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Christian, Spirit Filled, Church Member—Are They Synonymous?

IN one of his books, Bishop Temple, of Manchester, writes thus of church and Christians in the apostolic age:

"You find no unattached Christians in the Book of Acts. To be a Christian, to have received the Spirit, to be a member of the Church are all inseparable at that stage."

Here is a very simple yet striking statement. To one versed in the New Testament its truth is apparent, but so familiar are we with a religious situation which is in many respects at variance with that of New Testament days that to many readers the words quoted may seem strange.

"No unattached Christians."

Clearly it was not our Lord's will that there should be any. He founded the church both as a means of fellowship and as an instrument of service. Secret discipleship and exclusive individualism are both foreign to the teaching and plan of the Master. The wisest ethical writers point out to us that man can only develop aright as he takes his place in society. To cut oneself aloof from others is not only selfish but crippling. We are in great measure what others make us, and in helping others our own character grows.

Knowing our nature, Christ founded the church as a means of fellowship. For any disciple to despise the church is to disown allegiance to the church's Head. For any Christian to discount the value of the church is to claim to be wiser than the Lord.

A divided Christendom is largely responsible for the failure to appreciate the glory and majesty and helpfulness of the church of God. Many earnest men who call Christ Lord and Master will not seek church affiliation. But even amongst those who do believe in the church, there are great numbers who are virtually cut off from any real fellowship in worship or service. The discrepancy between government census figures and the authentic returns showing the number of communicants in the different

religious bodies is very great. Members of churches of Christ, simply so called, are wont to extol the church and plead more earnestly than others the necessity of membership and fellowship. But it is lamentably true that even with us there are many who, if Christians, can only be described as "unattached." In every district there are numbers whose names are on no church roll, and still others who, while enrolled, are rarely if ever present at the table of the Lord. So far as their attitude is concerned, Christ's action in establishing the church might have been a mistake. They recognise neither its necessity nor helpfulness. Will any readers of this need the reminder that in apostolic days there were no unattached Christians?

What God joined together.

We could wish that it might be obviously true to-day that "to be a Christian, to have received the Spirit, to be a member of the church are all inseparable." That Bishop Temple is right in his statement of the New Testament position is unquestionable. There is no truth, we think, more clearly revealed than that in apostolic days a man became a Christian and a member of the

church at the same time and in the same way. Again, the same conditions of his enjoying salvation are the conditions of the reception of the Holy Spirit. That does not mean that every disciple in the early church realised the ideal. But it does mean a tremendous advance on the kind of thing we see and tolerate to-day.

Dr. Temple says that "later, when it was both safe and fashionable to be a Christian there were found those who were outwardly members of the church, but had, apparently, hardly received the Spirit; and by consequence the institution of the church came into some discredit, and there were found some who had plainly in a real measure received the Spirit and yet held aloof from the church."

Doubtless we all know people who regard themselves as church members who do not claim to be real Christians. They have never professed their acceptance of Christ as a personal Saviour. We know more who profess to be Christians and are not enjoying church membership and fellowship. Their loss and ours may be very great.

What a wonderful thing it would be if every member were "filled with the Spirit," if it were clear to every non-Christian that "church member," "Christian" were synonymous terms! And what influence the church would exert in the community and country and world if all its professed members really possessed the Spirit of Christ! We think that Bishop Temple has stated some great truths and indicated some great needs. He has also, by implication, restated some essentials of our plea to restore the Christianity of the New Testament. That restoration must include the life, as well as the faith and ordinance, of the early church; and pre-eminently it must include the Spirit-filled life. To us one of the happiest signs of our present-day work is the emphasis being placed by many of our own preachers on the subject of the indwelling Spirit.



One Step More.

*One step more, and the race is ended;
One word more, and the lesson's done;
One toil more, and a long rest follows
And set of sun.*

*Who would fail for one step withheld;
Who would fail for one word unsaid!
Who would fail for a pause too early?
Sound sleep the dead.*

*One step more, and the goal receives us;
One word more, and life's task is done;
One toil more, and the cross is carried
And sets the sun.*

—Christina Rossetti.

The Fellowship.

Albert J. Ingham.

Almost every church discovers that financial difficulties are like the poor—they are always with us. The average church is like a swimmer struggling to keep his head above water. Sometimes the swimmer feels that he is drowning, and begins to clutch at the straws of socials, concerts and sales of work, to keep him afloat. In seeking for some solid ground on which to land, churches have tried all sorts of plans and schemes. Some were good, some were bad, and most of them met with very indifferent success. Sometimes a church has thought it has arrived on solid land with some scheme, only to find that it was a volcanic island, and the church has been well nigh blown into fragments by the sudden upheaval which the plan produced.

We do spend a lot of time devising and putting into operation all sorts of humanly-conceived financial schemes. But is our time wisely spent after all? Are we not guilty of the same kind of folly as those who spend much time looking for a basis for Christian union, while they are all the while overlooking the one sufficient basis already provided in the New Testament? Perhaps we have failed to find the way of escape from financial difficulties for much the same reason. Are we as Scriptural in the matter of finance as we are in other matters? We might do well to ponder the words of Arthur A. Everts, who says, "I charge the disciples of Christ with speaking where the Bible speaks about faith in Christ, repentance, and baptism, and shutting their mouths about his divine plan of finance, which is the only plan of finance under heaven which will ever rightly carry the good news of faith, repentance and baptism to the ends of the earth." If the same amount of thought and time were given to the teaching of the New Testament ideal of "the Fellowship" to the members of our churches as is given to organising sales of work, and devising new schemes for getting money, might we not find that these schemes were becoming unnecessary and superfluous?

Among those things in which the early church is reported to have continued steadfast was that known as "the Fellowship." I know some will take this as relating to the breaking of bread, but special stress is immediately laid on the manner in which the disciples shared their possessions. This was fellowship; it was sharing, which is the idea implied in the word translated "fellowship." Take the word, then, as referring to some special phase of their new life. There at once stands before us something which is a definite Scriptural teaching, but which we do not often definitely teach. The churches are taught to observe the Lord's Supper; they are taught the necessity for prayer; they are exhorted to

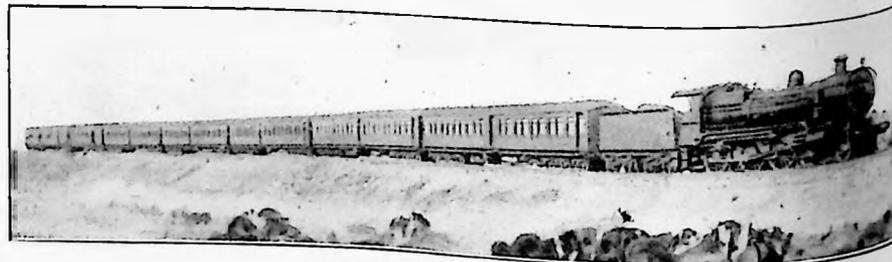
remain true to the faith declared through the preaching of the apostles. But the "fellowship" is not emphasised as a real practice of the church. We must have missed some of the beauty of the fellowship or we would preach more about it.

The English dictionary defines "fellow" as "an associate, a companion, a mate!" It defines "fellowship" as "the state of being a partner, sharing." The Greek dictionary defines the word "koinonia" as the "act of partaking or sharing." The one thing that appears is that the idea of fellowship is more than giving. We teach giving instead of fellowship. Giving only becomes fellowship when another receives what we have given, so that there is a partnership established. This will throw light from a new angle to some of us on more than the matter of finances, but if we fully grip the significance of the fellowship it will wonderfully illumine and glorify the whole question of the giving of money. In the fellowship we become real partners with God. We were called into the "fellowship of his Son Jesus Christ." That is to say—we share Christ. When God gave Jesus to die, that was not fellowship. But the moment I received the Christ whom God had given, the idea of the fellowship was complete. When I give of my money, that is not fellowship. But when another is helped and blessed by what I have given, the fellowship has been fully established. We become sharers—we enter into a beautiful partnership. If Christian people could grip more fully that in giving there is something bigger than giving, something bigger than sacrifice, being achieved, there would be more giving. While we talk about giving, we will also talk of how it sometimes hurts to give. As soon as we change over to the idea of fellowship we will never talk of its hurting, for real fellowship with God cannot hurt. It causes the heart to be glad. God gave: we give; and a partnership is cemented. God loves to give: we learn to love giving; and the partnership is exalted to the very heavenly places in Christ.

The beauty of it is that the Fellowship does not stop there. It binds human heart to human heart in a way that nothing else seems able to do. Try it, and see. Some brother is in need—we give: he receives, shares; and another real partnership has been formed. Two more hearts are beating for ever as one. A soul is dying in sin in the despair of the far country. We give for the preaching of the Gospel, and that dying soul hears the message, and lives on for eternity. I gave to make the message possible for that soul. That soul is my partner now. I may not know that soul in this world, but I will have another partner waiting for me when I reach the eternal glory. That is the beauty of the Fellowship—it never breaks down, either here or in eternity.

The fellowship that I have with God is not truly real until there is the mutual giving and receiving, but when there is that it is a lovely thing. It is real, it is tangible. There is no real fellowship with my fellow and brother until he and I have shared this world's goods. When that is done the fellowship is real; it is tangible. It is something that I know and see with my senses, not merely a gossamer idea to talk about. There is no fellowship between the soul in Christ and the one out of Christ. But when I send the gospel to that soul and that soul listens with gladness to the message, a very real fellowship begins to wind around our two souls. In the eternal glory that same fellowship will remain as a very real thing.

The more this idea of the New Testament teaching on the fellowship grips us the more joy will we get out of the giving side of it. We will then believe more readily that "it is more blessed to give than to receive." At present some of us act as though we very much doubted the truth of that statement, even though Jesus himself said it was so. When we really try out the "fellowship," we will become "hilarious" givers, such as the Lord delights in. The New Testament idea of the fellowship is beautiful and inspiring. Most of our human schemes are neither. The New Testament fellowship breaks down the financial difficulties and solves the problems. Most of our human plans increase them. It ought to be worth while making a real effort to become as Scriptural in finance as in other questions.



Transcontinental Train.

The luxurious train by which you may travel to Federal Conference.
—Photo, by courtesy of the U.S. Government Printer.

From East to West.

Hon. H. J. Yelland, M.L.C.

During October of this year the Federal Conference of Churches of Christ in Australia will be held in Perth, W.A. Unfortunately Western Australia has not re-

ceiving such. The pictures herewith depict the train by which you will travel from Port Augusta to Kalgoorlie, a view of that rich goldfields' town where you will receive your



Kalgoorlie.

The Western Australian terminus of Transcontinental Railway. The Goldfields Capital is first W.A. point of call.

—Photo, by courtesy of the W.A. Government Printer.

ceived, in the Eastern States, that prominence to which she is entitled. Yet business men, tourists and sightseers are all emphatic in their eulogies as to her wealth and beauty.

She was isolated—separated from her eastern sisters by sea and desert, and a young country just developing her resources. This isolation has been largely eliminated by the linking up of the railway systems of South Australia and Western Australia by what is known as the "Trans. Line." This is 1,051 miles in length, on the world's standard gauge of 4 ft. 8½ in. It was completed in 1917, and its most prominent features are that it does not cross a single permanent stream of water between Kalgoorlie and Port Augusta, and crosses a treeless plain of 450 miles, on which plain there is a stretch of 300 miles without a curve.

The accommodation on the train is said to be among the most up-to-date in the world, and from experience the writer could desire nothing better. Visitors to the Conference who travel this way will take six days from Brisbane, five from Sydney, four from Melbourne, and three from Adelaide to reach Perth. Delegates' concessions will be available.

Nothing need here be said of the rapid development of the country, or its beauties. Delegates will be given opportunities for

first welcome by a small but united and aggressive church assisted by some of the Federal Executive, and a view of the Perth Railway Station, the terminus of your journey.



Perth Railway Station.

The Federal Conference is to be held next October in Perth, the beautiful capital of Western Australia.

—Photo, by courtesy of the W.A. Government Printer.

"How to Preach so as to Convert Nobody."

