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Preachers and Preaching.

DURING this year Australia will be favored with the presence of some of the world's famous preachers. Gipsy Smith is now here, having arrived in Melbourne after his successful evangelistic campaign in Western Australia. He is generally recognised as the most persuasive evangelist of our day. In a few months Dr. J. D. Jones, the great Congregational leader of England, will pay another visit to Australia. His Bournemouth ministry is known to all. "J.D.," as he is familiarly and affectionately called, is a great religious force. His recent calls to his fellow preachers to an increased urgency in presenting the message of the Gospel were both timely and influential.

We hear "two voices" on the subject of preaching, as well as on almost all other themes. There are some who get a melancholy satisfaction in bewailing the decadence of preaching. On the other hand, there are those who call attention to the eagerness with which people flock to hear the "men with a message." There are many preachers and evangelists to hear whom the people flock. Folk still respond to the appeal of the Gospel, though it is unquestionable that various factors contribute to make the preacher's task increasingly hard.

Quiet ministries.

It is well to acknowledge the faithful and consistent ministry of the preachers who are not in the limelight. For every well-known evangelist there are hundreds of quiet workers, rendering service as faithful and as necessary to the welfare of the church as any given by the world-famed preacher. Those who stand by a difficult job in an obscure place are worthy of honor. No one may seem to make much impression on the community, but the combined influence of the scores and hundreds of quiet workers whose sermons are unpublished and whose deeds are unheralded will far outweigh that of the most famous or spectacular of men.

The Methodist Conference has just been sitting. That fact has recalled to our mind the great debt which the Methodist church owes to a group of preachers whose services are apt to be overlooked. We refer to what are called the "local preachers." Almost from the beginning of Methodism, one of its chief sources of strength has been its use of local preachers in its circuit system. Dr. H. B. Workman, Principal of the Westminster Training College, has written: "Without its noble army of local preachers Methodism, with its thousands of chapels too small or too poor to provide a resident minister, would be in a parlous condition, and would rapidly become a matter of towns only. The circulation of the local preachers with a circuit, Sunday by Sunday, also serves to bind together the interests of the diverse places; the weakest, smallest chapel becomes an object of interest and prayer for the succession of laymen who visit it. In its 'local preachers' and 'leaders' Methodism has made that effective use of its laity, without which every church is shorn of its greatest strength."

Churches known simply as churches of Christ have a similar tribute to pay to men who, remaining in what we call secular life,

use their talents in the Lord's service and, as opportunity presents, preach the Gospel of his grace.

Sometimes, we fear, the loving, self-sacrificing and efficient help of such men is not appreciated by us as it should be. However, the faithful toiler never does his work merely to please man, but to please the Lord who called him to his service; and we may be sure that no one will be overlooked at last.

A writer in the "Methodist Recorder" puts a useful lesson in verse.

"Who's preaching to-day?"
"Only a 'local.'"

'Only a "local"!' perhaps aged and worn,
His eyesight dimmed, his steps now slow;
But the old man sits in his room and smiles,
Sweet flowers in his Garden of Memory grow!
Where smartness palls, and brilliance tires,
And cross-words weary the heart and brain,
The simple truth from a simple man
Lives, when experience makes it plain,
And the Christ whom no marble pulpit knew,
Who needed no vestments to aid his Word,
Shines out, and the Bethel's the Gate of Heaven!—
Expectant eyes behold the Lord!
No paragraph praises the polish, or power,
No crowd applauds this most common thing:
'Only a "local" —and yet he has done
A work that has made the Heavens ring!"

The preaching desired.

Recently Dr. T. R. Glover, author of "The Jesus of History," "Paul of Tarsus," etc., said that "there is a tremendous place for the pulpit and real preaching," and went on to reveal the elements of real preaching: "If a man in any kind of way can make it clear that we are not left to welter in incapacity: if he can bring home to us that there is forgiveness of sins, that there is a power that can make us better, that man has a gospel and something that we need. There is a way of getting rid of sin, and people want to know it. If any man has this experience, he is charged with a tremendous responsibility to go out and proclaim it to his fellowmen." This is the privilege of any Christian and not of an "ordained ministry" alone.

The Presence of Christ.

When thou turn'st away from ill,
Christ is this side of thy hill.
When thou turnest towards God,
Christ is walking in thy wood.
When thy heart says, "Father, pardon!"
Then the Lord is in thy garden.
When stern duty waits to watch,
Then his hand is on the latch.
But when hope thy song doth raise,
Then the Lord is in the house.
When to live is all thy wit,
Christ doth at thy table sit.
When God's will is thy heart's whole,
Then is Christ thy very soul.

—Geo. MacDonald.

"Real preaching" centres in Christ. It is the preaching of the cross and of the salvation which comes to man as the free gift of God in Christ Jesus. People are not tired of hearing of Jesus the Saviour, or of learning of the principles he enunciated and their application to every-day life.

A writer in the "Manchester Guardian," using the non-de-plume of "Average Man," tells of his needs in the following pertinent manner: "Is it not for me," he asks, "that preaching is designed? For twenty years I have sat regularly in the pews and listened. I don't want (1) a Sunday School lesson on Church doctrine; (2) every current event and Bible text twisted into an exhortation to conform to some church practice, such as attendance at Eucharist; (3) a ten minutes' 'vacuous mouthing' on 'the circumstances under which these words were spoken'; (4) politics, local or national; (5) newspaper matter; (6) to be called 'you'; I much pre-

fer 'we'; (7) a dry theological discourse without bearing on current life and events.

"But let me say what I think I *do* want. I am conscious that the standards of values I habitually use in daily life, and consequently my daily thoughts and actions, are below my own ideals, and I look to the preacher to help me to keep those standards fresh, true, and pure, by reminding me of the elementary truths of the Gospel.

"I don't want a theological sermon, though I have no objection to its being inspired by a sound theology.

"If a preacher gives evidence that his own roots strike deep, that he knows enough of lay life to understand my difficulties, that he has some general culture, whether classical, historical, scientific, or theological—that is, if he is sincere, sympathetic, and intelligent, and if he confines his preaching to the elementary Gospel truths, I am satisfied."

On the Divine Ministry of Secrecy.

"It is the glory of God to conceal a thing."—Proverbs 25: 2.

Among the many ministries of God to arrest and stimulate his children, one of the kindest and commonest is the attractive power of the secret. When a school-girl has a secret she becomes intensely interesting to her fellows. They wheedle her and coax her, and even bribe her to reveal her secret. When the Cabinet is rumoured to have a secret how the newspapers grow hot upon the scent, tracking it with the skill of the Red Indian! There is something fascinating in a secret. It makes us eager, curious and alert. It rouses our interest immediately, and quickens our dull hearts into attention. And God, who knows our frame, often arrests and stimulates our hearts by a kindly ministry like that. He says, "Children, are you growing dull? Let us play a game of hide and seek together." And then, playing, we forget our dullness, and find we are having a delightful time. It is the glory of God to conceal a thing, and he, who is a very loving Father, does it in the interests of his own.

Think how interesting *this world* becomes through that attractive power of the secret. The world would be a dull, dead place without it. God does not scatter coal upon the fields: he hides it in the bowels of the earth, he conceals the iron and the diamonds, and buries the pearls under the ocean-floor. And then he says, "Children, let us have a game of hide and seek," and he does it because he loves us so, and longs to have us quickened to activity. It is the *secret* of the stars that has led to all the triumphs of astronomy. It is the *secret* of the strata that has urged men to the study of geology. All science, all discovery, all search for the uninhabitable Poles,

is the response of man to the challenge of the secret. How the secret of an uncharted land played like a magnet on Columbus! How the secret of the sources of the Nile haunted and captivated Livingstone! The world ceases to be a dull, dead place, and grows fascinating and alluring, in that divine ministry of secrecy. Every astronomer outwatching the lone night, every chemist in his laboratory, every explorer in the heart of Africa, every philosopher brooding on the infinite, is the child accepting the summons of the Father to come and play a game of hide and seek, and it is in playing *that* we are so happy.

Again, one remembers how that secret adds to the attractiveness of *life*. It would be very difficult to live without it. The boys used to tell us in the war how they came to loathe the long, straight road. Walking is always a somewhat dreary business when the road stretches out for miles ahead. What gives it charm, so that we walk alert, and sometimes quite forget that we are fagged, is the surprise and unexpectedness of things. Who knows what we are going to see when we have climbed that little hill—what thatched cottages, what ancestral mansions, what burns meandering amid their marigolds? And it is *that*, that unexpectedness, that secret hidden in the future, that upholds us, and keeps the heart young, and gives not a little of the charm of life. When Abraham fared forth he knew not whither he was going. Had he known everything that lay before him, would he have started with that gallant heart? When Isaac went to Mount Moriah, what an awful journey for the little lad had he known *he* was to lie upon the altar! Doubtless there are some among my readers who have experienced the very bitter-

est of suffering. They have had dead sorrows or living sorrows—and living sorrows sometimes are the sorer. And I ask them, could they have travelled radiantly, and wakened singing on September mornings, but for the divine ministry of secrecy? It is the glory of God to conceal a thing, and he does it because his children are so dear to him. He does not want the heart-break of to-morrow to blind us to the sunshine of to-day. He keeps us interested, alert, alive, free to enjoy and grapple with the day, through the beautiful method of the secret. Why people should consult the fortune-teller I utterly fail to understand. To wrest the secret from to-morrow is to wrest the radiance from to-day. Thank God we do not take our journey on a road that stretches out for miles before us; but on one that winds and disappears, and then—suddenly—dips into the hollow.

That unfailing attraction of the secret, too, is one of the charming things in *personality*. We are always interesting to each other. There are books which I have read once, and I never want to read these books again. I have mastered them, exhausted them, moved through and passed beyond their little message. But there are other books, like Shakespeare, like the Bible, that I come back to for the hundredth time, and they are alluring and attractive still. They inspire me, yet they escape me. They come right up to me, yet they elude me. I hear them calling me, but when I follow I am lost in the dark magnificence of forests. And it is *that*, that mysterious element, that inscrutable and secret element, which God has lodged in every human breast. You say, "I know him perfectly." My dear reader, *that* you never do. In the most commonplace and ordinary breast there is something beyond the reaching of your hand; something inscrutable, mysterious, secret, too deep for the sounding of any earthly plummet or any analysis of human brain. That is why we all need God, though our lives be rich in human love. That is why sometimes we are all a little lonely, though we be honored with a troop of friends. And that is why, to the end, we are always interesting to each other—it is the haunting attraction of the secret. The beautiful thing is that God put it there. It is the glory of God to conceal a thing. He wants us to take an interest in each other, and to comprehend things *with all the saints*. The world of nature, the journey we all take, the men and women we meet with as we journey—perhaps we have never thought how much they owe to the divine ministry of secrecy.—Dr. Geo. H. Morrison in "The British Weekly."

"To his own thy Saviour giveth
Daily strength;
To each troubled soul that liveth
Peace at length.
Weakest lambs have largest share
Of this tender Shepherd's care;
Ask him not, then, 'When?' or 'How?'
Only bow."

The Witness of the Holy Spirit.

J. Pittman.

PART II.

We shall now proceed to deal with the second great aspect of the Witness of the Holy Spirit, namely, *in the heart and life of the Christian.*

This manifestation of the Spirit's witness is common to all faithful believers, and is continuous throughout the Christian age. Every Christian is a living exhibit of the Holy Spirit, declaring the truth of Christ. He is regenerated by the Spirit (John 3: 3-5; Tit. 3: 5), the new life being manifestly of God's creation. In 1 John 5: 7-10 it is written, "It is the Spirit that beareth witness, because the Spirit is the truth. For there are three that bear witness: the Spirit, the water and the blood, and the three agree in one" (witness to the truth of Christ in the gospel, and in all who embrace it). "If we receive the witness of men, the witness of God is greater. For the witness of God is this, that he hath borne witness concerning his Son. He that believeth on the Son of God hath the witness in him . . . and the witness is this, that God gave unto us eternal life, and this life is in his Son."

He bears the Holy Spirit's seal.

