

# THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST CHURCHES OF CHRIST IN THE AUSTRALIAN COMMONWEALTH AND NEW ZEALAND

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

Vol. XXIX., No. 20.

THURSDAY, MAY 20, 1926.

Subscription, 9/- per annum; posted, 10/6.

## Religion and a Plebiscite.

MUCH interest has been aroused in "The Argus" plebiscite on wireless programmes. Last year, the chief broadcasting stations modified their programmes to conform with the results of the plebiscite, and it is expected that they will do so again.

The outstanding feature of this year's vote is that religious services lead with 91,102 points; last year they came fourth with 34,103. Band music, which was first with 38,795 points in 1925, is now second with 89,914. Public concerts have advanced to third place with 83,720 points from seventh place with 33,263.

Some rather surprising figures appear relating to the popular view of different types of entertainment. The low position of dance music (twenty-sixth place with 46,378 points) has caused most comment. "The Argus" remarks on this unexpected result as follows:—"No amusement is more popular than dancing among the younger Australians, and one would have expected to see dance programmes very near the head of the list. It may be that the dance enthusiast is not content to dance in his own home, but insists on the better floor and facilities provided by dance halls." Theatrical items, again, occupy a comparatively low position, ranging from musical comedy (sixteenth with 57,295 points) to vaudeville (twenty-fifth with 46,652). Sporting results are third from the end, occupying the twenty-ninth position and receiving 34,430 points. "Talks" are for the most part unpopular, though educational talks are eleventh in position with 64,372 points, and book talks received the respectable number of 51,994 points. Both this year and last fashion talks came last, this year receiving 21,411 points—a result not to be lamented.

While the value of a plebiscite of the kind under review can easily be overestimated, still, where the number of votes is so large and so thoroughly representative of all

classes of listeners-in, the result is as significant as it is interesting. It may safely be said that the vote for religious services will open the eyes of many to the place which religion holds in the estimation of the people of Victoria. It should encourage the broadcasting directors to give more publicity to this most popular item, and it should also lead the newspapers to consider the advisability of devoting more space to religious news and to articles dealing with religion. In fairness to the "Argus" which conducted the plebiscite, it should be stated that in recent years it has taken a very sympathetic attitude, and has even since last year's plebiscite considerably increased the amount of space devoted to religious topics. For this we are grateful, and are exceedingly glad that the popular vote has convinced it of the wisdom of considering the wishes of Christian people. "The Argus" itself comments on the great vote in the following terms:—"The remarkable support obtained by religious services has overwhelmingly proved that the criticisms of such broadcasting does not represent the views of the majority of listeners. Letters accompanying ballot-papers indicate that there now exists an insistent demand for the broadcasting of both church services and the concerts of the kind provided at

Wesley Church in connection with the Pleasant Sunday afternoon each week."

A leading article in last Saturday's "Argus" deals with the vote for religion. Some of its statements come with special force from a great secular journal.

The article begins thus: "Everyone must have been struck last week by the position of 'Religious Services' in the wireless plebiscite. Last year 'Band Music' was on top, and 'Religious Services' came fourth. This year 'Religious Services' came first with an easy victory, winning by over 1,000, and with about 9,000 informal votes not counted. This is a remarkable result, for no one would say that Australians seem to be a religious people. Many practical reasons, of course, can be adduced to account for this victory, but probably the strongest and the most real of the causes was the craving of men as men for a religion. All races of men, save, perhaps, the very lowest, develop a religion, and within historic times every attempt to eradicate religion and worship has failed." "As the unbeliever would say, religion is a weed we cannot kill out of the garden."

In seeking to explain the ineradicable nature of Christianity, the writer advances the following: "'Comparative religion' does not explain it, nor does the study of the chronological 'evolution' of religions. It is the result of a basal instinct. Religion and worship—the latter always consisting of prayer and sacrifice—are the outcome of the craving of men to 'come at God.' To find out God, to get into touch with God, to know something of God, if possible to receive something from God—these are probably the deepest desires of the human heart when it has any rest from the mere animal desire to get a living. Once the primary instinct of the 'will to live' is satisfied, the next want which grows clamant is the will for God. Hence all the religions, all the rituals, all the worship and meditation and sacrifice. At the same time there is much

### In Silence.

*Why fret you at your work because  
The deaf world does not hear and praise?  
Were it so bad, O workman true,  
To work in silence all your days?  
I hear the traffic in the street,  
But not the white worlds o'er the town;  
I heard the gun at sunset roar,  
I did not hear the sun go down.  
Are work and workman greater when  
The trumpet blows their fame abroad?  
Nowhere on earth is found the man  
Who works as silently as God.*

—S. F. Cole.

unbelief, and that is not the prerogative of the educated. As the Irish judge said to the clever young barrister who boasted of his unbelief—"I could go to the nearest 'pub,' and for sixpence I'd find a man who believes not half as much as you do." There is much unbelief, and it sometimes seems as if the unbelief were spreading among all classes. But somehow the craving for God always asserts itself, and new churches are always being developed. A new church development is called a heresy. But every heresy is merely the dragging out into the

light and the rediscovery of some element in the usual religions which has been overlooked and forgotten. It seems as if there would always be more and more religions, and more and more competition among religions, for there is no satisfying in its completeness the desire of man for God."

Some of this is excellent. Its chief thought has rarely been better expressed than by Augustine of old: "Thou hast made us for thyself, O God, and our souls are restless till they find their rest in thee."

## Big Machinery.

A. G. Saunders, B.A.

A humble kitchen is our opening scene. Above an old-time oven an iron saucepan kept company with an iron kettle, where a handful of flame seemed to smile from between the hobs. The kettle sang, but the few humans present sat staring in silence at their toes. A little, plainly-dressed woman with a good face sat weeping at the side of a red-haired man who also wept. There was a little coffin in the shadows of the room at the rear of the chimney place. And a pastor was doing his best, with God's word and feeling prayer, to comfort the parents' hearts.

A great car crept silently to the curb. Silently it slipped away, its excellent machinery, superb in its resistless strength, noiselessly bearing its grieving passengers on their mournful journey. It almost seemed built into the sadness of which it formed an impressive feature—it rolled on so quietly and smoothly. Its silence was fitting, its very luxuriousness seemed to soften somewhat the sore stroke of death. Big and beautiful machine, with its silent power, it was man's latest and very splendid effort to mediate the resistless stroke of other machinery, Big Machinery, machinery vast beyond compare, machinery devised in the early morn of time, machinery working silently, machinery working, working ever more.

Indeed, silence seems to be an attribute of the biggest machinery in life. Time treads with swift, stealthy, silent feet until it delivers us up to dreadfully silent death. For death is silent. It may dart upon us out of the cannon's bellow, but it itself is silent—silent then, as truly as when creeping in with invisible, plague-bearing germ.

And rust is silent. Decay is silent. These things do not talk nor advertise. The weeds grow, but do not shout. Destruction operates amid the silences until its hour is come. Then, in a moment, there may be cataclysm and thunderous uproar. But the work that brought it to pass—the steadfast boring in—went on, perchance for centuries, in secret darkness. Hate long dwells a hermit of the inmost soul, alone. Sin loves the darkness rather than the light. When a frown would advertise, a smile sometimes

veils evil intent. The spiritual hosts of wickedness move about us and wrestle with us silently. Temptation is quiet as the death it hastens.

But this is not all. Big machinery is constructive as well as the reverse; it conserves as well as destroys; it is good as well as evil. All growth is silent, not alone the growth of weeds, but that of violets and oak-trees just as surely. The rose is as quiet as the thorn on the same stem. Love is silent no less than hate. Hope is as silent as despair. Peace is more subdued than turmoil. Life is stronger than death and just as silent. Prayer, prayer after the Master's suggestion, is exercised in secret. Sight and insight are silent. Faith, repentance, pardon, cleansing, justification, sanctification: all are silent. Sympathy is frictionless, noiseless. God's great machinery functions for us all in soft and solemn silence. It is dressed in silence as with a robe.

For all this that has been said is of God's Big Machinery. And through all the woes and joys of human experience, amid all life's shine and shadow—both of these, too, are silent—the product of God's Big Machinery was planned to be, and always is, man's good, man's happiness—his blessedness, his salvation and his abundant life.

### States and Conditions.

- 1.—*Repentance*—a change of mind—a new mind about God.
- 2.—*Regeneration*—a change of nature—a new heart from God.
- 3.—*Conversion*—a change of life—a new life from God.
- 4.—*Adoption*—a change of family—new relationship toward God.
- 5.—*Justification*—a change of state—a new standing before God.
- 6.—*Sanctification*—a change of service—separation unto God.
- 7.—*Glorification*—a change of place—a new condition with God.

### What Do You See?

Two men looked out of the prison bars:  
The one saw mud, the other saw stars.

## The Mind of a Boy.

A conference of representatives of the Young Men's Christian Association is shortly to be held in Helsingfors, Finland. Australian delegates are now on their way to the conference. World conditions and how to improve them will be a chief theme of the discussion.

In preparation for the conference, the Y.M.C.A.'s World Committee prepared a series of questions and submitted them to boys in each of the countries to be represented, in order to find out what the boys of the world are thinking. From the "Southern Cross" we cull the following statement regarding some of the answers: "The answers published are interesting, and sometimes amusing. Here, for instance, is the voting of six hundred boys in Japan as to the three men who have exerted the greatest influence in the world: Christ, 400; Buddha, 249; Confucius, 185; Napoleon, 96; Meiji Tenno (one of the Great Mikados), 81; Edison, 64. A majority of these Japanese boys, it is curious to know, think the white races superior, not only to the black, but to the yellow races also.

"The New Zealand boys, in answer to a question as to their chief subject of conversation, give 'sport (easily first), politics, motors, picture shows, schools, girls, clubs, religion, and schoolmasters.' It is pleasant to learn that the most important good influences in their lives, the great majority of boys say, are their parents, religion and mother. The most important bad influences are given as 'smoking and drink and bad companions.' One boy answered, 'Money and a certain boy I know.' Favorite books include 'Robin Hood,' 'Robinson Crusoe,' 'Coral Island,' 'Black Arrow,' 'Tom Brown's Schooldays,' 'Gulliver's Travels,' 'Treasure Island,' 'David Copperfield,' 'Westward Ho!' and 'Pilgrim's Progress.'

"Now the future of the world, it is usual to say, belongs to the young; what the boys think to-day the men of to-morrow will speak—a somewhat foolish generalisation. The boys of to-day will be the men of to-morrow; and are we to believe that they will be no wiser than they are to-day! But the answer of boys from so many points to the questions sent by the Y.M.C.A. are interesting and, on the whole, encouraging. They show that some wholesome forces are at work amongst the rising generation."

We shall await with interest the final report and the conclusions of the Conference. Teachers, both secular and religious, and all in charge of youth will find it well to study the answers and final decision. It is essential to know what is already in the mind if we are to do good work in education, and to have a "point of contact" if we would win a soul.

# Community Interests.

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

"Behold how good and how pleasant it is for brethren to dwell together in unity."—Ps. 133: 1.

The Psalmist realised that unity produced peace in any community, and pleasure in its activities. The principle holds good in temporal and spiritual concerns alike; in each case greater work can be accomplished by charitable co-operation.

This principle has been adapted to the development of Western Australia under what is known throughout the Empire as the "Group Settlement Scheme," in which men have been settled on the land in groups of about twenty homes, and work co-operatively. At first they are concentrated into a temporary village while the land on the individual blocks is being cleared by the whole community as one large gang. Then when permanent cottages are erected on the blocks, the temporary settlement is dispersed, and the settlers take up their abode on their respective holdings. The timber is too heavy for the clearing to be done single-handed, hence the uniting of forces in the initial stages.

Although at the present time the formation of additional groups is suspended, there are 135 now in existence, comprising 2,356 separate holdings, carrying a population of 9,291 souls. 1,760 cottages have been erected, 31,850 acres have been sown, and 33,700 acres prepared for sowing during the coming season. The groups are gradually being stocked and now carry considerably over 6,000 cattle, besides other farm animals. Educational and charitable institutions are represented by 64 schools and 5 hospitals, fully equipped to country standards.

The accompanying photograph shows a settler's cottage with stunted jarrah trees in the background. The owner has stren-

uous times ahead, but as these settlers are persons whose chief assets are stout hearts, good physique and determination to succeed, there is a general desire to make good, and in doing so they accomplish what the State needs—development. Sir William Beach Thomas (representing the London "Daily Mail") said, "It is a great imaginative scheme, which will have a great influence upon the future of the Empire."

