

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. 22.

THURSDAY, JUNE 3, 1926.

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

A Congregational Causerie.

THE following paragraph in the public press of May 24 attracted a considerable amount of attention:—

"In a sermon in the Gheringhap-st. Congregational Church, Geelong, the Rev. E. Jones Roberts, referring to Archbishop Lees's appeal for church unity, said that the appeal was timely and necessary, but unity was too much to expect of men. He did not expect church unity to come in the near future; but, fortunately, it was not too great a thing for God. The people needed enlightenment, so that they could see the damage they were doing to the cause of Christianity, and so that they could assist in the spiritual development of humanity. Deep thinking and intense prayer alone would lead them back to the right track, that had been missed for so long. The Christian churches had been asked to plead for reunion. Some would find the notice short, and some on that day would give preference to the question of Empire unity. He felt that Archbishop Lees's appeal could be responded to on some future date, but a great deal of pioneering work had to be done, as well as unlearning of past teachings, before the Christian churches of the 20th century would see their Christian pentecost. Some of the church ordinances were questionable. He considered the idea that baptism could 'save' a man was absurd. Such beliefs might have their place, but to suggest them to intelligent people in an intelligent age seemed to be a blunder of the first degree. If unity was to come they would have to return to the atmosphere of trust and simplicity. He had never had much respect for distinctions between denominations."

One of the Melbourne morning papers gave its report of the address under big black headlines: "Baptism a Fallacy? Minister Scouts Old Belief. Absurd, He Says." There was little relation between the headlines and the reported utterance, and no sensible person would hold Mr. E. Jones Roberts responsible for the vagaries of a newspaper. Probably the "Argus" report, reprinted above, gave a fair summary of the speaker's words. In any case, our remarks refer alone to the published statement.

Who was criticised?

We do not know what people the preacher had in mind when he vigorously opposed the idea that baptism would save a

man. The Roman Catholic church has taken the most extreme view of baptism, holding that it is so necessary to salvation that even children who die unbaptised "cannot enter into the beatific vision." More, there is for Rome an intrinsic value in the rite; in technical language baptism is a sacrament which is efficacious *ex opere operato*. This view has no support from Scripture and is therefore rightly renounced by Protestants.

It may be that, as Mr. E. Jones Roberts was dealing with the appeal of Archbishop Lees, he had in mind the teaching of the Anglican Church on baptism. The Prayer Book has many good things to say about the ordinance, but in some places it goes far beyond what is warranted, as when, in the order of service for the "private baptism of children in houses," the minister is enjoined to say: "I certify you that in this case all is well done, and according unto due order, concerning the baptising of this child; who, being born in original sin, and in the wrath of God, is now, by the laver of regeneration in baptism, received into the number of the children of God, and heirs of everlasting life." Had the Geelong congregation heard their preacher say that this was unscriptural, superstitious and even "absurd," we could not have found it in our heart to disagree.

When we come to the recognised Pro-

If and As.

If all of the things in your dreams had come true, Would the Earth have been very much better for you?

If you'd got what you asked for whenever you prayed, What sort of a place would your prayers have made?

If creating the World had been left in your care, How would you have furnished the Everywhere?

As it is, don't you think things are nicely arranged, With only yourself that needs to be changed?

—"The British Weekly."

testant bodies, we do not know of one which holds the view that baptism possesses intrinsic efficacy to save. Not even the Anglican Church in the quotation given above teaches that the rite by itself will suffice. If Mr. Jones Roberts wished to brand the view that baptism by itself was a saving ordinance, he would have every instructed Protestant on his side; and there would be nothing at all startling in his statement.

Ordinance must not be belittled.

The headlines of "The Morning Post" would naturally lead some people to think that baptism was being belittled. "Baptism a Fallacy?" might encourage some who are prone to minimise the importance of the ordinance of our Lord's appointment. Some additional remarks are therefore in order.

It is the general consent of religious bodies (Salvation Army and Society of Friends excepted) that baptism is an ordinance of the New Testament ordained by Jesus Christ and intended to be of perpetual obligation. That is the view of Anglicans, Presbyterians, Methodists, Baptists, members of churches known simply as Churches of Christ, as well as the Congregational church of which Mr. E. Jones Roberts is a minister. There will always, therefore, be some relation between baptism and Christian union. Not long ago a proposed basis of union for the Presbyterian, Methodist and Congregational churches of Australia was agreed upon by the Joint Committee of the Three Churches. Whilst the union did not take place, it was not doctrinal disagreement which led to the stopping of negotiations. That Proposed Basis of Union contained the following sentence: "We acknowledge baptism and the Lord's Supper, the two sacraments instituted by Christ to be of perpetual obligation as signs and seals of the blessings of the new covenant, and as means of grace, made effectual only by the operation of the Holy Spirit, and always to be used

by Christians with prayer and praise to God."

Because baptism is an ordinance of the New Testament ordained by Christ, we must beware of giving it a place of either greater or less importance than it occupies in the New Testament.

We must not exalt a rite to a higher position than is warranted. That can be done when it is separated from the faith which gives obedience its value. There is in the word of God no promise whatsoever attached to baptism apart from faith. It is a very great pity that the departure from the New Testament practice of believers' baptism, and the application of the rite to infants who cannot exercise faith, should have led some to the belief in an intrinsic, almost magical, power in baptism by itself considered.

Churches of Christ and baptism.

So far as churches of Christ are concerned, they are far removed from a doctrine of baptismal regeneration, and would view with horror the suggestion that baptism by itself has any intrinsic efficacy. They declare that salvation is never promised apart from faith in Christ as Son of God and Redeemer of men, and that baptism to be of any value must be a baptism in which a believer makes full surrender of himself to the Saviour. It is Christ who saves; in his atoning death is the ground of our salvation. Baptism does not procure salvation for any one, though it is one of the requirements on compliance with which the Lord has been graciously pleased to give his promise of pardon.

We cordially sympathise with Mr. E. Jones Roberts in his desire that pioneering work and much unlearning of past teaching be done in order that the churches of the twentieth century may see "their Christian Pentecost." Pentecost of old was the starting-point of the church, and the Spirit-filled apostle who was given the honor of first proclaiming the gospel of the crucified and risen Christ answered the enquiry of conscience-pricked believers as to what they should do by saying, "Repent ye and be baptised every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." If we return to Pentecost we shall give this teaching and enjoy this promise.

Preachers of churches of Christ are content to pass on to men the words of Scripture regarding baptism and the promises made to obedient believers. That is, they teach that those who are disciples should be baptised "into the name of the Father, and of the Son, and of the Holy Spirit"; that those who have died to sin may be "buried with Christ in baptism," and baptised "into his death." They say with the Apostle: "Ye are all sons of God, through faith, in Christ Jesus; for as many of you as were baptised into Christ did put on Christ." To a penitent believer desirous of doing the Lord's will, they would pass on the Scriptural instruction: "Arise, and

be baptised, and wash away thy sins, calling on his name." They accept, too, the words of the Apostle Peter, who first proclaimed the risen Christ, and who wrote of the ark and of the eight souls who were "saved through water, which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ"; but, of course, they

would make it clear that it is not the rite of baptism which by itself saves—that our obedience in baptism, our faith and our repentance are the things on compliance with which the Lord who himself is the Saviour has promised us forgiveness.

We feel bound to proclaim the message as given by Christ's apostles, and therefore repudiate the thought that any external rite or physical act can of itself be a saving ordinance.

Unconscious Saintliness.

Saintliness is born of saintly companionship. Living with saintly thoughts, engaging in saintly activities, working with saintly people are its wayside stations. But saintliness is a matter of degrees. Some have more of it than others. Its degrees are measured by the extent of our loving surrender in daily life to the will of Jesus. It is very easy to compare yourself with the unlovely saints that are in the earth, and to grow quite self-complacent over it, just as it is easy to become disgruntled by comparing your gifts with someone more richly endowed.

Unconscious saintliness is the result of intimacy with Jesus. We put our saintliness beside his and it does not look like saintliness at all. It looks too shabby to call it by that name.

There are times when a man ought to think of the influence of his example. But the man who is chiefly concerned with advertising his example, whether it is the size of his contribution or the number of philanthropies, of which he is a board member, or how careful he is not to bet on his golf game, is not likely to have an example worth advertising. "Do not sound a trumpet before you," even over going to church, for to brag about it spoils the value of even church-going.

Emerson points out in his "Representative Men" the chief difference between greatness and mediocrity. An ordinary man does a great thing only rarely, if ever, and as the result of the most intense effort; while a great man does it without any conscious effort, as his normal routine, just as it costs no effort for a beautiful woman to look beautiful. Something like this is true of unconscious saintliness. The real saint is doing the saintly thing without any consciousness that he is doing anything extraordinary.

Saintliness comes to its fulness only in loving sacrificial service. Its hands are often horny, its face weather beaten, and its shoulders bowed with burden carrying. Preoccupation with his daily task leaves the saint little time or chance for posing. He is a toiler at his bench, not a manikin parading borrowed clothes at a fashion show. This preoccupation with his daily tasks is his salvation. Newton became so preoc-

cupied with his studies of Nature that for days and nights he forgot to eat. The real saint is so busy doing the duty set him by his Lord that the devil has no chance to lure him into thinking "what a great saint am I!"

Some people are too good to live with. Even the angels would find their society embarrassing. But their goodness is largely imputed, imputed to them by themselves.

But what a joy it is to have these unconscious saints about! They make religion winsome, and bring Christ near. They inspire even bad men with a desire to be good, as well as make a good man try to be better. For the unconscious saint never nags, never croaks, never fails in courtesy. His goodness is kindness, his purity is light, his social life is good will, his inspiration is grateful love to his Saviour. He is always making us think what a wonderful world this would be if everybody were like him. We bask in his light while he is with us; and when he is translated his memory is the most precious heritage passed on to the children.—Joseph A. Vance in "The Continent."

To a Scandalmonger.

The story that you spread
Was all too true;
The wispish things you said
Were just her due.
But did you play the game?
And was there need
To blazon forth the shame
Of her misdeed?
We might have saved her soul,
Had yours been higher,
Had you not claimed the role
Of public crier.
Had you but reined your tongue
About the wrong,
We might to-day have sung
A triumph song.
But through your dastard work
She now has passed
Into the deeper murk
That chokes at last.
The love by which at first
We spanned the breach
Was wrecked by your accurst
Envenomed speech.
God pity you when you
Hereafter find
He asks, not *Was it true?*
But *Was it kind?*
—Kennedy Williamsen

"Buried with Him in Baptism."

Beautifying the Ordinance.

Recently the "Australian Baptist" reprinted, under the heading of "A 'Spotlight' Atrocity," the following paragraph culled from an American journal: "Baptisms with a spotlight playing on the minister as they stand in the pool will take place tomorrow evening in the Fifth Baptist Church, Eighteenth and Spring Garden-sts. The Rev. Dr. George W. Swope has introduced the spotlight innovation in connection with extensive improvements, costing 20,000 dollars, made on the church. The baptistery has been enlarged, and when Dr. Swope and the candidate enter the pool a white spotlight will play upon them in the darkened church. As the candidate is immersed the color will change to purple."

In the next issue of the paper, a letter appeared from the pen of Mr. W. D. Jackson, B.A., preacher of Collins-st. Baptist church, Melbourne. We think our readers will be interested in and helped by some of Mr. Jackson's observations, as follow:—

"Possibly Dr. Swope, with his darkened church and his white and purple spotlights, has gone a little too far, but I think he deserves a word of praise for a genuine attempt to lift the ordinance of baptism out of the rut into an intensely central place in the church's worship. I feel rather guilty, because only last week I was dreaming of having in Collins-st. an open baptistery built in the shape of a cross, made of white marble, with a soft flood light in the ceiling to illuminate it during immersions, and an illuminated cross on the centre of the organ to remind the candidates of the presence of Christ. I have, seemingly been harboring 'atrocities' in my mind. Woe is me!