Eph. 1: 13, "In whom (Christ) having also believed ye were sealed with the Holy Spirit of promise." "In whom we are sealed unto the day of redemption." Two precious thoughts are contained in this figure. There is divine ownership. That which is under the king's seal belongs to the king. The seal of the Holy Spirit marks the Christian as the son of God—God's possession. No man can pluck him out of the Father's hand. The second thought, closely allied to the first, is everlasting security. "Sealed unto the day of redemption." In that day God will break the seal and claim his own. "The Spirit beareth witness with our spirit that we are children of God." The divine image is stamped upon us. The historic sky of the religion of Christ has many a dark cloud, but all over its vast expanse millions of stars of varying magnitude shine gloriously, reflecting the brightness of the Sun of Righteousness. Of them it may be truly said, "The hand that made us is divine." "A tree is known by its fruit. A corrupt tree cannot bring forth good fruit." Whence came these holy ones? We find them in great numbers in every century. Their holy lives, their sufferings for the sake of their belief, their patience and fortitude under oppression and persecution testify to the Spirit of God that was in them. What was it that produced a Paul, a Peter, a John, an Ignatius, a Polycarp, a Perpetua, a Wycliff, a Huss, a Luther, a Wesley? There can be only one answer. They shone thus brilliantly "not by night, nor by power, but by my Spirit, saith the Lord."

The Christian bears the fruit of the Spirit.

"By their fruits ye shall know them." This was the Lord's test. The kind and quality of a fruit tree is made manifest by its fruit. The life of the believer that bears the fruit of the Spirit—"love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance"—is the surest testimony to the divine origin of the life that is in him. Satan cannot cast out Satan, nor can he create a new heart and a right spirit in a man. The Spirit of God alone can do that. He uses his own means, but the finished work is his.

The sacred pages are rich in their testimony to the relation of the Holy Spirit to the believer. The Christian is "sanctified

Beyond Measure.

Of all things far I love the best
The distance from the East to West;
For by that space, and all between,
God's mercy parts me from my sin.

And best I love of all things high,
The space between the earth and sky;
For by that height, beyond all ken,
God's love exceeds the love of men.

I love of deep things undefiled,
A father's pity for his child;
For by that depth, so far, so clear,
God pities all who faint and fear.

—A. R. Wells.

by the Spirit"; the Spirit of God "dwells" in him; he is a "temple of the Holy Spirit"; he may be "filled with the Spirit"; he has his "adoption" into the family of God by the Spirit; by the Spirit he cries, "Abba, Father." The Spirit intercedes for him; helps his infirmities; makes his prayers acceptable to God; the Holy Spirit is his foretaste or earnest of his future inheritance. He worships God "in the Spirit"; "the love of God is shed abroad in his heart by the Holy Spirit that is given unto him"; he enjoys the "communion" and "fellowship of the Spirit"; it is his to "pray always with all prayer and supplication in the Spirit"; he sows to the Spirit, and of the Spirit reaps "life everlasting"; he is "strengthened with all might by the Spirit in the inner man"; he "lives in the Spirit"; is "led by the Spirit," and "walks by the Spirit." He is warned against resisting the Spirit, grieving the Spirit, or quenching the Spirit.

The Holy Spirit has often been resisted, grieved, quenched by unbelief and unfaithfulness; but many millions have borne witness, at the sacrifice of their lives, to the re-ness, at the sacrifice of their lives, to the re-generating power of the truth through the Spirit in their hearts and lives—a "multitude which no man can number, out of every nation, tribe, people and tongue."

It is truly refreshing to turn away from the ecclesiastical wrecks that are strewn along the path of Christian history, and consider the vast multitude of beautiful individual lives that in every age have adorned the doctrine of Christ. It is here that we see the mighty regenerating work of the Spirit of God.

The faithful witness borne by these individual Christians has really been the "salt of the earth" and the "light of the world." It was of the individual believers and not of an ecclesiastical system that Christ uttered these momentous words. The latter has failed miserably to meet the truth in these words; but not so the individual followers of the meek and lowly One. They constitute a mighty army who have "washed their robes and made them white in the blood of the Lamb"; who have fought the good fight of faith in a holy warfare against sin and Satan, and "overcame through the blood of the Lamb." But for these holy witnesses the world to-day had been dark indeed! The Bible itself would have perished. There would have been no true church of God. The gospel would have been buried. The nations of the earth would have remained in heathenism. The dark places of the earth would never have seen the light of the Word.

Thus we can form some idea how much depends upon individual faithfulness to Christ. No Christian should think lightly of his influence in the world. He may be tempted to think that, because he is just an ordinary disciple, he does not count for much. What if he is only an atom? Atoms make the mountain—the whole earth. The one is essential to the other. The Lord has need of every Christian: "you in your small corner, and I in mine." Christ needs preachers and teachers, truly; but he needs most of all the faithful, individual life of the Christian, bearing a quiet but clear witness to the truth of Christ. Christ no longer looks to miracle-working powers to bear witness for him; but he looks for the more effectual witness of holy consecrated lives.

The Penetrating Power.

"Not by might . . . but by my Spirit, saith the Lord (Zech. 4: 6).

We often stop at the means, and begin to calculate their natural force; and thus we miss our mark. The point is to get beyond the instruments to the God who uses the instruments. I think I have heard that a tall candle fired from a rifle will go through a door; the penetrating power is not in the candle, but in the force impelling it. So, in the case of Gideon, it was not the barley biscuit, but the Almighty impulse, which urged it forward and made it upset the pavilion. We are nothing; but God with us is everything. "He giveth power to the faint; and to them that have no might he increaseth strength."—C. H. Spurgeon.

Religious Notes and News.

Bible in Russia.

Let it be counted for righteousness to the Soviet Government that, after forbidding, with the exception of a few shipments, the import of Bibles for the last five years, it has now granted permission for the printing of a large number of Bibles in the Government printing presses at Moscow and Leningrad. Not only so, but the Bibles are to be distributed by the Soviet, without profit, to all religious groups in Russia. The announcement is made by the American Bible Society. That is the best piece of news from Russia for many a long day. The open Bible is the surest guarantee for a peaceful, brotherly, and industrious Russia.

The World's C.E. Convention.

The programme committee of the World's C.E. Convention has been fortunate in securing promises from the Right Hon. D. Lloyd George, M.P., and the Right Hon. J. Ramsay MacDonald, M.P., to speak at the great gatherings to be held at the Crystal Palace during the course of the convention next July. Mr. Ramsay MacDonald will be the chairman at the morning session on Monday, July 19, and Mr. Lloyd George will speak on Tuesday morning (the 20th) on "The Youth of the World for Peace and Good Will."

At noon on the Tuesday, Dr. J. A. Hutton, editor of "The British Weekly," is to preach the convention sermon. Dr. F. B. Meyer conducts the devotional hour on each of the three mornings, July 19-21. The Bishop of London, one of the hon. presidents of the convention, will preside the first evening, and Dr. Francis E. Clark, the founder of the movement and president of the World's C.E. Union, on the closing night. Many other leading speakers are booked to deal with various aspects of the convention theme, "The Youth of the World for Christ and the Church."

Following the convention several tours through Great Britain and on the Continent have been arranged specially for American and other delegates from abroad and for British Endeavorers who will like to holiday with them.

Visit of Dr. Mott.

Dr. J. R. Mott, Chairman of the World's Student Christian Federation, is about to visit Australia. He is accompanied by Mrs. Mott, and his private secretary, Mr. Brelsford. While in the East Indies, in addition to studying the general missionary position, he will investigate the possibility of establishing the work of the Student Christian Movement in that area. The party was due to leave Sourabaya by the "Marcella" on March 4, and should reach Brisbane on March 18. In Brisbane, Sydney, Melbourne and Adelaide, Dr. Mott will address University students and gatherings of representative laymen and ministers. The central feature of the visit for the Student Christian Movement will be the conference of leaders from April 1 to 5, to be held by courtesy of the School Council, at the Presbyterian Girls' Grammar School, Berwick (Vic.). This conference will be attended by members of the General Committee of the Australian Student Christian Movement, and members of the Executives of the University Christian Unions; it is expected that between forty and fifty students and graduates from the several states will be present.

The Mott Missionary Conference.

During the month of April an All-Australian Missionary Conference, under the above title, is to be held in Melbourne. Representatives of all the Missionary Societies are being invited. The Bible Society is expected to send twelve delegates as its official quota. Careful surveys are being

made by different committees or commissions covering the Aboriginal Problem. The Mandated Territories, the Peoples of the South Pacific Islands, the Problems of the New Pacific and the Awakening East, the Adequate Training of Missionaries in Light of the New Situation and Task, How Best to Reach the Church at the Home Base with Information and Appeal, the Training of Young Australia for the Missionary Task of the Future. A valuable conference is anticipated, the aim being to arrive more clearly at what Australia's missionary responsibility is in the great task of evangelising the world.—From "Bible in the World."

Gandhi on Christian Missionaries.

"In my opinion Christian missionaries have done good to us indirectly. Their direct contribution is probably more harmful than otherwise," writes Mahatma Gandhi, in "Young India" for December 17, in answer to an inquiry from a correspondent wishing to know his evaluation of the work of Christian missionaries in India. "I am against the modern method of proselytising. Years' experience of proselytising, both in South Africa and India, has convinced me that it has not raised the general moral tone of the converts who have imbibed the superficialities of European civilisation, and have missed the teaching of Jesus. I must be understood to refer to the general tendency and not to brilliant exceptions. The indirect contribution, on the other hand, of Christian missionary effort is great. It has stimulated Hindu and Mussulman religious research. It has forced us to put our own houses in order."

Southern Conference, South Australia.

The 26th annual conference of southern district Churches of Christ of South Australia was held at Strathalbyn on Feb. 23. It was well attended and very helpful. Bro. E. Arnold led the opening devotional service, after which Bro. E. W. Pittman, vice-president, took the chair, Bro. T. G. Mason, president, having removed to the northern district. Delegates and members were present from Adelaide, Stirling East and Aldgate Valley, Mt. Compass, Pt. Sturt, Milang, Goolwa, Murray Bridge and Strathalbyn, and to all such the Mayor, J. W. Elliott, esq., tendered a gracious welcome.

The chairman specially welcomed to conference two new evangelists of the district, Bren. I. Durdin and E. Arnold, also Bren. Jas. E. Webb, State Conference President; G. T. Walden, Federal Foreign Missionary Secretary; Chas. Schwab, Ira Paternoster, J. Wiltshire and H. R. Taylor.

Reports of the secretary of the Southern Conference Executive, Bro. W. S. Yelland, and from churches and Bible Schools in the district, were submitted, revealing that in each centre the work has been successfully carried on. Interesting features from these reports were: that seven young men in the district have been assisted to obtain the help of Bro. J. C. F. Pittman's correspondence course; that a Southern District Church Officers' Fraternal has been organised, to meet twice yearly for mutual instructional and inspirational purposes; that young people's training classes are specially active and successful; that members are splendidly consistent in attendance at the Lord's table.

Suggestions were made about establishing a cause at Victor Harbor; and, representatives from the State, Home Missionary and Bible Schools' Committees promising support, the fol-

Chinese Soldiers and Christianity.

"Soldiers are to-day the curse of China," said the Salvation Army Staff-Captain Hal Beckett, who is home after eight years' mission work in that country. "The average Chinaman is a good fellow, but it spoils him to put him into uniform." On the enigma of "the Christian General" Feng, Captain Beckett says the general invited the Salvation Army to hold a service in his camp once a month. Feng's chief-of-staff is an ardent Christian, and he took part in the singing of the hymns and in the prayers. At the first meeting, in a hall to seat 400, Captain Beckett was surprised to find a small audience, but it was explained that nobody under the rank of Major in Feng's army was present. At a meeting immediately following, on the drill ground, there were 5,000 present, and when the men were asked to follow a passage of Scripture every soldier took out a New Testament.

Experimenting on himself.

Dr. C. H. Barlow, an American medical missionary working in China, has earned a place in the roll of heroes of science. For fourteen years he has been trying to stem the ravages of fasciolopsiasis, a disease with a high mortality record, carried by flukes, flat parasitical creatures which sometimes reach more than an inch in diameter. Dr. Barlow carried his studies of these parasites as far as he could in China. Then, in order to reach some firm conclusions, he determined to take his problem to the Johns Hopkins laboratories at Baltimore. Dr. Barlow took his flukes to America by swallowing them. He carried them in his own system, and allowed them to attack him as they had attacked thousands of the people among whom he had been living. He obtained the results for which he took his desperate chance. Now, says "The Christian Century," he is back in China, trying to obtain Chinese support for the preventive measures which his experiments have shown will be successful.

lowing motion was carried: "That representatives from the Home Mission Committee, Bible Schools' Committee and Southern Conference meet at Victor Harbor and confer and report concerning the matter."

