and the gospel have gone together, and where they are found there conditions are best. As H. L. Hastings put it in the oft-quoted passage: When sceptics can find a spot ten miles square on this planet, where comfort, decency and security are found—a place where the gospel of Christ has not first gone and been at work—it will then be in order for the sceptical literati to remove thither and there ventilate their views. Whatever its faults, the church has generally stood for freedom, purity and order. In saying this we do not overlook the sad lapses of the ages, or the evils which have been sanctioned and practised by the dominant sect which claims to be "the church." To Christian men and the inspiration they drew from their faith the emancipation of the slave is due. Christian folk were first to institute prison reform. Christian people founded hospitals and asylums, and it is the Christians who chiefly support them to-day. So with ameliorative work generally, including the prominent modern questions of social and temperance reform.

Where the church as a church is not acting, individual Christians are taking the lead, and it is a pity that the church does not get more credit for their actions. In his recent presidential address as President of the Victorian Anti-Liquor League, Mr. E. W. Greenwood, M.L.A., gave a passing illustration, which shows how credit is sometimes misapplied. He says: "Just recently the Oakleigh people gave the State School a picnic. Two clergymen were there with their coats off, working. The others were nearly all church people. The picnic was given by the citizens to the children. If the church had given this picnic direct to the children, in the name of God and the church, what an influence it would have had upon the home life. What a connection established between the home and the church." The incident was a little one, but it represents what happens over and over again in bigger things. Christian people, as individ-

Another Blue Day.

Out of eternity
This new day is born,
Into eternity
At night will return.
Behold it aforeside
No eye ever did;
So soon it forever
From all eyes is hid.
So here hath been dancing
Another blue day;
Think, wilt thou let it
Slip useless away?
—Thomas Carlyle.

uals and as citizens, are chiefly responsible for most of the amelioration and really progressive work in our land. But because the church as such is not directly represented, the outside critic will wonder why the church fails in its task!

Get in and help.

It would be amusing, were it not so sad, to notice how the loud-voiced critic seems to think his job ends with his criticism. Even when he believes the things for which the church stands, he will be content to stay outside and criticise. For instance, we heard recently of a man who lamented that the church was "spiritually dead." Nominally, he was a believer. But what was he doing? Was he a diligent church worker? Not so; such have not the time to be critical experts. Was he a regular communicant? Not a communicant at all. Was he a member, or supporter, or even attendant? No. Well, what was he? His was the easiest—and to some the most congenial—job on earth, that of external critic. With his belief, he should have been in the church and increasing her spiritual life and zeal.

The "Homiletic Review" quotes the opinion of a most successful London preacher, Mr. H. R. L. Sheppard, who "has for years cultivated the critics and listened respectively to their contradictory indictments of an institution which had failed (that it had failed was the only point upon which they were agreed) either because it was too worldly or too spiritual, too Catholic or too Protestant, or too vague, etc. The result is that he declares he is growing 'more and more sceptical of that mass of men who are supposed to be standing in the ante-room of organised religion' only waiting till the Church is 'brought into relation with modern needs and thought.' If they really want the Church to save them and the world, let them come in and help her to do it." So may we all say.

With all its faults, the church remains the grandest institution on earth. Christ loved it and gave himself for it. We can never be better employed than in imitating our Master in this regard.



Preacher's Residence, Cheltenham, Vic.

Recently the church at Cheltenham purchased a home for the use of the preacher. The making of such provision is becoming common in Australia.

"As We Pass Along."

Wm. Rothery.

Life is a broad highway, and upon its pavements we are continually passing. So quickly do we go that we do not realise the richness of the passing moments, nor do we learn the worth of those whom we momentarily meet; so rash are we in our prejudices, so hasty in our judgments!

"If we only knew when walking thoughtless along the crowded, noisy way,
That some pearl of wondrous whiteness close beside our pathway lay;
We would pause where now we hasten, we would often look around,
Lest our careless feet should trample some rare jewel in the ground."

Whilst preaching in a western town some years ago, the writer came into contact with the mayor of the place—a somewhat eccentric and intolerant individual. It was not long ere friction over some matter of opinion occurred, and we parted bad friends. In a soberer mood came the reflection, "He is an older man, and needs your consideration." Graciously he received me, and in the spirit of love, and there was begotten a better understanding, and a comradeship in the things that matter most.

The other day whilst coming home on a crowded tramcar, the passengers were disturbed by the violent crying of a little child. So great was the uproar that it was clearly heard above the din and noise of the tram, and when the car stopped, the crying of the child was heartrending. In the crush, he had become separated from his mother, and it was some time ere they could get together. Of the passengers, some were amused, and some were annoyed; one (a strong youth) remarked audibly, "If I had a child like that, I would drown him!" What did the mother do? When she reached her boy, she gently folded him in her bosom, and brushed his tears away, and calmed him as only a mother can.

Surely here was an exhibition of those two basic principles by which, according to Drummond, all life is preserved—"Egoism and Altruism." Or, as he puts it in another way, "The struggle for life" and "The struggle for the life of others." Paul in Romans describes the same thing in the familiar terms, "Life after the flesh" and "Life of the spirit."

Whilst waiting for a train at Brisbane Central Railway Station, we noticed a tender, touching thing. An old woman came through the subway and essayed to climb the long flight of steps. But she was feeble and bent, and carried, besides, a heavy basket. "Oh! there is my mother," exclaimed a flippant, gaily-dressed girl. "I don't want her to see me; she will want to sit with me, and she is so untidy." And with that she hurried away. Close beside the old lady was a young man strong in his youthful strength. "Ah! ma'am," he said; "let me carry your basket," and grasping it in his

strong hand, he helped her gently with the other, up the steps and into the train. "May the God of heaven bless you, kind sir, is my prayer," exclaimed the old lady, and, smiling into her eyes, he passed on his way. Not the same, surely! For the heart which yields to the promptings of love becomes akin to the nature of God.

"For the love of God is wider than the measure of man's mind,
And the heart of the Eternal is most wonderfully kind."

"As we pass along"—it is almost a scriptural phrase, for we are told of Jesus, "as he passed by," he saw "a man blind from birth" (John 9: 1); his weary disciples helpless upon the sea (Mark 6: 48); a man smitten with the dropsy" (Luke 14: 2), etc. Jesus saw the sufferings of men, he was touched by the sense of our infirmities. He was not indifferent to our grief. He was truly sympathetic. So he became the great spiritual Healer, he touched the disease-smitten men of his day. They called him the Man who went about doing good. It is our blessed privilege to follow in his steps. To see the sorrows of men; to sympathise; to heal—spiritually at least—some of the blight and woe of the world.

"Lord, speak to me, that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children lost and lone."

The Secret of Revival.

"What is the secret of revival?" This was the question recently put to a well-known Scottish evangelist by an Edinburgh business man. The questioner was a leading member and office-bearer in one of the Edinburgh churches. "There is no secret," replied the evangelist quickly; "nothing secret at all about it. Given certain conditions, and revival follows, just as night follows day." "What, then, are these conditions?" was the next question. "Simply this," said the evangelist, "we have got to want revival, and we have got to want it with all our soul and heart. We must believe that we are to get it—half-hearted Christians are a hindrance, and not a help to revival. We must believe that God will give us such great blessings, that all our past experiences will be put in the shade, as it were. When God's people are in deadly earnest about revival, then revival will not be far away."

Living for Christ.

So let our lips and lives express
The holy Gospel we profess:
So let our works and virtues shine,
To prove the doctrine all divine.
Thus shall we best proclaim abroad
The honors of our Saviour God,
When the salvation reigns within,
And grace subdues the power of sin.

The Church with a Thousand Pastors

[The following article from "The Christian Century" puts some familiar, yet at times neglected, truths in a new way.—Ed.]

One of the acute and outstanding problems of the great modern city church has to do with the matter of pastoral oversight. When the membership of a church advances from the hundreds to the thousands, there develops a situation with difficulties all of its own. Every one of the individual units in the vast church organisation has possibilities worthy of the most careful study and meets experiences where there is the profoundest need of the touch of an understanding hand.

In the meantime, the minister of one of these powerful churches is the centre of the most complicated and varied sort of demand. He is a public character upon whom the city feels that it has a right to call. Great enterprises wait for his word of encouragement. Important committees demand his presence as they take up intricate matters of investigation and come to various and far-reaching decisions. In the midst of all this, he is a preacher with two sermons a week to prepare, and with sensitive hearers who will readily detect waning intellectual vitality.

The minister's reading.

For the sake of the integrity of his own life and leadership, he must be a student covering a range of reading which staggers even his own imagination. Some of his best work will be the result of brooding times of quiet and devotion, and for these he must find them if his utterances are not to become characterised by an obvious spiritual thinness. To be sure, he may have one or more ministers associated with him on his staff, but even at best only a few of the multitudes of people who belong to the church and attend its services can feel an intimate touch from the members of the ministerial staff.

When one really studies this difficult situation a very pertinent inquiry is sure sooner or later to come into his mind. Is pastoral work a piece of activity to be assigned definitely to the ministerial staff or is it a responsibility which should be felt by every Christian? The moment we ask this question, light begins to fall upon the dark problem, and when we pursue our investigation, bringing to it the illumination of some historical study, everything comes to be seen in new and transformed relationships.

A vital reformation.

The truth of the matter is that in one regard almost all Protestant churches are packed to the door with Roman Catholics. At one point, we have never faced the real meaning of our Protestant faith!

The Reformation was actually based on three great principles. Two of them repre-

sent privilege on the part of everyday Christians. One of them represents a responsibility. We have vehemently asserted the principles which would open the door of new privilege to us. We have come very near to ignoring the principle which would cause us to face a responsibility.

Every man his own priest.

The first principle of the Reformation may be phrased thus, "*No man has a right to stand between me and God.*" It made every man his own priest.

It opened a wonderful door of spiritual privilege to every member of the Christian church. Right eagerly we have entered that door. Very stoutly, we repudiate that sort of sacerdotalism which would deprive the Christian of his priestly rights.

The second principle of the Reformation may be phrased in this fashion. "*No man has a right to stand between me and truth.*" It made every man his own prophet. It gave every man the right to insist that no other person should make up his mind for him. It was the sort of unsigned magna charta of the intellectual rights of all the men and women in the church. We have not been slow to claim the benefits of this principle. Larger and larger areas of personal liberty have been claimed by the individual members of the church. About these two principles, much of the most characteristic life of the contemporary religious world has been built.

There was a third principle implicit in the Reformation, and that principle may be phrased in this way, "*No man has a right to stand between me and my fellowmen.*" This principle makes every Christian responsible for the spiritual life of all those within the circle of his legitimate influence. It makes every Christian a pastor of all those whose lives he can affect for good.

Now the extraordinary fact is just this. While we have refused to let a priest or an order of priests stand between us and God, while we have refused to let a priest or an order of priests stand between us and truth, we have created a Protestant priesthood for the purpose of doing the spiritual work of the kingdom of God. We have given to the minister in the Protestant church a position absolutely inconsistent with the Protestant faith.

We have considered him an expert to be called in when the sick were to be comforted, the tempted to be steadied, the sinning to be weaned from evil, and the spiritually perplexed to be guided in the way of life. Now no doubt the minister must have his share in all this, but to put the whole burden of it upon his shoulders and to relieve the congregation of all sense of responsibility is to ignore the very genius of the Protestant Reformation. The preacher who does the pastoral work of his parish while

his laymen feel no claim from this great realm is acting under the terms of a conception of the ministry which belongs to the mediæval church and to the church which perpetuate its traditions.

