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Three Internal Foes: (2) Worldliness.

THE second of the trinity of ills which not only confront the church but which are in it is worldliness. This deadly evil is clearly revealed in the New Testament, which contains the most solemn warnings to Christians against allowing it to prevail. "If any man love the world, the love of the Father is not in him."

F. W. Robertson in his famous sermon sought to show what worldliness is. We can scarcely hope to improve on his description. "Worldliness," he says, "consists in these three things:—Attachment to the Outward, attachment to the Transitory, attachment to the Unreal: in opposition to love for the Inward, the Eternal, the True; and the one of these affections is necessarily expelled by the other."

Man consists of spirit and soul and body, and the ideal man would have these three sides of his being harmoniously developed. Our Christian life has been likened to our living in a three-storied house. Too many Christians are content to live on the ground floor. The highest life is that of the Spirit. The things of the spirit must for us be supreme.

We need not be pessimistic, or indulge in tirade or abuse; but there are disquieting things in our church and community life, and the increasing love of pleasure is one of them. This makes the work of every present-day preacher of the Gospel harder than was that of the old-time preacher. One recent writer put it that "life has really become dangerously pleasant in its amusement enticements."

It will be understood that no sensible person is other than in favor of manly and recreative sport. We have no wish to seem to presume to dictate to others in things concerning which the Lord has left us free, and wherein, consequently, others are as free to choose as we ourselves are. Nor must we succumb to the temptation of manufacturing new sins when there are so many genuine ones already in the world.

Too great absorption.

But the church must warn against too great an absorption in pleasure and amusement. First things must come first. Thousands of our fellows, and hundreds of our own people—some old and many young—are giving a disproportionate amount of thought and time and money to the world and its pleasures.

Presumably we all approve of cricket. But what thoughtful man can approve of the elevation of even such a clean and healthy sport to the position it occupies to-day? It is not good that the exploits of a few men with a bat and ball should be treated as if they were the most important things in the world. Think of the absurd prominence given and amount of discussion devoted to the question whether or not a certain man should be in a cricket team. The question is naturally of some interest and importance—especially to the man—but, frankly, we think that Christians and non-Christians alike attached a fictitious importance to the question. There really are greater things than Test matches.

We were credibly informed a few weeks ago that a certain race-horse baulked at the

barrier. It was worth reporting, perhaps. But what sensible man can think that it was so important that it should in the majority of our newspapers receive space which made almost all else by comparison seem unimportant? There were grave international happenings—but a horse jibbed. Fire had ravaged great tracts of country. State and interstate problems were before us for solution—but a horse played up: so we must have black headlines and columns of print. We sadly need a sense of proportion. Even professed Christians were implicated in this special kind of folly, though few, if any, of our own people surely would be. But when a man can frequent race-courses on Saturday and attend communion on Sunday; when a governor of a State can regularly indulge in horse-racing and be invited into a church to give a lay-sermon on the Sunday, it is time that somebody drew attention to Christian standards and to the New Testament warnings against worldliness.

Community excesses.

The Victorian Attorney-General a few days ago said that the turnover of book-makers in Victoria was variously computed at from £20,000,000 to £40,000,000 a year. Whether we are Christians or not we should be concerned at this waste. A sub-leader in the "Argus" well said that "one need not be a kill-joy to question whether it is for the good of the community that such huge sums should be employed in an activity which adds nothing to the moral or material well-being of the State."

Figures given by the Taxation Commission showing the amount spent by Australia on amusements furnish food for thought. We spend nearly £9,000,000 per annum thus, an average of about thirty shillings. Attendances at various forms of amusement were stated to be as follows: In the year ended June 1925, 44,691,950 people went to picture shows, 10,854,549 to theatres, 7,836,970 to miscellaneous sports, including cricket and football, 7,102,056 to

Duty Transfigured.

*I wooed her, but unwillingly. Her face
Seemed sad and stern without a trace of beauty;
So my observances were void of grace,
Wearily the hours I spent with unloved Duty!*

*A voice came to me—"Son, she is thine own
Predestined mate, worthy of thy full heart;
With noble features, she has sorrow known,
But aye (like Mary) "chosen the good part."*

*I drew her to me, "Thou and I together
Will face life's pilgrimage throughout the years;
Storm-cloud or sunshine—both alike God's
weather;*

*To greet with grateful smiles instead of tears."
Now we are faithful lovers, day and night;
My once-scorned Duty is my bride Delight.*
—Selected.

racing, 6,271,455 to dancing and skating, and 1,237,387 to concerts. The proportions are interesting. Are we giving enough attention to what is revealed to be the most popular form of amusement? That picture-shows fill a great space in the child-life of Australia has been mildly referred to as "a very disquieting fact." It is not the use, but the abuse, of the picture show to which we object. It is not wholly a question of the quality of the plays presented. Of course Christians must eschew and discourage attendance where evil pictures are displayed. It is not merely that we object to the trivialities of this form of amusement. The most disquieting thing is that very many of our people, of our Christian community, are giving a grotesquely disproportionate amount of time and thought to this form of amusement. In the formative days of youth, our church young people should be preparing for the serious days of life, laying foundations whereon to build a noble structure of character. Without indulging in a scream against the picture show, and without declaring occasional attendance an evil, we ought to endeavor to get all our people to put first things first, and not to fritter away too much of their precious time on things to little profit. We may manifest a love of the world even when we refrain from criminal or vicious indulgence.

Difference between church and world.

It was not a "wowsler" but William Robertson Nicoll who wrote in 1900 to Dr. John Watson: "It appears to me that if society is to be saved, and if the church in especial is to do her proper work, there must be a return to the great Puritan idea of separation from the world. So far as I know, except with a few extreme people—very few now—there is no difference between the church and the world; they all dance, they all go to music halls, choosing perhaps the 'Empire' in preference to the worst ones, they are all eating and drinking on Sundays, and the younger people are growing up without the fear of God. We shall have to cease preaching on many subjects which are interesting and profitable, and devote ourselves to the elementary facts and appeals of religion." There are some things in this letter which, we should like to think, have little or no application to members of churches known simply as churches of Christ, but we as others may well ponder the writer's grave words of warning.

One of the best and sanest of our modern evangelists, Dr. Chapman, pointed to the great need emphasised by Sir. W. R. Nicoll. He declared that "God never uses a worldly church." After quoting a man's remark that "the reason why the world does not join the church is sometimes because the church has joined the world," the preacher continued: "Unless there is a difference between you and your unconverted husband, and your unconverted boy, and your unconverted friend, God cannot use you." Dr. Chapman gave a concrete illustration of his point in an actual experience. "One even-

ing in a mission service a friend of mine asked all those who would like to be prayed for to lift their hands, and a well-dressed woman leaned over to her husband, and said, 'Please lift your hand.' But he did not move. As they walked home that night, she said to him, 'I had hoped that this might be the night of your decision.' When they arrived at their home, the husband turned to her, and said, 'Now, I do not want to hurt your feelings. You are a Christian and a church member, and I am not; but will you tell me wherein our lives differ? You dance, so do I. You play cards, so do I. You go to the theatre, so do I. God knows I would not hurt you. You have been a good and true wife, but wherein do our lives differ?' This searching question is one which Christians might often put to themselves.

Satan's trade is in counterfeits. For humility his counterfeit is servility; for meekness it is weakness; for the lowly man the low man. But in substituting self-conceit for self-respect Satan achieves his masterpiece—the counterfeit best fitted to ruin the soul of man. Self-respect is the backbone of character, but self-conceit simply cannot touch character, cannot reveal itself in moral and spiritual matters without bringing disaster. Sin injures the soul of man, but conceit of sinlessness inflicts a tenfold injury. That was Christ's judgment. He had more hope for the unrighteous than the self-righteous man; he proclaimed the publican nearer the kingdom of heaven than the Pharisee. Pride of virtue, conceit of moral and spiritual excellence, was above all things abhorrent to Christ. It is not difficult to account for his abhorrence. Two reasons which fully account for it can be given. Let me put the first reason in the form of a parable.

I.

In eastern lands there lived an ancient saint whose life was devoted to deeds of charity. One day a beautiful dream came to him, and lo, the Book of Life was open before him, and there written in letters of gold he beheld all the good deeds he had ever done. Burning with desire to show his friends how the fame of his holy life had reached to heaven, he called them round him and began pointing with eager fingers to the golden letters. To his horror he found that wherever his fingers touched the golden letters vanished and nought but a black and ugly mark was left. The finger of pride had rubbed out the good deeds from the Book of Life. They had turned beauty into ugliness, charities into vulgarities. To be proud of goodness is really to have no goodness to be proud of—that is the moral of the parable. It would seem that humility is not so much a separate virtue as the indispensable condi-

tion of all virtue. Our virtues, as the Apostle said, must be "clothed with humility," clothed so completely as to hide them even from ourselves. Do we not in our hearts admit this? When we say of certain people that they are clever, but they know it, or that they are good-looking, but they know it, do we not mean that it would be better for their cleverness or their good looks did they not quite so well know it? To be keenly conscious of merit is to detract from merit. Yesterday a man did me a favor and I was very grateful. To-day I hear he is going about telling everybody what he did for me. I am grateful no longer. His boasting has destroyed his kindness. It is impossible to admire the man who admires himself. His conceit spoils everything, takes away all grace and beauty from his character, makes him, indeed, vulgar rather than admirable. That is one reason why Christ condemned conceit.

The other reason is that nothing can be made of a conceited man. There is no hope of improvement for him. Pride never progresses. Humility is a rope drawing man up to heaven; pride is a rope binding him down to earth. The Pharisee in the parable could not possibly improve. He saw no room for improvement. His prayer was not "Lord, make me good," but "Lord, I thank thee that I am good." Conceit of that kind is manifestly fatal to Christianity. Christianity means progress. Living goodness means growing goodness. I don't care how good a man is if he is content with his goodness, if he neither sees the need nor feels the desire to improve, he cannot be Christ's disciple. That is why Christ told grown-up people to become like little children. Children have many faults, and, of course, it is not meant that we should copy their faults. But they have at least one great and beautiful virtue. They are teachable; they are not too proud to listen and learn. Too often grown-up men are shame-

There are some texts which in our judgment need emphasising to-day.

"Be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."

"Be not drunken with wine, wherein is riot, but be filled with the Spirit." (It is good that we are now thinking and speaking more than formerly of the indwelling Spirit, and of the need of seeking to be filled with the Spirit; but there is room for illimitable improvement in our speech and practice.)

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

Counterfeits.

fully the opposite. Too often they lock the door of ignorance with the key of pride—and then how can even Christ teach them? "Suffer little children to come unto me, for such is the kingdom of heaven." What can that mean but that there are no conceited men in heaven—that all, from the highest to the lowest, are like little children sitting at the feet of the Master? Swedenborg tells us that the highest angels in heaven, the angels who excel all others in power and in wisdom and who stand nearest the throne of the Eternal—that these the mightiest and the best of God's creation appear as little innocent children, he even called them little naked children. The humblest man in heaven is the greatest man in heaven. Though the many mansions that Christ hath prepared are very high, the entrance thereto is very low; you must stoop and humble yourself before you can pass.

II.

Conceit of righteousness, then, does these two things—it spoils the goodness we have and prevents us from getting more goodness. It pollutes the water in the pitcher and prevents us from drawing fresh water from the fountain. These reasons are enough to account for and fully justify Christ's abhorrence of conceit. They are enough, also, to bring home to us the world-wide difference between self-respect and self-conceit. If we would test ourselves in the matter, let our test be practical. Let us remember that, while many things may hurt a man's self-conceit, sin is the only thing that can hurt his self-respect. Honest work, no matter how humble, never yet lowered a man. If the man does not disgrace the work, the work will not disgrace the man. People who think themselves too good for this kind of work and that kind of work, people who are always stickling for position, and standing on their dignity, have never much dignity to stand on. The men who stoop to small duties are just the men who, when occasion calls, can rise to great duties. When we test ourselves, let it be by these standards of judgment.