More than half a century ago Charles G. Finney gave the following rules: "How to Preach so as to Convert Nobody":—

1. Let your supreme motive be popularity rather than salvation.
2. Study to please your congregation and to make a reputation rather than to please God.
3. Take up popular, passing and sensational themes to draw the crowd, and avoid the essential doctrines of salvation.
4. Denounce sin in the abstract, but pass lightly over sins that prevail in your congregation.
5. If asked, "Is it wrong to dance, play cards, and attend the theatre?" answer very pleasantly: "Oh, that is a matter for private judgment. It is not for me to say you shall or shall not."
6. Preach on the loveliness of virtue and the glory of heaven, but not on the sinfulness of sin and the terrors of hell.
7. Reprove the sin of the absent, but make those who are present pleased with themselves, so that they will enjoy the sermon, and not go away with their feelings hurt.
8. Make the impressions on worldly church members that God is too good to send any to hell, even if there is any hell.
9. Preach the universal Fatherhood of God and brotherhood of man, so as to show that no second birth is really needed.
10. Do not rebuke the worldliness of the church, but fall in with the amuse-ment policy. Instead of meeting for prayer, let the people "sit down to eat and drink and rise up to play."
11. Avoid seriousness, alarm and earnest effort to pull sinners out of the fire, and the old-fashioned idea that the church is a rescue mission.

The Seven Deadly Sins.

The seven deadly social sins according to Canon Frederick Lewis Donaldson, of Westminster Abbey, are these:

- Policies without principles;
- Wealth without work;
- Pleasure without conscience;
- Knowledge without character;
- Commerce and industry without morality;
- Science without humanity;
- Worship without sacrifice.

Gipsy Smith Mission: A First Impression.

Gipsy Smith is the world's most famous evangelist. He himself says he has spoken to more people than any other man and travelled greater distances to do it, that the eyes of the world are on Melbourne because of his mission, and that millions of people in six continents are praying for the success of his work in our midst.

His first address to a large Melbourne audience was given in St. Paul's Cathedral on Sunday morning. One of our poorer papers had placarded the city with the statement that Archbishop Lees was opposing Gipsy Smith. The brotherly welcome of the Archbishop, and the packed cathedral, are a sufficient reply.

The long-anticipated mission began at Wirth's Olympia on Sunday afternoon. Long before three o'clock, the great building was full. Seeing that some crowded gatherings took place in the same building during the Kellems-Richards mission, one would naturally expect that with a preacher so famed as Gipsy Smith, coming with the backing of nearly all Protestant churches, the largest structure available would prove too small. It is an inspiring sight to see a great crowd brought together to hear of the Lord Jesus Christ, and to know that most of the throng are lovers of him.

Possibly because it was the first Sunday, and partly because many of those who will help in the choir are also teachers in schools, the choir was in numbers very disappointing and far short of the thousand voices advertised. Gipsy Smith has no leader of song accompanying him. The preliminary song service on Sunday afternoon was not of a high order and did but little to create a suitable "atmosphere." One longed for a Charles Alexander, and thought too of the extraordinary contrast between the conducting and singing of the last big mission in Olympia when Richards was in charge. Fairness demands expression of the belief that in this regard the mission must be expected to improve as it advances.

The absence of hymn books (but a very few were to be seen) was against the singing. To many people the one reason announced—that the law forbade the selling of books on Sunday—was pathetic in its inadequacy. Why the Campaign Committee did not provide hymn sheets we do not know—whether it was by its own deliberate choice or as the result of orders from outside—but we do believe that evangelistic missions would always gain in power if no opening whatever were given to a charge of commercialism.

That Gipsy Smith is a man of striking personality and great power goes without saying. No one without these qualifications could have done such a great work. He has no air of professionalism so far as we could discover. In dress and manner he has a great advantage over the clerical type of missionary. He is, of course, a master in the art of managing an audience; and he lets us know he knows he is a master! His catch questions—"Are you glad I came to Melbourne?" "Would you like to hear me sing?" etc., and his retorts to the anticipated answers have obviously been well used before, but are with many apparently still very effective. The evangelist has a wonderful voice for a man of his age, and one astonishingly free from frayed edges and harshness after years of use; even in song, it reveals what a beautiful instrument of persuasion it must have been when its possessor was in his prime.

Gipsy Smith never went to school, and at his conversion could not read. These statements of his seem amazing as we listen to some of his beautiful periods. His descriptive power is great; many of his sentences are delightful, and his phrases are well turned. Best of all, Gipsy Smith is a devout believer in the Son of God and in the efficacy of His atoning blood. That he will be the means of arousing to renewed activity for the Master many believers who have been sitting at ease in Zion, and that he will be greatly used in the turning of men from sin, may be confidently expected.

It must be difficult for the world's masters of essentials to remain free from egotism and imperiousness. That Gipsy Smith exhibits these common marks of the humanly great is but another way of saying that he has not been unscathed by temptation. We have to confess that the multitudinous "I's" (could some mission enthusiast make a census?) rather grated on our ears. So did the assurance with which the speaker claimed the power of intuitively deciding on a man's genuineness, feeling the pulse of his Christian life by stretching out the fingers of the spirit. No one on earth, in our judgment, is qualified thus. We think the request for closed doors and for the audience not to retire during the appeal to be abundantly justified; but we have rarely heard

Have You Found the Bible?

*Have you found the Bible
That Josiah found?
Have you delved for treasure
In that holy ground?
Have you proved its pledges
Gloriously true?
Have you found the Bible?
Has the Book found you?*

*Have you found the Bible
Reaching to your heart?
Has it touched the fountain
Where the teardrops start?
Has it bathed your spirit
In its cleansing dew?
Have you found the Bible?
Has the Book found you?*

*Have you found the Bible
Helping in your work?
Does it give you courage
Not to faint or shirk?
Is it strength for all things
You are set to do?
Have you found the Bible?
Has the Book found you?*

*Have you found the Bible
Ever giving light?
Does it cheer the darkness
Of the gloomy night?
When the troubles thicken
Does it pull you through?
Have you found the Bible?
Has the Book found you?*

—Amos R. Wells.

so imperious a manner of making it. Gipsy Smith, however, is a man so big that these blemishes, which might seriously mar the work of a smaller man, do not spoil his campaigns. For all the good he has done and will do let us be thankful. His onslaughts on church members are probably partly deserved, and may do us good. That his coming will further the interests of the kingdom of God can be the sincere prayer of us all.

The great blemish of the service was the manner of taking decisions. To those accustomed to a better and a Scriptural way, some aspects of it were no less than repellent. Cards were issued to all who could be persuaded to take them, and alternative pledges were offered: (1) "Believing Jesus Christ to be the only Saviour for sinners I do here and now accept him as my Lord and Saviour and promise by his grace to love and follow him." (2) "I humbly and penitently confess my unfaithfulness as a church member and desire to rededicate myself to my God and my church; and this I do just now for Jesus' sake." Before the issue of the cards all who wished to have a better life were urged to stand. Naturally,

in a desire not to seem to be witnessing against Christ and holiness, the great bulk of the audience stood. Then the cards were distributed, and the preacher preposterously declared (the quotation is exact), "If you're honest, you'll take that card." Most adroitly, in a consummate manner learnt from years of experience, the graduated appeal from a desire to live a better life to the signing of a card, was made. And, of course, all the cards are regarded as decision cards. There were said to be ten or eleven thousand decision cards in Perth. One of Monday's papers reported regarding Sunday's decisions as follows: "When he asked for converts to stand up and sign his pledges, only a few score in the great audience remained seated." "Converts"! and many of them were Christians of long experience and deep consecration, for they felt they could not disclaim the need of a better life:

"And they who fain would serve thee best
Are conscious most of sin within."

We could put the matter much more strongly, but we content ourselves with saying that we know and prefer a better way. From the great afternoon service we went home, interested in everything and thankful for much; but in a smaller evening service we felt we received even more good, were even more helped by the earnest message of the gospel, and were by the very greatness of the contrast much more impressed with the call to a New Testament form of confession and decision.

Kellems Mission in London.

Bro. W. Mander writes in "Joyful Tidings" of the very successful mission conducted by Dr. Jesse R. Kellems at Twynholm, London. From his interesting report we call the following. "During the thirty-three years that the church has been in existence, many such missions have been held, but none has been so great as the present effort. Perhaps it is no exaggeration to claim that the church at Fulham Cross has been as aggressive in evangelisation as any of the churches of Christ in this country. Very nearly two thousand people have been united to the church, but owing to the shifting nature of the London population and losses for more deplorable reasons, the present membership stands at only about six hundred." Much prayer was made for the mission, which was also preceded by systematic house-to-house visitation by individuals and canvass parties. "People were personally invited to the services. During and preceding the mission it is estimated that twenty thousand families were called on twice, and, in some cases, three times. . . . We have never heard 'First Principles' made more convincing or attractive. On almost every occasion when the invitation was given, some made their way to the front to make the good confession. On the second Lord's day evening twenty-six persons responded. At the end of fifteen days, when the effort was expected to close, two overflow gatherings had to be organised, and the interest was so intense that, at the request of the church officers, the evangelist agreed to stay for a further week. In all the church has had the joy of hearing no fewer than one hundred and thirty confess their faith in Jesus Christ as the Son of God.

"Dr. Kellems leaves shortly for a year or eighteen months in South Africa. He is hoping to establish new churches of Christ there, and we cannot but believe that he will be as signally used of the Master in that great enterprise as he has already been in America, Australia and Great Britain. After South Africa, Dr. Kellems might be secured for special Missions in this country. Certainly a strong endorsement of his work would be forthcoming from the church at Twynholm Hall. Meanwhile we wish him Godspeed." Mr. Mander points out that during the course of one hundred and forty-two missions, Dr. Kellems has led over twenty thousand souls to the acceptance of Jesus Christ and his way of life.

A Brahmin Convert.

A. J. Saunders, Ph.D.

To change one's social and religious group in a land like India is a tremendous wrench, which caste complicates and renders extremely difficult. The story of Ramaraj is an illustration of the vice-like hold of social conventions to which the people of India are subject.

It was a beautiful evening in early November, with just enough crispness in the air to suggest that the long Indian summer was over and the all-too-short cooler season was here, when I first met Ramaraj. He had come to call upon his missionary friend, and I was introduced to him. He was extremely reticent, but when he spoke I was much taken with his quiet, musical voice, and his correct use of English. To my question he replied,

"I am reading at the Minakshi High School in the Fifth Form."

"Yes, I like my studies."

"I am especially interested in English Literature and History."

"What are you preparing for?" I enquired.

"My father wants me to take a law course later on," he answered, "but I do not care for that. I do not know what I wish to become. My present purpose is to get a good education, and help to carry on the scholarly traditions of my community."

I learned later from the missionary that the young Brahmin called frequently to see him. They read together the New Testament, discussed the differences and similarities in the world's religions, and the student seemed greatly attracted to the person and teaching of Jesus Christ.

"His chief desire," explained the missionary, "is to get a sense of liberty from the slavery of caste, to have freedom of thought and action, and to have the opportunity of living his own life in his own way. Though only a boy," went on the missionary, "he strikes me as being quite original; he hates the thought of being bound by a dead past and outgrown social institutions; his is a free spirit, and I am determined to help him, for he has a future full of promise."

It was not long after this that young Ramaraj startled the missionary one evening by saying: "I want to become a Christian." "But have you counted the cost?" asked his friend. "Yes," was the simple reply. He well knew that such a step might mean to him being cast out of his own home, disowned of his parents and relatives, and persecuted even to death as a deserter from the religion of his fathers. He repeated very softly, and yet with a firm determined tone which showed the strength of his conviction and character: "Yes, I have counted the cost."

The Sunday evening came on which he was to be baptised into the Christian religion, and the little church was filled, because many people had learned that a Brahmin was to become a Christian. The convert wished the service to be conducted in Tamil, and he answered the questions in Tamil, so that all the Indian people present might understand fully what was taking place. It was a beautiful and simple service, and reached the climax when to the all-significant question: "Will you take Jesus Christ as your Lord and Master?" the Brahmin convert made answer in a calm but strong voice, "I will." His baptism name was Paul Ramaraj, which signified a union of the best which was in Hinduism and the best in Christianity. As Paul stepped out of that church that night he was conscious of a great mission—to try and show in his own life that a Brahmin is not averse to accepting truth and appropriating to himself the best when he meets it. There entered into his soul a quiet peace, and satisfaction as he had never experienced before.

"You must come and stay with me for a day or two," said the missionary. "I will be very pleased to accept your invitation," modestly replied the young convert, "for as soon as my parents

hear what I have done they will not allow me any longer to remain in their home." So Paul went to the missionary's bungalow, and spent the time in deep meditation and prayer; he was trying to understand and see the significance of the great step which he had taken.