Visiting brethren delivered much appreciated inspirational addresses. Bro. Ira Paternoster, during the morning session, spoke of Christ, and in the evening graphically portrayed "The Church and her Pioneers." Bro. J. E. Webb brought greetings from the State Conference and during the afternoon session eloquently emphasised "The Church's Two-fold Mission." At the public meeting, after splendidly illustrating the subject "Shunning Every Appearance of Evil," in a talk to the boys and girls, Bro. Webb gave a searching address on "The Church of the Future." At the afternoon session Bro. J. Wiltshire spoke by request of conditions and Bible School work in Britain, and urged greater devotion to our Bible School work here, and appealed for better accommodation and increased facilities for the efficient training of our teachers. Bro. Walden at the afternoon session gave an instructive illustrated address on our work and workers in foreign fields.

The following brethren were elected to office for the year:—President, E. W. Pittman; vice-president, E. A. Arnold; secretary and treasurer, W. S. Yelland; committee: A. W. Pearce, E. G. Overall, I. Durdin, W. Downing, M. Jacobs, W. Shipway. Strathalbyn sisters maintained their excellent reputation in providing meals for conference visitors, and a combined choir rendered greatly-appreciated musical help at the public gathering at night, Bro. Durdin presenting a token of appreciation to Mrs. Marsh, the organist and leader, for her efforts and valuable assistance.—E. A. Arnold, Recording Secretary.

The Practical Aspect of Christianity.

A. C. Killmier.

Addresses have been given at various times on the subject, "Applied Christianity." That would have been the title of this article if it had not been realised that the word "applied" is superfluous if James' definition of "pure religion" be accepted. Such a title might support the false idea that there is a Christianity that is not applied—one that can be held and the life remain unaltered. Some people attempt to have such a religion. If it is anything, it is only theory, certainly nothing more, and possibly not much of that.

Theory, by which is meant the general principles of a subject, is not to be despised, for we must have it. We need more, however, than theory. To use an illustration: if nothing more than the theory of music were studied and engaged in, the world would be sadder and poorer, for we would not have what really is music. And I suggest to your minds the thought that if we have nothing more than the theory of Christianity, the world will not be blessed very much with salvation through the Saviour. Christianity is essentially practical. It is to save men from their sins, and build up characters, moral and spiritual, to the honor and glory of our Creator and Father, God. It requires love of one's fellowmen, and love means unselfishness, and demands an expression in practical service. If we talk of "Applied Christianity" we may encourage the idea that there is a Christianity that is applied and another that is not. There are not two Christianities: there is only one. There are the two aspects of it, but each alone is insufficient and inadequate. And what is to the point at the present time, to omit the practical side from Christianity leaves something that is hopelessly incomplete.

The theory of Christianity.

Perhaps the thought can be made clearer. We have what we may reverently call our theory book. "Holy men of God spake as they were moved by the Holy Spirit." "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." God has given us the Bible, and it guides, teaches, and enlightens. It reveals the principles of our religion; it explains what it is; its origin, its purpose, its means for attaining the ends before it, and so on. It satisfies our need of knowledge.

And we must know this book. It is God's message for us. As much as we can, we must know it. The deeper we delve, the greater the precious treasures we discover. There are jewels lying on the surface; they can be found without very much searching. They are stumbled upon, or shall I say, the Lord puts them in our way, and guides our footsteps to them. But, underneath, are the hidden treasures which reward the seeker. They go down very far; and deep digging is essential to their discovery. But we must go as far as we are able in searching for them in this lifetime. If we may take the expressed experience of others, to complete the task, is more than can be accomplished in our earthly life. In certain studies you get one text book that takes you to a certain point in the subject; it is an elementary treatment, and you can master it. Then you must wait till you get a more advanced treatise. After that you need one of a higher standard. But the Bible is the one text book, and we need no other in this life. It provides more than a life task for us.

I said the Bible contains our theory of Christianity. As already indicated theory is the expression of the general principles of a subject; it is the knowledge as distinguished from the

practice. In music, for instance, amongst other things, it explains the terms used; it makes clear the meaning of words and phrases having a technical meaning. In religion, one of our weaknesses to-day is the use of the terms of Christianity without a realisation of their meaning. The ignorance of the Scriptures on the part of some Christians is nothing less than appalling—and that is said with the acknowledgment that all of us know less than we should. Grace, justification, sanctification and reconciliation ought surely to be understood, but these words, and even belief, repentance, confession and baptism are sometimes used quite freely without being sufficiently understood. People often use them rightly, for they have heard others do it, and they are following on. I do not mean you must use them, and use them correctly, to be a Christian. That is a non-essential. But the fact that is represented in the word should be known, as, for example, sanctification. It is essential to the best, noblest, and truest Christianity that the Christian know of this work God does in his children's hearts. That is what I mean, and I am speaking against the use of terms not understood, for it opens the gate to unreality and hypocrisy in religion. It is this following of others, the accepting of the religion that is someone else's from and because of someone else, that I oppose as being finally satisfactory. Our religion should be firsthand. We should aim at having Christians who can give a reason for the faith that is in them. Nominal Christianity is not only no good but is a positive harm. It is all right to direct a young child in belief; and children do believe because of what others have said. But that is an inadequate basis for them when adults. Experience should be at the foundation of religion. Sometimes it is illustrated as follows. When you were a child you believed two and two made four. You believed it because your mother or someone else whom you trusted told you it was so. But now you are an adult, has your belief changed? Not at all. You still believe two and two are four. But while you hold the same belief, you have it for a different reason: not because of what anyone has told you, but because all the experience of your life has let you know the truth, and nothing you can hear will ever make you believe otherwise. Well, once, maybe, in religion, we believed through the word of someone else. To-day, we should believe because experience has revealed to us and confirmed us in the truth.

There are people who know the theory of Christianity who are not Christians. There are some who will defend our position and argue with denominational people, quoting Scripture as they do so. But they never attend religious service anywhere, and do not profess to be Christians. On the other hand, there are people who profess Christianity who know only its theory, and are not exemplifying its practical side.

I am not recommending the noisy, practical man in preference to the thoughtful reflecting Christian. We need both. The times of reflection, the sitting at the feet of the Master, we must have. Speaking with him, and not monopolising the conversation, but letting him speak to us are quite essential. We need also the times when we will go out and do things. The two need to be combined in the one person as far as possible, though some naturally are inclined towards one life more than the other.

Let us notice some facts illustrating the practical nature of Christianity.

A practical purpose.

1. The purpose of our religion is to save people from their sins. But let us notice it does more than take away the guilt of sin. It does that.

"The blood of Jesus Christ, his Son, cleanseth us from all sin."

"There is a fountain fill'd with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

But this has to do with the past. The stain of sins committed clings to us, and the wonderful fact is that we are washed white and pure again in the blood of the Lamb. But Christianity is not planned to leave us there, thus giving opportunity for the stains to accumulate again. No, Jesus also delivers from the power of sin. In the conflict of life the Saviour goes with us, and there is deliverance in time of temptation. Christianity is a real help to us, not only in bringing us into salvation, but in being the practical friend keeping us in the right way.

Peter wished to build three tabernacles and remain amid the glory on the Mount of Transfiguration. But Jesus led the disciples down to the plain below, and there they found an afflicted son, a sorrowful father, and disappointed-because-faithless disciples. There was good reason for not remaining on the mountain top. Christianity is for the people on the plain below, to help them in their sorrows, and with their burdens.

Practical terms of salvation.

2. The practical side of the conditions of salvation is very noticeable.

(a) For instance, faith is not merely mental assent to facts, but also trust in a person, confidence in a friendship. "Faith as respects facts or principles is simply a belief or persuasion that they are true; as respects persons, it is confidence or trust in them in such attitudes and relations as they are presented to us by the testimony given."

Our faith is in Christ; and this faith is just the same as faith in anything or anyone else. We all know what it is to have faith in anyone. We trust him. The father who one day placed his daughter on the sill of a window, and standing below with his arms open, bade her leap into his arms, helped her to see what faith was. She trusted him to catch her in safety. He told her that faith in Christ was just to trust in Christ as she trusted in her father. We exercise this trust in our fellowmen every day. But not only is faith an everyday thing; our religious faith is for every day. Our trust in Christ is for each moment and every task of the life. This faith is something practical for us; it is for us to act upon; yes, and rest upon all the days of our lives.

(b) When we come to repentance, we see the two sides to it. Not only is it sorrow for past transgressions but includes a definite turning away from sin for the future. Paul says, "God's sorrow worketh repentance to salvation not to be repented of." He makes a distinction between sorrow and repentance. The sincerity of the sorrow is proved by the decision to turn away from sin for the future.

Thus, as E. V. Zollars says, repentance "is not an act that God has enjoined arbitrarily. . . . It is a means to an end. It is related to its consequent as cause to effect. It is commanded because it is demanded. It is adapted in its nature to produce a certain definite effect. It is the divinely-appointed means for changing the life of outward action." We see then that one of our troubles to-day is that sometimes there is not enough of real repentance among the "converted." There is not a big enough break made when the change takes place, or else it is not sufficiently lasting. Too many repent like "the negro, who, on his deathbed, determined to repent and forgive his enemies: he forgave one enemy with this proviso, 'If I get well, dat nigger got to look out.'"

Repentance is a practical requirement, and cannot be neglected without great dishonor, and loss of power to the cause of Christ. To quote the words of another, "God does not want golden vessels, and he does not want silver vessels, but

(Continued on page 154.)

The Home Circle.

Conducted by J. C. F. PITTMAN

The Closed Door.

I never crossed your threshold with a grief
But that I went without it; never came
Heart hungry but you fed me, eased the blame,
And gave the sorrow solace and relief.

I never left you but I took away
The love that drew me to your side again
Through that wide door that never could remain
Quite closed between us for a little day.

Oh! Friend, who gave and comforted, who knew
So overwell the want of heart and mind,
Where may I turn for solace now, or find
Relief from this unceasing loss of you?

Be it for fault, for folly, or for sin,
Oh! terrible my penance, and most sore
To face the tragedy of that closed door
Whereby I pass and may not enter in.

Value of the Bible.

It is the only revelation of God, man, sin, salvation, holiness and eternal life.

It contains the gospel of Christ, which Paul, Rom. 1: 16, declares to be "the power of God unto salvation," and being that by which 1 Peter 1: 23 declares we are "born again."

It furnishes the Christian the means of growth, so that the new-born babe in Christ may become a man. See 2 Tim. 3: 16, 17; 1 Peter 2: 1, 2; Acts 20: 32.

By it we shall be judged at the last day. John 12: 48.

Incentives to Study the Bible.

Do you need faith? Rom. 10: 17. "Faith cometh by hearing, and hearing by the word of God."

Do you need light? Ps. 119: 105, "Thy word is a lamp unto my feet, and a light unto my path." 130. "The entrance of thy words giveth light."

Do you want evidence that you are saved? 1 John 5: 13. "These things have I written unto you that ye may know that ye have eternal life."

Do you need grace and peace? 2 Peter 1: 2, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord."

Do you need strength? 2 Tim. 3: 16, 17, "The word of God will 'completely furnish' you."

Do you need patience, comfort, and hope? Rom. 15: 4. These are richly furnished in the word of God.

But it will not do all this unless it is studied and obeyed. Col. 3: 16. "Let the word of Christ dwell in you richly." Matt. 7: 24. "Whosoever heareth these sayings of mine, and doeth them, I will liken unto a wise man, who built his house upon a rock." Jas. 1: 22. "Be ye doers of the word not hearers only." May God help you to make his word your daily meat, drink and life!

The Influence of Small Acts.

We do not know the far-reaching influence of small acts. We perform a deed of simple honesty, justice, pity, helpfulness, and straightway forget it; we do not think of the mustard tree that is to grow out of the smallest of seeds. It is said that the fuchsia was introduced into England by a sailor boy, who brought it from a foreign clime as a present for his mother; she exposed it in her modest window, it became an attraction, and that plant pioneered all the fuchsias in the country. How little that sailor boy knew what he was doing! He did far more than he thought. He has gladdened thousands of eyes and hearts. If he could come back to-day and see his plant blooming on the window-sills of the poor, in the gardens of the rich, in the conservatories of connoisseurs, how surprised and gladdened he would be!

