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Goodness.

"Oh, that men would praise the Lord for his goodness." The goodness of God is constantly emphasised in the Scriptures. A God who is infinite in power and wisdom would not suffice: he must be infinite in goodness and mercy too. The Psalmist sings and urges others to say: "The Lord is good, and his mercy endureth for ever." "The earth is full of the goodness of the Lord." He hath not left himself without witness to any. The just and the unjust share his favors. Did he withhold his sunshine or his rain, all would perish; but, instead, the rain cometh from heaven and watereth the earth, so that we have food and gladness. So, the goodness of God leads men to repentance. Having in mind what the Lord does for the material welfare of his people, and realising by personal experience that similarly he can supply the longings of men, no wonder the Psalmist exhorted men to "taste and see that the Lord is good."

Contrasted with the perfection of the Divine goodness, man's character is dark and faulty. "The heart is deceitful above all things, and desperately wicked." Unregenerate man, the man in his state of nature, the best man who is unredeemed by Christ and unrenewed by the Spirit of God, has in him nothing of merit or good whereby he can commend himself to God or be justified in his sight. The dreadful record of Scripture is—"There is none that doeth good, no, not so much as one."

Yet man is not left to his evil state. God interposed to set the wrong right. Even while we were sinners he loved us and sent his Son to save. The story of his love, his provision for man, is called "the Gospel"—or, better, as the meaning of the Bible word is, "the good tidings." The Lord not only died to free us from past sin, but also in order to set us on the path of future safety. One of our beautiful hymns says truly,

"He died that we might be forgiven:
He died to make us good."

Frequently we have noted criticism of the line we have italicised. The criticism seems to us to be singularly misplaced. Its basis is the view that there is something weak, negative and rather childish about "good"—we do not speak of grown-up folk as "naughty," and "good" is the correspondingly weak word on the other side. We cannot agree. Goodness is strength as well as tenderness; it is manifested in patient endurance under trial, but also in warfare against oppression and wickedness. Goodness is justice, and more than justice; it is righteousness plus mercy. Goodness is positive, not negative: "Depart from evil and do good" contains both negative and the positive aspects of the reformed life.

What goodness really means is best seen in the life of the one perfect Man who ever walked this earth. The story of the earthly life of the Son of God is summarised in the apostle's words: "Who went about doing good"—he died to redeem us to himself, and to inspire us with the enthusiasm for the life of purity, sacrifice and service, for

the life which reproduces his. If to the Christian "to live is Christ," then to live is to be good, for our Lord was Incarnate Goodness.

"He that doeth good is of God." This word of the Apostle of Love reminds us of the essentially practical nature of Christianity. It is not profession of discipleship which will suffice us—not declared faith, not knowledge, not doctrinal exactness or nicety. Faith, doctrine, ordinance, all have their rightful place in the Christian system, and he is foolish who belittles any of them. But these are means to an end rather than ends themselves. They are not the help of men in the development of Christian character. Constantly affirm the great fundamentals of the faith, writes Paul to Titus, to the end that they who believe God may be (not orthodox simply, but) careful to maintain good works. Read the great description given by our Lord of the judgment of the nations, and mark how simple goodness—the expression in kindly deeds of service of a good and honest heart—is what will count. "Ye did it unto me," therefore "Come, ye blessed!" "Ye did it not," and therefore, "Depart, ye cursed." Without goodness, no man possesses the Spirit of Christ, without which men are declared to be none of his; for "the fruit of the Spirit is . . . goodness."

We notice that men often misunderstand what goodness is. It is treated now as something soft or effeminate; now as something coldly just or righteous. We refer, for instance, to people who are good, but not good to live with. They are so just and austere (possibly even so self-righteous) that the kindlier virtues seem to be excluded from their list of Christian graces. But real goodness is attractive to everybody except those whose mind is set upon evil, and sometimes it even conquers these and attracts them in spite of themselves. Folk

Walking with God.

*I fain would walk with God,
Upon life's thorny road;
By devious ways, where light is dim,
'Tis bliss to walk with Him!*

*And in life's golden hours—
My pathway strewn with flowers,
Sweet flowers of Grace—my joy shall be
To walk, my God, with Thee—*

*Until in evening grey,
At close of life's brief day,
For me, the Master's call shall come;
Then—rest, and peace, and home.*
—Hy. J. Glanville.

who are not good to live with are not so good as they think they are.

Recently in England Sir Robert Horne made a witty speech which, according to report, "brought down the house." He recited some verses composed by "a lady who thought she had written a hymn":

"If only the good were the clever,
And if only the clever were good,
This world would be better than ever
We possibly thought that it could.
But, alas, it is seldom, if ever,
That people behave as they should;
The good are so harsh to the clever,
The clever so rude to the good."

The lines are very smart, and contain an excellent rebuke of the quality which mas-

querades as goodness. But the truly "good" are not harsh either to the clever or the dull, to the learned or ignorant, to the righteous or the sinful, to the strong or the weak. Goodness allies itself with every noble characteristic—strength, knowledge, justice—but deals gently with all who come short of the ideal.

May we all seek so to live that at last we shall receive the eulogium: "Well done, good and faithful servant." Then, as we enter upon the felicities prepared for such, we shall realise to the full the blessedness of the presence of God: "My people shall be satisfied with my goodness, saith the Lord."

Walks With God.

V.—"THE CHRISTIAN'S SWEET CONTENTMENT."—Phil. 4: 11.

J. E. Shipway.

Contentment! What does it mean? Perhaps we can best express it in the short dialogue between the little girl and the aged Christian negress. Said the girl, "After all, Aunty, you might be forsaken in your old age." But with a beautiful assurance the old saint said, "Why, honey, don't you know I have got a Father in heaven, and don't you know he takes care of me the whole endurin' time?" Powerful was her grip upon the majestic promises of God. Christian, it is better to be the possessor of this godly contentment which bringeth great gain, than to be the possessor of this world's wealth, and devoid of the blessing of God. The worldly great and wealthy are not altogether the most godly contented. Haman was a great court favorite, and yet not contented. Ahab on the throne, and yet not contented. Adam in Paradise, and yet not contented. Alexander, Caesar, Napoleon, Charlemagne, conquerors of worlds, and yet not contented. Yea, and the very angels in heaven, and yet not contented. But Paul, though abased, and empty, and persecuted, had learned in every state and in any state therewith to be content. A brilliant student who went to Africa and died after a year's work said, "I think it is with African missions as with the building of a great bridge. You know many stones have to be buried in the earth, all unseen, for a foundation. If Christ wants me to be one of the unseen stones, lying in an African grave, I am content, for the final result will be a Christian Africa." And when we are thus willing to burn out for Christ, sweet contentment will fill the soul.

1. We must be content with Jesus.

(1) Preachers must be content with him in the study. What is our reading? What of our prayers? Who is our companion? Are we satisfied with the presence of the Son of God? Do we turn to him for the things we need? He longs to be the companion of the study, and he must be, if our

messages are to thrill the souls of men, and God's power is to be witnessed unto salvation.

(2) The home must be content with his presence. In the home what a priceless work of God we have to train up our children for him. If the home is "filled with the odour of the ointment," people when they come to it "shall return and shall revive as the corn." We shall be kept steadfast and contented, and our children shall be added to the great multitude who can say, "Because of Christ in the home, I am for Christ to-day."

(3) We must be content with him in all of our spheres of labor.

A Christian physician was one day paying his usual call to a sick patient, when the lady of the house said, "Doctor, our little girl always likes to see you come into our home." "Ah!" said the doctor, "Why is this, my little one?" And the little girl, looking up into his face, said, "Because, doctor, you always remind me of Jesus." Here was a man who had learned the secret of carrying into his daily tasks the Master's presence, and what a sweet contentment went with it. Oh, dear Christian, can we always say—

"And he walks with me, and he talks with me,
And he tells me I am his own;
And the joy we share, as we tarry there,
None other can ever know."

2. The moral excellence of Contentment.

Godly contentment is independent of outward circumstances. It is as Luther says, "The bird that sings so sweetly in the breast." So let there be—

(1) Contentment in our daily provision. "Having food and raiment, let us be therewith content" (1 Tim. 6: 8). As God provided for Israel in the wilderness, and they never wanted bread from heaven, and their garments waxed not old, neither did their feet swell for forty years, so let our daily bread be the ground of our contentment, as

provided by him. Let us receive whatever God may send us as "food convenient" and therewith be content.

A benevolent worker called on an old age pensioner lady in her little thatched cottage. "Are you getting along quite well?" asked the lady. "Bless you, yes," said the old soul. "My Lord hath supplied my every need. He hath given me my bread and water, but you know he said nothing about the butter." There may be humor in the remark, but there is a tremendous amount of trust and contentment also. And we have seen greater contentment in the little cottage with its frugal meal, than in many a mansion with its luxurious plenitude. Young has said, "Our wants are really few and simple. Man wants but little here, nor wants that little long."

(2) Contentment in the present state. "Be content with such things as ye have" (Heb. 13: 6). Three of the greatest helps to holy contentment are to be found in verses 5 and 6 of this chapter. (1) "Let your conversation be without covetousness," because obviously there can be no greater hindrance to true contentment than the insatiable craving after something more or better. (2) "Be content with present things"—not always living for the future, which robs the mind of settled peace.

(3) Let the same blessed promises of a faithful God who hath said, "I will never leave thee nor forsake thee," be the soul's sure anchor in the storms of life. "If God be for us, who can be against us?"

3. The satisfaction of Contentment.

In Gen. 33: 9-11, we have twice the words "I have enough." "So two brothers exclaimed; and it is a strange thing in this murmuring world to find two brothers both uttering such a sentiment. But in the Hebrew there is a striking difference, not marked in our version. Esau said to Jacob, 'I have enough,' using the Hebrew word, 'rab,' which means much. But Jacob said, 'I have enough,' using the Hebrew word 'kol,' which means all—everything. Esau had much, but Jacob had everything, because he had all in God, and God in all." So we get the idea of the satisfaction of contentment: it is of God; as Philip expressed it, "Lord, show us the Father, and it sufficeth us." Yes, dear Christian, we shall find our sweetest contentment in acquiescence to the Divine will. As we cast our eyes around us we shall probably find on a far dusty highway of life travellers in a far more serious condition than ourselves; but as we look into their faces, we see there such a sweetness of contentment, that tells us of their visualisation of the Christ, and of acquiescence to the Divine will. "I never complained of my lot," said the Persian poet, Sadi, "but once—when my feet were sore, and I had no money to buy shoes: but I met a man without a foot, and I became content with my lot when I saw him." Beloved one, "Thy shoes shall be iron and brass, and as thy days so shall thy strength be."

Preachers That Stay Put.

In the mind of the public the average Protestant preacher is a peripatetic soul who is chiefly interested in experimental geography; that is, he desires to acquire knowledge of his country by successively taking up his residence in as many different places as possible. Lawyers, physicians, dentists and merchants, desiring success, anchor and build themselves into the corporate life of some one community; but the preacher seems to feel himself immune from any such sordid necessity, with the usual result of possessing very little change except *presto*, change! May we dare to offer the opinion that one of the chief reasons for the slow progress of Protestant Christendom is the seeming disinclination of the preacher to stay put. Pardon the figure, but about the time he places his foot upon the starter and throws in the clutch, his attention is attracted elsewhere, and he decides to climb out and become the chauffeur of a different machine.

The "Lo, here, and lo, there," habit must have some justification in the mind of the preacher himself, or he would not indulge it. We happen to know whereof we write. He usually succumbs to the movies, so to speak, because his salary is insufficient, because his work does not seem to prosper, because he is offered a larger opportunity elsewhere, or because of the unmitigated cantankerousness of some of his members. The truth is that none of these usually has any *bona fide* weight except the last, to which we hope to give attention later.

Permit us to venture the statement of three reasons for a long ministry:

1. The very nature of the life and work of a church of Jesus Christ requires a long, far-reaching, constructive programme, in which the preacher must be the chief temporal architect and master builder. No church can succeed while subject to the changes, modifications, halts and spurts of a spasmodic succession of totally different leaders.

2. The influence of a preacher is exercised in his capacity as a friend, and, the older his friendships, the finer and stronger his influence. Most preachers

have a world of acquaintances, but do not stay anywhere long enough to form friendships of the strength and durability necessary to reconstruct the ideals of a community and make it a broadcasting station of continuous righteousness.