But have we not reached a time when we should accept and act upon that Protestant principle which involves difficult and urgent responsibility, as well as upon those principles which introduce us to a high and glorious privilege. Here, too, indeed is privilege, but the privilege is accompanied by a testing and difficult demand.

Ten thousand members.

The moment all the members of the Protestant church begin to regard themselves as men and women who must meet grave pastoral responsibility, the whole pastoral situation in all our churches will be changed. The church which has a thousand members will have a thousand pastors. The church which has three thousand members will have three thousand pastors. The Christian brotherhood of a great church will become a vast organism of mutual pastoral oversight.

This oversight will not be a haphazard thing. It can be organised and articulated. Men and women can be trained for the performance of its duties, and out of such training and the service which will result, a new day will come to the Christian church. There will be a new comradeship between the minister and the people, for in a most intimate sense they will be sharing in the great Christian task of promoting the spiritual life.

A church armed for conquest.

The members themselves will grow in moral and spiritual stature as they face their responsibilities and enter into their opportunities. The church with a thousand pastors will be the church armed for conquest. It will face its social, community, and world-wide responsibilities in a new spirit, for this sort of pastoral service on the part of all the members will open many dull eyes to the presence of social and economic and of world-wide responsibility unseen before. When we cease to regard the minister as an expert set apart to do the pastoral work of the community we will relieve him of an impossible burden, and will give to his people such opportunity for all around Christian growth as they have never known before. The minister will be all the while training all of these pastors and guiding them in the way of the most effective discharge of their responsibility. The returns of all their varied experience will be brought to him in a hundred ways, and his own ministry will be borne up to a new place of power by the accumulative spiritual energies released in his congregation.

The church with the thousand pastors will do more than any other force to create that human soil in which the seed of the kingdom will fructify and grow.—"Christian Century."

Religious Notes and News.

Sir James Marchant, whose health prevented his accepting an earlier invitation to the pastorate of the Collins-st. Baptist Church, Melbourne, has now arranged to leave London in August on a six months' engagement.

Dr. Frank Crane on Himself.

Dr. Frank Crane, whose "Tonic Talks" circulate widely in various English, American, and Australian newspapers, tells his own story in his new book, "Human Gold," published by Mr. Lane. In 1909 he was minister of Union Congregational Church, Worcester, Mass., U.S.A., and "practically settled for life, as a New England Church rarely dismisses its pastor." But he suddenly resigned. He felt too secure, and wanted to get out into the arena and wrestle with men. Also, he wanted a wider public than the church could give him. "Of course, preaching is all I know, but I believe the best place to preach is in the columns of the daily press." The first editor who "fell," as Dr. Crane expresses it, was Mr. Reilly, of "The Chicago Evening Post." To-day Dr. Crane is "syndicated" by some forty newspapers in the States and Canada. He claims to have taken the dead Essay and made it a living thing; writing for people who love problems of conduct and conscience and God and destiny, but do not care for literary posing or technical phraseology.

Japan's National Christian Council.

A good deal has been heard regarding the new National Christian Council of China, but probably few are aware that during the past few months a Japanese National Christian Council has also been founded, says the London "Christian." The Council did not come into existence full statured and with a flare of trumpets. It is feeling its way, adapting itself to conditions peculiar to Japan, and growing up quietly and normally in that land. Nineteen Japanese Protestant Church communities and missions are at present represented in the organisation—comprising nearly all denominations, and several nationalities. Writing in the "Japanese Advertiser" recently, Mr. William Agling, Foreign Secretary of the Council, said:—

"Great issues are at stake. Momentous questions are waiting for an answer. Shall Japanese leadership take its proper place, and the indigenous Japanese church be allowed to come to its own? Shall the Christian movement in Japan have an intelligent understanding of its field, and a full-orbed vision of its task? Shall it tackle this task as a unit, or as a scattered and shattered force?"

These, as Mr. Agling goes on to suggest, are some of the questions which this move to organise the Christian Council has thrust right into the foreground. And the attitude taken toward the Council by the various units of the Christian community in Japan will constitute their answer.

The Fight Against Vice in Rome.

A report says that the Fascisti are bent on the purification of Rome. Their campaign is directed against all obscene literature, postcards, pamphlets, pictures.

Mussolini paid particular attention to Victor Marguerite's book "La Garconne." This was speedily translated into Italian after the author had been expelled from the French Legion of Honor, and suppressed after it reached Rome.

If these things are true the Fascisti are getting at the root of their city's trouble, and the troubles of the whole world, our maladies of malmorals. No people can be happy, peaceful, nor in the long run prosperous without supreme regard for personal, social, commercial and national righteousness. Dishonor is not only a stain and a reproach; it is a defect so fatal that it will destroy man or nation. And no nation is large enough to escape it. Sin is a bloodhound that cannot be thrown off the track.

"The Trend of Modernism."

All the churches are affected by those modern tendencies which are quietly altering the general outlook upon religion. A recent issue of the "Methodist Recorder" contained an article by Mr. J. Marwood Sanderson on "The Trend of Modernism." In striking fashion, this writer shows the influence of Evolution theory upon the common mind:—

"All the emphasis is being laid on the search of man for the Divine rather than on any personal unveiling on the part of God. Consequently the Bible is regarded as the noblest outcome of human striving along the slow and painful path toward the goal of truth, but utterly lacking that Divine authority that the ages of the past ever claimed for it, and, moreover, proved in their own experience and life.

"If we are to submit our conception of Divine Revelation to the influence of this Modernism, what kind of Bible will there be left to us in the end? It may be a good book—a great book—perhaps the best book, but certainly not the 'Book of God' concerning which John Wesley passionately cried: 'I want to know one thing: the way to heaven. God himself has condescended to teach me the way—he has written it down in a Book. Oh, give me that Book! At any price give me the Book of God!'"

The spirit of John Wesley is not dead. There are still men and women who seek assurance in regard to Divine things. But, sad to say, not everywhere are there found ministers who, from settled conviction, are prepared to hand them the Book of God, and help them to receive its saving message.

What of the Church?

In surrendering the thought of a *transcendent* God, in favor of one that is occupied with an *immanent* Deity, Christian leaders have gone beyond the facts. Even with *immanence* there is *transcendence*: all nature demonstrates this, and the human heart demands it. With practical force, Mr. Sanderson continues:—

"Can a religion, little removed from a vague nerveless mysticism, utterly emptied of all Divine authority and glowing assurance, suffice to keep the church alive in the difficult days before us?"

"If the church has no definite and authoritative message from God, no glad tidings of miraculous grace, no radiant invincible faith in a Divine Father who is over all, a Divine Saviour who came to redeem all, a Divine Spirit who patiently and tenderly seeks to help all—then the church has lost its right to exist, and it will assuredly pass away, because it pitifully fails to meet the test of human need."

The question thus raised may not go unanswered. The church has a message of abiding vitality; and it is for believers to hand it on, with clarity and fidelity. We heartily associate ourselves with the words of the writer, when he says: "Perhaps the growing hope of a coming revival means that the modern tendencies are beginning to lose their grip, and that the old faith in the God and Father of our Lord Jesus Christ is about to reassert itself once more."—"Christian."

Dr. Norman Maclean in Jerusalem.

Dr. Norman Maclean, who went to Jerusalem at the request of the Church of Scotland and the United Free Church to inaugurate the services in connection with the scheme for a Scottish memorial, in "The Scotsman" writes graphically of his first impressions. He has found it necessary to scrap nearly all his preconceived ideas, including one he strongly held that the Jews were returning to Zion, and that the Christians rejoiced to see the ancient prophecies fulfilled. He has found instead, he says, that "the Christians and the Mohammedans have actually formed an association whose purpose is to resist the influx of Jews and to foil their ambitions." "There was one other

surprise in that first night," continues Dr. Maclean, "and that was to find myself on my first night in Jerusalem not really there at all, but in New York and Detroit; for the hotel was filled with Americans, who left their ship in Jaffa, and were devoting two days to Jerusalem. 'I say, stranger,' said one of these Americans, 'two days in this city has made me an infidel.' And he smiled at me in so cheery a manner that I quite understood what he meant. To be led round in droves for two or three days from Jerusalem to Jericho, from the Dead Sea to Bethlehem, to have to listen to guides from morn to eve repeating the same parrot tale of marvels, to be shown the skull of Adam and the place where he was created, and in the end to be roused at 5 a.m. to catch the train for Beyrout, there to join other eight hundred fellow-voyagers, who have been rushing in the same way from Damascus to Cairo—that is enough to make an infidel of anybody!"

The Quakers of Lebanon.

An interesting report of the Quaker mission at Brumana, Mount Lebanon, has been brought home by Mr. Christofer Naish, of the Friends' Foreign Mission Association. The French mandate, he says, is effecting great improvements in the country. Replies to telegrams, for instance, can now be received on the same day; formerly they were liable to get "misaid" in the Turkish postmaster's drawer. The French are doing much also for education. They give grants through the Greek and Maronite Churches, and do not interfere with the Protestant missions—though they will not assist them. Since the war there has been a real advance in Syrian leadership in the Quaker Church itself, says Mr. Naish. The missionaries in Syria are now mostly of the younger school, standing for devolution rather than for paternalism. Those who know the East will appreciate the significance of the fact that it is a Syrian woman who is clerk of the Brumana Friends' Meeting, and although Syrian women do not take part often in the vocal side of the "meetings for worship," they are active participators in the cottage meetings. There is a friendly spirit between the various Christian and Druse (Moslem) bodies. Brumana is becoming quite an international centre, and the Quakers run an International Book Room with Quaker (and League of Nations) literature in several languages. Unfortunately, the material prospects of the dwellers on Mount Lebanon are bad. The steep hillside farms are unsuitable for modern intensive methods; the bolder spirits are emigrating, and the country is burdened with Armenian fugitives. Till the Armenians find a national home Syria cannot be set on her feet.

A Huguenot Pilgrimage.

In conjunction with the President of the French Republic, Queen Wilhelmina of Holland, and King Albert of the Belgians, President Harding has become honorary chairman of the Huguenot-Walloon Tercentenary Commission, which has been formed in connection with the celebration this year of the three hundredth anniversary of the coming of the Huguenots to America. The initial event of the celebration will be the "Huguenot pilgrimage" in the summer. The aim of the pilgrimage is to visit the Huguenot centres in Europe. The tour is to include historic Protestant districts in France, Belgium, Holland, the Rhine country, Switzerland, and the Waldensian valleys of Northern Italy, and it will be more than a delightful pleasure trip. In some of the countries mentioned the Huguenot element represents a struggling, though sturdy minority, and a pilgrimage—the nature, by people related to them in faith—their descendants, perhaps, of those who were driven out from those countries centuries before for the sake of their religion—will bring the realisation of powerful and numerous friends across the sea. The "pilgrims" from America are to start their itinerary on July 18, at Paris, whence they go direct to La Rochelle; on August 11 and 12 they are to be at Geneva; August 17 and 18 at Strasbourg; August 20 and 21 at Verdun; and from August 31 to September 5, at Amsterdam, Leyden, and The Hague.

"Some Impressions."

Chas. C. S. Rush, B.A.