On the following Tuesday afternoon the missionary said: "We have been talking over your cause, and we think it will be better for you to enter our High School as a boarder, and remain there quietly doing your work, until your course is completed." "Yes," replied the young Christian, "I am willing to do that, and I wish to go immediately." "Very well," said the elder one, "that is fine. I will take you there this evening in the carriage."

The rainy season had not yet exhausted itself, and although the clouds were gathering and there

The Builders.

All are architects of Fate,
Working in these walls of Time:
Some with massive deeds and great,
Some with ornaments of rhyme.

Nothing useless is or low,
Each thing in its place is best;
And what seems but idle show,
Strengthens and supports the rest.

For the structure that we raise,
Time is with materials filled.
Our to-days and yesterdays
Are the blocks with which we build.

Truly shape and fashion these,
Leave no yawning gaps between,
Think not, because no man sees,
Such things will remain unseen.

In the elder days of art,
Builders wrought with greatest care
Each minute and unseen part,
For the gods see everywhere.

Let us do our work as well,
Both the unseen and the seen;
Make the house where gods may dwell,
Beautiful, entire, and clean.

—H. W. Longfellow.

was every appearance of rain. The two friends set out for the school, which was some three miles distant on the other side of the town. All went well until they were about half way to their destination, when down came the rain in a torrent. The horse was slow and old, and although he fought against the storm for awhile, at last he had to give in, and came to a dead stop in the middle of the road.

Just at that moment in company with one or two others Ramaraj's father met the carriage; and looking up the old man saw his son. The older Brahmin had heard of his son's conversion, and had been looking for him for two days. Now and had been looking for him with irresistible the awful truth dawned upon him with irresistible force: not only had his boy become a Christian and left the caste and religion of his fathers, but he was actually running away with this foreign devil. The poor old man flew into a paroxysm of rage; he ordered the boy down from the carriage at once, and demanded that he must go home with him immediately.

The missionary might have driven on, but that would have landed him in legal difficulties, for the convert was a minor and still under the authority of his father; the boy could have defied his father, but that obviously would have been wrong and unbecoming of a Christian, and so to the credit

of both, the Brahmin boy went with his father towards their home in the drenching rain.

It was six months before the missionary saw his convert again. He had received one or two letters, but they were unaddressed and undated. The story which they told was sad in the extreme. The poor boy had been sent to his father's village, and there treated as a criminal. He was locked up, and none was allowed to visit him; he was starved and beaten, for the purpose of breaking his spirit and forcing him to renounce Christianity, but all to no purpose; he still remained faithful. In the last letter that the missionary got Paul said, "I do not know how much longer I can stand this; it is getting unbearable. They have threatened to kill me, but we have come to a compromise. I may read the Bible and follow the teachings of Christ, but I must wear my caste marks and keep the Brahmin religious observances. That I have agreed to do."

Some five or six weeks later the missionary was walking through the bazaars one day, when he came upon a young man who resembled in a striking manner his friend—Ramaraj. He was not sure, but he spoke to him. The young Brahmin did not seem to recognise the missionary; he was dazed and did not speak intelligently; his eyes were dull and shifty. "Yes," said the missionary, "it is he, but how changed." Then the truth dawned on him, "He is being drugged; he is being deliberately poisoned by his friends. His parents would far sooner see their boy dead than grow to be a Christian man." That suspicion was confirmed later by Paul himself, who told how, "after his last letter his relatives did not keep their part of the agreement, but realising that the high-spirited boy would not renounce his faith in Jesus Christ, they determined to poison him in the slow, cruel way that is so often practised in India. It is an awful experience," he related, "to feel that life and the world are unconsciously slipping away day by day; to know that one's mind is being dulled, one's life is being sapped by a slow, insidious death administered with a smile in the daily food, and to be able to do nothing to avert it. It is awful, awful. I could stand it no longer, and so yesterday I succeeded in running away."

The missionary lost no time in getting the poor boy in safe keeping in a distant mission, where he could continue his studies in peace. Paul soon recovered from the evil effects of the poison, and in due time finished his High School course. With the financial help of missionary friends and scholarships he was able to take a college course in a mission institution, and finally succeeded in taking B.A. Honors in Philosophy in the University of Madras. After graduating, a number of appointments were open to him, but he chose a position in the British and Foreign Bible Society. And there he is to-day happily employed in spreading abroad the teaching of the Bible to his countrymen throughout India.

The last time I saw Paul was during his recent visit to our town in the interests of the Bible Society. He was our guest, and we enjoyed very much having him in our home. After dinner as we sat on the verandah in the cool of the evening Paul asked to be excused, saying, "I must go and see my parents again, for I return to Madras tomorrow." He went upstairs, but soon returned, and what a transformation! "My mother likes to have me visit her," he remarked calmly, "but I must appear divested of all European clothes. I may call on her, but she will not allow me to stay in her home. I am no longer her son; she will not so much as prepare me food. I am an outcast from my own home and by my own family."

As the young Brahmin convert went on his lonely way, I was filled with a great admiration for the strength of his conviction and the nobility of his character. I understand as never before some of the difficulties which Hindus have to meet in becoming Christians, but having found the pearl of great price, this young man would not let it go. The words of the Master himself came to me with great suggestiveness, "And I, if I be lifted up, will draw all men unto me."

The Home Circle.

Conducted by J. C. F. PITTMAN

Shadows.

"Shadows are but for the moment—
Quickly past;
And then the sun the brighter shines
That it was overcast.

For Light is Life!
Gracious and sweet,
The fair life-giving sun doth scatter blessings
With his light and heat—
And shadows.
But the shadows that come of the life-giving sun
Crouch at his feet.

No mortal life but has its shadowed times—
Not one!
Life without shadow could not taste the full
Sweet glory of the sun.

No shadow falls, but there, behind it, stands
The Light.
Behind the wrongs and sorrows of life's trou-
blous ways
Stands RIGHT."

The Ministry of Letter-Writing.

It is possible with a very little trouble to make letter-writing, especially at one period of life, one of the most beneficial and helpful things that can possibly be imagined.

Letters may be a great means of bucking up, and in connection with this I will tell a true story.

Many years ago three students who had come to the close of their college career met together. They had been the closest of comrades for years. Never a day had passed without their meeting. They had no secrets from one another. They had been engaged on the same profession, and with opportunities and possibilities very much the same. There was nothing they had concealed in their free, unreserved talk, and there was nothing that needed to be concealed. They knew that their separation and their going into different parts of the country was a very serious matter. The only thing to be done was to write regularly, to write openly, and to take what chances might offer for meeting. Their lives had been thoroughly united. They loved society, but were independent of it. They feared that in the country they might find it hard to find congenial friends. Well, they made this vow, and the wonderful thing is that they kept it. They wrote on a specific day each week and put everything into the letter that they had seen or heard or conjectured. For years this correspondence was regularly maintained, and an infinite comfort the letters were, coming often at very lonely hours. They were eagerly responded to, and there is no such way of avoiding boredom and killing time as letter writing. Spend the evening in writing letters and making them of any length, and you will be taken by amazement with the news when the day has come to its appointed close.

The inevitable changes of life and its growing complexity of relations prevented this correspondence from going on with its primal fulness, but the three are all living, and they all keep the vow and they exchange letters on grave occasions, and visit each other as often as they can, though now of the home-loving age.

But without thinking about it, and meaning the very best, friends sometimes put into their letters rumors or repetitions that cause pain. They do it for the best, and sometimes they do it with a didactic intention, but it is altogether bad. Be sure when you are corresponding with a friend to make your letters as pleasant as you possibly can. If you have written anything that breathes the spirit of carelessness or unkindness, put the letter in the fire. It was written in a wrong spirit and is best out of sight. My point, however, is in

particular that these letters should contain, not a flattering element—it is very rare that downright flattery is needed—but your letters should be like your presence, with something hearty and cheery about them. How well everyone must remember getting letters that strangely warmed the heart. They could not point to any definite sentence or statement, but there was a warmth and a glow about the letter that spoke of keen affection and true understanding.

There is a great deal in the detail of the subject on which I shall not attempt to touch, but a few remarks may be made.

Covet the spirit of cheer and good will in your letters, until you get the character of being safe. I have been very fortunate in the matter of receiving letters—very much more fortunate than I deserve, for I have written comparatively few. But I have known a good many men whose letters are a guarantee. You know you may read them right away. There is nothing in them but what will please you, and there is something that pleases you very much in the total impression. Lord Rosebery, with characteristic shrewdness, has said that the handwriting of some people is in itself an offence. And so it is. It is peculiarly offensive in the way of signatures. But beware of writing friendly letters than cannot be opened at once. I do not think that the writers of these are necessarily wicked and malicious persons. They are like the people who advise you as to your course in life, and who tell you your weak points, and quote expressions of this one and that one to your condemnation. I am sure this never does any good. We all see young men spoiling their lives, and are tempted to go and draw them back from the gulf. But, alas! it is hardly ever of any use. It takes away any little influence you may have, and it adds none of any kind. You are in no danger of overpraising.—Claudius Clear in "The British Weekly."

Very "Uncommon" Noun.

It was a colored school teacher in America who, descending upon nouns common and proper, made the exception:—"The word 'pants' am an uncommon noun, because pants am singular at the top and plural at the bottom."

Did not Miss Him.

A dear old lady made it her business to visit the poor patients in the hospital. On one occasion she approached a much-bandaged individual who was sitting up in bed, and after a little preliminary talk she said to him very sympathetically—"I suppose your wife must miss you a good deal."

"No, mum," came the prompt reply, "she's got a wonderful aim for a woman."

There Must Be!

The young man of fashion approached his prospective father-in-law.

"I say," he said, "your daughter has promised to marry me, and all that sort of rot. But one has to be careful these days. I'd like to know—just to be sure—if there is any insanity in your family?"

The old gentleman looked the young man up and down.

"I'm afraid there must be," he said pointedly.

Wrong Wire.

Wrecked Motorist (phoning): "Send assistance at once. I've turned turtle."

Voice (from the other end): "My dear sir, this is a garage, what you want is an aquarium"

The Family Altar.

— J. C. F. P. —

MONDAY.

Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.—Acts 19: 21.

"Observe the insatiable appetite of the apostle for spiritual conquests, and his noble contempt for idleness. He has but just won Ephesus and Asia, and already he undertakes Macedonia and Achaia. Nor does his mind stop there, but reaches on to Jerusalem, then stretches onwards to Rome, and meditates the invasion of Spain."

Reading—Acts 19: 21-41.

TUESDAY.

And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight.—Acts 20: 7.

Less than a hundred years afterwards Justin Martyr wrote: "On the day which is called Sunday, all (Christians) who dwell either in town or country come together to one place. The memoirs of the apostles and the writings of the prophets are read for a certain time, and then the president of the meeting, when the reader has stopped, makes a discourse, in which he instructs and exhorts the people to the imitation of the good deeds of which they have just heard. We then all rise up together, and address prayers (to God); and, when our prayers are ended, bread and wine and water are brought, and the president, to the best of his ability, offers up both prayers and thanksgivings, and the people assent, saying 'Amen.' And then the distribution of the bread and wine, over which the thanksgivings have been offered, is made to all present, and all partake of it." "He adds that the elements are carried to the absent by the deacons, and that collections are made for poor widows, and orphans, and sick, and prisoners."

Reading—Acts 20: 1-16.

WEDNESDAY.

And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified.—Acts 20: 32.

Reading—Acts 20: 17-38.

THURSDAY.

Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.—Acts 21: 13.

Reading—Acts 21: 1-19.

FRIDAY.

And they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many thousands (Gr. *myriads*) there are among the Jews of them that have believed; and they are all zealous for the law.—Acts 21: 20.

"Thou hast employed thy servants,

And blest their weak endeavors,

And lo! in thee

We myriads see

Of justified believers."

Reading—Acts 21: 20-40.

SATURDAY.

And now why tarriest thou? arise, and be baptised, and wash away thy sins, calling on his name.—Acts 22: 16.

The act of immersion is unavailing unless accompanied by divine cleansing. No external ordinance can purify the soul, yet God has ordained that baptism should denote his gracious work of purifying the sinner's soul. Hence the appropriateness of the convert "calling on his name."

Reading—Acts 22.

SUNDAY.

And the night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.—Acts 23: 11.

Reading—Acts 23: 1-16.