"Seek and ye shall find," is the best of maxims, but there are some things to which it does not apply, and humility is one of the things. If a man sets himself deliberately to seek humility all he will find will be one of Satan's counterfeitings of it—either that pride which apes humility or that self-depreciation which caricatures it. Don't seek to be humble; you will only spoil the simplicity of your nature if you do. *Humble as a little child.* A child's humility consists essentially in the absence of self-consciousness. The child does not think of itself at all; that is why its nature is so beautiful, why it knows nothing of the pride, the bashfulness, the awkwardness, that afflict grown-up people. To become humble is to recover the childlike nature, to get back that flowerlike simplicity, that happy absence of self-consciousness which is the charm of childhood. You cannot do it by direct effort of will. You cannot consciously will

yourself out of self-consciousness—the very thought implies a contradiction. But often, without willing it at all, men forget themselves in something higher than themselves. When, for instance, listening to grand music they may be carried out of, made quite to forget, themselves. For the moment they are humble as a little child. Or when looking at a great painting they may lose themselves in wonder and admiration. Then, also for the time being, they are humble as a little child. But such humility, good though it is, is a thing of the mood and the moment, not of the character. To gain a really humble character listening or looking is not enough. There must be work. When a man forgets himself in his work he, also, is humble as a child; but his humility is not a

"Where Is Thy God?"

My God is in the garden fair,
I see him in the flowers;
He gives the birds their song of joy,
Which charms the passing hours;
And he is in the hedgerows, too,
Where sweet wild roses blow,
And in the hidden places where
The tender violets grow.

My God is in the playing fields,
Among the girls and boys,
He's teaching them to play the game,
And make a joyful noise;
And he is in the nursery's peace,
When evening prayer is said,
And when the white-robed children sleep,
I see him by their bed.

My God is in the snowclad heights,
And in the swallow's wings,
And over spreading hills and dales
His praise eternal rings;
There is no place on sea or land,
Beneath the heavenly dome,
But is to me his dwelling fair,
My Father's house, my home.

—W. A. L. Taylor.

thing of the mood and the moment. It stamps itself on his character; it makes him a humble man. Work is the sovereign cure for conceit. Work drives the pride out of a man. So much is that so that if you show me a man who thinks he can do everything, I will show you a man who never tried to do anything.

III.

Now, apply these principles to the Christian life. It is from Christ we learn humility, but how do we learn it? Reading about him and thinking about him may give us humble moods and humble moments, but only working to be like him can give us humble hearts. Humility comes by living and by working. One day spent doing what Christ said will help us more to humility than a whole year spent studying what he said. Don't, then, merely look up, try to climb up if you would be humble. So long as you merely stand at the foot of a vast

mountain range the hills may not seem high or hard to climb. You think you could get to the top without much difficulty. But when you try, when you get up a certain length, you find that what you thought the top is not really the top at all. Hills are still towering above you and beyond you. And so, it may be, you go on and on; every new height revealing higher heights before unseen, hills still climbing on the top of hills—an inspiration to your spirit, a rebuke to your pride of achievement. That is like the Christian life. It is not looking up, it is climbing up that at once exalts and humbles the spirit of man. There is no end, no limit to our climbing. High though we may rise, Christ is always higher. Upwards and upwards though we may climb through years of earnest life, our adoring eyes behold Christ higher up still. And so we go on, ever sinking in our own conceit in proportion as we rise in God's esteem, until at last, when we shall have humbled ourselves as a little child, the doors of the kingdom shall be opened unto us and, lo! we shall find—just what Christ said—that the humblest man in heaven is the greatest man in heaven.—James McKechnie, in "British Weekly."

The Bible and the Individual.

What has it done for the individual? Professor Huxley, the great scientist, though he was not a Christian believer, yet acknowledged that he knew no way in which the religious feeling in man, which he called the essential basis of conduct, could be secured without the use of the Bible. He knew no book like it in its humanising influence, no book which showed so clearly the meaning of life, or which taught so plainly how to do good and to hate evil.

In cases innumerable the Bible has delivered men and women from the power of evil habit, has changed their hearts, has reversed the current of their life. How is it that the Book has such power as this? Because it comes to us from One who knows the heart through and through—wherein it has gone wrong and how it may be put right; who knows man's needs from top to bottom and how they may be satisfied; who is both able and willing to put man's heart right (by giving him a new one—the only way) and so supply all his needs. Thus the Bible holds up before man not only one mirror but two. In the one he sees himself as he is; in the other he looks at himself as he may become, if only he will use in the right spirit the means the Bible sets before him for working so wonderful a change. In countless instances that change has been experienced, and no better and stronger testimony to its divine origin can the Holy Bible receive. These glorious results its enemies cannot explain away. They afford the best proof that it is "marked with the seal of high divinity."—Selected.

Religious Notes and News.

Dr. Meyer, who is now seventy-nine years of age, showed his remarkable virility on a recent Sunday at Wesley's Chapel, City Road, London, when he read the lessons at both services, and preached two inspiring sermons. Dr. Meyer contemplates another tour to Canada shortly.

Methodist Union in U.S.A.

The Methodist Episcopal Church South cast 4,528 votes for and 4,160 votes against the plan of Methodist unification which has been under consideration for the past year. A writer in "Zion's Herald" says the plan is thus defeated, but there is an earnest desire on the part of Southern Methodists to address themselves to new tasks, to avoid further controversy, and to cultivate brotherly and generous feelings with the sister church. Unification had the majority of votes, but failed to secure the necessary majority of three-fourths of the votes cast. It is thought in the South that it would be unwise to continue negotiations at present, but that some scheme may be arranged whereby denominational lines on the border may be straightened out.

Prohibition in U.S.A.

Our Australian newspapers are giving much space to the prohibition controversy in U.S.A. It is not easy at this distance to arrive at a judgment of the position, though most of us believe that much of the newspaper copy is unreliable and issued as propaganda for "the trade." The following paragraph from the American "Christian Evangelist" of recent date is of interest: "Do not be deceived by the noise the wets are making in Washington. Remember that it is the same old crowd or their successors who corrupted the ballot box, deceived the courts and sometimes got their henchman put on the bench, formed rings in the big cities that terrorised the people and put the lowest type of men in public office, created the bar rooms and fostered the brothel, took criminals for their heroes, and are now trying to overthrow the American ideals with the lowest forms of European individualism—remember these simple and absolutely incontrovertible facts and then decide to uphold the highest and best in our land."

Dr. Rentoul's Faith.

The passing of Dr. Rentoul has elicited many appreciations of his character. He was one of the most brilliant of Australian churchmen. Prof. T. J. Smith, a fellow-professor of Dr. Rentoul's in the Presbyterian Theological Hall, and a doughty champion in recent years of the authority and inspiration of the Scriptures, contributed an appreciative article to the pages of "The Presbyterian Messenger," in which he paid the following tribute to Dr. Rentoul's faith:—"Another thing which struck me forcibly—especially in later years—was his loyalty to the Faith. He knew and appreciated all the vagaries of modernism and criticism and would be 'up-to-dateism.' I never knew him hesitate or falter in his faith. Always, on every new, crucial or seductive departure, he anchored on the atonement, the forgiveness of sin, the righteousness of God, as against the sinfulness of man. The 'gospel' was in his very heart's blood. It may be difficult to find real 'gospel-men' to-day, but the Doctor was one. Again and again, when the minimising, philosophising, modernism began, the old gospel of Bunyan and Paul was being surrendered to ethical Phariseism, he said, 'That won't do for me.' I never knew anyone whose heart was so anchored in the gospel of 'God be merciful to me a sinner.' The Cross was all in all to him. He felt his sinfulness so greatly that there was no salvation except in Christ and his righteousness. 'Jehovah Tsidhkenu' was his one

and only religion. The one hymn he always would have was:

"Mine is the sin, but thine the righteousness;
Mine is the guilt, but thine the cleansing blood;
Here is my robe, my refuge, and my peace—
Thy blood, thy righteousness, O Lord, my God."

"I myself might waver and doubt a score of times in favor of the ethical, philosophical, Phariseism of the modernist creed. I never knew him hesitate even once. He was a Pauline Christian to his very marrow. The things that drew me most to him in the later years were his indomitable courage, and his immovable trust in the Cross."

Russia's Hope.

A victim of Bolshevik tyranny has passed away in the person of Archbishop Ciepliak. Although his sentence of ten years' imprisonment was commuted after no very long interval, he was driven into exile by the brutal attempt to eradicate all sign of religion and faith which was a prominent feature of the Soviet programme until recent days. Even now the present controllers of Russia remain atheistic in principle and purpose, but they have found themselves powerless to crush things spiritual in origin. In a leading article, "The Times" points out that the upshot of the Bolshevik

campaign against every form of religious belief has been to recreate the Russian church, which, to-day, has sprung into new life among the people "with an intensity of aspiration that is reminiscent of the early days of the Faith."

"The virulence of open and physical persecution has died down. Priests are, of course, still arrested and exiled from time to time, and it so happens that the Metropolitan Peter, appointed by the Patriarch Tikhon as his successor, is now under arrest. But the Bolsheviks, while continuing their policy of undermining the church by intrigue and propaganda, have recognised the futility of trying to stamp out religion by murdering its exponents. The heroic testimony of the martyrs has indeed revived the faith, and bitter suffering and the destruction of all worldly hopes have driven many thousands to draw again on those treasures of mysticism which are so abundant in the Eastern Church. The educated classes, long agnostic, are returning in large numbers to the faith, and ardent, searching minds, cut off from politics, are concentrated now upon religious problems."

The traditional faith of Russia is not without its accretions, erroneous and degrading; nevertheless, the signs of spiritual revival are of rich promise, and already the Gospel is at work in ways which, although necessarily unobtrusive, are leading souls into the light of Christ. Herein is Russia's golden hope, since nothing is more certain than that as the Gospel waxes, the blasphemous pretensions of Bolshevism must inevitably wane.—"Christian."

The First Communion.

[On Saturday, April 24, the new church building in Grote-st., Adelaide, was formally opened. Special services were held the next day. One who was present at the Lord's day morning service sends the following "impression."—Ed.]

Reverently from the rain-washed streets the worshippers pass into the House of God. "A dim religious light" suffuses the interior of the sacred edifice, erected from its foundations "to the glory of God and the service of mankind." There is no curious gazing round as the worshippers pass quietly to their places in the chastely-designed pews. Architecturally, the eye is directed forward to the graceful curves of the chancel; spiritually the mind instinctively seeks the table where the "memorial bread" and the wine unitedly explain the mystery that has drawn the great congregation to this hallowed spot. A significant assemblage it is! Men and women are here whose memories recall the days when the divine promise to the "two or three gathered in my name" had a very real application; they were the pioneers of their faith in the State, that faith which has been held so loyally through all the varied years of shade and sunshine. Here, too, are gathered their sons and daughters, strong men and women, to whom—as to Solomon in all his glory of virile manhood—has fallen the task of raising a temple unto the Lord. Youth also has its representatives, rejoicing that with "the beauty of holiness" has now been blended the holiness of beauty in grace of curve and delicacy of filtered light. Even the little children are touched with emotions but dimly comprehended, and who can doubt that into the souls of these little ones, to whom are revealed those truths denied to the wise and prudent, something of the significance of this service enters.

Soft strains from the organ steal gently on the ear; then the opening bars of the great Te Deum are heard, and the choir enters upon that magnificent psalm of praise and confession of faith that has stirred the hearts of all generations since William Jackson moulded its stately measures,

We become one with the hosts of heaven and with earth's saints in praise to "the Lord . . . the Father Everlasting." The pillars of our faith are sustained—"We acknowledge thee to be the Lord." The incarnation, the death and the glorious resurrection and ascension of the living Saviour are reaffirmed, until, sung in slower measure, the words "We believe that thou shalt come to be our Judge," bring us again to the feast to be commemorated "until he come."

A brief invocation; the Scriptures are read; the choir sing the anthem of invitation, "Come, Ye Pilgrims, Come," and the pastor removes the linen cloth from the emblems. The age-long observance needs no introduction, and the pastor's remarks are brief. Again, but for the first time in the church's new home of worship, its members are breaking the bread and drinking the wine. Once more through the simple elements men and women commune with God, not on the mountaintops of the holy land, but in the innermost recesses of the heart where the kingdom of heaven is. The human is eclipsed; the material world of stone and glass fades away; the soul is naked before its Maker.

An offering of coin and notes is made, but "Still stands thy ancient sacrifice
An humble and a contrite heart."
A little later and the preacher is repeating, "I determined to know nothing among you save Jesus Christ and him crucified." The crucified Christ! Here within this new building, as in the old chapel, now nestling modestly at her side, it is the Christ that is to be known and preached. So, through the years that are to be men and women may learn how the "Lord of all being, throned afar," came down to earth in the person of Jesus to kindle for us "one holy light, one heavenly flame."