A beautiful rainbow on a white surplice. An old man has swooned; they seem to be having much trouble in getting him out. A child is crying over near the choir stalls; it is a cry of pain. Strong snell of carbolic disinfectant from a cot case near by; the woman in front has much Eau-de-Cologne—wonderful what sick people can bear. "You really cannot come in unless you have a ticket, madam"; the doorkeeper is also getting a high temperature. No wonder; surely all the sick in the city must be trying to get in. A lame girl has brought a big bunch of white flowers with her; it's so easy to think of funerals in here. So many nurses in white; it is a Great Physician they wait on to-day. God bless the nurses. That child is still crying, it's sobbing, too; why doesn't the mother take it out? The man who swooned was carried out near by us. Another man looked at him, then he fainted; yes, suggestion, that's it. The organ is playing softly, very sad kind of music it is. God does seem to be near. Wonder why there are so many old people here, scores must be over seventy; senility is not a disease, and they keep the children out. So many clergymen about; there is something so clean and fresh about a white surplice. We are singing, "At even ere the sun was set," singing and acting it—yes, that's true. There is a reporter over there we know; he generally does police court rounds. Wonder what he thinks of it all, getting some real heart-stuff for copy to-day; hope the sub. ed. keeps the blue pencil off it. That woman has taken her child out; the little thing was still sobbing, the mother was crying, too. May God forgive us for being so impatient. Perhaps she will not get in again; do hope she does. It is very hard to hear what is said from the altar steps. The windows look so beautiful. The missionary is preaching. He is very earnest, and certainly believes what he tells us; no purple patches. A close-up shows a stolid built man, short thick neck, big and firmly set jaws, eyes rather close together; there is a big reserve of will power; very well groomed, and the crowds haven't caused him to lose weight a bit. Some woman has talked incessantly since she came in; wish she had looked at the fainting man. The preacher knows his subject well; that's refreshing. More people are being taken out; no wonder, nervous people couldn't stand this environment long. Another child is crying somewhere; such a plaintive little wail. "No language but a cry," He understands. The sermon seems so long; the people must have heard all this in the preparation classes. This building is not used to violent amens during the sermon; the austere stone arches seem to be frowning their disapproval. "Rock of Ages" is always such a serious hymn, so despondent for sick people. The reporter has put his paper and pennef away; plenty of good copy, but he doesn't seem to be able to write anything. Some people are crying quietly; you somehow feel better after a cry, don't you? We do. "When mine eyelids close in death"—certainly getting to the heart of things now. Now he is attending the cot cases: "God bless you and give you strength for body and soul, amen." A woman is telling an attendant that if her turn does not come soon she will die. We think she will, anyway, poor soul. A little boy is being led up now; he seems to be blind, he is in white, and some of the rainbow is on him. Such a brave looking little chap, wonderful smiling face, so hopeful looking—"God bless you." Yes, yes, we are saving it with the missionary. The organ is making wonderful music. Good music always makes us feel that we ought to live better. God bless the organist. A mother with her almost uncontrollable jibbering son is making altarwards. May he be healed, or soon taken for her sake. Four times more women here than men.

"Gentle Jesus, meek and mild; say it again, dear!"

"But, mother, I've said it a lot of times."
"Say it once more, then it will be our turn to go up."

So many dear little children; crooked backs, twisted limbs, pallid faces. God bless them; God bless them. We can't stop praying while the little folk are being ministered to. This would be a bad place for sceptics. Whatever your views are on healing, you are compelled to pray for this host of little sufferers. And that is all the missionary is doing now, anyhow. What will the children think if they don't get healed? Will they understand?... Oh, dear Father! A girl on crutches, wonderful hair, great blue eyes, so pure, so hopeful. "God bless you and give you strength...." —yes, God, yes, God; if anybody is healed, we ask especially for the children. Some of them haven't had a chance in life yet. The service is over.

"You will get some tea for the lady over in the tent."

"I forgot the collection box, but I'll send something from home, if I get better."

A man is enquiring about his crutches; he seems a bit disheartened. We never thought ordinary fresh air could be so beautiful. "Just out, speshul edition for the races!" The transition to the world is so abrupt.

Concerning the orthodoxy of this tremendous impetus-gaining thing, we offer no opinion. Honestly, it's beyond us. But while the impressions are still vivid and warm, we venture to observe.

First, the mission puts at least some of the truths of the Bible on trial. They can afford to be. So can the sun for warmth, and old mother Earth when a seed is dropped into her bosom. A lot of people in town are reading a book that is quite new to them; it's called the New Testament. Well, that will do good whatever else happens.

Secondly, here is a good man associated with a lot of other good men, trying to do good to crowds of people who badly need help. Granting that the method is open to discussion, the fact remains, that, when there is so much earnest prayer and goodness being manifested by good people, we cannot help but think that God is mightily in-

terested. Whatever our conclusions, let's get this clear; it is not God that is on trial. Oh, yes; we've been duly warned. "Beware of priestcraft," says one. "But does anyone really get healed?" sniffs another. And then a few little theologs have vigorously tried to pump oxygen into some old bogies long since dead, beautifully dead, and may they be quiescent in pace. But when we see and know of so much blatant sin that openly parades itself at noon-day, of the multitude that has given itself unreservedly to materialism, then thank God for a man who can hold up a town on the main highway and point them to Jesus Christ. And this is what is being done. There is certainly danger of a calamitous reaction to the person who is not healed, unless his faith comprehends that God still lives, and cares, and loves, whatever the outcome. And let it be said in fairness to the missionary, and the church, they have clearly and insistently emphasised this aspect. Unanswered prayers are often a problem, yet we can and should pray for that which we believe to be right. Scientifically, we must admit that the stage is admirably set for mental healing. Patients come predisposed by every influence of hope, thought, and environment to be healed, and in such a condition the sub-conscious mind can do wonders. Well, thank God for that, too! Why not? The constant effort to separate God from science is quite unnecessary.

And lastly, brothers,—and here is where we do rejoice exceedingly,—here is a church at work. We said "at work," and that's most decidedly refreshing. So often the church militant polishes its brass buttons, lustily sings, "Onward Christian Soldiers," has a parade in the church aisle, follows the battle-flag to the doors, and then dismisses. This mission has undoubtedly an atmosphere of the "highways and hedges," and for a time at least a church has ceased to be a goal, and is an agency, this must interest the great Father of us all. A church at work, and, mark you, a church that is rather noted for its aloofness and parochialism. A church at work just saying to everybody and anybody, "Come, and let us help you." Why, it's certainly great. Jesus will be glad.

We have heard some unworthy criticisms. But do let us get a bit of breadth in our outlook. Heaven won't be any smaller than the world, and the world is a great big old lovely place. Let us thank God that some good people are big brothering some poor sick folk, and, oh, dear, those wonderful little children, and that blind boy, and.... oh, so many who do want a bit of help. Let us be big, let us be glad, let us... yes, by all means, why most certainly we will, of course, let's

Wonderful Rotorua.

Jas. E. Thomas.

About railways.

The journey in the Rotorua express gave me my first experience of New Zealand railways. Lord Northcliffe said they were the most leisurely things he had ever seen, and this is certainly true. This year they have shown a splendid profit to the Government, and this can be easily understood. There are thousands of tourists travelling through the beautiful Dominion every year, and in every place of interest one meets people from every part of the world, who are all on the same mission. Yet there is only one really first class railway station in New Zealand—the fine building at Dunedin, and it looks as though the majority of rail- and way carriages in both islands need painting and modernising. There are some magnificent railway journeys through splendid country, and sometimes up steep places. There has been great enterprise in constructing railways, but the rolling stock and stations are far behind the times.

The Waikato Country.

We passed through splendid pasture land, and through hills and vales that formed a delightfully changing panorama all along the journey to wonderful Rotorua. One of the chief centres is Ham-

ilton, in the midst of fertile Waikato country, through which flows the beautiful Waikato River, which is the longest river in New Zealand. The best pasture grasses grow here to a remarkable degree, and nature seems gracious to the farmers in this favored district. Dairy farmers can make a good living on fifty acres of land, although most farms are considerably larger than that. There is a system at work by which greater areas are being sub-divided under Government arrangement, and this makes it possible to have more settlers on the land. There is an Agricultural College at Hamilton, and various large butter and cheese factories. Milk powder and casein are also largely produced, and these industries are being scientifically developed on far-seeing lines. This is claimed to be the finest dairying country in the world, and the New Zealand Co-operative Dairying Company that has its centre here is said to be the largest co-operative dairying company in the world.

Comparative superiority.

Incidentally the people of the Dominion are so justly proud of their country and its industries that one gets quite familiar with the statement

that something is the largest in New Zealand, the biggest in the Southern Hemisphere, the best south of the line, or the greatest in the world. Whether all the claims by local authorities are true or not, the charms of the journey from Auckland through this magnificent and productive country confirm all that is said of it. Everything seemed verdure clad in the midst of summer, and the beautiful streams supplying the country around made an Australian used to dry, parched areas during summer, feel almost envious of such a delightful land. We smelt the sulphur of the Rotorua thermal regions miles before we reached there.

Conflicting invitations.

On arrival at the station we were greeted by the conflicting calls of men seeking guests for the various hotels and guest houses they represented—"Waivera," "Hinemoa," "Empire," "Brents," Grand Hotel, and fifty more seemed to vie with those who called "Whakatane to-night," or "Whaka"—and the bedlam reminded us of Arabs at Port Said. At last we got safely to our room, and settled down to see the weird and almost indescribable beauties of this unique place.

The baths.

For the tourist seeking health through means of the various baths and through restful recreation, the centre of attraction is the magnificent bath house erected by the Government in the midst of some of the most charming grounds in the world. All kinds of baths can be obtained. Volcanic mud baths, and numerous naturally warm baths with various mineral properties, are all within a few minutes of each other. I consulted Dr. Duncan, the genial and capable balnologist, who is the Government officer in charge, and during my stay I was under his care and that of Mr. Hewitt, a very courteous and efficient electrical masseur. The treatment was so beneficial that I felt amply repaid for all the expenditure of time and money that such a trip involves. The grounds surrounding the baths and sanatorium contain magnificent tennis courts, croquet grounds, and bowling greens. Those who are followers of Isaac Walton can find splendid fishing in Lake Rotorua, on the banks of which the town is situated. We spent a day on the lake at Hamurana Springs, and brought home some very fine trout, the largest weighing about seven pounds.

Whakarewarewa.

One of the most fascinating centres in this weird, volcanic region, is in Whakarewarewa, one of the Maori villages or paha, quite near Rotorua. It is generally called Whaka, and is one of the best centres for the study of Maori life in New Zealand. The Government has made this a reservation for the Maori people, and they have a share in the revenue derived from the small charges made to visitors at this interesting place. Here the Maoris gather around the hot springs in the streets, that have been fitted with bars for cooking purposes, and the whole village performs its cooking operations in this one common and unique open air kitchen. Potatoes are put in a bag and hung in the water, fish is cooked, meat of other descriptions is steamed in this ever-ready hot water system. Dishes in which bread has been set are placed over cracks in the earth, and the steam that comes gently out causes the dough to rise and prepares it for a further process in the larger cooking place. The old ladies chatter to each other as they prepare the family meal, but rather resent the curiosity of tourists who seek to learn the secrets of their culinary art. It is necessary to have one of the interesting lady guides in order to go safely around Whaka, otherwise one might unconsciously step upon some thin crust of earth and pass into boiling water, or a seething mass of mud below. One place is pointed out where an old priest once went too near to a hot spring and fell in. No trace was afterwards found of him, and the place is held sacred by the Maoris. There are several wonderful geysers at Whaka, including Wairoa, Waikite, and Pohutu. The latter is very vigorous, and was throwing its hot glittering spray over a hundred feet into the air.