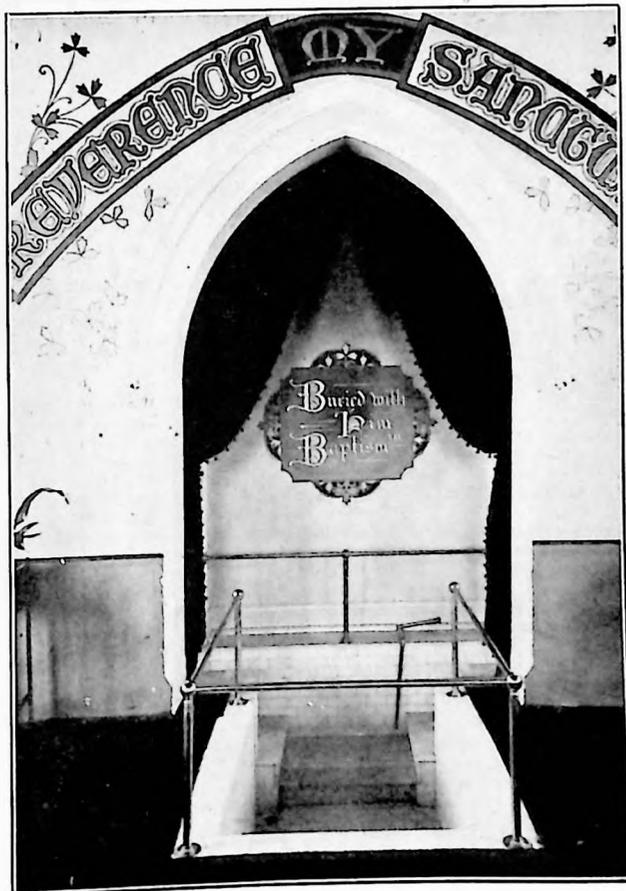
"But in all seriousness, are not some of our baptisteries as atrocious as Dr. Swope's? They are, for most of the Sundays of the year, buried under dusty carpets and dusty boards, left to the habitation of spiders and cobwebs, or trodden under the feet of migrating rats. The sides of some of them are so brown with age and dust that the water in them looks brown and muddy. The candidate comes to the baptistery over bare wooden floors, painfully conscious of the noise his or her shoes are making; and some of our baptismal gowns were old-fashioned in Cromwell's gloomy days. The whole setting for the wonderful baptismal rite is far too often shabby, dull and unworthy. What conceivable thrill of romance can a white clad young girl experience in such shabby surroundings? Or, for that matter, a young man either? More than once I myself have been almost ashamed to baptise people in a tank which I wouldn't tolerate for a week in the bathroom of my own house.

"Dr. Swope is on the right track, even if he has gone too far. Baptism should be surrounded with all the beauty a reverent imagination can devise, and invested with glamour and mystery by every legitimate means. At baptismal services the baptistery ought to be made the focal centre of every eye, for baptism goes to the heart of the Christian creed, and the heart of our Baptist work.

"Every Baptist church built hereafter in Australia ought to have an open baptistery, set in the front of the platform or rostrum; it ought to be of white marble or porcelain or good enamel and should have let into its floors or sides in suitable lettering, 'We are buried with Christ in baptism'; and it ought never to be used as a dump for spare choir music and the caretaker's polishing rags. So would our baptisteries become regular places of pilgrimage for wondering Sunday School children and ever-open invitations to the splendid (not the drab) fellowship of Jesus. Most of us would be ashamed to turn a spotlight on our baptisteries just now!"

What Makes Churches Weak?

- First: A non-missionary spirit church.
- Second: A minister with no programme.
- Third: A gossiping, fault-finding congregation.
- Fourth: Deacons and elders too old to be progressive.
- Fifth: A church run by some one person with a *rule* or *ruin* disposition.
- Sixth: Where everything in the church is done by the same two or three people.
- Seventh: A church that prays little, talks a lot, and does nothing worth while.
- Eighth: A church that gets in a rut and stays there, and is afraid to try anything new suggested.
- Ninth: None of the members tithes.
- Tenth: Poor music and no leader.
- Eleventh: Always start the Sunday School late (from ten to fifteen minutes).
- Twelfth: Have nothing in a social way in the church.
- Thirteenth: Never see the strangers, but visit with their own people.
- Fourteenth: Are content, and have no craving for souls, and are spiritually dead.
- Fifteenth: Dirt and dust everywhere; no paint, poor light, and not much fire.
- Sixteenth: Dead, but don't know enough to lie down.—Mrs. Katherine M. Peck.




 Baptistery,
 Church of
 Christ,
 Subiaco, W.A.,
 erected 1925


Making the Most of the New Converts

Our habits are formed while we are still in the midst of very tender years. The experiences of earliest youth are longest remembered. We always like best the food we ate as children. Our color sense is fixed during that period. We learn to love certain books. Our most cherished and most lasting friendships are then made. Then also we see the vision that fixes the goals of life. New starts may be made by heroic effort but they are seldom made.

This is true of the spiritual realm. When we first come to Christ and let him have his way with us, we are like children, learning how to walk and how to talk. We know only a little and must go out humbly on the great adventure of the new life.

The first few months of this new life in Christ are among the most wonderful we ever have on this side of the grave. These days are idyllic. Every common bush is a burning bush and speaks of God. Friends are exalted and transfigured in our eyes and become far more precious to us than we ever before imagined they could be. Friendships seem divine and sacramental. Home is a lovelier place than it was. In fact we get a different and better attitude toward everybody and everything. The heavens are vaster and they are filled with goodness. For God is near, Christ is at our right hand, and the love of the Holy Spirit has been shed in our hearts. Well for the young convert indeed if such is his experience. *For what we start with is likely to hold to us, and determine the kind of Christians we will be.*

The first desire young converts must strengthen is to know more of God, of Christ, and of the divine life in general. This will come from the Bible, especially the New Testament. If they commence by learning to read the New Testament it will be a life book to comfort and educate the heart, to instruct the mind in righteousness, and to stimulate the will to all the heroism of duty. Those who read the New Testament daily are not likely to go back to the moral poverty and coldness of the old life, but there is no hope of great Christian character in those who refuse or neglect to read this book.

The young Christian should begin the life of prayer, both public and private, immediately upon his conversion. As he must learn to love the New Testament, which is the rule of our faith and practice, he must also learn to pray, which is the flame of inspiration and courage. Even the disciples accompanying daily with the Master had to learn that wonderful spiritual exercise. They could not be healthy Christians without it.

Prayer is so wonderful that it puts a supernatural element into human experience. Those who pray have direct communion with God. Their souls reach out beyond the natural into the supernatural, and they feel the mysteries and powers of the eternal world. They outreach time in influence. They surround themselves with unseen helpers like the angels that surrounded Elisha's young companion at Dothan.

In addition to the fine habits of reading the New Testament and of praying, the young Christian should grapple himself to the church with firm belief in its ideals and doctrines, and with genuine love for its worship, its life and its activities. He should put that down on his programme as one of the things that he must not, on any account, neglect. So long as he attends church services regularly, and takes part with his mind and heart, he will be interested in religion, and his faith will continue to grow stronger.

In the church the best of friends are made. With them one may always feel safe, and have the peace and strength that come from the perfect fellowship.

One other item needs special attention by the young Christian. That is his money. Money is a power that can do incalculable good or evil. It

is character, or at least the stuff of character. It is not the amount of money one has, whether great or small, that matters: it is the use of it and how it reacts upon his soul. All Christians should learn how to do *with* or *without*. "To have what you want is riches, to be able to do without it is power," said George Macdonald. Another said "a right measure and manner in getting, saving, spending, giving, taking, lending, borrowing, and bequeathing, would almost argue a perfect man." And it is certain that any young Christian who will act by the Christian principle in making, spending and keeping his money will rarely be embarrassed.

If the young convert learns to love the New Testament, learns how to pray, fixes upon himself the habit of church attendance, and uses his money in the Christian way, he will not be tempted to questionable places, nor by questionable amusements. The higher things will be his delight, and will shine forth from his character accordingly. He will also find happiness. For the highest joys in the world are the spiritual joys. They come from the upper registers of personality, and put one in tune with the infinite. Just as there would be more delight to hear a Maud Powell play the violin than to hear a Hottentot beat a tom-tom, there is a greater flow of happiness from the spirit than from the flesh.

There are more habits for the young Christian to form, but let him form these, and he will get both joy and power out of his Christian life.—"The Christian Evangelist."

The Golden Age.

The golden age will dawn
When man shall dare to be
From false ambition free,
His goal the truth;
When every youth
Shall seek, not wealth and fame,
But this: a spotless name.
Righteousness shall be bold
In that fair age of gold.

The golden age will come
When men shall work for joy,
When each shall find employ
Suited to each;
When toil shall teach,
Not bring the soul disgust;
Men will not hear, "Thou must!"
Labor will not be sold,
In that bright age of gold.

The golden age on earth
Will be a time of peace;
The wars of greed shall cease;
Envy shall fail,
Mercy prevail;
Creeds shall not separate;
Caste shall be out of date;
Love shall all hearts enfold,
In that fair age of gold.

—Selected.

First Furrows in a New Field.

G. Percy Pittman.

The hot season and three new missionaries having arrived at Baramati, our presence was no longer indispensable, so we decided to explore Pachmarhi (pronounced Puch-murry, and called Puch for short), a plateau 3,500 feet above sea-level, in the Central Provinces, 100 miles N.E. of Harda where Miss Thompson is at work, and 100 miles S.W. of Jabhalpore, the seat of our American Bible College. It is in the heart of the great country where our own Hindi language is spoken. I don't want to be nasty, but I must say that to one who has learned Hindi, the Marathi language is something to be tolerated as best one can, while Hindi is music in one's ears.

Over thirty miles from the railway, Pachmarhi is the hot-weather resort of the Governor of the C.P. and all his staff, with 700 English and Indian soldiers. Scattered over the twelve miles of park-like plateau are bungalows, offices and barracks, and extensive golf-links. By courtesy we are renting a room in the bungalow of the Methodist Mission, and are the only tenants at present, but other missionaries will arrive shortly, and some have already come to the Friends' bungalow opposite. These missionaries, however, come for a rest, and do not work in the place, so Pachmarhi is an unoccupied field for mission work, and that constitutes its chief attraction for us.

Here, right at our doors, are over 4,000 Hindus and Mahomedans who have no one to tell them of the dear Saviour of the world. Armed with a bundle of tracts and gospels, and a small picture of the crucifixion, we are going in and out among them, from door to door and from shop to shop, speaking to ones and twos, and preaching to groups wherever we find them. The people are very approachable, and already seem to look upon us as neighbors and friends.

We have also chummed up with the boys of the place, and a variable number of them come to the bungalow each evening for a free lesson in English. On Sundays we have a service on the verandah with 8 or 9 Christians of the servant-class. There are villages of Gonds at some distance, and we hope to explore these before long.

We have found a family of goldsmiths (Hindus), who used to live at Harda. The boys attended the Disciples' Mission school, and they all know Miss Thompson. We came across a carpenter employed in the military workshops, who was baptised at our American Mission at Jabhalpore.

At one of the cottages there was a colored print of the Prodigal Son tacked up on the wall, but no one knew its meaning, so I told the story, and afterward an old man said, "Sahib, that reminds me of my own son. He went away to Jabhalpore to service. One day a letter came to say he had been knocked down by a motor and killed, and I was to send money to his widow and children. I sent a reply-paid telegram to his employer, and word came that he was alive and well. It was only a ruse to get money out of me. He is a bad son, like your Prodigal, but I forgave him, and went to see him." Another tribute to the universal appeal of the matchless story.

One afternoon an insane fellow and a drunken man insisted on buying a gospel, and the madman began reading in Hindi. He also spoke good English. A crowd gathered round to see the fun, and I had a fine opportunity of preaching on salvation from evil habits.

There are a larger proportion of Mahomedans here than in most parts of Central India, and they are always ready for a talk. They are incurable fatalists, and once, when one of them was punctuating every other sentence with *Kismet*, and

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attributing everything, good and bad, to fate, I ventured to remark that something depended on our own initiative and energy, but he replied, "Yes, Sahib, and he whose Kismet it is to be energetic, he will be energetic, and he whose Kismet it is to be lazy, he will be lazy." Another, a met-it is to be lazy, he will be lazy." Another, a white-bearded patriarch, asked me point-blank how much salary I was getting, and when I told him I had no fixed allowance, he looked at me with a sceptical eye, and smiled, but said nothing. Yet another, an elderly sign-painter, who had recently come from Burmah, complained that he could not get work however much he tried. I recommended him to pray to God and have faith that he would help him to get work. This struck him as quite a new idea. Mahomedans pray by rote, or by proxy, but never for anything definite, and they do not expect to get answers.