3. By remaining in one place the preacher compels himself to be both a student and a toiler, and in this fact is the secret of the making of both himself and his church. Of course, there are exceptions. A preacher may reach the point where he sticks as a barnacle sticks, but usually he will stay on the job as a builder stays. Hard work, both among his books and among his people, will iron out most of the difficulties of the average ministry, and harder work will iron out most of those remaining.

There is no man in any profession, business or calling who can more easily persuade himself that he is overworked, or more easily get away with practically no work at all, than the preacher who flits from one "field of labor" to another. On the other hand, there is no man whose conscientious toil meets with readier response or more tonic results than the preacher who "stays put."—American "Christian Standard."

The Only Religious Difficulty.

The late Dr. Denney used to say that there is really only one religious difficulty—the difficulty of being religious. At any rate, we need not flatter ourselves or commiserate ourselves as though "the present crisis in religion" were something abnormal. "The only ages in the past when a crisis in religion did not exist were ages spiritually dead." It is far nearer the truth to say with Principal Jacks, that such a crisis is "the atmosphere where religion breathes most freely, the soil in which it strikes deepest root." Because "religion will bring our difficulties to a focus, will show us in one clear and burning vision the depth of the mystery that confronts us in life... in revealing the world as a place fit for heroes to live in; that is, a difficult world, it will arouse also the heroic spirit in ourselves which is fit to live under such conditions." Through much tribulation we must enter into God's kingdom: because tribulation forms at once an ordeal and an opportunity.

Walk in the light, and thou shalt own
Thy darkness passed away,
Because that light hath on thee shone
In which is perfect day.
Walk in the light, and sin, abhorred,
Shall ne'er deale again;
The blood of Jesus Christ thy Lord
Shall cleanse from every stain.



Silver Jubilee Conference Group.

By courtesy of the "Western Mail," we reproduce a photograph of a Conference group taken at the W.A. Conference of Churches of Christ. The building is the Lake-st. chapel in Perth.

Why I Am Associated

With the Churches Known Simply as Churches of Christ.

G. F. Fitzgerald.

(1 Sam. 2: 30.)

Preliminary.

1. The article is not written as a criticism of other Christians. If the Christians, now scattered throughout the various religious bodies, are ever to fulfil the will of Jesus Christ and be united, as prayed for by him (see John 17: 21-23), we must learn to understand each other better. Unkindly criticisms only widen the breach that separates us. None of us cares to be misunderstood, hence none of us should be content to misunderstand others. "Try to understand your neighbor, and you will be understood," is a truth worth considering.

2. We trust that the readers of this will be as "noble" as were those folk mentioned in Acts 17: 11. "They were more noble than those [Jews] of Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily to see if these things were so." "Prove all things; hold fast to that which is good," is the apostle's injunction.

3. The purpose of this article is to state as simply and as clearly as possible the reasons why the writer is associated with the churches known simply as "Churches of Christ."

4. At the outset, then, it is needful that we should be clear as to the meaning of the term "church," and also the term "churches."

In the New Testament that word "church" has two distinct uses.

(a) It is used to include the whole of Christ's people who belong to this one great universal church. In Matt. 16: 18 Jesus said, "I will build my church." Clearly this refers not to any one congregation of Christians, but it embraces all Christians. The fact is made more sure by the next clause of verse 18, where he says, "And the gates of Hades shall not prevail against it." That he could not have meant any one congregation by the term church is evident when we remember that local churches or congregations have been overthrown—"prevailed against." Paul makes it perfectly clear that the word church is used at times to embrace all Christians, for in one place he says, "The church which is his body" (Eph. 1: 22, 23), also Col. 1: 18. And of this "church" or "body" Paul says, "There is one body" (Eph. 4: 4). Hence it is clear that in this case the word means, not a local assembly, but a universal church or "body" which includes all Christians.

(b) But the word "church" is also used to mean a local assembly of Christians. This is clear from many references. In 1 Cor. 1: 2, Paul addresses "The church of God which is at Corinth," and in Philemon (verse 2) he speaks of "The church in this house." In such references, it is the local congregation he has in mind. In Rom. 16: 16 he says, "The churches of Christ salute you," and in 1 Cor. 16: 1 he speaks of "The churches of Galatia," and in 1 Cor. 16: 19, "The churches of Asia." Here we have the plural term "churches"—various congregations of Christians. Now when we speak of "Churches of Christ" in this article, we refer to those congregations of Christians who refuse to be known to the world by any other name than "Churches of Christ," or "Churches of God." To us, as to Paul, each congregation is "a church of Christ," and several congregations are "churches of Christ."

Now, why am I associated with these congregations in preference to some other?

I am associated with the Churches known simply as "Churches of Christ"

I. Because they have no guide but the Bible.

The Bible to them is "God's Word," and is "able to make us wise unto salvation." The "wisdom" of man must not be allowed to set aside the will of God, revealed through the Scriptures. "Back to the Bible," "Where the Scriptures speak, we speak," and "The Bible only our authority," are

mottos loved by "Churches of Christ," because they express confidence in the authority of the Scriptures in all matters pertaining to the church and individual Christians. Their appeal, on all questions of church doctrine, organisation and policy, is to the Scriptures—"What saith the Scriptures?"

II. Because they, where the Scriptures do not clearly reveal the will of God, stand for liberty of conscience.

On all questions that pertain to our salvation the Scriptures are clear. God has seen to it that these truths are revealed fully lest a wayfarer might miss the way. But many matters are difficult to grasp clearly. Much controversy has been waged about them by students of the Scriptures. Such matters are not essential. On all such matters there must be liberty. "In essentials unity, in non-essentials liberty, and in all things charity," is another motto of "Churches of Christ," and it expresses a beautiful broad spirit of liberty for all upon matters not clearly revealed.

III. Because they honor Christ by wearing his name for the church.

Each congregation is simply "a church of Christ." That other congregations of Christians choose to call themselves by names other than Christ's is no fault of ours. Nor must we be accused of casting reflection upon them because we refuse to wear human names. It lies with them to show reasons why they prefer their respective names in preference to the name of Christ. "Churches of Christ" wear the name for four reasons at least.

(1) Because by doing this they recognise that the "church" is Christ's. He said, "I will build my church" (Matt. 16: 18). He purchased her with his own precious blood. "He loved the church, and gave himself for her." She is his by right.

(2) Because by wearing Christ's name we are scriptural. The Scriptures call the churches "Churches of Christ" (plural), or "Church of God" (singular).—Rom. 16: 16; and 1 Cor. 1: 2.

(3) Because the name "Church of Christ" or "Church of God" is the only name that is worthy of the institution which he came to establish, and which is said to be "The fulness of Christ who filleth all" (Eph. 1: 23).

(4) Because we realise that the name "Church of Christ" or "Church of God" is the only name under which it will ever be possible to unite God's people throughout the world. We may revere the names of great men or great countries, but there is no name under heaven big enough to unite God's people except His name.

IV. Because they refuse to wear any name but Christ's name for the individual follower of Christ.

There are at least three reasons why we refuse to wear any other name but "Christians" or "Disciples of Christ."

(a) We desire to honor Christ. All Christians are his. Whose name should they wear but the name of their Lord and Saviour? Honor all great and good men, but these did not "redeem us with their precious blood." Christ alone did that.

(b) Because we want to be scriptural. The "disciples were first called Christians at Antioch" (Acts 11: 26). Peter shows that the disciples were persecuted "for the name of Christ" (1 Peter 4: 14), and he says, "If any man suffer as a Christian let him not be ashamed" (1 Peter 4: 16). But James 2: 7 makes it definite that the followers of that worthy name by which you are called? (Jas. 2: 7). Whose name was "that worthy name" except Christ's? Whose name did those godless men blaspheme except Christ's? Hence it is very clear

that the early disciples were called "Christians," and "Churches of Christ" wanting to be scriptural use that name for the individual.

(c) Because the name "Christian" is the only name under which all God's people will ever unite. Other names for the people of God divide us; this unites us.

And so for those three reasons members of the "Churches of Christ" are known simply as "Christians."

V. Because they honor Christ as "Head of the Church."

"He is Head of the body, the church" (Col. 1: 18). The various members, weak and strong, go to make up the church or the body. None of these has a right to be master or authority in the church. Christ alone has that position. Popery had no recognition in the apostolic days. Apostles regarded themselves as "servants of Christ."

The idea that Peter became Pope has no foundation in fact. He regarded himself in the latter days as but "a fellow elder in the church of God" (1 Peter 5: 3). "Churches of Christ" seek to get away from all semblance of popery, back to the scriptural order—Christ the Head of the church, and all Christians "brethren in Christ" (Matt. 23: 8-10).

VI. Because they honor Christ by refusing to adopt any human-made creeds. No creed but Christ.

Men of all ages have made creeds and sought to bind them upon others as tests of faith. Such creeds have divided God's people. The New Testament teachers asked men to believe "that Jesus was the Christ." Upon the confession of this simple creed they were accepted as subjects for Christian baptism, and received into the church (see Acts 8: 37). This creed centred in Christ, and Churches of Christ make no other test than: "Do you believe that Jesus is the Christ?" Who accepts Jesus as Christ has a right to be allowed to come into his church in his appointed way (see Acts 2: 41).

VII. Because they honor Christ by practising the baptism authorised by him and his apostles—the immersion of penitent believers.

1. The baptism authorised by Christ is shown by Paul to have been "a burial"—immersion (see Rom. 6: 4; and Col. 2: 12). There is not one Scripture which authorises sprinkling. Authorities of all religious bodies agree that the apostolic baptism was immersion. To honor Christ, "Churches of Christ" desire not to be wise above what is written, and so practise as baptism that which has scriptural authority, and that only.

2. The baptism authorised by Christ was for those who "believed" (see Acts 8: 2; 8: 37) and "repented" (Acts 2: 37). Infant baptism found no place in the practice of the apostles. Therefore "Churches of Christ" baptise none but those who have professed faith in Jesus Christ, and repentance toward God.

VIII. Because they honor Christ's command—to meet and "break bread" in remembrance of his death—every first day of the week.

In Luke 22: 19 we read that Jesus "took bread and gave thanks, and gave it to his disciples, saying, This is my body.... This do in remembrance of me." Acts 20: 7, 8, shows that Paul taught the converts from heathenism to meet weekly to remember their Lord. There is ample proof that this was the practice of the early church. "Churches of Christ" desire to honor Christ in the same way, and so each Lord's day (Sunday) the Lord's table is spread and Christians meet to "break bread." This is the central purpose of the meeting.

IX. Because they teach the priesthood of all Christians.

There is no trace of ecclesiastical distinctions in the teachings of the New Testament. 1 Peter 2: 9 says all Christians are "priests unto God." Rev. 1: 6 gives the same great truth—"All Christians a kingdom and priests unto God." The distinctions

Religious Notes and News.

of modern times are contrary to this New Testament doctrine. The "priesthood of believers" is a precious truth, and needs to be reaffirmed. "Churches of Christ" therefore avoid all distinctions in the Church of God.

X. *Because they are content to tell enquiring sinners just what the apostles told men of their day who were seeking salvation.*

Acts 2: 37-41 gives the record of the question, "What must we do?" and Peter's clear and logical answer, "Repent [they already believed] and be baptised in the name of Jesus Christ unto the remission of your sins"; or Acts 8: 12, "When they believed Philip's preaching concerning the kingdom of God, they were baptised, both men and women"; or Acts 10: 44-48; or Acts 16: 30-33. From the Book of Acts we learn that the apostles required *Faith, Repentance and Baptism* (in accordance with Christ's last command—Matt. 28: 19) of all who came into the early church. See Acts 2: 37-41; 8: 12; 8: 36-38; 10: 44-48; 16: 14, 15; 16: 30-33; 18: 8; 19: 3-5.

Churches of Christ have no hesitation in using the same answers as those given by the apostles—thus men seeking the way of salvation are simply told to believe on the Lord Jesus Christ, to repent, and humbly obey his commandments.