Sometimes these geysers send forth boiling water so unexpectedly that the visitor has to be very careful, and not approach too closely. There are little lakes of mud continuously at boiling point. Some bubble in such a way as to be called porridge pots, while others send up mud that looks like frogs hopping from their molten surface. This mud is of medicinal value, and is used for mud baths in some places, and is also taken away and prepared in a manner similar to antiphlogistine and other similar preparations. There is a model

native pah or village at Whaka, that has been erected to show the way in which the Maoris originally lived. It is an example of the ingenuity of this wonderful people, and of their interesting methods of caring for and protecting themselves in their primitive state.

The Maoris are wonderful swimmers, and in a pool at the entrance of this village they dive for pennies, or preferably more valuable coins, that are thrown into the water by good-humored tourists.

News from Britain.

Bro. J. Wiltshire writes as follows from Leicester, England, under date March 28, 1923:—

Almost two years have passed since our arrival in this country, and it is a little less than that time since I last wrote you. Anybody unaccustomed to neglect would be ashamed of the latter confession, but we have some knowledge of a people whose conscience is said to be "seared with a hot iron," to whom we suppose shame is impossible.

My first word is one of appreciation of the quality of and the regularity with which we receive "The Australian Christian." The articles are uniformly, to our judgment, very good, and the range of subject matter is most pleasingly varied. The outlook is very catholic. It may seem amusing, but we happily confess that "The Australian Christian" tells us quite a deal about events transpiring in this country. On one occasion, some years ago, I was required to write an essay on the subject, "He could not see the forest for trees." After our experience in this densely populated land, I fancy I could handle the subject better.

We rejoice at the general progress of the churches in Australia, and the vigour with which the work everywhere appears to be carried on. Victoria's State evangelists are having most striking successes; something of the kind in this land would be a great encouragement to us. I have no doubt this will yet come, but it will be when we have passed the present difficult transitional stage, and address ourselves without needless reserve to our great task of evangelism. Even at present vast numbers of our British brethren are eagerly praying and working for the larger increase of the church. The confusion of method and message hinders us not a little. When we can accept the liberty of "Go ye" we shall have no qualms of conscience about getting there by the purest and fleetest methods consistent with truth.

The work on the whole in these islands is improving. Our meetings are much larger, additions to the churches are more numerous, the College is beginning to supply the demands for more men, and funds for the carrying on of both foreign and home work are more liberally subscribed.

Our time has been spent almost entirely in Leicester. Several times I have spoken in Nottingham and Birmingham, and two or three times in London. My experience prompts me to write hopefully of the future, but much patience, prayer and hard work are needed.

In Leicester we recently opened a new building. On every Lord's day since the opening (Dec. 31) believers have been baptised in the name of the Lord. During the three months there have been fifty-one additions. A Welsh evangelist, Bro. W. Webley, is at present with this new church. Singular success attends this brother's labors. He hopes some day to visit Australia. Our total membership now in this city numbers fourteen hundred.

A very fine Lord's day School work is carried on; the common and very much emphasised difficulty is the want of accommodation. Children are plentiful. Social workers connected with our churches succeeded some few years ago in constructing on a forest estate about seven miles from Leicester, a bungalow. Every year a free holiday of one week's duration is given to about three hundred poor boys and girls. All labor is voluntary and gratis. As we have the poor always with us, this kind enterprise is very appreciable. The little ones are taken twenty at a time to the bungalow, and there enjoy the time of their lives. This is the one thing we have discovered in England which makes the position of the very poor the envy of those who are far from rich, yet not poor. I might say in passing that if any reader appreciated this worthy work very tangibly, I should be delighted to pass to its promoters any donation by which they express their appreciation. I could say that if your readers were to pass through the cloud of a Midland's winter, I believe they would give also a thankoffering for the joys of Australian sunshine.

The block which I am sending this mail represents a group of young men who have spent a little time with me in study. They all belong to our Leicester churches, and are actively engaged in the Master's service. Some of them are very able



J. Wiltshire, and some Workers of Churches of Christ in Leicester, England.

preachers, and competent workers. This is not to any large degree attributable to my help; they are earnest, enterprising young men. The young woman who appears in our group is a nurse employed by the churches; she studied a little with us. Our churches in Great Britain do a lot for the women folk through the instrumentality of several of these valuable sisters. The common inclination to strong drink which is found among women as well as men, makes necessary the employment of consecrated women to shepherd and defend their weaker sisters.

We expect to spend until next August in Leicester. After that, by mutual agreement between our General Evangelists' Committee and ourselves, we hope to spend a while in another part; where, we do not at present know. Both London and Birmingham have been suggested to us as spheres wherein we may be desired to labor for a while. Opportunities abound. One feels one's lamentable insufficiency, and longs to know more the secret of real power. "Abide in me," the Master said, and

one feels how necessary this is, and how impossible is the situation without it.

It was a pleasure to receive a letter from Bro. Wm. Charlick, who, with Mrs. Charlick and daughter, is spending a few months in England. We have not yet seen them, but hope to do so in a little while. We have met several Australians on this side, and one cannot help noticing how happily we share mutual loyalty to our sunny land. Of course we all know what and how things should be done in this hoary land, but the awkward people won't do as we say. Youth wastes much advice on age, and experiment talks in vain to experience.

We enjoy a great amount of kindness at the hands of our brethren; for our work we receive many words and tokens of commendation and good-will. Our health is fair, but during this recent winter we began to think we were not built to weather the fogs of the North. Now, I trust I have not wearied you. Accept personal greetings and gratitude for all your worthy help. Greetings to the brethren.

Our Young People.

W. B. Blakemore, B.A.

Queensland Bible School Union.

The following report of an interesting function in connection with the Queensland Bible School Union has been forwarded. The Northern State is taking a very fine interest in Bible School matters these days.

"The President of the Q.B.S.U. (Mr. A. Rieck) entertained the teachers and workers of the Brisbane and suburban schools at a reception on Friday, May 11.

"The Albion church was kindly lent for the occasion. Tea was served at 6.30 p.m., under the supervision of Mrs. Hermann, and Mr. and Mrs. Enchelmaier. This was followed by a song service, led by Mr. G. Cane, and devotional exercises, conducted by Mr. F. E. Alcorn.

"The President then presided over a conference of Bible School teachers, workers, and interested friends. Mr. C. Young, of Ipswich, gave a most inspiring address, which was afterwards discussed, Mr. Larsen leading the discussion. A duet was nicely rendered by Misses E. Hall and N. Larsen. During the evening Mr. F. E. Alcorn (Vice-President of the Q.B.S.U.) made a presentation to the Secretary (Miss R. Wendorf) on behalf of the Committee. The President was accorded a hearty vote of thanks for his hospitality and interest."

Aeroplane Increase Campaign.

By request, Mr. W. F. Nankivell, of the Hawthorn school, Vic., has written the following hints on "How to Conduct an Increase Campaign in the Bible School":—

When organising a campaign, several important features should be remembered, viz.:

(a) That the campaign should be conducted by the scholars themselves.

(b) That it should be competitive in character.

(c) That the competition should be of such a nature as to ensure the enthusiastic support of every scholar.

An aeroplane race around Australia has proven to be a successful method, and for our present purpose we shall adopt it as our basis.

1. *Name*.—"Around Australia Aeroplane Campaign."

2. *Campaign Officials*.—(a) A captain and a lieutenant for each side. It is advisable to divide the school into two sides only. Select these officials from the senior classes of the school, and choose only those who are sure to be consistent, enthusiastic and able organisers. (b) A campaign secretary.

3. *Equipment*.—(a) Two maps of Australia.

say one red and the other blue; dimensions about 40in. x 40in. Locate towns on each map equal to half the number of new scholars required. (One map may be used, neutral color.)

(b) Thin card-board aeroplanes of each color. Procure about twice as many as the number of new scholars on the roll. Have printed on the front, brief details of the campaign and locality of the school. On the back, space should be available for the names of the new scholar and the new scholar who introduces that new scholar.

(c) *Celluloid Buttons*.—The map of Australia in outline with a figure of an aeroplane in the centre, is attractive. Both colors should be worked into the design. To distinguish the sides, a piece of ribbon should be worn under the button. No. 1 button, to be issued to the whole school at the beginning of the rally, has the words "Aeroplane Campaign" encircling the design. No. 2, to be issued to the scholar bringing one new scholar, with the word "One" above and below the design. No. 3, with the word "Two." No. 4, with "Three." Those bringing more than three new scholars to be presented with the "D.S." button.

4. *Launching the Campaign*.—Devote a whole Sunday afternoon to the inauguration of the campaign. Have the campaign officials chosen beforehand, so that they may be on the platform and receive an official introduction to the school. Outline the purpose and method of the campaign. Parade each class separately, and allow each captain to have "pick for pick." No. 1 buttons and card-board aeroplanes to be distributed at the same time.

5. *Conducting the Campaign*.—(a) Captains and lieutenants should organise forces to canvass every street in the district, for the purpose of securing children who do not attend any other Sunday School.

(b) New scholars should be introduced to the superintendent by the scholars bringing them, at the same time handing in the card-board aeroplane with names written on the back. The superintendent will introduce them to the school. The new scholar will receive a No. 1 button, and a card-board aeroplane. The old scholar will hand in the original button, and receive a "One" button. If a scholar brings two new scholars, a "Two" button should be issued, and so on. Stipulate that every new scholar must attend a certain number of Sundays, otherwise that scholar's name will not be included in the competition. Every new scholar introduced will send the aeroplane on one town, and so the race proceeds.

(c) Allow time each Sunday afternoon for a senior scholar or teacher to give a five-minute talk on some interesting phase of the campaign.

(d) Have the maps displayed in the church building, and at each service let the preacher comment on the progress of the campaign.

6. *Conserving the Gains*.—Have a special Sunday School visitor to call at the homes of the new scholars and express to the parents pleasure at the advent of their children into the school.

Supplies.—In order to assist schools in getting supplies of aeroplane buttons and aeroplane cards, the Victorian Bible School and Young People's Department has placed orders for quantities, and is thereby able to supply schools at a much lower price than they otherwise could get them. Schools desiring prices, or further information, should communicate with W. B. Blakemore, Organiser, 70 Power-st., Hawthorn.



Brunswick Club, Premiers, 1922-23, Churches of Christ Cricket Association, Victoria.

"There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird wing flecter.
There's never a star but gives to heaven
Some silver radiance tender,
And never a rosy cloud but helps
To crown the sunset splendor.
No robin but may thrill some heart,
His dawn-light gladness voicing;
God gives us all some small sweet way
To set the world rejoicing."

Foreign Missions.

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

Bro. H. Watson's Work at Shrigonda, India.

The Christians are waking up to some of their privileges in this work. They are supporting a Bible woman, and also pay the expenses of a band of Christians to visit Dhond once a month to preach in the large bazaar there. They are also helping well in the open air preaching at Shrigonda. They are striving hard to get enough to build a little chapel here. We have no church building at Shrigonda yet. The Christians have managed to get together, by their economy in living and gifts from some of their Christian friends an amount in rupees equivalent to £30. This is a big sum for them, as their average earnings are one shilling per day, and we have only forty members. We need at least £150 to complete the sum required, for a plain building for church and Sunday School meetings.

We have been able to visit quite a number of villages this month, by motor. One whole-day trip was made by us last week. Our company consisted of Mrs. Watson, Miss Jones, two Bible women, two preachers, an orphan lad, learning motoring, and myself. Our first stop was Loni; here we have a village school, and a Christian master in charge. The way the little children are taking an interest in their lessons would cheer any heart.