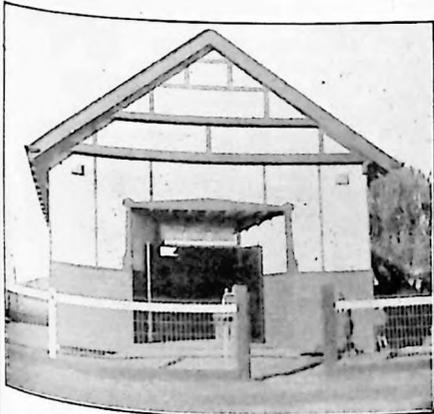
The other day we took in a Salvation Army representative, who was raiding Pachmarhi for donations, and found him a true Christian gentleman. We had no mattress for his bed, but one of the residents lent one, and sent it by a cooly, who failed to find our bungalow, so deposited it in the Roman Catholic church at some little distance. As we had no intention of sending the Salvationist to Rome, we relieved the church of the mattress just before bed-time.

If this Army man had not been palpably honest and incapable of a lie, we could not have believed the marvellous story of his dying wife raised up instantly by prayer and faith. But why should we limit the power of God? The word that came to her when doctors had abandoned all hope was "Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?" If we believed for greater things, we, too, should surely see them. The trouble with us all is our little faith.

There is a community of Chamars (low caste) in the town, some of whom have invited us to visit them whenever we can. They have heard a little of the gospel at Jubbalpore, and are interested. These people have turned to Christ in large numbers in various parts, so we shall pay special attention to them.

One unique advantage of this place is that Indian soldiers come from all parts of India and Burmah to attend the Military Training School, returning to their homes after the season of nine months, and any good seed sown in their hearts will be carried in all directions. And the seed is the Word—the Word which is so much mightier than the word of man because it is not only the Word of God, but is always accompanied by the living Spirit. Not by might, nor by power, but by my Spirit, saith the Lord of hosts.

"The book of life is the memory. By the grace of God you can begin this day to write in that book the record that will make you glad when you stand before the judgment seat and be judged for the deeds done in the body."—Bishop O. P. Fitzgerald.



New Chapel at Pyramid Hill, Vic.

The King has sent to the Society for the Propagation of the Gospel a donation of £25 for the West Australian New Settlements Fund, for the provision of spiritual ministrations to the group settlers.

Dr. F. B. Meyer.

Dr. F. B. Meyer, who recently entered upon his 80th year, is still active and enthusiastic. During April he occupied his former pulpit at Christ Church, Lambeth, on three successive Sundays. He will attend the Keswick Convention in July, and at the end of that month he expects to undertake another visit to the United States.

F. D. Power Memorial.

The best piece of college news for a long time (says "The Christian Evangelist," U.S.A.), is that Frederick D. Power, practically the founder and creator of our splendid work in Washington, D.C., is to have a permanent memorial in an endowed chair at Lynchburg College. This is made possible by a gift of \$25,000 made by Mr. W. P. Lipscomb. Mr. Power was one of the greatest and best men the Church of Christ has ever produced, and his name, his methods, his spirit, his character, his influence should be kept before the rising generation of preachers as example and inspiration.

Not so Modern After All.

"The Forum" is a famous American monthly, "a non-partisan magazine of free discussion." It brought out its fortieth anniversary number in March. Naturally there was a review of the decades. We were greatly interested in the following statement:—

"Magazines must publish timely articles. Timely articles the public apparently wants, so timely articles it apparently gets. Forty years ago, when 'The Forum' was created, the United States was, we had imagined, a frightfully antiquated country, interested in problems which don't exist for the people of this enlightened and happy day. That's what we imagined until curiosity prompted us to see what problems the original subscribers to 'The Forum' were interested in. And what do you suppose they were? Well, here are the titles of a few articles in the first bound volume of this not venerable, but comfortably middle-aged magazine:—

- Prohibition So-called.
- The Present Outlook for Christianity.
- College Athletic Sports.
- Are Women Fairly Paid? (a Debate.)
- The Future of Arctic Exploration.
- What the Roman Catholics Want.
- Shall Our Laws be Enforced?
- How I was Educated.
- Why I am a Presbyterian.
- Faith and Physical Science.
- What We Know About the Weather.
- The State and the Criminal.
- Florida.

"It was hard enough to believe on glancing through the table of contents that our late grandfathers, the quaint old things, were vitally concerned about topics which are such part and parcel of national discussions in 1926."

Presbyterian Moderator on the Bible.

Following is an extract from the Moderator's address at the recent Assembly of the Presbyterian Church in Victoria:—

The Bible has a charm simply as literature, and to that charm our minds and hearts should be open. But especially should it be dear to us as the revelation of God to his children. Here we discover his will for our salvation. In its pages we find our redemption—in the Old Testament the prophecy, in the New Testament the fulfill-

ment; in the Old Testament the preparation, in the New the completion. Not all at once does the light break upon us, but gradually, as in the natural day; but, as in the natural day, culminating in the meridian splendor. "Christ is made to us wisdom and righteousness and sanctification and redemption." Are we sure that the men who wrote the Bible were inspired by God, and that here we have his revelation? The very humblest, the most illiterate, can have the assurance, for this assurance is not dependent on intellectual gifts, or scholarly erudition, but on the contrite heart and the obedient spirit. Has the Bible, indeed, the power we claim for it? Come and see. Read the story of the Bible in human life, in the Jewish era, in Christian times. Follow it to every land to which it has gone, and see how it has moved to righteousness and peace nations and individuals, the high and the low, east and west, the untutored savage and the people of loftiest civilisation.

Let us give to the Bible its rightful place in our individual lives, in our church worship and fellowship, in our mission campaign, in our educational institutions. Let it be handled by men and women who believe in its message, and who are experiencing its power in their own minds and hearts, and it will continue to show itself as it has ever shown itself—no cunningly-devised fables, no outworn teaching, but what it is in truth—the Word of God which liveth and abideth for ever.

Bryan Puts His Religion into His Politics.

Here is Augustus Thomas saying:

"William Jennings Bryan and I came to a parting of the ways when he began to inject religious ideas into political matters."

And everybody knows who Bryan was, but who is Augustus Thomas?—"Christian Evangelist."

A Woman Pastor.

Mrs. Winifred Kiek, B.A., has been appointed to take charge of the Congregational church at Colonel Light Gardens, South Australia, where the Government is carrying out its thousand homes scheme. Mrs. Kiek is the wife of the principal of Parkin Congregational College. She is a gifted speaker, and is well-known in social and educational circles.

C.E. Convention.

Plans for the Convention in Melbourne, from October 6 to 13, are well in hand. Keen interest is being taken by other States, and already more than 250 delegates have registered. As 90 per cent. of inter-state delegates are requiring hospitality, the early offering of accommodation by church members will be much appreciated. The appeal to Victorian Endeavorers to take 2/6 shares in the Convention 17s met with an excellent response, and over 600 shareholders are already enrolled. A special badge is being prepared for members of junior Societies to be sold at 3d.

University and Missions.

British journals are taking note of the great interest in Foreign Missions that seems to have arisen in Cambridge University, England. There are two hundred men and women in the institution pledged for Foreign Missionary service who last November united in a definite campaign for missions. A writer in "The Christian World," published in London, says: "Due to the influence of books like 'The Clash of Color,' each generation of public school boys coming to Cambridge has less and less hostility to missions, and a growing understanding of their international significance. The purpose of the campaign is not only to get volunteers for the mission field, but to give those going out in Imperial services an idea of missionary ideals to-day."—"The World Call."

The Home Circle.

Conducted by J. C. F. FITTMAN

A Woman's Prayer.

O Lord, who knowest every need of mine,
Help me to bear each cross and not repine;
Grant me fresh courage every day;
Help me to do my work alway
Without complaint!

O Lord, thou knowest well how dark the way,
Guide thou my footsteps lest they stray;
Give me fresh faith for every hour,
Lest I should ever doubt thy power,
And make complaint!

Give me a heart, O Lord, strong to endure;
Help me to keep it simple, pure;
Make me unselfish, helpful, true
In every act, whate'er I do,
And keep content!

Help me to do my woman's share;
Make me courageous—strong to bear
Sunshine or shadow in my life;
Sustain me in the daily strife
To keep content!

"Tithes of All I Possess."

A lady sat in her quiet, beautiful room. In the early morning she had read the words of the Pharisee, "I give tithes of all I possess" (Luke 18: 12), and now, in thought, she was reviewing the busy day's work; but all through the crowded hours the words had followed her persistently, and she found herself continually repeating, "I give tithes of all I possess." Shopping in the crowded stores, poring over the wealth of new books, choosing the exquisite roses for her sick friend and the beautiful picture for her young daughter, sitting in her sunny home with fingers moving swiftly over beautiful fancy-work, continually the refrain ran on: "I give tithes of all I possess."

It annoyed her, as she had often been annoyed by a strain of a foolish song caught up by the memory and reiterated mechanically.

"It was a miserable old Pharisee who said it," she reflected, "and I don't know why I should be haunted by it. Paying tithes is much the easier way to keep the peace between your conscience and so many conflicting claims. When I've laid aside my tenth I feel perfectly comfortable over the rest of the dollar."

Silence for a few minutes in the busy brain, and then a little laugh, with the thought: "The Pharisee seems to have been perfectly comfortable about the rest of his dollar or shekel. I suppose the great trouble with him was feeling too comfortable about his tithes—as if that ended the matter. I never felt so, I am sure. My tithe is a real thank offering, not a tax."

Again the needle sped on its way, but the face above it grew every minute graver and more thoughtful, until at last the hands lay idle in the lap, and the eyes were lifted to gaze slowly about the beautiful room, taking in its charm and harmony and comfort.

"Tithes of all I possess," said the mistress of the home. "I never thought before how much that meant, and what a very small part of my possessions the money was. It would mean a tithe of my time, my thought, my ingenuity, and my ability to make things go. I've always said, 'I will give; but I will not be on committees, take responsibility, and get other people to work. I've paid my fees, but I would not take time to go to the missionary meetings. I've subscribed for our missionary paper, but never had any interest in reading it. I cannot honestly say as much as the Pharisee did."

"All I possess—that would mean love, human love, which makes me blessed among women. I am sure I never gave that. I never in my life gave any real love to those women whose lives are empty of it. I haven't taken time to love

them. I have just let them be crushed out of my thoughts. I don't know just what good my love could have done them; but it might have done me good, made me more grateful, more generous, more eager to help, and that would have reached to them.

"All I possess' would mean opportunity and influence with others; it would mean the beauty and rest and delight of my home; but how could I tithe that except with those who can be brought in to share it?"

"If I had plenty of money I should love to help in every other way, but I have no talent for personal giving. Yet that was the way Christ helped—'who loved us, and gave himself for us'—first the love, and then the giving of himself.

"Perhaps if I had the love, really, truly, in Christ's measure, the giving would be easier. I might even have to give, for Paul says, 'The love of Christ constraineth us.' Well, I'll never say again, 'I give tithes of all I possess.'"

She sighed and took up her needle, but it moved slowly now, and in place of the haunting words, a gentle, persuasive voice seemed to whisper, "Freely ye have received, freely give." "Beloved, if God so loved us, we ought also to love one another." The tears began to fall, and in the quiet, beautiful room David's prayer of thanksgiving ascended again, "Bless the Lord, Oh, my soul, and forget not all his benefits."

A Touching Story.

A young Bengali, a graduate of the Calcutta University, married a beautiful bride. Their love was consummated in the birth of a child. Its natal day chanced to fall on a festive phase of the moon. The mother was but a girl, far too young for motherhood. In her thirst she appealed in turn to mother, father, brothers. All refused; it was a fast day. Her agony was intense. The husband, taking in the situation, said, "Father, usually, in religious matters, I obey you, but I cannot acquiesce in the death of my wife." When the family saw that the husband was earnest they put him in chains. That young mother's life was sacrificed on the altar of religious superstition. I shall never, never forget hearing the broken-hearted husband, sobbing, say, "Oh, missionaries! Oh, Christians! Come!"—Selected.