The claims of Christian unity have not been sent to these people, and here lies a great opportunity. The work of settlement being largely an imperial one, the question arises, Should this be undertaken as a Federal matter, or by the State? On the surface it appears to be a State matter, but we find that the undertaking was too big for the State to carry through alone. So the Home Missionary Committee of W.A. find that its resources cannot reach out to take in the ground necessary to be covered by entering these young developing fields. Who should do it?

Visitors to the Federal Conference in Perth in October next would do well to spend a little time in visiting the South-west corner of the State, where the Group Settlement in progress can be seen; also the Caves (said to be the finest in Australia), and at the same time see something of our wonderful timber resources.

## Myself.

As I walked by myself, I talked to myself,  
And thus myself said to me:  
Look to thyself and take care of thyself,  
For nobody cares for thee:  
So I turned to myself and I answered myself  
In the self-same reverie—  
Look to myself or look not to myself,  
The self-same thing it will be.

—From a tomb-stone.

## The Heavens Opened.

This expression was used to describe the vision of Jesus Christ when he was baptised by John in the river of Jordan:

Now when Jesus had been baptised, the moment he rose out of the water, the heavens opened and he saw the Spirit of God coming down like a dove upon him. And a voice from heaven said, "This is my Son, the Beloved, in him is my delight."—Matt. 3: 16-17.

Surely this is one of the loveliest scenes in the life of Christ. It has all the greatness and depth of baptism. It has been obscured by the age-long controversy.

But we ought to be able to dismiss all our old feelings of controversy and study this passage prayerfully, devotionally, thoroughly for its deep spiritual value. It shows what baptism means for the soul. "The moment Jesus arose from the water he saw the heavens opened." That consciousness followed him, inspired him, comforted him, during all his ministry on earth. It meant he always had full access to God, and to the eternal blessedness.

And this, too, comes into the consciousness of every one who is truly and thoughtfully baptised. Heaven opens to him and forever there is burning a welcoming light that shows him the way home to the Father. Life is vastly enlarged and enriched for one who truly receives Christian baptism. Eternity ever lies bright before him and the commonest day sparkles with a new brightness under the spell of its light. And in the heart sings the music of acceptance and assurance in the Beloved.—"Christian Evangelist."

## I Go! God Goeth Too!

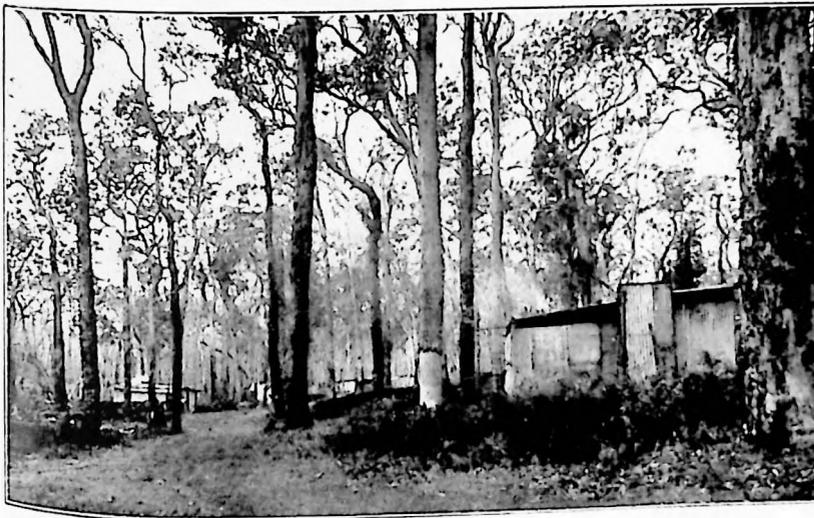
God goeth too!  
I do not go alone,  
And so I do not fear the unknown way;  
For in the midnight hour I hear God say:  
"I will be with thee—with thee all the time."  
This is the music of the old year's chime.  
These are the bells that ring the New Year in,  
Heav'n's holy peal across a world of sin.

I go!  
God goeth too!  
I do not go alone;  
Into the paths untrodden and unknown.  
I go!  
God goeth too!  
I do not go alone:  
He knows the way—the mists before him fly,  
He loves me—cares—he all things will supply.  
Will meet all foes—will guide at every turn:  
I walk with him, and as I walk I learn.  
For as we journey he has much to say,  
And talking, sweetly cheers the pilgrim way.

I go!  
God goeth too!  
I do not go alone:  
He walks with me, and says I am his own.  
I go!  
God goeth too!  
I do not go alone:  
And so I need not trouble where he leads,  
Or seek the oft-recurring needs.  
He has been with me through the old past year:  
He will be with me—ever near and dear,  
My long proved Friend; so in his hand I place  
My little hand, and, looking in his face.

I go!  
God goeth too!  
I do not go alone:  
My weakness goes with the Almighty One.

—William Luff.



Group Settler's Cottage, Western Australia.

## Religious Notes and News.

### Students Becoming More Studious in Universities.

According to President Angell, of Yale University, students are becoming more studious. He says that it is no longer considered "bad form" to study in college. There is a general disposition toward good scholarship. Even wealthy students are responding to this spirit. President Angell says:

"The best scholastic work in college is done by the younger students, working their way through school with some definite purpose behind them. Our colleges are tuned to a higher age level today than I expect to see in the future."

### A Churchless Religion.

People who want religion without a church may find it in the Babist movement which has arisen as a sort of rejuvenated Mohammedanism. Marza Ali Mohammed, the founder of the movement, was martyred on July 9, 1850, at the age of 31. He was given the title of the Bab, which word is defined as meaning "the portal of new wisdom." After the death of the first bab there arose another, Baha'u'llah, who claimed to be the incarnation of God, and who passed away on May 28, 1892, at the age of 78. This prophet of the new school uttered certain predictions concerning the future of Napoleon III., the Sultan of Turkey, and the Shah of Persia, which were verified by future events. He was a patriarchal looking old gentleman who attracted a good deal of attention when he visited Europe as he occasionally did. The bab who is living to-day is also distinguished in appearance, although he seems to lack the prophetic fire of his two predecessors. There are said to be a hundred thousand Babists in America, a million in Asia, and fifteen or twenty millions the world over. These figures are probably only estimates.

Babism seeks to emphasise the essential characteristics which are common to Islam, Judaism and Christianity. It has no creed, no ritual, no ordinances, no polity, nothing in fact but a sort of general idea of the Fatherhood of God and the brotherhood of man. It builds temples occasionally and puts forth statements of its principles, but it can scarcely be said to be a church. From the Christian point of view it is interesting chiefly because it represents a reformed Mohammedanism which is certainly an improvement over the older teaching of the prophet of Mecca.

### Bible Circulation.

At the annual meeting of the National Bible Society of Scotland held in Glasgow, the report showed a circulation of over four million volumes. Of these three million had been sold in China, where, notwithstanding the civil war, there is an unprecedented demand for the Scriptures. Next came France, followed by India, Japan, Belgium, Portugal, Italy, Hungary, Spain, Africa and Tibet. In Scotland the circulation increased from 61,785 to 67,759, partly owing to the campaign of eight students from the Glasgow Bible Training Institute, who, together with a young evangelist from Edinburgh, visited forty centres in Scotland during the months of July and August last, calling at the various homes to see that the inmates were possessed of Bibles. They brought a valuable report that most of the people had Bibles, but they were not being read so diligently as should be. In China, the demand increased so rapidly that it was necessary to send three new agents there within the last eighteen months. In Japan, the Government is so favorable to the work of the Society that a free pass over the railway line was granted to a colporteur and his books in Manchuria. The expenditure for the year amounted to £42,508, and the income including all legacies received, amounted to £41,000.

### "Save the Children."

"Thanks in no small measure to the Save the Children Fund, child welfare work has been organised since the war to a degree that was not known before. The war certainly increased the need for work of this kind, but the need has been recognised far beyond those countries which were directly smitten by the war," says the "St. Martin's Review."

"To-day it is not only in European countries that a new era of health has been inaugurated for children, but the cities of India have their baby-weeks, and more recently the government of Peru has established a national council for the protection of childhood in order to secure better housing conditions, greater care in sickness, and generally a higher physical and intellectual standard among the children of the country."

### Sadhu Sundar Singh.

The interest felt in the Western churches for Sadhu Sundar Singh has in no way diminished on the Continent or in Britain. We regret to learn that this Christian teacher and mystic is at present in very feeble health. "Das Evangelische Deutschland," for Mar. 28 publishes a letter from the Sadhu's friend and physician, Dr. J. C. Peoples, addressed to Professor Heiler, whose life of the missionary has aroused controversy in Germany and Switzerland. We translate some sentences from the letter, which was sent from Subathu, Simla Hills, India, on February 5.

Dear Dr. Heiler.—Thank you for your letter of January 19. In reply to your questions I may tell you that I have known Sadhu Sundar Singh since 1912. From 1912 to 1916 he used often to come to see me, especially in summer on his way to Tibet. Since February, 1923, we have been living in the same house. My own opinion, in all sincerity, is that he is a man chosen of God and a wonderful preacher. . . . He spends most of his time alone in his room and sees visions. He

is writing a short book about them. You will yourself soon learn more about these visions.

As a doctor I can say that he is mentally quite sound, and that he does not suffer from hallucinations; his visions and experiences are not subjective, but objective. I can testify with certainty that he used to go every year to Tibet. I must regretfully inform you in closing that he was taken ill on December 2, 1925, about ten in the evening, and that he was really near to death. I and my wife did our best to aid him with medicine and in other ways, and we sat up all night with him. His sight is now improving and his general health is much better.

Dr. Peoples, we understand, is in charge of the leper-home at Subathu, and he has nursed the Sadhu faithfully during an illness of a consumptive nature. The almost total loss of sight in the patient's left eye may have something to do with the "visions." Did not Milton's eye-trouble come on with a flash of light and a play of brilliant colors when he closed his eyes to sleep? The Sadhu's many friends among supporters of missions in this country will wish him a speedy restoration.—"British Weekly."

### Women as Church Officers.

A few years ago, the Assembly of the Presbyterian Church of England decided that women members were eligible for election to the sessions of the churches, and in a slowly increasing number of congregations this decision has been carried into effect. On March 17, there was held a communion service in Regent Square Church, London, at which Dr. Gillie, the Moderator of Assembly, who conducted it, was assisted by women elders only. Sixteen were present from the London and South Coast presbyteries, and distributed the elements. The service was held at the close of a conference on women's work, which attracted a large audience.

### Good Advice.

More faith in ourselves we need;  
More faith in the other man;  
More faith in the friendly deed;  
More faith in the helping hand;  
More faith in our nation's glory;  
More faith in the men who lead;  
More faith in love's old story—  
Let's take that for our creed.

—Bob Rice.

## Christ and Men.

Christ is not an anachronism. The passing of centuries does not leave him far behind. He is not a tale that is told. He is as modern as our most modern necessities. He is as original as the most novel circumstance. He is level with our immediate task. He keeps pace with the most startling and unexpected challenge. Nay, the promise of the word is even more than this: he not only keeps level with things, he goes on before. He is always in front of the age, "With the Cross of Jesus going on before!"

"Jesus Christ to-day!" Is he ahead to-day? Let us survey our circumstances. What do we see? We see a great and contagious awakening of the democratic spirit. The laboring man has been feeling out for his fellow-laborer, and in the grasp of his brother he has more than doubled his strength. The workman is emerging from this thralldom, and he is even now destroying the bulwarks of feudalism in which he has so long been bound. He is asserting the dignity of his life, and he is proclaiming the royal prerogatives of manual toil. He is breaking up that heavy, unilluminated, contemptuous word, "masses," and he is showing that behind the huddled term there are fine instincts and large capacities, and noble passions.

Well, in all this is Christ left far behind? Is he only the shining apparition of yesterday, and has he vanished with his age? Or is he a leader for to-day, and can we proclaim him to democracy

as the Pioneer of all Pioneers in the exploration of larger fellowships and nobler fraternities? Let us look at him. "When he came among us to reveal the life and character of God, he housed his holy body in the narrow circle of a working man. In his boyhood he donned the workman's apron, and for thirty years, in a little market town, he served his fellows as the village carpenter. He was the breadwinner for a widowed mother, the eldest son of a large family. He knew the workman's lot, and if he be now alive how can labor be to him anything but noble and venerable, and how can he regard the apron of the worker as anything but one of the robes of righteousness, and one of the garments of salvation? When he emerged from the workshop to establish his kingdom he sought the nucleus of the fellowship among the working men.

But now this great Democrat. Examine his teachings. All his basal principles breathe the democratic spirit. His teaching spurns the established boundaries. It leaps across conventional gulfs, across the deep chasms which yawn between race and race, between class and class, between sex and sex, and between sect and sect. Dip into his teachings where you please, and follow the breadth of its democratic inclusiveness.