XI. *Because they plead for the unity of all God's people.*

Jesus taught that his people should form "one flock" with "one Shepherd." "Other sheep [Gentiles] have I which are not of this fold [Jews]. Them also must I bring. . . and there shall be one fold and one Shepherd." Jesus Christ prayed for unity (John 17: 21-23), "that all may be one," such unity as would be visible to the world at large. Paul says again and again, There is "one body" (see Eph. 4: 4), and he condemned all divisions amongst Christians (see 1 Cor. 1: 10-13). He said Christians at Corinth were carnal because they allowed divisions and strife (1 Cor. 3: 3, 4). The divisions amongst God's people confuse those outside for whom Christ died, and "Churches of Christ" hear the fervent prayer of Jesus, and plead "that we all may be one that the world may believe" that Jesus is the Christ, the Son of God.

XII. *Because they plead for the restoration of the New Testament church as the right and only basis of lasting Christian unity.*

We rejoice to think that various religious bodies now recognise the sinfulness of sectarianism. All attempts by them to secure "union" indicate that our efforts for above a hundred years have not been in vain. The "Churches of Christ" once stood alone in their plea for unity. Now they stand firm for this other truth—That real unity can only come by a return to the basis of the New Testament church.

The church as given to the world by Jesus Christ—through his apostles—was fitted to meet the requirements of all men and of all ages. We cannot improve upon it. All attempts to reunite God's people on any other basis will fail. And so with Jude we plead "for the faith which was once for all delivered unto the saints" (Jude 3).

For those twelve reasons at least we are proud to be associated with "Churches of Christ," and pray for the day when all God's people shall preach the whole counsel of God in love—keeping "the unity of the Spirit in the bond of peace."

Six Short Rules for Young Christians.

- Have a time and place to pray.—Heb. 4: 16.
- And read the Bible every day.—Psa. 119: 113.
- Let Christ be your example meek.—1 Peter 2: 21-24.
- In everything God's blessing seek.—Coloss. 3: 17.
- Every day for Jesus do some good.—John 15: 5.
- Trust not in feelings, but in God.—1 John 5: 10-13.

—Thomas Haslam.

He that planteth a tree is the servant of God, He provideth a kindness for many generations, And faces that he hath not seen shall bless him. —Henry Van Dyke.

A Year of Baptist Progress.

The report of the Baptist Union is cheering. For many years there has been a decrease in church membership, but the present figures show an increase of 2109, justifying the hope that the decline has been arrested. In the same way the number of Sunday School scholars has increased by 5836, and teachers by 1571. The total figures for the British Isles are: Members, 404,797; Sunday School scholars, 523,805; teachers, 58,114. The amount paid to date in connection with the Baptist United Fund is £272,270, the due proportion of which has been allotted to the Baptist Missionary Society. The relief afforded by the Sustentation Fund has been invaluable to the churches.

Against Jazz, Drivel and Tinsel.

Professor H. Augustine Smith, of Boston University, is leading a crusade against jazz, drivel, tinsel, and slang as a teaching vehicle in American Sunday Schools. The Professor, who is a well-known Congregationalist, and led the music at the International Congregational Council at Boston three years ago, has produced a series of model programmes, for churches and Sunday Schools, applying the fine arts to the service of religion. Having conducted his campaign in New England and the Eastern States, he has been down South, and is to proceed West on the same errand. He urges the use of hymns and pageantry, religious pictures, instrumental music and festival programmes on a high artistic plane.

Dr. Jowett's Successor.

Dr. John A. Hutton, the "Christian World" reports, has presented his resignation to the Glasgow Presbytery, which, by implication, means that he has accepted the invitation to the pastorate of Westminster Chapel, in succession to Dr. Jowett. Dr. Hutton is going to America in July, and will not be back until the end of September. He is not expected to begin his London ministry until October. He may preach at Westminster Chapel on the two Sundays preceding his American visit.

Mary Slessor Memorial.

The fame of Mary Slessor of Calabar has spread far beyond Scotland, and her wonderful work as a missionary is a heritage of all the churches. The memorial which Dundee is now raising in her honor is therefore of more than local or national interest. A design has now been accepted for the stained glass window which is to be placed in the Albert Galleries, and it shows Mary Slessor at work as a mill girl in Dundee, and also in the heart of her missionary labors, engaged in saving the children. Four smaller subjects illustrate incidents in her life as "The White Queen of Okoyong." The committee, which is a representative one, hopes also to found a Mary Slessor scholarship to assist any Dundee girl anxious to go to the mission field. There has already been an excellent response.

Sir Henry Newbolt on Bible Study.

A correspondent of the "British Weekly" writes from Vancouver:—Under the auspices of the National Council of Education in Canada, Sir Henry Newbolt is lecturing with great acceptance to the Universities and other public bodies of the Dominion. In his stay at Vancouver, the lecture which had perhaps the most popular range and the most compelling appeal was that delivered on a Sunday afternoon to a capacity audience in the Orpheum Theatre on the subject of "Reading the Bible." In summing up, the lecturer said that in all modern efforts for a better education no higher plane could be reached than had been taught by the beautiful stories of the Scriptures. The modern tendency was for a man to say when thinking of any attitude he should take towards politics, of commerce, or other matters, "What shall I get out of this; or what will this do for me?" He forgot that in the consideration of what was best for the human family he would be considering

what was best for himself. Above all other books the Bible taught this unselfish attitude; and in urging increased and earnest study of the Bible Sir Henry said he could do so in no better words than in a sentence to be found within the covers. As a guide to human conduct the Bible was pre-eminently "the way, the truth and the life."

Ur of the Chaldees.

The marvels disclosed by excavation in Egypt deal with times that are comparatively recent when placed alongside discoveries reported from Babylonia by a joint expedition of the British Museum and the University of Pennsylvania, says the London "Christian." In a word, news has been received of the discovery of a Sumerian temple, in the city known as Ur of the Chaldees—an edifice built about 3000 years before Christ, and to which additions and repairs were afterwards made by Nebuchadnezzar, about 600 years before Christ. For many years, Babylon has been fruitful of great results following upon systematic excavation; and it would now seem that a new beginning has been made, from which we may learn much of the history of Eastern nations and peoples, going back to the time of Abraham. Though the discovery now reported may not excite a thrill so general as that caused by uncovering the Egyptian tomb of Tutankhamen, yet it is likely to do much to explain the life and times of men who early come on the scene in the Old Testament Scriptures. And in view of the fact that in early ages literature had its association with temples and palaces, it is a foregone conclusion that in due time a library will be found in the mound that is now occupying excavators in the great Babylonian field.

Religion in America.

Within the last twelve months the religious bodies of the United States have gained 1,220,428 members over the preceding year. This is approximately 50 per cent. greater than the average annual growth for the preceding five years.

The present membership of all religious bodies in the country is estimated at 47,461,558 persons, and the total "religious constituency" is placed at 98,878,367 persons. Church officials define constituency to mean all baptised persons.

The membership of the chief religious bodies are as follows:—

Protestant	78,113,481
Roman Catholic	18,104,804
Jews	1,600,000

The Methodist Churches have the largest constituency in the country, their figures being 23,253,854 persons. The Baptists form the second largest group, and are pressing the Methodists closely with a constituency of 22,869,098 persons. The Roman Catholics are third with 18,104,804 persons. The Lutherans make up the fourth body with 7,043,854 constituency, and the Presbyterians are fifth with 6,726,035 constituency.

Not by Clever Guesses.

Dr. Charles R. Brown, of Yale, writes on the need of a trained ministry. He has a healthy contempt for spirituality without either knowledge or the passion to know, for glib inefficiency, crude inaccuracy and superficial Biblical knowledge. In one passage Dr. Brown says: "The man who does not know and does not know that he does not know, and is not willing that any one should tell him that he does not know, had better not enter the ministry—he had better raise sweet potatoes. The real work of the world is not being done in these days by rule of thumb or by clever guesses on the part of kind-hearted people whose intentions are good. It is being done by men and women who know how because they took pains to learn how. In no calling is this more true than in the high and hard task of leading the minds and souls of men out of darkness into light, out from the bondage of evil into the freedom of righteousness."—"Christian World."

Wonderful Rotorua.

Jas. E. Thomas.

Ohinemutu.

Another interesting village, by the shore of beautiful Lake Rotorua, is Ohinemutu. Here live some of the oldest Maoris, and they seem less demonstrative than those that have been somewhat spoiled by contact with indulgent tourists. They make no appeal for money, but just go quietly along with their daily tasks. Some were making mats and baskets in a mission hall called Te Ao Marama—the house of light. The articles made are sold for the benefit of mission work. There is a most beautiful church building here erected by the Church of England Mission for the use of the Maori people. It contains fine specimens of native carving, and is a most unique and worthy edifice. We attended service one Sunday evening. The Maoris sang in their own language, and we in ours. We sang, "Lead, Kindly Light," "Nearer, my God to Thee," and other great old hymns, and it was a great inspiration to thus lift up our hearts to him who is their Father and ours. The Maori minister was a cultured gentleman, and gave a sermon in Maori, and then in English, on the temptation of Jesus. Unfortunately there were not as many Maoris present as we expected; and the preacher expressed his regret that his people did not seem to seek spiritual things like they used to do. The Maoris are a great and wonderful people, intelligent and beautiful, but they are subject, as are white people, to the materialistic influences of these days that often make a dance on Saturday night more attractive than the house of God on Sunday. Human nature in whatever people is much alike, and needs always the attractive power of Christ to make it beautiful.

The five lakes.

One of the most delightful trips at Rotorua is the motor ride around the five lakes. We went out by the side of Lake Rotorua. Roto means Lake in Maori—and Rotorua means a second or double lake, as it is connected by a narrow passage with Rototiti, the small lake. There along the route we came to Tikitere, which is a seething mass of boiling mud and blinding steam. The greatest cauldrons are divided by a causeway called Hell's Gate, and it certainly reminds one of the ancient conception of Tartarus or Gehenna. As we go up the winding ascent passing this inferno, the steam is visible for a long time. The old guide has lived there for forty years, so that it does not affect his nervous system to see such a weird sight or smell the sulphurous gas; but it was restful to me to get along over the hill to the more peaceful sight of Roto Huhu—the muddy lake—and of the even more picturesque Roto Ma—the clear lake. The drive around these lakes is through most beautiful scenery, by steep hillsides and under overhanging fern trees. Along the roadside we saw men busy in saw mills, and occasionally a native pah or village. Groups of children came occasionally to give us a haka, or native war dance, and they put these into it that was worthy of their warrior ancestors. We had lunch at a peaceful rest house on the shore of Rotorua. Coming back we saw Roto Kawa—Lake Shag—so called because this used to be the home of hundreds of shags. This lake is really the top of an extinct volcano, and is unapproachable. The lush growth on the hillside is reflected in its beautiful blue waters.

Tutanekai and Hinemoa.

No visitor to Rotorua fails to hear the story of Tutanekai and Hinemoa. The royal family of which Tutanekai was a member lived on the island of Mokoia, in Lake Rotorua. Hinemoa was a beautiful maiden who lived on the shores of the lake with her people. The two learned to love each other, but as Tutanekai was not the favored son, his parents sought to win the maiden for one of their other sons. The parents of Hinemoa also

opposed this friendship, and hid the canoes lest their daughter should go to her lover. She used to hear the music of the flute of Tutanekai across the water, and one night she determined to swim to him across to his island home. She got six gourd skins, and made a float of them, and dived into the lake at midnight. After a great struggle she got safely ashore, and warmed herself in a hot spring. Tiki, the friend of her lover, heard her, and told him that a stranger was there. Tutanekai, thinking it was an enemy, went to spear her, when he discovered that it was his beloved. They went secretly away, and were married. This story is said by the Maoris to be true, and the cave where they hid, and the balcony where Tutanekai played his flute, are among the romantic spots shown to the visitor. At the Maori concerts they always have a tableaux, depicting the story of Tutanekai and Hinemoa.

The buried villages.