Our first communion service in the new church is over, but the inspiration lingers with us all as we go forth bearing within us a spark of his love burning a little more brightly because his Spirit has breathed upon us.

Review of Sunday School Convention.

[At the closing session of the Sunday School Convention in Sydney the president, Mr. A. L. Haddon, M.A., gave an address and review, of which the following are notes.—Ed.]

The one mistake made was in showing lack of faith. The response made warrants the attempting of greater things and expecting of even greater results in future.

The inspiration of unity.

The Convention has been a magnificent demonstration of Christian unity. There has been no desire on the part of group or individual to say, "Watch me do it." All have been happy, successful and self-forgetting as we have pulled together. It is an encouragement to look toward a coming day when all God's people will learn this art and the Saviour's prayer be answered: "That they all may be one."

These meetings have been productive, beyond all expectation, of inspiration, encouragement, confidence, determination to go on and do better. We have seen our task afresh, and have been challenged by its greatness and vital importance. We have been appealed to by its abounding opportunities. The difficulties confronted have only added to our determination. To use the words of a British leader, "The difficulties of the times have created a grave concern among religious workers, and resulted in a seriousness of purpose on behalf of young people, which, I think, are without parallel in history."

The task before us.

The Convention motto proved a fortunate one—"The Place of the Child in the Building of the Nation." We have been reminded more than once that the part we are playing in the building of this new nation is not only important; it is unique. A nation's welfare depends upon the physical, mental and spiritual development of its citizens. Many agencies care for the bodies and minds of our future nation builders. But is there any agency devoting its efforts to their spiritual development except the church through religious education? Others care for the body of the nation; it is ours to keep alive the soul.

Another responsibility we have felt to be included in our task is the building of the church of the future. Close the Sunday School, and in a generation you'd have to close the churches.

Christ builds the church through men; he expects us to labor with him in the task. By consciously controlling the experiences of the young, the church can create the attitudes, the points-of-view, the characters which determine the nature of the church-to-be.

Performing the task.

Our hope of performing our task faithfully lies in the improvement and extension of the Sunday Schools and their week-day activities. The first demand is that we continue to take all possible steps to establish fully-graded schools—adequately housed, properly equipped, sufficiently staffed and spiritually purposed.

This involves enlisting the sympathy of the whole church, providing separate rooms for the different departments, training classes for teachers, constant effort to discover, enlist and equip as teachers those who are spiritually suitable. Present limitations should never be allowed to discourage. Set the ideal always before you and pray and preach and plod until you get there.

Teachers are best won one by one. Go after the best and busiest people in the church until they surrender to your seige.

Improving the teaching.

Improving the school involves improving the teaching. However good, there is room for ad-
vance—in preparation and spiritual efficacy. The best teachers will be most conscious of the need

of constantly renewing the inner life. Neglect in this is fatal.

A note that has been sounded loudly is the need of linking our teaching with the scholar's life. It should make a difference in his way of living. Accordingly we emphasise that he should learn as much as possible by doing.

For example, in a community with a large foreign element, a teacher discovered that some of the scholars had developed a bitter dislike for the foreigners, who were considered inferior. A lesson on Christian brotherliness would have accomplished something. But the teacher arranged that an exhibit be prepared to illustrate (a) the

A LAY SERMON

The Sydney "Sunday Times" of April 25 contained the following summary statement regarding

Sportsmanship Brotherhood

Our MOTTO—Play Fair.

Our OBJECT—To foster and spread the Spirit of Sportsmanship throughout the world.

Our Code of Honor as a Sportsman is that:

- He keep the rules.
- He keep faith with his comrade, play the game for his side.
- He keep himself fit.
- He keep his temper.
- He keep from hitting a man when he is down.
- He keep his pride under in victory.
- He keep a stout heart in defeat, accepted with good grace.
- He keep a sound soul and a clean mind in a healthy body.

The two ideals in this world which transcend all others are:

- A man's duty to Almighty God.
 - A man's duty to his neighbor.
- The spirit of sportsmanship is in essence a man's duty to his neighbor. "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

life of foreigners back in their own land; (b) reasons for their immigration; (c) conditions of life in their new homes. The scholars were to collect information and objects to illustrate these three features. This involved friendly talks, visits to the foreign homes, collection of various materials and information about them. There resulted knowledge and understanding and even lasting friendships which broke down the unchristian attitude of superiority. Not every lesson allows such practical working out; but many do. In any case all teaching should aim, not at imparting knowledge as an end in itself, but at producing Christian lives. The teacher endeavors to introduce young people to the Christian way, and to lead them in it.

Using the week days.

This, as already hinted, and as urged repeatedly during the Convention, makes necessary the extension of the Sunday School's influence over the week days. One hour on Sunday is utterly inadequate to impress upon the young the need of seeking first the kingdom of God. We have agreed that increased attention must be given to (a) Religious instruction in public schools, with graded

classes and systematic lessons; (b) Week-day young people's societies, graded and conducted to suit local needs; (c) Home associations, by interchange of visits between teachers and scholars. In short we aim at an education which is actually a sharing of life.

There is need, too, of a constant call for the co-operation of the home. Unless the child gets a right start and home help his religious life is greatly handicapped. One possible line of appeal may be suggested. A prominent business man said recently that though he never attended church, he valued very highly early religious influences received in Sunday School. He considered that his life would have been poorer in every way but for these. He represents a great throng. By their example they are robbing their children of help which they themselves could not have done without. The foundations of the fathers' lives were laid in religious associations, the children have to do the best they can with influences gathered from the Sunday picnic or a lazy day at home.

More than once we have confronted the tragic fact of the vast army of the religiously untaught. What is becoming of them? What are they building into the structure of the State of to-morrow? A few years and the malleable moment of their lives will have passed. Surely the word of the Good Shepherd would be, "You must bring them in."

The children's era.

A review suggests a preview. The Convention was conceived as a climax to "Children's Year." Are the results of these two great efforts to remain as they stand? We represent a great force—20,000 teachers, 200,000 scholars, hundreds of thousands of church members. Why not to-day urge upon all these, and indeed, the whole community, to unite in a ten years' crusade for the sake of the child. To set him "in the midst," and work for his physical, intellectual and spiritual welfare is the surest way to ennoble the life of our State.

Who will say that this is not the right moment to launch "The Children's Era?"

More Faith in God.

Christ is always and everywhere calling for faith in God—more faith. I am not exaggerating when I say that, in effect, he says to every human being that comes into contact with him, "The trouble with you is that you do not believe enough in God." He is always nearer, already readier to help, always more beautiful and wonderful than any of us imagine. And, in effect, he says too, "If you believe enough in God, there is nothing you cannot do in the way of good." He is the Truth about God, the ultimate Truth about God.

And now surely the men and women who were round about him must often have had to face the doubt, "Is he under an hallucination about God? Is he a dreamer?" If they rejected that, then the tremendous question must have been forced upon them, "Are not we under a hallucination?"

Is not the human race under a hallucination, all a little mad about God, thinking that he is unreal, far away, shadowy, fettered by his own laws, unable to help? The thought comes breaking in on a human heart and brain. Surely there comes with it a new awe and wonder—a sense of the Marvel, in whom we live and move and have our being. And the sense must come too that the way to step out into life is not to travel far to find God, but to awaken to the presence that is always here.

How shall we open heart and brain to God? How shall we win that faith? We shall win it simply by living in the presence of him, who is the Truth, who is the Truth in everything, so that, whenever you break through to Jesus Christ, you break through to Almighty God—Jesus Christ, who still has the power to lay his hands on the blinded eyes and the deaf ears, and open them to the presence of that God, in whom we live and have our beings.—Principal Cairns.

The Home Circle.

Conducted by J. C. F. PITTMAN

Myself.

I have to live with myself, and so
I want to be fit for myself to know.
I want to be able, as days go by,
Always to look myself in the eye.
I don't want to stand with the setting sun,
And hate myself for the things I've done.

I don't want to keep on a closet shelf
A lot of secrets about myself,
And fool myself as I come and go,
Into thinking that nobody else will know
The kind of a person I really am;
I don't want to dress myself up in a sham.

I want to go out with my head erect,
I want to deserve all men's respect;
But here in the struggle for fame and pelf,
I want to be able to like myself.
I don't want to look at myself and know
That I'm bluster and bluff and empty show.

I never can hide myself from me;
I see what others may never see;
I know what others may never know;
I never can fool myself, and so
Whatever happens, I want to be
Self-respecting and conscience-free.

—Author Unknown.

Understand?

(To hundreds of Christian women, perhaps one or two in particular, whose weary hours of toil and sacrifice are never recorded, these lines are lovingly written.)

One dreary, cold morning in winter, the black angel of gloom set out on his daily round. Coming to a poor little cottage, he set his foot firmly on the doorstep and said, "Here lies my first work to-day." A tired, weary woman, with a child in her arms, came down the small passage, saw the black thing in front of her and, with a frightened "Go away, you ugly thing!" slammed the door. The image only grinned. She looked nervy this morning, and far more tired than usual, and he was going to be persistent. He slipped round to the back door. The child was put down, the woman picked up the morning paper. Into the kitchen glided Black Gloom and with a skinny finger, pointed to a death notice. Poor woman! one of her oldest friends suddenly passed into eternity! The paper was put down, the child was pushed roughly aside and set up a little wail. A few yards away a dog was howling too. "Oh, dear!" sighed the woman, "there seems to be something dreadful in the air to-day. What a sad weav' world this is, and how terrible life is!" She tried to work, but at every turn, in every room, old Gloom kept close to her side, whispering in her ear. He would crush this woman's spirit before night and have a victory to report to his master the devil. He grinned again as he heard the slow tread of horses' feet outside, and pushed the woman to the window. The earthly remains of someone were being taken slowly past to a last resting-place. Now was old Gloom's chance! His two black skinny hands grasped her and shook her, till she trembled like a leaf. "Woman, you call yourself a Christian, but I am too much for you. You can't fight against me. My twin brother Despair is here now, and we will slay you like we have slain hundreds of others." How bad she felt! She closed her eyes to shut out the sight of the evil thing, and leaned against the wall for support. A frightened little child tugged at her skirts, but she never knew; a blackness seemed to be coming over her—"They that wait upon the Lord shall renew their strength."—Did someone speak? The woman roused herself. The black arm just ready to strike her seemed to be trembling, and behind the dark form was a gleam of light. Her eyes timidly followed the gleam, and as she did so, the voice came stronger

and clearer, "He giveth power to the faint: and to them that have no might he increaseth strength." There in front of her stood the One who spoke. In mute appeal she held out her arms for the strength offered, and not in vain. With a mighty blow, that she never thought herself capable of, she struck the black devil that had been crushing her and hurled him out of sight! Then with a triumphant little cry, she fell at the feet of her Saviour. How beautiful and tender was his look as he folded his weary child in his arms and said softly, "Come unto me all ye who are weary and heavy laden and I will give you rest."—Elma Campbell, Wagga, N.S.W.

A Great Discovery.

A speaker at a meeting asked the children if they knew how gold was discovered at Klondyke. "A man was once going along," he said, "and he came across a trapper's hut, and he saw that a large lump of earth had been placed by the door to keep it open, and he asked the man whether he would sell him the lump of earth. He willingly allowed him to take it, and was told that there was plenty of earth similar to it on the mountainside. In that lump of ore there was the richest vein of gold that had ever been seen. That man did not know a vein of gold when he saw it. He did not know that at his very feet there was untold wealth." Oh that God may open our eyes to see the divine treasure to be found in his Word!

Do It Well.

A group of children were happily playing on the broad door-stone under protecting shade-trees. "I'm the mother," cried the largest little girl. "There always has to be a mother, and I'm it." Black-eyed Ned sat next. "I'm father," he asserted sturdily. "Nellie and Rob can be the children, but I'll be the father, and, of course, I'll see to things."

A little, blue-eyed tot of a girl saw a very good chance of being left out in this pretty family game. "What am I?" she asked, a little pitifully. "There has to be servants," said the self-selected father and mother. "That's all that's left that we can see."

"Well," remarked the little girlie, very sweetly, "I'll be a real nice one, then. Somebody has to do something for the rest, and it's just as good as anything, if you do it nice."—"The Sunbeam."

Confused.

The learned counsel glared over his eyeglasses at the witness.

"Are you positive, sir," he demanded, "that the prisoner is the man who stole your horse?"

