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Religion in the Market Place.

RELIGION ought to be in many places from which it has been conspicuously absent. The religion of Jesus Christ is for every-day life, for home, factory and office. It is too often regarded as for church and Sunday use. This common view has for long been reflected in the newspapers, and illustrated by the small amount of space given to religious news.

In recent years, however, there have been numerous signs of a change. Church items are considered to be "news," and articles dealing with the Christian faith are frequently inserted in our daily papers.

News value of religion.

Under the heading of "Religion in the Market-place," Dr. John A. Hutton tells of the change in England: "Make of it what you will, religion at the moment has come right into the midst, not only of our thinking, but of our casual gossip and interests. Our daily newspapers do not put their money on a lost cause. To-day every great newspaper which would be in the movement not only invites a discussion on some religious matter, but is prepared to pay and to pay handsomely for articles on the subject. Even if you try to dismiss this entire side of the movement as a mere 'newspaper stunt' (to use the phrase), you have not thereby denied the fact that those shrewd people who conduct newspapers and whose business it is to know what people are interested in, have decided that in these days great masses of people are interested in religion. Now that is a very important fact in the medley of facts which make up our passing day. There have been, and there are still in progress, symposiums on 'The Union of the Churches,' on 'What I believe,' on 'Have we lost faith?' Papers appear of great length where not so long ago the name of God and of Christ would simply not have occurred: this not necessarily because of any hostility on the part of proprietors, but because the appearance

of such words on the printed page would have been felt to be too bold, too embarrassing, too much wanting in a proper reticence. But, apart from the articles which have been contributed and are in the process of appearing—articles in which on the whole a more or less well-known public man says what we anticipated that he would say—apart from these, and of more significance than these, is the outburst of obvious and even passionate interest on the part of readers, as evidenced in the correspondence that follows."

The London correspondent of the "A.C. World" comments on the same phenomenon. The London "Observer," he says, recently remarked that it is a healthy sign that some of the most welcome preachers to-day are laymen, and that there is much preaching out of church. The Editor added that the religious life "is a concern for every man; and, since this is so, we listen gladly to those who, in the business of life, have found out some of the secrets of the spiritual life." The correspondent continues: "We are having in London a series of newspaper sermons which are of the nature of personal confessions, chapters in spiritual autobiography. For instance, Mr.

James Douglas, editor of the 'Sunday Express,' regards himself as qualified to write about religion, because all his life he has been tormented by it, and haunted and hunted by it; 'I have often striven with all my might to expel religion from my life, but in vain.' In his inability to escape from the anguish of religious pain, his experience is similar to that of Francis Thompson, as depicted in the 'Hound of Heaven.' The child of pious parents, he is a living witness to the influence of early religious training. He avers that it is more difficult for the ordinary man nowadays to practise the absence of God than the presence of God, and testifies that outside the churches there is hardly a vestige left of the old forms of blatant and brazen atheism."

Australian press interest.

In Australia we find the same thing. Some of our leading newspapers give regular space on Monday to reports of Sunday sermons. In addition they are glad to insert at regular intervals items of church news. They show sympathy in other ways. The Melbourne "Argus," for instance, has had recent leading articles on religion, and in addition devoted a column in its Saturday's issue of March 13 to a beautiful exposition of the Twenty-third Psalm. Last Saturday a column and a half was given to an article on "The Triumph of Calvary." Other newspapers are acting in similar fashion. In what appears there may be a good deal with which we could not agree, but it is most heartening to see the new interest, and Christian people should be willing to show their appreciation of the actions of the editors and proprietors. That religion and the religious section of readers should now be deemed worth catering for is a tribute to our cause.

The space given to the Gipsy Smith mission has been generous. One great advantage of a big, special evangelistic effort is that it ensures an invaluable publicity of this kind. Smaller efforts, and faithful ser-

Death and Life.

I look through the grave into heaven.—Theodore Parker.

The hope of immortality makes heroes of cowards.—Thomas Guthrie.

The seed dies into a new life, and so does man.—George MacDonald.

I have been dying for twenty years, now I am going to live.—James Drummond Burns.

Still seems it strange that thou shouldst live forever? Is it less strange that thou shouldst live at all? This is a miracle, and that no more.—Young.

A man is not completely born until he has passed through death.—Benjamin Franklin.

Theodore Monod said he would like the epitaph on his tombstone to be, "Here endeth the First Lesson."

The Power of Christ's Resurrection.

An Easter Message from Dr. John R. Mott.

vice in the local church, may in the aggregate do an immeasurably greater amount of good, but the attention of a big city or a State is never focussed upon them. To have the Gospel of Christ elevated to the rank of a first-rate public attraction is a noteworthy thing. That a big mission of the Gipsy Smith type can do; so that, whether men are favorably impressed or not, they have for the time the gospel of a crucified Redeemer in their thought and conversation. For that and other blessings of the mission we are thankful.

"Tell us about Jesus."

Mr. F. A. Atkins, in his new book on "The Durable Satisfactions of Life," says that we might talk almost to anybody about religion and find a response. Many people are eagerly waiting for the introduction of the subject. He tells the following story, which may interest us all, especially leaders in church clubs and social service: "Two young ladies, who belonged to a well-to-do family and enjoyed a comfortable home, felt called to social service, and with the support of a few friends they opened a well-equipped club and institute for factory girls. They were church members, but held very strongly that it would be unfair to introduce any religious activities, seeing that the members might belong to all kinds of churches and none. So the usual programme was organised—music, games, dancing, cookery, dressmaking, and so on. One night, after the club had been proceeding successfully for nearly a year, a deputation from the members came to see the two young ladies who had started and managed it. They expressed their gratitude for all the comradeship they had enjoyed, for the classes, for the amusements. And then, looking very self-conscious and ill-at-ease, they seemed unable to get any further. 'Of course,' said a member of the deputation bolder than the rest but still very shy, 'we appreciate all you've done for us—it's very nice to be able to come here every night, and we're all very happy—but we were wondering whether, now and then, you would tell us something about Jesus.' The two founders of the club were dumb with astonishment. They had been so certain that religion was the one thing these girls would never stand—and, if they meant conventional and organised religion, they may have been right. But this little group of factory girls, like thousands of other questioning, protesting, experimenting, spiritually home-sick young people, were hungry to hear about Jesus."

It is generally true; people like to hear about Jesus. Christians certainly do, though they soon tire of theological and philosophical sermons. The man outside may have an antipathy to the churches, but rarely will he speak a word against the Lord Jesus. Let us follow the example of the New Testament evangelist of whom it is written, "He preached Christ to the people."

Easter commemorates the resurrection of Jesus Christ. This central event of our faith made possible the liberating in the lives of men marvellous, even infinite energies. Doubtless Paul realised this when he prayed that he "might know the power of his resurrection." No more dynamic petition can be offered by us, and no more germinating or creative hope can be entertained by us, than that we and those whom we represent and influence may come to know personally the wondrous power of Christ's resurrection. Is this not our greatest need as individuals?

The power of Christ's resurrection to vitalise faith.

From the days of the early Christians, the resurrection has been the corner-stone apologetic. In every generation, discerning Christians have recognised the evidential value of this cardinal point of the Christian faith. They have been willing with the great apostle, to stake the whole argument for the validity of the Christian religion on this momentous event, and have frankly conceded that if he be not risen, the Christians are of all men most miserable. In my travels among the nations I have again and again been impressed by the way this basic fact is accepted as a sure foundation for Christian faith, notably by students of history and of law, and in fact by all to whom historical evidences make the strongest appeal.

No modern apologetic for the resurrection can or ever will take the place of the testimony of the witnesses (even though this evidence be confined to those documents accepted by all scholarly critics) or of the testimony of the unique experiences of the Christian community. Only the fact of the resurrection can properly account for the stupendous changes in character and action in the early disciples of Christ between the time immediately after the crucifixion and the period following the alleged reappearance of our Lord: the universally accepted place and influence of this great event within two or three decades in the life and belief of the churches all over the Roman Empire, and the very existence of the world-wide spread and the profound and beneficent influence of the Christian church through all the centuries.

In a day of world-upheaval and re-examination of all foundations, let our convictions be clarified and fortified by the secure power of such solid, unshakable foundations for our faith. It is well to remind ourselves in such days that our faith rests not on delusion, hallucination, or self-suggestion, not on sentiment or feeling, not on some vague, shadowy, impersonal influence, not on unfounded tradition, not on an or-

ganisation or a book—absolutely essential though both church and Bible have been and are as conservers and transmitters of the truth—but on the bedrock of the historical fact of the resurrection as well as of the influence of the living Christ through all the centuries and in the lives of men and nations to-day.

The power of his resurrection to energise life.

The recent years through which we have been passing have been devitalising in their effects. Men everywhere have paid out vital energy with prodigal hand. Most men are keenly conscious of depletion and exhaustion. Every unselfish society and movement, likewise, stands in imperative need of fresh accessions of living power. On the authority of Christ himself, men were to come under the spell of an influence infinitely greater than their own when, through his Spirit, his resurrection power came upon them. Where is the Christian who does not crave added spiritual power? If men are to win out over incitements from within or without to descend from the higher to the lower levels of their nature, it is absolutely imperative that they have the power of that Christ who conquered death and opened up the kingdom of heaven unto all believers. If men are to wage successful warfare against the forces of sin and shame, against all influences tending to disintegrate faith and blast character, they must yield themselves to the sway of a living Christ. If men are to conquer the obstinate social, inter-racial, and international problems and bring all human relationships under the rule of Christ, they must indeed come to know the power of his resurrection to regenerate, to transform, and to control.

The power of his resurrection to harmonise the divided forces of mankind.

In the darkest hour of the war I had a memorable conversation with a member of a leading royal family—a woman of rare elevation of soul, of deep spiritual penetration and of deep Christlikeness. In the question as to how she thought the war could be ended, she said, "God must do a wonder work—must manifest his power." In some respects mankind is at a point of greater extremity to-day than it was then. All over the world we now see startling exhibitions of the divisive influences among men—in the social realm, in inter-racial contacts, in international relations, and among religious forces. Nothing short of the power of One who, in order to heal the earth's hates, divisions and strifes, died on the cross, but who is now

alive for evermore, can harmonise the discord of the world.

He crossed the Atlantic on the same boat on which the Japanese delegation were returning from the Washington Conference and had a never-to-be-forgotten conversation with his Excellency Admiral Baron Kato, later Premier of Japan. After describing the exacting and most difficult work of that conference and how statescraft and diplomacy had done their very best, he said, "We must now look to the leaders of religion." How true this is! Recent years have constituted an almost infinite process of exclusion, serving, as they have, to withdraw man's gaze of confidence from one after the other of the bonds or influences which have held man together, all except one—the Lord Jesus Christ. He was never more unique; never more necessary; never more sufficient. When he came forth from the tomb he released a new power, one adequate to draw together all classes, nations, and races.

The power of Christ's resurrection to help realise the central objective of brotherhood.

In fixing the gaze primarily on the living Christ we do not overlook the cross on a lonely hill where for us and for our sins he suffered. It is this dark and mysterious background which lends deeper meaning to the open grave. Never will the constraining memories of that cross and of the love wherewith he hath loved us, fail to move us with emotions of contrition and gratitude. But the living Christ is the fountain head of our spiritual hope and vitality.