Te Wairoa is a buried village ten miles from Rotorua. It was destroyed along with many others that shared its fate in the eruption of the volcano Tarawera on June 10, 1886. Time is measured at Rotorua as before the eruption and after. The only relics of the village are the top of McRae's Tourist Hotel that is still visible, and a part of the whare, or hut, of Sophia, an aged Maori woman who saved sixty of her countrymen from death during the eruption. Many relics have been unearthed, and are displayed in the tea house near the spot. On this trip we pass Tikitapu, the blue lake, and Roto Kahi, the green lake. From thence we cross the beautiful Lake Tarawera, at the foot of the awesome, barren-looking mountain of the same name. Then there is a walk across a cinder track, and around the desolation of this dreary region to the wonderful Lake Rotomahana. This we cross on a launch, and pass the place where the White and Pink Terraces are buried. This lake is cold, except on the edge, where it is boiling, and geysers keep it at this heat all the while. The walk back is past the Devil's Blow Hole, where a terrific force is at work, and by the famous Waimungu Geyser, and the site of Frying Pan Flat. This blew up in 1917, and there were several lives lost. The Government Tourist house was almost destroyed, though it has been rebuilt. All along this weird journey one feels that a terrific force is at work beneath the earth, and another explosion may come at any time. How wonderful and marvellous are the mighty and mysterious works of God.

A Salvation song service.

One of the most unique meetings that it was my privilege to attend in New Zealand was a song service at the Salvation Army Barracks in Rotorua. The officer in charge was from Adelaide, and was evidently full of enthusiasm. There was a helpful little orchestra, and the original choruses were printed with rubber type on wall sheets, and hung prominently above the platform. The place (holding about 250 people) was full. There was a corner reserved for invalid soldiers who came from the beautiful Convalescent Home near by. They were all dressed in blue overall suits, and are known in the Dominion as "Blue Boys." They joined with the audience in the hearty singing that made the building ring. Some of the music was not very classical. There was one piece which commenced,

"If you've lost your load of sin,
Oh, bless His dear name,
If you feel He dwells within,
Oh, bless His dear name."

This was sung lustily to the rag-time tune of "Peggy O'Neil," and feet kept time with the orchestra. It certainly made the people sing. Then there was another selection, which concluded with

"For the darkest night is just before the dawning.
You'll be sorry you worried at all to-morrow morning."

One of the most beautiful that I can commend to all who would try it was the singing of "When I survey the wondrous cross," to the "Norwegian Cradle Song." This made splendid harmony, and seemed to be a favorite with the soldier boys. They had sung it many times in France, and it made the cross very real as they sang, "See, from his head," very softly. The leader was a student of psychology, and led his audience from the tunes of lighter vein to the grand old hymns, "Nearer, my God, to thee," and "Abide with me." Then he read very effectively the 55th chapter of Isaiah, "Ho, every one that thirsteth," and right through the glorious invitation of that great message. All bowed reverently as the officer led in a beautiful prayer. Some of the tunes are not classic, but I must confess that they frequently come again to me as I journey along the pathway.

Our Book Table.

Seventh-Dayism X-rayed.

Most of our readers are familiar with D. M. Canright's book, "Seventh Day Adventism Renounced," the cogency of which is so great that Adventists have found it much easier to circulate mythical stories of the author's recantation than to refute his reasoning. Canright is not the only Adventist who has been led out of error into truth. The Standard Publishing Co., U.S.A., has just published a book by Orval Leland Kelley with the arresting title of "Seventh-Dayism X-rayed." Dr. Kelley is a deacon of Prescott Church of Christ, Ariz., U.S.A., and a professional man held in high esteem in his community. He himself was an Adventist, and knows well the views of his erstwhile brethren. He praises the Adventists for a number of things, describing as "a sincere and devoted though sadly mistaken, people." This willingness to recognize existing good is a valuable asset; criticism from one possessing it is much better than declamation from a biased opponent.

The book contains frequent quotation from and a crushing reply to Seventh Day Adventist authors. To those desirous of an up-to-date statement, and one in shorter compass than in Canright, this volume may be cordially recommended. Its wide circulation would do much good. Adventists are to be commended for their publishing zeal; they produce and distribute pamphlets and books excellently adapted for their work. The best way of opposing the error in these will be to circulate with equal diligence books which contain the truth regarding the Sabbath question.

Dr. Kelley's chapters deal with The Law, The Decalogue, The Law of Christ, The Two Covenants, The Sabbath, and The Lord's Day. The treatment is generally very helpful and convincing. As usual, the publishers have done their work well. The Austral Co. has some copies of the book coming, and will be glad to fill orders. Price, 4/3; posted, 4/6.

Seeds of Service.

Occasionally we have printed in the "Christian" short pieces from the pen of E. C. Baird, which originally appeared in the pages of the American "Christian Standard." These have been much appreciated by our readers. We are glad to note that the Standard Publishing Co. has now issued a little volume of 118 pages containing prose and poetical contributions by Mr. Baird. "Seeds of Service" is the appropriate title of a very fine and very readable volume. The book is well printed, and nicely bound in cloth. It would make a nice gift volume. The author's purpose in writing is well stated as follows:—"In the stress of crowded days, the heart becomes weary because of the dull sameness of things. The dust of materialism clouds the brighter vision of the soul. To walk in the dust, and yet face the stars with undimmed hope, requires heroic effort on the part of the

plodding pilgrim. It is the mission of this little volume to make pleasant, green spots in the reader's life, where he may rest, look up at the blue sky, and know that God—*lives and loves*." Many a reader would be helped by Mr. Baird's prose and verse. The Austral Co. will be glad to fill orders as soon as the book can be obtained from America. Price, 4/-; posted, 4/6.

We print two short pieces to show the quality of Mr. Baird's writing.

"SPEAKING THE TRUTH IN LOVE."

Love and Truth were walking in the meadow of life, though on different paths. They met at a certain place.

"How fares it with thee, Friend Truth?" said Love.

"Not so well as I could wish," answered Truth. "People say that I am hard and harsh. My frown repels. I can convince, but I cannot win. I see that you are smiling, so, no doubt, you are making good progress."

"Tis true that I smile, but this is just a veil that screens a perplexed heart. My progress is hindered by dimness of vision. I make mistakes. I can draw people, but I cannot direct them aright. People say that I am not a wise counsellor. I am weak in leadership. I need an unerring pathfinder to blaze for me the straight way through the shadows and dark mists, to the goal. You can now know how I covet your clearness of vision." Thus spoke Love.

"It seems to me," replied Truth, "that you lack the things of which I possess an abundance, and I need the qualities in which you excel."

And both stood still, considering the matter. At last Love asked timidly, yet hopefully: "Why, then, can we not walk together, always? I can *soften* you, while you, in turn, can *guide* me. Then, indeed, we shall be invincible."

So they joined hands and walked the earth together.

And the people, pleased and satisfied, said one to another:

"How gentle is Truth."

"How strong is Love."

—E. C. Baird, in "Seeds of Service."

WORKING TOGETHER.

Working together, sunshine and shower
Ripen the peach and paint the flower.
Working together, laughter and tears
Fashion the rainbow that brightens the years.

Working together, toil and play
Lend a glad halo to each good day.
Working together, burden and yoke
Bring to the weary the rest they invoke.

Working together, God and man,
This, the invisible partnership plan!
—E. C. Baird, in "Seeds of Service."

Church Elders.

"Inquirer" writes:—"I would like to know through the 'Christian' (a) The duties and position of an elder of the church, and what authority he has. (b) Is it necessary for him to have a long experience in the church; (c) Must he be a highly spiritual man; (d) Should he be well grounded in the doctrines of the New Testament church; (e) Is the evangelist (not being an elder) to determine who is to do the teaching of the church without reference to the elders?"

In reply we beg to state as follows: (a) Elders, it is generally agreed, have charge of the spiritual side of the church's work. Their functions are perhaps best seen in the qualifications laid down by Paul (1 Tim. 3: 1-7; Titus 1: 6-9), and in his statement to the elders of Ephesus (Acts 20: 28). They are to teach, to act as overseers, to rule (though not act as lords; see 1 Pet. 5: 3). (b) The elder must not be a novice. Though no time limit can be laid down, he certainly must be an experienced and proved Christian. (c) Yes; only such could be an example to the flock, teach aright, or hope to exercise due influence and authority. (d) Decidedly so; else he would not, in the scrip-

tural sense, be "apt to teach," however ready or apt in his own opinion about it. See Titus 1: 9. (e) No. Where a church is scriptural enough to possess elders with the right qualifications, these will naturally, we think, exercise supervision in this regard. Sometimes the elders, or church, will authorise the secretary or the preacher, or both,

to make arrangements: this is a different matter from ignoring the church's or elders' rights. Elder and evangelist, we may add, will ever do well to regard each other as servant of Christ, and to labor together in such a spirit of brotherly co-operation as will effectively prevent the appearance of discord.

Our Young People.

W. B. Blakemore, B.A.

World's Sunday School Convention.

In the name of the Sunday School workers of Great Britain and Ireland we, the officers of the World's Sunday School Association, invite Sunday School workers from all nations to attend the World's Ninth Sunday School Convention, to be held in Glasgow, Scotland, June 18-26, 1924.

It is nearly three years since the Sunday School Workers of the World assembled in Tokyo. Some of the results of that Convention are already known, especially the change in the attitude of the Far East toward Christian teaching; where there was oftentimes distrust there is now openminded inquiry.

The influence of the Christian churches and the thirty millions and more members of the Sunday Schools of the world ought to be a force sufficiently intelligent and influential to create a mind and a heart attitude that is Christian among the youth of the oncoming generations that will for ever cast out the spirit that breeds war.

Christian education is beset with problems in every land, and it is time for us to meet and commune together that we may receive fresh vigor and knowledge to face the serious conditions with which we are confronted.

This Ninth Convention will have as its motto: "That the world may know that Thou hast sent me." The daily programme will cover every phase of Sunday School work at home and in the mission fields.

At Tokyo the Scottish National Sabbath School Union invited the World's Sunday School Association to come to Glasgow, and the invitation is peculiarly fitting. Glasgow—in which city the meetings are to be held—has for its civic motto: "Let Glasgow flourish by the preaching of the word." The city, though known chiefly as a commercial and shipping centre, founded by Saint Kentigern about 450 A.D., is an ancient cathedral and university town.

Scotland, on which the eyes of the religious world will be set in 1924, has long been known as a Bible-loving country, whose Christian people have in time of persecution bled and died for their faith. It is the land of John Knox, David Livingstone, John G. Paton and James Chalmers, and many others renowned in the history of missionary work.

Scottish hospitality is cordially offered, and a warm welcome is assured to all who find their way to the Convention. All who purpose attending should make early application for membership. Delegates from India, Continental Europe and Great Britain should communicate with the General Secretary, World's Sunday School Convention, 70 Bothwell-st., Glasgow, and all others with the General Secretary, the World's Sunday School Association, 216 Metropolitan Tower, New York City.

Let all who are interested pray for the Officers and the Committees charged with the responsibility of the Convention plans, to the end that great glory be given to the name of Jesus, in whose name the world can have peace.

Issued in the name of
The Hon. J. J. MacLaren, D.C.L., LL.D., Justice of the Appellate Court of Canada, President of the World's Sunday School Association.

Arthur M. Harris, New York, Chairman of Executive Committee—W.S.S.A.

W. G. Landes, C.E.D., General Secretary W.S.S.A.

The Rt. Hon. Lord Pentland, G.C.S.I., President of the Convention Council.

James Kelly, M.A., General Secretary of the Convention.

Let all the World know about Glasgow,
June 18-26, 1924.

Annual Offering—Victoria.

The following reports had been received up to and including May 30:—

Ararat, £3/5/6; Ballarat East, £1; Bamba-rd., £1/12/2; Berwick, £7; Blackburn, £1/1/-; Boort, 16/6; Box Hill, £5/16/6; Cheltenham, £3/4/-; Colac, £3/12/6; Chinese Church, £5/18/-; Collingwood, £4/10/-; Croydon, £3; Dandenong, £1/17/-; Doncaster, £3/11/9; East Camberwell, £1/12/4; Echuca, £1; Essendon, £6/2/6; Fitzroy, £1/12/-; French Island, £1; Gardiner, £13/18/6; Geelong West, £2; Hampton, £2/6/-; Harcourt, 10/3; Kaniva, £7/19/7; Kyneton, £1; Lake Rowan, £5; Lillimur, 11/6; Maryborough, £3/13/6; Meredith, 12/-; Moreland, £8/1/6; Northcote, £4/6/-; North Fitzroy, £10; North Richmond, £4/0/6; North Williamstown, £1/16/-; Oakleigh, £3/18/11; Parkdale, £1; Polkemmet, £2/1/3; Port Fairy, £1 16/1; Prahran, £2/0/6; Red Hill, £2; Ringwood, £1/10/10; Stawell, £1/8/-; South Yarra, £6/0/7; Surrey Hills, £4/6/4; St. Kilda, £1/7/7; Thornbury, £2; Warrnambool, £1/8/-; Windsor, £1/3/-; Yarrawonga, £1.