If he is a public benefactor who makes two blades of grass grow where only one grew before, what shall be said of him who makes a million plants bloom where only one bloomed before? So we perform nameless acts of kindness, forbearance and equity, we speak fugitive words of truthfulness and courtesy, and these have a self-propagating power, and go on reproducing themselves in endless harvests.—W. L. Watkinson.

True Values.

One day an angel came and asked a king,
Sated with power, with love of pomp and gold,
Four things that God must dearly love, to bring
And set them in his presence, so 'tis told.
The king went forth and came again ere night,
And set before the angel in that hour
A jewelled crown, a sceptre gleaming bright,
A battle weapon, and a throne of power.

The angel's face grew shaded as he gazed
Upon the king's poor playthings gathered there.
At last again his countenance was raised.
He said: "These are the trappings pride may wear,

But God's great kingdom knows a richer worth:
A truer value is its high concern."
"Go," plead the king, "and from the mighty earth
Bring me those things. I wait for thy return."

"Nay, come with me," the angel said, "and I,
Though I may lead a long and weary way,
Will show you what is best beneath the sky."
These are the things he showed the king that day:

A kindly life that served unselfishly,
A flower that grew in sweetness undefiled,
A fireside where were love and purity,
The unspoiled spirit of a little child.

—Selected.

To a Child.

Small service is true service while it lasts.
Of humblest friends, bright creature, scorn not one.

The daisy, by the shadow that it casts,
Protects the lingering dewdrop from the sun.
—William Wordsworth.

Shakespeare Corrected.

"A gentleman was once reciting Jaque's speech in 'As You Like It' at Peebles, and quoted these lines:—'Sermons in stones, books in the running brooks, and good in everything!' At the conclusion of the entertainment the chief burgher of Peebles came up to him and said—'Varra well gifen, sir, but just yane (one) thing. I don't think Mr. Shakespeare was very accurate'—mark the word—in his description. It should have run thus:—'Sermons in books, stones in the running brooks.' That would have been more to the point!"

"You are acquitted, Sam." "Acquitted," repeated Sam doubtfully. "What do you mean, Judge?" "That's the sentence; you are acquitted." Still looking somewhat confused, Sam said, "Judge, does dat mean I have to give the watch back?"

Simplus—"Did you ever notice that the matrimonial process is like making a call? You go to adore, you ring the belle, and you give your name to the maid." Cynicus—"Yes, and then you're taken in."

The Family Altar.

J. C. F. P.

MONDAY.

And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they fare.—Acts 15: 36.

These godly missionaries were not only anxious to get converts but to keep them. They were equally earnest in the work of enlargement and conservation.

Reading—Acts 15: 22-41.

TUESDAY.

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us; whose heart the Lord opened to give heed unto the things which were spoken by Paul.—Acts 16: 14.

Though away from home, Lydia did not neglect the opportunity of meeting with kindred souls to worship God and hear his word. Lydia was as faithful at Philippi as in Thyatira, and gladly made her way to the little prayer meeting by the river-side. She listened to the new teaching, and having gladly accepted it "was baptised, and her household."

Reading—Acts 16: 1-18.

WEDNESDAY.

But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them.—Acts 16: 25.

"Paul and Silas in their prison

Sang of Christ, the Lord arisen,
And an earthquake's arm of might
Broke their dungeon-gates at night."

Reading—Acts 16: 19-40.

THURSDAY.

And Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them from the Scriptures.—Acts 17: 2.

"Whenever Paul" went to a fresh town, "his manner was" to find out the Jews and join them at their meeting-place. . . . He would have the opportunity always offered to visitors to say a word of exhortation to the people. Here, at Thessalonica, the fact that Paul was allowed to preach for three sabbaths in succession shows the respect commanded by his character as a rabbi, and, it may be, by his earnest eloquence."

Reading—Acts 17: 1-15.

FRIDAY.

For in him we live, and move, and have our being.—Acts 17: 27.

Commenting on this text, Dr. Alexander Mc Laren once said, "In him we live and have our being, whether we move or no."

Reading—Acts 17: 16-30.

SATURDAY.

And he (Apollos) began to speak boldly in the synagogue. But when Priscilla and Aquila heard them, they took him unto them, and expounded unto him the way of God more accurately.—Acts 18: 26.

We are thus reminded that "humbler disciples can render valuable service to those who are distinguished. Aquila and Priscilla had learnt 'the way of God' from Paul, and they could teach it to Apollos, so that he understood it more perfectly. Two simple Christian disciples at Ephesus could and did inform the mind of the cultured and eloquent Apollos so that, instructed by them, he would become a great power for truth and Christ in the whole neighborhood. It is within the power of the simplest and humblest to breathe those words of truth and grace which may make a man a fountain of blessing to his kind."

Reading—Acts 18.

SUNDAY.

So mightily grew the word of the Lord and prevailed.—Acts 19: 20.

"Our conquering Lord
Hath prospered his word,
Hath made it prevail,

And mightily shaken the kingdom of hell."
Reading—Acts 19: 1-20.

Prayer Meeting Topic.

March 17.

The Power of Prayer.

(James 5: 13-20.)

F. J. SIVVER, B.A.

"The effectual fervent prayer of a righteous man availeth much." It is refreshing to contemplate this positive and authoritative affirmation concerning the value of prayer after reading the estimates of some moderns. Dr. Frank Crane in his recent book, "Why I am a Christian," confesses that to him prayer is merely "wishful thinking." "I cannot say that I believe in what is commonly understood by 'special answers to prayer.' I do not pray for rain nor any other change in the weather; I do not pray for money nor for health nor that the life of my beloved may be spared." We prefer the authoritative and satisfying statements of Scripture to any modern notion, no matter how popular the writer: "the effectual fervent prayer of a righteous man," etc.

Accepting the general view that James was the brother of our Lord and leader of the church at Jerusalem, this pronouncement on prayer becomes the more valuable. From his epistle, it is evident that James was a devout and yet practical man, not easily led, hard to convince, and not given to extreme or extravagant estimates. In his own experience he had proved that it was profitable to pray about everything. This would be the substance of his testimony: if you are sick, burdened with sin, overcome by temptation, overwhelmed by troubles—pray! In times of peril, in times of poverty, in times of drought—pray: for "the effectual fervent prayer of a righteous man availeth much." According to James prayer has both a subjective and an objective value. It not only reacts upon the one who prays, but also reaches out beyond the self and influences others.

THE SUBJECTIVE VALUE.

"It is good for me to draw near to God," is the testimony of the ancient Psalmist. The mere act of telling another of one's troubles brings an immediate measure of relief. How much more is this the case when we bring our burden to the Heavenly Father whom we know to be always able and always willing to help? Prayer to God not only brings a sense of relief and peace of mind, but prayer that is passionate helps also to bring heart purity. No one can truly seek the hallowed presence of the Most High without being chastened and purified by the very contact, and we are never more likely to be successful in gaining the victory of the lower self than when we seek it by passionate prayer for purity.

THE OBJECTIVE VALUE.

Horace Bushnell used to say that when we pray we are as a man sitting in a boat and pulling on a rope tied to the shore. He tries to pull the shore nearer to him but really pulls himself nearer to the shore. This is a good comparison as far as it goes and splendidly brings out the subjective nature of prayer, but it is by no means a perfect illustration of what actually takes place in prayer. The One to whom we pray is not like the earth—hard and unyielding. There is no need to imagine, as many do, that if God were to grant "special answers to prayer," such as are made in times of peril and calamity, this would shake "a topsy turvy world." Those who speak thus misunderstand the true nature and the power of God. As a matter of fact, there are on record thousands of special answers to prayer, and there has been no interference with what we call "the laws of Nature," and no clash and no chaos in the running of the universe. "Call upon me and I will glorify thee; I will deliver thee, and thou shalt glorify me," is an ancient promise that has been claimed and answered scores of times, and the only explanation of the deliverance has been that God specially answered prayer.

TOPIC FOR MARCH 2.—THE MESSAGE OF AMOS.—AMOS 7: 14-17.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

Burnley Mission Outing.

On Saturday, Jan. 27, about 100 children and a few adults from Burnley had a motor outing to Boronia. Fourteen cars and one motor van carried the picnicers. The sisters of the Boronia church provided a splendid tea for the visitors and a most enjoyable time was spent. The pictures show first the children leaving the cars, and secondly the young folk gathered in front of the Boronia chapel.

N.S.W. News.

The most successful of the harbor excursions arranged by the N.S.Wales Bible School and Young People's Department was held on Saturday, Feb. 27. The chartered ferry was filled afternoon and evening. One party of 40 travelled twenty miles to be present. The Erskineville band provided suitable music, adding greatly to the enjoyment of the occasion. After a cruise in Middle Harbor, a landing was made at Athol Gardens for tea. In the evening Lane Cove was visited. Socially, the outing was a complete success, and financially it will benefit the committee slightly.

Recently the Bible Class at City Temple, Sydney, tendered to Bro. S. J. Southgate a complimentary social on the occasion of his birthday. A dainty supper was provided, and on behalf of the class, the president, Bro. N. Morris, presented Bro. Southgate with a fountain pen, and Mrs. Southgate with a box of handkerchiefs. Mr. and Mrs. Southgate are greatly loved by the young people, and a fine work is being done in the Bible Class.

Victorian C.E. Notes.

An important advance in the plans for the sixteenth Australasian Christian Endeavor Convention, which is to be held next October, was made at the first meeting for the year of the general committee, which was held at Wesley Church on Feb. 19.

The State President, Mr. W. Gale, presided over a large gathering. The honorary secretary, Mr. W. Campbell, reported that already nearly 100 delegates had registered, although it was still nine months before the convention. An effort was being made to secure 250 registrations by March 31, and the total delegation anticipated was 2,000. An appeal throughout the metropolitan churches had now been commenced for hospitality for these delegates during the convention.

The financial statement presented by Mr. H. F. Jullien showed a credit balance of £120.

The missionary superintendent, Mr. Robert Powell, said it was hoped that Dr. and Mrs. Howard Taylor, leading missionary speakers from London, would take part in the convention.

Mr. J. H. Kitchen stated that a wall card advertising the convention had been forwarded to all societies in Australia. The number of convention shareholders at 2/6 in the metropolitan area was now 328. It was hoped that 1,000 shareholders would be secured.

Workers' Conference.

On Tuesday evening, March 2, a very successful workers' tea and conference was held at Box Hill. Ten schools had been invited to co-operate and five of them sent representatives to the conference. A very dainty tea provided by the ladies of the Box Hill church was thoroughly enjoyed by all. After tea the conference was held, forty-one being present. Miss E. C. Gill gave an interesting talk on the work of the kindergarten; Bro. Gale helped greatly with an ad-

dress on the teacher and his preparation of the lesson, while Bro. McCallum dealt with the securing and holding of attention. Many took part in the discussion which followed each lecture, and altogether a very happy and profitable time was spent.

The Great Clock.

The clock of life is wound but once,
And no man has the power
To tell just when the hand will stop,
At late or early hour.

Now is the only time you own;
Live, love, toil with a will;
Place no faith in to-morrow, for
The clock may then be still.

—"Tit-Bits."

Annual Examination.

Already we have received some inquiries concerning the Victorian Annual Scripture Examination which is to be held (D.V.) on Monday, July 12. This year the following lessons which are taken from "Austral Graded Lessons" (Div. II, April-June quarter) will be set:—

The Baptism of Jesus.—Matt. 3: 13-17.

The Temptation of Jesus.—Matt. 4: 1-11.

Preaching the Gospel of the Kingdom.—Matt. 4: 12-25.

True Blessedness.—Matt. 5: 11-16.

Our Treatment of Others.—Matt. 5: 21-24, 43-48.

Giving and Praying.—Matt. 6: 1-15.

Importance of Spiritual Things.—Matt. 6: 25-34.

The Golden Rule.—Matt. 7: 1-12.

The Way of Safety.—Matt. 7: 13-29.

In the lower divisions competitors are advised to aim at securing a thorough knowledge of the text. In addition to the former, scholars in the higher grades should prepare the geography of Palestine as covered by the lessons set, and teachers are reminded that they should be ready for questions dealing with the presentation of the lesson material. Questions will be confined to the Scripture passages set.



The Burnley Mission Picnic.

Foreign Missions.

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

Baramati, India, Annual Report.

General Station, Settlement and Educational Work.
(Continued.)

Evangelism.

The gospel has been faithfully preached, and souls have been won. The mission evangelists have had the co-operation of the pastor, and altogether splendid work has been done in Baramati, and in almost all of the villages in our district, which number about 80. We were glad when Bro. Pittman was able to give more attention to this work, and he has organised many good tours for the preachers. The word of truth has also been widely disseminated in printed form.