Dr. Dale, the great preacher of Birmingham, bore testimony that it was the breaking in upon him of the simple and irresistible logic of the reflection, "Christ lives," that transformed his message and his preaching. So may the significance of this central fact of our faith, lay powerful hold upon each one of us. If Christ lives, then we are not alone. Then there should be no such thing possible as loneliness, discouragement, defeat, powerlessness, atrophy, or unproductivity. In proportion to the conviction, faithfulness, and passion with which we by life, by word, and by united propaganda, confront the oncoming generation with Christ alive for evermore, will be the extent, depth and transforming power of our influence.

On my continent-wide tour among the Y.M.C. Associations of North America, which took me to nearly forty states and provinces, at every stage of the journey, I was receiving striking confirmation of the life-giving and contagious power of this eternal vision. Everywhere the doors are wide open. In every section all classes of young men and boys are accessible to this vital message; and, what is more significant, they are on every hand responsive to the note of reality—Christ the Life, as well as the Way and the Truth. It has reminded me again and again of my most vital ex-

periences in Asia, Africa, and Latin America, and above all, of those during the recent tragic years in Europe.

The filling of eleven million graves of soldiers and sailors, and the long-drawn-out sufferings of whole peoples, like the crucifixion of our Lord himself, have prepared the way for spiritual harvests the like of which the world has never known. "Except

a grain of wheat fall in the ground and die, it abideth by itself alone, but if it die, it bringeth forth much fruit." Let us with unshakable and triumphant faith enter into the heritage prepared by the sufferings, the tears, and the intercessions across the breadth of the world, by ourselves laying hold of a fresh accession of vital energy—the power of his resurrection.

"The Gloriosa Superba."

Miss M. Cole, Khed Shirapur, India.

In the southern parts of India is found a lovely lily known as "Gloriosa Superba." During the autumn rains it is to be found shooting in the lanes bordered thickly by cactus and aloe. It is also found in the fields out in the open, free from the harsh cactus. One would naturally think that the best blooms would be found in the open fields, where freedom and openness is; but not so, for down in the lanes, crowded by cactus and aloes, harsh forceful things, with their thorns and spikes, the lily is at its best. At first one is apt to say, "What can a poor lily do in such a place as this?" "Nothing but give in and die." But wait till a week or two after the rains, then visit the cactus and aloes hedge and a glorious array of color meets the eye. In the field, too, the same glorious color is seen, and one is tempted, and always yields, to gather the beautiful blooms. In the fields out in the open you surely get color, but the lane is where you find the lily in all its beauty of color and form and grace. Eight feet high, right up into the clear air, above the thorns and pricks of the cactus and aloes, there is the lily victorious.

The *Gloriosa Superba* truly *exists* in the field, just as it would in a hot house in Australia, because it must. But to find the lily when it really *lives* we must go to the lane among the cactus. To see it with beauty and grace, to see it at its best, give it something to conquer—the thorn and the spike.

Sometimes we feel that our spiritual life would be better if we could have an easier set of circumstances. To have an "open field" with no obstacles, freedom all the time, we feel would help us to have a stronger prayer life. But look at the lily. It is when surrounded by thorny cactus and harsh aloes that the lily is truly "*Gloriosa Superba*," a lily of rich beauty and form. The easy and ordinary path gives no force of character, no majestic form of grace. God's flowers grow best in places where they have to push and force their way through thorns and spikes; not not-bound, tidily, hot-house trained, is the lily at its best.

We need the strong, dauntless faith of the "*Gloriosa Superba*" before we can come out victorious, in spite of the overcrowding, forceful thorns and spikes around us, try-

ing to crush us, and stunt our growth of grace.

May God help us to praise him for the thorns and pricks in life, and give us the grace to look to him for the strength to grow up, able to rear our heads in the clear bright atmosphere of his love, and to be able in his strength to overcome the crushing influences of things that would hinder our becoming flowers of beauty and grace for him.

Our Need of the Living Christ.

Personally I have no more use for a dead Christ than I have for a molten image. The Christ who once did loving deeds and does them no more, who once spoke words of comfort but has been silent for centuries, means nothing to me. A Christ who could heal the sorrows of body and souls once, but whose power has perished thousands of years ago, is no Christ for me. It is the Christ whose fellowship I can share, and whose presence I can realise in the fellowship of those who love him, that I want, the Christ who in danger says now as once he said, "Fear not, I am with thee," a Christ of whom we can still say, "There stood by me this night one whose I am, and whom I serve," a Christ who, when we have done our best and all that remains is the consciousness of our own impotence, we realise is near us, that is the Christ I want, and that is the Christ my faith to-day acclaims. The "seeing him who is invisible" is the awakening of our soul, the energising of our efforts, the sustaining of our courage, and that shall one day be the thousand-fold reward of our poor service, when we see him as he is, and in complete fellowship shall be made in his likeness.—Dr. Wilfred T. Grenfell, in "A Man's Helpers."

Whenever fortune smiles upon us
Our prurient faith grows less,
And thus the faith that seemeth greatest
Is faith without success.

I dare not ask for wealth or glory,
Since, Lord, thou knowest best:
And as thou givest all things freely,
I am already blest.

I ask not poverty nor failure,
But what seems good to thee:
Be then my constant, only prayer—
"A thankful heart give me."

—Alexander Grant.

Religious Notes and News.

Mrs. Slade, a native of Leeds, who for many years has been known as the "Grand Old Lady" of Hastings, has just died at the age of 102. For over eighty years she taught in the Sunday School at Leeds and Hastings.

Gambling for Charity.

"The Christian World" says: "A ballot in aid of St. Thomas's Hospital, London, has failed dismally. The net result after the organising and advertising charges were met, was a loss of about £1,000. Those who most value the noble service of our hospitals will, on this occasion, have the least sympathy with St. Thomas's in its disappointment. It is time the charity ballot was scrapped. These schemes . . . are appeals to the gambling spirit, the impulse to 'take a chance' in the hope of a glittering prize."

Bible Knowledge.

A "Bible Knowledge" test applied recently in America revealed what was frankly called "the most startling ignorance of the greatest Book the English-speaking race has in its possession." The questions were put by the superintendent of a Teacher Training College, and were sent to 100 students of that college and to some 1,800 High School pupils. The results were certainly "startling": here are some of them—they are almost past belief. 40 per cent. thought Paul "a book of the Bible"; 45 per cent. thought Agrippa "an apostle"; 45 per cent. thought Galilee "a river"; 16 per cent. did not know where Jesus was born, nor did they know the name of His mother. Other "guesses at truth" were that Ephesians was "a province," Martha "a Book of the Bible," and Samaria "an author." Words that are not proper names proved stumbling-blocks: 33 per cent. thought centurion meant "the middle point." Well may the editor who records these results sound out the battlecry, "Restore religion in the home. Put religion in the schools" — "Christian Advocate."

Jews and Christ.

A singular change is coming over Jewish thought in regard to the Person of our Lord. After long centuries of contemptuous allusion to "the Nazarene," "the Crucified One," and so forth, the day has arrived when, in many and influential quarters, there is a disposition to employ the proper name of the One who has hitherto been despised, and, what is more, to speak of the Galilean Rabbi in terms that are patronising in tone. Quite lately, as the daily press has reported, a "Life of Jesus," has been given forth by Dr. Klausner, a scholar of the Hebrew University in Jerusalem. Written in the holy tongue, this work has spoken of our Lord as a Man—no myth; as a Jew—no nondescript; and, though disavowing him as Lord and estimating his teachings in a perverse fashion, has recommended Jews to recognise the immense ethical value of his life and ministry. In the words of an American Rabbi, Dr. S. M. Melamed: "For the first time in nineteen hundred years a Rabbinical Jew discusses the life of Jesus without prejudice, and instead of continuing the old Jewish tradition, makes an end of it, and goes a step further by representing the Founder of Christianity as the embodiment of religious and ethical idealism." The book is indeed revolutionary, and has caused not a little trouble in Jewry, owing to the fact that certain Rabbis, in particular Americans, have seconded the judgment of Klausner. Needless to say, great care is taken to disavow any spirit of devotion to Christ, and indeed the old suggestion is being enforced that Christ was "no Christian"; in other words, Christianity did not grow out of his life and teachings. Such stirrings of judgment as these now described may yield little for the higher

good of the Jews, but nevertheless it is possible that, from the confusion which lies behind them, some may seek a way out, and may find the same to lie in a reverent acceptance of Christ's word, as interpreted by his apostles, and made clear to all men in the New Testament revelation.—"The Christian."

Views on the Commandments.

At a meeting of the New York City Board of Education, says "The Christian" (London), considerable heat was generated during the discussion of a proposal that the Ten Commandments should be read once a week in all schools, without comment, as an antidote to the prevalent serious epidemic of crime. Opposition came from a Jewish representative, on the ground that, as the Decalogue belongs to Judaism, its introduction into the schools might be held to create a precedent justifying the dissemination also of the tenets of Islam, Buddhism, Atheism, and so on. Another member of the Board, representing the National Security League, took exception to the Sixth Commandment, on the ground that it supports "pacifist propaganda"! While there may

be no call for comment upon the curious mentality of the objectors, there is opportunity for reflection when it is considered that the proposal evidently arises from a conviction that young New Yorkers in general are not acquainted with the Commandments of Almighty God! Is it not possible that something similar might be said of British lads and girls? Our young people may be fairly familiar with the Commandments verbally, but in what degree—either in early or in later life—are they faithfully observed? If the divine injunctions be taken one by one, of how many can it be said, with assurance, that the people as a whole render obedience? Would not the result of any such inquiry suggest that children in our own schools might, to very real profit, more frequently be brought face to face with the implications of the Ten Words, and be led to consider also, the perils contingent upon the wanton and brazen disregard of the declared Will of God, which is now so common in our midst?

"Fabulously Learned—Yet Modest."

The London correspondent of "The New Outlook" (Canada) refers to Dr. James Moffatt as "the most admired and respected figure in British Free church life to-day." He adds: "Dr. Moffatt's prestige is not entirely due to his priceless services to Biblical scholarship. The fabulously learned translator of the Bible turns out to be on closer acquaintance the most modest, human and simple of men and preachers."

The Resurrection.

That great counsel, Sir T. H. W. Inskip, K.C., M.P., and Solicitor-General of the present Government, in a remarkable article in "The London Morning Post," gives what he considers convincing evidence of the truth of the Resurrection. It is worthy of a place in every ministerial "cutting" book.

"The importance of the Resurrection in determining the Christian faith is beyond question. It is the keystone of the creeds. If it be a fact that Jesus born in the flesh rose from the dead, the creeds hold together," the Solicitor-General states.

"If, on the other hand, it is fiction, the creeds must be rebuilt. It is a pure question of fact to be tested like any other fact of history by the use of the ordinary powers of observation.

"A review of the evidence will be more valuable if it can be undertaken without a bias in favor of the traditional view, but on the other hand it is idle to begin the enquiry by assuming that the inherent improbability of the event in question is too great to be displaced by any proof whatsoever. The resurrection, if it be a fact, is from any point of view, a portent. Let it therefore be considered with wonder, but not with incredulity.

Three Possible Theories.

"The first question to be asked concerns the evidential value of the gospels. Information as to the sources of the story will not lead the ordinary enquirer far. These are matters for the expert. The internal evidence of the books in question is another matter. Commonsense and candor are here more useful than erudition.