Annual Examination.

Secretaries should send in entries for the forthcoming examination at once. Entry forms have been supplied to all Victorian schools.

Daddy Cornered.

[The following is from the pen of G. M. Anderson, a Victorian who is now preaching at Maplewood, Missouri. It is written in characteristic style, and has a nip in it. If you are afraid of being stung—better not read it.]

"Daddy, would we live in Maplewood if there wasn't any churches in Maplewood?"

"I don't think we would, dear."

"Well, daddy, if everybody in Maplewood stayed away from church like you do, there wouldn't be any churches in Maplewood, would there?"

"I don't know. Don't bother me. Daddy's tired."

"And I was just thinkin' there wouldn't be any churches in the world, would there?"

"Oh, run on to Sunday School. I tell you daddy's tired."

"But, daddy, if everybody was tired, there wouldn't be any Sunday School, and there wouldn't be anybody to teach me."

"Run on, I tell you. Daddy has to read the morning paper."

"But, daddy, if everybody had to read the morning paper there wouldn't be no Sunday School, and no teacher, and no church, and there wouldn't be nobody to hear the preacher preach, and I s'pose—I s'pose there soon wouldn't be any preacher. Wouldn't that be funny! We wouldn't live here then, would we? Would we, daddy?"

"Run on, dear, your thoughts are too big for your head. If you knew how hard daddy works for you all week, you wouldn't bother him so."

(Starting off) "Oh, daddy, if I was Jesus, what would you say?"

Foreign Missions.

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

Good Mottoes.

Western Australian motto for the July offering is, "Over the Top Easily." Queensland's is "Forward," and that of Tasmania, "Tasmania's Greatest."

Bro. Filmer's Loss.

In a note from Bro. Filmer (his address now is, Ranoon Ambrim Island, New Hebrides) he writes, "It is four weeks since Rosa's call home. I have just put the children to bed, and now write you." Bro. Filmer expects to return to Australia in the near future with his family of five little children. We have had expressions from all over Australia of the grief of our brethren at the death of Mrs. Filmer, and one sister at Long Plain has started a little fund to put a stone of remembrance on her grave.

News from A. T. Waters.

In a letter just received from Bro. Waters, at Oba, he reports himself as in fairly good health. He had an attack of fever shortly after returning to Oba, but nothing serious. He sends love and greetings to all the brethren. Mrs. Waters is remaining on Norfolk Island for the present, and is continuing well. At the time of his writing he says the people are in church waiting for him to marry a young couple. Bro. Waters also writes that the church at Oba has given another £100 in cash for the Foreign Mission offering on July 1. This is the first amount for our offering to be received, and we are sure it will be an inspiration and encouragement to our Australian churches to give liberally to our forthcoming offering.

Changes in Committees.

The New South Wales F.M. Committee officers now are: President, J. O. Holt; Secretary, J. Clydesdale, 9 Grand Parade, Brighton Le Sands; Treasurer, W. R. Avenell, "Camurra," Hay-st., Croydon, N.S.W. It will be noted that Bro. Holt, who has been our faithful and efficient treasurer for many years, has been elected president. We are very grateful to Bro. Holt for his splendid services as treasurer of the New South Wales Committee, and are glad he is still associated with the Committee as president. Bro. Avenell, the new treasurer, has been a member of the Committee for some years, and we are glad to welcome him to the important office of treasurer.

The Tasmanian F.M. Committee have also made changes. Bro. P. Duff, who has been their splendid painstaking treasurer for many years, is now president. Bro. J. Foot, junr., remains secretary, while Bro. H. V. Stevens, 38 George-st., Launceston, has become the treasurer. Our Tasmanian Committee are making great efforts to increase Tasmania's offerings to world-wide missions. They are adopting many new methods, which we are sure will encourage them and all of us. Our Benjamin State is giving signs of a lusty growth in Foreign Mission effort.

Growing Wheat for Foreign Missions.

The Federal Secretary has just paid a visit to South Australian churches at Long Plain, Avon, Balaklava and Owen, and everything promises for a successful offering on July 1. At Long Plains and Avon three new members were added to our Wheat Syndicate—the two Bren. Parker and Bro. Stewart, and at Balaklava Bro. Barr. These brethren, with Bren. D. J. Daniel, S. Duck, T. Pym, T. R. Jenkin, and J. Barr, give acres of wheat land, ranging from one acre to five acres each, towards Foreign Missions. Last year the five wheat contributors gave £79, and with the four other additions their contributions for next year will possi-

bly total between £100 and £150. Maybe there are other farming districts in Australia which would like to follow this example. It is significant that since the syndicate was organised three years ago, good crops have been reaped each year. Last year Long Plains-Avon church of 72 members gave £207/0/9 to Foreign Missions. That is an average of £2/19/134 per member, and as an indication that giving liberally to Foreign Missions does not starve other church work, this church of 72 members contributed £871 for all purposes, an average of £12/8/1034 per member. Is there any other church in Australia with a better record? If so we shall be glad to publish it on this page, and we are sure that our brethren at Long Plains and Avon will rejoice with the record-breaker.

Interesting the Scholars.

While in Western Australia the Federal Secretary had the pleasure of an afternoon with the school at Subiaco. This school supports nine orphans, and they have a practice that might be worth following in the receipt of the money. The afternoon I was there the superintendent asked if any of the classes had money for the orphan support, and two or three classes sent up their contributions. One member of the class was selected to carry it to the platform and hand it to the superintendent. I thought this was a very good plan for creating an interest among the scholars in our orphan work in India.

Abolishing Foot-Binding.

Our readers will be glad to hear that Mrs. Anderson reports in her last letter that the city of Yunnanfu is taking steps to prevent the foot-binding of girls. For over one hundred years the missionaries of all churches have, in season and out of season, prayed and preached and worked for the abolition of this cruel custom of binding the feet of Chinese girls. Mrs. Anderson writes, "We have heard that there has been a law brought in (I do not know if it only refers to this city or not) that there is to be punishment for foot binding, and officers are going around to the homes to see that young girls' feet were unbound, and that no more were being bound. If they really carry that out, it will be one less evil to cope with."

Peace.

Ah, when shall all men's good
Be each man's rule, and universal peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea,
Through all the circle of the golden year?
—Tennyson.



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Here and There.

The address of Bro. Lars Larsen, evangelist of Albion church, Queensland, is Ann-st., Albion.

The address of Bro. Roy Raymond now is Adelaide-road, Railway P.O., Gawler South, S.A.

Mail deliveries have apparently been disorganised by Monday's holiday. Our usual New South Wales reports did not come to hand.

The following telegram from Ipswich, Qld., relating to the Hinrichsen-Brooker mission, reached us on Tuesday: "Successful opening services. Two confessions. Glorious rains Monday.—Young."

Next week we hope to publish our special Foreign Mission Number, enlarged and illustrated. Extra copies will be sent out to churches. It is hoped that the paper will reach every church family, and so assist in creating interest in the work and in the offering on July 1.

The College Organiser, Bro. Enniss, reports having received by post two lots of money, without any indication of those contributing. One letter bore the Sydney and the other the Warracknabeal post mark. Thanks is expressed for these donations, coupled with the wish that they could be acknowledged in the usual way.

The business men of the churches on May 29 were invited to tea by the Western Australian Home Mission Committee, after which they went into committee to consider Home Mission problems, and to give of their business experience and ability in forwarding the Home Mission interests. Bren. R. W. Ewers, T. Peacock, T. Marsden and A. Lucraft introduced the following discussions: (1) The problem of a regular income to meet a regular expenditure. (2) How to secure a stable capital fund. (3) A business-like way of maintaining Home Mission business in our country districts. (4) How to secure an assured market for our goods.

Mr. G. B. F. Hallock, Editor of "The Expositor," said recently:—"The kind of revival needed now is a revival that begins personally in the hearts of pastors and members; a revival of thoughtful, honest, prayerful reading of the Bible; a revival that will re-build the broken down family altars and keep burning thereon the fire of daily, devout worship; a revival that will make all members profoundly solicitous for the salvation of their neighbors; a revival that will cause all members to labor personally with their neighbors to bring them to Christ. 'I was glad when they said unto me, Let us go up to the house of the Lord.'" That is what a New Testament church should be. It is what is the purpose of the campaign to be led by Bren. Kellems and Richards. Are you ready? Are you helping now? Don't stop praying, and do your part to answer your own prayers.

The sixth annual conference of the Australian Nurses' Christian Movement was held in Melbourne on May 19. The business session was held at the office of the Movement, Clyde House, Collins-st. The committee was re-elected for the next twelve months. Much satisfaction was expressed that Mrs. Harrington Lees had accepted the presidency of the Movement. Several new names were added to the committee, which is representative of all the Protestant churches, and on which there are now four doctors and five nurses. At the evening session held in Queen's Hall, Collins-st., the chairman of the Movement, Dr. A. S. Anderson, again presided, and addresses were given by the Anglican Archbishop of Melbourne, and Mr. F. H. L. Paton, M.A. Dr. A. S. Anderson reported that there were 25 weekly Bible Study Circles being conducted in training hospitals throughout Victoria, in which over 400 nurses were taking part in Bible study. Since the inception of the Movement, over 30 nurses had gone out into some field of special service, and 16 probationers are in training with the idea of going out. The Movement is in need of help in prayer and gifts. Our Victorian Conference President, Mr. J. McGregor Abercrombie, would give any further information to those interested.

Bro. J. E. Shipway is expected to commence work at Swanston-st., Melbourne, next Lord's day. The church expresses its indebtedness to all brethren who have assisted during the last few weeks.

At City Temple, Sydney, all branches of work are active. The young members' work is much in evidence. On Lord's day Bro. Harward addressed appreciative congregations. The choir under Bro. Brough rendered fine anthems. Bible School is adding many scholars. Visitors, Sisters Mrs. Dickens and Miss Stow, from W.A.

The church at Cessnock, N.S.W., began a little over a year ago with 7 members. There have been 13 additions by faith and baptism, and 7 in other ways, making a present membership of 27, all active and earnest workers. Meetings have been held in the Oddfellows' Hall. The church recently resolved to erect a building, and to this end secured a good site in the heart of Cessnock. The secretary reports that it is expected to finish soon the erection of a building with seating accommodation for about 200 people at an approximate cost of under £300. The few brethren in the district would greatly appreciate assistance. Bro. H. G. Harward, Federal Conference President, and J. Whelan, N.S.W. Conference President, 242 Pitt-st., Sydney, will gladly give enquirers full particulars and receive donations.

The following resolution was carried unanimously at a crowded meeting on May 30 in connection with Mr. Tennyson Smith's campaign in Hamilton, Vic.:—"That this meeting indignantly protests against the shameful action of the Victorian Government in abolishing the right of the people to the triennial local option poll, and also postponing any referendum on the liquor question until 1930, and then hampered by a three-fifths majority vote. We hold that it is the imperative and immediate duty of the temperance party to rise above party politics and work and vote to secure the return to Parliament of men pledged to restore the local option polls, in addition to a State-wide referendum, on a democratic basis, to be taken in 1925 or earlier." This resolution has been framed recently by Mr. Tennyson Smith to express the policy which he is advocating in his campaign throughout Victoria, and in order to secure a pledge from his audiences as to definite action.