Christ is the first and greatest of all democrats, and if ours is the age when democracy is awakening, Christ is its anointed Leader and Pioneer. —The late Dr. J. H. Jowett.

# Co-operation and Communion.

Robert Lyall.

[In his presidential address at the Victorian Conference, Bro. Robert Lyall combined a review of the work of the year with some interesting and helpful remarks on fellowship in service and in worship. We have pleasure in submitting the following portions.—Ed.]

The presence of a noted world evangelist has provoked discussion as to the relative values and permanency of the religious work of the revivalist, the evangelist and the pastor. In a recent "Argus" leader, the writer questions the durability of the work of the travelling evangelist. He grades them in two classes, one unmistakably sincere, and another somewhat unreal, and being more of an actor of his part than otherwise. He acknowledges, however, that there are great men in the different classes. Generally, he stated, the work of an evangelist is to attract a crowd by liberal advertisements, producing an immediate effect and response that might be purely temporary. What happens afterwards does not concern him. The pastor, however, ministers to a few people who are loyal and steadfast, and he works for the continuous guidance of the few. The writer, however, admitted that those who organised the campaigns of the evangelist sincerely believed that, even allowing for all objections to the fleeting features of the evangelist's work, sometimes lasting good resulted and numbers were permanently benefited.

Dr. Harrington Lees, our kindly Anglican Archbishop, seemed to reply to this criticism, and told of his own knowledge and experience. When a lad at Cambridge he saw the work of Moody and Sankey in that University town. Although subjected to ridicule and determined opposition by many graduates, the preachers influenced the lives of men like Henry Drummond, the Studd brothers, famous in athletic annals, and others, who afterwards filled large places in the Christian world, and in mission work in China and elsewhere. He asked his audience if any of them had been able to bring any one nearer to God for a day or a week or a year. These men undoubtedly did that and much more. They influenced men for God and Jesus Christ for a whole lifetime, and through them thousands of others. It became people who had done practically nothing to attack and criticise those trying to do good. It was also told concerning Mr. Gipsy Smith that many of those who listened to him 32 years ago when visiting Australia, testified to accepting Christ at that time, and were still trying to serve him. One preacher, well-known to us, Mr. Jeffs, of the Baptist church, who must have brought hundreds to the Lord Jesus Christ, stated that at one of Mr. Gipsy Smith's meetings he, when quite a lad, decided to serve the Saviour. He was certainly a worthy example of one who made a great enlistment, and doubtless there were hundreds more influenced for life.

## Results which encourage.

We sometimes ask about the results of the work of our own evangelists in tent missions, and enquire if such is really worth while and the results abiding. For our encouragement, may I tell a story related by one of our preachers after his visit to one of the fields where a tent mission had been held and a cause established some few months before under rather unpromising conditions and with few expectations? In the district there were a father and mother living with their family in a tent in humble and very plain circumstances. Many things had kept them down, and for some of these they were responsible. The father and mother came to the mission, heard the message and accepted the Saviour, and became members of the church. An immediate improvement commenced in their conditions, and speedily all regained a better appearance. The children were better clothed, and soon showed much im-

provement. The father became a reliable workman, and was advanced to a foremanship on some large works. He started to build a new home, to which he intended adding further improvements. At recent meetings the mother attended with the children well-kept and respectably dressed. The father, whose work was some distance away, drove in 15 miles three times to hear the preacher. The overseer and manager of one of our large State works testified to the remarkable change. In another case a young man who had reputation of being unreliable at his work and not being kept long in any one employment, accepted Christ. His life was quite altered. He became regular and steady with his work, and took part in church life, and on a particular Sunday morning read the New Testament lesson most acceptably. Still another young man came to the mission, gave heed to the message, and began to serve Christ. He is now at Glen Iris seeking to fit himself for usefulness in gospel work. In other places we have heard of many in a family becoming obedient to

## Late Afternoon.

Let me not reach the journey's end  
With my life's message unexpressed.  
Until I sing the song God gave  
Let me not rest.

No massive music it may be,  
No surge of passion like a sea,  
Only a lyric prayer of trust  
And confidence in Thee;

Only a psalm of conquered fear,  
"This poor man cried and Thou didst  
hear

And answer him"—so runs the song,  
No better message, be the day how long.

—Charles Carroll Albertson.

the gospel, and have turned into new ways where formerly they were non-churchgoers altogether.

These things encourage and stimulate us, and we feel rewarded for any part we have taken in supporting our Home Missionary work with our money or our time and talent in any way whatever.

Let us not forget the patient labor of our settled preachers who work in our churches from year to year, and sow the seed. Sometimes, the reaping may be done by others, but these preachers and church workers keep the feet of hundreds and thousands of our church members, also those in our Bible Schools and many of our young people, in the way of righteousness. They are worthy of all honor and praise.

## The tie that binds.

I am hoping to see the day when stronger ties and bonds of love shall exist between our preachers and people, and that such will strengthen as the years go by. Many will remember the beautiful relationship that existed between the old Scottish minister who dug into the hearts of his people for a generation and more, and was a help to everyone in his district, of whom we are told by Miss Cameron in her little book entitled "The Doctor." It is worth everyone's reading. I think we are improving in the matter of our relationship to and esteem of the work of our preachers. We now hear of one continuing with a church for 23 years, another for about

19, one for 11½, another is entering upon his eleventh year. Still another is in his eighth year, and one of our younger preachers is commencing his fifth year after splendid service with a church in an important country town where he has really lifted the work into a most satisfactory position. All these are splendid signs. Just a few weeks ago I had the pleasure of reading a letter from Bro. Mark Collis, a South Australian, who went to Kentucky University for his education, and remained in America. He stated that he had just presented his 34th annual report to the church. Australians evidently are appreciated on the other side. Another preacher, Dr. Powell, had completed 39 years with one church.

Our work together in the past has been possible through our co-operation and fellowship one with the other and with Jesus Christ our Master. Our Christian fellowship is a delightful and wonderful experience. The apostle John in the opening chapter of his first epistle gives a beautiful survey of its range—"Truly our fellowship is with the Father and his Son Jesus Christ." "We have fellowship with each other." This fellowship means being a partner with, being in friendly intercourse, association, intimacy, and in common possession and communion with God the Father, Jesus Christ the Son, and with each other.

To enjoy fellowship with God is to walk with him as Enoch did, as some of the patriarchs and prophets did, as David in his best moments did, when he set the Lord continually before him, as our Saviour did always because he did his Father's will continually.

We have fellowship with Christ when he dwells in our hearts, when we abide in him and he abides in us. "When we do his good will, he abides in us still, and with all who will trust and obey."

Some weeks ago there appeared in the "Christian" a very fine article on "The Christian Fellowship," written by Professor Geo. Jackson and copied from "The British Weekly." He pointed out the two sides of this association. Christ called men to his fellowship, the first being the twelve disciples, then others. The men that were called thus, grew to be like Christ and reminded others of him. The fellowship expanded. These had fellowship with others, and the church was established. Paul joined in later, and then he gathered others to be fellow-workers, travellers, prisoners, fellow-laborers. They had fellowship often in suffering. The fellowship thus begun has grown, and now within the church is the "grandest fellowship in the world," as it was described by Dr. Harrington Lees the other day. Believers are brought together in a common bond of love. They are gathered together to worship God, and in faith meet with Jesus Christ around his table. The Lord's people come together on the Lord's day in the Lord's house. The highest degree of fellowship we need is supplied by the church and its ministries.

A writer has beautifully said that the way to God's presence seems particularly open and inviting on the Lord's day. Our habits, our customs, our release from daily work, all unite with the sanction of God's word and the promptings of our hearts to set our feet in the pathway that leads to the house of God. If we can learn to live better in the sight of the Eternal, to find deeper joy in the fellowship of the church, and make each act of life a response to the call of Christ, we shall truly have communed with God and hallowed the day. God is spirit, and they that worship him must worship him in spirit and in truth.

Although this worship and fellowship may be thought a great mystery and one of the intangible things, it has been finely pointed out that the "intangible things of life are often its most beautiful gifts. The perfume of the rose, the song of the bird as it soars into the blue, the whispering of the leaves in the cool of the day, the love in the heart of a child that trusts and is not afraid; we cannot handle these things and say, 'Lo! here' or 'Lo! there,' nor measure them in a balance, but we can discern and appreciate them as our hearts

(Continued on page 314.)



# Prayer Meeting Topic.

May 26.

## The Message of Jonah.

(Jonah 4: 1-11.)

F. J. SIVYER, B.A.

"This apparently trivial Book is one of the deepest and grandest that was ever written, and I should like to say to every one who approaches it, 'Take off thy shoes, for the place whereon thou standest is holy ground.'" This is Prof. Cornill's enthusiastic appreciation of the Book of Jonah, and it might well serve as an answer to those who mock and jest at the story of the runaway prophet. The editor of the "Biblical Review" claims that "there is no single piece of literature of the entire Old Testament which is more artistic in its form, more pedagogical in its method, or more logical in its thought."

### HISTORY OR ALLEGORY?

Profs. G. A. Smith and J. Cheyne, with many other noted and unnoted critics, treat the story as an allegory of the people. Those holding the historical view claim "there is no convincing or unanswerable argument against the historicity of the book."

2 Kings 14: 25 assures us that Jonah lived and was a prophet, and the references made by our Lord to Jonah's experiences with the sea monster and the subsequent repentance of Nineveh, in our judgment, places the matter beyond argument. The objection that Christ used an illustration which would be equally forcible whether it was drawn from fact or from fable, does not, in the nature of the case, hold good.

### JONAH'S JOURNEYS.

Jonah is divinely instructed to carry a warning to Nineveh. Knowing the mercy of God and fearing that the heathen would repent if warned, Jonah disobeyed God's command and foolishly tried to escape by taking ship to S.W. Spain. A violent storm strikes the vessel, and the sailors, concluding that someone had offended his god, cast lots to decide the culprit. The lot fell on Jonah, who, at his own suggestion, was cast into the sea. God, however, miraculously preserved and again commanded him to warn Nineveh. This time the prophet humbly obeys. He journeys to Nineveh and preaches crying, "Yet forty days, and Nineveh shall be overthrown." The whole city was moved, and from the king to the lowest subject, all repent. Forgiveness follows, and the city is saved. This greatly displeased Jonah. In his Jewish bigotry he wished to see the heathen destroyed. Throwing himself down in dejection, he asked God to let him die. God caused a gourd to grow up in the night to shelter his servant, but next day permitted a fierce wind to destroy the plant. This pains and annoys Jonah. In a very beautiful way God brings home the lesson, "You have regard for the gourd which you have neither made nor caused to grow; and shall not I have regard for the great city of Nineveh with its many thousands of little children and much cattle?"

### THE MESSAGE OF THE BOOK.

"The one pervading aim of the book is to exhibit the true relationship between man and God, only realised by understanding what men are, and what God is. In opposition to the teaching of later Judaism, with its bitter contempt and hatred of the heathen world, and its belief that God regarded it in the same way, the author is eager to show how kindness of heart and readiness to repent of sin may be found everywhere amongst men, and are always acceptable to God." One of the first books of the Old Testament which missionaries translate for native Christians is the book under review, and that because of its missionary message. It shows that—

"There's a wideness in God's mercy,  
Like the wideness of the sea;  
There's a kindness in his justice  
Which is more than liberty."

TOPIC FOR JUNE 2.—THE BENEDICTION ON THE MERCIFUL.—Matt. 5: 7.

# Our Young People.

Conducted by Leslie C. McCallum, M.A.

## Efficiency in the Bible School.

The three months' recruiting campaign in connection with Victoria's Children's Year movement is being taken up enthusiastically in many centres, and it seems certain that many new scholars will be added to the Sunday Schools of our State.

As we pointed out in a recent article, the recruiting campaign is but a part of the work that we want to do during May, June and July. The recruiting of scholars is important, but we must also make adequate provision for the teaching of them after we have secured them. This brings forward the thought of "efficiency," a word much used in the world of to-day. The world is apt to judge an institution according to the way it ministers to the needs of the community. If it serves a real need and does the work in a systematic and thorough way, it is regarded as efficient. Now the Sunday School is one of the greatest institutions of the modern world; it is serving a very real need—the instruction of our youth in morals and religion—and every one who has its best welfare at heart will wish it to be thoroughly efficient in every way. We will now turn to consider some of the things that we regard as necessary in the conduct of an efficient Sunday School.

1. *Departments.*—In an efficient Sunday School there will be at least four departments: Primary, Junior, Intermediate and Senior. In order to secure this it may be necessary to plan extensions to buildings or alterations to existing premises. This may seem impossible, but the old adage is still appropriate, "Where there's a will there's a way." In the meantime be sure that you make the best use of accommodation that you have. Success in grading your school will depend in a large measure upon the use you can make of the halls you possess.