"There are three possible theories. The gospels may be a deliberate invention built round a real person to give them an appearance of truth. Or they may be the product of hysteria. Or they may be the honest narrative of a truthful witness. Of these theories no one but a bigot could adopt the first. The second has little to commend it, and creates as many difficulties as it solves.

The third theory accords best with the probabilities, and the fact that in its broad outline the story up to the burial is in its favor. Jesus and his disciples excited violent hostility in their

own country. The gospel tradition stood little chance of survival, if it had been well known in Jerusalem to be assailable.

"When once the prima facie veracity of the authors of the life of Jesus is admitted, the narrative becomes of the utmost importance. It is trite observation, but one well worth consideration, that the disciples, who were a broken and dejected band after the death of Jesus, became a triumphant army of evangelists and martyrs. What made the change? They not only believed Jesus had risen: they pledged and forfeited their lives in order to proclaim their belief.

"We have to account for their obviously honest belief in the resurrection, held with an intensity which nothing could quench. The existence of the Christian church is another aspect of the same evidence. Is it possible that the church is built on a fiction deliberately bolstered up by tales of appearances of Jesus, not imagined, but invented?

"The unhappy vicissitudes of the church and its still more unhappy departures from the primitive principles of Christianity, may affect the value of its witness, but it is not negligible. A stronger witness is to be found in St. Paul, who, within 25 years of the crucifixion, declared that Jesus 'was seen of above 500 brethren at once, of whom the greater part remain unto this present.' It was an impudent assertion if it was false. In the mouth of St. Paul it deserves respect.

Witnesses to the Fact.

"The walk to Emmaus may be mentioned as an illustration of the value of the internal evidence in support of the resurrection. If the story is an effort of imagination it must rank very high indeed in the imaginative literature of the world. The dramatic sense and the restraint with which the story is told are matchless in the effect they produce. All the indications are in favor of the literal truth of this story.

"Such are a few of the witnesses to the fact that Jesus Christ rose from the dead. Truly those who are not convinced may say with Bishop Blougram, 'How shall we guard our unbelief?' But to those who accept the proof, and act on it, there is opened a gate of hope and of life everlasting."

The Home Circle.

Conducted by J. C. F. PITTMAN

All My Own.

I do not own an inch of land,
But all I see is mine—
The orchards and the mowing fields,
The lawns and gardens fine.
The winds my tax collectors are,
They bring me tithes divine—
Wild scents and subtle essences,
A tribute rare and free;
And more magnificent than all,
My window keeps for me
A glimpse of blue immensity,
A little strip of sea.

Here sit I, as a little child:
The threshold of God's door
Is that clear band of chrysolite;
Now the vast temple floor,
The blinding glory of the dome,
I bow my head before:
The universe, O God, is home,
In height or depth, to me;
Yet here upon thy footstool green
Content am I to be,
Glad when is opened to my need
Some sealike glimpse of thee.

—Lucy Larcom.

How Readest Thou?

Do you read the Bible from a sense of duty, as you would perform some disagreeable task? Not much good can come to him who reads in this way.

Do you read the Bible simply for literary finish, as you would read Byron, Burns or Shakespeare? No one is truly cultured without a broad and liberal knowledge of the Scriptures; but a better motive must inspire the reader than a desire for literary culture.

As a lawyer, do you read the Bible simply for effect when you stand before a jury? The devil can make any plea, "and nail it with Scripture."

Do you read the Bible that you may show your ability in debate? The Christian should be able to give a reason for his hope in meekness and fear; and he should contend earnestly for the faith; but he should be led on by a nobler purpose than to be strong in discussion.

Do you ignore the divisions of the Bible, and the various dispensations of God's providence? If so, you will have confused notions of the Word. You will be a blind leader of the blind. A recognition of God's order is vital. Otherwise the Bible will appear like I heard an old infidel say of it. "The Bible is like a fiddle: you can play any tune on it you please." A man can do this if he handles the word of God deceitfully.

An old farmer would come in from his work in the evening, take down the old family Bible, and say, "Wife, I have hit upon a new theory, and I can prove it with this old Bible." And he could do that. By taking a word here and a sentence there, ignoring the context and parallel passages, he could prove his absurd theories. He did this again and again, until his good wife grew weary of it. At last she said to him, "Please open that Bible once, and let God talk to your soul." It was golden advice. Thus we should ever approach Bible study with teachable hearts and receptive souls.

Do you read the Bible as you look through your theological spectacles? If I wear yellow goggles, they make all things look jaundiced. Blue glasses make everything take that hue. Green glasses make all persons look verdant. But if I look out upon my surroundings through eyes unclouded, then everything appears in its proper light and color.

Calvinistic goggles make the Bible assume a Calvinistic trend, while Arminian goggles produce the opposite effect. Lay both goggles aside, and the Bible will then teach both the sovereignty of God and the free agency of man.

All sectarian bias should be repudiated, and every soul should say, "Speak, Lord, and thy servant heareth." Hear, O heavens, and give ear. O earth, for the Lord omnipotent hath spoken.—Simpson Ely.

Angels Unawares.

A correspondent writes: "Whilst in America recently, I copied the enclosed verses from the service paper of a church in New York where I worshipped. Do they not embody the idea of the fellowship and brotherly feeling needed to again make our religious meeting-places the spiritual homes of our people?"

"If after kirk ye bide a wee,
There's some wad like to speak to ye.
If after kirk ye rise and flee,
We'll all seem cold and stiff to ye.
The one that's in the seat with ye
Is stranger here than you, maybe.
All here hae got their fears and cares,
Add you your soul's unto our prayers,
Be ye our angel unawares."

—S. Perkins.

What a Smile Did.

A lady of position and property, anxious about her neighbors, provided religious services for them. She was very deaf—could scarcely hear at all. On one occasion one of her preachers managed to make her understand him, and at the close of their conversation asked, "But what part do you take in the work?" "Oh," she replied, "I smile them in, and I smile them out!" Very soon the preacher saw the result of her generous loving sympathy in a multitude of broad-shouldered, hard-fisted men, who entered the place of worship, delighted to get a smile from her as she used to stand in the doorway to receive them. Why do not the working classes attend the house of God? They would in greater numbers if self-denying Christ-loving Christians would smile them in, and smile them out.—Selected.

Tit for Tat.

This is an age of democracy when every one is as good as every one else—if not a little better. It was the new charwoman's first morning, and her mistress had been giving her a few instructions. "Now, Mrs. Jones," she concluded, "please remember that I am a woman of few words. If I beckon with my hand, that means, 'Come.'" "That suits me fine, mum," answered Mrs. Jones, "for I'm a woman of few words as well. If I shakes me head, then you'll know it means 'Nothin' doin'."

A Repeater.

Insurance Agent—"Pardon me, madam, but what is your age?"

Miss Antique—"I have seen twenty-three summers."

Insurance Agent—"Yes, of course! But how many times have you seen them?"

"Waiter, it is almost half an hour since I ordered that turtle soup." Waiter—"Sorry, sir; but you know how slow turtles are."

The Family Altar.

J. C. F. P.

MONDAY.

For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity, that they may be without excuse.—Romans 1: 20.

"There is a book who runs may read,
Which heavenly truth imparts;
And all the lore its scholars need,
Pure eyes and Christian hearts."

Reading—Romans 1.

TUESDAY.

For not the hearers of the law are just before God, but the doers of the law shall be justified.—Romans 2: 13.

"This passage is designed, doubtless, to meet a very common and pernicious sentiment of the Jewish teachers, that all who become hearers and listeners to the law would be saved. The inference from the passage is, that no man can be saved by his external privileges, or by an outward respectful deference to the truths and ordinances of religion."

Reading—Romans 2.

WEDNESDAY.

Being justified freely by his grace through the redemption that is in Christ Jesus.—Romans 3: 24.

"In a period of sickness Bunyan found his former experiences of God's goodness quite taken out of his mind, and hid as if they had never been or seen. 'Now was my soul greatly pinched between these two considerations, *Live I must not die I dare not*. Now I sunk and fell in my spirit, and was giving up all for lost; but as I was walking up and down in the house, as a man in a most woeful state, that word of God took hold of my heart, *Ye are justified freely by his grace through the redemption that is in Christ Jesus*. But oh! what a turn it made upon me!"

Reading—Romans 3.

THURSDAY.

And Abraham believed God, and it was reckoned unto him for righteousness.—Romans 4: 3.

"Father, the narrow path
To the far country show;
And in the steps of Abraham's faith
Enable me to go."

Reading—Romans 4.

FRIDAY.

And not only so, but we also rejoice in our tribulations: knowing that tribulation worketh steadfastness; and steadfastness, approval; and approval, hope.—Romans 5: 3, 4.

George Meredith wrote thus to a friend: "Do not be disheartened; hug your forces, so as to believe in them, and bide your time. It is sure to come to those who are faithful to themselves. And if we are cut down midway, we smile at all the wishes incident to breath. I have lived long enough to see that our chief agoniser and thwarter is impatience. One of the prettiest spectacles to me is a costermonger's donkey being brichely at the trot. Our maxim should be merry in harness, while we have to serve. A sermon, but short, and you provoked it."

Reading—Romans 5.

SATURDAY.

We were buried therefore with him through baptism into death: that like as Christ was raised from the dead by the glory of the Father, so we also might walk in newness of life.—Romans 6: 4

"Into thy death baptised,
We own with thee we died;
With thee, our Life, are risen,
And in thee glorified."

Reading—Romans 6.

SUNDAY.

Wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord.—Romans 7: 24, 25

"The gospel only can overcome sin. To us it should be a subject of ever-increasing thankfulness, that what could not be accomplished by the law, can be thus affected by the gospel."

Reading—Romans 7.

Prayer Meeting Topic.

April 7.

The Meek Who Inherit the Earth.

(Matthew 5: 5.)
F. J. SIVYER, B.A.

"Blessed are the meek: for they shall inherit the earth." This benediction more than any other seems to run counter to accepted opinion and to contradict the facts of life. David Hume's dogma that "nothing carries a man through the world like a true, genuine, natural impudence" meets with universal endorsement. Many that are successful in business and public life seem to have no other qualification than what is called "push." Self-advertising, self-reliance, self-esteem—these are frequently proclaimed as the only requisites for success. This conclusion, however, is based merely on appearances, and not on a deep searching of the facts of life. The one enduring factor in the business world, as in all public vocations, is character. A close study of the terms in Christ's benediction will show that the truly meek are the truly blessed, and that the true possessors of the earth are those who are the least possessed by it.

THE TRULY MEEK.

Meekness does not mean weakness. "The weak are miserable, being or doing," said John Milton. Nor did Christ set any premium on dulness and doblfulness—"the fat serenity of a sluggish soul." There is little merit in controlling one's temper, if one has little or no temper to control. The grace and charm of genuine humility is best seen in our Lord himself. It was the quality of which he was most conscious and which he sought from his disciples—"learn of me, for I am meek and lowly in heart." Peter afterwards recalled that trait as being the most characteristic of Christ. "Who when he was reviled, reviled not again; when he suffered threatened not." It was by such meekness that Jesus won the admiration of the world.

THE TRUE POSSESSORS.