Monday's "Argus" contained a good photograph of Bro. Lionel Johnston, and the following letter-press:—"Mr. Lionel Johnston, in celebrating the second anniversary of his ministry with the Williamstown Church of Christ, preached yesterday evening from the text, 'Regard not your stuff; for the good of all the land of Egypt is yours' (Gen. 45: 20). He said that Pharaoh in inviting Jacob and his sons to come into Egypt, expected some difficulty in wrenching themselves from unremovable possessions in Canaan. Though the capacious waggons, provided by the king, could convey many valuable and useful chattels, there were things that all the conveyances of Egypt could not remove. A literal translation from the Hebrew was 'Let not your eye grieve for your stuff.' Though, with the younger men, parting would not be much hardship, Jacob would cast a longing eye over many precious relics, such as the spots hallowed by sacred memories, including the family burial-places which now must be left to the mercy of strangers. To remain, however, meant starvation, while all the good of the land of Egypt was theirs. To him the good of his long-lost and much-loved son, Joseph, to every person in a state of spiritual starvation there came the invitation to enter the kingdom of heaven, where all the good of the land would be his. There were many things that could be taken with them. There were their faculties. It was a mistake to think that the kingdom was merely a place for the rag-end of a wasted life. It gave place for the full vigor of a manly life. God wanted a person's scope for manly vigor. God wanted a person's physical powers, and there was no better employ-

ment of his mental ability than in the affairs of the kingdom. However, there were many things a person could not bring into the kingdom. He had to tear himself from his follies. The drunkard must leave the intoxicating cup, the gambler his fascinating occupation, and the immoral man his licentious habits. The tragedy of it all was that "regard for their stuff" had ruined countless souls. Grieving for her stuff, left in Sodom, had brought Lot's wife to an untimely end. The rich young ruler's regard for his possessions had made him turn his back on eternal life. Christ, in issuing his invitation, guaranteed against all loss. In this life, he promised a hundred-fold, and in the age to come eternal life. The greatest attraction of all should be the presence of Jesus. Outside the kingdom there could be no fellowship with him. To the Christian, the sweetest joy, now, was communion with Jesus. But what would it be in the hereafter, when they should see him in all his glory?"

On Saturday afternoon, May 27, the golden wedding of Mr. and Mrs. W. T. Manning was celebrated in the banqueting room of the Unley Town Hall, S.A. There was a large gathering of relatives and friends, and the celebrations were of a delightful nature. Mr. and Mrs. Manning have five sons and four daughters, six of whom were present. Mrs. Schache, of Orange, N.S.W., Mr. Horace Manning, of N.Z., and Mr. Albert Manning, of W.A., were unable to attend. Mr. Ross Manning presided over the gathering, and words of deepest appreciation and hearty congratulations were spoken by Mr. Harry Manning on behalf of the Mannings in W.A., Mr. Barton Manning for those in S.A., and Mr. Ross Manning on behalf of the absent members of the family. Bro. Manning in his response with characteristic humility said that he thanked God that their nine children were Christians, and had married Christians, and were all active in the work of the kingdom. The speakers all testified to the helpful influence the family altar had been in the home. The only thing that caused regret was the fact that the intense cold prevented Bro. T. J. Gore, who married the happy couple fifty years ago, from being present at this gathering. After the wedding breakfast the celebrations were brought to a close with family worship conducted by Bro. Jas. E. Webb. We wish for Bro. and Sister Manning much joy and satisfaction in the eventide of their lives.

IN MEMORIAM.

WARNER.—in fond memory of our dearly loved only son and brother, Les. (Lieut. 34th Batt.), died of wounds, Messines, June 8, 1917; and his pal, Jack Parker, who fell in France, July 20, 1916. They shall not grow old, as we that are left grow old. Age shall not weary them, nor the years condemn. At the going down of the sun, and in the morning, we will remember them.

—Father, mother, and sisters Ess, Win, and Marge.

WELSH.—In fond and loving memory of our dear mother and grandmother, Elizabeth Ann Welsh, who departed this life June 7, 1922.

At early morn, when all was still,

God gave his great command,

In silent peace she passed away,

Into a better land.

—Inserted by her loving son and grandchildren.

COMING EVENTS.

JUNE 10, 12, & 14.—North Melbourne Bible School Anniversary. 10th, afternoon, 3 p.m., Mr. W. Gale; evening, 7. Mr. C. C. Dawson. 12th, 7.45 p.m., Demonstration. 14th, Tea Meeting and prize distribution. Special singing by children. All welcome.

WANTED.

Wanted, Farm to work on Shares; rent, or view to buy; Victoria or South Australia; by aged brother and son, practical farmers; good managers. Box 2, Carrow P.O., S.A.

Competent man to assist in general store, country; also lady assistant; also require lady to assist in general house work.—C. M. Wheaton, Miram, Vic.

The Family Altar.

J. C. Ferd. Pittman.

REJOICING IN SUFFERING.

I am in the midst of reading Lord Lytton's "The Last Days of Pompeii." One sentence, sparkling with Christian doctrine, has just arrested special attention. Olinthus, the Nazarene, thus addresses Glaucus, the Athenian atheist, his fellow-prisoner, "It is this hour that I know my God. He is with me in the dungeon; his smile penetrates the darkness; on the eve of death my heart whispers immortality, and earth recedes from me but to bring the weary soul nearer unto heaven."

The teaching of our New Testament lesson brings similar comfort to struggling and sorrow-stricken souls who put their trust in God; they are led to rejoice in suffering. That such an experience is not always realised is no sign of God's unwillingness to give, but man's unwillingness to receive. The usual thing is to rejoice when blessed with health and material prosperity, and everything progresses satisfactorily—and in doing so Christians are but in a line with multitudes of non-professors, for only morose, selfish men would do otherwise. The hard thing to do is to rejoice amid ill-health, adversity, loneliness, persecution. The Psalmist sang songs in the night. Paul rejoiced amid untold sufferings; our Lord passed through the blackest night of betrayal, denial, desertion, crucifixion, yet nothing stifled his joy or blighted his hope, because, on the eve of dying, he said, "These things I speak in the world, that they may have my joy made full in themselves," whilst in Hebrews we read that "for the joy that was set before him," Jesus "endured the cross, despising the shame."

Now the apostle passes on the word of comfort, coupling therewith a warning. "Do not," he writes, "suffer as a murderer, evil-doer, or a meddler in other men's work." Such should tremble with fear, for judgment will "begin at the house of God." If we suffer for righteousness' sake, we need not be ashamed, but should rejoice and glory in God.

MONDAY, JUNE 18.

Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind.—1 Peter 4: 1.

"Leave no unguarded place.
No weakness of the soul;
Take every virtue, every grace,
And fortify the whole;
Indissolubly joined,
To battle all proceed;
But arm yourselves with all the mind
That was in Christ, your Head."

Bible Reading.—1 Peter 4: 1-4.

TUESDAY, JUNE 19.

That ye no longer should live in the flesh to the lusts of men, but to the will of God, for the time past may suffice.—1 Peter 1: 2, 3.

"A text which Matthew Arnold associated more than once with his own birthday (Christmas Eve, 1822). On December 27, 1866, he wrote to his mother from the Athenian Club: 'Forty-four is indeed an age at which one may say, "The time past of our life may suffice us, to have trifled and idled, or worse, in." I more and more become conscious of having something to do, and of a resolution to do it.' On January 4, 1868, the poet wrote to his sister, Mrs. Forster, after the death of his baby son Basil, 'And so this loss comes to me just after my forty-fifth birthday, with so much other "suffering of the flesh"—the departure of youth, cares of many kinds, an almost painful anxiety about public matters—to remind us that *the time past of our life may suffice us!*—words which have haunted me for the last year or two, and that we 'should

no longer live the rest of our time in the flesh to the lusts of men, but to the will of God."

Bible Reading.—1 Peter 4: 5-7.

WEDNESDAY, JUNE 20.

But the end of all things is at hand; be ye therefore of sound mind, and be sober unto prayer.—1 Peter 1: 7.

"God looks not at the oratory of your prayers, how elegant they may be; nor at the geometry of your prayers, how long they may be, nor at the arithmetic of your prayers, how many they may be, nor at the logic of your prayers, how methodical they may be, but the sincerity of how he looks at."—T. Brooks.

Bible Reading.—1 Peter 4: 8-11.

THURSDAY, JUNE 21.

Good stewards of the manifold grace of God.—1 Peter 4: 10.

When Dr. James MacGregor was minister of "Sweet Monimail," in Fife, he wrote thus:—

"With some spare time on my hands, why not employ it in doing some little good in God's world, even though it should entail labor and trouble and botheration. One day or other the world will slip through our fingers, and all we hold dearest in it. Only the good we have done will remain. That cannot pass away. It is written down in the memory of God, registered in the books of his divine retribution."

Bible Reading.—1 Peter 4: 12-16.

FRIDAY, JUNE 22.

Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you.—1 Peter 4: 12.

"Take heart, tired one; the cross thou bearest was weighed in God's scales ere it was placed on thy shoulders."—E. R. Edwards.

Bible Reading.—1 Peter 4: 17-19.

SATURDAY, JUNE 23.

Inasmuch as ye are partakers of Christ's sufferings, rejoice.—1 Peter 4: 13.

"Heaven above is softer blue,
Earth around is sweeter green!
Something lives in every hue
Christless eyes have never seen.
Birds with gladder songs o'erflow,
Flowers with deeper beauties shine,
Since I know as now I know,
I am His, and He is mine."

Bible Reading.—Colossians 1: 24-27.

SUNDAY, JUNE 24.

If any man suffer as a Christian, let him not be ashamed; but let him glorify God in this name.—1 Peter 4: 16.

Dr. Marcus Dods wrote, "For those who suffer by the wrong-doing of others, there is the reward that they are following Christ. His atonement was nothing more than his quietly and lovingly accepting all that sin could do against him. It is this that overcomes evil, and at last breaks the heart of the sinner."

Bible Reading.—2 Corinthians 4: 16-18.

PRAYER.

Merciful Father in heaven, help me to be patient in tribulation, and to rejoice even in the day of persecution. May I never forget that prophets and apostles and hosts of thy faithful servants in early days suffered and died for thee, yet they murmured not. Help me to consider Christ, who, amid maltreatment, and even when the shadow of the cross loomed before him, bequeathed to his sorrow-stricken followers peace and joy like unto his own. For his name's sake. Amen.

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OBITUARY.

MOORE.—One by one the older members of the City Temple are passing from the circle of earthly friends, into the glorious company of the redeemed. On March 10 Sister Moore entered into rest at the age of 87. Forty-two years ago she was immersed by Bro. M. W. Green. She consistently followed her Lord, and delighted in the service of his house. For three years she was confined to her home, but until the end maintained her trust in the Lord, and her interest in his work.

LILLIE.—On April 24, at the age of 86, Sister Lillie peacefully and quietly passed into the presence of the Lord. For thirty-seven years she had been a devoted member of the Sydney church, having been immersed by Bro. Troy. For several years, loss of sight and failing health prevented attendance at the meetings. But faith was strong, and hope bright until the Lord called her.

TAME.—On May 15, Sister Tame, one of the isolated members, was suddenly called home. She was immersed by the writer seven years ago, and on her annual visits to Sydney rejoiced in the fellowship of God's people.

In the ministry of several years personal intercourse with these godly women was most helpful. God was so real, Jesus so precious, worship such a joy, and heaven so longed-for, that their lives bore faithful testimony to the Lord. They are missed by the church. But to be with Christ is far better—they longed so for his presence.—H. G. Harward.

WEBSTER.—On Tuesday, May 8, Sister I. Webster, one of the foundation members of the church at Essendon, Vic., entered into her rest. She had been a patient, cheerful sufferer for a long period prior to her home-call. She joined the church at South Melbourne on June 22, 1873, and has been a consistent and loyal follower of her Lord. The affairs of the church filled a large place in her life. On the morning of her death she sang, "Count your many blessings," thus expressing her gratitude for the refreshing rain. She leaves a family of six to mourn the loss of a true and devoted mother. To these, and to Bro. Webster, her esteemed husband, who for over fifty years has shared his life with Sister Webster, we extend our deepest sympathy. The writer conducted a short service in the home. Bro. Illingworth, who has known Sister Webster for the greater part of his life, officiated at the graveside, where a large body of relatives and friends met to pay a last tribute to a good woman. On May 13, special mention was made of the excellent qualities of our aged sister, and her favorite hymn, "Some day the silver chord will break," was sung.

"When the weary ones we love
Enter on their rest above,
Seems the earth so poor and vast,
All our life-joy overcast.
Hush! be every murmur dumb:
It is only till He come."

—H. A. G. Clark.

DANIELS.—The members of the Holart Dorcas Class have recently lost one of their most active members through the death of Sister Daniels, who passed away very suddenly on April 4 last. Sister Daniels had been cutter-out for the class for over twenty years, and was rarely absent from her post. Apart from her steady loyalty and consistent work for the class, the loss of her kind and thoughtful personality will cause a great gap amongst those with whom she labored. Our heartfelt sympathy goes out to the bereaved ones.—C. Campbell, Secretary.