Further, see that the halls are clean and attractive as possible. Are the corners of your hall filled with old junk such as worn-out brooms, broken chairs, and so on? If so, secure permission from your church officers to have a spring-cleaning.

2. *Equipment.*—A certain amount of equipment is necessary if efficient work is to be done. In the Primary department the following should be found: sand trays and material for expression work. In the Junior department tables, scribbling pads, and other material for expression work will be found very helpful. The senior class rooms should be furnished in such a way as to appeal to young men and women.

Each department should have a musical instrument, a piano for preference, and maps for the walls, sufficient Bibles and hymn books or hymn sheets, and the best lesson "helps" obtainable for the teachers.

3. *Records.*—Careful records should be kept. These should consist of a secretary's register, an enrolment register, and a treasurer's record, in addition to the usual class rolls. Where the school is not financed by the church, an appeal should be made to a meeting of parents and friends, and a definite request made for enough money to finance the work of the school. Workers' meetings should be held regularly, once a month at least, and oftener if the work should demand it.

4. *Discipline.*—An efficient school will have a reverent atmosphere. Sympathetic but firm treatment is necessary on the part of the superintendent if this result is to be achieved. Officers and teachers should be most careful to set always a good example. Sometimes it is hard to get our young people to show a reverent spirit in school and church simply because their elders do not set them the example. If officers and teachers carry themselves with dignity and decorum it will have its effect upon the scholars. A cheap, free-and-easy manner is likely to produce the same spirit in the conduct of the boys and girls. Let there be freedom, but freedom within certain very well defined boundaries. It is not possible to secure attention in the Bible School by using the methods adopted in the day school; our rule must be the rule of love, but rules there must be. We are certain that the superintendent who sets himself patiently and prayerfully to the work of securing a reverent and worshipful spirit in his school will go far toward achieving his purpose.

The spirit of reverence and the orderliness of the school will be greatly helped by the superintendent planning his work ahead. Every detail of the afternoon's session should have been thought of and provided for beforehand. The regular attendance of the teachers and their careful observance of the rules of the school will further help the superintendent in securing the order he desires.

(To be Continued.)

## Our Picture.

The church at Gardiner, Vic., recently added a young people's hall to their plant. The work of the young men's Bible Class was being hampered through lack of accommodation. The church was appealed to, and the two hundred pounds necessary to erect the building was subscribed in a few days. The contract was let and provision made for volunteer help to be rendered. On Saturday, April 17, an army of workers gathered, and before night the building was well on the way to being completed. During the following weeks it was finished and was opened by Bro. Reg. Ennis on Saturday, May 1. The hall will prove a valuable aid in the work at Gardiner. The hall is to be seen on the extreme left of the picture.



Gardiner Chapel and Young People's Hall (left).

"The interpretation of Christ, and his sacrifice for sin, is the one great need of pupil and Bible School teaching."

## Foreign Missions.

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

### Jottings.

Dr. Killmier is working on the plans for our Huellichow hospital.

Miss D. Ludbrook and Bro. Clark are hard at language study, and are in the best of health.

Miss Laurel Redman will be leaving Melbourne on September 14, by the "Moldavia," for her work in India.

Bro. Frank Filmer is now in the New Hebrides. He will be living at Mavea, a small island south of Santo. He and Mrs. Filmer and the children were quite well when he wrote on April 28.

Will all who are supporting orphans kindly send their money as soon as convenient? Several new orphans have been received recently for whom we should be glad to have supporters. The Federal Secretary would be glad to send names of orphans and particulars.

Dr. Killmier and Bro. Anderson are still very busy in the language study at Huellichow, China. Bro. Anderson has finished his fifth section, and Dr. Killmier his second. The doctor got 98 per cent. of marks, and Bro. Anderson 95 per cent. Bro. Anderson is now working on his sixth and last written section of the language study.

New Hebrides: Bro MacKie's report for month.—Meetings held during the month—Lord's days, 8; week days, 28. Addresses given during the month, 36. Educational work—number of classes held, 50; average attendance, 25. Industrial work—25 natives have been employed. Additions during month—1 by baptism. Present number of church members, 379.

Pearl Anderson, Bro. and Sister Anderson's adopted Chinese daughter, has written me a delightful letter concerning Chinese customs at their New Year. The editor of "Pure Words" has kindly agreed to publish it in his paper with a portrait of Pearl. As she is coming home at the end of this year with her foster-father and mother, Australian children will soon be able to make her acquaintance. They will know her a little better after reading the article.

Dr. and Mrs. Drummond, with whom Sister Mary Thompson has been a co-worker for many years, have had to return home to America on account of ill-health. Dr. Drummond has been a great missionary doctor in India. He began his work in a small hospital that cost less than £300. This has gradually been enlarged, and from the small beginning his influence as a missionary doctor and Christian preacher has gone through the whole of the Harda district. It will be very difficult to fill his place.

We have received a very nice letter from the manager of J. F. & P. K. Newman Co., planters and merchants on Pentecost, speaking in the highest terms of Bro. MacKie's work. This firm has been established in the group for 22 years. Mr. Newman says: "We have on many occasions silently admired the plucky way in which you have handled your little craft in heavy weather in the execution of your missionary duties, and we will neither omit to mention that it stands to your credit the way in which you have taught your natives respect for whites and courtesy never experienced before in any other part of this island." We are sure all will be glad to hear this unsolicited testimony concerning the work of Bro. MacKie.

Miss Dorothy Ludbrook in her last letter from Yunnan, China, writes: "I attended a women's meeting on Wednesday, which was held at Mrs. Evans' home. At the front of her garden she has a 'guest hall' which accommodates about twenty or thirty people, and here these meetings are held. Some of the women took part, but Mrs. Evans

gave them an address on the 'Narrow and Straight Paths,' none of which I understood. Still to go and listen helps one to become accustomed to the sound of the strange voices. The C.M.S. have invited some of the missionaries to use the tennis court every Wednesday afternoon, and we were included in the invitation. It is good to meet these other people, and to enjoy a weekly game of tennis."

Our Shanghai brethren have opened a new preaching place in a part of Shanghai controlled by the Chinese Government. Our main building, Kwen Ming-rd., is in the International Settlement. We have had a very fine photo. of the opening service, which will appear in the F.M.D. number of the "Christian." Bro. Cameron writes: "Representatives from the other small churches were present, and there was great warmth of feeling shown. The plan now is for Mr. Ning to preach there most evenings, and to hold a service on Sunday as well. The old elder of the Kwen Ming-rd. church now lives over the new preaching place, and he and his wife are very grateful for the provision made for them. We are delighted to know that Bro. Pang is visiting us in the near future. His presence here on a visit will be the means of stirring things up a bit, for he talks to them in a way I dare not do. His last visit marked a real advance here."

Miss Mary Thompson sends her loving greetings to the Australian brotherhood. Those who have visited Harda will remember Miss Mary's team of bullocks. They carried her many hundreds of miles visiting the out-stations. Her bullock-tonga was indeed a missionary chariot. The bullocks became too old to continue work satisfactorily. Miss Mary's sister, Mrs. Black, and her husband kindly sent enough money to buy a new pair of bullocks, and Miss Mary says: "I have been able to visit some of the villages around here lately. We have had some very interesting times in some of them; especially in the last one, where besides seeing old friends, we met some there from villages that had never heard the gospel before. We had a pressing invitation in more than one place to stay and dine with some of the folks, but both my Bible-women and I were tired and felt like getting home. Our friends gave us parched grain and fruit to bring home with us."

### July 4.

July 4 will be Foreign Mission Day in Australia and Tasmania. The F.M. Board requests that the month of June shall be made a month of self-denial and special prayer to God for his blessing on our offering. In some of our American churches during the month preceding the offering, quite a number of members set apart a particular day, the income of which shall be given to special work in our foreign fields. It is called "The One-Day's-Income Campaign." We shall be glad to receive the names of any who are willing to join in this campaign. To mention only one church, the offering was increased from ten pounds the year before to thirty pounds. Many will give ten or twenty times this amount, but is it not possible to have hundreds devote one day's income or wage to Foreign Missionary work? These gifts will be credited to the church and State of the contributor. The Church of England Missionary Board received one year £1,400,000 through one-day income or wage gifts. Last year we had very encouraging news from many who practised self-denial during the month of June. It is wonderful how the Lord leads us when we follow closely him who came not to be ministered unto but to minister. We want to make July 4 the happiest day of the year, because Jesus said, "It is happier to give than to receive." July

4 will be a "hands-across-the-sea day." That day we shall clasp the hands of missionaries, native Christians, sick people, orphans, school children, widows, outcasts of our foreign fields, and when they withdraw their hands they will find that each one has received a gift from Australia.

### 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.

### BIRTH.

TRENWITH.—On Easter Sunday, April 4, 1926, to Mr. and Mrs. S. R. Trenwith (nee Lawrence), Newtown, Kadina—a daughter (Glenda Edna Mary).

### MARRIAGE.

SAXBY—HUNTER (Diamond Wedding).—On May 23, 1866, at Newtown, Sydney, by Joseph Oram, Wesleyan minister, Jacob, youngest son of the late George Saxby, of Newtown, Sydney, to Elizabeth, only daughter of the late John Hunter, of Ashfield, Sydney. Address, "Ulimbah," Gladstone-pde., Lindfield, N.S.W.

### DEATH.

CRAWFORD.—On May 11, 1926, at his parents' residence, Keighley, Lindsay-st., Burwood, Worthington John, eldest son of John and Alice Crawford and brother of Nell, Enid, Cedric, and Faith Crawford, aged 25 years.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thess. 4: 14).

### COMING EVENTS.

MAY 30 and JUNE 2.—Box Hill Church of Christ, Court-st., Home-coming Anniversary Services. Sunday, May 30, Speaker, 11 a.m., Bro. A. G. Saunders, B.A.; 7 p.m., Bro. J. E. Allan. Wednesday night at 8 p.m., Bro. J. E. Shipway, Conference President, speaker. Splendid musical and elocutionary programme. Hearty welcome to all.

MAY 23, 30 and 31.—Prahran Church of Christ Bible School Anniversary Services. Sunday, May 23 and 30. Speakers: Sunday afternoon, May 23, Mr. A. L. Gibson; Sunday afternoon, May 30, Distribution of Prizes, Mr. Killiey. Mr. Sunday evening, May 30, Mr. R. Enniss. Mr. F. Chipperfield, song-leader. Special singing by F. scholars. Grand Concert, Masonic Hall, St. Edmunds-rd., Monday, May 31.—A. Denton, Sec.

MAY 30.—Newmarket Sunday School Anniversary. 11, chapel, G. T. Black; 3, Kensington Town Hall (Newmarket Station), J. E. Shipway (Pres. Vic. Conference); 7, Town Hall, R. Powell (China Inland Mission). Singing led by Mr. C. Hall. Offerings for expenses. June 1 (Tuesday), Town Hall, Grand Cantata; tickets 1/2.—W. R. Crichton, Hon. Sec.

JUNE 7 (Holiday).—Balwyn. Second-coming Meetings. 3, Dr. J. H. Kitchen, Dr. Stewart McColl, Mr. A. E. Illingworth. 7, Mr. J. E. Shipway (Conf. Pres.), Mr. E. Lee Neil, C.B.E. and Dr. Hudson Taylor, of China Inland Mission. Tea provided for visitors. Everybody invited to come.

## Here and There.

At Swanston-st. last Lord's day Bro. J. McGregor Abercrombie was the morning speaker, and Bro. Gibson preached in the evening.

If any readers know of members of the church at Canberra, will they please communicate with Bro. R. J. Kent, Royal Military College, Duntroon?

The Victorian Foreign Missionary Committee has received from Bro. J. W. Baker £100 from the estate of the late Sister Miss Frith, of North Fitzroy, toward the hospital at Hweilichow, China.

On Tuesday morning we received the following telegram from W.A.:—"Great day Sunday, Hinrichsen-Brooker mission Cottesloe; three received in morning; seven confessions at night.—Thomson."

Bro. C. P. Hughes has been elected president of Northern Christian Endeavor Union, S.A. Quite a number of young men of the Port Pirie church are leaders in the Pirie Y.M.C.A. On Mother's Day Bro. Hughes gave a helpful talk there at a men's service in honor of mother.

The Kellems-Richards party were reported to have left England at the end of March en route for South Africa. Bro. Kellems was visiting Palestine on the way. The party should now be at work in South Africa. Australian brethren should be interested, and are asked to remember in their prayers the great venture of faith.