If heaven and not earth had been promised the truly meek, we would not have wondered. It does seem a paradox that the meek should be said to inherit the earth; and yet as a matter of fact it is true of life. The "pushers," the self-sufficient, the self-advertisers, do not succeed in the long run. Might may over-run half a continent but sooner or later its brief day ends. The sentiment attributed to Napoleon is true, whether he used the words or not: "Alexander and Cæsar and I founded great empires; but the empires perished because they were founded on force. Jesus Christ alone founded an empire on love, and to this day thousands will die for him." History furnishes many contrasts proving the enduring worth of meekness. The Pharaoh of the first passover is remembered only for his pride and arrogance, whereas Moses, the man of God, who was "meek above all the men which were upon the face of the earth," commands our admiration for his unflinching and self-forgetting service on behalf of an enslaved nation. Cecil Rhodes and David Livingstone afford another interesting comparison—the one a type of aggressive and self-contented vicar, the other an unwearied and unselfish worker for knowledge and freedom, and for Jesus Christ. When all for which the Rand millionaires stood has perished, and is remembered only as a ugly blot on the fair name of England, Livingstone's services to mankind will be a cherished and inalienable possession of our history.

Dr. R. H. Fisher says in respect to the enduring possession of the meek: "The holy and humble men of heart find themselves at one with the eternal things and in the fellowship of saints, and in the brotherhood of Christ, and though they are not thinking of reward nor seeking for it, for the reward is sure—because natural, inevitable—the future must be with them, for they only are allied with the things that last."

TOPIC FOR APRIL 14. — "JESUS ANOINTED BY A SINFUL WOMAN."—Luke 7: 36-50.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

Thank Him.

"Thank God for all good things,
The birds and the flowers;
Thank him for the daylight,
And for night's quiet hours.

"Thank him for the bird-song,
The sun and the rain;
Thank him for the fruit,
And the rich, golden grain.

"Thank him for our country,
Our dear homes so fair;
Thank him for our loved ones,
And for kind loving care."

Gipsy Smith and the Child.

At a great meeting in His Majesty's Theatre, Gipsy Smith spoke of the immense importance of religious decision in youth. He said:

"The longer he lived the more profoundly did he believe that Christ got the best possible out of boys and girls, and young men and maidens. He hoped that from this meeting would arise the biggest and best results of his campaign. He wanted all young people present to make a definite transaction with Christ; he wanted them to surrender themselves willingly and completely to him. Let them make that one resolve govern their lives and all would be well. Behind age there sometimes lay years of evil-wasted years. With youth it was different. The years lay ahead, full of promise, and the possibilities of great achievements in the Master's name. As he looked at all the young people before him, said the Gipsy, he was staggered by the thought of the stupendous possibilities, for good or evil, for weal or woe, that lay within them. He besought them, besought them most earnestly, to take immediately, a step that would settle their destiny."

Young Converts' Picnic, Geelong.

Torquay, Vic., the scene of many happy picnic gatherings and holiday associations, was chosen for the second annual picnic of the Geelong City church young converts' class held on March 6. A company numbering about thirty-eight were conveyed by cars graciously loaned by Bren. Eastwood, S. R. Carr, Hair, Walker, E. Barling, E. C. Ball, each of whom attended. Bro. Stuart Stevens' interest as originator and instructor of this class calls for high commendation, for important education in the principles of discipleship is being given week by week. A feature of the picnic was the distribution of prizes by Sister Mrs. Stevens. The awards, the gift of the instructor, were made to Jean Pope, best class work; Ena Barnes, best attendance and behaviour; Phyllis Watt, highest examination marks. Fol-

lowing games of various kinds, afternoon tea, provided by Bro. and Sister Stevens, was served, after which a tired but happy party journeyed homeward.

The Junior Department.

Here we come to the husky boys and girls, nine, ten and eleven years of age, and sometimes twelve years also. The general set up of this department is similar to that of the primary department.

These juniors are at the age of assertiveness and overflowing life. The matter of discipline will require much attention. While we recommend that women generally should superintend the three departments (cradle roll, beginners and primary), and are convinced that in the majority of cases women are successfully managing junior departments, nevertheless there are many men who are adapted to this place.

Whoever may be superintendent, it is well that the junior boys should have fine, Christian young men for their teachers, so far as possible, although this should not be done at the expense of good teaching if the young women can do better and are more available. This is the memory period, and also many decisions are made, not only to accept Christ, but for life-work, in the junior department. I am thinking of a bright nine-year-old, fatherless boy in my own junior department at this time, who is a Christian already, and says that some day he is going to be my successor as the superintendent of our Sunday School. Here is the place also for handiwork, though that is found likewise in the primary department. In some schools we find a superintendent of handiwork, and, where the school is large, there is abundant work for such an officer. There will, of course, be blackboards, sand-table, etc., and conveniences for cutting, pasting, drawing and writing.

The same thing applies to the teachers remaining with the classes here, that would apply in the primary department; that is, a teacher should remain with a class one year, ordinarily, or, when she seems especially fitted for the task, remain throughout the three years compassed by the department.

The pupils of these ages love to read, and there is a fine opportunity for the developing of a choice library of suitable books and church school-papers, and thus have a large part in influencing the reading habits of the pupils.

The more seriously all the officers and teachers undertake their work and apply themselves to it, the greater will be the results for good. One of the chief things to be considered is that boys and girls of the junior age, who are kept busy doing things worth while, do not get into mischief and make trouble. There should be earnest endeavor to secure the allegiance of every boy and girl to Christ and to his service before they leave the department.—Marion Lawrence.



Geelong, Vic., Young Converts' Class Picnic.

News of the Churches.

Tasmania.

Launceston had a further baptismal service on Mar. 17. Bro. Noble spoke and five were immersed, along with two who made the confession at this service. The seven were welcomed into fellowship on 21st. The united choirs of Margaret-st. and Invermay held their first practice for Conference on Mar. 20. Bren. N. G. Noble, Chas. Nicholls and Peter Duff have been elected elders of Margaret-st. church for a period of three years.

West Ulverstone harvest thanksgiving services on Mar. 21 and 22 were of a high order; splendid gifts, suitable addresses and bright singing. On Monday an excellent programme was rendered and the gifts were sold, the money enabling the church to pay off the balance of its overdraft. Miss L. Redman, from India, gave a splendid message concerning the work in India. At the close Bro. W. H. Nightingale gave an invitation, and two ladies confessed Christ.

Western Australia.

At Kalgoorlie Sisters Thornton and Respini, who confessed Christ and were baptised recently, were received into fellowship on March 21. The brethren are preparing for a Hinrichsen-Brooker mission planned to begin in July.

Bassendean senior Endeavour Society has made progress during the few months. Bro. Peacock is the new president. Prayer meeting on Mar. 17 had a much larger attendance than usual. Services on Mar. 21 were conducted by Bro. Peacock. At night a scholar from the Bible School made the good confession.

Queensland.

Rosewood reports one addition by faith and baptism on March 14.

Bro. V. R. Adcock conducted the gospel service at Maryborough on Sunday, Mar. 14. Bro. G. E. Burns spoke morning and evening on the 21st. Sister Mrs. Bennett is slowly recovering from a dangerous illness. Bro. and Sister King have moved to Gympie.

On Mar. 7 Bro. J. Larsen preached both morning and evening at Wynnum. Good meetings and one confession. On Mar. 14 Bro. H. G. Payne exhorted the church, and Bro. A. J. Fisher preached at night to a full chapel. Good attendance at a recent lantern lecture. The mid-week service is well attended and is taking Bro. Hagger's "Studies in Our Plea." Bible School has grown to 96.

A most successful annual meeting of Sunnybank Y.P. Society was held. The following officers were appointed: Supt., Bro. Young; President, Bro. J. Gager; vice-president, Bro. J. Jones; secretary, Bro. J. Bignill; treasurer, Sister M. Aroin. The interest is very keen. Bren. Machin and Beams have helped in Sunday services. Great meetings were held on Mar. 7. Bro. Young speaking at both services. A husband and wife confessed Christ, and three who previously confessed came forward to be baptised. The sisters have formed a women's guild.

South Australia.

At Pirie on Sunday, Mar. 28, two fine addresses were given by Bro. Hughes, in the morning on "Prayer," in the evening "The Conversion of Cornelius." One young lady made the good confession.

The church at Croydon is preparing for the mission to be held in the tent on the church grounds. Bro. Graham has been promised nearly a hundred chairs for the tent from the members at Croydon.

Genealogical work is very happy. Dorcas and ladies' guild have commenced work for the year. Harvest thanksgiving on March 21 was an enjoyable success. Visiting speakers were Bren. Ira

Paternoster and J. Wiltshire. Mid-week prayer service is growing. Preparations are in hand for Endeavour Day.

Henley Beach meetings are fairly well attended. Since the appointment of Bro. Ross Graham, many brethren have kindly helped and the services have been well maintained. On evening of March 21, Bro. Horsell gave a fine address, and two young sisters rendered an enjoyable duet.

Work at Forestville is making progress. Between 50 and 60 meet at the Lord's table. Gospel services are well attended. On Mar. 21 the chapel was packed. At the close of the service two were baptised. Mar. 28, good meetings. At the gospel service Bro. Lamphire took as his text "Repent to God." A young girl from the Bible School made the good confession.

On Saturday, Mar. 27, North Adelaide Bible School and church friends gathered for a picnic in the Botanic Gardens. It was a very happy function. On Sunday morning there was a very good meeting. One young woman was received into fellowship. Improved attendance at evening service. Bro. H. Gray's topic in the morning was "Reverence in Worship," and at night, "Christ is All."

At Long Plains on March 21, a sister was received into fellowship, having been immersed prior to the service. At Avon, two good meetings were held, Bro. Mason speaking at all services. The afternoon address was especially to young people, subject, "God and our Games." A young woman confessed Christ. The Avon folk unanimously agreed to request Long Plains and Miallala to co-operate in extending an invitation to Bro. Mason to accept a three years re-engagement from the end of May.

Balaklava church conducted harvest thanksgiving services recently which were very well attended. Three services were conducted. The choir rendered excellent music, and an offering of £70 was received for the debt reduction fund. Bro. Manning is giving a series of addresses on Sunday evenings dealing with the church. A Senior C.E. Society is to be commenced. Several of the members have visited Snowtown mission. The two gymnasium clubs have made a good beginning under the joint leadership of Bren. Sinclair and Mariot.

Meetings at Strathalbyn are well attended, and the work generally is encouraging. A working bee erected a tank at church building. On Mar. 29 Miss A. V. Bartlett, superintendent of the kinder department, who is shortly to be married, was tendered a social afternoon by teachers and parents. On Mar. 21 Bro. and Sister Stoner, sen., who are leaving Strathalbyn for Milang, were presented with two easy chairs by the church. On Mar. 23 the Milang Endeavorers paid a visit to the Strathalbyn society, a very good programme being provided.

The first annual meeting at Fullarton was held at Bro. D. Thorpe's home, with 45 members present. Bro. A. Chiles presided. Bro. Thorpe read a report of the church's progress. Bro. A. Charlick gave the treasurer's report. Bro. H. Vawser reported on school work. Bro. A. Chiles on the boys' club. Bro. W. Graham reviewed his work. Bro. and Sister Thorpe provided supper, and a vote of thanks was accorded them. The church is making good progress, and hopes that the block of land in Osmond-ave. will soon be paid for. Record attendance at school, 103.