ALLAMBY.—On April 18 Bro. Leslie Allamby passed into rest, at the age of 26 years. He had been an invalid for many years, and had to be wheeled in an invalid chair. Loving parents and gentle sisters ministered to him and his afflicted brothers, and the life in the home was beautiful. Leslie asked me to immerse him about two years ago, and it was a most impressive service, as he thus witnessed for Jesus. He had been a great sufferer, and his home-going was a happy release for him. He bore all his pain with heroic bravery. He was greatly beloved by all who knew him, and many gathered at the Melbourne Cemetery on April 19 to pay the last tribute to a brave sufferer

who had become dear to them. He was the first member welcomed by letter to the new church at Parkdale. Arthur T. Eaton assisted the writer at the grave. To all the dear ones we tender our sincere sympathy. We shall meet dear Leslie in that home where no suffering ever comes.—Jas. E. Thomas.

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News of the Churches.

Tasmania.

Good meetings at Ulverstone on May 27. At night between 40 and 50 brethren journeyed to Penguin, where Bro. Bowes is holding a three weeks' mission. A married woman made the good confession.

At Hobart, two lads were welcomed by faith and obedience on May 27. One baptism at night, and one more decision. The church has enjoyed fellowship with Bro. and Sister Stimson and Sister Williams, of Sydney, recently. Bro. Geo. Smith is president, and Bro. Reg. Levett is secretary, of the Men's Brotherhood.

At West Hobart Bro. and Sister Lillye are back after eight weeks' absence, owing to illness of their two children, who have recovered. The church appreciates help from Nubeena and Northdown churches; Bro. G. Spaulding, senr., Peninsula; Bro. Warmbrunn, Devonport; Bro. and Sister Hagger, Perth, towards new building. At a collection taken up in Collins-st. building £11/8/- was raised towards organ fund.

The meetings at Kellevie were improved on May 27. Bro. and Sister Drummond paid a visit to Wielangta, about nine miles away, and held a gospel service in the evening, in the presence of about 36 people. The evangelist expects to visit Wielangta fortnightly, and hopes to start a cause there in the near future. The Sunday School rejoices in having new scholars almost every Sunday. The Christian Endeavor is a most encouraging aspect of the work.

All meetings at Geeveston have maintained a fair average attendance during May, and all departments are healthy. On the 31st May a social evening was tendered to Bro. and Sister Warren, it being the anniversary of their arrival at Geeveston. Bro. F. McLean presided, musical and vocal items were rendered, and speeches were delivered in which reference was made to the splendid work done by the preacher and his wife during the past twelve months, the outstanding factors being the increase of membership and the church becoming self-supporting. Bro. Warren has consented to remain with the church for another six months, after which he expects to undertake some special work under the Tasmanian Home Mission Committee.

Queensland.

At South End, Toowoomba, A. Coleman's address on "No Pains, No Gains," was well received. The gospel meeting was well attended, and H. Coleman spoke very convincingly on "The Divinity of Christ," his remarks being chiefly a reply to modern doubters.

The men of Ipswich church are hard at work providing for a larger room for Bible School work. The Hinrichsen-Brooker mission was due to begin on June 3. On May 27 most helpful meetings were held. The message at the morning service on "Giving God a Chance," was most helpful. Good Sunday School. At the close of Bro. Young's address at the evening service, two young women, members of the Adult Bible Class, accepted Christ. Bro. Young's subject was "From the Ruins of Calvary."

Albion reports splendid meetings. Special feature, chart addresses on Wednesday evenings. Sunday morning meetings very encouraging. Bible School growing rapidly. Adult Class meet in open-air; 26 present last Sunday afternoon. School preparing for examinations. Many Albion members and friends took part in the great welcome to Bro. Hinrichsen and Brooker on May 28. Officers of the church were invited to visit Adult Bible Class on Sunday afternoon last, to view possibilities of enlarging the accommodation.

At Brisbane a very successful social was held on May 26, on the first anniversary of the Boys' Club. The aged Sister Kent was deputed to cut the birthday cake. The club now possesses gymnastic equipment to the value of over £40. Bro. Wade is the instructor, and Bro. R. O. Connell the secretary. Services on May 27 were well attended. In the morning Bro. Alcorn exhorted. Visitors in-

cluded Bro. and Sister Hunbrough, of Surrey Hills. Sister Knudsen was present after a prolonged illness. At night Bro. Alcorn's theme was "The Commission Interpreted at Pentecost." The Bible School is conducting a rally.

New Zealand.

The church at Nelson on May 13 observed Mother's Day. In the morning a sister was received into fellowship. Visitors included Sisters Mrs. and Miss Glover, from Motueka, also Bro. and Sister Jackson, formerly of this church, and lately of Invercargill and Christchurch. Bro. J. Watt, of Spring Grove, addressed the Bible School. Bro. Carpenter delivered an appropriate message at night on "A Call to Heroism." Special singing was rendered by Sisters Miss Hayes and Miss Nalder, also by members of the clubs. On May 20, Bro. A. E. Brough exhorted. Bro. Carpenter delivered a fine address at night on "Travelling First-class on Second-class Tickets." Bro. E. M. Jackson acceptably rendered a solo. Interest in the Training Class is well maintained.

At South Dunedin a Dorcas Society has been formed. Mid-week prayer meetings are well attended, and interest is steadily growing. Bro. Cuttriss's addresses are very helpful. Sunday morning meetings are larger than they have been for years. Large congregations gather to hear Bro. Cuttriss's stirring gospel addresses. Girls' Club and Y.W.I. are doing good work. More accommodation must be provided for these. Boys' Club and Y.M.I. Clubs are already too large for the accommodation available, having a membership of over 30. A very successful social under the auspices of the above clubs was recently held. With Bro. Cuttriss as instructor, the clubs are a valuable asset both to church and Bible School. Since Conference the church has contributed nearly £60 for Home Missions.

On May 13, at Invercargill church-home special services, 111 broke bread, this being a record. Bro. Fitzgerald spoke on "Our Task." The offering was over £25. The Young People's Class had 35 present. Three of the young men gave talks on "Our Plea." At night a packed audience enjoyed anthems by the choir, solo by Miss Masters, and an address by the preacher on "The Unfinished Work of Protestantism." Annual business meeting was held on May 13. Reports manifested appreciation and optimism. For general purposes the church had raised £474; for building debt, £434, this including £356 in debentures. Through the Ladies' Guild, some £76/12/-. Total of £984 12/- for all purposes. Appreciation was expressed to preacher, secretary, treasurer, Ladies' Guild, choir-master, and S.S. superintendent and teachers. 25 had been added to the church. The Bible School teachers won the Teachers' Banner for 1923. The Bible Class distinguished itself by winning nine out of a possible of eighteen prizes in the Dominion Bible School exams. As Bro. Fitzgerald's third year will soon terminate, a resolution offering a further term of engagement was carried unanimously.

Western Australia.

At Bassendean on May 26 the Adulphian Class for young people was re-started. On May 27 Bro. Frew gave a fine address. In the evening Bro. Cameron addressed a large audience. A special effort is being made in June to win souls. Every house in the town will be visited.

The services at Perth on May 29 were well attended. A lady was baptised. Growing interest is shown in the gospel services. Bro. and Sister Hagger completed their first year's work on May 20. A church social was tendered them on May 24. The Loyal Daughters presented the church with new carpets for the aisles, and the Dorcas sisters presented the church with new screen curtains.

At Fremantle on May 25 the Spartan Cricket Club held its celebration social, when the cup and caps won by the team were presented to the captain by the secretary of the Association. Over

100 were present, and an enlarged photograph of the team was presented to the president of the club, Bro. S. Thomson, as a token of esteem for the interest which he took in the team. The Sunday School is preparing for anniversary. On May 27 Bro. Mudge gave a fine gospel address.

At Maylands on May 13 Mother's Day services were very successful. In the morning 68 gathered at the Lord's table. Afternoon, items nicely rendered by scholars. Evening, 121 present. The ladies as a choir sang beautiful items. Mrs. Stirling led the service, and Mrs. Henderson read the Scripture lesson. Mrs. Olson led in prayer, and the evangelist, Bro. Stirling, spoke to an attentive congregation on "The Blessed Mother." On May 14, a social was given, in honor of the mothers, by the fathers and sons.

Meetings at West Subiaco continue to grow. April was a record month. The first week, meetings were conducted every night in connection with the special teaching campaign. The services of Bro. Buckingham, Leece, Stirling, T. Hagger, and Bro. Rodier were appreciated. On April 15 the Bible School conducted anniversary services. Bro. Hagger addressed the church, and in the afternoon interested the scholars. Bro. Rodier delivered the address. The scholars' singing was excellent. On April 17 the tea and annual demonstration and distribution of prizes were held. A presentation was made to the superintendent of the school, Bro. J. Pearce. On April 22 the anniversary was continued. Bro. Hibbert addressed the school. Bro. Rodier preached in the evening. On Mother's Day there were big meetings. The men are preparing the building for lining operations. A mission is being prepared for.

Victoria.

Good meetings at Hawthorn on Sunday. W. F. Nankivell and T. H. Scambler were the preachers. There was one confession.

Services at Boort last Sunday were fairly good. In the evening Bro. Hargreaves spoke from "I was not disobedient unto the heavenly vision." The Bible School decided to have a part in the Aeroplane Increase Campaign, and launched the scheme right away for a three months' run. The aim is for an increase of 50, being 100 per cent. on the present strength of the school.

Cheltenham anniversary was concluded on May 30. Very enjoyable meetings were held. The church is greatly indebted to Bro. Abercrombie, J. E. Allan, A. E. Hingworth, and L. C. McCallum, for splendid addresses. The local brethren and sisters did their parts well. On June 3 the second son of Bro. and Sister M. W. Daff made the good confession, P. R. Baker preaching.

At Echuca a fortnight's mission has been held in the chapel, conducted by Bro. Ball, with Bro. Griffin song leader, and Bro. Riches organist. Great interest has been shown. Large attendance at all meetings, especially Sunday evenings, when the building was crowded. Seven confessions in the evening, making ten for the fortnight. The mission has been a great uplift to the members.

Attendances at Ararat have been smaller than usual the last two Sundays. On May 27 Bro. Welsh exhorted in the morning. Three were received into fellowship. June 3, attendance fair. Three were received into fellowship by letter from Brim. Prayer meetings on Tuesday night, average attendance for May, 47. Splendid prayer meetings precede the gospel service each Sunday.

At Oakleigh Bro. P. R. Baker, Mortimer and Walters exhorted at worship during May. In connection with the Mutual Improvement Society, Bro. Ferd. Pittman gave a very interesting address on his experiences with the A.I.F. on May 22 to a good attendance. Two sisters were received into membership from South Richmond. The local Methodist church has joined in with the united monthly prayer meeting. A scheme to wipe off the outstanding debt on the building fund account has been formulated, and will be dealt with by members next week.

The church at Woorinen is pleased to have Bro. Searle back again after nearly three weeks' absence at Dunolly, where he has been assisting in a mission. On Lord's day morning, May 20, Bro. G. A. Mott gave an able talk on "Growth." At the

evening service Bro. Silas Harrop was at his best before a large gathering. Bro. A. J. Wilson, of Swan Hill, was the gospel preacher on May 27; his subject, "What a man must believe to be saved," was to many present a new explanation of an old truth. Sisters Mrs. and Miss Cameron, from Western Australia, are at Woorinen at present.

Gardiner church had a record attendance last Sunday morning, when 79 broke bread. Bro. Kingsbury's work is proving effective and highly appreciated. Four were received into fellowship by letter.

Splendid address by Bro. Graham at Middle Park on the morning of June 3. The evening service was special, when about twenty young men formed the choir. Bro. Brooke's address, "The Man Christ Jesus," was effectively delivered.

Bro. Eaton has been laid aside through illness, and unable to fill his customary work at Lygon-st. Joseph Pittman gave a fine exhortation on Sunday morning. Another young lad from the Bible School was received into the church. At night W. B. Blakemore, B.A., kindly took Bro. Eaton's place, and delivered a splendid discourse upon "The Light That Failed."

Bible School anniversary services at Ascot Vale were a great success. Special singing by the children under Bro. C. Payne, assisted by the choir and orchestra, was excellent. Bro. Gale spoke in the morning. Bro. Morris gave a talk to the children in the afternoon; Bro. Patterson, M.A., preached at night. Both meetings were packed. Tuesday, 29th, at the children's demonstration, a lengthy programme was gone through successfully. Thursday, 31st, was the tea meeting. Prizes won during the year were distributed. On June 3, three made the good confession. Bro. Patterson, M.A., preaching.