At Enmore, N.S.W., Bro. J. Southgate gave a helpful morning address on "We are more than conquerors." A special men's service was held at night, Bro. Whately's subject being, "Companions of the Wayside." He stressed the need of a closer brotherhood and friendship towards all men. A male choir of 40 voices rendered exceptionally fine music, which was appreciated by a large attendance.

At the end of the third week of the Forbes-Warren mission at Port Pirie, S.A., there had been sixteen decisions, two of which were restorations. Intense cold was experienced throughout the week, but good meetings prevailed. Conversations with Seventh Day Adventists have been held, which it is hoped will be productive of good. Much bigger things are expected in the closing weeks of the mission.

Sister Mrs. Todd, senr., of "Belgravia," Invercargill, celebrated her 94th birthday on April 30. She is well known to the brotherhood of New Zealand, and to a large number of brethren in Australia. She has all her physical and mental faculties, and for years past has rarely missed attendance at the Lord's table. We pray that God may spare her to see many more anniversaries of the day of her birth.

The Victorian Home Mission organiser visited Pyramid Hill last Sunday, the visit being paid one year after the commencement of the work. Whereas a year ago there were two members in the town, there are now more than 50, who meet in a beautiful new church building which is an ornament in the town. The Sunday School enrolment is larger than all the other Sunday Schools of the town put together.

W. R. Hibburt, Western Australian Organising Secretary for Home Missions, sends the following telegram:—"Visited Brookton, West Australian Home Mission centre, in company with Albany Bell, Conference President. Sunday, May 15; three glorious meetings reinforced by eight cars, conveying isolated brethren, a total mileage of 800 miles; one decision and twelve baptisms, resulting largely from the work of Bro. A. Larsen and isolated brethren."

Invercargill, N.Z., had the honor of being selected as the location of the late Dominion Conference, and the church appreciated very much the fellowship of the gathering, which was a spiritual

uplift to the local brethren. A fine spiritual and optimistic tone pervaded the different meetings. A special honor was also conferred on Invercargill church in that the secretary, Bro. T. Pryde, was elected President of the ensuing conference year. Since conference there have been good attendances at all services, mid-week prayer service being specially well attended. Bro. Corlett is faithfully preaching the gospel. Since Easter two have accepted Christ.

Our South Kensington (N.S.W.) reporter writes as follows:—"Bro. Bale is conducting gospel services at South Kensington. Bro. George Morton presented a powerful appeal on behalf of Foreign Missions last Lord's day. All arrangements are well in hand for the opening of our magnificent new chapel and schoolrooms, and also the commencement of Bro. S. J. Southgate's ministry. Both events take place on Saturday, June 19, with special services on Sunday, 20th, and following Tuesday evening. It is estimated that the chapel will be capable of seating 250. The Bible School room is 40 x 20 ft., and kindergarten room 40 x 20 ft. Pray about the big forward move."

The Baker-Clay mission at Moreland, Vic., closed on Sunday night, May 16, with seven confessions, making a total of forty-one for the month. Sunday's meetings were amongst the most inspiring ever held in the history of the church. The mission has done a vast amount of good that never can be tabulated—in every way it has been a splendid success. The missionaries have worked and visited in a way that has won the admiration of all. We understand this is the last mission that they are holding as a mission party—both returning to the settled ministry. The thankoffering has been a record for the party; in cash and promises it amounted to £210, of which £157 was cash.

At Balwyn, Vic., during the absence of Jas. E. Thomas in Adelaide, Bren. P. A. Dickson and L. C. McCallum, M.A., very kindly preached. At a father and son banquet there were 70 fathers and sons present. Ralph Gebbie gave a fine address. There was a splendid repast prepared by the sisters. It was a most delightful function. Mother's Day was observed, and there were fine gatherings. Dr. W. H. Hinrichsen spoke in the morning. Principal C. H. Nash, M.A., spoke to a good gathering in the Balwyn Hall in the afternoon, and Jas E. Thomas spoke at night. A choir of mothers sang splendidly both afternoon and evening. A pleasant Sunday afternoon has been commenced in the Balwyn Hall, at which Thos. Hagger spoke last Sunday to a good meeting. Jas. E. Thomas spoke at both morning and evening services.

Since the Hinrichsen-Brooker mission at Harvey, W.A., wonderful meetings have followed. The church building has been taxed to its utmost in regard to seating accommodation. During the mission 27 confessions were made, and the thank-offering amounted to £200. One young man has made the good confession since the mission, and was baptised by Bro. Wakefield the same night. The presence of visitors from Kalgoorlie—Collie, Bunbury, and Maylands at some of the mission services was greatly appreciated. The girls' club has commenced again, and a Christian Endeavor Society commenced on May 11. Mother's Day services on May 9 were fully attended, over 70 being present at night to hear Bro. Wakefield's message on "Memories of Mother." The brethren at Harvey thank God that the work has been lifted up, and that he has answered their prayers.

The city of Grafton is situated about 90 miles south of Lismore, N.S.W. Bro. P. J. Pond recently spent four days visiting there. Bro. and Sister R. S. Thomas hospitably received him and cared for him during his stay. Nine former Lis-

more members were located. On Sunday, Bro. Pond preached in the Baptist Tabernacle morning and night. On Monday, members and friends were invited to the home of Bro. and Sister Bowtell, when a resolution was carried that those present agree to meet as a Church of Christ simply. A suitable hall is being secured for meetings in a central position. With those to be baptised, the foundation members will number 14 or 15. Bro. W. Vardy was nominated as secretary, and Bro. E. Walker as treasurer, also Bro. R. S. Thomas as elder, and Bro. L. W. Bowtell as deacon in conjunction with secretary and treasurer.

The closing nights of the mission at Footscray, Vic., proved to be the best. On the final evening the free-will offering was taken; with cash in hand and promises this amounted to £156. Over 50 confessions were made during the six weeks' effort. At a social evening held in the school hall on Saturday night, presentations were made to Bren. Barber and Barber, and Sisters Barber and Baker, by the members. Bro. Hurren in making the presentations, spoke of the great uplift the church had received. At the morning service last Sunday, close on 150 members were present, 14 being received into fellowship. Letters from Western Australia for Bro. and Sister Pearce had arrived, also for Bro. and Sister Brammer, from Castlemaine. At Bible School 13 new scholars were enrolled, and there was an excellent attendance of scholars and teachers. At the evening service the chapel was well filled. All societies are opening their usual meetings, and there are bright prospects.

"An ingenious simile comparing the present position of Christianity in Australia with the position of Germany during the late war, was given by Rev. Arthur Muriel, chairman-elect of the West Australian Congregational Union at the weekly luncheon of the Melbourne Congregational Club yesterday" (says the "Age" of May 15). "Stressing the need for a more progressive spirit in Christianity, Rev. A. Muriel, who won the military cross in the war, stated that the church in Australia had too much of the 'dug-out' nature. It was occupying the position Germany occupied after the battle of the Marne. Unable to advance, the Germans dug themselves into the ground, neither advancing nor retiring. Just before the big advance of 1918, the British were not allowed to dig trenches. They were located in shell holes. They were impressed that their positions were only temporary. It was great strategy. Urged by the spirit of advance, the British carried out the 'stunt,' completely overwhelming the Germans, whose morale had been broken through two years of dull underground warfare. The same strategy was needed in Christianity to-day. Dug-out tactics should be abandoned, and the church impelled by a spirit of progress and an aggressive impulse to move ever forward."

### ADDRESSES.

C. Byrnes (preacher of Gilgandra church, N.S.W.)—Wrigley-st., Gilgandra.

D. J. Butler (secretary of Gilgandra church, N.S.W.)—Warwick, Gilgandra.

J. C. D. Green (secretary Tasmanian Foreign Mission Committee).—83 Gibbins-st., Newtown, Hobart, Tas.

### WANTED.

ORGANISER, full-time, for Department of Social Service, Victoria. Applications treated confidentially. Duties, salary, etc., apply to C. Burden, 19 Goe-st., Caulfield.

Positions for Engineer, Laborer (strong) Laborer (light), Typist; all recommended.

Builder—Experienced, church secretary, wants finance.

Apply C. Burden, 19 Goe-st., Caulfield

### FOR SALE.

26 volumes of "Expositions of Holy Scripture," by late Ian McLaren. In good order; £4 the lot. Apply I. C. McCallum, 40 Kyarra-rd., Glen Iris.

## Co-operation and Communion.

(Continued from page 309.)

are in accord with the great source of all beauty and goodness and love." So indeed, the worship and fellowship we enjoy in the house of God is like to these beautiful, even if intangible things.

### Fellowship in the Supper.

Then again, the fellowship with Jesus Christ and each other is wonderfully enjoyed at the Lord's table in the breaking of the bread—the Lord's supper. If faithfully attended to it becomes a great power in our lives. If every obedient believer would regularly remember the Saviour in his appointment it would prevent the drift of many and stop much of the leakage of membership which we deplore so much. I read a striking article recently in the "Christian Evangelist" on "The Power of the Lord's Supper." May I quote a portion as follows:—

"The spiritual power of the Lord's Supper has again been demonstrated in the climax and expression of union of the Methodist, Presbyterian and Congregational Churches in Canada. A correspondent of 'The Congregationalist,' Boston, thus describes it: 'The first act of the United Church as thus constituted was to partake of Holy Communion. So carefully had the details of this service been prepared that the vast congregation of nearly 8,000 persons was served in a quiet and orderly way, and in almost as short a time as is occupied by the service in any local church. The pre-communion hymn was Philip Doddridge's 'O God of Bethel, by whose hand,' and following the communion sermon, the congregation sang Isaac Watts' 'When I survey the Wondrous Cross.' After the partaking of the elements and prayer by the minister, the service was brought to a close by the singing of Montgomery's hymn, 'O, Spirit of the Living God.' A glory filled the place as eight thousand voices sang the closing stanza:

"Baptise the nations; far and nigh  
The triumphs of the cross record;  
The name of Jesus glorify,  
Till every kindred call him Lord."

"Following the benediction a hush fell upon the great gathering before the people went their way into the world outside. Friend greeted friend. There was an impression of subdued ecstasy, a sense of awe and wonder, a note of triumph in all that the day had brought. In some such spirit the disciples must have come down from the Mount of Transfiguration, or gone to their tasks following the walk to Emmaus."

This fine rapture of language reminded the "Christian Evangelist" of the transfiguration hours of the communion service of their International Convention. Each one was a new start for the soul, and points to "The Lamb's great bridal feast of bliss and love" in the church of the first-born in heaven.

It is a remarkable fact that the Lord's Supper and hymn singing seem to be the only fitting expressions of the highest moods of fellowship. When Thomas Campbell and those associated with him agreed to the Christian union, their hearts turned instinctively to the Lord's Supper as the overt act, and the final seal of the great heart dream which led them to the hour of beautiful destiny. It was so likewise when the two bodies of Christians came together in Kentucky and united their forces. They met in Lexington on Jan. 1, 1832, and having agreed upon the terms of union—"the Bible and the Bible alone"—they gave one another the hand of fellowship. "A song arose and brethren and sisters with many tearful greetings, ratified and confirmed the union. On the Lord's day they broke the loaf together, and in that sweet and solemn communion, again pledged to each other their brotherly love."

It has always been the practice of our churches to have the Lord's Supper every week. It purifies the hearts of those who partake of it with a deep spiritual cleansing. It renews love to Christ and draws his disciples closer together. Undoubtedly the heart is kept more brotherly by this act,

and it is one of the strongest urges toward Christian union.

Undoubtedly our Lord displayed the highest wisdom in the institution of his Supper, and knew best what would be wanted to keep him in remembrance down the ages. The highest degree of mutual fellowship seems to be attained by keeping the Lord's appointments in his own simple way.

We want as churches to keep our meetings for worship and breaking of bread on the very highest level, and as far as human care can go, to see they are conducted so that the greatest amount of spiritual good and helpfulness to every Christian may be reached. Anything to mar the beauty and harmony of our Lord's day morning service should be carefully avoided. "As knowledge grows from more to more," let us see that "more of reverence in us dwells." Our prayer might be well expressed in the verse—

"Dear Lord and Father of mankind,  
Forgive our feverish ways;  
Reclothe us in our rightful mind.  
In purer lives thy service find  
In deeper reverence praise."

### Partners in soul-winning.

One important feature in our great fellowship together is that we are partners with God and Jesus Christ in the winning of the world to himself. It is strikingly said by one of our writers, "We believe that God will prove his honor and his wisdom by winning the world to himself by the preaching of the gospel, and the increasing incarnation of the Spirit of Jesus in the lives of

men. That is the one far-off divine event to which the whole creation moves."