Prayer Meeting Topic.

March 24.

The Message of Amos.

(Amos 7: 14-17.)

F. J. SIVVER, B.A.

While conducting a mission at Wilmington, Delaware, D. L. Moody was waited upon by representatives from the University of Philadelphia requesting some special meetings for the students. Among the reasons urged was the weighty argument that these students would some day be the world's leaders and must therefore be reached for Christ. The reply of the great evangelist astonished them: "No, I cannot come! How do you know they will become world leaders? God can take an old tramp and make a world leader out of him!" Amos was not a prophet nor the son of a prophet but merely a herdsman and a dresser of sycamore-trees—"the inspired farmer of Tekoa."

THE CALL.

Three causes seem to have combined to turn this simple shepherd into a prophet with a flaming message. First, his knowledge of Israel's true condition: to the casual observer, the northern kingdom after its victories over the Syrians, seemed peaceful and prosperous. "Not far beneath this shining surface," writes Dr. J. E. McFadyen, "the clear eyes of Amos saw the symptoms of decay." God had warned them by drought and famine, locusts and pestilence, but all to no purpose—they repented not. Second, Amos had seen the mighty judgments of God at work among the sinful nations round about. The armies of the Assyrians were everywhere God's instruments of punishment and purification. Third, the Spirit of God had come to Amos with a directness that could be neither mistaken nor refused: "The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy?"

THE MISSION.

Dr. Jowett has compared the appearance of Amos before the princes and elders of Israel, to the impression made by Oliver Cromwell, when he came from Huntingdon and stood amid the remnants of the English Parliament—stood there "in a plain suit made by an ill-country tailor," and spoke to the assembled representatives "with voice sharp and untunable but with eloquence full of fervor." Fearlessly and unsparingly Amos confronted the leaders at Bethel, denouncing their oppression of the poor, bribery and corruption, brazenness and debauchery; and declaring God's judgment in plain words: "The sanctuaries of Israel shall be laid waste; and I will arise against the house of Jeroboam with the sword." Amaziah, the supercilious priest of Bethel, tried to silence him, sending a message to Jeroboam charging Amos with conspiracy against the nation, declaring "the land is not able to bear all his words—evidently he feared a rising of the oppressed poor. Amos was forced to return to Tekoa and tradition has it that Amaziah's son struck him with a club and that he died from the effects of the blow after reaching home.

THE BOOK.

On returning to his native land Amos wrote down the substance of the speeches delivered at Bethel. His message is "a cry for justice"—justice among all the nations. He outlines in detail the fate of such places as Damascus, Tyre, Edom and Moab—introducing the story of each with the words, "Thus saith the Lord," etc. God's judgments are to reach a climax with Israel—"the chief of sinners." "You only have I known of all the families of the earth: therefore I will visit upon you all your iniquities." Dr. J. Hastings comments thus on the style and message of Amos—"Amos was the prophet of wrath; therefore he writes with severe, never-hesitating pen. Yet he is always so grandly clear in his meaning that this oldest of the prophetic authors is the easiest to understand among them all."

TOPIC FOR MARCH 31. — DEFENCE AGAINST DRIFT.—Heb. 2: 1-3.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

The Teacher Chum.

In a very real sense, but not at all frivolously, the Sunday School teacher should be the trusted friend of every child in his class. This can only be when he is acquainted with the home and recreational life of the children. The mere contact for an hour or two with boys or girls will scarcely yield, even to the most observant teacher, anything like a full knowledge of their individual characters, or of the circumstances which are moulding them. Yet without this knowledge teaching is as a "bow drawn at a venture," and, whatever else it may be, true teaching should never be that. For a "teacher's study of his scholar is quite as important as his study of the lesson; and it ought, in fact, to precede it, for until you know whom you are to teach, how can you know what is to be taught?"

The minister may talk very wisely, and with great emotional intensity, from the pulpit to the congregation; but some of us think that his teaching is greatly discounted unless he add to it the more intimate influence of personal dealing with the people. And this is equally true of the teacher. It is not enough to appoint a school visitor. Indeed, the formal "visitor" may lead to sad neglect on the teachers' part. The visitation of the homes of the scholars by the teacher is a duty which nothing but absolute inability should occasion us to omit.

And by such visitation not only does the teacher come to know his scholars, but the scholars come to know their teacher, and to believe in his sincerity and interest in them; and this is equally important.

We believe in the devotion of our great army of teachers, and we esteem them highly for their work's sake; and it is the conviction that they wish to be and to do their best in their sublime work that leads us, to whom the oversight of the work is given, to urge them all, young and old, to cultivate the love of the children by manifesting a living interest in their home-life, and in their work and play.—"Banner."

W.A. Young Men's Outdoor Conference and Rally.

During recent years a young men's Training for Leadership Camp has been held in the Western State. It has grown in popularity and usefulness. This year, owing to the Hinrichsen-Brooker mission, it was deemed wise to abandon the camp for one year and unite in the mission effort. Rather than miss all the benefits of the camp, an outdoor conference and rally was held. It was thoroughly planned, and its success was beyond expectation. The outing and conference were full of friendliness and good cheer, and a challenge to definite preparation for a life of

special service. As a result of the conference, one young man has since reported that he desires to enter Glen Iris. Bro. A. Brooke addressed the conference on "Plan your Life Work," and A. J. Ingham on "Work your Life Plan." The climax of the outing was a prayer circle under the open sky, when a great number of the young men led in a season of fervent prayer and song. All agreed that the prayer season was full of devotion and surrender. During the outing and conference words of farewell were spoken to six of the young men who were leaving for the College.

"Children's Year."

Preparations for the observance of "Children's Year" in Victoria are well in hand. The movement is being directed by the Victorian Sunday School Council, though the carrying out of the effort will rest largely in the hands of the several Young People's Departments represented on the Council.

New South Wales has just observed "Children's Year" with somewhat mixed results. The response to the challenge of the movement was "good in spots," but it is saddening to know that in many centres it was practically ignored. It is hoped that in Victoria the movement will be taken up enthusiastically in every district and carried through to a successful issue.

The effort in Victoria is being undertaken with more or less support from the Government. Last year a report by Mr. Downes, an officer of the Children's Court, disclosed that 95 per cent. of the crime committed by children in Victoria was committed by children who have not had religious training either in the home or in the church. This report led the Attorney-General to call a public meeting of interested citizens, and it was then suggested that the Christian church should do something in the way of removing this manacle of ignorance from our midst by seeking to gather all the children of the community into its Bible Schools. The Sunday School Council feels that one of the best ways of directing the forces of the church toward a solution of this problem is the inauguration of "Children's Year."

Some of the main features of the movement will be: (1) Publicity—an attempt to arouse public interest in the moral and religious training of the child; (2) Recruiting—an effort to gather all the children of the community in the Bible School; (3) Evangelism—emphasis to be laid upon the necessity of religion in the home, and efforts made to secure a definite religion in the home, and efforts made to secure a definite decision for Christ on the part of the older children; (4) Teacher Training—Bible School workers to be helped in every possible way; (5) The Child and Service—every effort to be made to link the child to the church in some definite form of service.

The plan is a large and ambitious one, and calls for the hearty co-operation of every one who loves the Lord Jesus Christ and the children. The Bible School is the best field for evangelism that the church possesses, therefore she cannot do better than care for her own young people, caring for them with the same tenderness and devotion and sacrifice, as "a Father pitieth his children."



Group taken at W.A. Young Men's Outdoor Rally.

Foreign Missions.

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

New Missionaries Reach India.

A cable has been received from Colombo announcing the safe arrival of Misses Nellie Morris and Edna Vawser, and Mr. A. Hughes. There being no connecting steamer to take them to Bombay, the P. & O. Company sent them by train to Baramati. They cabled their intentions to stop at Madura and see Bro. Albert Saunders, and at Sholapur to see Bro. and Sister Strutton. Misses May and Queenie Ashwood are travelling with them.

The Work at Shanghai.

Our readers will be glad to hear the good news from Shanghai, China. You cannot afford to miss one word. On Dec. 20 the church secretary, Bro. Shen Tsi Chang, wrote: "We baptised two Chinese on December 20 of the Kwenming-rd. church, and 14 from the other three churches of our Church Union in Shanghai." He says: "Bro. Cameron has helped our church a great deal during the year. It was due to his valuable instruction that we have been able to render more service to our Lord. About 200 persons came to the Christmas service at the church. We had a good programme, with an address from Mr. Shih. It was a strong impression on the people in attendance. We are thankful for your thoughtfulness and prayer. We are also very glad to hear that our Chinese Christians in Australia are planning to open a preaching place at Canton and Hong Kong for the evangelisation of our beloved country. We need your help a great deal. Your kindness has always been in our hearts. Hoping that you will keep us ever in your prayers, we are, your friends in Christ, Shen Tsi Chang, secretary Kwenming-rd. Church of Christ."

Bro. Cameron writes that they have a new preaching station in Shanghai known as the Kwenming-rd. Christian Mission. This will make the fifth place at which the Churches of Christ are represented in Shanghai. The evangelist of the new station is Bro. Ning Sae Pao. This evangelist is going along nicely under the new way of working. He preaches two or three times a month at the main centre; then, on the vacant Sundays, he visits one or more of the other churches, as well as giving week-night help to all the four churches. When the new preaching place is opened Mr. Ning Sae Pao will open the place every night for the preaching of the gospel to outsiders. "Everything is quiet with us now, and school and church work is going along prosperously." We must continually remember this work in prayer, because there are forces in operation which have for their object the destruction of the Christian propaganda in China.

We received a very kind greeting from Bro. Shen of our Shanghai school. He says: "Our people in Christ in Shanghai are very thankful to the Australian Foreign Mission Board for their continued support of the school and church. After the Christian Mission Society of America withdrew from Shanghai during the Great War, Miss R. L. Tonkin then took over the work of the school and church, and removed to Kwen Ming Road, its present location. After Miss Tonkin's departure, Mr. and Mrs. W. M. Cameron took charge of the work. Without the support of your Board there would have been no Church of Christ in Shanghai, and the Christians gathered would likely have been scattered. I started in this school when I was a boy, and then I entered the Middle School at Nanking, and graduated from there, and now I am a teacher in our own school, so I must express my sincere thanks to you for the help and the support that Miss Tonkin gave me."

Christmas at Kwenming-rd., Shanghai.

The usual crowded place met our view as we entered, though well we knew that many of the faces were there for their first Christmas.

It would be difficult to find a more orderly crowd of children anywhere. The opening exercises—chairman's remarks, hymn, prayer and Bible reading—are conducted in the most solemn manner, notwithstanding the fact that ahead are interesting items more likely to attract the minds of so many young children. A real Santa Claus was to appear, and besides the two hundred and forty children to be staged by the children themselves, were there not presents to be distributed? Yet I can testify that throughout these opening items and through the rather lengthy addresses of two visiting Chinese friends and our church vice-chairman (all in foreign dress, notwithstanding the recent anti-British outbreak), the two hundred and forty children together with many visitors, both old and young, remained in good order.

The speakers stressed the meaning of Christmas, and improved the opportunity by pressing upon their hearers the great benefits of the gospel.

The arrival of Santa Claus (in the person of a humorous Chinese brother) was the signal for letting go of the stiffness; in fact, at this point everyone laughed heartily. In his fur coat and fur hat and his bag over his shoulder and his very funny way of telling of his heavy labors for all good youngsters, he made an ideal Father Christmas.

The girls presented a short sketch, portraying a rich family taking pity on a poor family and inviting the members to a Christmas feast. The story of the life of the Saviour was gone over for the sake of the said poor family.

The boys offered a piece entitled, "God is Almighty," and this, too, set before the hearers the greatness of the Christian religion.

It is certain that many received a favorable impression at that annual method of presenting the "old, old story."

Then came the great event of presenting the presents. Everyone of the children received a gift. It was a great and good afternoon.

Our best thanks are due to the home friends who make the giving of the Christmas presents possible.

Our next big event will be the Chinese New Year, which falls this year about the middle of February. That is the time for the big school holiday and the settling up of all things—W. M. Cameron.

From Diksal, India.