Ungarra S.S. anniversary on Feb. 28 was a great success, with good meeting both afternoon and evening. Bro. Russell addressed crowded gatherings. The singing was well rendered under Mr. Telfer as leader, and Mrs. J. Laurie at the organ. The smaller children did excellently, for which credit is due to Miss Jean Laurie. The usual tea meeting and distribution of prizes took

place the following afternoon and evening. On March 7, Bro. McKie took charge of the harvest thanksgiving services. His splendid addresses were listened to by large and appreciative gatherings. There was one confession.

On Mar. 14 and 15 Kadina Bible School held very successful 25th anniversary services. The speakers were Bren. E. G. Warren, F. G. Filmer and E. W. Sanders (Congregational). March 21, good meetings. 11 a.m., E. G. Warren; 6.30, Bro. F. G. Filmer; one confession. March 23 and 24, the Northern Conference held at Kadina was very successful. March 27, the Bible School held a very enjoyable picnic on Wallaroo North Beach. Mar. 28, splendid congregation in the evening. At the close of the gospel service there was a baptismal service. Bro. and Sister Filmer, senior, and Mrs. J. Warren recently fellowshipped with the church.

Prospect church anniversary services were held on Mar. 28. Bro. Killmier, from York, addressed the church and was much appreciated; subject, "Christ as a Worker." In the evening a choral service was given with special singing by the choir and solos beautifully rendered by Misses L. Lomas and R. Watson (from Norwood), accompanied at the piano by Miss L. Molineaux, also of Norwood. Bro. Beiler gave a short address. Good attendance at both services. The J.C.E. Society brought 2½ dozen eggs as gifts for Children's Hospital. Band of Hope on March 24 had a good attendance, and an address by Mr. Bowey. Eight new members signed the pledge.

Victoria.

Ararat church has commenced a new year, and look forward to a happy and successful time with Bro. and Sister Hilford. A visit from Mrs. Barton on Sunday, Mar. 28, was enjoyed.

South Melbourne had fair meetings last Sunday. In the morning Bro. D. Morgan gave a splendid address on "Our Duty as Stewards for God." In the evening Bro. Waterman preached on "The Attack of a Strong Man," and also welcomed in the junior K.S.P.

Middle Park meetings were fairly well attended last Lord's day. Several visitors were present. Bro. Hunt's messages were very much appreciated. Bro. Noble gave an interesting and instructive address on mission work in Scotland at the mid-week meeting on Wednesday, Mar. 24.

The morning meeting at Cheltenham on Sunday was the largest for some time. Good school and kindergarten in the afternoon. At the evening service D. Wakeley preached well on "The Good Confession." An offering was taken for Dr. Mott's mission meeting, and the Chelsea No-Licence League.

Harvest thanksgiving services at Northcote were well attended on Mar. 21. Bro. Mortimer gave a helpful exhortation, and Dr. Hinrichsen spoke on "The Lord of the Harvest" at the gospel service. The choir rendered a selection. The goods displayed were presented to the local benevolent society.

Attendances at gospel meetings at Kyneton are increasing. A girl from the Bible Class was baptised on Sunday evening, when Bro. Greenhalgh delivered an excellent address. Bro. Greenhalgh's solos and song leadership are attractions. A happy time was spent at the Bible School picnic on Saturday, at the mineral springs.

At Echuca on Mar. 23 the annual business meeting was held. For the first time in the history of the church, a board of officers, comprised of men, was elected. The following were elected: Bren. Woolougher, Greenland, Main, Skurrie, Turner (treasurer), Payne (secretary). It is expected to commence the new building in a couple of weeks.

Horsham had 150 at worship service on Mar. 28. Bro. Jas. Butler exhorting. Annual meeting reports on the 25th disclosed big reduction in debt on church properties, receipts for year being £240 in excess of expenditure. Increasing attendances at worship services are a notable feature. A motion expressing unswerving confidence in the evangelist was carried unanimously.

At East Kew, Bro. Youens spoke at both meetings on March 28. The evening attendance was the largest for a considerable time. Miss Ruth Tonkin's solo was much appreciated.

There are good meetings with increasing interest at Gardiner. Last Sunday morning's record attendance included several visitors. Fine addresses from Bro. Gebbie. At night four adults made the good confession.

Brunswick has enjoyed an address from Bro. Fitzgerald. Four have been welcomed by letter. The Bible School has received an increase of seven to the teaching staff. Bro. McCallum is ably carrying out the work as secretary, assisted by Bro. Bysouth. The school is practising for its anniversary services. The sisters' Mission Band is giving great service to the church.

Enjoyable harvest thanksgiving services were held at Surrey Hills last Lord's day. Bro. I. E. Shipway gave an appropriate address in the morning, and Bro. Theo. Edwards preached at night. On Monday evening the "fruits of the harvest" were sold, and the proceeds will be devoted to the funds of the General Dorcas. Bro. Leslie Dickson has kindly rendered service as acting secretary.

Hampton had good services on Sunday. In the afternoon the school held its annual business meeting. At night about 125 attended. R. Pittman preached, and special items, arranged by the newly-appointed musical directors, Bren. Buckley and Midglin, were enjoyed. Visiting singers were Miss Bagley and Mr. Hayward. The K.S.P. held a social recently, when visitors from Ivanhoe club were entertained.

Genferrie Bible School anniversary services were continued on Sunday. Addresses were given by Bren. L. C. McCallum, W. Gale, and T. H. Scambler. A gathering of the cradle roll members was held at the afternoon service. The ladies' guild provided hospitality for visitors. The annual demonstration and prize giving took place on Tuesday evening, concluding a successful series of Bible School anniversary services.

Good meetings at South Richmond on Sunday. At the gospel service Bro. C. Hinrichsen spoke on "The Wasting Harvest" to a fine audience. The choir, under Bro. Smith, sang very nicely; there was also a quartette by members of the choir. At the half-yearly meeting it was decided to re-engage Bro. C. Hinrichsen for a further 12 months as preacher, and Bro. C. Jackel to assist as personal worker and church visitor.

Harvest thanksgiving services were held at Yarrawonga on Mar. 21. Fine attendances, and a good display of fruit, etc. Well-attended meetings on Mar. 28. At the close of a powerful address on "Love's Anguish," by Bro. Pratt, a young man confessed Christ. Three new scholars recently enrolled at Bible School. The monthly gospel service was held in the Mulwala Hall on Mar. 23, when a number came to hear the gospel.

Very large congregations at Bambra-rd. Bible School anniversary celebrations on Sunday, Mar. 28. 137 broke bread. Splendid messages were given by Bren. A. E. Illingworth and L. C. McCallum. Prizes and certificates were distributed at the afternoon session. Singing, under the capable leadership of Bro. G. F. Nicholls, was a great feature. Within six years the church membership has grown to 207, and Bible School to 327.

For some time gospel services have been regularly conducted at Murravee by Bro. S. Harrop, assisted by local brethren from Woorinen and Swan Hill churches. On Mar. 14, at a service conducted by Bro. Harrop, a young man confessed Christ. He was baptised by Bro. Harrop at Woorinen on 18th. March 21 was a memorable day at Murravee, two recent converts taking part in the evening service. A fine work is being accomplished in this new centre.

Meetings at Drumcondra (North Geelong) on Sunday were splendid. A nice number broke bread in the morning, when one young lady was welcomed into membership. At the evening service an appreciative audience listened to Bro.

Williams' address entitled "Christianity and Sacrifice." Bro. Chas. Combridge rendered a beautiful solo. The newly-formed young people's club is making good progress, the committee of which has prepared a comprehensive syllabus for the ensuing quarter.

Castlemaine Bible School celebrated its anniversary services on Sunday, Mar. 28. Meetings were very well attended, and splendid addresses were given at the three services by Bro. J. A. Wilkie, of Ballarat. The singing by the scholars, under the capable leadership of Bro. F. Jermyn, was excellent. On Sunday, March 21, two junior scholars, Herbert Baker and May Brammer, received the gold seal for five years' attendance at Bible School, the latter being only eight years of age.

At Coburg favorable interest has been maintained throughout the month, and good work has been done by the auxiliaries. Fine progress is being made by the school in anticipation of the anniversary. The British and Foreign Bible Society conducted one of the mid-week meetings, and a splendid address was given on the Society's work. On Thursday last, the sacred cantata, "David the Shepherd Boy," was rendered by the choir, assisted by a number of visitors, and the packed house greatly appreciated the evening.

The work at Parkdale is healthy. On Mar. 28, one of the elder scholars was received into membership, being immersed the previous week. The ladies' sewing guild held its annual meeting. As a result of their year's work they handed to the officers £40 towards debt reduction fund. Afterwards a basket picnic in the Botanical Gardens was enjoyed. On Saturday last the Mayor opened the new tennis court. He expressed the opinion that it was easily the best court in the town. The Bible School is practising for the anniversary.

At Collingwood on Mar. 21 Bro. Wigney addressed the church, and Bro. Burns spoke in the evening. The soloist was Sister D. Simmons. A successful church social was held on Mar. 24. The preacher was back from holidays on Mar. 28, and after speaking on "Shutting out the Light," at the evening meeting, one young lady confessed Christ. Two splendid solos were rendered by Sisters D. Moore and Mrs. Halliwell. "The Pathfinders," a junior club for girls, is making good progress under the able leadership of Sister A. Whittle.

On the evening of Mar. 23 a welcome social was given at Warracknabeal church to Bro. and Sister Combridge. Bro. Wheeler presided over a good gathering. Various items were given by members of the circuit. Messrs. White, Lacy, Searle, Parsons, Wheeler and Naitthsmith extended a hearty welcome. Large congregations assembled at the harvest thanksgiving services on Mar. 28. Bro. B. J. Combridge spoke morning and evening. A duet by Bro. and Sister Combridge at the gospel service was appreciated. The chapel was tastefully decorated with flowers, fruit and vegetables. Miss Lacy presided at the organ.

South Yarra is enjoying very fine meetings. Bro. Griffin is giving earnest addresses. On Mar. 21 the annual harvest thanksgiving was held. Bro. W. Hancock supplied the farm produce, and the members the vegetables, etc. Bro. J. Brown had charge of the decorations. There was a fine attendance. Special singing by the choir was appreciated. Sister Mrs. Getting sang a solo, and assisted in the anthems. Bro. D. Lewis, Williams, V. Griffin and Stafford exhorted during the month. The young folk are preparing for the anniversary. Mid-week meetings are well attended, as also are all the various auxiliaries.

North Richmond Bible School anniversary was celebrated on Mar. 21. Bro. A. E. Illingworth addressed the church. Bro. H. Patterson spoke in the afternoon on "Bridge Building." Bro. R. W. Payne conducted the evening service. At all these meetings there were large attendances. The singing of the scholars under the leadership of Bro. Hall was excellent. Splendid services throughout last Lord's day. Bro. Payne being

the speaker. Special pieces, in keeping with Easter season, were splendidly rendered by the choir at the evening meeting, when one young man made the good confession. The average attendance for the month at breaking of bread was 126.

Colac annual meeting was held on Thursday, Mar. 25. Reports from the secretary and various auxiliaries showed improvement. Thanks to the efforts of the Ladies' Aid, the debt on the buildings is being gradually reduced. They also helped in supplying the new carpet to the platform. Bro. L. Selwood, after 12 years' faithful service as secretary, has retired. A movement is being made to secure a new organ. A few of the brethren have presented the church with a year's supply of "The Wayside Pulpit." Bro. G. Kemp succeeds Sister Wheeldon as agent for the "Christian." The evangelist, Bro. Halkeday, and family have at last got settled in a home. Meetings are keeping up well.