Last of all, we find that our fellowship is wonderfully inclusive. All that is best in the world of the past, the present and the future, is ours. The prophets, apostles, martyrs and reformers of days gone by, the great leaders, wonderful preachers and Christian workers in Home and Foreign Missions; indeed in every phase of work for Christ, these are ours. Did not Paul declare to the Corinthian Christians, "All things are ours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are ours, and we are Christ's, and Christ is God's." May such a complete fellowship be enjoyed by us more and more until it is consummated in the city of God.

With a passage from a devotional writer we close:—"Our days are gliding quickly by, and each one brings us nearer the bound of life. May we plan generous things for the kingdom of God, and may the Master approve our service. Far and wide in human hearts may praise abound and faith prevail, and when all our work is finished in helping Jesus Christ to restore his shattered globe, may we reach in safety the house not made with hands eternal in the heavens."

"City of God, how broad and far  
Outspread thy walls sublime;  
The true thy chartered freemen are  
Of every age and clime.  
One holy church, one army strong,  
One steadfast high intent,  
One working band, one harvest song,  
One King Omnipotent."

## Resistance to Sin.

Alan Price, B.A.

"Ye have not yet resisted unto blood, striving against sin."—Heb. 12: 4.

In the present day discussion of evolution, we hear much of accommodation to environment. The insect that lives among the green leaves is green, the chrysalis that hangs from the brown bark is brown, while the ant that works among the broken twigs on the ground is like a broken twig itself.

There is, however, another law at work—the law of resistance. The higher the intelligence the greater the resistance to environment. Man, as the most intelligent of God's creatures, resists the most. He can live anywhere from Pole to Equator. The Esquimaux would perish if he did not resist the cold with bear and seal skin. He feeds largely on fatty oils to keep up the fire of life and Providence does the rest by giving him a vigorous circulatory system. The negro in the tropics lives mostly on fruits. He anoints his body with oil to counteract the sun, and is endowed with skin pigment to check the burning heat.

Our daily health depends on germ resistance. I knew a family of six—four girls, two boys. Tuberculosis got in among them. It was in the old days when germs were not understood. One after the other the girls went to untimely graves and a boy with them. The last boy had in the meantime left the home, emigrated to South Africa, and thence to Western Australia. He died over sixty years of age. He resisted and won through. Sandow, in his youth, was a puny invalid. He determined to be strong and methodically developed the little strength he had. He became the strongest man of the century, and died as the result of lifting a motor car single handed. I know a sturdy veteran whose father was a drunkard. Environment would have the son a drunkard, too. But he said, "No drink for me," and never touched it. He resisted and made good.

Old age can be resisted.\* Many a life has been

prolonged ten or twenty years by battling senility. Admit you are old and you soon will be convinced of it. Better wear out than rust out. Keep the wheels of life running just about as fast as the old bearings will stand, and life will hum all the longer.

Christianity is all resistance. Sin entered the world. Christ came that he might resist and overcome it. From the wilderness of temptation to the cross of Calvary he fought and won. "Consider him that endured such contradiction of sinners against himself."

We, as he, are in an environment of sin. Naturally we sink with the crowd, sin calls us down. Christ's example and words call us up. He was tempted as we are in all points. Ambition, youth, pleasure, ease, power and the whole catalogue of sins beckoned him, but he declined. Christianity offers no loop-hole for sin, here or hereafter. Mohammed gives his followers future sensual indulgence, but Christianity none. Rome offers forgiveness in advance, in return for certain prayers at certain times, but Christ never banded with sin. It must be resisted. If we win—reward. If we fail no condonation of the offence, but forgiveness on repentance.

We must "resist unto blood, striving against sin." The duellers of old fought till they bled; the modern boxer the same. The spiritual fray between righteousness and sin is a matter of dead earnest—no shirking, no running away. The man who fights and runs away, may never have the courage to fight another day.

One of the hardest fights one can undertake is that of non-resistance. Unexplained, this is, of course, a contradiction in terms, but the fight of non-resistance is the fight against the selfish thought that prompts the return of evil for evil. When cutting words arise on our tongues, words that would bring ridicule and pain upon an opponent—just the right words for the occasion—how hard it is to keep them back, and harder still is it to replace them by words of kindness. When

cruel words have crystallised into deeds and we find ourselves the victims of foul play; to let it go unavenged when the opportunity comes is not human but divine. The soft answer that turneth away wrath, and the good deed that may melt the heart of the transgressor, cost a struggle when one is boiling with indignation, and our prehistoric nature cries for vengeance.

The best defensive is the offensive. It was Paul's great principle in life not only to have a conscience of his own void of sin, but also to help others to a similar position. He attacked the strongholds of sin in the hearts of men. He wrestled against spiritual wickedness in high places. Not only did he keep the faith himself, but he presented it to others with all the force of his spiritual powers.

He spread abroad the gospel of Jesus Christ that others might share its power to overcome sin. With what satisfaction he must have written these words, "I have fought the fight, I have kept the faith." The crown of righteousness is for him, and for all those who love Christ.

"Thanks be to God who giveth us the victory through our Lord Jesus Christ."

### Victorian Women's Conference Executive.

The monthly meeting was held on Friday, May 7. President, Mrs. Hayward, occupied the chair and conducted the devotions. She cordially welcomed new and old delegates and visiting sisters. Mr. Shipway, President of General Conference, conveyed greetings from Home Mission Committee to the sisters, and thanked them for their effort in realising £122 for the furnishings of North Geelong, and encouraged us in the work for the appeal for mission tent. Conference echoes were given by Mrs. G. Mitchell. Mrs. Main thanked all those who had opened their homes to conference visitors. Mrs. F. Lee, our past president, received a beautiful bouquet of flowers presented by Mrs. Shipway. Mrs. Lee of Swanston-st., the secretary and treasurer were recipients of tokens of love in appreciation of services rendered. Additions from Bible Schools—Footscray 15, Hawthorn 5, Lygon-st. 1, South Melbourne 1, North Richmond 1, Northcote 1, Moreland 3, Burnley 2, South Richmond 1.

General Dorcas has held good meetings, and a fine attendance of workers. Parcels were received from Mrs. B. Kemp, jr., Mrs. Allen, Mrs. Hunter, Mrs. Johnson, Mrs. Oliver, Mrs. Wilson. Parcels sent to the country, the mission at Burnley, Mrs. Meyer, and three cases of need. 110 garments made and mended. We gratefully acknowledge £3/8/6 from Surrey Hills, and £1/- from Hawthorn Ladies' Aid.—E. E. Hunter, Supt.

Women's Mission Bands.—After visiting Ormond, the sisters decided to form a band, 19 members enrolled. During the month Swanston-st., North Richmond, North Fitzroy have been visited. We trust the time is not far distant when every woman connected with our churches will become a member of the W.M. Band. On June 30 officers of all bands will meet at the church, Glenferrie, and on August 20, in same place, a united Mission Band rally will be held.—M. Dines, Supt.

Hospital Committee have paid 50 visits to our institutions and have distributed amongst the inmates home comforts. Clothing for the needy received from General Dorcas.—S. Meyer, Supt.

Isolated Sisters.—During the month 35 letters have been written and sent out by the committee. Five replies received.—P. Ellis, Supt.

#### SYLLABUS, 1926-27.

- June 4.—Devotions led by Mrs. Schwab. Speaker, Mr. Goshel, of Bible House.
- July 2.—Devotions led by Mrs. D. Pittman. Speaker, Miss Redman.
- August 6.—Devotions led by Mrs. Treharne. Speaker, Mr. L. C. McCallum.
- September 3.—Devotions led by Mrs. Sivyer. Speaker, Mrs. Williams (W.C.T.U.).
- October 1.—Devotions led by Mrs. Wakeley. Speaker, Mrs. McDonald.

*Foy & Gibson's*

Specialise in the Manufacture of CHURCH and SCHOOL FURNITURE

Church Seats, Reading Desks, Pulpits, School Forms, Dual Desks, Tables and Presses are our speciality

ESTIMATES SUPPLIED — Ring J4151 or Write for Representative to Call

FOY & GIBSON PTY. LTD.  
Smith St., Collingwood

- November 4.—Devotions led by Mrs. Connor. Speaker, Mrs. F. Lee.
  - December 2.—Devotions led by Mrs. Reg. Clarke. Speaker on hospital work.
  - February 4.—Devotions led by Mrs. Shipway. Speaker on social service.
  - March 4.—Devotions led by Mrs. Hayward, Conference business.
- L. R.

**MOTORISTS RADIATORS, LAMPS, MUDGUARDS**  
MADE AND REPAIRED  
Copper & Asbestos Gaskets, any size, any shape  
We Manufacture & Repair Anything in Sheet Metal  
**MOTOR RADIATOR MFG. CO.** Phone: CENT. 5758  
(H. B. Robbins)  
LATROBE ST., 1 door from Elizabeth St.

**HARTLEY G. RYAN** LL.B.  
Barrister & Solicitor  
418 Chancery Lane, Melbourne  
Private Address: 12 Miller Grove, Kew Phone: F 3827  
Haw. 1799

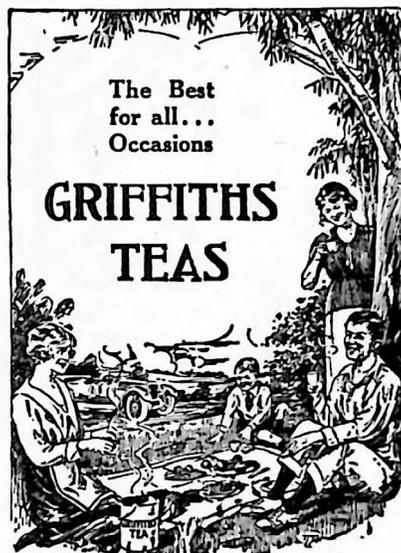
## Stained Glass Memorial Windows

AND

## Plain Leadlight Church Windows

FITTED WITH PATENT VENTILATORS.  
Designs on Application.

Brooks, Robinson & CO. LTD.  
59-65 Elizabeth St., Melbourne.



## GRIFFITHS TEAS

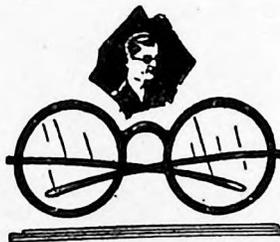
## WE CAN TELL YOU

If you need Glasses. If you suffer from Headache, or your eyes tire easily, you should not neglect them but have your sight examined by a QUALIFIED OPTICIAN.

Don't put it off. Pay us a visit now.

We are...

**Certified Ophthalmic Opticians** which is your guarantee of good work.



Phone 6778 for an Appointment.

**E. WOOD** PTY. LTD.

**95 ELIZABETH ST., MELBOURNE**



Horsham church meetings are well attended. Bren. Blair, J. and B. Butler have conducted services at country churches. Bro. G. Miller gave the morning address at Horsham last Lord's day, and Bro. McConchie, from Melbourne, addressed and Polkemmet church. Bro. J. H. Millar is conducting the gospel meetings. A lady has made the good confession.

Fine meetings at Malvern-Caulfield on Sunday. Bro. T. W. Smith gave an address of special merit on "The tool hath said in his heart there is no God." Two were received into fellowship by faith and baptism. At the gospel meeting Bro. Kingsworth preached another of his series of addresses on "Mark's Gospel"—"The Surprises of Jesus." A nice solo was rendered by Miss Pope.

The Independent Order of Rechabites held a large and representative church parade at Glenferrie meeting on Sunday night, in connection with their anniversary celebrations. Bro. Tully took part in prayer, and Bro. R. H. Bardwell read the Scripture. Bro. T. H. Scambler preached on the sixth commandment, "Thou shalt not kill." Extra seating was required for the overflowing congregation.

Splendid meetings at Ascot Vale on May 16. The Bible School held its anniversary, and the building was filled to its utmost capacity. The children rendered beautiful singing under Mr. A. Hillbrick. Bro. D. Wakeley's address in the afternoon was enjoyed. Bro. Patterson was much appreciated in the evening. The Phi Beta Pi initiated on Monday evening three new members. All auxiliaries are doing fine work.

Brim meetings are well attended. Sister Mrs. Hand has been laid aside and is in poor health. Bro. Searle's addresses are enjoyed. All were pleased to hear Bro. Combridge, of Warracknabeal, on May 1. The quarterly business meeting showed work to be prospering; finances satisfactory; credit balance, £24 for quarter. Minyip services are splendidly attended. Meetings at Wilkur display great enthusiasm and bright prospects.

On May 9 Stawell church gave a hearty welcome to the preacher, A. H. Pratt, on his return, after an operation in Melbourne. He feels grateful to the church for its loyalty, to Bren. Perry and McIntosh for exhortations and gospel addresses, and to Bro. Skurrie, of Ararat, for all-day services on May 2. On May 16 Bro. Pratt preached a powerful sermon to a good audience on "Contrary Winds." Sister Pratt sang a suitable solo.