Laughs.

Johnnie was gazing at his one-day-old brother, who lay squealing and yelling in his cot. "Has he come from heaven?" enquired Johnnie. "Yes, dear." "No wonder they put him out."

Rich Widow.—"So many men want me only for my money, I fear."

Poor Suitor.—"Darling, so little do I care for money, that I can honestly say I've never earned a pound in my life!"

Mrs. King was entertaining her friend and neighbor, Mrs. Dring, to tea. The women chatted on many subjects, while Mrs. King's daughter, five-year-old Florence, listened attentively to all that was said. "Oh, Mrs. Dring," said the hostess, after a while, "when you called on us last week it was the first time that little Florence had seen you, and after you had gone she said, 'Isn't she a pretty woman?' Mrs. Dring laughed and said nothing. Then up piped Florence, eager to make her presence known and vindicate herself at the same time. "But, mother," she exclaimed, "I hadn't seen her close to."

"Well, Johnny," said the visiting uncle, "do you get any head marks at school?"
"None," replied Johnny, "got 'em all over my back, though."

The Family Altar.

J. C. F. P.

MONDAY.

Judge not, that ye be not judged.—Matt. 7: 1.
In Frederic Godet's Journal are these words, written when the author was nineteen, "Oh, how difficult it is not to judge! That is perhaps the reef that lies nearest to the haven, the rock on which the best and holiest strike: they judge! and yet it is written, *Judge not, that ye be not judged.*"

Reading—Matt. 7.

TUESDAY.

And he stretched forth his hand, and touched him, saying, I will; be thou clean. And straightway his leprosy was cleansed.—Matt. 8: 3.

"Pere Didon notes that in the miracle of the healing of the leper, our Lord showed himself 'Master of the law.' In Leviticus 13: 46 it was commanded that the leper should dwell alone without the camp, but Jesus 'stretched forth his hand and touched him.' The cure of leprosy, adds the same writer, was one of the most striking signs that a prophet could offer. The people would remember how Moses healed his sister Miriam and Elisha wrought a cure on Naaman."

Reading—Matt. 8: 1-17.

WEDNESDAY.

And they besought him that he would depart from their borders.—Matt. 8: 34.

In Milton's "Paradise Lost," the fallen archangel says, "Furthest from him is best."

The Christian says—

"Nearer, blessed Jesus, to thy wounded side;
Nearer to the heart of love, would my soul abide."

Reading—Matt. 8: 18-34.

THURSDAY.

And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him.—Matt. 9: 9.

"Outcasts of men, to you I call,

Harlots, and publicans, and thieves:
He spreads his arms to embrace you all,
Sinners alone his grace receives."

Reading—Matt. 9: 1-17.

FRIDAY.

When he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.—Matt. 9: 36.

"Was there ever kindest shepherd,
Half so gentle, half so sweet,
As the Saviour who would have us
Come and gather round his feet?"

Reading—Matt. 9: 18-38.

SATURDAY.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.—Matt. 10: 16.

Upon this verse, Luther commented thus: "Christ fights in a marvellous way with the devil: Satan acts with the utmost strength, with great numbers, with prudence; Christ in weakness, with small numbers, in contumely and with simplicity; and yet Christ conquers. So he wished us to be sheep and our enemies wolves, but what an unequal struggle it is, to fight with ten or a hundred wolves! He sent twelve disciples into the world, and twelve among so many wolves—that is a wonderful war and an amazing battle, in which also the sheep are killed and the wolves live. But that meal will be the death of all of them. Because God alone works miracles, and he will preserve his sheep in the midst of the wolves, and will break the jaws of the wolves for ever."

Reading—Matt. 10: 1-22.

SUNDAY.

The very hairs of your head are numbered.—Matt. 10: 30.

In the Koran are found these words, "Not an atom's weight in heaven or earth can escape his knowledge."

Reading—Matt. 10: 23-42.

Prayer Meeting Topic.

June 9.

With Jesus in the Valley.

(Luke 9: 37-43.)

F. J. SIVYER, B.A.

Raphael Santi in his great unfinished masterpiece depicts the Transfiguration and the healing of the epileptic boy upon the same canvas. The suggestion is that Christ after communion with God and the prophets in the very atmosphere of heaven, then descended to the valley to mingle in the common life of men and show his concern for them in their troubles.

It is very interesting to place alongside one another the three accounts given us in the New Testament of the miracle. Matthew's (17: 14-21) is characteristically restrained and matter of fact. He merely records the facts without attempting any appeal to the emotions. Mark's (9: 14-29) is so intense and so graphic that this miracle becomes the most sensational of all the mighty works of the Master. Luke's story is simply and yet sympathetically told. With scientific accuracy and with professional restraint he describes the symptoms of the boy's affliction, and feelingly touches upon the agony of the father.

All the writers commence the story with a reference to the crowd that eagerly waited the return of Jesus, but only Mark mentions the scribes.

THE SCORN OF THE SCRIBES.

Imagine the discomfiture of the nine disciples when they failed to heal the afflicted boy! How those Scribes would "rub it in" in suitable supercilious "I-told-you-so" style! But their triumph was short lived. Failure on the part of the disciples did not argue impotence on the part of their Master. "Jesus Christ the same yesterday, to-day, and forever" is never found wanting in any emergency. "If we believe not yet, he abideth faithful."

THE FATHER'S APPEAL.

After condemning the lack of faith both on the part of disciples as well as on the part of the father, and after witnessing the paroxysm of agony which seized the boy, Jesus gently asked the father, "How long is it ago since this came unto him?" There was a world of sympathy in that question. But the poor father started again to describe the fearful scourgings of the disease, and ended with the appeal, "But if thou canst do anything, have compassion on us." The father's sufferings were almost as great as his son's.

THE TEST OF FAITH.

"If thou canst" the man had asked; Jesus gently corrects his mistaken notion in his reply, "If thou canst believe, all things are possible." Instantly the father responded with the words, which have become the confession and the prayer of many a soul that after much darkness sees the light, "Lord I believe, help thou mine unbelief." Such faith is always rewarded. The Lord does not wait for perfectly matured faith before he blesses, but he does expect us to have the spirit which says "One step's enough for me."

THE SECRET OF POWER.

Why could not the disciples have worked the miracle? Alexander Maclaren says, "The last place where men look for the explanation of their failures is within; but they will ascend into the heavens and descend into the deep for remote and recondite reasons, before they listen to the voice which says, 'The fault is nigh thee, in thy heart.'" Doubtless many things contributed to the failure of the disciples, but the predominant reason was—that suggested by Christ's reply—lack of faith—that intense and living faith which results from direct contact with the Lord. Such faith is not something to be bregged about "in a cocksure spirit," but to be cherished and guarded, lest any subtle form of unbelief entering in, rob us of the priceless possession.

TOPIC FOR JUNE 16.—THE MESSAGE OF MICAH.—Micah 7: 18-20.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

Our Picture.

The church at Yarrowonga is only eight months old, but, though so young, it is making very fine progress. One of the brightest features of the work is the Bible School. The school commenced last September with just a handful of scholars, and has made rapid progress, until now it has an enrolment of almost one hundred scholars, and on a recent Sunday afternoon there was an attendance of eighty-two. Connected with the school is a very fine adult Bible Class, which has an average attendance of about thirty. Our picture was taken at a recent Sunday School picnic held on the Murray sands some distance out of the town. Bro. Chas. Pratt is the preacher of the church and superintendent of the school, while Miss May Chapple is the energetic secretary.

How I Prepare the Lesson for My Class.

Our class is largely a class of mothers. Some are young mothers, some grandmothers, some just mothers. Their problems are problems of the heart, and of this day in this town.

I have unlimited faith in the efficiency of prayer, so when I'm ready to prepare the lesson, the first thing I do is to ask God to give me understanding and wisdom and an insight into the things he would have me teach, and to help me so express it that the word might be most helpful to the largest number.

I devote very little time to chronology or geography unless I find it necessary for the setting of the scene, or to better explain the why of an action peculiar to the day and time of the prophets and the early Christians.

We study the International Sunday School lessons. I try to study that portion which pertains to the lesson in every book and commentary I have—the Bible, "Peloubet's Notes," Farrar's "Life of Christ," Papini's "Life of Christ," McGarvey and the weekly Sunday School magazines, and many other sources. Each one seems to tell the story just a little differently than the other, so from each one some new point is gained.

I talk from the topic, beginning the lesson far enough back to get the place, time, scenery, and important characters before the class.

I like to make a character study of the two or three more important characters in each lesson, bringing them as near to life as possible—comparing them with men or women of to-day—stressing the strong and weak characteristics of each.

I have so often wished I was an artist and could paint moving pictures, that I might paint on the canvas all the beauty of expression and action as the lesson story unfolds. But, since I'm not an artist, I do try to paint mental pictures of each lesson.

In every picture I try to paint Jesus loving, forgiving, hungering for the love of his children,

seeking them when they're lost, wanting to carry their burdens.

I teach with but one object in view, and that to win souls for the Master.

But with all the preparation, after I've studied the lesson thoroughly and think I have my mind filled with the lesson story, I go to Sunday School each Sunday feeling so incompetent to teach, and again I ask God to help me teach the lesson as he would have it taught, to say what he wants me to say, so that each woman may be helped, and that each may hear the thing she needs most of all to hear.

And he does help me, or I could not teach.—
Laura E. Walsh, "Lookout."

Castlemaine C.E. Societies.

The Endeavor Societies of the Castlemaine church, Vic., recently celebrated their second anniversary. Bro. J. E. Shipway and Miss L. Redman were the visiting speakers.

The reports from both the senior and the junior societies showed that good progress had been made during the year. Both societies showed an increase in numbers and the average attendance at both meetings was very good. The aim of service had been kept very much to the fore throughout the year. The sick had been visited, the poor helped; £2 had been given toward the cost of providing a new door for the kindergarten room, and fifteen shillings had been subscribed towards the support of the work in the Federal Territory. As a result of a special effort by the Endeavorers £2 were given towards the Dhond Missionary Hospital. Other gifts had also been made, the societies spending practically the whole of their income "for others." The year had been filled with happy service, and both societies looked forward with confidence to the future. During the year just closed four associate members had been added to the church.

One Day at a Time.

One day at a time with its sighs and its tears,
With its tests and toil, with its cares and fears;
One day at a time God leads me on,
Till the days all shall end and the crown is won.

One day at a time, for each day new grace;
One day at a time in my humble place;
I will do God's will as the days pass by,
I will live each day for the home on high.

Each day shall be his, every hour as well,
For the Lord I love every day must tell;
Not a day of my life am I left alone;
As their days so his strength will he give his own.

—Mrs. C. D. Martin.



Yarrowonga
(Vic.)
Bible School
picnicing
on
Murray Sands

Foreign Missions.

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

JUNE is the month of prayer and self-denial for Foreign Missions

Maybe many of our readers do both every month of the year; even to them June may be the time of fellowship with many whose company they have missed the rest of the year.

For what shall I pray especially during June? Look at our "Prayer Corner" for suggestions.

Of what shall I deny myself? Shall I fast? For most people this is impossible—food gives bodily strength for the work to be done in the world's great workshop—but Jesus said to his disciples (when they asked him why they could not cast out the demon), "This kind can come forth by nothing but prayer and fasting." When Hudson Taylor wanted to ask God for new missionaries, and the money to support them, he and his workers used to fast and pray all day. He asked at different times for 20, 50, 70, 1000 (or 200 for each of 5 years), and his prayer was answered in each case.

Cannot some of us during June set apart one day a week as a day of fasting as well as prayer for God's blessing on our offering on July 4? When God sees us really in earnest on the subject of missions, will he not (as in Malachi 3: 10), when he sees us willing to bring our offerings unto the storehouse, open the windows of heaven and pour out blessing?

Bro. C. Young, of Annerley, Queensland, has arranged four Saturday night cottage prayer meetings in his own home during June, to pray for a large offering on July 4.

The Annerley, Queensland, sisters are busy preparing for July 4. They have raised £5 towards the offering. This is the first money reported to us. Well done, Queensland sisters! With cottage prayer meetings, sisters praying and giving, the rest of the church doing the same, they will have a record offering from Annerley on July 4. Last year Annerley gave to Foreign Missions £237/-, an average of 5/- per member.