The ladies visited the women in their homes, and my preachers and I worked amongst the men. We had several good groups of men to speak to; they were interested in the story of the gospel. We also visited a Sadhu of Loni. We have given him tracts and Gospel portions on our previous visits. This time we were able to question him more closely as to his belief. After a long conversation he told us confidentially that he was a secret believer in Christ. We pray God to bring this man out soon to publicly confess Christ before men. We left Loni at two o'clock and went to Wadgaon; here we found small companies of men and women; they listened well to the messages. The ladies had a particularly good time here, with the women.

We left here and went on to Kashti, a village of 5000 people. We have our mission school here, managed by one of our teacher-preachers. The people were very friendly here, and offered us tea and listened well to the gospel. This is but a new place, but we see great prospects ahead. Pray on, hope on.

For the Offering.

The letter below was written by Joseph Binney, one of the sweetest spirited singing evangelists that Australia ever had. He went home some years ago. This letter was written to each member of the Church of Christ at Preston, prior to the July offering, 1914. It is one of those appeals that never get out of date. We are sure that it will help many of us to make a worthy offering on July 1.

CHURCH OF CHRIST, PRESTON.

Foreign Mission Offering,
6 Arthur Street,

Preston, June, 1914.

We are drawing near to one of the greatest days of service for the Master, when a special offering is made for Foreign Missions. Last year we gave £10, but let us aim at £15 this time, remembering that much more money is needed in order to carry out our Saviour's commission.

Our obligation to give our very best for missions is apparent in view of the fact that there can be no salvation for the heathen in this life without the sacrifice of those to whom Christ has said "Go ye."

We have been praying during the past weeks that the Foreign Mission offering might be a wor-

thy one, and that the kingdom of God shall come in its fulness, but let us remember that no one can pray "Thy kingdom come" without doing more than praying, and on July the fifth let us give our very best offering that Jesus Christ may be enthroned in the hearts of the heathen.

"For souls redeemed, for sins forgiven,

For means of grace, and hopes of heaven,

What can to thee, O Lord, be given,

who givest all?"

Praying and working for a worthy offering.

I am, yours in the gospel work,

J. Binney.

The Bitter Cry of the World for Christian Doctors.

We were "dwellers in tents," living among Arabs on the border of the Arabian Desert, in a land where modern principles of hygiene and sanitation are absolutely unknown, and where no doctor is to be found within ten days' journey.

In the morning and in the evening a group of suffering people would stand by our tent door. Some were afflicted with toothache. Some had terrible running sores. One had an especially repulsive case of cancer. Many had sore eyes. A woman came with a hand which evidently was in the first stages of blood poisoning. The hand was wrapped in a filthy rag, and had not been cleansed for some days.

I shall never forget the feeling of hopelessness that was forced on me when those poor suffering people stood before us appealing for help, and we were without medical training or medical supplies. I said, "Oh! for a hospital and a doctor and trained nurses in a place like this!"

I was travelling in Mexico. Typhus fever was a scourge. We were warned before crossing the lines to take special precautions. In one city the population had been reduced from 97,000 to 10,000 in the course of a year by disease and the scourge of war. At times the dead were piled up outside the city limits, without help enough to bury them. I saw towns and villages that had been devastated by typhus, typhoid, and other preventable diseases, and yet no adequate steps were being taken for the necessary sanitation to prevent these diseases or for the relief of the people who were suffering and dying.

I was travelling in India. Our train stopped at night in a great city, and above the noise of the city could be heard the plaintive "Ram, Ram, Ram" of the Hindu as he called on his god, and the "Allah, Allah, Allah," of the Mohammedan as he called upon the prophet. It was a wail of woe, and I was told that thousands of people in that part of India were dying of the bubonic plague.

I stopped in one of the large cities of India at a time when hotels and boarding houses were very crowded. I was put in a room which, strangely enough, was vacant, and I found that two days before a man had died of smallpox in that room, and the room had not been disinfected. I rode to the station in a carriage in which a smallpox patient had been taken to the hospital just before I called upon the driver.

I have travelled among people who represent half the human race, who are living and dying without any knowledge of hygiene, sanitation, or medical relief, and I have prayed God that in some way the church might be aroused to some sense of its responsibility for the people, and especially the children, who are dying from preventable causes in greater numbers than the numbers of those slain on the battlefields of Europe.

The Christian church that places a hospital in a strategic centre in the mission field is not only preparing the way for an appreciation on the part of the people of a heaven which is to come, but it is actually ushering in a new heaven here on the earth.—S. Earl Taylor, in "World Outlook."

If You Were a Heathen Woman.

If you were one of the millions of heathen heathen women—

Unwelcome at birth;

Untaught in childhood;

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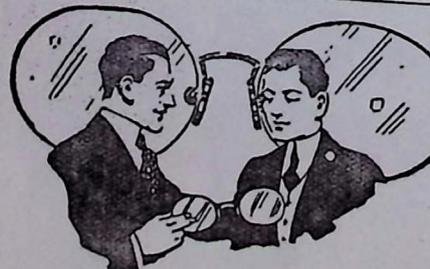
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Here and There.

The address of Bro. H. B. Robbins now is 62 Disraeli-st., Kew, Vic.

The address of Jas. E. Thomas is now "Lexington," Jersey-st., Canterbury, Vic.

The secretary of the church at Warrnambool, Vic., now is Bro. A. MacArthur, Floral Farm, Warrnambool.

The address of the secretary of Middle Park church now is E. B. Hilbig, 349 Montague-st., Albert Park, Vic.

Correspondence for Rosewood church, Q., should be forwarded to Bro. W. Mundt, Matthew-st., Rosewood, secretary *pro tem*.

Bro. T. G. Mason expects to commence his work with the churches at Milang, Point Sturt and Strathalbyn, S.A., on June 3.

The address of Bro. C. Young, preacher of Ipswich church, is Wilson-st., Booval, Q. (not Boolal, as stated in a recent issue).

At the first meeting of the Victorian F.M. Committee since Conference Bro. L. Gole was appointed president; all other office-bearers were re-elected.

The address of the South Australian Home Mission Secretary is now H. J. Horsell, Blandford-st., West Croydon. Will correspondents please note this? Do not send to the old address, as letters will not be delivered.

The first anniversary of Bro. Thos. Hagger's ministry at Lake-st., Perth, was celebrated by very happy and largely attended services. The church gave recognition of their preacher's services at a specially arranged service on Thursday, May 22.

Every church officer and preacher in the Melbourne and metropolitan area is requested to be present at Swanston-st. lecture hall on Tuesday, June 5, at 8 p.m., at a special conference concerning the Kellems-Richards mission campaign. Important business requires the attention of every leader.

Bro. Clive Taylor is hard at work in U.S.A. His present address is 309 Ninth-st., Klamath Falls, Oregon. In a recent note Bro. Taylor writes: "Our work is still forging ahead. But our health is not good in this place. We are 4100 feet above sea level, and experience a lot of snowstorms and zero weather."

Bro. Leonard M. Griffin, of 216 Ewing Hall, Transylvania College, Lexington, Ky., writes: "In the near future I am anticipating a return to Australia, and am anxious to locate soon after I arrive. As for testimonials, I can forward them at any time, should they be required. I would be glad to correspond with any church, in any State, that has a good proposition to offer me."

Bren. Jesse R. Kellems and Charles H. Richards, with their wives, were to sail from America by the "Niagara," leaving on June 1. After an official welcome by the Federal Conference Executive in Sydney, they will come direct to Melbourne, where they will commence a great mission with the united Melbourne churches in Wirth's Olympia on July 8. Every member of the churches in Victoria is vitally interested in this campaign. Daily prayer should rise from every heart and home. The motto, "Each one win one" if not into practice will mean doubling our forces. "We can if we will." "We can and we will."

The South Australian papers give considerable space to the discussion at the Methodist Conference of Peake's Commentary. Mr. I. Rooney, whose review of Peake has been widely circulated, and rightly so for its defence of Bible truth, writes to the "Register" as follows regarding the Conference decision: "In the report of the Methodist General Conference, the heading 'Peake's Commentary to be retained' will be misleading to Methodists. Since the last General Conference Peake's Commentary has been prescribed as a text book for study and examination. It is now expunged from the list of studies for probationers, and left in the reading list as a book of reference. This meets the views of both sides in this controversy." We notice that A. C. Rankine has been adding his word, and declaring his faith in Christ

and the Scriptures. He closes a pungent letter to the press with these words: "We believe, as millions of others believe, that Christ was all he said he was—the Deity himself. He was 'God manifest in the flesh.' 'He that hath seen me hath seen the Father.' The Bible does not need Professor Peake or Mr. Albiston to make plain these truths. There are too many seeking to snatch the crown of Deity from the brow of Jesus. Their puny attempts are all in vain. With truth before us we would say to Jesus what Thomas said of old, 'My Lord and my God.'"

The anniversary of the Bible School at Bendigo, Vic., was celebrated on Sunday, May 20, when Bro. A. W. Connor, of Ballarat, conducted the services. The attendances were good, and the addresses of Bro. Connor were greatly enjoyed. The scholars rendered special singing, assisted by an orchestra. The annual tea and concert on May 23 was a great success. Bro. Kenley, the school secretary, reported progress, while the treasurer's statement showed a good credit balance. The anniversary was concluded on May 27. The kindergarten gave a display of work in the afternoon. Bro. Gibbins conducted the evening service, when special singing was rendered by the church choir.

An inquirer writes as follows—"I would like to ask the following questions through the 'Australian Christian':—(1) Is it scriptural, and is it honoring to God for all to remain seated whilst giving thanks for the emblems at the Lord's Supper? (2) Also whilst prayer is being offered up to God? To my way of thinking it is not. If the King of England were to pay us a visit, we would not think of doing the same thing. When the National Anthem is sung, every loyal subject rises to his or her feet. How then should we treat the King of kings and Lord of lords?" We confess to a considerable feeling of sympathy with the views of our correspondent. For standing and kneeling in prayer scriptural example can be adduced, and these (kneeling particularly) are fitting bodily postures to express the spirit of humility and reverence which we should have. It irks us to see healthy, able-bodied men and women deliberately sit while a congregation stands in prayer. Our brother's inquiry, however, goes further. It seems to raise the question whether in prayer or thanksgiving sitting is legitimate. We dare not go beyond what is written and declare sitting in itself wrong or sinful. Nearly all Christians, we notice, in their homes sit when thanksgiving is made for daily food. A number of churches, too—in order to avoid undue noise and shuffling, to increase reverence, that is, and not to diminish it—are encouraging the simple bowing of the head rather than standing while thanks are being offered in the Supper. We may differ as to the wisdom of this practice, but we do not see how we have the right to brand it as evil. We can hardly elevate the customs of men in their reception of royalty to the position of a law in the Kingdom of God. In some countries, that would entail a ceremonial obnoxious to us, while our best reverence might seem irreverent to their inhabitants. Still we do approve our correspondent's desire to maintain reverence and decorum, and we cordially support his implied position that standing or kneeling, rather than sitting, is generally the appropriate attitude for prayer.

MARRIAGE.

WARDLE—HOVEY.—On April 11, at the Church of Christ, Brim, by Mr. N. McDonald. Frank, fourth son of Mr. M. J. Wardle, Brim, to Irene, youngest daughter of the late M. Hovey and Mrs. M. Hovey, "Elsinore," Brim, Vic.

DEATH.