Gardiner church had a fine response to an appeal for the City Mission, the back of a car being filled with parcels of clothing and boots. The church is having good meetings, with informative and inspiring addresses from Bro. Gebbie. On May 16 Bro. Reg. Enniss gave a helpful exhortation. In the evening an offering for benevolent work amounted to £3/8/7. Bren. Thos. and Dudley Hagger, of Perth, W.A., were amongst the visitors.

Cheltenham church had a visit on Sunday morning from Bro. H. G. Earl. There was a very large and inspiring meeting. At the Bible School F. W. Martin had charge of the Bible Class in the absence of Bro. Wakeley at Ascot Vale. The evening meeting was well attended. A good sermon was delivered by D. Wakeley on "Ashamed to Confess." After the service about fifty adjourned to the home of Bro. and Sister G. Brough to spend an hour in singing.

South Richmond church anniversary meetings were very successful. On Sunday morning Bro. Ladbrook gave a nice address. At the public meeting on Thursday, Bro. Garland was the speaker, and there were good songs and other items by visiting brethren. Very good meetings on May 16. In the morning Bro. Edwards spoke. At night the best audience for some time assembled. Bro. C. Hinrichsen spoke on "The Church of the New Testament." A fine solo was rendered by Sister Mrs. Gedding.

North Melbourne has had fair congregations to listen to addresses from Bren. Shean and Waterman, who have exchanged with Bro. Dawson. Meetings have suffered by sickness. Sister

McIlroy, senr., is still laid aside. Bro. W. J. Woodbridge has been restored to health. All clubs are working well under their leaders. The Sunday School had twelve new scholars on Sunday. A young lady has obeyed her Lord in baptism. The P.B.P. club held a successful American evening on May 15.

On Sunday, May 9, Merbein Sunday School held its anniversary. Bro. Neville spoke in the morning on "Mother." In the afternoon Bro. Orford spoke to the children. In the evening he gave a forceful address on "The Bible." On Monday afternoon about 30 children had tea, after which a concert was given by scholars and teachers. Each child received a prize. Bro. Orford is giving an interesting series of addresses on "The Second Coming." On Saturday the tennis club held the opening for the new season.

On Sunday, May 2, Mr. L. Trezise gave interesting and helpful addresses at Bendigo. Since last report Master Jack Trevethin and Bro. Phillips have passed away. The church offers sympathy to the bereaved. Plans for the erection of the church building are well in hand. On Sunday, May 16, Miss Redman gave an interesting talk on her missionary work in India. Mr. Hinrichsen spoke to an excellent audience at night, when four made the confession—a lady and daughter, and two young men. The work is making good progress in all directions.

Warracknabeal has had splendid gatherings. One lady has made the good confession. Mother's Day was a great success; meetings large and inspiring; the subject was "Honoring Mother." On May 2 Bro. Combridge preached to a large congregation on "Christians and the Sabbath Day." Bro. B. J. Combridge has made a very favorable impression, and all branches of work are progressing. The circuit meeting last Wednesday afternoon was well represented, showing progress throughout the district.

On May 5 the Colac church held a social, and presented Sister Ivy Wheadon, on the eve of her marriage, with a silver cake-dish. The present from the Girls' Club was a silver fruit-stand. On Saturday, May 8, the wedding of Sister Ivy Wheadon and Mr. Les. Connell was celebrated, the chapel being nicely decorated by the members of the girls' club. All regret that owing to her leaving the district our sister has had to resign from her Sunday School work, and will be greatly missed. Meetings are keeping up well.

Good meetings at Shepparton on May 16, Bro. Stewart giving in the evening the third of an appreciated series of addresses on "Mountain-top Experiences in the Life of Christ." A good offering was taken to provide the nucleus of a fund for local benevolent work. On May 10, farewell was said to Bro. W. J. and Sisters Mrs. W. J. and Miss Isobel Richards, removing to Thornbury. They were presented with small tokens of the high esteem in which their work in school, church and adjuncts over a long period has been held. Their loss is keenly felt.

Minyip reports several additions to membership lately by letter. Bren. J. Searle and B. Combridge, the circuit evangelists, have had good meetings. On 16th Bro. Bert Berry presided acceptably; 28 broke bread. Bro. Combridge preached in the evening to a full house. Bro. and Sister W. H. Leng are now residing in the town, also their granddaughter Connie Leng, from Horsham. Bro. and Sister Geyer, also from Horsham, received a cordial welcome. Sister Vera Sindrey, from Cambervell East, was present on the 16th. Finances are in a healthy condition, and the brethren are united and enthusiastic.

The church and Bible School at Boort celebrated the 13th anniversary on May 9 with full congregations. Bro. Methven spoke morning and evening. The young people's service in the afternoon was made interesting by an illustration which the speaker used—two glass bowls of water and a sponge. Distribution of prizes took place. The following night a large gathering of members and friends enjoyed a social hour, Bro. G. Peters, of Auburn, helping much with his solos. On May 16 a Bible School campaign was opened, the goal being to double the numbers. Several new mem-

bers were introduced; the membership now stands at 72.

To enlist the interest and co-operation of the mothers of the scholars of the Bible School and kindergarten, members of Surrey Hills Ladies' Guild were the hostesses at a delightful afternoon social gathering for the mothers of the district on Thursday last. Sister Mrs. Main gave a very helpful talk. Among others to contribute to an exceptionally good musical and elocutionary programme, were Sister Mrs. Gebbie and her daughter (Mrs. Vickery, of New Zealand), Miss Ray Lawson, Mrs. Edwards, and visiting friends from sister churches. Members of the Phi Beta Pi visited Burwood Boys' Home on Tuesday evening, and entertained the boys with an excellent programme.

Good attendances at Box Hill on May 9 and 16. In the morning of the 9th, Sister L. Redman gave a helpful talk on the work in India. Bro. and Sister Taylor and sons were received by letter from Ringwood, and Sister Mrs. Earl, senr., with her daughter and son-in-law, were welcomed from England. A special Mother's Day service was held in the evening, Bro. Allan delivering a fine discourse on "An Old-fashioned Name." On the morning of the 16th, Bro. J. C. F. Pittman gave a splendid message to the church. To celebrate their winning the premiership of the Eastern Suburban Churches Cricket Association, the cricket club held a largely-attended social evening on May 13. Trophies were presented to various players.

### New South Wales.

Lidcombe reports good attendances at meetings of late. Bible School anniversary and Mother's Day (May 2 and 9) both received special attention. On morning of 16th Bro. E. R. Butler spoke on Isa. 6. The gospel service was conducted by Bro. Butler and Bro. Stanley Eaton, of the C.I.M. A girl scholar of the Bible School confessed Christ.

The work at Epping is very prosperous, and meetings are well attended. One confession on May 9. Bro. Godfrey Pretwell, from the church at Auburn, has been engaged as evangelist, and will commence his new ministry on July 4. A beautiful night service was held on May 16, under Bro. J. Chamberlain, in memory of the late Sister Mrs. J. Lambert.

At Lismore on May 9, Bro. W. T. Atkin spoke acceptably at the morning worship. At night Mr. O. A. Piggott, temperance organiser, preached, home. United prayer meetings are held in the various churches preparatory to the Nicholson tent mission to be held in Lismore next July. Bro. P. J. Pond returned from a successful visit to Grafton last week-end.

At Chatswood on the morning of May 9, Bro. H. G. Harward gave an excellent address to the church. Sister Mrs. Gale was back after a very long illness. Bro. Lyall was a visitor from Melbourne. At the gospel service Bro. Whelan's theme was "God and Mother." Extra seating accommodation had to be provided. One young man took his stand for Christ. Miss J. H. Hunter was the soloist. At the mid-week service on May 13, one young man was baptised. On morning of May 16 Bro. George Mitchell, of Malvern, Vic., presided. Bro. L. Gilmour gave a very helpful talk on "Making Good." There was a very fine attendance at the gospel service, when Bro. Whelan gave a splendid address on "Has the Man of the World the Best of It?"

### IN MEMORIAM.

TAYLOR.—In loving memory of our dear sister Adela, who passed away on May 24, 1925.

Not now, but in the coming years,

It may be in the better land,

We'll read the meaning of our tears.

And there, sometime, we'll understand.

—Inserted by her sister and brother, Shepparton, Vic.

### TO LET.

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

**OBITUARY.**

**BENNETT.**—On Saturday, April 24, Bro. Walter Henry Bennett, of the Perth (W.A.) church, passed away at the early age of 32 years. He was one of a faithful family of disciples, who have been connected with Lake-st. church for many years. Walter was deeply interested in work among the boys, and for some time he had been State Secretary of the Boy Scouts' Association, in which capacity he rendered splendid service. His illness extended over many months, but it was borne in true scout spirit; he kept cheerful amid it all. And yet he suffered much. But this is over now, and he has gone to the reward for faithful service. A mother, a sister, and two brothers have been left to mourn the early death of a good son, a loving brother, a worthy citizen, and a faithful Christian. The funeral on the Monday afternoon was very largely attended. Boy scouts lined the road from the cemetery gates to the grave. The service was conducted by Bro. A. Brooke in the writer's absence in Adelaide.—T.H.

**CRAWFORD.**—Bro. and Sister J. Crawford and family, of the Burwood church, have suffered bereavement in the going home of their eldest son, Worthington. He was in his 25th year, and for ten years had been a member of the church, having been baptised at Enmore by Bro. Illingworth. For two years he had been unable to work; but with very great patience, and Christian fortitude, he bore his sufferings, content to leave himself in the hands of the Lord. On the 11th inst., just after the close of day, he left his loved ones, and passed into the life which knows no night. On the 13th we laid his tired body to

rest. With his loved ones we rejoice that "the grave is only a covered bridge leading from light to light through a brief darkness." The life has not ended. It has just begun. He who was our brother's strength and inspiration, is the gracious Comforter of all his loved ones.—H. G. Harward, Sydney, N.S.W.

**DOES YOUR BIBLE SCHOOL**  
Distribute

**"Pure Words"**

An Illustrated Magazine for Young People  
Published Monthly by the Austral Printing and Publishing Co.

**RATES:**

Single Subscription, Posted 1/6 per year  
Through School Agent 1/- per year.  
Write for Sample Copies.

**Miss A. Allamby**

SPECIALIST IN  
**LADIES' KNITTED APPAREL**

126, 128 Queensberry Street, Carlton

Phone F 2491

(In Miss Allamby's absence abroad Miss H. Dickens is in charge)

**The Call for Leadership**

MEN OF THOUGHT                      MEN OF ACTION

- 1 Churches want men who, because they know God and His Book, can answer the call of men who want to know about Him.
- 2 Everywhere there is an incessant call for men with initiative, integrity, and ability to solve vital problems.
- 3 The Aim of the COLLEGE OF THE BIBLE is to send out men with qualities of head and heart which will enable them to be leaders at home and in foreign fields.
- 4 The College in doing this is rendering an indispensable service.
- 5 The enrolment for 1926 is one of the largest in the history of the College.
- 6 The COLLEGE OF THE BIBLE relies solely on the gifts of the churches and brethren for its maintenance.
- 7 Will you help provide the money to carry on this work?

**The College of the Bible**

GLEN IRIS, VICTORIA, AUSTRALIA.

CONTROLLED BY THE FEDERAL CONFERENCE.

Principal - - - - - A. R. Main, M.A.

Send Donations to FRED. T. SAUNDERS, 250 Tooronga Rd., Malvern

PHONE, U 2864

**AUSTIN SHOES.**

For Ladies and Gents Pumps, Wells, Machine Sewn. Stocked by Leading Retailers throughout the Commonwealth.

Manufactured by

AUSTIN SHOES PTY. LTD.,  
310-322 Johnston-st., Abbotsford, Victoria.

**JAMES DICK & SONS**

Monumental Masons

6 WELL STREET, MIDDLE BRIGHTON.  
PHONE, X 3646.

Works:

Cor. North & Hawthorn Rds., Caulfield.

Enquiries Invited. Estimates Submitted Free of Cost. Work Done in all Cemeteries. Prompt Attention given to all Country Enquiries.

**PLANT NOW**

TO FLOWER DURING WINTER.

Carnations, Strong, Good Mixed Colors, 2/- doz., 6/6 50. Iceland Poppies and Other Seedlings, 1/- 2 doz., 3/- 100. Cabbage, Cauliflower, 1/3 50, 2/- 100, posted. Order Fruit trees for May and June. Choice Sorts, 12/- doz; Roses, 10/- doz. Price List other Lines.

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

See Back Page for Rates of Small Advt.

**T. W. BURROWS,**

CASH and FAMILY BUTCHER,

Prime Corned Beef, Pickled Pork and Ox Tongues.  
Families waited on daily. Orders promptly attended to.