Bro. Chin Bik Fung reports the Perth Chinese Mission attendances are improving, and the Chinese interested in the gospel service. "I am still kept busy visiting all the Chinese people, which is the only way to get them to come along to the Chinese service. We are looking forward to having decisions shortly."

Miss Caldicott's medical work for April was almost a record. She had 339 new patients and 557 retreatments, a total of 896. 154 Scriptures were sold, and a large number of tracts and Scriptures given away. The fees received were £5. Among the cases treated were a number of babies with pneumonia, erisipelas, digestive trouble, etc.

After Miss Blake's motor car arrived two or three journeys to distant villages were arranged, so Dr. Kollhatkar was able to go with the evangelists. This gave him a grand opportunity to help many more in one day than he has been able to do in previous visits. "Naturally we feel very grateful to Misses Ashwood for being so kind to the Baramati people in this gift of a car for Miss Blake to use in the work. While there is a motor driver it is possible for the car to be used for all departments where necessary. Jankibai, my Bible-woman, has been kept busy giving the message or helping with dressings in the mornings, and going out with the Bible-women in the afternoons. We feel God has been with us and blessed us in our work."

Pentecost News.

Bro. MacKie writes that they had eight baptisms at Pentecost since the last report. Their membership now is 378. There were two mar-

riages. Several others are preparing for baptism, and many of the heathen are on the turning point. "Two villages who always refused to have a teacher have now decided that they want teachers, and that they will try Jesus' teaching. This has made us very glad. The people on Pentecost are much closer than ever before. Even the heathen and some of the Catholic boys have come to us and asked us not to leave them.

"You will be pleased to know that little Melville is much improved in health. Although unable to walk yet, his leg shows great signs of improvement. He does not complain of any pain now in his leg, and we can move it any way at all without his complaining. Still he is having a great deal of fever, and that hinders his progress. "Our teachers were very pleased with the quilts which came in the Christmas box. We presented each one with a quilt, and they asked us to write and thank the good brethren of Australia for thinking of them at Christmas time.

"We have had a big blow last week, not a regular hurricane. I have had some fever lately, but not the violent kind, but otherwise we are quite O.K.

"Our school work is in full swing again, and the boys eager and anxious to learn. I hope, by the end of this year, we will have a few who are able to go out as teachers.

"The Pentecost people here send greetings, in which we heartily join."

Prayer Corner.

Sunday, June 6.—PRAY that God will open our hearts to the appeal for a liberal offering on July 4.

Monday, June 7.—PRAY for Indian missionaries, co-workers, native Christians, native churches, orphans and inquirers.

Tuesday, June 8.—PRAY for China, Dr. and Mrs. Killmier, Mr. and Mrs. Anderson, Miss Dorothy Ludbrook, Mr. H. A. G. Clark, the co-workers, scholars and native Christians.

Wednesday, June 9.—PRAY for New Hebrides, Bro. and Sister MacKie, and their little child, who has been so ill, for the native Christians, for the Oba Christians who are left without a missionary.

Thursday, June 10.—PRAY for our Chinese in Australia, for Bro. Chin in Perth, for Bro. Kwaan in Sydney, for the Chinese members in every State.

Friday, June 11.—PRAY for Shanghai, for Bro. and Sister Cameron, the Chinese church, the newly-opened mission.

Saturday, June 12.—PRAY for the Christless in every land, that those who "sit in darkness" may soon see the "Light of the World," that can drive away all spiritual darkness.

State Foreign Mission Secretaries.

Please send offerings to the following:—
 Victoria.—J. E. Allan, 51 Watt-st., Box Hill.
 N.S.W.—J. Clydesdale, 9 Grand-par., Brighton-le-Sands.
 S.A.—H. G. Burdon, c/o H.M. office, Liberal Club Bldgs., North Ter., Adelaide.
 W.A.—A. J. Ingham, 41 Woodville-st., North Perth.
 Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.
 Tas.—J. C. D. Green, 83 Giblin-st., New Town, Hobart.
 Federal Secretary.—G. T. Walden, M.A., 74 Edmund-av., Unley, S.A.

COMING EVENTS.

JUNE 6, 13 and 16.—Northcote Bible School Anniversary Services. June 6, 3 p.m., L. C. McCallum, M.A.; 7 p.m., W. H. Hinrichsen, M.B., B.S. June 13, 3 p.m., F. R. Killey; 7 p.m., W. H. Hinrichsen, M.B., B.S. Special singing by scholars. June 16, 8 p.m., Scholars' Demonstration.

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.

JUNE 7 (Holiday).—Christian Endeavor Pre-Convention Meetings, in Swanston-st. Chapel. Afternoon at 3 p.m., Conference. Speaker, Mr. W. Campbell, Convention Secretary. Basket Tea at 5.30. Evening at 7.15 p.m., Inspirational Rally. Speaker, Mr. Wm. Gale, State President. All interested are invited to spend a happy holiday at these meetings. Come and enjoy the fellowship at the tea table. Tea, sugar and milk provided free.—Jas. H. McKean, secretary.

JUNE 13 and 15.—North Melbourne Bible School Anniversary. Sunday, June 13, 3 p.m., H. B. Robbins; 7 p.m., C. C. Dawson. Bright singing under leadership of Mr. Will Easton. Tuesday, June 15, 8 p.m., Demonstration and Prize Distribution. All welcome.

FOR SALE.

Orchard at Hurstbridge, Vic., 17 acres, in full bearing, with 22 acres other land. Apples of export variety; also pear, plum and peach trees. Four-roomed W.B. residence; stable, shed, fowl-houses, etc.; 1½ miles from station (last stage of line being electrified; station 23¼ miles from city, within new suburban radius). Owner selling cheap, having to leave district. Advertiser has no interest in property, but can confidently recommend to anyone desiring a first-class orchard, handy to cool-stores and markets. Fullest investigation invited. Apply, first instance, to J. I. Mudford, 50 Mangalore-st., Flemington, Victoria.

IN MEMORIAM.

LYALL.—In loving memory of our dear brother, Henry James Lyall, who passed away at Royal Park on June 4, 1924; also our dear parents, who passed away at North Melbourne, Henry Lyall on May 2, 1920; Eleanor Lyall on June 19, 1920.

Life's race well run,
 Life's work well done,
 Life's crown well won;

Now comes rest.

PEARL.—In loving remembrance of Cassie, who passed away June 6, 1923, at Mile End. Treasured in memory. "Here have we no continuing city."

—Inserted by her parents, S.A.

WARNER, PARKER.—In proud and loving remembrance of our dearly loved only son and brother, Les., lieutenant 34th Batt., A.I.F.; also his dear friend Jack Parker, lieutenant 30th Batt., A.I.F., who, somewhere in France, gave their lives for us, June 8, 1917; July 20, 1916.

For the brave hearts that are sleeping

Do not mourn.

Heroes in their Maker's keeping,

Homeward borne.

They but rest until the morning, and, awaking with the dawning.

Hail the morn.

Heroic dead! When from your place of glory,
 Earthward ye

Gaze, know ye what tender pride flames o'er our spirits

While we speak the story of how ye lived and died.

Thank God for the faith that teaches

When the trials of life are o'er,

We shall meet again our loved one

On the beautiful golden shore.

—Mother, father, Ess., Win. and Marge.

Here and There.

Bro. Arthur Baker has accepted an engagement to labor with the church at Middle Park, Vic., and will shortly begin work there. This is a distinct forward move on the part of the church.

Bro. Leslie Morgan, who was associated with the Y.M.C.A. some time ago in Australia, writes to say that he is lecturing among our British churches on Australia. Many folk are making enquiries, and several have decided to migrate to Victoria.

Would all who have been members of the Gore-st. church, Fitzroy, Vic., at any time, please forward their name and address at once to Bro. Lewis, 34 Sydney-st., Collingwood, Vic.? They are wanted in connection with the opening celebrations of the new chapel.

The following telegram from Western Australia reached us on Tuesday: "Hinrichsen-Brooker mission Cottesloe. Despite stormy weather, great interest manifest. Big crowd Cottesloe Hall Sunday; subject, 'Christian Unity'; six confessions; total forty.—Thomson."

Bro. A. C. Rankine, President of Adelaide Preachers' Fraternal, gave an address at the meeting on May 31 on "Pastoral Visitation." As one who has done a lot of that work for many years, he can speak with some experience to young preachers especially upon this very important work.

Our Victorian General Dorcas is in urgent need of men's and boys' left-off clothing; boots will be very welcome. It is requested that parcels be left at Swanston-st. chapel addressed "General Dorcas." Should any kind friends feel disposed to give money, please send to Mrs. Hunter, 10 Peverell-st., Canterbury.—T. Smedley, Secretary.

Mr. and Mrs. J. J. Black, of Lillimur, Vic., have handed over £100 worth of shares in Cresco Fertilisers Ltd. The dividends from these shares will be divided between Foreign Mission, Home Mission and Bible College work. It is hoped that many brethren will emulate this splendid example, thus providing a regular revenue year by year for the Lord's work.

Mr. Chas. Wickham, of the United Kingdom Band of Hope Union, will arrive in Australia shortly from London. Mr. Wickham comes on a Band of Hope mission, and will commence his activities in Geelong under the auspices of the Geelong Band of Hope Union. It is expected that he will visit several States under the auspices of the Australian Band of Hope Union.

Mr. and Mrs. J. Sharp, of Brighton, Vic., recently paid a visit to Cairns, Q. In this northern port there are two families belonging to the church who regularly meet for breaking of bread. The meeting is held in the home of Bro. Kajewski, Sheridan-st. On morning of May 23 there were ten adults present, including three visitors from Melbourne. The meeting was pleasant and profitable. We are glad to learn of the faithful band of disciples, and wish for them blessing and success.

As already announced, Dr. Jesse R. Kellems recently received from Edinburgh University the degree of Doctor of Philosophy in the Faculty of Divinity. The title of the thesis presented was "The Theology of Alexander Campbell in its Relation to the Origin of the Disciples." In a private letter Dr. Jesse Kellems writes: "I feel also that I have greatly profited by the years spent in old Scotland. We look forward with joy to a return some of these days to Australia for another and a greater campaign of soul-winning."

There was a good gathering of church officers at the Officers' Fraternal meetings at Strathalbyn, S.A., on April 2. A devotional service was led by Bro. Chas. Verco, of Mt. Compass. A number of sisters were present at this service, after which they held a meeting to discuss plans for future work. The president, Bro. A. W. Pearce,

then took charge of the meeting. After the opening ceremonies, Bro. E. W. Pittman introduced the subject of "Church Eldership." Keeping his remarks well supported by Scripture, he dealt with the name, office, character and work of the elder. Bro. Arnold, in the discussion, dealt in an able manner with the name, work, character and ability of the elder. A good discussion followed. It was a time of spiritual blessing and help. Dinner and tea were kindly provided by the sisters.

The Victorian Home Mission organiser recently visited Bendigo and Echuca. The church at Bendigo was found to be in a very healthy condition. An excellent work is being done by Bro. Alf. Hinrichsen. By the help of the Church Extension Committee a fine brick structure is being commenced immediately in Bendigo. At Echuca rapid headway is being made with the alterations and extensions to the church building. This work is being done by Bro. H. J. Purton, under the direction of the Church Extension Committee.

Bro. T. G. Chatfield, secretary of the church at Ayr, Q., writes:—"Some time ago an appeal for financial assistance to erect a chapel at Ayr, Q., was published in the 'Christian.'" Out of 400 appeals sent, we have received up to date 50 replies, with love gifts enclosed amounting to £36. The brethren of Ayr take this opportunity to thank those whose love assisted. Our brethren have been given a piece of land, but we have not sufficient funds in hand to start building. We still hold house meetings morning and evening every Lord's day, and feel we would like to get out into larger service. We are just a little band of workers at present, but realise with Christ we may do much. We ask you to remember us in your prayers."