At Preston, meetings are well attended and of high standard. Bro. Hinrichsen ably exhorted on the morning of Mar. 21, and Bro. J. W. Baker's exhortation on Mar. 28 was uplifting. The gospel is faithfully proclaimed by Bro. Mortimer and four scholars from the school made the good confession the last two Sunday nights. The church held its annual business meeting on Mar. 18, when favorable reports were submitted, revealing that the cause has prospered during the year. The Bible School rally has run its time limit, and it was such a success that it was decided to continue it. The K.S.P. and girls' club are doing good work. The ladies' guild meet weekly, and good work is done.

Splendid meetings at Footscray on Sunday. Bro. P. R. Baker had just arrived from Tasmania by the boat, and addressed the church. It being the quarterly rally Sunday a fine congregation attended. Visitors included Miss Fulfrid and Mr. Kelly, from Swan Hill. Sister Morse, from South Melbourne, was received by letter. Afternoon school was well attended, teachers and scholars being alive to work for the mission. The evening service was in keeping with that of the morning, and at the close of Mr. Hurren's address, five confessed Christ. Bren. Baker and Barber are working hard erecting the tent and making themselves known. Everything is in readiness for the opening services on Sunday.

Meetings have been splendid at Balwyn this month. On Mar. 14 C. Schwab gave a fine morning address. The choir has rendered good service, and now numbers over 30, under Stanley Wilson. The evening services have been most helpful, and Bro. Thomas has concluded his series of sermons on "Christ and Our Daily Life." There have been six confessions and one consecration during the month. On the 28th R. G. Carter and J. G. Hare sang a duet, and a married man confessed Christ. Vivian Stafford and Keith Jones, students at the College, from Cottesloe Beach, W.A., are helping in the work. The picnic of the Bible School at Bayswater was a splendid success. Bro. and Sister Thomas, with their daughter Ruth, are visiting Tasmanian Conference.

Harvest thanksgiving services were celebrated at Maryborough on March 21. A fine display of vegetables and fruit, etc., decorated the building. Appropriate messages were delivered by Bro. Baker. The sisters sold the goods on the 22nd, and handed over £67/- to the treasurer for church funds. Reports at half-yearly business meeting on 25th showed a prosperous year's work in all departments. Average attendance at the gospel service was 107. Two young ladies confessed Christ and were baptised, with a brother who came forward previously. Kitchen tea-parties have been tendered Sisters Miss Jellett and Miss Hawkes, who have recently been married. The young people's society journeyed to Warrack for their annual picnic on 27th. Two members were received into fellowship on Sunday. Bro. Baker exhorted, and delivered a powerful gospel message on "The Orchard of Calvary."

(Continued on page 204.)

A Great Spiritual Hierarchy.

(Continued from page 197.)

grown up in the interval to treat the sacramental gift as something in the nature of an infused substance or stream of virtue. This meant the materialising of grace. The water absorbed and conveyed to the soul heavenly powers." We hope all will get this. Truly this was a "huge mistake." And what is the remedy for it? To try to find a reason for infant baptism without this "magical grace"? The same New Testament that condemns such "materialising of grace," has no room for infant baptism at all, and demands of the baptised what no infant can ever give. The true remedy is to go back to New Testament practice. Fill baptism with its spiritual content of faith and loyalty, and we can use without fear of any "water salvation" idea, the words of Ephesians 5: 26; Titus 3: 5; Gal. 3: 26, 27. This will also save men from ascribing to the element cleansing power apart from the word of the gospel, and the faith of the baptised. Another important thing in the one baptism is its form. We believe that the form exemplified in the New Testament ought to be conserved, and is an integral part of the ordinance. The true believer comes to Christ that he may share in the blessing of forgiveness and life. But how are these secured for men? The answer is, by the cross and resurrection of Christ, and only in this way. It is evidently with this in view that the apostle speaks of being "baptised into his death," and being "buried with Christ in baptism" (Rom. 6: 1-4). The significance of this immersion is stated by Professor Sanday, the great Anglican scholar, thus—"Our union with Christ involves that we shall repeat those acts in such a way as we may, i.e., in a moral and spiritual way. When we descended into the baptismal waters that meant that we died with Christ—to sin. When the water closed over our heads, that meant that we lay buried with Christ in proof that our death to sin was real. But this carries with it the third step in the process. As Christ was raised from among the dead by a majestic exercise of divine power, so we also must henceforth conduct ourselves as men in whom has been implanted a new principle of life" (on Romans 6: 1-4). Believers' immersion is the only thing that answers New Testament description. It is based on the plainly expressed will of Christ, and has behind it the practice of the primitive church (Matt. 28: 18-20; Acts 8: 34-40; Acts 2: 38-41). There is one Lord, one faith, one baptism, and infant sprinkling and believers' baptism are not two forms of the same thing, but two separate things, with nothing in common save the name. The reason for the large space given in this sermon to the one baptism is not that it is more important than the other items. Not for a moment. But here there has been the greatest divergence from primitive practice, and to that practice we wish to witness, and urge a return thereto in the interest of the unity of the spirit. The one baptism not only is based on the authority of the one Lord but introduces into the one body. Hence we appropriately next consider that.

III. One body, one spirit, one hope.

"For in one spirit were we all baptised into one body" (1 Cor. 12: 23). There is one body, i.e., "The church which is his body" (Eph. 1: 22). To the Corinthians the apostle wrote, "Now ye are the body of Christ, and severally members thereof." The words suggest the vital reality of the union of Christ and the believer. The Scriptural metaphor is no remote figure of speech. "The church is to the living Christ what the human form of Jesus was two thousand years ago. The church is to live Christ, to express, to give visibility in human life and service. The features of its face are to be the lineaments of his countenance; the church is to be his body, and in the church the world is to realise the presence of

the Lord, and to feel the power of his virtue and grace." These words express the rich suggestiveness of the idea of the one body. Of that body every true believer is a member. All that mars its unity, all humanism added to the divine ideal must be laid aside. The one body is animated by one spirit. Through that one spirit men were called into the one body. He it is, who, by convincing men of sin, of righteousness and judgment, and revealing in the gospel the means and way of salvation, leads men to Christ. He it is who is the advocate, the comforter—Christ's other self—who was to lead the apostles into all truth. The church which is the body of Christ is indwelt by this one spirit. The church is a holy temple in the Lord. "In whom ye also are builded together for an habitation of God through the spirit" (Eph. 2: 22).

And of the individual believers it is said, "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you." It is this presence that makes the church a living body. In his great work as revealer of truth, the Spirit has taken of the "things of Christ," and revealed them to us through men. What the inspired apostles were to the primitive church, that the New Testament which enshrines their message is for us to-day. It is the word of the one Spirit through whom the will of Christ was revealed. A recognition of this will give us a profound reverence for the word of God, and a deeper realisation of his personal presence with us. By this one Spirit believers were called in "one hope of their calling." That inspiring hope is variously expressed in the Christian Scriptures, and embraces all the rich heritage which the church has in Christ. It is the "hope set before us, which hope we have as an anchor of the soul" (Heb. 6: 18-19). It is the "hope of eternal life, which God who cannot lie promised" (Titus 1: 2). It is the hope that we should be made "heirs according to the hope of eternal life" (Titus 3: 7). It is "the hope which is laid up for you in heaven whereof ye have heard before in the word of the gospel" (Col. 1: 5). It is the "living hope" of an inheritance, incorruptible, undefiled and that fadeth not away (1 Pet. 1: 3-5). This hope is to be fully realised in the last days at the appearing of our Lord Jesus Christ. "Looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ" (Titus 2: 13). This is the one hope of our calling. It is this which, truly realised, raises us above the powers of earth, and inspires to service for God and man.

Surely the words, "A great hierarchy of spiritual realities" were a not inappropriate description of these seven great truths we have considered in this study. "One God and Father of all," fountain and source of salvation and life. "One Lord," Jesus Christ his Son, our Saviour, who is the object of the one faith, and upon whose authority rests the one baptism. One body, the church of the Lord Jesus, purchased by his blood, bearing his name, and as his body expressing his life. One Spirit, by whom we have been called into the one hope, the glorious hope of his appearing when we shall be with and like our Lord ever.

May we strive to keep the unity of the Spirit in the bond of peace, and ever labor to realise the ideal:

"Elect from every nation,
Yet one o'er all the earth;
Her charter of salvation,
One Lord, one faith, one birth;
One holy name she blesses,
Partakes one holy food;
And to one hope she presses
With every grace endued."

Chinese Evangelist Welcomed.

The Chinese church in Sydney held a most successful launch picnic on Saturday, March 13, in order to introduce Bro. Kwaan Young Man to those interested in Foreign Mission work, especially that part that pertains to the work of the above church.

There was a very representative gathering, and after a run around our beautiful harbor, we disembarked at Athol Gardens for tea, and speeches. There was no stint in the good things provided, and after all had done ample justice to them, a short meeting was held, presided over by Bro. S. Wong. The chairman thanked the brotherhood for the manner in which they had stood behind the Chinese in their efforts to evangelise their countrymen. He mentioned the beginning of the work in Melbourne by Bro. McClean, and traced the work down to the present time. The decision to send Bro. Kwong Hon to Canton was also mentioned. Bro. Peter Geen told of how



Kwaan Young Man,
Chinese Evangelist.

he heard of Bro. Young Man doing a great work in Canton, and asked him to come and take up the work in Sydney. Bro. Young Way, Presbyterian missionary, 77 years of age, and Bro. E. Linn addressed the gathering. Bro. Quan Mane said that £100 was urgently needed for the furnishing of the building in Canton, and trusted that the portion of N.S.W. (£30) would be forthcoming. The Conference President (Bro. Fretwell), and Bro. Rofe and Bennett also made appreciative remarks. Bro. Clydesdale said the committee would be glad to keep the hall open for their use, defraying the cost of rent and lighting, and trusted that a new era of prosperity had dawned for the cause. Bro. Young Man spoke in Chinese, which Bro. Wong interpreted. For many years our brother has been teaching and preaching for the Baptist brethren, but has come over here to learn the way of the Lord more perfectly, and after a year or two will return to Canton to take up the work there. A most enjoyable afternoon was spent together, and all were eager to assure our brethren that the desire of every heart was for the success of the work, and the advancement of the Chinese church in Sydney.

If he did not love sinners there would be none for him to love. We may be his enemies, or may neglect all his beseechings; but he is still our friend, wishing us well and desiring to bless us. But he cannot give us his deepest friendship unless we are willing to recognise our sin. We must come to him on the footing of transgressors; if we are to come to him at all.—Alexander Maclaren.

West Moreton Circuit Conference, Qld.

The West Moreton Circuit Conference was held on March 17 in Rosewood, and in every way proved itself the best. A beautiful spirit prevailed. The reports showed progress, especially in Rosewood, where the Bible School grew from 28 to 41 during the twelve months, and in Fernvale, where a Bible School was organised with 14 scholars. The treasurer reported a credit balance of over £30. The sisters id. per week last year paid for the painting of the manse, and the sale of work held last December cleared after paying the Rosewood chapel debt; £22/10/- on the circuit car; £2 given towards the furnishings of the Wynnum chapel, and the balance divided between Mt. Walker and Rosevale churches.