"Well," answered the witness, "I was until you cross-examined me. Now I'm not sure whether I ever had a horse at all."

An Easy Winner.

Three jovial travellers were dining at an hotel, and agreed that the one who had the oldest name should be exempt from paying the bill. "My name is Richard Eve," said the first. "You must admit that is old." "I go back farther than that," said the second. "My name is Adam Low." The third said nothing, but pulled his card from his pocket, on which his companions read the words—"Mr. B. Ginning."

A. "Still a bachelor?"

B. "Yes."

"Necessity or choice?"

"Both. My necessity, her choice."

The Family Altar.

J. C. F. P.

MONDAY.

Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up.—1 Cor. 13: 4.

Augustine wrote, "As now, the angels do not envy the archangels, so the lower spirits will not envy those higher. For no one will wish to be what he has not received, though bound in fetters of union with him who has received, just as in the body the finger does not seek to be the eye, though both members take their place harmoniously in the complete body."

Reading—1 Cor. 13.

TUESDAY.

There are, it may be, so many kinds of voices in the world, and no kind is without signification.—1 Cor. 14: 10.

Goethe wrote, "I have already but too plainly seen, that no one person understands another; that no one receives the same impression as another from the very same words."

Reading—1 Cor. 14: 1-19.

WEDNESDAY.

Brethren, be not children in mind: yet in malice be ye babes, but in mind be men.—1 Cor. 14: 20.

Doddridge remarks that "this is an admirable stroke of oratory, and adapted to bring down their pride by showing them that those things on which they were disposed to value themselves were really childish."

Reading—1 Cor. 14: 20-40.

THURSDAY.

For he must reign, till he hath put all his enemies under his feet.—1 Cor. 15: 25.

Milton represented the lost angel, Beelzebub, as saying:—

"For he, be sure

In height or depth, still first and last will reign
Sole King, and of his kingdom lose no part
By our revolt: but over hell extend
His empire, and with iron sceptre rule
Us here, as with his golden those in heaven."

Reading—1 Cor. 15: 1-28.

FRIDAY.

Thanks be unto God, who giveth us the victory through our Lord Jesus Christ.—1 Cor. 15: 57.

F. W. Robertson wrote, "The Christian's aim is victory, not freedom from attack. A soldier cannot learn to fight by pondering over maps and plans of campaign in his barrack-room. It must be on the field of blood, and in the lonely bivouac; without real trial, how soon we find rust upon our arms, and sloth upon our souls, and the paltry difficulties of common life weigh like chains upon us, instead of being brushed away like cobwebs."

Reading—1 Cor. 15: 29-58.

SATURDAY.

Now I beseech you, brethren (ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have set themselves to minister unto the saints), that ye also be in subjection unto such.—1 Cor. 16: 15, 16.

"By this text," wrote Bunyan, "I was made to see that the Holy Ghost never intended that men who have gifts and abilities should bury them in the earth, but rather did command and stir up such to the exercise of their gift, and also did commend those that were apt and ready to do so. They have addicted themselves to the ministry of the saints."

Reading—1 Cor. 16.

SUNDAY.

Not that we have lordship over your faith, but are helpers of your joy; for in faith ye stand fast.—2 Cor. 1: 24.

The author of "Rab and his Friends," in a letter to his sister, wrote, "Think of what we might do, what we might become, if we were helpers one of another in love, for, after all, what under the sun is to be compared to the quiet affectionate enjoyment of brothers and sisters who have been all the world to one another all their lives long?"

Reading—2 Cor. 1.

Prayer Meeting Topic.

May 12.

With Jesus on the Mountain.

(Luke 9: 28-36.)

F. J. SIVYER, B.A.

"He took with him Peter and John and James, and went up into the mountain to pray. And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling." Mount Tabor, S.W. of the Sea of Galilee, was once universally considered to be the Holy Mount, but Mount Hermon, with its snowy peak and rugged solitude, by reason of its greater height and closer proximity to Cæsarea Philippi, is now regarded as having the better claim.

THE PRIVILEGED THREE.

Peter, James and John had already been privileged in being permitted to remain with Jesus in the death-chamber in the home of Jairus. Later they were to go with him into the deeper shadows of Gethsemane and witness the greater depth of his woe. That they were the only three so privileged seems to have been because they were the most advanced of the disciples. They really chose themselves. Privilege in the kingdom is always according to capacity. It is a sad commentary on the frailty of human nature, however, when we remember that these foremost disciples both on the Holy Mount and in Gethsemane were found sleeping when they should have been watching. "Heavy with sleep," "sleeping for sorrow"—these are the records of the historian.

TRANSFORMING PRAYER.

Luke, who is careful to mark not only the occasions but also the duration and the intensity of our Lord's praying, here makes prayer the prelude to the transfiguration. Prayer of the highest kind always has a transforming power. The face of Moses "shone by reason of his speaking with him." Of Francis of Assisi it was said, "he was burnt up with divine love, like charcoal in the flames." There is this difference, however, between the transfiguration of Christ and that of the greatest saints, his was from within: "the glory of the Godhead literally burst through the veil of flesh"; theirs was but a reflection from contact and close communion with the Lord.

THE WONDERING DISCIPLES.

It would seem that the disciples dropped off to sleep when Jesus started to pray, and afterwards "when they were awake, they saw his glory, and the two men that stood with him." Mark's words approach nearest a description of what they saw—"his garments became glistening, exceeding white, so as no fuller on earth can whiten them," but no language can depict the glory of the Godhead. Peter's proposal to remain on the Mount and dwell in tents was one of his characteristic outbursts. He had to say something, and under stress of the bewildering glory of the spectacle, "he wist not what to say." God's answer to Peter's suggestion was to send the enveloping cloud which seemed to denote that the spectacle was too sacred for human eyes to linger upon. Out of the cloud came the Heavenly voice declaring, "This is my beloved Son: hear him." When the overwrought disciples heard it they fell to the ground and remained prostrate until Jesus came, and touching them said, "Arise, and be not afraid." On looking up they saw no man "save Jesus only." We can imagine better than describe the feelings of those favored disciples as they came down from the Holy Mount. The memory of what they had seen and heard remained ever with them. Years afterwards one of them wrote, "We were eye witnesses of his majesty. For he received from God the Father honor and glory when there came a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him on the holy mount."

TOPIC FOR MAY 10.—REDEEMING TIME
TIME.—Ephesians 5: 15-21.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

N.S.W. United Convention.

April 12 to 19 were great days for Bible School workers in N.S.W. For the first time in Australia representatives of all the large non-Roman churches met in a week's convention to further the cause of religious education. The meetings involved a tremendous amount of work in a new field, and also considerable expense. They were, therefore, undertaken by the Council of Religious Education with some hesitancy. The interest displayed by workers generally, and the numerous enthusiastic expressions of gratitude completely put to shame the organisers' lack of faith. Over 200 delegates registered, 40 country centres being represented. The best attendances were, after-noon 250, evening 700. At the final Town Hall demonstration over 1,600 were present.

The addresses were of the highest order, and in the afternoon conferences many helpful discussions took place. Outstanding among the addresses were those by Mr. Peter Board, M.A. (ex-Director of Education), on "The Teacher and His Task"; Mr. H. P. Willecock, M.A. (Senior Lecturer Teacher Training College), on "The Nation and Childhood"; Archdeacon Davies, M.A., B.D. (Principal Moore College), on "Teaching the Bible"; and Mr. R. B. S. Hammond, on "The Child and the Future." Our brotherhood was represented in the greetings from the churches by the Conference President, W. H. Hall; amongst the speakers by G. Fretwell who spoke on "Grading the Sunday School"; in the conferences by A. H. Webber, who told of "Special Days in the School"; and the writer, who presided at a number of the sessions, and gave the presidential address on the opening night, and the "Review of the Convention" on the closing afternoon.

There is now no reasonable doubt that the an-

nual united convention will play an increasingly important part in the future work in this State. Already many are looking forward to something even greater in 1927.—A. L. Haddon.

K.S.P. and P.B.P. Sports Meeting.

The annual sports meeting of the Kappa Sigma Pi and the Phi Beta Pi of Victoria was held on Monday, April 26, at the Royal Show Grounds at Flemington. The weather was fine and cool, and a very happy day of fellowship and sport was enjoyed by several hundred young people and their friends.

Eighteen clubs, ten Kappas and eight Phi Betas competed. As far as the Kappas were concerned, chief interest centred round the keen contest between the Malvern and Essendon clubs. For several years in succession the Malvern Church of Christ Chapter has been the premier sports club of the State, with the Essendon Church of Christ club always a good second. Year after year with indomitable courage and commendable perseverance Essendon has renewed the attack, with the result that this year they had the satisfaction of coming out winners by eight points. We feel that they are to be congratulated for their very fine success, for Malvern was no mean antagonist. The four clubs placed first in the K.S.P. contest were as follows:—Essendon (62), Malvern (54), North Richmond (15), South Melbourne (14). The Phi Betas sports shield was retained by the Malvern club, who ran out winners by 23 points. The first four in this competition were Malvern (42), Elwood (19), Essendon (13), Surrey Hills (11).

It was quite interesting to see several of our younger preachers taking part in the various contests. One of these secured a place in the mile

run, while another covered the distance. We missed the genial presence of our past chancellor, Bro. H. A. G. Clark, but were pleased to see others emulating his example.

The committee who had charge of the meeting are to be congratulated on the very fine way in which the gathering was carried out. The splendid management, combined with the good sportsmanship of of practically the whole of the competitors, helped to make the day pleasant both for competitors and onlookers.

A Preacher and His Boys

at the camp of the Moreland Bible School lads at Dromana.

For the past five years Mr. Gale has taken the lads away at the Christmas season. They are here seen at dinner and on a jaunt to Arthur's Seat, on Hobson's Bay, Vic.



Foreign Missions.

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

An Interesting Testimony.

The following letter was sent to Bro. Hagger by Mr. E. M. Hall, a Baptist minister of Australia. We are sure it will be read with great interest as indicating the beginning of the ministry of our three missionaries even before they reached India.

P. & O. Steamship "Maloja,"
1/3/26.

Dear Mr. Hagger,—

I am sending you just a line to say how very much my wife and I admire the three young missionaries (Misses Morris and Vawser, and Mr. A. A. Hughes) you are sending out to India. They have given a splendid testimony on this ship. Mr. Hughes has taken a leading part in providing healthy games for the passengers, and shown what a fine manly fellow he is. On two Sunday evenings he has assisted in the gospel service, whilst Miss Vawser, with her splendid voice, has sung the gospel. We meet with them and a few others (about twenty altogether) for prayer every morning at 10. Thus we enjoy very happy fellowships as we journey along.

I think you will be glad to receive this. With kindest regards,

Sincerely yours,
E. M. Hall.

Chinese Work in Western Australia.

We are very glad to report that Bro. Chin Bik Feng's visit to Western Australia has been a great success. He writes: "I am very busy making my business to call upon all of our countrymen from Monday to Friday, inviting them to come along to our Sunday evening service and hear the gospel. At intervals I visit the Fremantle Chinese, and we have some come up to Perth and attend the service. We now have attending the evening service about 20 or 30. We hope the meetings will improve. Last week we had two confessions, one man and one lady, both Chinese. These have been baptised. The Foreign Mission night of the Perth Conference was a great success, some of the Chinese children and Chinese members as well as myself taking part."

Bro. Ingham, Secretary of the W.A. Foreign Missionary Committee, writes: "The Chinese, and others who help in the mission, are unanimous in their feelings of approval of the work being done by Bro. Chin. He has made a great contribution to the work here, and I feel that it would be a pity to remove him from Perth any earlier than is absolutely necessary. The work here had about got to the end of its life, but since Bro. Chin came along things have been wonderfully different. If he could stay for some time more, the old days might return once more. We hope that the Federal Board will make it possible for him to remain for as extended a time as is fair to the other States."

The Federal Board have agreed to Bro. Chin's remaining for six months in Western Australia.

Dr. Killmier's Medical Report for January.

(Hueilichow, Western China.)

Dressings, 88; new cases, 95; old cases, 106; operations, 6; opium poisoning, 6; total treatments, for the month, 391. Fees received, £2/2/6.

During the latter part of this month we added to the staff of the dispensary a Chinese young lady who, last year, was a teacher in our girls' school, but who this year did not want to teach. She has been educated for Christian work at Chengtu, and knows a little English, so with this good foundation it should not be hard to train her for a dispenser. Having a trustworthy dispenser will save much valuable time for the rest of us. So far

she has done very well and is learning quickly. She will also be very useful in dealing with female patients. Her name is Miss Chen.