A number of brethren who formerly labored in Australia but are now in America have taken advantage of the return of Bro. Clive Taylor to send messages to friends in the Commonwealth. Bro. Horace Kingsbury says: "Just give my heart's affection to my own kith and kin, and my Christian love to all the brethren. Tell them I am happy in my work, and hard at it. And assure them I follow with abiding interest the progress of the cause in Australia, and feel thankful to God for every fresh victory won." Bro. Gilbert Chandler, who is now evangelising, writes: "I rejoice to see the wonderful progress they are making in evangelism, in the fine teams they have in the fields; and I hope some day to have the pleasure of seeing the fine young men in action." Bro. W. B. Blakemore requests: "Please convey my Christian love and best wishes to any inquiring brethren in Australia. I love the brotherhood, and follow with a great deal of interest the progress of the work."

Mr. and Mrs. Clive Taylor and daughter have returned to Australia from U.S.A. They reached Melbourne on Monday, and expected to be in Adelaide to-day. Bro. Taylor's coming will give opportunity to some church requiring the services of a preacher. Bro. F. W. Burnham, president of the United Christian Missionary Society, U.S.A., who was expected to visit Australia this year but finds it impossible to come, sends by Bro. Taylor the following greeting, dated April 22, 1926: "To Our Brethren in Christ in New Zealand and Australia, Greetings: Having learned that Bro. Clive Taylor, of Porterville, California, is about to make a visit to his home country in your part of the world, and being in California in the interest of our united missionary work, I take this opportunity of sending the greetings and goodwill of our American churches and brethren to you one and all. Brother Taylor is beloved by the brotherhood in California, where he has been rendering excellent service. We trust he will have a profitable visit among you and that, there-

by, the ties between the churches of our respective countries may be strengthened. With Christian love, I am, in the service of Christ, very cordially yours, F. W. Burnham."

ACKNOWLEDGMENTS.

CHURCH EXTENSION COMMITTEE CHURCHES OF CHRIST IN VICTORIA.

Acknowledgment is made with special thanks of following contributions to first annual appeal for Church Extension Fund:—Ararat, £1/5/6; Ascot Vale, 15/-; Brim, £1/9/-; Boronia (including special donation of Sister Jones £5/5/-), £6/12/-; Bayswater, 16/6; Brunswick, £1/2/4; Box Hill, £1; Boort, £1/1/6; Carlton (Lygon-st.), £9/10/1; Colac, £1/1/-; Collingwood, £1/7/-; Castlemaine, £3/2/-; Chelsea, £1/6/6; Cheltenham, £1/16/-; Coburg, 2/-; Echuca, £1/3/-; East Kew, 15/-; Fitzroy North, £8; Golden Square, £5/5/-; Gardiner, £20; Haven, 16/-; Harcourt, 14/3; Kyneton, 11/9; Kaniva, £6/12/6; Meredith, 6/6; Maryborough, £1/8/7; Moreland, £6; North Richmond, £1/5/-; Northcote, £5/2/3; North Williamstown, £2; Oakleigh, £3/10/-; Port Fairy, 11/3; Parkdale, £1/13/3; Preston, £1/7/8; Rochester, 11/-; South Yarra, £2/17/6; South Yarra (special contribution of Bro. Murphy), £3/12/-; Surrey Hills, £2/18/6; Melbourne, Swanston-st. (including £200 previously loaned to Committee without interest, now made contribution), £268/1/3; Warragul, £1/2/1; Warrnambool, £1/1/9; Warracknabeal, £1/3/6; Yarrowonga, 17/3.

Other Contributions:—Bro. W. Cust, church, Hawthorn (previously loaned free of interest; now made a contribution), £50; M.W.O., Toora, £1; M. A. Brace, £1/0/6.

Note.—Will other churches which may have taken contributions, please remit at earliest convenience?

OBITUARY.

SPAULDING.—The church at West Hobart has been called upon to part with one of her most regular and faithful members—our beloved Sister Mrs. G. E. Spaulding, who was called to be with Jesus on morning of May 16. Mary Alice Spaulding (nee Byrne) was born on Feb. 4, 1851, at Peppermint Bay, Tasmania. In 1873 she married Bro. G. E. Spaulding, and about fifty years ago was baptised by Bro. G. B. Moysey at Birch's Bay, after which Bro. and Sister Spaulding commenced to break bread in their own home. Later a little church was formed at Peppermint Bay (now Woodbridge). From Peppermint Bay our brother and sister moved to Dunally. Whilst they were there the church at Kellevie was formed by the late Bro. Stephen Cheek. From Dunally they went to live at Tasman's Peninsula, where Mrs. Spaulding for twenty-seven years labored with her husband for the Master they both loved. For the last three years Bro. Spaulding and his wife have met regularly with the church at West Hobart, where they became members. Our hearts go out in sympathy to our brother and his family of seven sons and two daughters, who have been called upon to be separated on earth from a loving wife and mother, whose quiet and gentle Christian character endeared her to those with whom she met. Bro. L. Johnston, of Collins-st., held a short service at the house, after which the writer committed the mortal remains to the grave, until the "dead in Christ shall rise," at Cornelian Bay in the presence of many friends.—P. J. Byard.

ADDRESSES.

Arnold G. Brown (preacher Victoria Park church, W.A.)—54 Geddes-st., Victoria Park.

H. Palmer (assistant secretary City Temple church)—8 Goodwin-ave., Ashfield, Sydney, N.S.W.

A. Lassig (Secretary Bundaberg church, Qld.)—Burnet-st., Bundaberg.

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South Africa and the Kellems-Thomas Mission.

F. L. Hadfield, M.L.A.

Christ gave two thousand years ago the great commission which the church of Christ claims as its authority and proclaims as its watchword. Have we learnt its significance? "Go ye into all the world . . . teach whatsoever I have commanded." We as a people have emphasised the teachings of Christ. Have we laid equal emphasis upon the command to "Go"? John G. Woolley, expounding the parable of the sower, said, "He did not sit on a stump and cry, 'Here all you land that wants some seed, come round here and be sown,' for he wasn't a sitter, he was a sower; he wasn't a blower, he was a goer; he went forth to sow." It is not for the churches of Christ to cry to those parts of the world where our great plea is not known, "Come to us and we will teach you," for Christ himself said "Go" and "Teach."

We certainly shall not have completed our going till we have sown South Africa with the simple gospel of Christ, with our plea for a united church built upon the only foundation.

In this territory we now have a progressive colony with over one and a half million whites and about seven million natives; in South Central Africa a handful of whites and more millions of natives than we accurately know. This sub-continent is vast, its possibilities for mining, agriculture and commerce are incalculable, but its greatest potentialities are for Christ.

The whites are for the most part of sturdy races, Dutch and British, and should make strong adherents to the cause of New Testament Christianity once the church was properly established.

The natives, unlike those in many heathen countries, are always ready to listen to the gospel. They welcome the missionary with his schools and his message. Though their superstitions are cruel and deep-rooted, they are a people readily susceptible when we go among them to "make disciples."

South Africa has its great names in the sphere of missionary effort—Robert Moffat, David Livingstone and Andrew Murray. Its records abound in the names of brave men and women representative of many denominations. But we, what have we done? Almost nothing. The name Church of Christ, a loose generality, is practically unknown among the Europeans, and known only in two or three centres among the millions of natives.

The prospective coming of Bro. Kellems and his company has filled us with high hopes for the church of Christ among the whites. We entreat the whole brotherhood to sustain the hopes that have been raised. The task, for its difficulties, will be such as Bro. Kellems and his company never faced before, but God is everywhere; his power is not one whit less in Johannesburg or Capetown than in Melbourne or Cincinnati. We are asking God for great things, and are expecting them.

To those who know this part of Africa, and have spent much time and thought upon its great race questions, the coming mission has a wider significance than an effort among the Europeans only, but here we desire to avoid confusion. The decision to send a mission to the Europeans was wisely conceived. Those of us here who have been mainly engaged in the salvation of the natives agree in thinking so. But we would point out that such an effort amongst the ruling race must, if truly successful, result in a great overflow of blessing to the subject race.

An apparent digression will make our meaning clear. It is often said out here in Africa that the people overseas mould our missionary policy. It is also said that the Dutch Reformed Church, so powerful in South Africa, is a political organisation. These statements are far from being wholly true. The writer was recently chairman of a government commission on native education and allied questions. One of our duties was to visit

the principal mission stations in Southern Rhodesia and report upon their policies, practices, finances, etc. To one who as a boy had read much of the early missionary history of South Africa, and of the attitude of the Dutch toward the natives, nothing was more remarkable than to find the great extent of the mission work carried out by the Dutch Reformed Church, and supported and controlled wholly from South African sources.

I believe the influence of one man far outweighed that of any other in this connection—Dr. Andrew Murray. The deep spirituality of the man left its impress upon all who heard his voice or came into touch with him. His Christ-like love was so deep and wide that it could not be dammed up by color or race, but overflowed to every human soul, and those who caught his vision of the Saviour's work for man were en-



F. L. Hadfield, M.L.A., S. Rhodesia.

thrilled by it. You find his personal relations in the remotest corners of the mission field here, and the Dutch Reformed Church has been largely permeated with a soul-saving spirit. The church composed of a people South African born and steeped in color prejudice is now found trying to save the souls its members once despised, and pouring out money, men and prayers for their salvation.

The lesson we may learn is one of vast importance to us now. If the influence of the coming mission is to beget a deep spirituality, if those churches of Christ established among the Europeans are real churches of Christ, having the Spirit of Christ, the yearning love of Christ, they will reach out everywhere after the souls of the natives about them, and a tremendous missionary impulse will be given to the cause we love. Bro. Thomas, Bro. Kellems, Bro. Knott and Bro. Richards have heard the voice of Jesus saying, "Go"; they have obeyed, but their going can be made the beginning of a much greater going if they, and we over here, and you over there, will do all that can be done to make the going what it should be.

Later on we hope to lay before you a comprehensive scheme for the teaching of our plea among the natives; in the meantime concentrate upon the coming mission to the whites, and by God's grace you will be bringing to the blacks also a rich overflow.

Pray for the missionaries, for their co-workers, and their converts, that they may be filled with

all the fulness of God, and give in harmony with your prayers.

ADDITIONAL NOTE.

Since writing the foregoing I have been to Johannesburg to meet Bro. Knott, the advance organiser. He is not only a lover of the Bible and staunch to our plea, but is a keen, business-like man, just the one to cope with the many setbacks and difficulties he is likely to meet. He has impressed the little group of brethren well, and has raised our hopes still higher. He believes that once the brotherhood understands the need and possibilities of South Africa they will arise and do great things for us in the name of the Lord.

The mission is to start in Johannesburg (D.V.), and will be followed up in eight or ten of the largest towns. The difficulties of securing a suitable hall for continuous use have been great, but I have just heard from Bro. Knott that he has signed an agreement to rent a hall seating 900 people. The period promised is forty nights at £5 per night. Large halls in the big towns are expensive, yet rents will be but a small part of the total expense. We ask the brethren everywhere to help by praying and giving.

Subscriptions may be sent to H. E. Knott, c/o W. Seddon, 93 Kitchener-ave., Johannesburg, Transvaal, South Africa, or to the writer, F. L. Hadfield, Box 286, Bulawayo, Rhodesia, South Africa.

Canberra: The City Beautiful.

Thos. Hagger.

Beautiful for situation is Canberra, the Capital of Australia. It is a city in the making, on the banks of the winding Molonglo River, and will be in a natural amphitheatre, surrounded by hills and mountains. And beautiful will be the city itself, which was designed by W. B. Griffin, of Chicago, U.S.A. It will cover 12 square miles, while the Federal Territory in which it is situated covers about 940 square miles.

The natural resources of the place are wonderful. Excellent clay from which the bricks for the city buildings are being made is found there, and so is the sand necessary for the mortar, while there is an abundance of metal for road construction. The water supply is obtained from the Cotter River, a tributary of the Murrumbidgee. The catchment area is 170 square miles in extent, the whole of which is in the Federal Territory. The average daily flow of the river is 70,000,000 gallons; thus there is sufficient water to give a daily supply of 100 gallons to 700,000 people. The dam is, at present, 60 feet high, and the capacity is 380,000,000 gallons.

Nature has been good, and it seems that this place was intended for a great city. The men who chose it did not err in their choice. Some day "the garden city," as it has been called, will become great. Already numerous buildings have been erected, and many more are in course of erection; many miles of roads have been constructed, and a good sewerage system has been installed.