Owing to the recent riot Palesdeve had been closed. We felt the time would come to re-open it, so last week we set about repairing the house, and have put in a Christian Sadhu until we get suitable workers to put there. The previous workers did not desire to return there, and I did not deem it wise to place them in any danger, so transferred them to Indapur. We are praying that God will shake the whole village and save the people. Could you ask God's people to join with us in prayer for this village? We have bought a prayer house to be used only for this purpose. The limited accommodation of the co-workers is not conducive to meditation and prayer. We have had the pleasure of a visit from one of my sisters. She is on a trip to Europe, this being her third trip. There were signs of increased attendance both at the schools and the dispensary. The people are beginning to come for operations, as it is being noised abroad that we are doing things on a larger scale. I trust that later on we shall have an operating room, which will be a great boon.—T. Escott.

COMING EVENTS.

MARCH 21.—South Yarra, Cliff-st. Harvest Thanksgiving Services. Speaker, Morning and Evening, Bro. Vic. Griffin. Special Singing. Friends cordially invited.

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

MARCH 21, 28 & 30.—Hawthorn Bible School Anniversary Services. Demonstration, March 30, 7-45 p.m.

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. Blackeby. 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.

MARCH 27 (Saturday).—Opening of the Parkdale Tennis Court at 3 p.m. by the Mayor. A cordial welcome to visitors. Afternoon tea provided.

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-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. Nichols, Secretary, 8 Edgar-st., E. Malvern. Phone, U6250.

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.

Victorian Annual Conference

Wednesday, March 31.—Women's 41st Annual Conference, Lygon-st. church, commencing 10 a.m. Evening session, address, "Perpetual Encouragement," Bro. C. Schwab. Solos, elocutionary items. All sisters invited.

Thursday, April 1.—7-45 p.m., General Conference. Opening Session. Presidential Address. Lygon-st. church.

Friday, April 2.—Morning at Lygon-st. church. Afternoon and evening at Temperance Hall, Russell-st.

Saturday, April 3.—All day. Lygon-st. church.

Sunday, April 4.—2-45 p.m. Conference Sermon. Auditorium, Collins-st.

Monday, April 5.—Picnic. All day, Wattle Park. 7-30 p.m., Christian Endeavor Rally, Lygon-st. church.

Tuesday, April 6.—7-45 p.m., Social Service Demonstration, Lygon-st. church.

Wednesday, April 7.—7-30 p.m., Bible School Demonstration Temperance Hall, Russell-st.

PLAN TO BE THERE!

LYGON-ST.

CONFERENCE SUNDAY.

APRIL 4, 7 p.m.

Mauder's "Olivet to Calvary"

Soloists—

Miss Edna Bagley, Mr. J. Y. Buckley,
Mr. Reg. Hayward.

Organist, Miss E. Pittman, L.M.A.

Conductor, Mr. E. Tippett.

Brief Address: A. G. Saunders.

Here and There.

Bro. F. A. Youens left Western Australia on Saturday last. He will commence his work with the church at East Kew, Vic., on March 21.

The treasurer of the Federal Conference desires to acknowledge receipt of 5/- from "A Member of Gardiner Church" for the Crown Fund for Canberra.

The "Christian" has many friends. One of these is Bro. W. G. Oram, of South Australia, who is the author of the article entitled "Myself" which appears in this issue.

Full printed information has been sent to all Victorian churches concerning the forthcoming Conference. It is hoped that brethren from all churches will plan to be there.

On Tuesday we received the following telegram concerning the Baker-Clay tent mission at Gilgandra, N.S.W.:—"Interest sustained; sixteen confessions; Sunday School being formed.—Butler."

Our Invermay, Tas., reporter states that the Baker and Barber mission up to its fifth week has been full of interest. Thirty-one adults and two young girls have confessed Christ. Over 300 questions have been answered by the missioner, Bro. Baker.

The Austral Co. has received several requests for sets of "Wayside Pulpit" posters, particulars of which were given in our issue of Feb. 25. The posters will be sent to customers direct from England, saving time and postage. The Austral will be glad to book further orders; 25/- a set of 52 posters.

Bro. F. T. Saunders would like brethren to remember that correspondence for him should be addressed to his home in future, as stated in the advertisement for the College. He is not attending the office in the city, which he has used for over a year, any longer. During his absence in Queensland mail for him should be addressed to G.P.O., Brisbane.

Very large meetings were the order of the day at Lake-st., Perth, on Lord's day, Mar. 7, especially in the evening. During the day seven were received into membership—four by faith and baptism, two by letter, and one by restoration. On the previous Lord's day four others were received by faith and baptism. The morning service on Mar. 7 was broadcast.

The Victorian Executive of the Federal Conference has secured the consent of Bro. A. G. Saunders, of Lygon-st., to act as collector for "Crowns" for work in the Federal Capital. It is felt that many will be glad to have a part in this good work, and by this arrangement, payments can be made with much more convenience. Bro. Saunders' postal address is 122 Melllwaith-st., North Carlton.

The committee of the Preachers' Provident Fund has allotted a subsidy of 8/- in the £1 on all contributions made by preachers and missionaries to the Endowment Fund during the year 1925, and has also credited to all accounts interest at the rate of 3½ per cent. per annum on both contributions and subsidies for the year 1925. Will preachers and missionaries please forward pass books to the secretary at once, so that the necessary entries can be made in same?

The tent mission at Pimpinio, Vic., conducted by Bro. H. Ball, continued throughout the week. On Sunday, Mar. 7, about 140 attended. Owing to the growing interest Bro. Feary's services as song-leader were secured, and he was present on Sunday, Mar. 14, when about 200 listened attentively to a splendid discourse by Bro. Ball on "Which is the Right Church?" There have been eight confessions to date, including the father of the evangelist. The mission continues till March 29.

Bro. P. J. Pound, of Lismore, writes:—"Cudgera Creek is a centre 15 miles from Murwillumbah. Bro. C. J. Snow has paid monthly visits, per horse and sulky, over the tedious Condong Ranges.

Five choice Christians, Bro. and Sister Roach, Bro. and Sister Kingstons and Bro. C. Roach lived there. Following an invitation to conduct a short mission the writer preached four nights. There were nine who made a stand for Christ. Five were baptised in the stream before the missioner left. The others will probably be baptised later."

Bendigo, Vic., had good attendances on Sunday, and fine addresses by Bro. Hinrichsen. At the close of the gospel service three young men from the Bible School made the good confession. The Bible School is growing; 89 present. Bro. Hinrichsen's Bible Class shows growing interest and attendances. The mutual improvement society is working well. Bro. Hinrichsen is arranging special services for next month, to be advertised in a special way. The appeal on behalf of the proposed church building now stands at £464/17/-.

The Gipsy Smith mission is drawing great crowds in Melbourne. The fame and attractive personality of the preacher naturally make folk wish to see him. The evening services are thronged. The luncheon hour meetings for business men are well attended. Gipsy Smith says some beautiful and striking things. We have found his tribute to the saving power of Christ very appealing. And he can tell a story. It was announced that on Sunday 2,500 people signed "decision cards" (that does not mean 2,500 converts; see page 164 of this issue). Many people are being helped by the mission. The prisoners at Pentridge sent a special request that Gipsy Smith visit them. He has of course consented to do so.

The local newspapers give good space to reports of the Baker-Clay mission at Gilgandra, N.S.W., and pay a fine tribute to the ability of the missioners. One has a leading article beginning as follows:—"The most sanguine expectations of the missioners, Messrs. Arthur Baker and Les. Clay, were realised on Wednesday night when a huge crowd gathered at the tent in Warren-rd. Although many people, who, when the mission commenced a fortnight ago, heard Mr. Baker prophesy audiences in the region of five hundred, smiled incredulously, yet results have justified the confidence of the preacher. Those who were present at the service on Wednesday night witnessed a religious observance that has probably not been performed before in Gilgandra." Then follows an account of the baptismal service and a warm appreciation of the evangelists.

The Forbes Warren tent mission at Gawler, S.A., was brought to a close with a farewell message and thankoffering on Monday, March 8. At this meeting five more confessed Christ. Bro. Forbes delivered a forceful message on "What Lack I Yet?" After the meeting a baptismal service was held in the chapel, when seven were immersed. On Tuesday evening a social was held, and good-byes with many thanks were spoken to both the missioner and Mrs. Warren, also to others for their help. At the close of this meeting Bro. Forbes took the confession of a young man who has been preaching for one of the denominations. This young man, with his mother and two other lads, was baptised on Sunday, Mar. 14. He leaves for Snowtown at once, and later hopes to reach Glen Iris. There were splendid meetings on Sunday following the close of the mission. Four lads and two women were received in. Three new scholars came to the Sunday School.

The report to be presented to the Victorian Conference states that during the year the churches have added 1,237 by faith and obedience, 607 by letter, 206 formerly immersed, 49 by restoration, and 15 to isolated roll, a total of 2,114. Losses recorded are 584 by letter, 81 by death, and 662 by roll revision, a total of 1,327. Nett increase for the year is 787. The church membership now stands at 12,764. Attention is drawn to the fact that the nett increase for the past year

greatly exceeds that of any year since 1913. It is interesting to note that the nett gain shown at this Conference is equal to one-third of our total nett increase in the previous ten years. The Bible Schools have 11,357 scholars and 1597 teachers, an increase of 127 scholars and 113 teachers. During the year 435 scholars have been added to the church.

The church at Swan Hill, Vic., moved into new quarters this month. Or at least they moved their quarters into a new position. With commendable foresight, the brethren have seen the wisdom of obtaining a more central position, and purchased for £1,500 a magnificent site with a cottage on it. The cottage has been made into a manse for the preacher, Bro. A. Cameron, and the chapel which was on a small block in a side street, with no room for expansion, has been moved on to the new ground. Ample space remains on the corner for the erection, later, of the larger edifice which soon will be required. The land is worth a great deal more than was paid for it, and one business man in the town was reported to be willing to pay double what the church paid. On Sunday, Mar. 7, the chapel was re-opened on the new site, and F. T. Saunders was the preacher for the day. The chapel was full to the limit in the morning, and at night the meeting was held in the Memorial Hall adjacent, the chapel being unable to hold the crowd. The day was crowned by the decision of a man to accept the Christ. Meetings were held on the following days, ending with a social evening on Wednesday. Bro. Saunders spoke on Monday, Bro. Hargeaves, of Woorinen, on Tuesday, and various brethren on Wednesday. The church should make rapid progress in the future as the result of this advance step.

MARRIAGE.

BURNELL—MASON.—On March 13, at the Church of Christ, Grote-st., Adelaide, by Mr. Geo. T. Walden, Norman R., son of Mrs. and the late J. A. Burnell, of Birks-st., Fullarton Estate, to Myrtle Ivy, eldest daughter of Mr. and Mrs. Arthur Mason, 46 Beulah-rd., Norwood, S.A.

IN MEMORIAM.

McCANCE.—In loving memory of our dear uncle, W. H. McCance, who passed away on Mar. 21, 1925, at Rose-st., Brunswick.

His cheerful ways and his smiling face

Are pleasant to recall:

He had a smile for everyone,

And died beloved by all.

—Inserted by W. and B. Hunter, Moreland.

PRESTON.—In loving remembrance of our dear little mother, who passed to her eternal rest March 19th, 1917.

O house of many mansions,

Thy doors are open wide.

And dear are all the faces

Upon the other side.

—Inserted by Sadie R. Osborne and H. F. Preston.

SWANSTON-ST., MELBOURNE.

SUNDAY, APRIL 4.

SPECIAL EASTER SERVICES

Morning at 11, Worship, Communion.

Speaker—Mr. J. E. Webb.

Anthem, "Lead, Kindly Light" (Evans).

Soloist, Mrs. Henry Simpson.

Evening at 7—Mr. J. E. Shipway.

Subject, "Sorrowful but Not without Hope."

The Choir will sing Stainer's Cantata,

"The Daughter of Jairus."

Soloists: Miss Elsa Warman, Soprano; Mr. Percy Blundell, Tenor; Mr. Charles L. Jones, Baritone

Pianist, Mrs. N. Featherstone, L.A.B.

Organist, Mr. C. H. Mitchell.

Conductor, Mr. J. Harold Barrett.

Myself.

I have no doubt that, when my dearest and best earthly friend the Editor reads these lines, he will think I am departing from all the rules that govern the laws of good behaviour when I speak so much of Myself. In his wisdom and kindness for myself, you may never read it. At the same time I hope that, for once in my lifetime of over a quarter of a century, I may have the privilege of speaking to my readers from the standpoint of Myself alone.