Dr. Killmier adds, "The Chinese New Year occurs in about a week, and the Chinese people can think of nothing else, nor have they time for anything else than preparing for this event. Our meetings at this time of the year, in consequence, suffer a diminution in numbers.

"I dare not be too joyful, but indications seem to point to the fact that we are again on the verge of buying a piece of land. This time we hope it may be really consummated. We found a piece we considered suitable, and on our request a Chinese gentleman of high repute and standing in the city, and in close touch with the military and civil officials, undertook to do all the buying on our behalf. We considered that if there were any trouble about Chinese customs he would make no mistake about them; and if there were any plot to instigate the officials to prevent the deal, this man's influence would weigh the balance in our favor. So he appointed a middleman, and the owners appointed a middleman, and the business drifted 'Chineasily' along. We were just wondering if we had better go along and try if we could hustle matters a little, when he sent around to tell us the price had been fixed, and all that remained, if we were satisfied, was to write the agreement, have a worthy feast to ratify it, and pay over the money. It appears that the reason for this quick arrangement is that New Year draws nigh and the middlemen want their portion of money paid over before that event. However, there are a few matters not quite definitely cleared up, which we want settled before we will buy. If we left them until after New Year they would probably not be fixed up until just before the following New Year. So we are withholding any payments until these matters are settled. This will make the middlemen, we hope, get these things properly fixed before this New Year. There were many problems in getting the land as far as at present it has been got. It was owned by several different families, some of whom were willing to sell and some of whom were not. One large portion was owned by a temple, and another portion by a smaller temple. These we thought would be impossible to get, but by a happy coincidence this gentleman friend of ours is the chief governor of that temple, and he arranged for another piece of land to be bought and exchanged for this temple-owned piece. The smaller temple was also somehow governed by this bigger one, and in the same way a piece elsewhere was bought and exchanged for its little piece. There were several other intricate matters to be adjusted, but they were all done by this man, without the slightest worry or trouble to us. So it is plain to see, if this comes to an ultimate successful conclusion, that the Lord's hand is evident in the matter. Everyone in the town knows of our proposed land deal; and since we have heard no rumour of any opposition to it, it seems to be going along fairly well. The land consists of about four acres on the side of a hill just outside the west wall of the city. It is all terraced for growing rice in Chinese fashion. It is near the chapel and the boys' school, and is adjacent to the busiest part of the city. The cost will be about £150.

Yours in the Master's service,
Ray Killmier.

Bro. Escott writes from Diksal, India:—"I was recently called out to a case in Palesdeve. When I went into the house, who should the sick man be but one of those concerned in the recent riot at Diksal. The family were quite nice and friendly in their reception of me. I was glad of this opportunity of being able to minister to them, and teach them the Christian principle of returning good for evil."

The following telegram from W.A. reached us as we were starting the press:—"Hinrichsen-Brooker Mission opened Collesio May 2; splendid meeting; please pray for us.—Thomson."

IN MEMORIAM.

BROWN.—In loving memory of Norman, beloved only son of Frank S. and Maude E. Brown, and dearly loved brother of Beryl and Betty, who was called home on May 6, 1922, aged 12 years and 9 months. Sadly missed.

"Only good-night beloved, not farewell."

"He is not dead, the child of our affection,

But gone unto that school

Where he no longer needs our poor protection
And Christ himself doth rule."

—Inserted by his parents and sisters, 85 Park-st., Parkville.

COMING EVENTS.

MAY 16.—Special Gospel Services from May 16 to 24 at Bayswater church, Stud-rd. Bro. W. E. Jackel, speaker; F. Elliot, song-leader. Brethren from neighboring churches cordially invited. "Joyful Praise" hymns used.

THIRTEENTH FEDERAL CONFERENCE PERTH, W.A.

October 16 to 22, 1926.

Don't Miss It!

Register at once with the
FEDERAL SECRETARY, THOS. HAGGER
119 ABERDEEN-ST., PERTH, W.A.

Moreland Tent Mission—Baker and Clay—right at the cable tram terminus, Brunswick—one block north from Moreland-rd. Visits from sister churches will be greatly appreciated—but not on Sundays, please. Meetings commence at 8 p.m. week days, and 7 p.m. on Sundays.

Carnegie's Home-Coming Services

(CHURCH ANNIVERSARY).

Sunday, May 23.—11.30 a.m., Breaking of Bread. Speaker, Bro. Robt. Lyall.

(Train leaving Flinders-st. at 11.5 a.m. will arrive at Carnegie in time for service.)

3 p.m., Pleasant Sunday afternoon in Memorial Hall.

7 p.m., Gospel Service. Speaker, Bro. Reg. Sparks.

(Dinner and Tea provided.)

Wednesday, May 26, 8 p.m., Old-time Church Social in Chapel.

Past members, etc., of Carnegie are cordially invited to be present at our Home-coming Services, and to kindly notify the Secretary, J. L. Ward, 6 McPherson-ave., Carnegie, P.D. 50, on or before Sunday, May 16, so that catering arrangements can be made.

FOR SALE.

Good surplus furniture, front and bedroom suites, two tables, two chests of drawers and others. Appointment to view, ring Canterbury 1892. "Bell" Organ, 14 stops (including Euphonium), two knee swells, handsome mirrored overmantel, in splendid condition, good tone. Bargain £35—A. H. Tyler, "Southall," Yeovil-rd., Burwood: or ring Canty. 1892.

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Plain sewing.—Anyone who has sewing, please notify; needy case.

Young man, married, good appearance, recommended, wants work, anything.

Young man wants work, laborer.

Apply C. Burden, 19 Goe-st., Caulfield. Phone U 5471.

TO LET.

Week-end boarders taken; terms moderate. Apply Mrs. Hargreaves, High-st., Berwick, Vic.

Here and There.

Mr. Cyprus Mitchell, M.A., arrived in Melbourne this week to undertake the direction of educational work with the Y.M.C.A. Bro. Mitchell was formerly preacher of Bendigo church.

During the first week of the mission at Garden-vale, Vic., two were restored and one desired baptism. Attendances were fair, but bad weather hindered. The effort promises well.

The following telegram, which reached us on Wednesday morning, refers to the mission at Croydon, S.A.:—"Crowded tent Sunday; interest keen; better weather prevailing.—Ross Graham."

The final service of East Kew, Vic., Sunday School anniversary was held on April 28, when the children gave a concert and received their prizes. The hall was packed, and the evening was most enjoyable. Bro. Youens conducted services on May 2.

The hearts of Christian people must be saddened to read of the coal crisis in England and of the industrial trouble within our own borders. Unemployment and dislocation of trade will bring much distress in their train. Christians should be mindful of the Scriptural injunction to pray for all men.

The Forbes-Warren tent mission at Port Pirie, S.A., is going well; five confessions to date; interest growing. About 150 were present on Sunday evening. Many were under conviction. Stirring messages from Bro. Forbes. The bright singing under Bro. Warren is greatly enjoyed. Thorough preparations were made for this mission by prayer and advertisement. The church is really behind it in presence, prayer and activity.

Moreland, Vic., had a good meeting on Sunday morning, Bro. L. Clay giving a fine address. In the tent at night Bro. Baker spoke on "Christian Baptism." Three lads were baptised in the chapel after the tent meeting: 18 confessions have been taken to date. Much sympathy goes out to Mrs. W. Brown, wife of the treasurer, who met with a painful accident last week, breaking her arm. At the time of writing her condition is critical.

At Gardiner, Vic., on Saturday afternoon the new school hall was opened by Bro. Reg. Ennis in the presence of over 100 people. The building, 20 x 18 ft., cost £227. The free labor of several of the brethren saved the church a considerable sum. A builder's valuation of the hall is £300. On Sunday the church had good meetings for such a bleak day. The daughter of Bro. and Sister Gelbke—Mrs. Vickery, of Auckland, N.Z.—was a welcome visitor. Bible Schools' Department offering was over £14.

At Maylands, W.A., there has been a continued revival in the church for some time past. Not one Lord's day has passed without confessions or baptisms, and on several occasions there have been both. The prayer meetings in numbers and tone are continually on the up-grade. The Bible School work is progressing, and there is every prospect that Maylands school will be premier at the close of the campaign in progress. The attendances on Friday morning have never been better in numbers or spirit, and the same may be said of the evening service and the preceding prayer meeting.

At Shepparton, Vic., on Apr. 25, remembrance was made of Anzac Day, and a retiring offering was taken at the evening service. After Bro. Stewart's message, one man made the good confession. May 2 marked the commencement of the fourth year of Bro. Stewart's ministry, and his morning address reviewed the three-year period. In this time, no fewer than 209 decisions had been made—132 at the Hinrichsen mission—and the actual membership had increased by about 180. Similar advances have been made in all other departments. The evening address on May 2 began a series on "Mountain-top Experiences."

The following telegram reached Austral office on Friday last:—"Hinrichsen-Brooker short mission Harvey most extraordinary, small town 500. Despite fortnight's exceedingly heavy rain, there were 27 decisions. Thankoffering £161, being more than double the cost.—Waketield." A further telegram reads: "Harvey thankoffering now £200."

The Committee of the Victorian Department of Social Service have appointed office-bearers for the year as follows: President, R. H. Bardwell; vice-presidents, Bren. R. P. Clark and J. G. Hare; treasurer, H. J. Patterson; secretary, C. Burdeu. It is desired that moneys now be forwarded to the new treasurer, Bro. H. J. Patterson, 39 Walter-st., Ascot Vale.

Jubilee celebrations in commemoration of the 75th anniversary of the church were held at the Sydney City Temple on May 2. Big gatherings enjoyed all of the services, fine addresses being given by Mr. H. G. Harward in the morning, A. Haddon, M.A., in the afternoon, and S. J. Southgate at night. Greetings were received from the Enmore church, Northern Suburbs District Conference of the Churches of Christ, and Mr. A. E. Illingworth. The church is grateful to all who helped to make the meetings the success they were. The furnishings of the chapel were also much improved by the gift of new carpet for whole of the aisles and passages from Bro. and Sister J. Stimson.

In the second week of Croydon mission, S.A., two baptismal services were held. On Sunday, April 25, the breaking of bread was held in the tent, and the candidates baptised during the week were received into fellowship. The third week began with an Anzac service, during which two persons confessed their Lord. Over thirty confessions of faith had been received to that date. Attendances last week were not quite so good, owing to wet weather. On Tuesday and Thursday nights baptisms were conducted, and after the meeting on Sunday, when Bro. Graham spoke on "Baptism," another baptismal service was held. Breaking of bread was held in the tent in the morning, when a number of converts were welcomed to fellowship.

Nice meetings at Malvern-Caulfield, Vic., on May 2. Attendance affected somewhat by wet weather and much sickness. Bro. Illingworth had the pleasure of taking the good confession from two young ladies from Poland at the close of the gospel service. This makes four from the one family. There were some Armenian Christians at the services last Sunday. This is another very interesting family. The need of increased school accommodation, especially for the kindergarten, is felt, and there is some talk of additions to the building. The P.B.P. girls succeeded in winning once again the champion shield at the recent K.S.P. annual sports meeting. The boys, however, were not so successful. Congratulations are offered to Es-sendon K.S.P. Society, who won the coveted prize.

Work at Hindmarsh, S.A., progresses steadily. Messages full of inspiration have been delivered by Bro. Paternoster. Attendances at the Lord's table are encouraging. The use of duplex envelopes for the budget scheme is proving satisfactory. Good work is being done by the C.E. Societies; various institutions have been helped. Six dozen Easter eggs were sent to the Children's Hospital. Biscuits to the value of 8/8½ have been sent recently to the Consumptive Home. A visit was paid by the Semaphore society on Monday evening, April 19, when a helpful time was spent. The Bible School is going forward; new scholars are being brought each Sunday. The young men's class is increasing. Very helpful topics are discussed. One of the members has had an accident, and is prevented from attending services.