The population at present numbers 3,500, with an additional 200 at Duntroon, which adjoins Canberra. It is estimated that the population will reach 5,000 by the end of this year, and 10,000 by the end of next year. For some time to come the population will consist largely of Government officials, and the tradesmen and others necessary to provide for them, but later on, doubtless, because of the beauty of the place, and its excellent climate, many retired people will go there to live, and many tourists and holiday-makers will be attracted.

To this city beautiful, accompanied by Bro. W. Morrow, of Adelaide; Bro. T. E. Rofe, of Sydney; and Bro. Reg. Emiss and J. T. Mahony, of Melbourne, the writer has recently paid a visit on

behalf of the Executive of the Federal Conference of Churches of Christ in Australia. Our way to the city was beset with difficulties, because of a want of information in the State capitals as to the best route to take. But get there we did, and were hospitably received by Bro. and Sister R. J. Kent, of Duntroon. We found accommodation at the Hotel Canberra, a beautifully-appointed "dry" hotel, where everything is done to make the guests' stay pleasant. If others are contemplating the trip by train, it would be advisable to go *via* Yass, and to return *via* Goulburn.

We found that the Church of England has been established there for the best part of a century, that for some little time the Presbyterians have been at work, and that only the week before our visit a Methodist preacher was welcomed by the community. Under the guidance of Mr. Edwards, a very courteous official of the Federal Capital Commission, we visited a site which the Commissioner would probably make available as our "Cathedral Site." This is situated at Ainslie; it has Mt. Ainslie at its back, and from it a splendid view of Parliament House and the civic centre can be obtained. It may also be possible to secure a secondary site on the other side of the river, near Telopea Park, Eastlake and Blandfordia.

The committee of inspection is of the opinion that we should build our first chapel next year, and that a preacher should be sent there in the early part of that year. All the recommendations made by this committee will now be considered by the Federal Executive, and it is hoped that the outcome will be a definite move to secure the representation of New Testament Christianity in the capital city of Australia.

But this will mean the expenditure of money. The few brethren now living there (some five or six) cannot do much, and as this is a national work, as it will be at the national capital, the members in all the States should contribute towards it, and they should contribute now. The writer is the secretary, and his address is 119 Aberdeen-st., Perth, W.A., while the treasurer is Bro. A. C. Stapleton, of 73 Cleaver-st., West Perth, W.A. Contributions may be sent to either.

Queensland Women's Executive.

The Women's Executive met in Ann-st. chapel on May 13. The president, Mrs. Wendorf, led the meeting and welcomed the new Executive. The treasurer, Mrs. Coward, submitted financial statement—Expenditure: Catering for conference, £15/8/4; workers, £4/10/-; hire of cutlery, £1/14/-; conference printing, £1/14/-; stationery, £3/4; sunday accounts, £1/9/7; total, £25/9/3. Receipts: Conference meals, £17/14/6; goods sold, £5/2; donations, £3/11/6; in hand, 9/1; total, £22/10/3; leaving a debit balance of £2/19/-. Collection amounted to 16/9. Accounts to that amount were passed for payment. Receipts for Home Missions: donation, 10/-; mite boxes, £1/2/1/2; total, £1/12/1/2.

Owing to the unsatisfactory system of voting at conference, the following motions were adopted:—"That all names of delegates must be in the hands of the secretary on the morning of conference, otherwise delegates will not be entitled to vote."—"That churches be asked to only appoint sisters as delegates, and if a full representation is required substitutes may be appointed." It was decided that in future the offering taken at conference be for general purposes. This offering in previous years has been given to Home Missions.

Sisters elected to the Foreign Mission Committee: Mrs. Burnham, Mrs. Payne and Mrs. Berlin. Prayer meeting to be held at Albion on June 3; topic, "Foreign Missions."—M. Morton, Secretary.

"They are poor
That have lost nothing; they are poorer far
Who, losing, have forgotten; they most poor
Of all, who lose and wish they might forget."
—Jean Ingelow.

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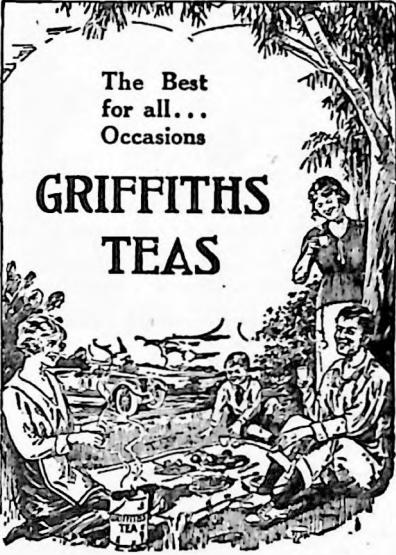
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News of the Churches.

Tasmania.

At Sulphur Creek the organising secretary has conducted fortnightly gospel services for a few months. Attendances and interest continue to increase. Three young ladies have confessed Christ, one earlier and two at the close of Bro. W. H. Nightingale's message on May 23.

On morning of May 23 Bro. Mervyn Byard spoke on "Seed Sowing." In the evening Bro. R. Revell, senr., gave an impressive address. On May 17 a quiet wedding was celebrated by Bro. W. H. Nightingale, who united in matrimony Bro. Robert Reid, secretary, and Olive May, eldest daughter of Bro. W. Reynolds. Their future home will be at Preston.

Queensland.

At New Veteran Bible School and gospel service held on May 23, Bro. E. Trudgian was the preacher. Fair attendance.

On May 23, Bro. C. Barrett fittingly exhorted Gympie church, and at night Bro. C. Trudgian preached on "The Lion of the Tribe"; a young man (immersed believer) linked up with the church. Bible School rally is waxing enthusiastic; two new scholars; total attendance on 23rd, 56. Young People's Christian Union under Bro. H. King is doing well.

At Toowoomba on May 23, Mother's Day services were held, the building being decorated. Mr. Rodger's subjects were "The Mother Heart of God" and "Mother." The evening meeting was especially fine. A young man confessed Christ. The afternoon session was devoted to the young people, when book prizes were distributed to each child. Mr. Vanham assisted at evening service, and spoke at prayer meeting on May 26. Bro. Vanham's fellowship both at Central and Harlaxton has been greatly enjoyed. Bro. Sutherland is in hospital.

South Australia.

Robert-st., Hindmarsh, Foreign Mission Auxiliary held its usual quarterly meeting on May 26. Bro. Paternoster, president, was in the chair. Bro. G. T. Walden delivered a magnificent missionary address, and gave full particulars of the whole of the work of the Federated Churches of Christ in Australia.

The faithful sisters of Fullarton Dorcas Society have arranged to help Bro. Graham in visitation, and each week they go to homes with the object of getting fresh members. The boys' club is still going on well. The football club has won every game this season. Lord's day school and church are still increasing in numbers.

At Prospect on Sunday, Bro. Beiler gave a helpful address to the church. The evening service was inspirational. Hymns were sung as used in the Gipsy Smith mission. Bro. Mauger sang a solo suitable to Bro. Beiler's address on "The Next Step." Mr. Collins and his wife made the good confession. Bro. Collins gave a testimony, and appealed to others to take the stand.

Services at Balaklava were well attended on May 16. In the evening two young men and two lads stepped forward to accept Christ. These four, with another young man, were baptised the following Tuesday. On May 23 six received the hand of fellowship from Bro. S. Barr, who also addressed the church. Bro. George Bridgeman preached to a large audience at night. Bro. Manning was at Saddleworth for the week-end.

The anniversary of Strathalbyn C.E. Society, held on May 2 and 3, proved very successful. Bro. Oram, president of C.E. Union, was the special speaker. On the Sunday morning, he spoke to the juniors. In the afternoon a service was held for the young people. At the evening meeting the "seniors" occupied the choir platform and led the singing. Bro. Oram's address was listened to with eager interest. At the missionary rally on

Monday night, the president, Bro. Durdin, presided over a full attendance. Greetings were received from various societies. Items rendered by the Endeavorers were pleasing. Bro. Oram delivered a stirring address on "Is it Worth While?" Special collection was taken at the services for the Dhond Hospital, India.

Western Australia.

At Maylands "father's day" on Sunday, May 23, was a time of refreshing. The annual social in connection with the women's guild has been held. There was a note of thanksgiving for past blessing, and a determination to attain fuller consecration.

At Bassendean on morning of May 23 Bro. A. Cameron, from Victoria, was present. The meeting was a splendid one, some 120 people being present, over 90 of whom broke bread. It being "Father's Day," a special evening service was arranged, when the young men took part. Bro. H. Baynes conducted the song service, and Bro. H. Seaby led the gospel meeting. Two choir pieces were rendered by the young men, also a quartette. Bro. J. Smythe gave an address on "Gratitude," and Bro. J. Butcher from John 3: 16. Bro. Peacock also sang as solo "Nearer my God to Thee," on which he based his address.

May was rally month at Subiaco. Special services are bringing crowded meetings and increased interest. The average number breaking bread each Lord's day is now over 150. May 9 was Mother's Day. At night 30 mothers assisted with special chorus and solo singing. Mr. Brooke's subject was "Successful Motherhood." There was one restoration. May 16 was Young People's Day. 40 members of the girls' club, in uniform, were on the platform. 30 of the boys' club also took part, with special singing. After the address on "The Clean Path," there was another decision, making five for the month. There is much sickness in the church. Each Lord's day several young women visit sick folks for singing and breaking of bread.

Victoria.

At Horsham on May 23, a sister was baptised. Last Lord's day Bro. E. Blair addressed the church. Bro. B. Butler gave the address at night.

South Melbourne meetings were well attended last Lord's day. Bro. H. B. Robbins spoke at both services, and rendered a fine solo. The Bible School is keeping well over the 200.

Bro. Cook, of North Richmond, took the services at Croydon last Lord's day; his messages were much appreciated. Bro. and Sister Irvine, of Hartwell, were received into membership by letter.

Glenferrie morning meeting was addressed by Bro. Methven (College of the Bible). A lady was received into membership. Bro. T. H. Scambler continued the studies in the Ten Commandments at the evening service. Fine attendances.

Hampton has had encouraging meetings of late. On Sunday morning J. Pittman spoke on the hymns we sing, and at night to a good audience R. T. Pittman spoke on "Life's Choices." Many young men were present, and special music was enjoyed.

At Drumcondra (North Geelong) on May 23 the platform was occupied by Bro. Stafford. In the evening Sister Redman delivered a very interesting address on her experiences amongst the heathen. A solo by Bro. Chas. Combridge was greatly appreciated.

Last Lord's day at Swanston-st., the presence of Dr. and Mrs. Hinrichsen, of Northcote, and several other visitors, was enjoyed. Bro. Shipway exchanged for the morning. Dr. Hinrichsen's address was much appreciated. Excellent sermon from Bro. Shipway at evening service.

There were fine meetings at Belwya on Sunday last. Theo. Edwards gave a splendid address in the morning, and Jas. E. Thomas preached at night. Mr. W. F. Finlayson spoke at the P.S.A. in the afternoon. Mr. C. H. Billington, of the Telugu Village Mission, gave an inspiring lantern lecture on Monday evening.

Echuca has had splendid meetings for some weeks. Building operations are causing considerable interest throughout the town. Continuous heavy rain affected attendances on 30th. In about five weeks' time it is expected to open the new building, which will be a beautiful structure. Week-night prayer meetings are very well attended.

Warracknabeal meetings were well attended last Lord's day. Bro. J. Chivill, from the College, delivered a fine address in the morning, and Bro. B. J. Combridge gave a helpful address at night. An excellent concert was held in the Soldiers' Club-rooms on Tuesday evening last, organised for the benefit of the Church of Christ junior sewing class.

Good services were held on May 23 at East Kew, the morning meeting being conducted by Bro. Northeast, of Fairfield, and the evening by Bro. Youens. It has been arranged to set apart the first Sunday in June for all-members-present Sunday. Good services on May 30, Bro. Youens speaking both morning and evening.

On May 25 at Maryborough, a meeting was held to discuss the formation of a conference between the churches at Maryborough, Bet Bet, Dunolly and St. Arnaud. Delegates were present from each church. It was decided that a conference be formed; the first meeting to be held at Bet Bet in August, synchronising with the opening of a mission there. It is hoped thus to strengthen the work.