The Hinrichsen-Brooker mission at South Yarra closed on May 13. On May 16, presentations were made to Bro. Hinrichsen and Brooker; also to Bro. J. Jackel. Bro. Tease continued the mission until May 27, and 11 confessions resulted. Bro. C. Hall led the singing. On May 28, Bro. Jackel gave his interesting lecture on "The Plan of the Ages." Last Lord's day in the chapel Bro. Quirk presided in the morning; three received the right hand of fellowship. Bro. Tease exhorted. In the evening he addressed a fine gathering, when two made the good confession. Bro. V. Griffin led the singing in the absence of Bro. F. C. Lewis.

At East Kew many who have been sick are now restored, and meetings are well attended. Last Sunday week Bro. A. Hinrichsen preached, and a young man gave himself to Christ. Last Sunday evening, after Bro. H. B. Robbins' address, one sister made the good confession. There was a record attendance. The Bible School, which thirteen weeks ago had only 30 members, has now reached 84; about 26 are competing in the annual Bible exams. With regret farewell was said to Bro. Watkins and Sister Jeffries. Each week they have come from Ascot Vale to instruct how to conduct a Sunday School, and success is attributed chiefly to their tuition.

Anniversary services of Moreland Sunday School were continued on May 27. Bro. H. J. Patterson was the morning speaker. In the afternoon Bro. A. T. Eaton addressed the children and friends. At night Bro. Wm. Gale spoke. Two of the scholars and a young man made the good confession. On May 31, in the Brunswick Town Hall, the demonstration was given by the scholars. Actions, songs, duets, recitations, presentation of certificates, and a cantata, "The White Garment," assisted by teachers and friends. The singing of the hymns, etc., reflected great credit on the conductor, Bro. A. E. Barber; organist, pianist, and violinists, C. Banks, J. Melody, P. Sampson and A. Perry. June 3, Bro. Gale spoke in the morning. Afternoon, combined meeting of the kinders and Sunday School and parents. Bro. Gale presented the prizes. Secretary C. Banks reports 40 did not miss a Sunday during the year. Highest enrolment and average attendance, and best year of the school generally. At night Bro. Gale preached; another scholar made the good confession.

North Fitzroy Bible School anniversary services proved very successful and encouraging. On May 27 H. Swain gave a splendid address in the morning, and J. W. Baker spoke to a large audience in the evening. On May 31 the annual demonstration by the children was an unqualified success. Last Sunday night at the close of Bro. Baker's address, two Bible School girls made the good confession. A great deal of sickness prevails.

Though the interior renovation of the building is in progress, bright inspiring services continued at Geelong last Sunday. At a well-attended gospel service, Sister Stevens rendered a solo, after which Bro. Stevens delivered a faithful message from Ephesians 2: 8. The theme for discussion last Thursday evening was baptism; after the meeting conveners and a committee were appointed for the proposed fair to be held in November. The Football Club has not yet suffered defeat, and this has greatly augmented the boys' side of Bible Class.

Interest is maintained at Preston, evidenced by encouraging attendances and attention. Bro. Les Clay has created a favorable impression. A large number derive blessing from the prayer meetings after the gospel services. Mid-week prayer meeting is well attended, and Bro. Clay's messages are appreciated. Bible School is doing well. K.S.P. members and friends paid an interesting and instructive visit to the "Age" office. Last Thursday an inaugural social ushered in the Sunshine Club (Girls' Club). An enjoyable evening was spent. Sister Edwards is president, and Sister E. Luscombe secretary.

On May 27 at North Williamstown Bro. Blakemore gave a good address in the morning. In the evening Bro. Johnston spoke well on "The Four Beasts of Daniel Seven, and the Coming World Crisis." One girl made the good confession. Interest is growing in the coming mission, and fifty have joined the League of Interestors. The Endeavor Society is making splendid progress. Bro. and Sister Johnston have just completed two years' service with the church. Thirty-nine have confessed Christ and been baptised during the past twelve months. Bro. Johnston spoke well at both services on June 3.

At Northcote on June 3, anniversary services were a huge success. Bro. Reg. Enniss was the speaker. In the morning he spoke on the College of the Bible, Bro. J. Woodgate, of Thornbury, presided. In the afternoon Bro. Enniss gave a splendid message to the scholars. At the evening service he spoke on "The Model Home." The scholars rendered splendid pieces under Bro. R. Pearl. Miss E. Nicholls rendered a solo. The tasteful decorations and electric illumination were the untiring efforts of superintendent Bro. F. Marriott, with the assistance of Bro. R. White and Sisters L. Moncrieff and E. Roadley and several others. In the afternoon a photo was taken.

The church at Prahran has just celebrated its Bible School anniversary. May 27, Bro. A. L. Gibson delivered fine messages morning and afternoon to excellent audiences. The building was crowded at the evening service, and Bro. McCallum held the interest of everyone with his address on "Straight Street." The annual concert was held in the Prahran Town Hall, and was a great success; every item reflected credit on both teachers and scholars. On June 3, a sister who had been baptised a few days before was received into fellowship. In the afternoon the prizes and attendance certificates were presented. Twenty-eight children gained full marks for attendance, while Miss Gertie Mathieson completed twelve years of unbroken attendance. The gold medal and the gold brooch given by Bro. Queleh to the boy and girl who brought the greatest number of scholars to the school during the year were won by Walter Purnell and Miss E. Stevens. The singing of the children under the leadership of Bro. F. Chipperfield was fine.

South Australia.

Since last report two have confessed Christ at Ungarra. Attendance at breaking of bread is splendid, and much interest is manifest in Bro. Russell's gospel message.

Grote-st. Sunday School anniversary services were concluded on May 30 by a public meeting at

which the prizes valued at £15 won by the scholars were presented. Prizes were also given to those children who attended most regularly the Young Worshippers' League in connection with the church services. Attendances at breaking of bread have averaged 166 each Sunday for the the month of May. Two more confessed Christ on June 3. Bro. Garnett gave a splendid address on "Can a Man Please Himself?"

Since last report Lochiel has enjoyed Sunday services with Bro. Niel, Oram, Trenwith and Ewers. Bro. Dyer and Bartle, who are now working in the district, will help with the services. Bro. Bartle is of great assistance with the singing, and the song services are an uplift.

Gawler church has of late been much encouraged with increased attendances. 100 people at the gospel service is a fair attendance for a church barely four years old, and meeting in such a hall. The members on the whole are faithful. All are anxiously looking forward to a church home. A splendid piece of land has been secured. The church is ready to shoulder a great responsibility if it can raise a loan.

Although Strathalbyn church has been without a preacher for three months, attendances and interest have kept up wonderfully well. During that period, faithful brethren from Adelaide, and Bro. A. W. Pearce, from Pt. Sturt, have rendered loyal support to the cause. Special Children's Day services were held on May 6. Bro. Horsell took charge of the afternoon and evening meetings, the result being most gratifying. Bro. Mason, with his wife and daughter, arrived from Queensland on May 28, and commenced work with the circuit on June 3.

Mile End on May 3 celebrated its 15th anniversary, when the brethren repeated what they now call "our June one offering" in aid of the balance due on the land at Cowandilla. In the afternoon at the Town Hall the school rendered a piece entitled "The Open Bible for the World" with great success. In the evening at the same place Bro. Manning made special reference to the controversy going on in the daily press in respect to the truth and authority of the Bible. Four mothers and a lad from the Sunday School made the good confession. At a meeting of the church held last Wednesday it was decided to continue gospel meetings in the Town Hall for three months, and next Wednesday the church is to consider a scheme for raising the money to build a new chapel at the rear of the present building.

Bro. Shipway preached his farewell sermons at Port Pirie on May 27. Splendid gathering in the evening. Our brother's topic was "Let the Saviour In." On Saturday, May 26, kindergarten teachers and scholars had a farewell tea party, when a little present was given to Valma. A public farewell was tendered Mr. and Mrs. Shipway by the church members and friends on Monday evening, when the building was well filled. Bro. C. McDonald, on behalf of the young folk, Bro. Arnold for the officers, Bro. Bottrell for the church, and Sisters Pillar and McCaully for the sisters, spoke words of appreciation of Bro. and Sister Shipway's work during the five and a half years of their stay in Pirie. Bro. Smith presented Bro. Shipway with a silver inkstand from the church. Sister McCaully, from the sisters, presented an afternoon tea set of spoons and forks to Mrs. Shipway. Miss Lily Pascoe, from Bible Class, and Miss Verna Smith, from Mrs. Shipway's girls' class, also made presentations. Bro. W. Morrow, from Home Mission Committee, was present and also spoke.

New South Wales.

Bro. C. L. Savill presided at Lismore on May 27. Amongst visitors were Bro. and Sister Franklyn Price, of Sydney. At night Bro. P. J. Pond preached on "Sunday or Sabbath—Which?" Bro. Will. Brownley was soloist. More than thirty scholars are entering for the Bible School examination this year from Central school, and ten scholars from North Lismore. Extensive preparations are being made for celebrations in connection with opening of new building on July 1 and 2. Accommodation is to be provided for visitors from a distance.

South Australian Home Mission Fund.

We gratefully acknowledge the Annual Offering forwarded by the Churches in the Union, inclusive of Duplex Envelope amounts:—

Adelaide (Grote-st.), £90/2/-; Alma, £22/11/6; Barmera and Cobdogla, £10/9/-; Berri and Winkie, £12/17/6; Balaklava, £53/17/8; Blackwood, £25; Bordertown, £33/15/11; Mundalla, £42/8/-; Broken Hill (Wolfram-st.), £6/1/-; Railwaytown, £9/13/-; Butler, £6; Cottonville, £14/10/4; Croydon, £15/1/0; Dulwich, £26/10/11; Forestville, £4 10/-; Gawler, £16/13/5; Goolwa, £14/4/5; Glenelg, £35/5/-; Henley Beach, £12; Hindmarsh, £4; Kersbrook, £7; Kadina, £4/17/4; Lochiel, £3/8/2; Long Plains, £6/11/6; Avon, £6/4/10; Mallala, £6/6/11; Maylands, £44/12/1; Mile End, £53/6/1; Milang, £17; Moonta, £15; Murray Bridge, £10; Nailsworth, £5; Naracoorte, £12/10/-; Norwood, £58/6/5; North Adelaide, £28/13/6; Owen, £43 13/-; Point Sturt, £21/2/3; Port Pirie, £23/10/5; Prospect, £26/3/-; Queenstown, £21/1/8; Strathalbyn, £17 15/11; Stirling East and Aldgate Valley, £11; St. Morris, £13/1/-; Semaphore, £7/4/6; Tumby Bay, £7; Ungarra, £2/9/1; Unley, £86/1/9; Wallaroo, £20/10/-; Wampoony, £3/2/3; Williamstown, £6/13/6; York, £11/1/7; Isolated (unattached), £3/10/-. Total, £1159/7/11.

We acknowledge with many thanks the following amounts received up to May 15, 1923:—

Duplex Envelopes.—Strathalbyn, 14/2; Port Pirie, £2/9/1; Gawler, £1/5/-; Croydon, £1/2/8; York, £1/8/-; North Adelaide, 7/-; Mile End, £3 11/10; Balaklava, £14/10/-; Prospect, £2/15/2.

Conference Promises.—G.A.J., 4/-; Mrs. and Miss Martin, £1; F. H. Arnold, £1; A.W.T., £3; Q. C. Jones, £1.

Reimbursements.—Strathalbyn, £1; Goolwa, 13/-; Church Extension, £3/15/-; Mallala Church, 2/3.

Subsidies.—Naracoorte, £13/15/-; Port Pirie, £9/10/-; Broken Hill (Wolfram-st.), £11/5/-; Railwaytown, £4; Gawler, £10; Wallaroo, £14 12/6; Moonta, £17; St. Morris, £6/5/-; Berri and Winkie, £16; Ungarra, £10; Murray Bridge, £12 5/-.

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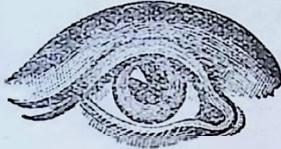
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