I have such a large circle of friends and supporters in all Australia, who write kind things about me, preachers who preach in my honor, churches that support me, besides a great army of agents who buy me, sell me, give me away—all of them doing it because I am the church's representative preacher and teacher in all this great land of Australia.

Then I must not forget those faithful men, the Editors, who have guided my feet, directed my speech, controlled my activities, clothed me with robes that become one in my office, and watched earnestly and zealously my growth in grace and usefulness.

To all these and others I say "Thank you."

So dependent am I upon you to help me in my mission that without your assistance I must die. I have no hesitation in making this admission, knowing it to be true, and believing that it only remains for you to fully grasp this fact to lead you to determine that never will my death be announced while I continue doing such a noble work.

It may be helpful to you in guiding your activities on my behalf if I tell you what my greatest needs are. To help in that direction I state one or two negatives.

First, I am not in need of food. Nay, rather, "I have much food laid up for many days"—strong meats of higher criticism and fundamentals, rich food for the deeper spiritual life, together with much plain, simple diet of the word, and many other mixtures, of which I am not allowed to partake. I fully appreciate the motive that has prompted all these gifts, at the same time had I been left without a food expert, I should have been dead years ago.

Secondly, I am not in need of a home. My home is amongst the best in the Commonwealth for bringing up a child like Myself. I am proud of my home surroundings, the manager and all his staff. It was you, dear reader, who gave me my home with its splendid equipment; at least you made it possible.

One of my great needs is more exercise, more activity, more work. I cannot move, dear reader, unless you bid me go. I have travelled just so far as you have sent me. I have labored in every field to which you have called me. I know no weariness; I fear no foe. Day and night are all the same to me; age does not make my steps falter or my locks grey.

Work is a joy to me: I must be active or die. I have told you what others are doing for Jesus. I have told others what you are doing. I have borne witness in Victoria to what is being done in far-away Queensland. Then to India and China have I gone to tell the brave souls what you are doing for them here. My limitations are only such as you place upon me.

My desire is to go into more homes, enter more towns, teach more people. I can do it, and do it well. There is not a home in all this land I would refuse to enter, but you must take me or send me; then I will do the rest. "This is my task."

Many times have I been taken to the meetings of the church and placed on a seat in the porch and listened to the service. I have heard the message of the presiding brother and the word of exhortation from the preacher, and have counted the people present. It has been a joy to tell my own congregation (the largest in Australia) about that service the next Sunday. Again, I have been to some services that I have not enjoyed. I have enjoyed less speaking about them.

I have been surprised and hurt when my dear friend, the Editor, has shown me what has been written about these meetings. "Why," I say to him, "I was there." I never saw all those people, and as for the "splendid sermon," I can preach a better Myself. But I cannot do it lying on a seat, or resting upon a table. No, my great need is exercise—going from hand to hand, home to home, city to city, telling the story of Jesus. I stand ready for any task you may give me in the service of the King. Give me wings and I will fly; feet, and I will run to and fro to the uttermost parts of this land. All I ask is that my home (your home) is kept going, and my fare paid; and, please remember, someone must pay all my expenses before I start for your town or district.

Now I have talked quite enough about Myself. Will you, dear reader, take up the strain and keep up the talk about

THE AUSTRALIAN CHRISTIAN?

Opening of New Chapel, Kingaroy, Qld.

Special interest attaches to the services in Kingaroy on March 7, in that they were for the opening of the new chapel which we believe marks the beginning of a forward move in this district. Largely through the faith and liberality of Sister Mrs. A. Perrett, who has made the required money available at exceedingly generous terms, a neat chapel, with porch, spire, baptistery and vestries all complete, is now an accomplished fact in this growing town. Excellent workmanship has been put into the building, and it is a credit to the builder and the church, beside being a testimony to the Lord. Opening services were conducted by A. J. Fisher, and were well attended, some even coming from beyond Murgon (over 30 miles), and two young men riding horseback over 40 miles. Monday night a public meeting was held, and Tuesday night a lantern lecture was given. Several of the members have given articles of furniture for the chapel, and some churches and brethren in the State also contributed about £25 to the building fund. It is hoped that arrangements can be made for the periodical visit of some of our leading preachers, until such a time as a permanent experienced evangelist can be secured.—A. J. Fisher.

Kanaka Mission, Queensland.

I am pleased to report that health permitting I continue the mission work amongst the remnant of the Kanakas in the Pinalba District. The Kanaka brethren meet regularly on Lord's day for the breaking of bread, and we have a meeting in the afternoon and at night for the preaching of the gospel. The meetings are held in a Kanaka brother's hut. When I organised them into a church and our late Bro. Dow was appointed treasurer, it was made a rule of the mission that, when any cases of need through sickness or old age occurred amongst those attending the mission, they were to be supplied with medicine and medical comforts in time of sickness, and food and clothing for the old and infirm when not able to work. There is no old age pension for the Kanakas. Many of them are, like myself, approaching the three score and ten years. The cost of the things supplied is taken from the offering on the Lord's day, and the balance left is sent to the Foreign Mission Committee for mission work in the Islands. From August, 1924, up to the end of 1925, we have sent £34 after paying church expenses. Our average number at the breaking of bread does not exceed six. They are scattered over the district. Three of them come eight miles to be at the meeting. When death comes to the aged toiler among the canefields, his colored brethren give him a decent funeral, and not allow him to be buried as a napper, though he dies without the means to bury him.—J. Thompson, Pinalba, 25/2/26.

South Australian Sisters' Auxiliary.

The meeting was held on Mar. 4. The devotional session was in the hands of the vice-president, Mrs. A. E. Forbes, who gave an excellent address on "The Gentleness of Jesus." We were glad to have our president, Miss Norman, after her illness; she presided over the business session.

Minutes of the two previous meetings were confirmed. 43 delegates and 6 superintendents responded to the roll-call. Additions from Sunday Schools: Brooklyn Park, 1; Fullarton, 2; Glenelg, 5; Mile End, 2; Maylands, 2; Norwood, 1; Queenstown, 2. The president welcomed Mrs. Graham, of Croydon, to the meeting.

Treasurer's Report.—Mrs. Bond reported having received for Home Missions during December £2/10/6, and in February by special collection £6/16/7. Collected by committee, £6/3/7. In hand, £8/11/9. Total, £24/2/5. In December, received for Foreign Missions 9/8, in February £3/3/6. In hand, £3/12/3½. Total, £7/5/3½. General Fund, December 3, Collection, £1/7/10; In hand, £8/1/8½; Total, £9/9/6½. Expenditure, To Hospital Committee, £3; H.M. Superintendent, £1/10/-; Obituary Superintendent, 5/-; Balance, £4/14/6½. Mrs. Bond moved the adoption of this report, and Mrs. Thomas seconded. Carried.

A collection realised 19/2/½.

Home Mission Report.—Mrs. Collins referred to the successful rally in February, and thanked all who helped make it so happy and helpful. Mrs. Black in a written message at that meeting urged liberality in our gifts, and responsiveness to the call of service. The following amounts have been received.—Stirling East Sisters, 16/2; donation, Mrs. Wilson, £1/0/6; Norwood, 5/-; Cottonsville, 3/8; Maylands, 17/6; Unley, £2/1/2; Mile End, £1/0/6; Collection, £6/16/7; Total, £13/0/7. Received in March, Mite Box, 8/4; Mile End, 10/6; Miss Norman, 2/-; Mrs. Horsell, 6/-; Total, £14/7/5.

Foreign Missions.—Mrs. Messent reported Miss Tonkin had received interesting letters from boys and girls in China whom she had been instrumental in rescuing from heathenism. The Sunday School continues to prosper, and three new schools have been formed during the year. Enthusiastic farewell meetings were tendered to the three missionaries now on their way to foreign fields. Mrs. Messent emphasised the need of more workers for foreign service, deplored the lack of necessary funds, and is anxious to devise some means whereby the treasury may be replenished. The following amounts have been received.—Mrs. Johnson, 10/-; A Sister, 3/-; Another Sister, 1/-; Mrs. Downs, per work sold, 6/6; Picture Sold, £3/3/-; Another Sister, 1/6. Total, £5/5/-.

Temperance.—Mrs. Green reported a visit had been paid to the Cowandilla Band of Hope on Feb. 3, and a very successful meeting held. Queenstown was visited on March 1. Mrs. Green asked that the April meeting take the form of a temperance rally, and that a collection be taken in aid of the temperance cause. This was agreed to.

Obituary.—Mrs. Blight reported the following sisters had been called home:—Mrs. Audrey Porteous, Semaphore church; Mrs. Whitfield, Maylands church; Miss Bertie Stoner, Strathalbyn church, and Mrs. Folland, Prospect church. Letters of sympathy have been sent to the bereaved.

Grote-st., Cheltenham and Henley Beach churches will supply literature this month.—V. B. Thompson, 12 Kintore-st., Mile End.

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A. G. NIGHTINGALE,
Nurseryman, Emerald, Victoria.

OBITUARY.

FOLLAND.—On March 4 Mrs. Victor Folland (formerly Miss Eva Ball), after several weeks' illness, passed away to be with Jesus. Our sister made the good confession and obeyed the gospel in connection with the J. C. F. Pittman tent mission at Prospect, and so had just completed 21 years of membership in the church of God, formerly at North Adelaide, latterly at Prospect. The service at Payneham Cemetery was conducted by Bro. J. A. Palmer. From the time that she became a church member, she heartily participated in all the enterprises of the church. Until illness laid her aside, she was always an ardent supporter of everything that made for the progress of the church. And when because of illness she was no longer able to be present at the meetings of the church, there were few who maintained a livelier interest in all the enterprises of the church than did Sister Schmidt. She knew all that was done, and loved to talk over all the proposals and enterprises that looked to the extension of the kingdom. For nearly five years she had been laid aside. It was an experience particularly trying to one who had always been so active, and it was one that called for much patience and endurance in suffering. The affliction was nobly borne, but it created an intense longing for home. She prayed for release, and when the Lord came and called she was happy to go. Our deep sympathy is extended to Bro. Schmidt—her partner in life for 40 years—and to her daughter, Mrs. Syd. Smith, and her son Will, and to all who have been bereaved. "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, they rest from their labors, and their works do follow them."—T.H.S.

SCHMIDT.—Mrs. Schmidt united with the Glenferrie church just 25 years ago. In February, 1901, she with her husband and daughter made the good confession under the ministry of the late Bro. J. A. Palmer. From the time that she became a church member, she heartily participated in all the enterprises of the church. Until illness laid her aside, she was always an ardent supporter of everything that made for the progress of the church. And when because of illness she was no longer able to be present at the meetings of the church, there were few who maintained a livelier interest in all the enterprises of the church than did Sister Schmidt. She knew all that was done, and loved to talk over all the proposals and enterprises that looked to the extension of the kingdom. For nearly five years she had been laid aside. It was an experience particularly trying to one who had always been so active, and it was one that called for much patience and endurance in suffering. The affliction was nobly borne, but it created an intense longing for home. She prayed for release, and when the Lord came and called she was happy to go. Our deep sympathy is extended to Bro. Schmidt—her partner in life for 40 years—and to her daughter, Mrs. Syd. Smith, and her son Will, and to all who have been bereaved. "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, they rest from their labors, and their works do follow them."—T.H.S.

THOMPSON.—On Feb. 23, 1926, the call came to Mr. William Reid Thompson, one of the old identities of the Church of Christ. He was baptised in the early days, about 1866, in Ballarat. He was a schoolmaster from 1872 to 1896, at Dergholm, near Casterton, at Gre Gre Village, near St. Arnaud, and at Darlingford, near Alexandra. His influence as a Christian was always a far-reaching one. He started Sunday Schools and held services for years every Lord's day. About 1884 he inserted an advertisement in the St. Arnaud papers asking if there were any Disciples of Christ in the town. The result was that four met together on the first day of the week to remember the Lord's death; later on he baptised three men in the river Avon. Later on he met with the Prahra church in Mr. Joseph Pittman's time. He retired in 1896, but was even up till the time of his death a devoted servant of the Lord Jesus. His son and daughter-in-law and five daughters and their husbands, and many of his grand-children, are all baptised believers.