Educational.

We took over the control of all the schools in September. They were all working well, and we have endeavored to carry on without alterations. The staff has worked well, and the results of the exam. in December were very fair indeed. There were 187 on the roll at Baramati, of whom about 60 were orphan boys, 82 children from the settlement, and the remainder were children of Christian families, and some Hindus from the neighborhood. In all we find at least ten different castes represented. In addition to the full Marathi course, there are supplementary classes for carpentry, tailoring, lacemaking and English. The project method of teaching has been introduced in some of the classes. Daily Scripture lessons are given for an half hour in all classes.

The night school still continues for the bigger lads in the settlement who have to earn their own living. There has been an average of fifteen on the rolls. The three R's, and drawing are the only subjects attempted.

Village schools at Shirsuphal, Gonowdi, and Malegaon sugar factory have been continued as usual. Bro. Pittman has also given some attention to these schools as he has gone about. They form a good contact with the villagers.

At the close of the year teachers and scholars united in a picnic about four miles down the river. The schools of Gonowdi and Malegaon united with us also, so that about 250 assembled there and had an enjoyable day of outdoor recreation together. The bigger children walked, but bullock-carts were used to convey the little boys and girls and female teachers. This picnic brought our school year to a happy close on Dec. 19.

Settlement.

The work in the settlement has gone on steadily during the year. There have been very few new settlers admitted, the only big increase has been the natural one. There were 24 births and 7 deaths, or the proportion of 43.8 per 1,000 births and 12.0 deaths. The total number of settlers is 538, but we only draw capitation grant for 516. Of the total, 235 are children, the hope of the future. Two settlers had gone on passes to other places, and there committed theft for which they have been punished with imprisonment, otherwise we have no crime to report. At the end of the year there were no absconders. On account of good conduct we were able to exempt 14 persons from giving of roll-call and taking passes on probation, and 9 others were taken from daily roll-call to weekly roll-call. One or two families were also allowed to return to their villages on probation.

The riot in March was only a momentary outburst, and the punishment of the leaders has been a warning to others. All has been quiet during the remainder of the year. Many domestic disputes have been settled, including the usual ones of marriage and divorce. For example: the wife of a settler went away to her relatives for a few weeks with her husband's consent, and within a

fortnight of leaving her husband he had married another wife. When the first one returned later he wanted to keep both, but that is contrary to settlement practice, so he had to choose between the two. As he would not give up the new one we had to force him to divorce the other one and pay her Rs. 100 compensation as a punishment.

The constant attention to the children has resulted in very many being strong and well who would almost certainly have died or been weak and sickly. The dispensary workers have helped us very much in this matter. The little stocking singlets and other garments sent out from home have been of great service in this work, and on behalf of the children we thank you.

This year another of our dreams has been realised in the erection of a three-roomed office in the settlement. Government gave a special building grant of Rs. 1,000 toward the cost of this building. It is now possible for me to watch the office work more closely and not have so many people around the bungalow all the time.

Our big disappointment has been the defaulting of our settlement clerk and co-operative society secretary. He bolted with cash, and afterwards we found that he had misappropriated other money making a total of over Rs. 900. He has been caught, and the police are prosecuting him in the local criminal court. The case is still going on, and has been a great worry to us all. We pray that somehow even this evil may fall out to the furtherance of the gospel. We hardly expect to recover much of the money. Our society is practically bankrupt unless someone helps. Government may do a certain amount later, because it is settlers who are concerned.

We have continued to train settlement lads in carpentry. We have received several good orders from townspeople this year, and these along with work for all of our stations has kept the shop going.

Future.

Our great need in connection with the training not only of our settlement lads but also those in the orphanage and Christian families is a proper technical school. We have the beginnings in the carpentry line, but we need more tools for it, and also need to have a fitters' and smith's shop. Lathes and other big tools are needed. We appeal to any brethren who may have good secondhand tools lying about. We hope also to give some attention to agriculture this year, and will probably make some changes in the school course for this. We hope to make poultry a special line, in order to demonstrate how this can be made a successful cottage industry for India's poor.

In closing we do once again thank you all for your faithful prayer service, and request that you will remember us all even more before the throne of grace during the coming year, that we may be strengthened for the tasks before us. Yours in him.—H. R. and E. E. Covenry.

A Missionary from China.

The recent arrival of Bro. Kwaan Young Man in Sydney from Canton, China, inaugurates a new era in our Foreign Mission enterprise. Our Chinese brethren in Australia have been planning to have a missionary from China come to Australia and work among their own countrymen here. Now he has come.

The significant feature of this venture is that the whole of the financial responsibility involved will be borne by our Chinese brethren themselves. Strength to their faith! There will be no financial dependence on our F.M. Board, and though our brethren are not numerically strong, they are enthusiastically co-operating to serve their countrymen in Australia.

A harbor excursion will be tendered the new

evangelist on March 13; a number of prominent brethren have been asked to meet him then.—The Chinese Church of Christ secretary, Quan Man, Sydney.

On Monday, March 8, the Victorian F.M. Committee entertained the Foreign Missionary students of the College of the Bible at a social in Swanton-st. lecture hall. An enjoyable time was spent.

COMING EVENTS.

MARCH 14 & 18.—Chelsea Church of Christ Bible School Anniversary, Sunday, March 14. Bro. Clay and Ladbroke speakers. Everybody welcome. Thursday, Mar. 18, Bible School, Social and Prize Distribution at 8 p.m. Admission, 6d.

MARCH 21 & 24.—Kaniva Conference. Speaker, Bro. A. G. Saunders. Meetings all day each date.

MARCH 23.—An interesting Lecture, by a practical confectioner, at Grote-st. chapel on Tuesday, March 23, "From Sugar-cane to Wedding Cake," by Mr. W. A. Blackely. At the conclusion the ornamented wedding cake will be offered for sale. Sugar memento tickets, 1/6 each. All proceeds in aid of Furnishing Fund for new building. Apply to your church secretary for tickets, even if unable to attend, and thus help with your donation.—E. Ross Manning, 237 Grote-st., Adelaide.

APRIL 1-4.—Tasmanian Churches of Christ Conference, Margaret-st. Chapel, Launceston, Apr. 1 to 4. Important business and great fellowship for large delegation. Special helpers: Missionary Miss Laurel Redman, from India, and Mr. Jas. E. Thomas, Vic. Address all hospitality correspondence to N. G. Noble, 90 High-st., or 'phone 1479.

APRIL 10.—Will all past members of the North Melbourne Church, and any interested, reserve the above date for the Opening of the Jubilee Hall? Full programme will be advertised later in this column.

APRIL 11, 18 & 20.—Brunswick Bible School Anniversary Services. April 11, morning, W. J. Way; afternoon, Bro. Dawson; evening, L. C. McCallum, M.A., B.D. April 18, morning, A. R. Main, M.A.; afternoon, J. I. Mudford; evening, Reg. Emmiss. April 20, Children's Demonstration.

APRIL 11-MAY 5.—Coming of Age (1905-1926).—Burnley Church. Special Services will be held to commemorate the starting of a Cause here—Home-coming Day, April 11. Meals provided. Will brethren who have been connected with Burnley at any time please communicate with the Secretary? Other services, Sundays, April 18, 25, May 2. Wednesday nights, April 14, Social and Programme, 21st, 28th, May 5.—Jas. W. Nicholls, Secretary, 8 Edgar-st., E. Malvern. 'Phone, U 6250.

MAY 2.—Jubilee Celebrations Sydney City Temple (1851-1926). Past members welcomed. Hospitality arranged for those from other States. Write secretary, P. C. Williams, Box 1592, G.P.O., Sydney.

IN MEMORIAM.

LAWRANCE.—In cherished memory of Alice Eleanor, who passed away at Lillimur, Vic., Mar. 13, 1916.

Some time, some day, our eyes shall see
That dear face kept in memory;
And God shall link the broken chain
Still closer when we meet again.

Loved ones re-united.

—Inserted by the family, Naracoorte, S.A.
DUNN.—In loving memory of Vina Dunn, my dear sister, who, on March 14, 1923, entered into the rest that remains for the people of God.

—Inserted by her loving sister, Prospect, S.A.
MOORE.—In loving memory of our dear mother and grandmother, Annie Moore, who passed into God's presence March 16, 1923.

Some day, some time, our eyes shall see
The dear sweet face we hold in memory,
And God shall link the broken chain
Still closer when we meet again.

—Inserted by daughters, E. Everett, grandson Les S. Vickery, grand-daughter A. Quincey.

Here and There.

L. Peacock commenced his ministry with the Bassendean church, W.A., on Sunday, Mar. 6, and A. G. Brown with the Victoria Park church on the same date.

On his arrival at Melbourne on Monday, Gipsy Smith was welcomed by about 2,000 people. His Melbourne campaign will last a fortnight, beginning on March 14.

The following telegram from Western Australia reached us on Tuesday morning:—"Continued interest Hinrichsen mission Bunbury; twenty-eight decisions to date.—Robinson."

The next meeting of the Victorian Sisters' General Dorcas will be held on Wednesday next, Mar. 17, in the Swanston-st. lecture hall, from 10.30 till 4 p.m. All sisters are welcome. Mrs. Hunter, Superintendent.

The Baker-Clay mission at Gilgandra, N.S.W., is arousing great interest. On Monday, we received the following telegram from Bro. Butler:—"Yesterday at table six received; at night tent hopelessly inadequate accommodate crowd."

Our Tasmanian Conference will be held in Margaret-st. chapel, Launceston, at Easter. Brethren Chas. Nicholls and N. G. Noble have been appointed joint hospitality conveners. All communications should be addressed to the latter at 90 High-st (or 'phone 1479).

The Victorian Home Mission organiser has recently spent a week-end each at Warrnambool and Warragul. Good work is being done in these fields by the help of student preachers. Both churches are hoping in the near future, by the help of the Home Missionary Committee, to secure full-time preachers.

The Southern District Officers' Fraternal will hold its first meeting at Strathalbyn, S.A., on April 2, when all church officers in the Southern District Conference are given a cordial invitation to be present. Meeting is to open with a devotional service at 11 a.m. The subject of "Church Eldership" will be introduced by Bro. E. W. Pittman, of Mt. Compass, while Bro. E. Arnold, of Murray Bridge, has been asked to open the discussion.

All reports for Victorian Women's Conference must be in the hands of superintendents not later than March 17. Secretaries of Dorcas and church aid work will please send to Mrs. Hunter, Peverill-st., Canterbury; Women's Mission Bands, Mrs. Dines, Margaret-st., Canterbury; Girls' Mission Circles, Miss Smith, 25 Lorne-st., Carnegie. Church secretaries are asked to forward names of delegates as soon as possible to State Secretary, Miss Rometch, 240 Graham-st., Port Melbourne.

Arrangements are well in hand for the Victorian Conference. The Women's Conference assembles on Wednesday, March 31. On the following evening at Lygon-st. there will be a brotherhood welcome to delegates and visitors. At that meeting the President, Bro. R. Lyall, will deliver his presidential address. The Railway Department is issuing concession fares for the Easter period. It is hoped that many country visitors will avail themselves of this opportunity of getting to Conference.

The fourth and last week of the tent mission at Gawler, S.A., has been of increasing interest and activity. Fourteen have been baptised and received in, with one restoration, since last report. The total number of confessions to date of repentance was 34. One more meeting was to be held—a final farewell message and thankoffering. The brethren from other churches have helped by their presence. On Sunday, Mar. 7, 14 were received in. Bro. Forbes delivered a great message. The Sunday School has received fourteen new scholars since the mission began.

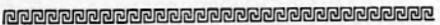
Bro. Wm. Wilson, who has been associated with the prohibition work for so many years, has severed his connection with the Victorian Prohibition League, in which work he has been very successful. During the past four years he has raised in cash and promises approximately £6,000 in addition to assisting in an active pulpit educational propaganda. He was recently located at Stawell, having charge of the Wimmera district, where he had opportunity of visiting several of our churches in connection with his special work.

We rejoice to note the splendid results of the opening missions of the Hinrichsen-Brooker party in Western Australia. Seeing that the churches with which missions are planned will be greatly encouraged and considering also the fact that a successful evangelistic campaign will be an excellent preparation for the Federal Conference to be held in Perth next October, we have acceded to the request to print an unusually long notice of the opening mission. It will readily be understood that we cannot promise to give equal space to subsequent efforts.