PRECIOUS.—On May 25, at Manningham, Bradford, England, aged 83 years. Mrs. Ann Precious, loved and honored mother of Mrs. Hilda C. Ludbrook, Glen Iris (late of Brighton). By cable.

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSION FUND.

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

Annual Offering.—Mr. E. Eastlake, £1; Mr. H. Foreman (Cheltenham), £3/10/-.

Churches per Collectors.—Lygon-st., £1/14/9; South Melbourne, 6/8; Moreland, £4/12/9; Emerald East, 6/-.

Individual Gifts.—Mr. Lovell, 5/-; Mr. and Mrs. W. T. Horne, £10; "Doncaster" Member, £3; Miss Hemley, 10/-; Mrs. Turner, 12/-; Miss E. Waters, 12/-; Mrs. M. Gilmour, £2/10/-; Mr. W. W. White, £1; Mr. A. T. Stevenson, £1; Mr. H. L. Pang, £25; Mr. H. McDowell, £1; Mrs. Vaughan, £5; Mr. and Mrs. Jno. Collings, £2.

Conference Fees.—Swanston-st., £1; Berwick, 10/-; Wedderburn, 10/-; Kaniva, 10/-; Collingwood, 15/-; Newmarket, 15/-; Northcote, 15/-; Brunswick, 10/-.

Refunds, Conference Expenses.—Church Extension Committee, £2; Foreign Missionary Committee, £24.

Miscellaneous.—Conference Cash offering, £102 8/5; East Kew Mission Thankoffering (part), £86 7/-.

W. C. Craigie, Treas., 265 Lt. Collins-st., Melb. Thos. Bagley, Sec., Arnold House, 14 Queens-st., Melbourne.

QUEENSLAND HOME MISSIONS.

Annual Offering for Home Missions from various churches:—

Womby Creek, £17/2/6; Rosevale, £23; Zillmere, £5/10/-; Rosewood, £5/11/-; Elliott, £25 9/-; Mt. Walker, £15; Russell-st., Toowoomba, £10/5/-; Meringandan, £5/12/6; Ma Ma Creek, £6 14/-; Wooroolin, £4/5/-; Ann-st., £41/13/10; Albion, £21/1/-; Roma, £15/1/-; Marburg, £10/9/3; Silverdale, £15/19/10; Boonah, £18/16/6; Maryborough, £8/10/-; Bundamba, £3/15/-; Ipswich, £5/15/-; Gympie, £5/2/8; Sunnybank, £2/3/-; Sth. End, Toowoomba, £2/13/-; Croyden Junction, 14/9; Nudgee College, 6/-; Sunbury School, Maryborough, 8/-; Charters Towers, £1/17/-; Eel Creek, £1/3/-; Annerley, £2/6/-; Hawthorne, £2/10/-; Total, £279/3/10. Personal offerings, £30 17/6.—W. A. C. Wendorf, Secretary.

COMING EVENTS.

JUNE 3 & 6.—Box Hill Church Anniversary. June 3, morning, Jas. E. Thomas will speak; roll-call; old members cordially invited. Evening, A. J. Wedd, speaker; special singing. Wednesday evening, June 6, public meeting; speaker, H. G. Clark.

JUNE 10, 12, & 14.—North Melbourne Bible School Anniversary. 10th, afternoon, 3 p.m., Mr. W. Gale; evening, 7, Mr. C. C. Dawson. 12th, Tea Meeting and prize distribution. Special singing by children. All welcome.

JUNE 10 & 12.—St. Peters Sunday School anniversary services, June 10, and public meeting Tuesday, June 12, 8 p.m. Special singing by the children, conducted by Bro. C. G. Flood. Bro. A. L. Haddon speaker at all services. Grand reopening after alterations and additions to chapel.

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Caretaker required for Church Building, Church of Christ, Swanston-st. House accommodation being limited, position more suitable for married couple. Particulars on application, Robert Lyall, 39 Leveson-st., North Melbourne.

Mr. B. Wendorf, who has been teaching music in the Box Hill District, desires to announce that he has changed his private address to 49 Suffolk-road, Surrey Hills, and has vacancies for a few more pupils in that district. Any patronage on the part of Church of Christ members would be much appreciated.

The Family Altar.

J. C. Ferd. Pittman.

"FEAR NOT THEIR FEAR."

The fear of God is often commanded, and more often commended. It is said to be "the beginning of knowledge," and "the beginning of wisdom." Men have been divinely reprimanded for its absence, earnestly exhorted to possess it, and told of wonderful results obtainable.

The word is sometimes used to denote dread, terror; the ungodly do not reverence the Lord. Yet many look upon him with painful emotions; they rightly tremble with apprehension before the God whom they will not worship; and finally all who do not reverence will fear greatly on account of impending doom.

Peter says, "Fear not their fear," the fear of those who persecute; as if to say, *They* have need to fear, but you can look up into the eyes of your heavenly Father, and into His ears can utter your supplications; he will hear, he will answer. So, "if ye should suffer for righteousness' sake, blessed are ye; and fear not their fear, neither be troubled, but sanctify in your hearts Christ as Lord."

MONDAY, JUNE 11.

Whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price.—1 Peter 3: 3, 4.

"Send down thy likeness from above,
And let this my adorning be;
Clothe me with wisdom, patience, love,
With lowliness and purity,
Than gold and pearls more precious far,
And brighter than the morning star."

Bible Reading.—1 Peter 3: 1-6.

TUESDAY, JUNE 12.

Finally, be ye all like-minded, compassionate, loving as brethren, humble-minded.—1 Peter 3: 8.

Theodore Parker once wrote words which are applicable to our church homes as well as our residences:—"I am surprised that intelligent men do not see the immense value of good temper in their homes, and am amazed that they will take such pains to have costly houses and fine furniture, and yet sometimes neglect to bring home with them good temper."

Bible Reading.—1 Peter 3: 7-9.

WEDNESDAY, JUNE 13.

He that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.—1 Peter 3: 10.

The Greek declares:

"The boniless tongue, so small and weak,
Can crush and kill."

The Turk asserts:

"The tongue destroys a greater horde
than does the sword."

Bible Reading.—1 Peter 3: 10-12.

THURSDAY, JUNE 14.

And let him turn from evil, and do good; let him seek peace, and pursue it.—1 Peter 3: 11.

"And if in thy life on earth,
In the chamber, or by the hearth,
Mid the crowded city's tide,
Or high on the lone hillside,
Thou canst cause a thought of peace,
Or an aching thought to cease,
Or a gleam of hope to burst,
On a soul in sadness nursed,
Spare not thy hand, my child!

Though the gladdened heart should never know
The wellspring amid the wild
Whence the waters of blessings flow."

—G. Macdonald.

Bible Reading.—1 Peter 3: 13-16.

FRIDAY, JUNE 15.

But even if ye should suffer for righteousness' sake, blessed are ye.—1 Peter 3: 14.

Travellers tell us, that they who are on the top of the Alps may see great showers of rain fall under them, which they overlook, but not one drop of it comes at them. And he that is on the top of some high tower mindeth not the croaking of frogs and toads, the hissing of serpents, adders, and the like venomous creatures that are below. Thus, a heaven-minded man, who dwells in heaven on earth, looks through and beyond all troubles and afflictions, rides triumphantly through the storm of disparagements—nay, he boldly stares death in the face, though never so ugly disguised. As Anaxarchus said to the tyrant, "*Tunde, lunde, anaxarchum non tundis*"—beat him and bruise him, and kill him it may, but he will keep up his soul in the very ruins of his body.—Spencer.

Bible Reading.—1 Peter 3: 17-22.

SATURDAY, JUNE 16.

Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God.—1 Peter 3: 18.

The central doctrine of Christianity is the Atonement. Take that away, and you obliterate Christianity! If Christianity were merely the imitation of Christ—why, then, the imitation of any other good man, the Apostle Paul, or John, might become a kind of Christianity. If Christianity were merely martyrdom for truth, then, with the exception of a certain amount of degree, I see no difference between the death of Socrates and the death of Jesus Christ. But Christianity is more than this. It is the At-one-ment of the soul. It is a reconciliation which the life and death of Christ have wrought out for this world—the reconciliation of man to duty.—F. W. Robertson.

Bible Reading.—Hebrews 2: 5-10.

SUNDAY, JUNE 17.

Who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him.—1 Peter 3: 22.

One of the foremost preachers of Scotland, Dr. John Kelman, once asked a well-known American scientist for his solution of the acute problems of civilisation. "An Emperor," was the answer. "We know the man," the scientist added, "and we are waiting for him. His name is Jesus, the Christ." Dr. Kelman remarked afterwards that the thrill of that reply would never leave him.—H. Burns.

Bible Reading.—Hebrews 1: 8-14.

PRAYER.

Merciful God, if ever I am persecuted for righteousness' sake, may I have no fear. Perfect my love, for thou hast said that perfect love casteth out fear. May my heart be not troubled, but fixed upon thee. May I cultivate that fear which tendeth to life. Give me grace to walk in fear, and not be afraid. For the Saviour's sake. Amen.

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New South Wales Sisters' Auxiliary.

The usual monthly meeting was held at City Temple on May 4, a fairly large number of delegates being present. Sympathetic reference was made by the President, who presided, to the death of Sister Mrs. Filmer on Ambrim Island, New Hebrides. Prayer was offered for the bereaved family, especially the five dear children left motherless.

Minutes were read and confirmed. Roll call, and apologies received from Sisters Mrs. Gilmore, A. Morris, Cunningham, Corbitt and Whelan. There was no correspondence. Devotional leader for June is Mrs. Fox. Quarterly reports will be read by superintendents at the June meeting.

The rest of the business meeting was taken up by the president asking sisters for suggestions as to how we could improve the monthly meetings. We would very much like to see more delegates attend. They do not seem to understand that Conference day is not the only day for their presence. We could wish they were more interested in the work. Various suggestions were put forth, and it was decided that the July meeting be a musical one; Supt. Mrs. Steer to arrange programme.

The devotional session was led by Mrs. E. Davis. Opening hymn, and prayer by Mrs. Farr. Scripture read from Rom. 12. A season of prayer followed. Mrs. Davis read a beautiful paper on "Abundance of Service"—well read, and listened to with attention and appreciation. Prayer closed the meeting.—Mrs. E. Morris.

OBITUARY.

WESTERMAN.—The church at Burnley, Vic., was saddened by the death of our aged Sister Mrs. Westerman. She was called home suddenly on April 14, and was buried at Kew. Our sister had been very feeble, but through it all would not miss meeting with her Lord, whom she loved and served so dearly. Her simple trust in her Lord and Master, coupled with her beautiful character, made her loved by all. The sympathy and prayers of the church go out to her daughter (Mrs. Heupt) and family in the great loss they have sustained.—J.W.N.

CROOK.—After many approaches to the other shore in times of bodily weakness, our dear Sister Mrs. Annie Crook passed from earth in the early morning hours of Monday, April 30, at the age of 58 years. For long she had suffered from affection of the heart, yet endured her pain with patience, and maintained her confidence in God. One of the sweetest and best has been taken, and the sorely bereaved daughters and son will miss her gentle presence and beautiful Christian influence. She was always glad to attend the house of prayer when her strength permitted. The funeral took place at the Dandenong Cemetery on Tuesday afternoon, May 1. Our sister has gone to be with Christ, which is far better. On evening of May 13 a memorial service was conducted by Bro. Mortimer, when a large gathering showed their respect to the one taken, and to the family bereaved of their bereaved mother.—J. Mortimer, Oakleigh, Vic.