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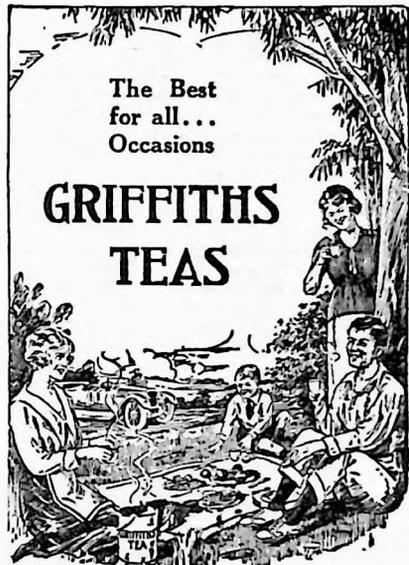
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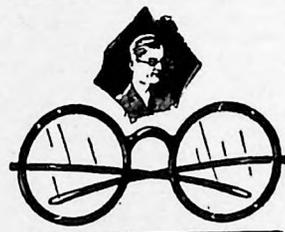
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News of the Churches.

Tasmania.

The annual business meeting of West Ulverstone church was held on March 6. Two elders, seven deacons and seven deaconesses were appointed, with Bro. F. Howard secretary, and Bro. T. J. Barnes treasurer. The church and auxiliaries reported good work and steady progress. The penny-per-week collectors for Home and Foreign Missions, Sisters Vera Ivory and Gwen Munting, are rendering excellent service. Eight additions during the year.

At Launceston at a baptismal service on Mar. 3, Bro. N. G. Noble spoke on "It is Better to Obey than Sacrifice," when a lad confessed Christ and was immersed. The annual business meetings of the local sisters' auxiliary, and of the Bible School, showed excellent work during the year; and have again elected Sister Prichard as president, and Bro. Daniel as superintendent, respectively. On Mar. 7 Bro. Noble received one by obedience into fellowship, and at night took the confession of another lad from the Bible School. A large morning meeting included the following interstate visitors: Mrs. Clegg, and Misses Noncybone and Clegg, Middle Park, Vic.; and Bro. and Sister Powell, senr., and Bro. Arthur Powell, from Wagga; and Mrs. Hillhouse, from Lane Cove, N.S.W. Five teachers and twenty-four scholars entered for the Bible School Union Examination on March 8.

Queensland.

Splendid attendance at Ann-st., Brisbane, on March 6. Bro. Wendorf addressed the church. Bro. Keable, of Tannymorel, was present. At night a baptismal service was conducted, and Bro. Alcorn preached a fine sermon on "Exceeding Great and Precious Promises."

Mount Walker reports the death of Bro. Silas Gray on Feb. 21, at the ripe age of 83 years, he being a pioneer member of the churches in Queensland. Bro. Bassard officiated at the graveside. Much sympathy is conveyed to sorrowing relatives. Bro. Bassard exhorted on Feb. 28; good attendance.

Election of officers at Maryborough church took place on March 3. Bro. W. H. Dakin was re-elected secretary. At the morning service on Mar. 7 Bro. Edgar Snow spoke on "The Garden of Happiness." At night Bro. Burns, who had preached at Timana in the morning, held an in memoriam service to the late Bro. Eli Horne.

On Mar. 3 Zillmere church and Y.P. Class tendered Bro. Aderman a farewell social. Several brethren spoke, and a pleasant time was spent. Splendid meetings on Mar. 7. At worship meeting Bro. Aderman spoke on 1 Cor. 15: 58. After his farewell evening message two were immersed. After four and a half years' service the church found it hard to part with our brother, but is looking forward to Bro. Neighbor's taking up the work in the near future.

Both morning and evening meetings at Amnerley continue to be well attended despite the dengue fever epidemic. One addition by faith and baptism and one by letter since last report. The annual business meeting on Mar. 2 was well attended. Reports showed splendid progress under the able leadership of Bro. Young. 23 were added to membership during the year. The Bible School is now the largest of any of our Queensland churches. About £100 was raised from all sources. To Home Missions the church contributed £50 and individuals £90, making £90 in all; £19 raised for Foreign Missions. A motion eulogising the preacher, Bro. Young, was carried. The following officers were elected: Elders, Bren. C. Young, T. Geraghty and W. E. Reeves; deacons, Bren. Roberts, Finger, Boettcher, Cowley, Smith, More and A. Young; deaconesses, Sisters Young, Wil-

liams, Baldwin, Finger, Smith and Roberts; secretary, W. E. Reeve; treasurer, J. Cowley.

Western Australia.

At Bassendean on Mar. 3 a welcome social was tendered to the new evangelist, Bro. L. Peacock. Seating accommodation was taxed to its utmost. Bro. W. R. Hibburt spoke on behalf of the State, and a representative of the Presbyterian church was present. Representatives of the church and various auxiliaries also expressed a cordial welcome. A suitable programme was given, and later supper was served by the ladies' guild. Services were good on Mar. 7. Bro. Peacock occupying the platform both morning and evening. The young man who made the good confession the previous Sunday was immersed.

Harvey church on Feb. 28 held harvest thanksgiving services, fruit and harvest products being displayed. The building was crowded and the singing was bright. Bro. Wakefield gave a splendid address. Great interest is being shown in the Hinrichsen-Brooker mission at Bunbury. A large party from Harvey journey in Bro. G. P. Charman's motor lorry every week to hear the missionaries and help the mission. Bible School work is progressing very satisfactorily at Uduc and also Harvey. The church is pleased to have Bro. Wakefield laboring solely in the Harvey district. The women's guild held their annual business meeting on Mar. 9.

Kalgoorlie attendances are affected by the heat. Many leave the fields during the hot weather. Gipsy Smith held a meeting at Kalgoorlie and Boulder City on Mar. 4. Bro. Hunt had charge of the prayer and publicity work. The Y.P. and Junior Societies won the first round of the district silver shield competition. On March 7 a young woman from the Bible Class made the good confession. The annual church business meeting was held on March 10. Reports showed definite progress. Over £400 had been raised for all purposes, including record offerings for Home and Foreign Missions. The Sisters' Mission Band has rendered noble service. Nearly 3,000 books and papers have been handed to patients of the General Hospital, which has been visited every week for the year. The Bible School is growing. On a recent Sunday 117 scholars were present, 51 of whom were in the kindergarten room. The election of officers took place and practically the whole, except a few minor alterations, were re-elected. The H.M. subsidy was increased 10/- per week. Plans for the year's work included a complete renovation of the chapel, one month's mission, and a special service with the Federal Conference delegates in October.

South Australia.

At Queenstown Q.Y.P.M. on Sunday, Mar. 14, Mr. F. Harris spoke on "Bags" and "The Lost Quantity." At the morning service Mr. Foote spoke on the morning lesson. Sunday School attendance was good. At the evening service Mr. C. Cox spoke on "Light." Attendances all day were excellent.

At Long Plains on Mar. 7, before the morning service a baptismal service was held, Bro. A. E. Duck being immersed and received into fellowship at a good meeting conducted by Bro. Mason. At evening service the wife of Bro. Duck confessed Christ. The sympathy of the church goes to Bro. Rundle, whose mother passed away recently.

Since last report from Forestville Sister Miller and Bro. and Sister McPhee have been received into fellowship by letter from Grote-st. On Sunday, Mar. 7, Bro. Lamphire gave a fine address on "So Near to the Kingdom." A scholar from the Bible school and a young man made the good confession. The church has exceeded the budgeted amount for Home Missions, the total to date being £20/18/3.

Williamstown is having some good meetings, but several members are away through sickness. On Feb. 28 harvest festival services were held. Good meetings all day. In the evening a young man confessed Christ. On March 7 Mr. Cain, representative of British and Foreign Bible Society, spoke in the evening and was much enjoyed. On following Tuesday he gave a lantern lecture; offering in aid of Society.

On Sunday, Mar. 7, a Masonic parade was held at Croydon church. Bro. Graham delivered a fine address to a large congregation. The church is preparing for the mission to be held in the tent of the "Port Line Group," on the property of the church. The mission commences on April 11. Chairs must be provided for the tent, and Bro. Graham has already received promises for over 70 from the members at Croydon.

At York harvest thanksgiving services were held on Mar. 7, the chapel being appropriately decorated. A large attendance at the Lord's table; record at Bible School, 213. At the evening service the chapel was nicely filled. Special anthems by the choir, and a fine address by Bro. Killmier. Bro. E. Metcalf, of C.I.M., was the speaker at the C.E. meeting on Tuesday. Another Bible School record on March 14—217 present; busy practising for school anniversary.

Since Bro. Oram left last November, Bro. Walden rendered week-end service at Dulwich until early in February. His work and messages were much appreciated. On Feb. 14 and 21 Bro. Rankine delivered helpful messages. On morning of Feb. 28, Bro. Knott, from America, gave a splendid message, and in the evening Bro. Walden was the speaker. On Mar. 7 successful harvest thanksgiving services were held, Bro. Rankine being the preacher. Home Mission offering amounted to £33/2/3. The Bible School is in a healthy position.

Park-st. Unley, held harvest thanksgiving services on March 7. Bro. Schwab, of Victoria, gave an inspiring address in the morning. In the evening Bro. Webb's gospel topic was "The Barren Fig Tree." Mar. 14, Sunday School anniversary services were held. Crowded meetings for the day. Bro. W. L. Ewers was the speaker at the meeting for worship. Bro. F. A. Messent conducted the singing. Bro. Webb spoke at the gospel meeting. All are to be congratulated for their splendid service. The singing of the scholars especially was good. Home Mission offering to date, £110. Offering for bush fires relief fund, £13.

A knife and fork tea at Mile End church was partaken of by nearly 80 male members on Wednesday, Mar. 10. The object of the gathering was to give Bro. Ewers an opportunity of placing before the brethren some important matters in connection with the welfare of the church. Short addresses were given by three of the members on "The Church," "Privileges" and "Responsibilities." The ladies were thanked for preparing and waiting on the tables. On Sunday, three received the right hand of fellowship. Increased attendances for the day. A collection for the sufferers of the bush fires realised £7. Arrangements for the Second Coming of Christ meetings are well in hand.

Victoria.

Glenferrie held harvest thanksgiving services on Sunday. There was a fine display of fruit and produce. Bro. Scambler preached morning and evening to large congregations.

At Swanston-st. last Lord's day, there were very nice meetings. Bro. B. W. Huntsman delivered an appreciated address at the morning service. Bro. Shipway's sermon in the evening was good and attentively received.

Meetings are being well attended at Echuca. One brother, who has been out of touch with the church for years, came forward to receive the hand of fellowship on Sunday night. Bro. and Sister W. Skurrie have come to Echuca to reside.

At Mildura, after a series of powerful addresses from Bro. Jas. Bird and most spirited meetings, on Sunday night, Mar. 14, two young men and one young woman made the good confession. The subject of the evening, "Where is the Old-time Power?" drew a large attendance.

At South Melbourne on March 14, Bro. J. Northeast gave a fine talk at the morning service on "Christ's Duty." Bro. Waterman's gospel address was much appreciated. The P.B.P. and dress was progressing; about 40 members are on the P.B.P. roll, and fine meetings are held.

Chelsea Sunday School anniversary services last Sunday were very successful. Bren. Clay and Ladbroke gave good addresses. A visit was paid by the Congregational and Methodist Sunday Schools in the afternoon. Attendance for two services totalled over 400.

At Hampton recently Bro. and Sister N. Irvin have been received as baptised believers. Bro. Irvin has already helped in speech and song. The annual business meeting of the church, held on March 11, was well attended, and encouraging reports were presented. The Sunday School picnic on March 13 was a happy outing.

Helpful and inspiring messages were delivered by Bro. Baker at Maryborough on Sunday. Whilst the favorite hymn of Gipsy Smith "Wonderful Jesus" was being rendered as a solo, one young man came forward and confessed Christ. Five new scholars added to the Bible School, which held its annual picnic to Bet Bet on Saturday, 13th.

The celebration of harvest thanksgiving at North Richmond was a decided success. Many splendid gifts of fruit, vegetables, etc. The chapel was tastefully decorated. Bro. Collis, of Emerald, addressed the church. The attendance was good. At night Bro. Payne occupied the platform, and was assisted by good music from junior and senior choirs.

At North Melbourne, interest is keen in connection with the "jubilee hall" to be opened on April 10. Much praise is due to Bren. Dawson and W. J. Woodbridge in this connection. Bro. Dawson's subjects have been well selected, and have been listened to by fair congregations. K.S.P. and P.B.P. are doing well under their leaders, Bro. Dawson and Sister Mellroy.