Clear the Way.

Men of thought, be up and stirring,
Night and day!
Sow the seed, withdraw the curtain,
Clear the way!
Men of action, aid and cheer them
As ye may!
There's a fount about to stream,
There's a light about to beam,
There's a warmth about to glow,
There's a midnight blackness changing into grey.
Men of thought and men of action,
Clear the way!



The work in the Western State is prospering and full of promise as is evident from such recent facts as follows:—(1) Buildings at present are being erected at Armadale and Inglewood; Cottesloe and Victoria Park have plans in progress. (2) Isolated brethren at York have formed themselves into a church and just recently seven were baptised and added to the church. A Bible School commenced with 27 scholars. (3) A new suburban church met for the first time on March 7 at Inglewood. (4) 117 new scholars were gained by all the schools on two Sundays, Feb. 14 and the 21st. (5) A contingent of six young men have entered the College of the Bible this year. (6) On Sunday, Feb. 28, the metropolitan churches recorded 13 decisions for Christ for the day. (7) The work of the Hinrichsen-Brooker mission party is stimulating the work of the whole State.

Our Queensland churches Conference will meet for the 43rd annual gathering next Easter, and arrangements for a good programme are well in hand. Delegates are expected from all of the country and metropolitan churches, and important business will be placed before them. Any desiring hospitality are urged to write immediately to the Hospitality Convener, C. Young, Waterton-st., Annerley, South Brisbane. The conference will commence with Preparation Day in the churches on Sunday, March 28, and will continue until Monday, April 5. It is expected that amongst the visitors from other States there will be some who will render considerable assistance to the programme, including Bro. F. T. Saunders, of the College of the Bible, who also will preach the conference sermon. This sermon is to be broadcast by wireless on Easter Sunday afternoon. At the December, 1925, Convocation of the University of Chicago, U.S.A., on Mr. A. J. Saunders, Professor of Economics, American College,

Madura, South India, was conferred the degree of Doctor of Philosophy in absentia. His thesis is "Nationalism in India: A Sociological Study," which will be published sometime later. There is a real problem in India in connection with unemployment, especially among educated young men. The Government of Madras has appointed a special committee to investigate the causes, and make recommendations about the matter. The Government has appointed Professor Saunders a member of that committee; its field of operation is the whole of the Presidency of Madras, and the committee is now getting to work on the problem. Last year Mr. Saunders was called upon to give evidence before three Government Enquiry Committees: Indian Economic Enquiry, Indian Taxation Enquiry, and the Royal Commission on Indian Currency and Exchange.

Victorian brethren will be glad to know that on Wednesday last a cheque for £282/2/- was forwarded to the "Bush Fires Relief Fund," and was acknowledged in the columns of the "Argus" on Mar. 4. This is the second instalment of money sent to this fund. In last week's "Christian," £382/2/9 was acknowledged as having been received in the Home Mission Office for the "Bush Fires Relief Fund." Since last report, and up to March 5, the following amounts have been received:—Merbein, £5; Mildura, £6/2/7; Surrey Hills Church, £24/1/-; Bible School, 7/-; Bible Class, £1; Swanston-st., £45/3/6; Newmarket, £6/13/-; Northcote, £16/11/3; Doncaster, £38/2/-; "A Sympathiser," £20; Taradale, £1/2/6; Harcourt, £3/19/-; Boronia, £3/14/6; Moreland (additional), 15/-; Bendigo, £2/1/-; Boort, £2/3/3; Swan Hill, £16/10/-; Warragul, £3; Dunolly, £1/17/3; Ultima, £1/15/-; Mr. J. H. Smith, £2; St. Kilda, £2; Williamstown, £2/16/-; Bambra-rd., £6/6/4; Redcliffs, £3/1/4; Brighton, £17/17/1; Ascot Vale, £5/17/-; Anon., 1/5. Total, £230/17/-. Grand Total to Date, £621/19/9.—Reg. Ennis, Secretary.

ADDRESS.

A. E. Heard (secretary Collins-st. church, Hobart).—"Windarra," View-st., Sandy Bay, Tas.

FOR SALE.

Block land, high position, near tram and beach, frontage two made streets, will separate. Mrs. Glenn, "Tambo," Ebdon-ave., Black Rock, Vic.

In the Annual draw of 10 Debentures in the Boronia Church of Christ Building Fund, the following numbers were drawn:—14, 41, 1, 69, 19, 28, 18, 20, 47, 36.—J. Maguire, Secretary, "Allowah," Boronia, Vic.

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Man, useful, required for country store.
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The Great Event of the Year will be the
Federal Conference in Perth, W.A.
 from **OCTOBER 16 to 22, 1926**
PLAN TO HAVE A PART IN IT

The Triumph of the Gospel in the West.

The first mission of the Hinrichsen-Brooker party in Western Australia closed on Wednesday, Feb. 17, with total decisions of 75 and a thank-offering of £300. In many respects it has proved a most remarkable mission.

OVERCOMING DISAPPOINTMENTS AND DIFFICULTIES.

The success of the mission seemed to be thwarted by a series of difficulties and disappointments. The mission was first planned for October last, and then later for the early part of January, but was delayed until January 17. The boat bringing the party to the State was 18 hours overdue, causing the party to miss the State welcome arranged. The cargo boat conveying the big tent and equipment did not arrive in time, and consequently a small and inefficient tent had to be used for three weeks, seriously handicapping the mission. As a further handicap a severe heat wave set in and continued right through the first week. During the third week of the mission it became known that the preacher in the field after due consideration had decided to accept an appointment in the east. The accumulative effect of these reverses had to be combated and arrested. Our heavenly Father supplied the overcoming power, and the brethren of the metropolitan churches gave splendid support, organising special parties. The North Perth church as others not only came over in a body on a given night, but also sent the young men's brass band on two occasions, and released the preacher, Bro. A. J. Ingham, for visitation for one week. The personal appreciation of Bro. D. M. Wilson which follows contains sufficient to show how the hard, faithful work of the missionaries and the co-operation of Bro. F. Youens and the brethren converted the reverses into a great and signal achievement against odds. The mission continued only four and a half weeks. All are now ready to confess that the great mistake of the mission was the closing at least one week too soon. The decision, however, was consequent on allowing sufficient time to conduct a mission at Bunbury. The decision was aided also by the fact that the local mission clashed with the first week of the Gipsy Smith Campaign. It proved, however, that the mission increased in attendance and interest.—W. R. Hibbert.

A PERSONAL APPRECIATION.

As one who followed the mission closely, I desire to place on record my very high appreciation of the splendid work done by the mission team. I am now in my fifty-second year of membership with the Church of Christ, and have heard most of our preachers from the days of Bro. G. L. Surber onwards. I can sincerely state that I have never heard the gospel preached more clearly, more faithfully, or more powerfully than it has been done in this mission by Bro. Hinrichsen. Myself and many others received great blessing personally from regular attendance, and wish that all, especially our younger members, could have listened to the whole course of sermons. It would have greatly helped them throughout their Christian lives. Towards the close of the mission, the interest became intense. The last Sunday evening's service was a memorable one, when nine adults (including a Wesleyan minister) boldly stepped out to confess Jesus Christ before men. This however was surpassed by the closing meeting on Wednesday evening when, after a most powerful sermon and a strong appeal, 30 stepped out for Jesus Christ. All felt that the Holy Spirit was working mightily through the word. At the close of the service Bro. Hinrichsen made an appeal for a thank-offering with a remarkable result. It was hilarious giving, and one who did not know might have thought that hands were being put up indicating willingness to receive £5, £10 or £20 from Bro. Hinrichsen instead of their giving these amounts. Within about fifteen minutes £300 had been given and all went home

feeling that they had spent the happiest moments in all their Christian experience. It was a time of supreme joy, and all praised God for the mighty victory that had been won for Jesus Christ. I should not omit to express appreciation of the great assistance rendered throughout the mission by Bro. Brooker as song leader, and Sister Hinrichsen as pianist. All have endeared themselves to the W.A. brotherhood, and we hope to retain them here for many months to come.—D. M. Wilson.

THE MESSENGERS.

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

The mission has ended, but the memory of the missionaries and their messages remains. The party numbered four. Each member did an essential work and preached a splendid message.

Mrs. Brooker was the least seen of the party but everyone knew that she shared in the work. Not many women would be willing to remain alone with a young family every night. By her devotion to Jesus Christ, and because of such sacrifice for his work, Mrs. Brooker is constantly preaching a powerful message to the whole brotherhood.

Western Australia is honored in having a new worker with the mission team, and we rejoice at her coming. From the first day every one loved Mrs. Hinrichsen. As pianist, at every meeting her talent was used very effectively. Together with this, constantly there came the sweet message of her presence. Mrs. Hinrichsen is an added messenger with a distinct message.

In early New Testament days, preachers were sent out "two by two." Somehow we feel this to be necessary to-day. Certain it is that Bro. Hinrichsen needs Bro. Brooker as a companion and co-worker. Most of us see Bro. Brooker chiefly as song-leader and soloist. At the mission meetings we have been captivated by his genial manner. We have quickly learned new hymns because of his skill. We have been constantly impressed with his gospel in song. But all the while a greater and additional work, little known by many, has been carried on. Protracted missions demand the wise choice of sites, the skilled erection of tents, the effective use of advertising, the thorough visitation of districts, and much earnest personal conversation with those seeking Jesus Christ. In each of these avenues Bro. Brooker finds his tasks, and all the while he is an effective messenger carrying the glad tidings.

Bro. Hinrichsen, the leader and preacher of the party, is now well known in both the west and the east. During this first mission great companies of members and friends from city and country churches have visited the tent again and again. Bro. Hinrichsen has won a permanent place in the hearts of the western brotherhood. At times we are sorry he is loved and wanted elsewhere; we could gladly desire him for ourselves only. His messages have been remarkable. Questions asked through the box called forth a message answering the query and presenting Scriptural truth. Every sermon preached was a masterpiece for definite teaching and clear presentation. I have heard the preacher during many missions in Victoria, but these last messages have been the best. Never yet have I heard another preacher who presented his subjects with such clearness. It was impossible for anyone to fail to grasp the message. Since every sermon was a full gospel message, the results cannot be limited even by the great number of confessions during the mission. Many will obey the gospel later, because they heard it first through Bro. Hinrichsen.

We thank God for the coming of these messengers. We confidently expect great things in God's work in Western Australia this year, because they are with us.—Allen Brooke.

The Practical Aspect of Christianity.

(Continued from page 149.)

he has got to have clean vessels. . . . God has yet to show the world what he can do with a man entirely consecrated to him."

(c) There will be little need to point out of what practical value the good confession is to the new convert. It is, of course, a witness to Christ, aiding the extension of his kingdom; but as well it is a personal help to the convert making it. It is not simply the acknowledgment of a belief, supremely important as that is, but it is done before others, the consequence being that the one confessing is more fixed in the new course of life. The words of Professor James will be familiar to many. "In the acquisition of a new habit, or the leaving off of an old one, we must take care to launch ourselves with as strong and decided an initiative as possible. Accumulate all the possible circumstances which shall re-enforce the right motives, put yourself assiduously in conditions that encourage the new way, make enjoyments incompatible with the old, take a public pledge, if the case allows; in short, envelope your resolution with every aid you know." As has been pointed out by Bro. Main, all this is "beautifully applicable to 'the good confession' as leading to baptism and church membership." I believe many a man who has remained faithful would have gone back into unfaithfulness soon after professing conversion, if he had not taken his stand in a public way. It is a very practical help, and safeguard to the young Christian, for by it a barrier, a difficulty, is placed between him and a return to the old life.

(d) Baptism, like the good confession, makes the convert's decision publicly known. The importance of this beautiful ordinance is revealed when Paul speaks of the Christian as being "baptised into Jesus Christ." This ordinance in its action represents the three great facts of the gospel—the death, burial and resurrection of our Lord. It also stands for the experiences through which the convert passes in coming from death to life. Baptism is a test, and a real test to the person who wishes to unite with the church. If we dispensed with this condition we might gain some whom otherwise we would not get, but even if it happened to bring numerical gain, with it there would be incalculable loss. It is not good for admission to the church to be too easy. Many people who would lightly and thoughtlessly have allowed their names to be added to a church roll, have been made to pause and think, as they ought, before consenting to go down "into the water." The Lord's wisdom is seen in this as in the other commands. As well as serving other purposes, it helps to keep the membership of the church as spiritually pure as it should be.