The favor of your patronage and recommendation respectfully solicited.

Canterbury-rd. (near Suffolk-rd.),  
Surrey Hills.

Phone: (Call) Canterbury 898.

**LEARN BY POST**

(Pittman's Correspondence Courses)

The subjects are Preaching, Speaking, Bible Study, Bible Analysis, Bible Doctrine, Church History, Christian Evidences, Grammar and Composition, Teacher Training, Elocution, Church Efficiency (for Presidents, Officers, Secretaries and Treasurers), Paul's Life and Work, Women of the Bible.

Terms: One Guinea per Quarter.

These lessons help towards efficiency in service which should be the aim of all.

Enrol me as a Student in Course.....  
Send Particulars re

Name..... Address.....

Fill in above, and post to

J. C. F. PITTMAN,

3 Moorhouse St., East Camberwell, Victoria.  
Phone: Canty. 2817.

Ring up J 1441 EX.  
and we will wait upon you  
for Consultation and Instructions

# LE PINE & SON Funeral Directors

**RICHMOND    CAMBERWELL    CANTERBURY    HAWTHORN    SURREY HILLS**



**W. J. AIRD** PTY. LTD.  
Optician  
Can be relied upon for satisfactory service at moderate cost  
**CENTRAL ADDRESS**  
314 COLLINS STREET  
(Corner Elizabeth Street)  
Colonial Mutual Life Building  
4th Floor  
Phone 6937 MELBOURNE

**SINGERS AND PREACHERS**  
have a clearer voice when they use



Wonderfully Effective  
and  
Immensely Popular.  
(Obtainable All Confectioners.)

**Miss M. E. Pittman**, L. Mus. A.,  
(Univ. of Melb.)  
Teacher of Singing  
Phone. X 6473 "Brentwood," Hampton St.,  
Hampton,  
or c/o Allan's. also Lygon St. Christian Chapel.

FOR SOFT WHITE HANDS  
USE  
**Owen's Gipsy Balm**  
Secure a bottle before Winter  
and prevent the  
**SKIN GETTING ROUGH AND  
CHAPPED.**  
**GIPSY BALM**  
Will also remove Stains on HANDS  
incidental to household duties.  
Price, 1/3 & 2/3, post 6d. extra.  
Prepared only by  
**EDW. G. OWEN**, Chemist and  
Druggist,  
102 COLLINS ST., MELBOURNE.  
— PHONE 2087 —

**VICTORIAN  
HOME MISSIONS**  
**SUPPORTING NEEDY CHURCHES  
STARTING NEW CAUSES**  
Home Mission Office,  
McEwan House (4th floor),  
343-349 Lit. Collins St.,  
Melbourne.  
REG. ENNISS,  
Organiser and  
Secretary.  
Phone, Cent 8448

**CHURCHES OF CHRIST**  
New South Wales.  
Home Mission Office and Book Depot.  
Bible House, 242 Pitt Street, Sydney.  
Interstate and Country Visitors Welcome.  
Phone: City 10,767. H. G. Harward, Secretary.

**PREACHERS' PROVIDENT FUND.**  
With which is incorporated the Aged and infirm  
Evangelists' Trust.)  
Established by the Federal Conference of the  
Churches of Christ in Australia.

Members of Committee: W. E. Day, A. Morris,  
T. E. Rofe, L. Russell, F. S. Steer, J. Stimson  
and W. H. Hall (Hon. Sec. and Treasurer).  
Representative in Victoria: A. R. Lyall, Royal  
Park, Melbourne.  
Representative in South Australia: General S.  
Price Weir, 2nd Avenue, East Adelaide.  
Representative in Western Australia: D. M.  
Wilson, 33 Carr-st., Perth.

The Objects of the Fund are:  
1st. To assist financially Aged and Infirm and  
Retired Preachers.  
2nd. To control and manage an Endowment  
Fund to which Preachers may contribute.  
In order to do this effectively, the Committee  
needs the practical sympathy and support of all  
the churches and brethren throughout the Com-  
monwealth.  
Please forward contributions to W. H. Hall,  
107 Pitt St., Sydney, N.S.W., making money  
orders and postal notes payable at G.P.O., Sydney.  
Contributions may also be sent to A. R. Lyall, S.  
Price Weir and D. M. Wilson.

**CHURCHES OF CHRIST.**  
**SOCIAL SERVICE COMMITTEE.**  
BENEVOLENT SECTION.  
*No Needy Case Refused.*  
All parcels are carried free if addressed Churches  
of Christ Mission, Burnley Railway Station.  
Send all donations to R. H. Bardwell, Treasurer.  
"Carola," Christmas-st., Northcote.  
Correspondence to Jas. W. Nichols,  
Superintendent and Secretary,  
"St. Leonards," 8 Edgar-st., East Malvern.

**All Kinds of Work Required Anywhere**  
**URGENT**  
Advise C. Burdeu, 19 Goe St., Caulfield  
U5471

**A. J. CURSON**  
**ARCHITECT (Reg.)**  
Architect and Designer of the following  
Church of Christ buildings:—  
Brighton, Hampton, Ivanhoe, North Fitzroy and  
North Melbourne Bible Schools.  
Buildings designed for other States if required.  
Send for Advice.  
CORNER OF— Tel. X 6618  
Blaff Rd. & Red Blaff St., Black Rock

**CATARRH**  
Is my voice husky? Do I sneeze frequently?  
Do I catch cold easily? Is my nose stopped up?  
Is my hearing affected? Does my throat feel dry?  
Do I feel tired on rising? Does the nose dis-  
charge? Do I suffer from headache? Do crusts  
form in my nose? Do I expectorate frequently?  
Is my sense of smell affected? Is there fullness  
in the throat? Does phlegm drop into the throat?  
Do I suffer from noise in the head? Do I suffer  
from shortness of breath?  
One month's treatment, 50/-, or for three  
months, £6/6/-, which is generally necessary in  
Catarrhal troubles. On receipt of either amount  
the necessary treatment with full typed instruc-  
tions will be sent.  
*See scorn testimonial of cures.*

**STORER ROSEMONT OIL,**  
Sure Cure for Blotches, Pimples, Boils, etc., 2/-,  
3/6 and 5/-, posted free. Satisfaction guaranteed.  
**T. G. STORER,**  
Adelaide's Leading Herbal Practitioner,  
IVALINE INSTITUTE,  
KING WILLIAM-ST., ADELAIDE, S.A.

**A GAS COPPER lightens**  
the wash-day work. It supplies boiling water just as long as required  
and needs no attention. It means no copper fire to light, no dirt or ashes.  
CALL AND INSPECT WRITE FOR BOOKLET  
**METROPOLITAN GAS COMPANY - MELBOURNE,**

**Mr. Clifford C. Sharp**

L.D.S., B.D.Sc. (Melb. Univ.)

**Surgeon Dentist**

**HAS REMOVED TO**  
**HARLEY BUILDINGS,**  
**71 Collins Street, Melbourne**  
 (Cor. Collins & Exhibition Sts.)

Phone, Cent. 7255. Hours by Appointment Only.

Telephone, F 3068.

For Good Honest Value go to

**P. B. McMASTER WATCHMAKER and JEWELLER**

ERROL STREET, NORTH MELBOURNE

Only First-Class Work done  
 Orders by Post promptly and carefully attended to

**JOHANNESBURG, SOUTH AFRICA.**

Church of Christ Meets Every Lord's Day  
 at 70 De Villiers Street (behind Drill Hall).  
 Breaking of Bread, 11 a.m.

Secretary's Address:

Wm. Wilson, P.O. Box 5184, Johannesburg.

**LYALL & SONS PTY. LTD.**

Exporters of  
 PRESSED HAY,  
 CHAFF and  
 COLONIAL  
 PRODUCE.

Country Orders carefully attended to.

Special Attention Given to Seed Grain.

HEAD OFFICE AND MILLS:

39-51 Leveson St., North Melbourne.

BRANCH STORES:

1 &amp; 3 Victoria Market, Melbourne.

**CHAFF, HAY,**  
**GRAIN and**  
**PRODUCE**  
**MERCHANTS**

**Australian Christian**

Published Weekly by  
**Austral Printing & Publishing Co. Ltd.**

528, 530 Elizabeth St., Melbourne,  
 Victoria, Australia.  
 Phone, F 2524.

Editor: A. R. Main, M.A.

All Communications to Above Address.

**SUBSCRIPTION**—Through Church Agent, 9/- year.  
 Posted Direct, 10/6. Foreign, 14/-. Cheques,  
 money orders, etc., to D. E. PITMAN, Mgr.

**CHANGE OF ADDRESS**—Send Old and New Address  
 a week previous to date of desired change.

**DISCONTINUANCE**—Paper sent till Definite Notice  
 of Discontinuance Received.

**ADVERTISEMENTS**—Marriages, Births, Deaths,  
 Memorials, Bereavement Notices, 2/- (one verse  
 allowed in Deaths and Memorials). Coming  
 Events, 16 words, 6d., every additional 12 words,  
 6d. Wanted, For Sale, To Let and Similar Ads.,  
 24 words, 1/-; every additional 12 words, 6d.  
 Other Advertising Rates on Application.

**THE PAULINE PATTERNS**

Are what I use. I will have no other.



Applications invited for Agencies in all States & N.Z.  
**PAULINE RELIABLE PATTERN CO.,**  
 195 Smith-st., Fitzroy, Vic.

P.O. Box 795.

References:  
E.S. & A. Bank, Swanston St.**H. Louey Pang & Co. Pty. Ltd.**  
Fruit, Produce and Commission Agents,

172-176 LIT. BOURKE-ST., MELBOURNE  
 Account Sales with Cheques sent daily, immedi-  
 ately after consignments sold.

Also at Victoria Market.

ALSO

**LOUEY PANG & SAMUEL WONG Ltd.**  
 215 THOMAS-ST., HAYMARKET, SYDNEY.  
 Telegraphic Address—Banana, Sydney.

Fruit, Produce Commission Agents and Merchants  
 Our premises are right opposite the fruit mar-  
 kets, where the central activities of the fruit  
 trade are being operated. We conduct our busi-  
 ness on the same principles as the Melbourne firm.

**Offerings for Foreign Missions**

from Victorian Churches and Members  
 will be thankfully received by

J. E. ALLAN, Sec., 51 Watts-st., Box Hill.  
 Phone: Box Hill 452.

**Alfred Millis & Sons Pty. Ltd.**

Fruit Commission Agents,

5, 8 &amp; 7 Western Market, Melbourne.

ACCOUNT SALES EVERY WEDNESDAY.

For First-Class

**TAILORING**

Ladies' or Gents'

Go to...

**W. C. Craigie & Co.**

265 Little Collins St., Melbourne  
 (4 Doors from Swanston Street)

**A Home for Neglected, Orphan and  
 Fatherless Boys.**

PHONE:  
**Canty. 411**

**No Really Destitute Boy Refused.**  
 FOUNDED 1895. INCORPORATED 1909.

**Burwood Boys' Home**

Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co. Reference can be made to the Committee and Officers.  
 Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest.  
 Readers everywhere are asked to assist the great work of saving the boys.

**OFFICE BEARERS:**

**PRESIDENT:**  
 Mr. R. Campbell Edwards.

**VICE-PRESIDENT:**  
 Mr. W. C. Craigie.

**HON. TREASURER:**  
 Mr. John Hunter,  
 10 Peverell St., Canterbury.  
 Phone: Canty. 2040.

**HON. AUDITOR:**  
 Mr. F. Hooke, F.I.A.V., F.C.P.A.,  
 31 Queen St., Melbourne.

**HON. PHYSICIAN:**  
 Dr. Christina Reid, Burwood.

**HON. CHEMIST:**  
 Mr. Cathcart, Surrey Hills.

**HON. DENTIST:**  
 Mr. T. M. Ward, Surrey Hills.

**HON. OPTICIAN:**  
 Mr. W. J. Aird, Colonial Mutual  
 Life Bldgs., 4th Floor, 314 Collins-st.

**HON. SOLICITOR:**  
 Mr. Hartley G. Ryan, LL.B.,  
 418 Chancery Lane, Melbourne.

**STOCK EXPERT:**  
 Mr. L. Hunter, Hawthorn.

**ORGANISING SECRETARY:**  
 Mr. A. E. Knight.

**COMMITTEE:**  
 Messrs. W. Cust, J. Hunter, C.  
 McPherson, Rowland T. Morris,  
 Mesdames G. A. Edwards, R. C.  
 Edwards, Misses Alt, Landman,  
 Smedley, Quilliam.

All Correspondence to be addressed to the Secretary, **Burwood Boys' Home, Boundary Rd., Burwood, Victoria.**