ANDREWS.—The death of Bro. John Andrews removed from the membership of the Enmore church one who had endeared himself to all by his many acts of service. He was a shining example of what can be done by one of humble attainments, whose life is illumined by the love of Christ. He was always ready to do the small things, and his persistent and regular service in a humble capacity to the various auxiliaries of the church brought him much personal pleasure, and a good report among his brethren. He constituted himself as a personal attendant to the preacher for the time being, and helped him by many acts of thoughtfulness, that while small in themselves, still meant much to a busy man. He delighted to help the Bible School, choir, Endeavor Society, Temperance Society, Dorcas, and greatly magnified his ministry of kindly deeds. The church was constantly in his thoughts, and he did all he could in her interests. Many a brother of more natural and educational advantages has failed to reach the standard of excellence of our late brother. He



was received into the church on November 14, 1886, and for over 36 years did what he could to help its progress. He was very patient in his illness—greatly appreciative of the kind ministrations of his loved ones, and gladdened by the visits of innumerable friends. His death was greatly regretted, and gave rise to much feeling, which evidenced itself by the attendance at the church service prior to the funeral, and the special help of the choir. There was a large attendance at the graveside, the service being conducted by F. J. Sivyer, assisted by J. Whelan and R. K. Whately. It may truly be said of him that he purchased for himself "in this world a good degree and in the next one a welcome to the eternal presence of God."—E.J.H., Enmore, N.S.W.

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News of the Churches.

Tasmania.

Bro. W. M. Cooper exhorted Hobart church on May 20. The preacher commenced meetings for worship at Collinsvale on that morning. A young man confessed Christ at Hobart at night. Bro. G. Smith presided at a splendid entertainment given by the church on behalf of West Hobart organ fund. The choir, under Bro. J. Jaap, rendered good service. A good social was tendered to Bro. and Sister Nightingale to celebrate their third anniversary in Hobart.

Western Australia.

During his visit to Western Australia, Bro. Illegworth conducted a public installation of the officers of the newly-formed Phi Beta Pi Club at Fremantle, and on the following Sunday gave the gospel address to a good meeting. The Phi Beta Pi Club recently gave a complimentary tea to the victorious cricket team, about 60 sitting down to the tea. Preparations are being made to hold a tent mission in August, with Bro. Hagger as missionary. On May 13, Mother's Day, the Spartan Club supplied the choir, Bro. Mudge giving a splendid address.

New Zealand.

Invercargill reports splendid meetings all day on May 6. Bro. Fitzgerald spoke at both services. A full house at night to hear his address on "The Treasures of Heaven." The service was in memoriam to the late Sisters Fenn and Atkinson, from whom the church has had to part recently. Sympathy is extended to the bereaved ones. During Bro. Fitzgerald's absence at Conference, and for mission work at South Wellington, Bren. E. Holmes, Thos. Pryde, Geo. Ladbrook and A. Ladbrook conducted the services. The young men of the Bible Class took charge of the Literary Society and Bible Class during the preacher's absence. The Invercargill Bible School teachers won the Teachers' Banner for 1923, and the Bible Class won nine prizes in the Bible School examinations. The work amongst the young is very prosperous. Bro. Fitzgerald's class of young men and women now numbers 38, and a special effort is about to commence to increase this to 60. There is a splendid group of teachers. The Ladies' Guild continues to do splendid service, and the choir is helping in every way possible.

Queensland.

At Toowoomba on May 20, meetings were well attended. Visitors were Bro. Scott, Chinchilla, and Bro. Bassard, Rosewood, who was in Toowoomba in the interests of the Hinrichsen-Brooker mission. His message was invigorating and helpful. Bro. Bassard also conducted the gospel service. The Bible School at Harlaxton was cheered by his visit. Bro. Willie Hamlyn is very seriously ill.

At all points the work in West Moreton Circuit is being maintained. Marked interest is shown by outsiders, especially at Marburg and Rosewood, and prospects for an ingathering are bright. Bro. Bassard has started a Young People's Improvement Class at Marburg, and at the request of Mt. Walker and Rosevale hopes to be able to start a similar movement there. The preacher is visiting the churches throughout the State, appealing for funds to meet the expense of the Hinrichsen-Brooker mission, to be held at Ipswich and Bundaberg.

Brisbane held a highly successful "shilling evening" in the basement of the chapel on May 14. The function was arranged by the Misses Elvery and Dorothy Clapham. The effort realised £6/4/-, and was in aid of the fund for repairing the church organ and piano. On morning of May 20, Bro. Wilfred Trudgian, B.A., delivered a fine exhortation. Sister Mrs. McCoy, of Pennsylvania, U.S.A., Bro. and Sister Mason, Bro. Grant (Hurstville) and Bro. Hunter (Melbourne) were amongst the visitors. The gospel service was well attended. 152 broke bread during the day.

Roma had uplifting meetings on May 13, Bro. Spratt speaking at both services. His solo at the gospel service was enjoyed. On May 20 the meetings were not so well attended, owing to much sickness among the members. A successful Bible School picnic was held on Labor Day. Sister Spratt is training the children for the anniversary. Bro. Vanham is laboring in the outside western towns, and making a splendid impression.

At South End, Toowoomba, members are enthusiastic about the possibility of purchasing a church home. A special meeting is being held to consider the whole question, an allotment with a suitable building being under offer. On morning of May 20, Bro. Stitt's address on "Remember Lot's Wife" was appropriate and helpful. Seven scholars have entered for the Federal examination. Bro. Adcock conducted the open-air mission, and Bro. A. Day was in charge of the gospel service.

The work of closing in the basement of Ipswich church building is being pushed forward in order to accommodate the ever-growing Bible School. The kindergarten has been organised, and is under the care of Sisters Young and Cumming. Teaching staff has been enlarged by three. Sister Myrtle Risson, Cramb-st., E., Ipswich, is secretary. On May 20, meetings were largely attended. The gospel service was most inspiring, many present for the first time. Bro. Young's chats to the young folk, given before the sermon, are appreciated. The church thanks Sister J. Bruce, of Zillmere, for a door mat, and Sister Risson for two chairs.

South Australia.

At Croydon, attendances have improved considerably, and prayer meetings are better attended. Three received by letter. At the close of five years' service, Bro. A. H. Wilson has been invited to continue with the church for another short term.

At Mile End on Wednesday and Thursday of last week there were baptisms, six of the candidates being received into fellowship at the morning meeting on May 27, when Bro. Garnett exhorted. He also gave a message to the J.C.E.'s in their meeting. One confession at night, at the close of the gospel meeting in the Town Hall.

Four Bible School scholars, and one young married lady, have made the good confession at Cottonville during May. On 27th, a men's service was held in the evening, 60 per cent. of a good attendance being men. Bro. Southgate gave a masterly answer to the question, "Is Christianity a Failure?" Bible School continues to progress; average attendance for past quarter very satisfactory. Bro. Southgate's Teacher Training Class is proving very helpful.

Great meetings are being held at Park-st., Unley. Sunday evening, 13th May, the chapel was full, and at the close of the address on "Empire Builders" two K.S.P. members confessed Jesus. Sunday evening, May 20, the service was well attended; five responded to Bro. Webb's appeal. This makes 16 decisions since Bro. Webb commenced his ministry here. There have been 21 additions to the Bible School during the last three weeks. The K.S.P. now has 38 members, and all the auxiliaries are in a flourishing condition.

The half-yearly business meeting at Norwood on May 2 had a nice gathering. Solos, Bro. Mathews and Sister Lomas. May 8, Sunday School concert in aid of renovating building. Large audience. May 20, Home-coming services on Bro. Paternoster's anniversary commenced with Bro. Rankine taking morning service; good audience. Dinner provided for visitors. Evening, gospel service. Bro. Paternoster spoke well to large gathering. Two anthems by choir. Monday, young people's night. Bro. Manning (Mile End) was speaker. Tuesday, fine programme by choir, assisted by Mrs. Mathews (Semaphore) and Mrs. Chambers and Miss Jackson (old members of chapel-st.).

Wednesday, splendid knife and fork tea, about 150 being present. Evening, past and present workers gave three-minute speeches. Fine meeting. Great re-union of old members throughout the four days. Many greetings from isolated members.

On May 13 and 20 attendance at Moonta evening meeting was much above the average, the occasions being Mother's Day and Father's Day respectively. Special singing was given. The services were good and much appreciated. At the close of the meeting on May 20, a man was baptised. The Bible School keeps up its average attendance. The annual meeting has been held. Bro. Oram is general superintendent, with Bro. F. Atwell, secretary and treasurer. The J.C.E., with Sister A. E. Bauer as superintendent, has about 40 on the roll, average attendance of 20 to 30. The C.E. Union held its annual meeting recently, and elected Bro. Oram president. Despite the fact that the mines are working, the business outlook of Moonta is not bright.

At Grote-st. C.E. prayer meeting on May 23 an interesting lantern lecture on the work of the British and Foreign Bible Society was given by a member of that Society. Bro. A. Brown, from the College of the Bible, was welcomed. Sunday, May 27, the Sunday School anniversary proved a happy time. At breaking of bread Bro. B. W. Manning was the speaker; Bro. E. R. Manning, S.S. superintendent, presided. In the afternoon items from kindergarten department were enjoyed, and choruses from the senior school with orchestra well appreciated. Bro. H. E. Mortimer gave the Bible reading, and Bro. Webb, from Unley church, was the speaker. In the evening the gospel message was given by Bro. Garnett, and two S.S. scholars and a member of Bro. Garnett's Adult Bible Class confessed Christ. The singing, under the leadership of Bro. R. G. Maddern, was much appreciated.

At Hindmarsh good meetings greeted Bro. Paternoster on his return after holidays. "The Church and Her Mission" was the morning, and "The Goal of Calvary" the evening theme. In the afternoon B. W. Manning told a story to the school. May 13 was observed as Mother's Day. Bro. Paternoster's themes were—morning, "The Woman of Jerusalem"; evening, "Womanhood." Splendid audiences. Sister D. Hitchens was home again after a long period of sickness. Sister Mrs. Young has been in hospital with eye trouble. Sister Read has returned home after three weeks in hospital, also Sister Melba Clark, Mr. Frazer, husband of Sister Frazer, lost a finger and half of thumb through accident. Bro. T. H. Brooker, S.S. superintendent, has been on holiday, at Victor Harbor, owing to indifferent health. The church is adopting the 1200 Sankey's for evening use. Sister Miss Magridge, one of the kindergarten teachers, was married to Bro. G. Bartlett on May 12. Bro. E. J. Paternoster officiated. Sister Smith has resigned the duty of caretaker, owing to indifferent health; she has been an exceptionally good caretaker. The choir is doing excellent work under Bro. Hall.

Victoria.

Good meetings still continue at Maryborough. One young man made the good confession at the close of a beautiful address on "Forbearance." A young man made the good confession at Hawthorn on Sunday evening, T. H. Scambler, B.A., preaching. The annual demonstration of the Bible School took place on May 22, and was enjoyed by all.

At Swanston-st. last Lord's day the meetings were satisfactory, weather conditions not being too favorable. Bro. Wilson was the acceptable morning speaker, and in the evening Bro. Gibson gave a good sermon.

The short mission at Dunolly has closed with twelve decisions for Christ. On Friday night a special evening was given to Bren. Youens and Searle, and a vote of thanks expressed for their very fine work. They have strengthened the church in every way, and Dunolly will continue to reap the benefit.