On Sunday at Cheltenham the meetings were good. In the morning D. Wakeley gave the address. The school had full classes, and one new scholar. All the scholars are learning the books of the Bible. At the evening service Bro. Wakeley preached on "The Faith that Saves." The singing by the choir was good. At the prayer meeting two of the young men gave willing help.

On Mar. 14 the meetings at Lygon-st. were again good. A. G. Saunders spoke in the morning on "New Wine and Old Bottles," and at night on "The Foolishness of God," when there were a good number of strangers present. The last weekly Endeavor meeting was a patriotic one, subject being "National Greatness," and an address was given by Miss E. Preston on "God's Red, White and Blue."

Good attendances at Moreland both morning and evening. Morning subject, "A Sequel to a Dance." Evening, the first of a series on "Why Aren't all the Best Chaps Christians?"—"Because God is Beaten in his Own World." The Junior C.F. anniversary was held on Monday, Bro. Withers being the chief speaker. Plans are in hand for a tent mission conducted by Bren. Baker and Clay, to commence on April 18.

The young man recently baptised was received into fellowship at Gardiner on Sunday morning, when the church had a fine message from Bro. J. W. Fmiss. Bro. and Sister Gebbie have moved into their own home, and on Mar. 12 they were tendered a "harder evening," when about 100 of the members called, each leaving a parcel for the ladies. The Phi Beta Pi had an attendance of over sixty at an open meeting on Mar. 15, when Miss J. Redman told of the work in India.

Brim church held harvest thanksgiving services on Mar. 7. The chapel was tastefully decorated with flowers, fruit and vegetables. Very large congregations attended to hear the inspiring messages of Bro. L. McCallum. A special service was held on Monday evening, at which Bro. McCallum spoke mainly to the teachers of the Bible School. Meetings at Wilkurr continue to be well attended. Two decisions—a young girl and a young man—have been made since last report.

Visiting brethren supplied the platform at Bambrar-rd., Caulfield, on Feb. 28 and Mar. 7. Bren. Ralsbeck and Burns delivered fine addresses on Feb. 27, and Bren. Perry and Geyer on Mar. 7. The church is grateful to these brethren for their assistance during the absence of the preacher. On Mar. 14 Bro. Schwab delivered a fine exhortation, 95 remembering their Lord around the table. At the gospel service Bro. Schwab's message was much appreciated. Bible School attendance, over 250.

Collingwood had good meetings on Sunday, Mar. 7, Bro. Andrews preaching. A splendid prayer meeting for Gipsy Smith Campaign was held in the home of Sister Herbert on Mar. 3. Mar. 14, Bro. R. Burns exhorted at the morning service and Bro. Wigney spoke in the evening. A beautiful solo was rendered by Sister N. Moss. Bro. A. G. Harvey has been elected superintendent of the Bible School, and Bro. A. Brownrigg was re-elected secretary. The preacher, Bro. Andrews, is on holidays.

Castlemaine church celebrated harvest thanksgiving on Mar. 14. There was a very fine collection of fruit and vegetables, to be distributed between the local hospital and benevolent home. Bro. Gordon Andrews, of Collingwood, gave a splendid address to the church. In the evening a crowded audience listened attentively to a cantata, "The Queen of the Harvest," well rendered by the ladies' choir under the leadership of Mrs. T. Howarth. Bro. Clipstone gave a short, interesting address on "Harvest Time."

Rochester church annual business meeting was held on Mar. 6. A good year's work was reported, both in fellowship and financially. The following officers were elected—Bro. Turnbull, secretary; Bro. Moyle, treasurer; deacons, Bren. Jackel, Wolfe, Christie, Triplett, Stan, Jackel. The church is very grateful to Bro. Treize for the splendid work he is doing. Good meetings on Mar. 14. Twenty-six broke bread. For the "Back to Rochester" during Easter week special services and a reunion with old members are being planned.

At Horsham on Mar. 7 three, and on Mar. 14 two, received the right hand of fellowship upon faith and obedience. On Mar. 7 Bro. J. A. Millar addressed the church and took the gospel service, while Bro. A. J. Wilson was assisting at the Pimpinio mission. Visitors on Mar. 14 included Bren. Feary and Morrison, jr., of Balarat; Bro. Honag, of Collingwood; and Sisters Rolph and King. About 150 broke bread for the day, while Scoutmaster Bro. Ern. Blair and the scouts remembered their Lord in camp at Burnt Creek.

Middle Park meetings were fairly well attended last Lord's day. Sister Mrs. Smith, recently returned from New Zealand, was present in the morning, and brought greetings from the church at Vivian-st., Wellington. Mrs. Woods, from Tasmania, was present in the evening; also Sisters Hunt and Carlos, from Oakleigh, who rendered messages in song. Bro. Hunt delivered helpful addresses at each meeting. The mid-week prayer meeting has been revived, and Bren. Noble and Casemore have given helpful and inspiring addresses.

The work in Ultima and Woorimen churches is in good heart. The brethren of these churches have provided the preacher, Bro. Hargreaves, with an Overland motor car, which is proving a valuable asset to the work. Last Sunday evening a fine audience assembled at Woorimen, and at the close of a splendid service four young men confessed Christ, and later were baptised. On Wednesday, March 10, Sister Miss I. Pryor, organist of Ultima church, was united in marriage to Bro. A. Ferguson, Bro. Hargreaves officiating. It is hoped shortly to organise a church in Nyah district, the prospects for which seem excellent.

Good attendances continue at Malvern-Caulfield. Last Sunday morning Bro. J. C. F. Pittman exhorted. Amongst other visitors was Bro. Sutherland, from Dakota, U.S.A. At the evening meeting, after the usual opening exercises and a solo by Bro. Gilbert, the congregation had the privilege of hearing—through loud speaker radio—a portion

of the service at the Olympia, including the eloquent and impressive address and appeal of Gipsy Smith. A reverential "atmosphere" was maintained, and Bro. Illingworth followed with an earnest appeal and invitation. It is expected that further opportunities will be afforded for "listening-in," for which the church thanks two of its members who are expert in wireless.

During the past few weeks attendances and interest at Preston have been satisfactory, Bro. Mortimer exhorting and preaching acceptably. The Bible School rally has been a success; a substantial increase in the roll is the result. The Bible School held its anniversary celebrations on Sunday, Mar. 7, with excellent audiences. Bro. Mortimer (morning), Bro. Gale (afternoon), and Dr. McColl (evening) gave excellent addresses. Excellent singing was rendered by the scholars, assisted by an orchestra. Great credit is due to the superintendent, Bro. F. J. Lang, for training and conducting the singing. A large audience listened to an excellent programme at the demonstration on Tuesday, Mar. 9. Bro. F. J. Lang presided, and the prizes were presented by Bro. O. Walker. A new gallery was used for the first time. Its strength and workmanship reflected great credit on Bro. Rodgers and assistants. All auxiliaries are in working order and doing a good work.

New South Wales.

Bro. J. Crawford, of Burwood, exhorted Lidcombe church on morning of Mar. 14 from Matt. 9: 1-17. Bro. E. R. Butler conducted song and gospel services, one young lady making the good confession. A young man who confessed his Lord a fortnight ago was baptised. On March 7 Bro. Butler spoke both morning and evening.

At Chatswood on Mar. 7 Bro. Chapple gave a beautiful morning message from 2 Cor. 12: 9. Bro. Whelan preached at night to a fine and appreciative congregation. On Mar. 14 Bro. Holt, from Epping, addressed the church on "Judas Iscariot," and was greatly appreciated. Bro. Whelan gave a fine evening message to a splendid attendance.

At Lismore on Feb. 28, Bro. Cecil J. Snow, of Murwillumbah, spoke both morning and night. He also addressed the Bible School teachers in the afternoon. On Mar. 7 Bro. P. J. Pond preached on "Preaching Christ—is it Played Out?" A married lady was baptised this week. Several new scholars in Bible School. Mrs. Thomas has been added to the teaching staff.

Bro. Harbutt delivered a very fine address at Sydney City Temple on morning of 14th inst. At the gospel service Bro. Southgate spoke on "Sin, Righteousness, Judgment." A young woman made the good confession. In order to serve in a promising suburban field Bro. Southgate has given three months' notice of his intention to resign from the position of evangelist. Efforts to persuade him to alter his decision were unfortunately without success.

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ACKNOWLEDGMENTS.

QUEENSLAND HOME MISSIONS ANNUAL OFFERING.

The following contributions have been received for the annual offering from the Queensland Churches of Christ:—

Albion, £22/6/-; Annerley, £15/3/3; Ayr, £1; Boonah, £8/8/8; Boondall, £2; Brisbane, £43/5/10; Bundaberg, £14/2/-; Bundamba, £5/10/-; Charters Towers, £2/5/-; East Ipswich, £5/8/6; Eel Creek, £3; Emerald, £1/1/-; Fernvale, £4/7/-; Flagstone Creek, 10/-; Gympie, £5/10/-; Hawthornie, £1/14/3; Kingaroy, 8/9; Kogan, 10/-; Ma Ma Creek, £3/4/6; Marburg, £1/5/1; Maryborough, £2/18/10; Mt. Walker, £5/3/6; Rosevale, £4/13/-; Rosewood, £3; Russell Island, £1; Silverdale, £2/15/-; Sunnybank, £2/6/-; Wallen Creek, £6/10/-; Wombio Creek, £6; Wooroolin, £1; Wynnum, £4/5/-; Zillmere, £7/15/-; Nambour, 10/-; Isolated, £11/7/-; Total, £209/18/2.

The following amounts have been received in connection with the special "Square the ledger" appeal. No personal receipt has been sent for individual amounts, but a receipt is being sent to each church for the total amount received from members of that church. The secretary has received a large number of letters covering contributions which express good wishes for the Home Mission work, and would like to reply to each letter, but this would be a tremendous task, and would involve a considerable additional expenditure of time and postage. Several of those mentioned below include the family.

£20/5/6, Bundaberg Church; £10, Anon.; £3, J. Boettcher; £2/17/6, L. Broad; £2/2/-, C. Woff, A. Waldron; £2 each, J. S. Green, L. Broad, T. F. Stubbin; £1/1/- each, J. Stabe, W. C. O'Brien, E. R. Freeman, J. Dunmall; £1/10/- each, G. Green, M. E. Sharp; £1 each, S. Neighbour, S. Ellis, W. Morton, Mrs. W. Morton, Mrs. Green, Mrs. Moffatt, I. White, W. Rothery, R. W. Roberts, W. J. Sharp, F. Primus, G. Adcock, Mrs. E. Smith, F. G. Blackwell, W. D. Hendry, J. M. Johnson, G. Colvin, Sister Turner, Mrs. McCorrison, Mrs. Hackett, W. Gager, C. H. Barrett, C. Albury, W. H. Peters, Mrs. E. Cole, Mrs. A. L. Skaines, Miss L. Skerman, Miss B. Skerman, J. B. Ash, W. Coward, F. A. Bignill, Mr. Althous, W. Bauernhiend, T. Goodwin, F. P. Phillips, J. W. Wissman, Anon. (Warwick); 15/-, J. Bailey; 10/6 each, Mrs. L. Paddison, A. Bernoth; 10/- each, W. J. Moore, Miss Mills, Mrs. McNae, "Horace," Mrs. Rampton, A. Street, Mrs. Halim, R. Risson, Miss M. Green, W. Berlin, F. W. Neumann, H. G. Perrem, Mrs. G. Sherman, Miss M. Russell, Mrs. F. Griffiths, Anon. (Ipswich), Mrs. A. Lamprecht, Miss F. Wilson, "Believer," H. Spratt, Mrs. Keeln, Mrs. M. J. Binnie, Mrs. D. A. Scoullar, Miss J. Pfunder, Hawthorne Y.P.S., T. Martin, C. Park, Mrs. Early, Mrs. Newman, P. E. Goldsworthy, Mrs. Gillies, A. H. Buhse, A. H. Williams; 9/-, A. MacLaughlin; 5/- and under, P. H. Summerville, Mrs. R. B. Davis, Mrs. Finger, Anon. (Ma Ma Creek), Mrs. J. Cutler, J. E. Brewer, Miss M. Fischer, R. S. Reeve, E. R. Bampton, Miss V. Williams, T. Gallagher, Mrs. F. Smith, Bro. Milsom, Mrs. Harris, G. Thomas, Miss M. Gresty. Total, £112/18/-.—A. J. Fisher.

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