Pyramid Hill church first anniversary services were very well attended. Bro. T. Burt addressed the church, and distributed the prizes in the afternoon. Bro. Methven addressed the Bible School, and conducted the gospel service. On May 30 the fellowship of Bro. Keith A. Jones, of the College of the Bible, was enjoyed, and his addresses were appreciated. One young man confessed Christ at night.

At Ballarat (Peel-st.) on Sunday morning Bro. A. W. Connor gave his farewell message to the church, and in the evening Sister Miss Redman gave an interesting talk on mission work in India. R. G. Cameron conducting the service, and Bro. Stafford, of the College of the Bible, rendering a solo in a pleasing manner. A sale of work under the auspices of the women's guild realised £50 towards building alteration fund.

Moreland is back to normal after the mission. At the annual meeting the retiring officers were re-elected. All auxiliaries are again in working order. Good meetings on Sunday. In the morning Mr. Billington, missionary from India, gave a most inspiring address. Mr. Gale's subject, the first of a series on "Men at a Crisis," was "Thomas," which was given with power. A Bible School girl made the good confession.

Cheltenham anniversary was concluded on May 26 with a tea and public meeting. The principal speakers were Bren. R. Gebbie, J. H. Patterson and T. H. Scambler. All the gatherings proved most successful. On Sunday, May 30, R. O. Sutton, of Oakleigh, was the speaker; his addresses were much enjoyed. The school was the largest for many months. The students of the College gave short talks to the children. Cheltenham church has had pleasant fellowship with Sister Mrs. Neville, of Norwood, S.A.

Special services at Castlemaine on May 30, "family Sunday" being observed. Large attendance of families. Bro. Clipstone gave fine addresses. In the evening he spoke on "Before the Throne." Special mention was made of the passing away suddenly last Sunday night of Sister Mrs. Atkin, at the age of 73 years. She was present at both services of the church that day. On Wednesday, May 26, teachers and officers of the Bible School entertained parents of all scholars of the school at a social evening; a very enjoyable time was spent.

Sixty were present at the gospel service at Ringwood on Sunday night, the largest attendance for some time. Mr. Lindsay Smith's addresses are creating interest. The church is planning for progress.

Prahran anniversary services on May 23 and 30 were very well attended. The speakers, Bren. A. L. Gibson, F. Killey and Reg. Enniss, gave very fine addresses. The scholars under Bro. F. Chipperfield sang very well. Bro. Chipperfield deserves much credit for his fine work. The anniversary concert on May 31 was a great success, the Masonic Hall being full. The excellent programme was due to the good work of Misses G. and M. Mathieson, E. Stevens, E. Dixon, E. Cooper and Mr. Phelps.

At Lygon-st. last Lord's day, J. E. Allan gave a much-appreciated address at the morning meeting. A. G. Saunders' subject at night was "Does God Mean What He Says?" The Bible School, which was well attended, was followed by a meeting at the Sutherland Children's Home, when the Junior Endeavorers, under the leadership of Miss Milligan, presented to the institution a fine cot and basinette. This gift was the culmination of an effort begun by the late Miss Florence Johnston. A brass plate on the cot indicates that it is there as a memorial to her beautiful life and Christlike character.

Under the ministry of Bro. Hargreaves, the work at Woorinen and Ultima is maintained. Ultima meetings are well attended. A social reunion was held recently. Bro. and Sister Jury and family, who will shortly be leaving the district, will be missed. At Woorinen several young men have united with the church, and on Sunday week a young girl confessed Christ. The sisters are making special efforts to raise funds for chapel improvements. The gathering of isolated members in and around Piangil is a bright feature. Gospel meetings are held fortnightly on Sunday afternoons in the home of Bro. Hungerford, and are well attended.

Yarrowonga had fine attendances last Lord's day. In the morning two who were recently baptised (Sisters Mrs. Thos. Taylor and Miss Olive Smith) were received into fellowship. At the gospel service a young man was baptised. Bible School work progresses well at both schools, Mulwala reporting two new scholars in the Bible Class. Bro. Arthur Smith has undertaken to superintend the work there, and ably fills the position. The monthly mid-week service was held at Mulwala on Thursday evening. In spite of inclement weather nearly 50 gathered to hear Bro. Pratt's message on "Why a Christian must be a Member of the Church of Christ."

Colburg work has been well maintained in all departments. The junior C.E. anniversary was very successful, and closed a year of helpful service. Bro. A. Withers gave a splendid address at this meeting. At the annual church meeting the following were elected: Deacons, Bren. Withers, Crossfield, Handley, W. J. Parker, W. Anderson and Kenley; treasurer, J. J. Anderson; secretary, W. J. Kenley; auditors, F. B. Withers and W. Anderson; superintendent Bible School, E. Crossfield; superintendent J.C.E., H. Hammon. Good reports were submitted by the auxiliaries. The death of Mrs. R. Turnidge is regretted. She had been a faithful member for a considerable period. Sympathy goes out to the bereaved.

Meetings at Warragul on May 23 were conducted by Bro. Whelan, sickness and wet weather interfering with attendances. Bro. Stan. Waters has had to undergo an operation for appendicitis, but is now progressing favorably. The special meetings conducted by Bro. Martin at Garfield closed on afternoon of 23rd with a meeting for worship and breaking of bread, nine members attending. One lad, son of Bro. and Sister Lennox, decided for Christ at this service. On May 20 thirty members of Warragul and five from Berwick motored to Garfield to help and encourage the brethren. Meetings for the breaking of bread will in future be held every Lord's day, and a gospel service conducted once a month by speakers from Warragul.

Bendigo Bible School anniversary was celebrated on May 23. Three special services were largely attended. The addresses of Bro. Reg. Enniss were greatly appreciated. The children sang splendidly. The tea and concert on the 26th were a great success. School work during the year was very encouraging; increase of 11 scholars. Eleven from the school have joined the church. On May 30 eighty scholars were at school, and thirteen teachers. Church services were well attended. Bro. Hinrichsen attracts by his fine presentation of the gospel. Four who two weeks ago made the good confession, were baptised, and two young men of the Bible School made the good confession. The commencement of the church home took place on the 31st.

At Mildura the work is progressing favorably, attendances at all meetings being well maintained. The Phi Beta Pi have resumed meetings, and an attractive winter syllabus has been arranged. The Bible School has commenced a rally in connection with the Children's Year movement, and in three Sundays has secured 16 new scholars, as well as the return of many former ones. Among visitors at recent meetings are Mrs. and Mr. Woff and Miss A. Baker, of Cheltenham; the last has also been assisting in the kindergarten department. A double wedding of some interest was recently celebrated by Mr. J. Bird, the contracting parties being Sister E. Lewis and Bro. J. Clark, and Sister G. Lewis and Mr. R. Kinley-side. The church building was prettily decorated.

South Yarra meetings are well attended. The following have given appreciated messages at morning services:—R. W. Payne, V. Griffin, D. Lewis, J. Brown, E. H. Gray. There were four confessions for the month. Midweek meetings are well attended. A message from Bro. H. J. Patterson, who represented the Social Service Committee, was well received. On Mother's Day Bro. Griffin gave fine discourses. On the 16th, at the close of his address, three young girls from Mrs. F. Lee's Bible Class made the good confession. They were baptised on May 26 by Bro. J. Brown (Bro. Griffin being on vacation), and received into fellowship last Lord's day morning. Bro. H. Gray exhorted. Mrs. Collins was received by transfer from Launceston, Tas. Fine meeting at night. Bro. Griffin gave a fine address, and a young woman made the confession. All are glad to have Bro. W. Quirk present after his operation in the Repatriation Hospital, Caulfield.

Bambra-rd. church held a very successful annual business meeting with election of officers on May 26. Deacons were appointed as follow: Bren. Burdeu, Nichols, Staley, senr., Lee, Petterd and Roberts. After two years' splendid service Bro. Hardham declined secretaryship, and Bro. Roberts was elected, with Bro. Staley as treasurer. Treasurer reported average receipts from all sources about £15 a week, and £100 paid off building. Reports from all auxiliaries were highly encouraging. Sunday School is overcrowded; 326 on roll, average attendance 281. Officers were instructed to prepare scheme to further reduce debt on building. 40 were present at young men's club meetings last week. Splendid work is being done by young ladies' club, which has an average attendance of over 30. Specially good meetings on May 30. Bro. J. G. Barrett gave an inspiring address in the morning. Three young men decided for Christ after an earnest address by Bro. Schwab, whose devoted service is bearing much fruit.

Visitors at Geelong on May 23 included Bro. H. McGregor, on holidays, from Anuello, and Sister L. Redman. Sister Redman's address to the church was instructive and closely followed. The church was instructive and closely followed. At Sister Howard is in hospital seriously ill. At 7 p.m. a memorial service was held in honor of the late Sister Carr, senr. The Christian sympathy of the congregation is extended to Bro. W. W. Carr and family in their loss of wife and mother. Bro. Stevens' theme, "A Gracious Providence," was a message of great help. The soloist, Mr. Jas. Dinnev, rendered "The Hour of Peace" very effectively. The second annual services of the C.E. Society were held on May 30, large congregations attending. Bro. Stevens

exhorted on "The Tenses of Salvation," and at night preached on "The False and True Interpretation of Life." The recently-formed choir, under Bro. Mitchell, and the junior choir, and C.E. members helped in song. Sister Foreman, of the College of the Bible, addressed the Bible Class.

New South Wales.

Gilgandra had good attendances on May 23, when three baptised believers linked up in membership. A Junior Endeavor Society has been commenced. Sister Byrnes has commenced a Dorcas Society with 19 members, and a missionary society with 17 members.

On May 9 an Orange service was held at Wagga. Bro. Campbell gave a splendid address. Members of the three Orange Lodges attended in regalia. On May 16 Sisters Mrs. Doitcher and Miss Bush met with the church, and on the 19th a reunion social was a great success. Meetings on May 23 were good, 62 breaking bread. Bro. and Sister Wilson, of Wentworth Falls, had fellowship.

At Dumbleton on May 23, Bro. P. E. Thomas addressed the church on Luke 5: 8, and was listened to with much interest. At the gospel service Bro. McCarthy gave a fine address on "Witness." Bro. J. Saville and Miss Rayward, from Goulburn, were present. On May 31 Bro. Deville exhorted on Acts 6: 8, and at night preached a fine sermon on Phil. 4: 8. A good interest is taken in the missionary prayer meeting.

Good attendance at Lismore on evening of May 23, when Bro. P. J. Pond preached on "Growing in the Knowledge of Jesus." C.E. meeting on Monday nights is well attended, with good interest. Junior C.E. on Sunday morning is in charge of Bro. W. A. Stevens. Sisters meet each week at the various homes. The choir has gained several new members, and is in charge of Bro. C. L. Savill. Speakers' training class is meeting regularly.

At Enmore morning service on May 23, Bro. J. Clydesdale was present. At the gospel service Messrs. N. S. Janson and T. R. Callett rendered solos which were appreciated by a large gathering. The special services arranged for the month have been a huge success. There was an enjoyable gospel service on May 30, soloist being Mr. J. Donnelly. Bro. Whately's subject, "Triumph at a Graveside" (John 16: 7) was of special interest. Bro. Whately also spoke in the morning. The church sympathises with Sister Mrs. Baines and family in their recent loss.

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DEATH.

BROWNE.—On May 24, Myrtle Edith, aged 32 years, dearly loved daughter of Mrs. E. P. Browne, and the late G. H. Browne, of to Mark-st., Lidcombe, and sister of Mr. and Mrs. A. G. Browne, Mr. and Mrs. S. M. Field, Mr. and Mrs. E. L. Smith, Mr. and Mrs. A. V. Lacombe, and Mr. Harry Browne.

OBITUARY.

FORREST.—On April 27 Sister Mrs. E. Forrest passed away at the age of 68 years. She became a member of the church of Christ at York, S.A., on September 18, 1889, and has been faithful ever since. Our sister had been a worker in the Bible School. She gave a long period of service for the choir, of which she was an interested member and attendant till the illness which preceded her death. Her service with the choir was recognised a short while ago, when a presentation was made. She was a courageous woman, and bravely met life's conflicts. In her illness, she wanted the will of the Lord done. We are helped by the memory of her sincere Christian life, and devotion to the church.—A. C. K.

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