The anniversary meetings begun on Sunday, May 27, at Cheltenham, were splendid. The messages given by Bren. Abercrombie and J. E. Allan were of the highest order. One baptism at the close of the evening service.

At Doncaster on Sunday good meetings were experienced at both services. Bro. Lang spoke in the morning, and at night conducted an in memoriam service to the late Bro. Jones. Bro. Lang is arranging to form a young men's club, and is also conducting mid-week services.

At Warrnambool on Sunday Bro. Edwards concluded his series of addresses on the Lord's return. Sister Mrs. Edgworth assisted by singing a solo. On Empire Day Bro. Edwards took part in the services at the State School; his interesting and instructive remarks were much appreciated.

Last Wednesday night, at Northcote, a lantern lecture was given of the Armenian Relief Fund, which was listened to very intently. Sunday's meetings were splendidly attended. Bro. Les. Clay exhorted in the morning, and Bro. Hinrichsen spoke at night from a chart on "The Destinies of Man." An offering for the Armenian Relief Fund realised £118/3.

Bible School anniversary services at Footscray last Lord's day were successful. The singing by the children, assisted by the choir and orchestra, under the leadership of Bro. Brown, was excellent. Bro. Illingworth addressed the church in the morning, and gave an interesting talk to the children in the afternoon. In the evening Bro. Hurren's address was greatly enjoyed.

Bambra-road annual meeting, held last week, was preceded by a members' tea provided by the officers' wives; this proved successful and enjoyable. Reports of splendid progress from all auxiliaries were received, finance being the only difficulty at present. Bro. Schwab is doing good work. All meetings are well attended. Stirring addresses, and one confession last Lord's day.

Good meetings at Middle Park last Sunday. Two received into fellowship in the morning. Other departments well attended. Splendid address in the evening. Bro. Brooke continues faithfully preaching. Some members and the choir are still visiting the home of Sister Miss Boyce after the gospel meetings. Her cheerfulness in patient suffering is admired by all.

Good meetings at Gardiner all day May 27. A welcome was extended to Bro. and Sister W. A. Strongman, from Malvern-Caulfield; Bro. and Sister Lloyd and family, from Windsor; Sister McKay, from Brighton, and Sister Pratt, from Oakleigh—a total of nine letters of transfer. There were several other visitors. It is expected that the new building will be opened about the middle of June.

Sickness among the members and in the district accounted for smaller attendances at Balwyn last Lord's day. A men's service was held at night, the men of the congregation sitting together in the centre seats of the building. A male quartette and a male duet rendered items. Bro. Thomas preached a male duet rendered items. Bro. Thomas preached interestingly on the subject, "Men who are Not Men." The church membership now stands at 90, and the Bible School at 160.

Burnley had good meetings on Sunday, Bro. Stephenson speaking. In the morning a brother (immersed believer) was received into fellowship. Bible School had good attendance, but shortage of teachers. Evening service, interested congregation; one of the scholars was baptised. On Thursday evening the Senior Boys' Club held a successful social. The aged Bro. and Sister Rutledge celebrated their golden wedding on May 24.

Newmarket Bible School anniversary services were held on May 20. The Kensington Town Hall was filled at both meetings. Pastor H. F. Wright, of Clifton Hill Baptist Church, addressed the children in the afternoon, and Mr. J. I. Mudford addressed an appreciative audience at night. The singing of the scholars under the able leadership of Mr. C. Hall, of North Richmond, was splendid. The demonstration and distribution of prizes was held in the chapel on May 22, when the scholars rendered their various items. Last Tuesday the scholars were treated to a tea, which brought a very successful anniversary to a close.

Good numbers attended both services at Geelong last Sunday. At the conclusion of the gospel service, at which Bro. Stevens preached from Rom. 6: 7, a young woman gave her heart to Christ. The church was saddened by the death of Mr. Harvey, who was accidentally killed by a train last Friday morning, after having confessed his Saviour at the gospel meeting on the previous Sunday night. The church extends sympathy to the bereaved wife and family.

The work at Mildura is on the upgrade. A marked improvement in attendances and interest has been evinced during the past two months. Four young men and two young ladies have been baptised as a result of Bro. Fretwell's earnest and convincing appeals of May 13 and 20. All church auxiliaries are in a flourishing condition. The local chapter of the Phi Beta Pi conducted a social evening on May 24, during the course of which the chaplain (Sister Fretwell) initiated incoming office-bearers for the ensuing year into their various duties.

Bright meetings continue at South Melbourne. May 6 was specially planned for young people. Messages from Bro. McCallum were highly appreciated. A splendid rally of various clubs and school at the gospel meeting, when K.S.P. members took part in service. May 13, Mother's Day; good attendance and fine message. May 20, Bro. McCallum on vacation, meeting taken by Bro. Northeast at 11 a.m. Splendid message from Bro. J. E. Allan at gospel meeting. May 27, Bro. T. Sunderland gave an interesting exhortation. Gospel address by Bro. Wilson (Swanston-st.), was a bright, instructive message.

At Lygon-st. all departments of the work are on the upgrade. The choir is rendering valuable service at gospel meetings. On May 23, the church deacons conducted the C.E. meeting. Bro. J. McColl was in the chair. Bren. W. C. Craigie, A. Haddow, and J. McColl gave brief addresses. At the mid-week prayer meeting Bro. Brown and Sister Cox were baptised. Attendances on Sunday were good. Bro. A. T. Eaton was the speaker at both services, and was given a splendid hearing. Bro. Brammer, from Castlemaine, was present in the morning. Four were received into fellowship. At night there were two more baptisms, making a total of ten for the past few weeks.

New South Wales.

Bro. H. G. Payne, of Hornsby, would like to receive the names and addresses of any members living on the Northern suburban line between Meadowbank and Hornsby. Any knowing such are requested to communicate with him at Florence-st., Hornsby, or by 'phone (Wahroonga, 1040).

At Chatswood on May 27, Bro. Gilmore gave the church a spiritual uplift; subject, "A Walk with God." The Bible School is progressing. At the gospel service Bro. Whelan gave an inspiring address to a fine congregation on "The Poverty of Wealth." Four young women gave themselves to the Lord.

At the City Temple on Sunday Bro. C. R. Hall gave a fine address from Heb. 2: 9. Several visitors were present. At night the gospel was preached by Bro. A. L. Haddon, from Mark 12: 37, before an appreciative congregation. In last issue was printed the name Mrs. Little in connection with the in memoriam. It should have been Mrs. Lillie.

Meetings at Paddington are splendid. At a recent social Bro. and Sister Chapple and family were cordially welcomed. Sister Mrs. Wilson was presented with an illuminated address as a mark of appreciation of her many good works. On Tuesday, 8th, Bro. Chapple entertained the Bible School children at tea. Later in the evening Sister Mrs. Hibberd was presented with a token from the teachers upon her retirement from the teaching staff. Bro. A. H. Wilson has formulated a "Get the building debt down" scheme. £150 already in sight—£200 more to go. Old Paddington folks requested to help. Sister Mrs. Palmer and Mrs. Wilson have recovered from illness.

At North Sydney a fine spirit in all meetings prevails. On 23rd inst. a combined meeting with Mosman was held at North Sydney, Bro. Davis giving a most helpful address. On morning of 27th, Bro. and Sister Lacombe, from Lidcombe, were received into fellowship. Bro. Day ably exhorted. In the evening Bro. Rush's gospel address was most inspiring.

On May 20, Bro. Fisher addressed Hurstville school and gospel service. During last week Sister Santwyk passed away, after a lingering illness. Last Sunday Bro. Clydesdale exhorted, and at night Bro. Crossman preached on "A Plea for New Testament Truths." There was one decision. Sister Mary McCoughtry has been transferred by the Education Department to a country school; she was a valued teacher in the primary department.

At Lismore attendances both morning and evening are encouraging. May 20, Bro. E. Snow, of Bungalow, assisted at the morning service. At night Bro. P. J. Pond preached to a splendid audience. Excepting the tower, the brick work of the new church home is completed. The opening services on Sunday, July 1, will be a great homecoming of former members. In July the church will commence its 40th year as a congregation in Lismore.

Mosman on May 16 enjoyed a visit from Bro. Fisher in the interests of Temperance. On the Saturday afternoon a very happy function was held in connection with the kindergarten department. The teachers worked hard, and were encouraged by the number of mothers present. At the gospel service on May 20 many strangers were present. Bro. Davis spoke on "What's the Matter with Father?" A husband and wife made the good confession.

At Enmore on May 27 three were received into fellowship. Bro. Dr. Porter gave a most helpful address. In the evening Bro. Sivyer preached. One young lady was baptised. Deepest sympathy is extended to Sister Joseph Taylor, of Wyong, whose husband was accidentally killed on Thursday last by a falling tree. Bro. Jos. Taylor was at one time a deacon of the church, and the whole family of brothers and sisters were prominent at all times in the work of the churches in N.S.W.

At Auburn last Lord's day Bro. H. G. Harward commenced a series of special meetings for the upbuilding of the spiritual life of the church. At the morning meeting Bro. Harward exhorted on "Walking with God." The evening meetings consisted of a prayer service, 4.30 to 5.30; tea, 5.30 to 6.30; gospel meeting, 7. Good attendances at all meetings. Bro. Harward gave a fine evening address to a big audience on "Our Plea for the Restoration of New Testament Christianity." Bro. H. Wilson Cust, from Inverell, was a visitor.

At Taree on May 13, Bro. E. J. Saxby addressed the church. He conducted the gospel service at Wingham in the evening. Bro. Edwards spoke in the afternoon to the children, and at night delivered a stirring message on "Jesus and His Mother." Splendid meetings on May 20, Bro. W. J. Crossman speaking both morning and evening, his earnest addresses being appreciated. Bro. Charles Jenkins was present after a serious illness, and Sister Miss Simmons, from Enmore. On Tuesday, May 22, Bro. Crossman, whose visit was much enjoyed, conducted the mid-week service. Prospects are bright.

Lidcombe is still moving on. The church has sustained severe losses by removal of some members to other districts. Bro. T. H. Browne conducts the gospel services. His term ends with July, when he will be open for engagement. Bro. Wooster on morning of May 27, gave a talk on "Prophecy Concerning this year 1923," to an interested audience. The Bible School celebrated its anniversary on May 6. Special items at the gospel service were rendered by the scholars. Continuation was held the following Tuesday, when a varied programme of instrumental and vocal items, also recitations, rendered by scholars and assisted by friends, was greatly appreciated. Bro. Thos. Walker trained the scholars well.

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Geeveston church is now self-supporting. Dover, Southport, and Leprena are without a resident preacher. Several of the Dover members take it in turn to conduct the services in these places.

The church at Ulverstone has increased its subsidy. Good interest and one decision reported. Bro. L. A. Bowes, the evangelist, is conducting a tent mission at Penguin, a few miles along the North Coast. We hope for the establishment of a church there.

The Home Mission Committee is trying to secure a block of land at Devonport in preparation for a church building and mission in that town. Gifts are required for land.

Bro. I. Durdin has been handicapped on the Peninsula owing to the scourge of diphtheria at Tunnel Bay. Large audiences and good interest at Nubeena. The C.E. has been reorganised. Nice meetings at Koonya.

Bro. Les. Drummond has reorganised the Bible School and established a C.E. Society at Kellevie.

The H.M. Committee hopes that every church and every member will support the penny-per-week appeal for Home Missions in Tasmania. Please send a shower continuously.—W.H. Nightingale, Secretary.

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