Bro. A. G. Saunders has received "Crowns for Canberra" from the following: Mrs. Peterson, Hobart (2); P.B.P., Lygon-st. (1); P. A. Dickson (1); H. G. Finger (1); J. McGuire (1); L. Graham (1); R. Ennis (1); R. Morris (2); Mr. and Mrs. W. J. Smith (2); Miss A. M. Blake (1). Will all other Victorian members please forward to our brother at 122 Melllwrath-st., Nth. Carlton? Bro. H. G. Harward, 242 Pitt-st., Sydney, is the N.S.W. agent for these crowns; will all N.S.W. brethren send to him? Crowns from any State may also be sent direct to the Federal Treasurer, A. C. Stapleton, 73 Cleaver-st., West Perth, W.A. This matter is urgent.

Opening of New Chapel at Grote St., Adelaide.

It is twenty years since a sister gave the first donation toward the building of a new chapel in Grote-st., Adelaide. On Saturday, April 24, the new structure was formally opened. At 2.45 a valedictory service was held in the old chapel, at which Bro. A. J. Gard presided, and Bro. W. M. Green spoke. After this, the congregation gathered at the door of the new chapel. The architect (Bro. Culley) presented a silver key to Mrs. T. J. Gore, who formally opened the building. Bro. G. T. Walden presided over the first meeting in the new chapel. Many greetings were received from near and far. Bro. A. C. Rankine, who recently resigned work at Grote-st., gave an inspiring address on "The Seven Temples of Scripture." Sister Minnie Leudham sang "Nearer, My God, to Thee," and the choir rendered the "Hallelujah Chorus." On Saturday evening, Bro. J. Wiltshire, the present preacher of the church, presided over a brief praise and prayer service, and Bro. A. C. Garnett, M.A., a former preacher, delivered an address on "Glorying in the Lord."

Bro. J. Wiltshire presided over a memorable service on Sunday morning, April 25. An impression of this meeting is given elsewhere in this issue. Bro. T. Hagger, a former preacher of the church, gave an appreciated message. Special music helped the service. A young people's service in the afternoon was addressed by Bren. Wiltshire and Hagger; at this service, a little girl—the first to make the confession in the new building—responded to the invitation.

At night the building was thronged, and hundreds were unable to get in. Bro. J. E. Thomas (for years preacher at Grote-st.) spoke on "The Ministry of Memory," and three young people confessed Christ. Bro. T. Hagger preached to the overflow congregation in the old chapel. Again special music was enjoyed.

Monday was young folks' night. Bro. B. W. Manning was present from Balaklava to preside. The programme was largely in the hands of the young people under the direction of Bro. E. R. Manning, the superintendent. Bren. T. Hagger and J. E. Thomas spoke. A mother, a little girl and a lad responded to the invitation.

A great tea and public meeting was held on Tuesday evening. Bro. Blakeby catered well for 320 people in the Magarey Hall. Sir Joseph Verco presided over the public meeting. The Lord Mayor of Adelaide tendered civic congratulations. The Conference President, Bro. J. E. Webb, gave a greeting. Bren. T. Hagger and J. E. Thomas gave addresses of a very high order. The church choir, under Bro. O. H. Finlayson, again rendered most valuable service.

On Wednesday, April 28, an evangelistic and baptismal service was held. Six young people were baptised, and after an address by Bro. Thomas another stepped out for Christ.

The special celebrations concluded on Thursday with a grand choral evening. For weeks, Bro. O. H. Finlayson, the leader, Miss M. Magarey and the choir have been working incessantly. They received their reward in the appreciation of a great congregation. Every item rendered was of the highest order.

We hope to give pictures and further particulars in next issue.

Some Impressions and an Appeal.

Mrs. G. A. Lee.

In her presidential address at the Victorian Women's Conference, Mrs. Lee spoke in part as follows:—

During the year, I have visited many of our sisters in the suburban churches, meeting in the interest of different branches of work. I will endeavor to pass on to you the impressions made upon me, and trust that you will accept them; as they are offered to you with the one desire that we may do to the very best of our ability the work of our Lord.

Some meetings were thoughtfully planned and well conducted, but in many cases I was impressed with the lack of punctuality, the lukewarmness of the members, the want of system and co-operation in the work. Sisters appointed to positions would be missing, apparently without any attempt to get some one else to attend to their duties, and so the work drops into an easy-going concern that no one troubles much about.

On the other hand, when it was my privilege to meet a band of sisters who were alive to their responsibilities, and attended to their various duties in a systematic way, one realised just what a power such a band could be in their local church work, and again the wider and broader sphere of our Conference executive. Sisters, we are responsible for women's work in the church. As Christian women we should esteem it a pleasure as well as a duty to take part in some branch of work done in our Master's name and for his sake. Just consider: Jesus gave his life for us. What shall we give to him?

Have you in your local congregation a sisters' class, where you can assemble for prayer and meditation on God's word, and to discuss the needs of the work and so find out wherein you can be of service? If not, will you make it your business to get the sisters linked up? be it a Dorcas Class, a Mission Band, or a Sewing Guild it matters not. The object is to bring the sisters together and let them co-operate with each other in clothing the poor, improving their meeting house, attending to the needs of the mission fields, visiting the sick and cheering the lonely ones who cross their pathway.

Have your work properly organised. Look out your most capable sisters for officers. Please do not consider as a first essential whether you like them or not; try to esteem each better than yourselves, and overlook the little things that really don't count, in the larger interest of making a success of the work of the Lord in your own district.

"Not to the strong is the battle;

Not to the swift is the race;

But to the true and the faithful

Victory is promised through grace."

The church with a band of consecrated, praying women can do much for the extension of the kingdom of Christ on earth. Pray for the Bible School workers, for your preachers, for the unsaved members of your own households, for the young people of your congregation. Sisters, it is worth while striving to be mothers in Israel to them. Make it your business to know every young soul that gives their life to Christ, take an interest in their daily avocation, find out what they do with their leisure time, throw open your homes to them, and thus help them on the way Zionward. We as mothers should advise them and counsel them, but we must win them before our advice would be acceptable. Help them to feel that the sisters of the church are their friends. Think how it will help them in their moments of weakness to know that the mothers of the church pray for them. They will take our places when we go home; let us see that they are prepared.

We should have some definite work to do. Too many of our sisters' classes are given over to preparing for sales of work. While not condemning

their work (for I feel we should use the business ability of our women), I think it a pity that such work should take pre-eminence over things spiritual.

Each congregation has its own interests and responsibilities. Yet we must know that unity is strength. We cannot hope to fulfil our part as a sisterhood unless we unitedly work together in the interest of the whole church. The field is the world, and the church is world wide. Commencing at the home church we should know what work our sisters in the next suburb are doing; then in the next city; then the work in the home land, and then the field beyond the sea.

Now this is where the work of our Executive comes in.



Mrs. Hayward,

New President of Women's Conference, Vic.

The delegates from town and country have today elected officers and committees to carry out various duties. Yes, but they are just the leaders of the different departments. What are you going to do to help them in the carrying out of their duties?

Your officers are human, prone to err; yet they will endeavor with God's help to faithfully perform their duties. But, sisters, remember that they, like you, have home duties, and families who expect their share of consideration. They are not women of leisure, just filling in time; they are consecrated Christian women willing to be used by the Master. Pray for them that they may be kept faithful as they strive to carry out their obligations.

Delegates, make it your business to attend the monthly meetings of the Executive; get to know the superintendents of work; invite them and their committees to visit your local meetings; take an intelligent interest in the business, and carry back to your churches news of the work being done—it is the work of a growing sisterhood. We must not look back; we must go forward.

I do not wish any one to misunderstand my meaning, but my desire is that the sisters may feel that they individually are part of the whole church, that their co-operation in all efforts for the work of the kingdom of God makes a dif-

ference to the results. We as a sisterhood have much to thank our Father in heaven for the noble band of women who are contending earnestly for the faith once for all delivered to the saints. We must not become self-satisfied and sit at ease in Zion. May I in conclusion plead for a united forward movement in our new year? May it be a year of service, of loving sympathy with each other, a year of prayer for all engaged in the Master's work throughout the world, a year of thoughtful study of God's word, a year wherein we may strive to win many souls for Jesus, a year that shall see us press toward the mark for the prize of the high calling of God in Christ Jesus.

"We walk by faith, but not alone,
Our shepherd's tender voice we hear,
And feel his Hand within our own,
And know that he is always near."

Tasmanian Women's Auxiliary Conference.

The Conference was held in the chapel, Margaret-st., Launceston, on April 1, the President, Mrs. W. H. Nightingale, presiding.

Devotional exercises were led by Sister Johnston, vice-president, of Hobart, who gave an inspiring address.

Correspondence, Executive report and treasurer's report, and notices of motion were handed in, after which officers and superintendents of committees were elected. The Conference Executive is in Launceston this year. President, Mrs. P. C. Prichard; vice-presidents, Mrs. P. Duff, Miss Riley, Hobart; recording sec., Mrs. J. P. Foot; corresponding secretary, Mrs. C. Best; treasurer, Mrs. W. Libbey; F.M. superintendent, Mrs. N. J. Warmbrunn; H. M. superintendent, Mrs. T. Spaulding; general superintendent, Mrs. W. H. Nightingale.

The afternoon devotional exercises were led by Mrs. Nightingale. Welcome greetings and responses by visiting sisters were given. Greetings from Women's Conferences of Western Australia, New South Wales, Queensland, Victoria, and from G. T. Walden (on behalf of Federal F.M. Board) were received. Eight churches responded to the roll call. Home and Foreign Mission reports were read. The obituary report by Sister Bradley was followed by a solo, "The Christian's Goodnight," which was impressively sung by Sister Wallace, of Hobart. Mrs. Warmbrunn read the general report. An offering was taken up. A duet was rendered by Sisters Ivory and Snooks, of Ulverstone, also a musical item by Mrs. M. Stevens, of Invermay. Sister Pritchard, of Launceston, read an essay. Miss L. Redman, missionary from India, delivered a much-appreciated address. The address of Bro. Jas. E. Thomas, of Victoria, on "How God Has Used Women," helped every sister present. Resolutions were carried and thanks expressed to all who helped to make the Conference such a great success. New officers were introduced.

On Saturday evening the new President, Sister Prichard, presented a fountain pen to the retiring president Mrs. Nightingale, and a beautiful purse bag to Sister Bradley, retiring secretary, from the Conference sisters.—M. Bradley.

In the Regiment of God.

Every mason in the quarry,
Every builder on the shore,
Every chopper in the palm grove,
Every raftsmen at the oar;
Hewing wood and drawing water,
Cleaving stone and splitting sod;
All the dusty ranks of labor
In the regiment of God,
March together toward his triumph,
Do the task his hand prepares;
Honest toil is holy service,
Faithful work is praise and prayer.

OBITUARY.

FARROW.—Mrs. T. Farrow, aged 66 years, passed away on Sunday, March 28, at Bordertown, S.A., after a long illness borne in wonderful faith. She was a woman of God in a very true sense and to very many people. She lived at Bordertown, Naracoorte and Broken Hill respectively, and we know that her help to the church has been a continual blessing. Those who knew her love the memory that her life affords. Her children have risen up and called her blessed. So a noble life is not only ended, but has been well spent.—E. P. V.

MOFFAT.—At the dawning of the day on Easter Monday, the eternal day broke and the spirit of Mrs. Robert Moffat returned to God who gave it. Those who knew our departed sister felt that after her 80 years of pilgrimage she had not entered an uncongenial sphere, for she was ever a woman of a bright and radiant spirit. Mrs. Moffat became a member of the church at Bendigo during the ministry of W. S. Houchins, and later held membership with the churches at Ascot Vale and Surrey Hills. Her unflinching cheerfulness did not spring from a life of untroubled serenity: she was left a widow with six young children, and with a sturdy independence bravely faced years of trial and difficulty. Her chief trait of character was, perhaps, an unaffected and kindly interest in all whom she met. Her life was ruled by the law of kindness. To do some little act of kindness surreptitiously, whether to the rich or the poor, was her supreme delight. She adorned the gospel of God her Saviour, and made religion an attractive thing. The troubled and distressed instinctively sought her counsel, and she carried their confidences to her grave. Her intimate acquaintances do not wonder that Dr. James Cook, her friend for some thirty years, who conducted her funeral service at Bendigo, spoke of her as having been "as near perfection as anyone he had ever known." The fragrance of her life still lingers in many a heart, and not only her children, but scores of others who found in her a friend and a mother, rise up and call her blessed. Blessed indeed are such as she, who rest from earth's labors, and whose eyes now behold the King in his beauty.