It was unanimously decided to assist Fernvale to build a church home.

A gloom was cast over conference through Bro. Bassard resigning as evangelist at the end of four years' ministry. A great work has been done by our brother during that time. Many were being brought to the Lord; a church was organised at Fernvale, and a beautiful chapel built in Rosewood, and the brethren led to purchase a car for the use of the preacher. Bro. Wendorf preached the conference sermon, which dealt principally with the deity of Christ as an essential of the Christian religion. His sermon was powerful and true to the book. Sister Wendorf preached to the sisters' conference, and gave a very stirring, uplifting message.

The following were elected to office:—Sisters' Conference, President, Sister A. Lobegeiger; vice-president, Mrs. Buhse; secretary, Miss A. Zahl; treasurer, Mrs. H. Berlin. Men's Conference, President, Bro. Alb. Hinrichsen; vice-president, Bro. J. Hinrichsen; secretary, Bro. H. Berlin; treasurer, Bro. J. Boetcher.

The conference closed with a religious service at night, the chapel being almost crowded.

The Modern Missionary Motive.

Said the Sage, after a journey to the Far East, gave his Foreign Missionary impressions:

"I am asking what is now to be our motive in missionary work. I talked it over with a business man on our ship who said, 'It seems to me the religion of these people in some respects was not so bad; why should we be sending them ours. Is not their religion good enough for them?'"

"He had seen, and so had I, in the Chinese city where we had lately been, the signs of the Standard Oil Company, and the Singer sewing machine, and the International Harvester Company, and the Remington typewriter and the Ford automobile.

I asked him, 'Was China crying' for any of these things that we are marketing here? Did they not have kerosene that served their purpose before they heard of coal-oil?'"

"Yes," he answered, "but America had a better oil that gave a better light at less waste of human life and eyesight, and America has the goods and the enterprise to seek a market for her superior products."

"I told him he had stated in commercial terms what was essentially the modern missionary motive, and that the Church of Christ in America would consider withdrawing from the work in foreign lands when the Standard Oil Company and the Remington typewriter and the Ford car and the Singer sewing machine called home their agents, and not till then.

"We have a better religion than the people of China or India. And they need it. Yes, and we need the foreign market for the gospel. But the gospel must take on the form and manner of life of the countries where it is preached.

"We must not try to make American Baptists or Scotch Presbyterians out of the people of India or China. The word must become flesh, the kind of flesh of the people to whom we preach it. So, and only so, can the modern church evolve a missionary programme inclusive enough for the world."

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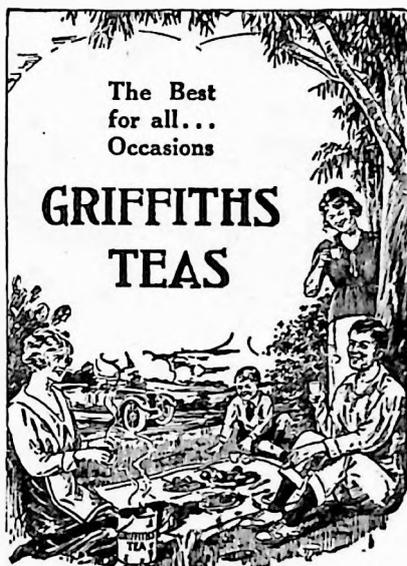
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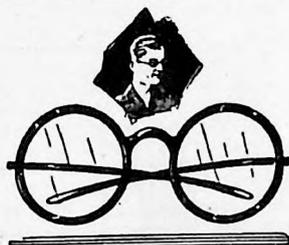
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News of the Churches.

(Continued from page 201.)

Geelong Bible School anniversary was continued on Mar. 21 and 22. Bro. L. C. McCallum was the speaker. At the demonstration on Monday, he presented the scholars' awards. Visitors on Mar. 28 included Bro. C. C. Dawson, of North Melbourne, who exhorted in the morning, and Bro. H. McGregor, on furlough from Annuello. The gospel service on Sunday was well attended. Bro. Stevens' theme being "Wonderful Jesus." Bro. Thewlis rendered Gipsy Smith's hymn of that title. Mrs. Lang, senr., has passed away after a long period of suffering. Sincere sympathy is extended to the bereaved. At the annual business meeting the following officers were elected: Secretary, Bro. Dawson; treasurer, Bro. Ball; deacons, Bren. Barnard, Baur, Barnes, Putland, McKay, Eastwood and Burchett; auditor, Bro. F. W. Walker. Bro. McGregor, senr., who has rendered faithful service as an officer, has found it necessary to resign through indifferent health.

New South Wales.

On morning of Mar. 28 Bro. R. Verco gave a beautiful message on "Love" to Chatswood church. In the evening seating accommodation was fully taxed. Bro. Whelan delivered a powerful message on "Mind Your Own Business."

The church at Taree was pleased to receive a visit from Bro. Fred. T. Saunders (organising secretary of the College of the Bible). He spoke on Mar. 24 of the work of the College, and gave a fine message to the church on the 25th. The addresses were full of interest.

At Enmore on March 23, the Christian Endeavour tendered a social to Bro. H. Payne prior to his marriage, which took place on the 27th. On morning of 28th Bro. Saxby, from Manning River, was present, also Bro. P. C. Bennett, from Bankstown, who spoke on consecration.

South Kensington meetings were very fair on Mar. 28. Bro. Rodger, of Belmore, is preaching at present: his service is much appreciated. In the morning Bro. Fretwell gave a powerful address. Special meetings are being arranged in connection with the opening of the new building.

At Lidcombe on evening of Mar. 28, after Bro. Butler's sermon, a young lady was baptised. In the morning, Bro. H. Larcombe, of North Sydney, a former Bible School teacher and superintendent, presided. Bro. Butler welcomed into fellowship Bro. V. Dight, a scholar from the school, and also exhorted.

At Dumbledon on Mar. 14, Bro. Stow exhorted faithfully on John 15: 4, and at night gave a clear gospel address on "The Way of Salvation." On Mar. 21 Bro. Pyke gave a stirring talk on the signs of the times, and at night Bro. Copleston spoke from Matt. 14: 16. On Mar. 28 the missionary prayer meeting was well attended. At night Bro. Copleston gave a fine gospel address on "Seven Sayings of Jesus on the Cross."

Wagga reports meetings as usual. On March 2, at Junee, Bro. W. Mowsar was married to Miss Thelma Belling. Sister Taylor has her little son home after over four months in hospital. On Mar. 21 Bro. and Sister Wiseman were added by letter from Ashfield Baptist church. On Mar. 23 the church gave a farewell social to Bro. Keith Gerrard, who is leaving for Ipswich, Qld., and through Bro. Wenk presented him with a pair of gold sleeve links and xylonite stud box.

Good Work For Willing Hands.

The church at Gardiner is obliged to build to meet the needs of the young people. At present there is no suitable accommodation for a Bible Class of twenty young men. On Saturday, Apr. 18, a start will be made to erect a hall by voluntary labor. Bro. H. J. Purton has consented to supervise the work. Any brethren able and willing to assist, particularly skilled carpenters, are invited to give their services. Mr. J. S. McIntosh, Toorak-rd., South Camberwell, will be glad to hear from those willing to have a part in this good work.

COMING EVENTS.

APRIL 4 and continuing for 5 weeks.—Great Tent Mission at Footscray. P. R. Baker and Irwin Barber, every evening at 8. Take Russell-st. tram at Station and ask for stop at "The Tent." Alexander's No. 3 hymns. All invited.

APRIL 10, 11, 13, 14.—The North Melbourne Church will celebrate the opening of "The Jubilee Hall" on the above dates. On Saturday, April 10, at 3 p.m., the opening ceremony will be performed, and at 4.15 p.m., a Teachers' and Workers' Conference will be held. Tea will be provided. At 7.45 p.m. an Old Members' Re-union will be held. All past North Melbourne members, and any interested, will be heartily welcome. Sunday, Apr. 11, Special Services all day. Morning, every member present. Afternoon, Bible School Rally of past and present members. 7 p.m., Special Gospel Service. Preacher, C. C. Dawson, B.A.

April 13, Young People's Demonstration. A great programme is prepared. Wednesday, 14th, Special Prayer Meeting.

APRIL 11 & 14.—Moreland Bible School Anniversary will be held in the Chapel, Davies-st., North Brunswick, on Lord's day, April 11. 3, Mr. A. G. Saunders; 7, Mr. H. B. Robbins. Demonstration on Wednesday, April 14.

APRIL 11, 18, 20.—Brunswick Bible School Anniversary. April 11, W. R. Rigg, Ph.C., Bro. Dawson, L. C. McCallum, M.A., B.D. April 18, A. R. Main, M.A., J. I. Mudford, W. J. Way. April 20, 8 p.m., Children's Demonstration (adults 9d., children 6d.). All meetings held in Chapel, Glenlyon-rd. Bright singing under Mr. Ross Pearl, assisted by orchestra. All are invited. This promises to be the best we have ever conducted.

APRIL 11, 18 and 28.—Parkdale. April 11, Bible School Anniversary. Special Services, 11 a.m., 3 and 7 p.m. Bro. L. C. McCallum, speaker, morning and afternoon. Bro. Rowland Morris at gospel service. April 18, Church Anniversary and Bible School Prize Distribution. Special "Every-Member-Present Day." Speaker, Bro. Wilkie, Ballarat. Tea provided for visitors each Sunday. April 28 (Wednesday), Concert by scholars and friends at 7.45 p.m. Admission, 1/- adults, 6d. children.

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

APRIL 18.—Tent Mission—Baker and Clay, Davies-st., Moreland, commencing April 18. Visits from suburban churches will be appreciated. Tent situated right at terminus of Brunswick cable tram, opposite chapel.

APRIL 18 and 20.—Bible School Anniversary at Fullarton, S.A.

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.

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Cornish Organ, twelve stops, very fine tone, in good order. £25. Apply E. H. Eaton, 229 Burnley-st., Burnley, nearly opposite Weymouth's Foundry.

WANTED.

Wanted, first-class evangelist for West Moreton, Qld.; married man preferred; manse rent free; car provided for work. Apply, stating salary, etc., to H. Berlin, Haigslea, Queensland.

Churches of Christ Football Association.

Nominations are now open for umpires for the above association. Fee £1 per match. Hon. Sec., C. E. Whittle, 762 Burwood-rd., Auburn.

LYGON-ST., CARLTON.
SUNDAY, APRIL 4.

SPECIAL EASTER SERVICES

Morning at 11, Worship, Communion.

Speaker—Mr. A. G. Saunders, B.A.

Subject, "Death Swallowed Up."

Anthem, "There is a Green Hill" (Gounod).

Soloist, Miss H. Dickens.

Evening at 7—Mr. A. G. Saunders, B.A.

Choir will render MAUNDER'S

"OLIVET TO CALVARY."

Soloists, Miss E. Bagley, Mr. J. Y. Buckley and Mr. R. Hayward.

Choir Leader, Mr. E. Tippett.

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

Anthem Sheets Provided. — All Welcome.

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.

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

Organist, Mr. C. H. Mitchell.

Conductor, Mr. J. Harold Barrett.

BIRTH.

TAYLOR.—On March 19, at Guildford Private Hospital, Shepparton, to Mr. and Mrs. A. V. Taylor—a son. Both well.