Relation of "social" to "spiritual."

3. Having such a theme as this, reference must be made to the social service given by the church. Some of the work done may not appear to be "spiritual" work, if certain conceptions of "spiritual" be accepted. Christians are called by God to feed the hungry, to clothe the needy, to stand by the drunkard as his helper in the battle against his soul-destroying enemy. The Christian must not stand aloof from the swearer, blasphemer and unbeliever so that their lives are not influenced. The good is there to be found and encouraged. A loving interest will do more in helping than will a lofty condemnation. Illustrating in your attitude to these people who know not God the brotherhood of man, will assist them to a recognition of the Fatherhood of God. Let a man really feel you are his brother, and that will go a long way towards opening his heart to your message that God is our Father.

The Saviour stood with the publicans and sinners rather than the scribes and pharisees, the religious people of the time. Christian influence should be for the fallen, seeing that our Saviour came "to seek and save that which was lost." He came not "to call the righteous but sinners to repentance." The fallen brother should find in

each of us one who will patiently and perseveringly help and encourage him. But that is not all. The endeavor must be, in every possible way, to make this world a better world—a place where it is easier for the weak brother to do right, and harder to do wrong. We must try to remove the temptations from his pathway, and make the life of this land—his environment—purer, nobler, and a help rather than a hindrance to the realisation of the highest and best ideals men have. "The earth is the Lord's, and the fulness thereof," says the Psalmist. This rightly is God's world, and we must try to reclaim it for Him; and instead of thinking our work is "spiritual" in the sense that it calls people out of this world, and they are separate, having no interest in, and nothing to do with worldly affairs, we must realise we are here to work for God in the world, and our task is the endeavor to win the world for, and back to God.

The discussion could be continued by showing practical value of Christianity from other points of view, but sufficient has already been expressed on the subject.

I find it difficult to think of a Christianity that cannot be seen anywhere. Our religion too often has been hidden and buried in mystification. In truth, it is simple and plain for all. "The way-faring men though fools shall not err therein." To my way of thinking, the practical side of Christianity is its glory. Our religion is full of helpfulness. Its purpose is the meeting of the needs of mankind, and it does it. It is the Good Samaritan who comes to us, has compassion, binds up our wounds, pouring in oil and wine, and continues to take care of us. "Pure religion and undefiled before God and the Father is this—to visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

The commandments in every-day life.

In conclusion, a quotation from J. R. Miller on the subject "Being Christians on Week-days" is given. "Religion is intensely practical. Only so far as it dominates one's life is it real. We must get the commandments down from the Sinaiic glory amid which they were first graven on stone by the finger of God, and give them a place in the hard, dusty paths of earthly toil and struggle. We must get them off the tables of stone and have them written on the walls of our own hearts. We must bring the golden rule down from its bright setting in the teaching of our Lord and get it wrought into our daily, actual life.

"We say in creed, confession and prayer that we love God, and he tells us, if we do, to show it by loving our fellowmen, since professed love to God which is not thus manifested is not love at all. We talk about our consecration: if there is anything genuine in consecration it bends our wills to God's, it leads us to loyalty that costs, it draws our lives to lowly ministry. 'One secret act of self-denial,' says a thoughtful writer, 'one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers in which idle people indulge themselves.'

'Faith's meaneast deed more favor bears
Where hearts and wills are weighed,
Than brightest transports, choicest prayers,
Which bloom their hour and fade.'
We are too apt to imagine that holiness consists in mere good feeling toward God. It does not: it consists in obedience in heart and life to the divine requirements."

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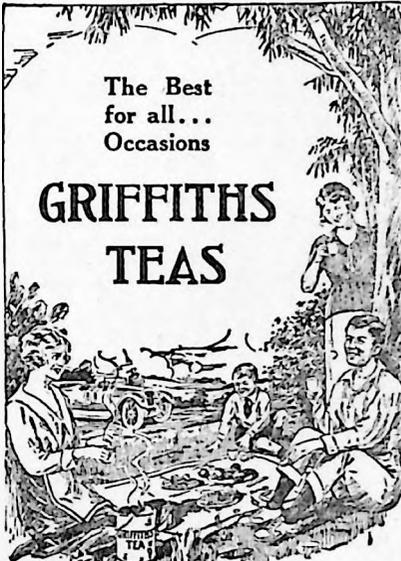
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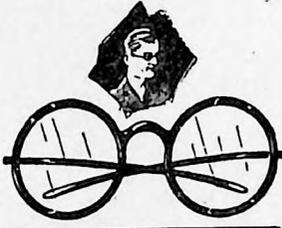


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News of the Churches.

New Zealand.

South Wellington reports slight decrease in attendances. Painters have finished their contract for renovation of chapel. The interior is to be done by a working bee. The church is losing the services of Bro. Leng at the end of March. For a time work will fall heavily upon local brethren. It has been decided to restart the young ladies' club shortly, with Sister Vickery in charge. An effort will increase attendance and enthusiasm in the Sunday School.

Queensland.

Splendid meetings continue at Wynnum South On Feb. 21 Bren. Smith and Bampton conducted the services, owing to Bro. Fisher's sickness. At night Bro. Bampton baptised two adults. On Feb. 28 the attendances were large, with two confessions at night. Bible School has grown to 91.

Bro. Stan. Neighbour has been engaged for a few weeks to carry on the work at Mount White-stone, and since his arrival meetings have been well attended. He is doing good work in visiting the members. The Sunday School, which had to be closed a year or so ago, has again been started, with Bro. A. J. Bernoth as superintendent. About twenty scholars have enrolled for a commencement.

An outbreak of dengue fever hindered the attendance at Harlaxton mission. As a result of the effort, several have been added to the church. It is hoped to commence meetings for breaking of bread at Harlaxton. "Flower Sunday" was celebrated in Toowoomba on Feb. 28; very fine meetings morning and evening. Mr. Rodger gave suitable addresses on "The Grave in the Garden" and "The Message of the Flowers." The work of the choir is much appreciated; their attendance upon two occasions at Harlaxton was a great help.

Tasmania.

Launceston had splendid meetings on Feb. 28. In the morning Bro. John Bawden, from Unley, S.A., presided, and Bro. W. Gillam delivered a stirring exhortation. Bro. N. G. Noble received into fellowship a brother and sister—man and wife—who were recently baptised. The church extends deep sympathy to Sister Mrs. Beasley at the death and sufferings of relations by bush fires. The choir at its annual business meeting on Feb. 25 elected Bro. Ron. Pitt as leader, in succession to Bro. Thos. Arnot, who has renuded good service during almost two years.

Good meetings continue at Collins-st. On Feb. 14, after a stirring address by Bro. Johnston, three young ladies made the good confession. Open-air meetings held after gospel services still maintain interest. Bro. Jack Elliott has removed to Launceston. A number of members have taken their departure during the last few weeks. The sisters' guild has purchased linoleum and covered the church platform; their gift is much appreciated. On March 24, the guild met in a social gathering to say good-bye to one of their members, Mrs. Harding, sen., who is leaving for Melbourne. The sisters made a presentation of a silver thimble, suitably inscribed, as a token of esteem. Mrs. Cooper (sen.) is still laid aside. Bro. Chas. Golder is recovering slowly. On Mar. 3 Sister Miss Marie Jarvis and Mr. Jackson were united in marriage.

Western Australia.

Bassendean meetings are keeping up very well. On Sunday morning, Feb. 28, Bro. A. Brook gave an address. A young sister was welcomed into the church. In the evening Bro. Jeffries, from Fremantle, occupied the platform, and one young man from the Bible Class made the good confession. The Bible School has entered enthusiastically into the campaign.

Subiaco girls' club met on Feb. 23 to consider future work. About 50 were present, many others signifying their intention of joining up. It was decided to have a senior and junior club. The boys' club held its annual camp at Apple Cross, where an enjoyable fortnight was spent. The Lord's supper was observed each Sunday, 20 breaking bread. The camp broke up with a farewell to George Prosser, who was leaving for Port Darwin. Two young girls made the good confession on Feb. 28.

At Fremantle since last report there have been ten confessions. On Lord's day, Feb. 21, Bro. Ingham exhorted. Three were received into fellowship. On Lord's day, Feb. 28, splendid meetings were held. In the morning Bro. Fieldus spoke. At the gospel service conducted by Bro. Mudge, six made the good confession. There were also two confessions at Palmyra. At the mid-week prayer meeting there was an attendance of 40. The girls' club has resumed meetings. Sister Meyers is again ill. Sister Mrs. Mudge is improving slowly.

South Australia.

At Queenstown on Feb. 28 Bro. Coin exhorted the church. In the evening Bro. Hinde preached on "Memory and Remembrance." On March 7 Bro. Cox exhorted on the morning lesson. In the evening Bro. F. Harris spoke on "Appointments." Attendances at all services are good. The preacher, Bro. W. C. Brooker, is on holidays.

At Mile End on Feb. 24, Bro. Horsell gave an interesting lantern lecture on Home Missions. On morning of Mar. 1, Bro. E. Metcalf, of C.I.M., spoke very acceptably of the work in south-west China. In the evening Bro. Ewers spoke on "The Most Wonderful Conversion in the World." A lad from the school took his stand for Christ.

Nailsworth reports continued interest and improving attendances, particularly at gospel services. Bro. Raymond's preaching is bearing fruit, and at the gospel service on the 7th two young men were immersed. At the quarterly church business meeting held recently, it was decided to budget the whole of the expenditure. The scheme has been inaugurated with very satisfactory results.

Harvest thanksgiving services were held at Semaphore on Mar. 7, the chapel being appropriately decorated. Special anthems by the choir at both services, and solos by Miss Ada Wordie, A.M.U.A., at the morning service were appreciated. 146 broke bread for the day. The H.M. offering amounted to £14/3/3, with more to come. The church appreciated the help of Bren. Harris, Mann, Coin, and Stanley during Bro. Rootes' absence on holidays.

Prospect harvest thanksgiving services on Mar. 7 were well attended; 114 broke bread. Bro. Will Graham gave a fine address in the morning. At the evening service the chapel was well filled. Bro. Beiler's subject was "The Foolish Rich Man." Sister Collins and Bro. Mauger rendered solos, and the choir three anthems. Sunday School attendance was good; one new scholar. Kindergarten and primary brought a fine display of goods for harvest thanksgiving service.

Good meetings are being held in Long Plains and Avon district. On Feb. 21 Bro. M. Rundle conducted gospel service at Long Plains, Bro. Mason conducting an anniversary service at Wild Horse Plains. On Feb. 28 harvest thanksgiving services were held at Long Plains. At close of Bro. Mason's address a married man confessed Christ. The building was crowded and much interest shown. Services were continued on Monday evening, another good meeting being held, and collection taken for bush fire relief fund.

The Lochiel-Snowtown circuit had a very successful day on Feb. 28. The worship service at Lochiel was a happy reunion of friends. The brethren of the circuit decided at this meeting to

purchase a car, so that the preacher, Bro. Geo. Hughes, could more successfully carry on with his work. The gospel service at Snowtown was a memorable one. Two young women made the good confession—first-fruits of the waiting harvest in this new field. Great things are expected when the Forbes-Warren tent mission commences in Snowtown on March 14.

Norwood held combined anniversary and harvest thanksgiving services on Mar. 7, Bro. Pater-noster speaking morning and evening. H.M. offering is about £20, and £8 was given for the bush fire fund. Very bright services were held, and a fine display of fruits, etc., was shown. Sister Mrs. Neville, a most faithful member, fell during the week, breaking her arm. A recent church meeting decided to spend £450 to completely renovate the cottage lately used by the caretaker, a large portion of the money being loaned by members free of interest.

Good meetings continue at Kadina. On Feb. 21 two were baptised. On Feb. 27 the J.C.E. enjoyed a delightful day at North Beach, Wallaroo. Feb. 28, harvest thanksgiving services, speakers being Messrs. F. G. Filmer, Beck, and E. W. Sanders. The choir and male quartette party rendered good service, and Bro. A. Dealy a solo. On March 1 the services were continued. The speakers were Messrs. E. G. Warren and H. L. Parker. Special items by choir and its members were followed by a social and sale of gifts and works. Offering at these services was a little over £18. March 7, good meetings. At the Lord's table one was welcomed to fellowship. At the gospel service Mrs. M. E. Vaughan, of Adelaide, spoke on "Women's Christian Citizenship." Another good sum is being paid off the building debt this month. When Bro. Filmer came to Kadina about two years ago, the building debt was £2,935. By the end of the month this will be reduced to £1,275.