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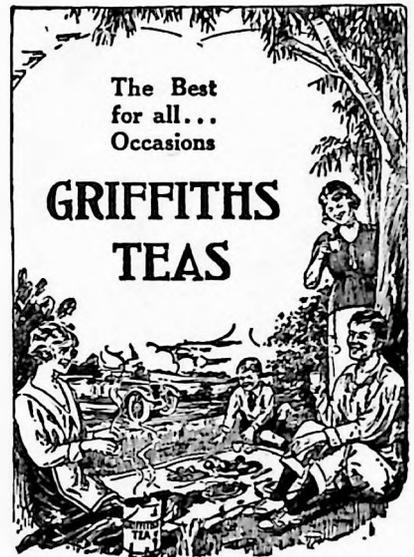
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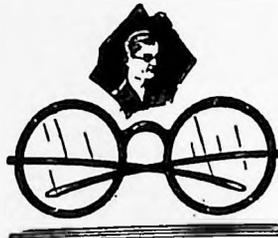
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News of the Churches.

Queensland.

Bro. E. P. Aderman, who has recently resigned from the Zillmere-Boondall circuit, has been conducting the services at Ma Ma Creek for the last two Sundays. Morning and evening meetings have been well attended, and Bro. Aderman's addresses have been well received. Interest seems to be growing. The Bible School, which has been reorganised under the leadership of Bro. A. J. Bernoth, with Bro. Stafford Neumann as assistant, is making steady progress.

Western Australia.

At Claremont the decision of the church to become self-supporting is being splendidly seconded by the members. Offerings have increased to an extent not contemplated by the most optimistic. Nor have the weekly contributions to Home and Foreign Missions suffered at all. Improved meetings on Sunday, April 25. The number breaking bread was 57.

Bassendean Senior Endeavor Society has had good meetings since the commencement of its new year. The mid-week services continue to be well attended. Bro. Peacock is giving a series of addresses on the journeys of Paul. On Sunday morning, April 25, a young sister from the church at Maylands was received into fellowship. At the gospel service Bro. Peacock gave an address on "The Four Carpenters." A solo was rendered by Sister I. Smith.

Subiaco auxiliaries have commenced another year's work. The senior girls' club held its first meeting on April 21 under the presidency of Miss Wishart. Interest continues to increase in all meetings. An average of over 145 members break bread each Lord's day. Bro. Mudge, from Fremantle, gave a very helpful message on Sunday morning, April 19. Bro. Brook spoke from Isaiah 12: 3 to a big congregation in the evening. He spoke at both services on April 26. During May special rally services are being held.

New Zealand.

The church at Nelson has offered Bro. Fitzgerald a further engagement for three years. His decision has not yet been given. The meetings are good. The night audiences are magnificent. Three additions during the last three weeks. On April 22, under the leadership of Bro. Fitzgerald, ably assisted by the Misses Nalder and others, a splendid evening was tendered to the old people of the church. A large crowd enjoyed with the twenty old people present the enjoyable programme. Several speakers uttered words of appreciation of the splendid services rendered to the church by those now growing old in years. Nelson church gave 492 to F.M. work last year. The school, under the presidency of Bro. Knapp, has 260 scholars. All auxiliaries are working well.

South Wellington church held a farewell meeting to Bro. Leng and family. Bro. Leng has gone to labor with the church at Ponsonby, Auckland. Representatives from city and suburban churches spoke: Bro. Day on behalf of H.M. Executive. Bro. Campbell made a presentation as a mark of esteem from the church; Bro. Leng suitably responded. During Easter week the church enjoyed fellowship with several members from Auckland. Bro. W. Vickery preached at the gospel meeting. Last Lord's day week a rally day for church and school was held. At the morning service there was a visit from the Kilbirnie church, and a roll-call, very few members being absent. At the school a short address was given, also a sand-table demonstration by the kindergarten scholars. At the gospel service the Bible School girls' and boys' club held a parade; there were present about 200 people. Bro. M. Vickery gave a splendid message to the young people on "Christian Photography," illustrated by a camera.

New South Wales.

On May 2 there was a large attendance at Enmore gospel service which was broadcasted. Bro. Whately preached on "The Duty to Believe and the Liberty to Differ." Miss Peggy Alwyn, Mrs. Smith and Miss Daphne Flood rendered solos which were greatly appreciated.

At Gilgandra, weather interfered with meetings a little on Sunday, April 25. There were two confessions at night—man and wife. Another baptism during previous week. Wednesday night prayer meetings are showing an attendance of 17. Splendid prospects are opening through the visitation work of Bro. Byrnes.

At Dumbleton on Saturday, April 24, the J.C.E. boys entertained the girls at a social, and a very enjoyable evening was spent. On Sunday, April 25, Bro. Allengame spoke in the morning on "The True Vine," and at night on "The Ark." Two line addresses. The missionary prayer meeting was well attended. Great interest is taken in the meeting.

At Wagga on April 4, one young man was added to the church by faith and baptism. Good meetings at both services on April 11, 62 breaking bread. On April 25 Bro. Campbell made suitable reference to Anzac Day. On May 2 an every-member-present meeting was held. The meeting was fairly well attended. Visitors included Bro. and Sister Dusing, from Moreland, Vic.

Tasmania.

At West Ulverstone on April 25 four new members were welcomed into the church. The church commemorated Anzac in the morning, and had a splendid gospel service at night. Miss Jessie Snooks, who has gone to Launceston to work, received a social and presentation of a Bible from the C.E. Society on Monday evening. The largest audience thus far assembled to hear the gospel at Sulphur Creek on Sunday afternoon. Mrs. A. Howe has been injured through a motor accident.

Launceston members are grateful for the recovery of Sister Mrs. Wells. All have enjoyed the brief fellowship of Sisters Mrs. Lunn, from Henley Beach, S.A.; Mrs. Gibson, Mile End, S.A.; Mrs. Mullinger, Canley Vale, N.S.W.; and Bro. Jackson, Cottonville, S.A. On Lord's day morning, April 25, Bro. Noble received into fellowship a husband and wife, formerly immersed, who have now accepted "the way of the Lord more perfectly." Bro. W. Libbey addressed the monthly old people's service at 4 p.m. At the close of Bro. Noble's evening chart subject, "The Cities of Refuge," a woman confessed her Saviour. A young sister was immersed on April 28, whom Bro. Noble received into fellowship on Sunday, May 2, with an immersed person desiring membership. Over 150 members and friends gathered on Thursday, April 29, to express appreciation and good wishes on the occasion of Bro. and Sister Noble commencing their third year of ministry. During an excellent programme, eight brethren represented the church and auxiliaries in fine messages of goodwill. Sister Mrs. Noble received beautiful flowers and pot-plants, whilst a fountain-pen was presented to the evangelist. Deepest sympathy is extended to Sister Leah Dennis on the death of her father. Bro. Hurlburgh was present from Hobart on Sunday, and gave the Bible Class an excellent address. There were present also at the Lord's table Sisters Miss O'Brien (isolated) and Miss Edith Green, from Lygon-st., Melbourne.

South Australia.

St. Morris work is in good heart. Bro. Jones was received in from Grote-st. by transfer. An Anzac service was held on Sunday evening, April 25. The new kinder room is nearing completion. Saturday, May 8, has been set aside for the opening.

On Easter Sunday, Bordertown and Mundulla Sunday Schools celebrated the S.S. anniversary. At the children's service Bro. Cornelius spoke most helpfully, and distributed the prizes to the scholars. The day was very wet, but as this condition was much needed, all rather rejoiced. Easter Monday picnic proved a most successful outing. Bro. and Sister Cornelius are proving good helpers.

At Park-st., Unley, on Sunday, May 2, two very fine services were held. At night a Sunday School scholar confessed Christ, and two who had previously made their decision were baptised. The church is sorry to lose from membership Bro. J. P. Jones and family, who are removing from the district. About £140 has been donated by members for purchasing a block of land for a manse. Approximately £250 more is required before next July to complete this purchase.

At Queenstown on Sunday, April 25, Bro. Brooker exhorted the church. Sunday School attendance was good. Bro. Brooker's subject in the evening was "Something Better than Gold." At 7 a.m. on Monday, April 26, the annual Anzac service was held. 130 were present, and the choir rendered the anthem, "Across the Bar." The names were read from the honor roll, and several ex-service men took part in the service. On morning of May 2 Mr. G. Cox exhorted. At the evening service the attendance was good, and Bro. Brooker spoke on "Preaching Forbidden." Bro. and Sister Kersley were received by letter from Mile End.

May Day was observed at Mile End on Sunday, 2nd inst. Bro. Ewers referred to the work of the teachers in the school and the responsibility resting on them. In the afternoon a fine programme was given by scholars and teachers. The collection for the children's cot was £3/6/-. At night Bro. Ewers' subject was taken from Eccles. 12: 1, "Remember now thy Creator in the days of thy youth." A young girl from the Sunday School came forward at the invitation. Bro. Ewers has started a training class for helping those who are anxious to make themselves useful in church and Sunday School. Practice for the anniversary has started.

At Wallaroo on Lord's day evening, April 18, Bro. Sam Trenwith, from Kadina, delivered a splendid address. Bro. Warren preached at Kadina to a good audience. The Northern Sisters' Conference Executive held its meeting on Thursday afternoon. On May 2 in the morning Bro. Norman Bartle gave a good address. Bro. Warren spoke at Kadina. At the 6.30 service Bro. Warren's theme was "Christianity's Conflict with the World." Junior and Senior C.E. are having good meetings. Four more of the young members have left for other parts on account of lack of employment. Church losses have been great on that account.

The work at Forestville is encouraging, especially the gospel services, which have been more largely attended during the past few weeks. One confession—a girl from the Bible School. The ladies of the church met one afternoon and gave Sister Lampshire a welcome. At the business meeting the church decided to adopt the budget system. The school is practising for the anniversary. The work of the school is greatly hampered owing to lack of room. About half the school have lessons outside, and now the winter is here it is felt something must be done. A committee has been appointed to submit plans for a new building.

York Bible School anniversary services were held on April 18 and 25. Bro. Roy Raymond, of Nailsworth church, gave a splendid address to the children at the afternoon session on the 18th. Bro. Killmier spoke to a large congregation in the evening. On Wednesday, 21st, the annual meeting was held. Bro. Killmier chairman. The secretary's report showed good progress in all departments. Bro. Lampshire, from Forestville church, gave an address to a good gathering of parents, scholars and friends. Anniversary services were continued on the 25th, Bro. W. Morrow being the speaker at afternoon and evening meetings, when good congregations attended. The death of Bro. Tatam on April 27 is deeply re-

gretted. Our brother for 40 years was a member of the choir. Preparations are well in hand for tent mission in June, with Bro. Ira Paternoster as missionary.

There were good meetings at Semaphore on May 2, and two confessions at the evening service—a married woman and a girl from the Bible School. At this service a special item of song was given by 25 scholars from the school. In view of her approaching marriage, Miss W. Mark, kindergarten supt., was the recipient of a silver cake-dish and sugar-bowl from teachers and officers of the school, all of whom regret that owing to her removal from the district Miss Mark's services will no longer be available. The choir, under the able leadership of Mrs. L. V. Mathews, L.A.B., continues to be a great help in the gospel services. On a recent date the choir members and friends met for a social evening, when all spent a happy time.

Victoria.

At Glenferrie, Bro. H. S. Earle (College of the Bible) spoke in the morning, and at night Bro. T. H. Scambler continued the "Studies in the Ten Commandments." There were two confessions.

At Camberwell Bro. J. C. F. Pittman commenced work as preacher on April 11. There have been encouraging meetings. Systematic visitation is showing good results. The Bible School is prosperous.

At Cheltenham on Sunday, Bible School Day was celebrated and Children's Year began with special meetings and addresses, many school workers taking part. At the evening service one man made the good confession.

At St. Kilda last Sunday night week a young man was baptised. Bro. Goodwin, who has nearly recovered from his illness, addressed the meetings last Sunday. One young woman made the confession at the evening meeting.

Splendid addresses were given by Bro. Alf. Hinrichsen at Rochester on May 2. He changed with Bro. Trezise for the day. The cold and wet weather prevented some from getting to the meetings, but those present had a very enjoyable time.

At Kyneton good work is being done by Bro. Greenhalgh, whose services are greatly appreciated. A young lady confessed Christ and was baptised last week, making the second addition since the commencement of Bro. Greenhalgh's ministry at Kyneton.