MARRIAGE.

MOSS—JELLETT.—On February 3, at the residence of the bride's parents, by Mr. Baker, George Palmer, second son of Mrs. and the late Mr. Moss, of St. Arnaud, to Dorothy Elsie, third daughter of Mr. and Mrs. T. B. Jellet, Lygon-st., Maryborough. Present address, Carwatha Vic.

IN MEMORIAM.

BARRETT.—In fond remembrance of Anne Isabelle Barrett, who passed to the higher life April 6, 1925.

"Severed only till he come."

BLACKWELL.—In affectionate memory of my dear wife and our dear mother, who fell asleep in Jesus, March 28, 1925.

Asleep in Jesus, peaceful rest,

Whose waking is supremely blest:

No fear, no woe shall dim the hour

That manifests the Saviour's power.

—Inserted by her loving husband and family.

Tannymorel, Qld.

TO LET.

A Homely Home away from home. Moderate terms on application to Mrs. E. W. Nicholls, "St. Arnaud," 85 Balfour-st., Launceston, Tasmania. (Members preferred if possible.)

Here and There.

We learn that Bro. W. A. Eagle is relinquishing the work at Moonta, S.A., towards the end of April.

Bro. J. C. Ferdinand Pittman has accepted an engagement with the church at East Camberwell, Vic., and begins his work there early in April.

Owing to an unusual pressure of reports after our first forme was printed, we have been compelled to hold over much matter planned for this issue.

The Federal F.M. Secretary will speak on the Foreign Mission night of the Victorian Conference, and afterwards attend with the president, Mr. Morrow, the John R. Mott Conference in Melbourne.

We received the following telegram from Gilgandra, N.S.W., on Tuesday: "Baker-Clay mission closed; twenty-five confessions; thankoffering, two hundred and five pounds, of which one hundred and eighty-nine is cash."

Evangelist E. C. Hinrichsen is to preach the Conference Sermon at the Western Australian Conference. This service is being held in the Perth Town Hall, and arrangements are being made for broadcasting.

By the time this reaches our readers the State Conferences will be in full swing. Victorian brethren are particularly reminded of the Conference Sermon in the Auditorium, Collins-st., on Sunday afternoon, at 2.45. Bro. P. R. Baker is to be the preacher.

The following telegram from W.A. came to hand on Tuesday: "Wonderful day Sunday, Hinrichsen-Brooker mission Bunbury; twenty adults welcomed, thirteen decisions; total, eighty-one; thankoffering hundred and seventy pounds.—Robinson."

The tent mission conducted by Bren. Ball and Fry at Pimpinio, Vic., closed on Sunday, Mar. 28, with 14 confessions and £180 thankoffering. The advisability of erecting a chapel, and the inauguration of night gospel services at Pimpinio, is receiving attention.

Grote-st., Adelaide, had good meetings on Mar. 28, with one confession at night. Mr. Wiltshire begins his ministry next Sunday, April 4. The new church building will be opened on Saturday, April 24. T. Hagger, of W.A., and J. E. Thomas, of Victoria, will take part.

There was a splendid meeting at Lygon-st., Vic., on morning of March 28. Amongst the visitors present was Mrs. Chapple from Paddington, N.S.W. A. G. Saunders spoke upon "Loss that is Gain." At night Bro. Saunders delivered a fine address on "Healed by His Stripes." H. Haines, soloist.

Victorian brethren will be glad to know that meetings have been commenced at Wangaratta in the home of Bro. and Sister Geo. Jaekel. By the assistance of the Church Extension and Home Missionary Committees, a splendid property has been purchased in a central position in the town, with a view to future work.

The Western Australian Conference is reporting a year of progress. There has been a nett increase in church membership of 167, and in Bible School scholars of 210. The receipts for Home Missions are £535 in excess of last year, and the Foreign Mission Committee £13/13/11. The total amount of money raised for all purposes has increased by nearly £1,000.

For Federal Evangelisation the States have responded up to March 22 as follows: N.S.W., £12/12/8; Victoria, £99/13/2; W.A., £92/12/9; Queensland, £19/15/1; Tasmania, £12/10/0; Federal Territory, 10/-. Further contributions are needed to keep this work going. Send to Thos. Hagger, 119 Aberdeen-st., Perth, W.A., or A. C. Stapleton, 73 Cleaver-st., West Perth, W.A.

Bro. S. J. Southgate is expected ere long to begin work with the church at South Kensington, N.S.W.

We regret to record the passing away on Mar. 30, at his home, "Pentlowe," St. Kilda-rd., Melbourne, of Mr. Thos. Mitchell, an old member of the church at Swanston-st.

Dr. John R. Mott is now in Melbourne. His coming to Australia will give a great impetus to missionary enterprise and to Christian work amongst the students. Our readers will appreciate his "Easter Message" which appears in this issue, reprinted from the pages of the "Australian Baptist."

The Victorian Conference picnic will be held this year at Wattle Park. The picnic committee has been at considerable pains to make an attractive gathering for young people. The electric car goes direct from Princes Bridge to Wattle Park. A motor-bus will be available at the terminus for conveying those who find the walk to the ground too far. Hot water will be provided.

So far 161 crowns have been received for the work at Canberra by the Federal Executive; there are yet 28,702 members of churches of Christ in Australia to hear from. A crown from each will do the work. Gifts for this work can be sent to F. T. Stubbin, Boonah, Qld.; H. G. Harward, 242 Pitt-st., Sydney; A. G. Saunders, 122 Mell-wraith-st., North Carlton, Vic.; or direct to Thos. Hagger, 119 Aberdeen-st., Perth, W.A. Please send now, as the work is becoming urgent.

The President of the Federal Conference has received a communication from the Prime Minister's Department stating that the Commonwealth Government is arranging for Anzac Commemoration Service to be observed on the actual date. As Anzac Day falls on a Sunday this year, the Commonwealth Government is desirous that, in arranging for the services for that day, the churches should remember the anniversary, and that the morning services particularly should take the form of a memorial service.

The Federal Executive is asking all members who propose attending the Federal Conference in Perth in October next to register on one of the registration forms which can be obtained from the State secretaries, or direct from Bro. Thos. Hagger. This is being done to make the work of the hospitality committee as easy as possible, and in order that it may be known how many attend from the various States. Vouchers for the concession fares will be sent early to all who register. If members are planning to stay with their own friends or relations, registration is still necessary.

In connection with the opening of the new Bible School hall at North Melbourne, a Bible School and workers' session in association with the Victorian Bible School and Young People's Department will be held immediately succeeding the official opening at 3 p.m. The session is open to all who are interested in the subjects of discussion. Tea will be provided for any visitors who care to remain. The topics will be "The Preparation of the Lesson," "The Psychology of the Scholar," and "The Teacher and the Class." The leaders of discussion are T. H. Scambler, B.A., Dip.Ed.; L. C. McCallum, M.A., B.D.; and C. C. Dawson.

In Sydney what is described as the first United Sunday School Convention in Australia will be held from April 12 to 19. This is under the auspices of the New South Wales Council of Religion's Education and will be held in St. Barnabas' church, George-st. west. A. L. Had-don, B.A., secretary of our N.S.W. Young People's Department, is chairman and treasurer of the Council, and will preside over the Conference and also give some of the important addresses.

The Convention will close with a grand united demonstration in Sydney Town Hall on April 19, presided over by His Excellency the Governor Sir Dudley de Chair. We are glad to see one of our own brethren leading in this great work, and trust the Conference will be a great success. Among the topics to be discussed are Sunday School Literature, The Home and the Child, and The School as an Evangelistic Agency.

N.S.W. Conference returns indicate that additions for the year were 692, losses 462, leaving a nett gain of 230. The membership now is 4148. The morning services at Fairfield and Warrongga have had great success in their missions in these congregations having linked up with Canley Vale and Hornsby. Bible Schools report 3055 scholars and 509 teachers—an increase for the year of 48 scholars and 4 teachers. 134 of the church additions were from the school.

Bren. A. Baker and Les. Clay are beginning a tent mission with Moreland church on April 18. This is their first venture in Victoria, and interest is keen. As is well known these missionaries have had great success in their missions in New South Wales. The Conference reports contain the following information: "The State team, A. Baker and L. E. Clay, have continued their campaign during the past twelve months. Missions have been held at Bankstown, Mosman, Paddington, Rockdale, Inverell, Granville, Erskineville. Belmore mission was held prior to last Conference, and Gilgandra mission was in progress when this report closed. Exclusive of the last mentioned town the decisions reported were 459, baptisms 303. Received into fellowship 257." This good record leads to the expectation of great success in Victoria, where the work of the missionaries will be followed with much interest.

The Proposed Chapel at Canberra. TO THE ARCHITECTS IN THE BROTHERHOOD.

Before anything definite can be done at Canberra, the Federal Capital Commission expects to have submitted to it rough drawings of the building proposed to be erected, in fact no lease will be issued till this is done. As the Federal Executive is anxious to have something definite to submit to the forthcoming Federal Conference, brethren who are architects are invited to submit to the Executive

1. Drawing of a building to cost approximately £5,000.
2. Drawing of a building to cost approximately £10,000.

It will be necessary that each can be constructed in sections, and those accepting the invitation of the Executive are asked to show which section could be erected first, and what would be the approximate cost of such section.

Further information can be obtained from the Federal Secretary, Thos. Hagger, 119 Aberdeen-st., Perth, W.A., to whom all drawings should be sent.

ADDRESSES.

- E. J. Waters (secretary Warragul church, Vic.).—"Warrendale," Warragul.
- A. W. Tucker (secretary Colac church, Vic.).—Bromfield-st., Colac.
- J. I. Mudford (preacher Newmarket church).—Mangalore-st., Flemington, Vic.
- Hugh Gray (preacher of North Adelaide church).—83 Finnis-st., North Adelaide, S.A.

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OBITUARY.

BECKWITH.—Sister Beckwith, formerly of the church at Glenferrie, but whose membership has been of late with the church at Fairfield, Vic., passed away to a higher life on Monday, March 15, at the age of 40, in the prime of life, after a short illness and a few days in hospital. On the Sunday afternoon, although very low and weak, we had the last talk with her. Her testimony was, "I am trusting in my Saviour." The church will miss her, also the neighbors around her. She was ever ready to give a helping hand to the needy. The body was laid to rest by Bro. Fitzgerald and the writer in the Boroondara Cemetery. The husband, two sons, and other loved ones who mourn her loss, we commend to our heavenly Father's keeping.—F. Phillips.

MORRIS.—Much sorrow has been caused throughout the Northcote district through the sudden death of Sister Mrs. G. Morris. She left her home in her usual health on Feb. 1, and through a motor accident she never again returned. She was a pioneer of the cause at Northcote, having been instrumental in calling the first business meeting. She was a loyal worker in the church and especially in the sisters' class. Her remains were laid to rest in the presence of a large number of citizens, but the memory of her good life lives on.—W.H.H., Northcote, Vic.

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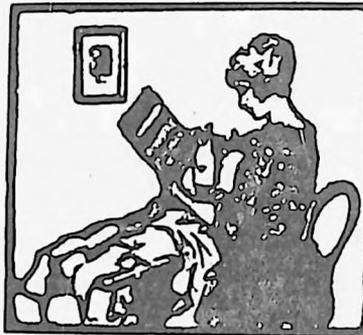
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