Victoria.

Very fair meetings at Shepparton last Lord's day. At the close of Bro. Stewart's gospel address, one young man made the decision for Christ.

Gardiner church had a good day on March 7. Morning and evening congregations were alike large. The J.C.E. resumed its sessions with about 20 present. Church Extension offering amounted to £16/6/-. A young man was baptised by Bro. Gebbie after the gospel meeting.

The work at Coburg was carried on steadily during February, fair interest being maintained. Bro. L. J. Smith has proclaimed the truth in an acceptable manner. Good progress is being made by the Bible School for its anniversary. A liberal response was made to the bush fire appeal.

Meetings at Balwyn were very good during last two Sundays, while Sunday School was well attended. Jas. E. Thomas spoke morning and evening each Sunday. On Feb. 28 three were welcomed in the morning, and one confessed Christ at night. The cricket club had a successful concert on Feb. 23.

At South Melbourne last Lord's day meetings were most enjoyable. Bro. Waterman exhorted, and also gave an interesting talk to the children. One young lady was received by faith and baptism. The Bible School attendance is well over 200, and great interest is taken in the young people by all officers of the school.

Glenferrie church had very good attendances on Sunday, when Bro. Scambler commenced a series of special Easter studies. On Wednesday, 3rd inst., the annual church business meeting was held. Reports from all church auxiliaries revealed a happy and successful year's service. Fifty people had been added to the church during the year.

Brunswick church has been assisted by addresses from Bren. Mann and Gibbs. At a special meeting of the church Bro. Way was reappointed as evangelist for a further term of two years, commencing from May next. The Bible School commenced its new year on March 7. Mr. Ross Pearl's song-leading in the school is much appreciated.

On Feb. 28 Berwick church enjoyed a visit from Bro. English. Both morning and evening addresses were much appreciated. On March 7 Bro. Garland's addresses were much appreciated. Bro. H. Wanke has been visiting his home folk, and addressed the mid-week meeting on March 3, and the meetings at Cheltenham on Sunday were most enjoyable. In the morning Wm. Judd gave a good address on "The Iron did Swim." All branches of school work went well. Good-bye was said to Bro. J. Smith, who is leaving for Berrigan, N.S.W. Bro. D. Wakeley preached at night on "Moral Insanity." Mrs. Chas. Chapman was the soloist.

The church at Kyneton appreciated the fine work of Bro. Saville during the vacation. Bro. R. Greenhalgh commenced his year's labor with the church on Feb. 21, and a hearty welcome was extended to him at an enjoyable social held on Saturday evening last, a feature of which was the sweet music rendered by Bren. Saville and Greenhalgh, on the mandolin and violin.

Warragul had fine meetings on Mar. 7. One girl was received into fellowship. The church enjoyed the inspiring messages of Bro. Enniss, who was present at the invitation of the church to discuss future work. As a result it is hoped to secure the services of a full-time preacher in the near future. The counsel of Bro. Enniss cheered and heartened one and all.

At Swanston-st. last Lord's day, there were several visitors, including Bro. Rossell, of Burwood, N.S.W., also Bro. and Sister Bennett and daughter, of Birchip. Excellent addresses from Bro. Shipway. Offering for Church Extension Committee came to £67, and in addition some members who had made loans of £200 handed that amount over as contributions to the committee.

At Fairfield Bren. Coombe, J. C. F. Pittman and H. Cook have exhorted the church. Sister Mrs. Knowles, who has been away from the district for some time, is meeting in fellowship again. Both morning and evening meetings are well attended. Bible School is progressing splendidly. Bro. Fitzgerald has a fine Bible Class. The young people are showing good enthusiasm over their studies.

Meetings at Yarrawonga were well attended last Lord's day. At worship service Sister Mrs. Goring, junr., was welcomed. Seventy-two at Bible School. At the gospel service a fine address was given by Bro. Pratt on "In the Balances of Life," and a solo by Sister Pratt was greatly appreciated. On Thursday night, at the close of the prayer service, at which 40 were present, a baptismal service was conducted.

The church at Boronia was pleased to welcome Bro. Roy Arnold after vacation. He gave two good addresses last Lord's day. No evening service was held on Feb. 14 owing to bush fires. The annual church business meeting was held recently. Satisfactory reports were given from the different departments. The annual social of the K.S.P. was a success. The Women's Mission Band held its usual meeting last Wednesday.

South Richmond had good meetings on Sunday last. Bro. C. Jackel spoke in the morning, and at night Bro. C. Hinrichsen, who had returned after his illness. A collection in aid of the sufferers from the bush fires amounted to £3/5/6. The choir has been started under the leadership of Bro. A. Smith, and is doing splendid work at the evening service. The church held a very successful sale of gifts, opened by Bro. J. E. Thomas. Drumcondra (North Geelong) enjoyed fine meetings last Lord's day. A nice number broke bread in the morning, and in the evening a splendid audience listened to Bro. Williams' address entitled, "Your Brother's Keeper." All auxiliaries continue to progress, and a young people's society has been formed with good promises of success. The invalid brother Mr. Latter, of East Geelong, has made another donation of £1 towards the work.

On Sunday, Feb. 28, and Monday, March 1, the anniversary at Red Hill was celebrated. At all services Bro. L. C. McCallum was present, and on several occasions gave object lesson addresses which were highly appreciated. The Bible School

showed a little progress in all particulars. The orchestra was a feature, and various friends assisted the children with the singing of special choruses. Two services were held in Mechanics' Hall, Bro. Beaumont is giving the church faithful service.

Box Hill had fine meetings on Mar. 7. Special prayer was offered on behalf of Bro. Burchill, who is ill in Melbourne Hospital. Bro. Harold Greenwood, of the College, is meeting with the church, and giving valuable help in Bible School and Endeavor Society. The offering for bush fires fund has reached £15. Workers from the outer Eastern Suburban Bible Schools met at Box Hill on March 2 for tea and conference. A report of this appears elsewhere. On Mar. 4 a kitchen tea was tendered to Sister Rose Mitchell, who is shortly to be married.

Some weeks have elapsed since Bro. Eaton commenced his labors with the church at Blackburn. The gatherings have been fair, and the messages are good. The K.S.P. Club is in a good condition; five more are joining up; the membership will then be 25. A P.B.P. club is also to be commenced. The church has opened a building fund. Past members and sister churches are asked to help. One member has offered a block of land to the value of £75 if the church can raise £50 in six months. Donations may be sent to T. T. Edwards, Husband-rd., Tunstall.

After a happy and successful ministry of three years, Bro. and Sister S. R. Baker commenced their fourth year's work with the church at Maryborough. The morning address was especially appropriate for the occasion. A splendid gospel message was delivered on "The God of the Hill Country." Good attendance is maintained, especially in the Bible School. The membership is now 155. Over £438 was raised for all purposes during the year. All auxiliaries are well organised. The Bible Class has made a fine start in presenting the New Testament, and a book on counsel to converts, to all new members added by faith and baptism.

There were splendid meetings at Lygon-st. on March 7, and a good number of visitors at both services. A harvest thanksgiving was shown by the exhibition of the products of the soil. A large choir led by Bro. Harry Haines sang an appropriate anthem. A. G. Saunders gave two powerful addresses on "A Peace Through Faith" and "Harvest Time." Special evening singing was rendered by the choir, under the leadership of Bro. Ernest Tippet; this included a beautiful anthem, soloists being Miss Jessie Dabb and Percy Kerrigan. Both meetings were helpful and impressive. An offering was taken up for the Church Extension Fund. The Junior Endeavorers purpose endowing a cot at Miss Sutherland's Home.

Excellent and inspiring meetings at Malvern-Caulfield on Feb. 28, when Mr. Illingworth commenced his eighth year with the church. At the morning meeting, Mr. Illingworth gave a brief review of the past seven years, and pleaded for a continuation of hearty co-operation. On behalf of the church, Mr. Holloway conveyed congratulations and best wishes, and presented Mr. Illingworth with some books as a token of appreciation and esteem. Mr. Dudley Hagger, of Perth, W.A., was a welcome visitor. In the evening, the choir was made up of members of the K.S.P. and P.B.P. Societies, and solos were sung by Mrs. Brown and Mrs. Clark. On March 4 an interesting lantern lecture was delivered by Mr. Gosbell, of the B. and F.B. Society, when an offering was taken for the Society. The outlook is most encouraging.

At Surrey Hills good meetings continue. Lord's day morning services are specially well attended. At the half-yearly business meeting satisfactory reports were received. To provide for church building extension, the officers have purchased an additional 10 ft. of ground on the southern side of the present property, giving a fine frontage to the Avenue. £25/8/- has been received by special collections for bush fires relief fund. Cottage prayer meetings have been conducted in view of the Gipsy Smith campaign. At a church social evening on Wednesday, Mar. 3, it was announced

that the esteemed secretary of the church, Bro. W. F. Allen, would shortly be resigning office, having removed to Black Rock district. Last Sunday morning the preacher, Bro. Edwards, read an interesting letter addressed to members of the church by Bro. H. A. G. Clark, from Yunnanfu, China.

A very successful opening of the kindergarten hall took place at Oakleigh last Saturday afternoon. Sister Gracie, the superintendent, performed the ceremony. Bro. R. Lyall, President of the Conference, occupied the chair, and Bro. A. G. Saunders delivered a powerful address. Many visitors were present. Bro. Sutton, on behalf of the church, presented the kindergarten superintendent with a memento in appreciation of her long and consistent service. The tea meeting was well patronised, the sisters ably carrying every detail through. A programme of solos and recitations and items by the choir, and also an exhibition by the boys of the gymnasium club, was well rendered. Bro. Gebbie, from Gardiner, gave an appreciated address. Bro. Purton, the builder, received praise for his good work. All who have helped are gratefully thanked. A sister was received into membership on Lord's day morning.

At Geelong Bro. Stuart Stevens delivered powerful addresses last Lord's day. Sister Walker, who recently made the good confession, was received into fellowship, and a number of members were welcomed after sickness. The young converts' class continues its sessions at 10 a.m. each Sunday, after which the scholars attend divine service. Their annual picnic on 6th inst. to Torquay was a great success, the children being conveyed by cars loaned by a number of the brethren. At the 14th annual meeting of the Ladies' Aid Society, held last Wednesday, the following officers were elected: President, Sister Whalley; vice-presidents, Sisters Stevens, Barnard and McKay; treasurer, Sister Combridge; secretary, Sister Baird. The report showed a revenue of £76, £35 of which was donated to the church, and £20 to the building fund. Numerous other institutes and missions were included in the society's contributions.

New South Wales.

Fair attendance at worship service of Sydney City Temple on 7th inst. Bro. Southgate's morning subject was "The Call to Service." At night his theme was "The Perfect Man." This was a special men's service with a male choir and several very fine contributions by individual members.

Bro. Pond conducted a four days' mission at Cudgera Creek, one of the outposts of the church at Murwillumbah, N.S.W. Nine made the good confession and five were baptised, others will follow. Many thanks are due to the church at Lismore for releasing Bro. Pond. General regret was expressed that he could not stay longer.

At Dumbleton J.C.E. anniversary on Feb. 23 Bro. Curtain gave an interesting talk on "The Garden of Flowers." Bro. Deville exhorted on "Seven Pillars." At night service Bro. McCartney gave a fine address on "Three Appointments which are Unbreakable." On Mar. 1 the juniors entertained a large gathering with their fine programme, assisted by the Salvation Army girls hand-bell ringers.

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Churches per Duplex Envelopes and Donations.—Ballarat (towards work at Peel-st.), £4/19/1; Swanston-st., £5/7/4.

Individual Gifts (other than Annual Offering).—Mr. Thos. Mitchell, £10/10/-.

Miscellaneous.—Malvern (Refund Mission Expenses), £11; Montrose (Conf. Fee), 5/-; Executors of will of late Joseph Williams, £9/14/6; Northcote (special donation from thankoffering), £0; Department of Social Service (Ref. Conf. Exp.), £7; Christian Endeavor Com. (Ref. Conf. Exp.), 10/-; Dept. Social Service (use of Com. Room), £1; Essendon K.S.P. Camp Collection, £1/2/3.

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Old Boys' Association, for scholarship, £0.
Women's Mission Bands, Victoria, £5/16/6.
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