At Swanston-st. last Lord's day morning Bro. W. Wilson addressed the church very acceptably. Bro. Shipway's sermon at the evening service was enjoyed. Attendance was affected by the very inclement weather. Offering for Bible Schools amounts so far to about £45.

There was a splendid meeting on Lord's day morning, May 2, at Lygon-st. The young men of the church connected with the Bible School assisted in the meeting for worship. A. G. Saunders spoke in the morning upon "The Church and the Young," and in the evening his topic was "The Church that Jesus Planned." The choir rendered the music at both services.

Meetings at Middle Park were fairly well attended last Sunday. Bro. and Sister Enderby, from Ararat, were present in the morning, when Bro. J. R. Waterman's address on "The Holy Spirit" was much enjoyed. Bro. Hunt in the evening delivered an interesting message on "The Heart of a Boy." The J.C.E. Society held a happy birthday social on Thursday evening.

The work at Ascot Vale is progressing favorably. Bro. Patterson is delivering splendid addresses. A fine interest is displayed in the Junior C.E. Society. Last Tuesday evening the junior societies took the Senior C.E. meeting, and to every one who attended this meeting proved inspirational. The work in the Bible School is of great importance in Ascot Vale, and a very fine school is the result.

Wangaratta brethren had a splendid time on Sunday, April 25, when a visit was paid by Bro. Reg. Emmiss. Morning worship and gospel service in the evening were held at Bro. Jackel's. Bro. Emmiss delivered splendid addresses. The

evening service was attended by many who were not members. All were disappointed that the Benalla brethren were prevented from being present, owing to weather conditions.

At Boronia on April 25 Bro. Arnold gave fine addresses, reference being made to the spirit of Anzac. Last Lord's day the speakers were Bren. W. Chandler and Stafford. The Bible School is busy with Children's Year increase campaign. Record attendance recently. Fine meetings are held on Sunday afternoons by the Christian Endeavor Society. At last meeting of the K.S.P., Bro. Paternoster gave an interesting lecture.

At Geelong tempestuous weather swept the city on Lord's day, and attendances were somewhat smaller. Fellowship with Sister Robbins, senr., of Belmore, N.S.W., was enjoyed. Definite doctrine was contained in Bro. Stuart Stevens' address to the church on "The Lord's Supper." At the close of the evangelistic message at 7 p.m., a lady confessed Christ. The day being recognised in Geelong as Hospital Sunday, Bro. Stevens preached on "The Other Side of Suffering" (Isa. 27: 8).

Fairfield morning and evening meetings were well attended. Since last report two have been received into membership by letter. Bro. Fitzgerald (the preacher), who was in hospital, is home, and making satisfactory progress. The church regret the loss of Sister Mrs. Falks, who has removed with her family to Western Australia. A young people's study class has been formed under the leadership of Bro. J. C. F. Pittman. The young people are taking great interest.

At Burnley on May 2 the last Sunday meetings in connection with birthday celebrations were held. Bro. Northeast spoke in the morning on "One Thing." Two lads were received into fellowship. At the evening service Bro. Rasmussen spoke on "A New Testament Definition of a Robber." A young lady made the good confession. Last Wednesday the church held a successful social. Much sickness prevails in the district. Sister Mrs. Massey is recovering after a dangerous operation.

At Hampton chapel on Thursday, April 29, the Lygon-st. church choir, under Bro. E. Tippett conductor, rendered Maunder's cantata, "Olivet to Calvary." A good audience enjoyed the performance, also an introductory message by Bro. A. G. Saunders. On April 25 Sister Miss Bullen was received by transfer from Ascot Vale. Last Sunday morning Bro. C. C. Dawson gave a thoughtful address to the church. A very fair audience at night listened to the gospel message of Bro. D. Pittman.

Last Sunday evening Carnegie held an "Orange Service," at which Bro. J. McG. Abercrombie preached on "Some of the Principles of Protestantism" to a large audience (in spite of adverse weather conditions). The address, which was excellently delivered, delighted and inspired the hearers. During the service a duet was beautifully sung by Miss E. Bagley and Mr. R. Hayward, as also was a solo by Miss Bagley. A Sunday School scholar, Miss Gladys Macintosh, was received into fellowship at the morning service.

Pending the arrival of Bro. A. J. Fisher, the work at Warrnambool is in charge of Bro. Cave, of the College of the Bible. Recently, at the conclusion of one of his earnest addresses, a Bible School scholar made the confession, and was subsequently baptised by our brother. On Easter Sunday the church had the pleasure of fellowship with a former preacher—Bro. F. Killey, who took the services for the day. Bro. Pittock, of Moreland, has received an appointment on the staff of the local technical school.

Very fine meetings at Yarrowonga on May 2. Bro. L. C. McCallum gave a fine exhortation at Bible worship service. Record attendance at Bible School, when Bro. McCallum gave a very interesting address to the children. Collection for Bible Schools, £3/12/2. The gospel service was well attended, and Bro. McCallum addressed the congregation. The monthly meeting was held at Mulwala on Thursday, April 29. Keen interest is maintained in the meetings, and a number came to hear Bro. Pratt's message on "What Think Ye of Christ?"

At Brunswick on April 11, 18 and 20, the Bible School anniversary services were held. The speakers were W. R. Rigg, C. C. Dawson, L. C. McCallum, A. R. Main, J. I. Mudford and W. J. Way. All the messages were greatly enjoyed. Meetings were well attended, both evening meetings being crowded. On the 20th the children's demonstration was a great success, the building being crowded before 8 p.m. The children sang splendidly under Mr. Ross Pearl. On April 25 the prizes were distributed. The school reports a good year. On Sunday, April 25, Bro. J. Mortimer addressed the morning meeting.

At Box Hill on the past two Lord's days wintry conditions and sickness have interfered with attendances, but a good spirit is manifest, and Bro. Allan is delivering good addresses. On April 28, a social evening was held in the chapel to say good-bye to Bro. and Sister Gray, who have removed to Brighton, and to bid *bon voyage* to Mr. and Mrs. Burchill, who are leaving on a six-months' holiday trip to the Old Country. Each of the guests of the evening was presented with a token of esteem and good-will. The K.S.P. cricket club in connection with the church has succeeded in winning for the second year in succession the premiership of the Eastern Suburban Churches Cricket Association.

Horsham services on May 2 were well attended. Bro. A. J. Wilson extended the right hand of fellowship to Bro. Lewellyn. Bro. Wm. Smith, after eight months in hospital, passed peacefully into rest on April 27 at the age of 84. The services at the chapel and graveside were largely attended. At the conclusion of Bro. A. J. Wilson's farewell address on May 2, Bren. Jas. Butler, Geo. Miller and Geo. Seater, on behalf of the congregation and circuit, expressed appreciation of the departing evangelist's services to the church during the past nine months, and the general regret at his going. Bro. Wilson was presented with an address and a roll of notes as a token of the high esteem of his work. He made an appropriate response.

The work at Swan Hill continues to prosper. Anzac Day services were a great success. Bro. Cameron addressed 900 people in the Shire Hall at an after-church service. On Sunday, May 2, the attendances were small owing to the weather. A great deal of sickness prevails in the district. The annual meeting of the sisters' guild was held on Wednesday, April 28. Reports showed splendid work for the past year, and happy fellowship has existed in this particular branch of work. Sister A. Cameron was returned as president, Sister D. M. Warden as vice-president, Sister O. Tulford secretary, and Sister Judd treasurer. A nice birthday social was held in the evening. The young men's physical culture club continues to grow under the leadership of Mr. Kenny. Bro. Cameron is endeavoring to open up a new work at Tresco.

South Yarra attendances during April have been very consistent. On the 11th Bro. and Sister W. Russell, from Tumby Bay, S.A., were visitors, Bro. Russell presiding at the worship meeting. Very fine morning messages have been given by Bren. V. Griffin, J. Methven and G. Andrews. Visits from the students of the College of the Bible have also been enjoyed. On 11th ult. the K.S.P. held their first concert, and presented a unique programme to a crowded house. Proceeds were in aid of sports fund. The death of one of the bright Bible School scholars, Thelma Wallace, is regretted. She was the granddaughter of Sister Trask. On April 18 and 23 the church and Bible School held their anniversary. Bro. Andrews exhorted. Bro. Reg. Clark addressed the scholars, etc., at 3 p.m. "On Life Savers," and in the evening Bro. Griffin addressed a fine gathering on "A Vital Question." There was a crowded meeting on April 23, and a fine programme was provided. Bro. and Sister J. Searle, from Briim, have been welcome visitors. On the last two Lord's days meetings have been rather poorly attended owing to illness. Miss E. Clark was received by transfer from Ararat.

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSION FUND.

During the months of February and March the following amounts were gratefully received from churches and individuals:—

Churches per Collectors.—Boronia, 13/6; Burnley, 14/4; Red Cliffs, 43/2/9; South Richmond, 12/-; Hampton, 11/10/-; Doncaster East, 11; Cheltenham, 44/2/3; Middle Park, 18/-.

Churches per Duplex Envelopes and Donations.—Bendigo, 6/2; Castlemaine, 12/14/-; Oakleigh, 43/3/-; Malvern-Caulfield, 12/18/8.

Individual Gifts.—Mr. A. M. Morgan, 12.
Conference Fees.—Prahran, 11/10/-; W. Tree, 5/-; Echuca, 10/-; Port Fairy, 5/-; East Kew, 10/-; South Yarra, 15/-; Maryborough, 15/-; Ringwood, 10/-; Ballarat (Peel-st.), 10/-; Colac, 5/-; Doncaster, 15/-; Boort, 10/-; South Richmond, 10/-; Emerald East, 5/-; Williamstown, 10/-; Red Hill, 5/-; Red Cliffs, 5/-; North Carlton, 5/-; Mildura, 15/-; Thornbury, 15/-; Rochester, 5/-; Golden Square, 5/-; Yarrowonga, 10/-; Croydon, 5/-; Stawell, 10/-; French Island, 5/-; Hampton, 15/-; Lygon-st., 11/5/-; Carnegie, 15/-; Collingwood, 15/-; Castlemaine, 15/-; Surrey Hills, 15/-; Cheltenham, 11; Bendigo, 15/-.

Miscellaneous.—Christian Endeavor Committee (Ref. Conf. Exp.), 11; Women's Mission Bands, 129/2/-; East Camberwell (Ref. Mission Exp.), 115; Merbein (Ref. Preachers' Rem. Exp.), 116/13/7.

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BUSH FIRE RELIEF FUND.

The following additional amounts were received at the Victorian Home Mission Office up to April 24 for the Bush Fire Relief Fund. Altogether £697/4/4 has been received for this fund, and cheques to this amount have been forwarded to and acknowledged in the "Argus." Previously acknowledged (to Feb. 26), £382/2/9; Merbein, 15; Mildura, 46/2/7; Surrey Hills Church, 124/1/-; Bible School, 7/-; Bible Class, 11; Swanston-st., 145/3/6; Newmarket, 16/13/-; Moreland (add.), 15/-; Northcote, 116/11/3; Doncaster, 138/2/-; "A Sympathiser," 120; Taradale, 11/2/6; Harcourt, 13/19/-; Boronia, 13/14/6; Bendigo, 12/1/-; Boort, 12/3/3; Swan Hill, 116/10/-; Warragul, 13; Dunolly, 11/17/3; Ultima, 11/15/-; Lygon-st. (add.), 3/5; J. H. Smith, 12; St. Kilda, 12; Williamstown, 12/16/-; Bambra-rd., 16/6/4; Red Cliffs, 13/1/4; Brighton, 117/17/1; Ascot Vale, 15/17/-; Carnegie Bible Class, 11/4/-; Woorinen, 13; Bet Bet, 14; Preston, 12; Drummond, 10/-; Boort (add.), 10/-; South Richmond, 13/5/6; Carnegie, 15; Haven, 17; French Island, 12; Box Hill, 115; Wedderburn, 14/8/-; Kyneton, 5/-; Kaniva (add.), 12/10/-; Gardiner, 124/10/1.—Reg. Fenniss, Secretary.

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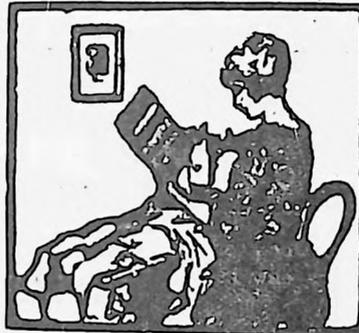
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