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"A Colony of Heaven."

THERE is a verse in the letter to the Philippian church which is variously rendered and the meaning of which is frequently missed. The common version translates it thus:

"Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."

The English and American revised versions substitute "citizenship" for "conversation," and read, "Our citizenship is in heaven"; and there is no doubt of the accuracy of this translation. Dr. Weymouth puts it similarly but more emphatically: We are "free citizens of Heaven." Dr. Moffatt in his new translation has the most suggestive rendering: "We are a colony of heaven."

The Greek word translated "conversation" or "citizenship" is used in this place alone in the New Testament. The English word "conversation" is in the common version employed as the translation of three quite distinct Greek words. It has to be noted that in no case does the word "conversation" relate to speech alone, but to behaviour, way of life or conduct. It is obvious to any reader that the holiness in "all manner of conversation" of 1 Peter 1: 15 is holy behaviour in general. Again, in 1 Tim. 4: 12 Paul exhorts Timothy to be an example in "word, conversation," etc., showing that speech and conversation are not synonymous terms.

The most suggestive of the renderings is Dr. Moffatt's "colony," though between it and the "citizenship" of the Revised Version there is perfect harmony. In any case, we may see in the passage an allusion to the fact that the Christians in Philippi to whom Paul writes were in "a Roman colony." Though other places mentioned in Acts were also colonies—e.g., Corinth and Lystra—yet the Greek word "colony" (kolonia) occurs only in Acts 16: 12 and in connection with Philippi.

For the Romans "colony" was originally a word applied to a body (usually 300) of citizen-soldiers transferred from Rome to

some outlying part of Italy or (later) to some other land. These men retained the full rights of Roman citizenship. At first the "colony" had as its purpose the holding in proper subjection the territory in which it was planted. In later days "colonies" were planted also in peaceful districts. A provincial city might be turned into a "colony," and that was a high honor. It was not merely a sign of importance but of favor. The citizen in a "colony" had all the rights of Roman citizenship, was safe wherever he went, was eligible for highest office, and was exempt from many burdens, taxes, exactions, imposed on subject races. He could not be condemned without fair trial or examined by torture; even if guilty of the foulest crime he dare not be crucified. He had the right of appeal to Cæsar. The privileges of citizenship were greatly prized. Paul's assertion of his Roman citizenship (Acts 16: 37, 38; 22: 25-29) shows something of the honor and privilege of the position.

How significant, then, it must have been for the Christians of Philippi to be called

a "colony of heaven." A colony was as a little bit of Rome away from Rome. A colony of heaven is as a bit of heaven on earth. The church owes allegiance to a heavenly King. Every Christian has been translated from the power of darkness into the kingdom of God's dear Son, and enjoys privileges such as are denied to those outside the "colony."

Sometimes in our church life we come so far short of our privileges and ideals that we should not dare to say, "We are a colony of heaven." Where heaven's colony is, there heaven's laws are being obeyed, and it would be incongruous to use the words if our thoughts and actions are alien to the heavenly Spirit which delights to do God's perfect will.

One writer remarks that what Paul virtually says to the Christian citizens of Philippi is: "You possess, and are proud to possess, the citizenship of Rome; but, remember, you have a still higher and nobler citizenship. Heaven is your true home, the kingdom of heaven your true commonwealth, the spirit of heaven your true spirit. You are members of that great spiritual and eternal kingdom of which Christ is Imperator and Lord. And this citizenship confers on you both rights and duties—rights of access and appeal to the heavenly King, exemption not from base punishments alone, but also from base and degrading lusts. You are guarded from the malice and violence of the principalities and powers of evil and of an evil world. You are fed and cherished by the bounty and grace of the King eternal, immortal, invisible. You owe him allegiance, therefore, and a constant heartfelt service. Take pride in him, then, and in the ties that bind you to him. Fight for your privileges and immunities; play the man; prove yourselves good soldiers of Jesus Christ. Assert and maintain your spiritual freedom. Subordinate your private interests to the public welfare. Labor to extend the borders of the divine kingdom. Let this heavenly citizenship be

Faith in God.

*Have faith in God. For whosoever lists
To calm conviction in these days of strife,
Will learn that in this steadfast stand exists
The scholarship severe of human life.
This face to face with doubt! I know how strong
His thesis must be who fights and falls and bears
By sleepless nights and vigils lone and long,
And many a woeful writhing of wrestling prayers.
One thing is surer than the autumn tints
We saw last week in yonder river bend—
That all our poor expression hints and hints,
However vaguely to the solemn end.
That God is Truth; and if our dim ideal
Fall short of fact—so short that we must weep—
Why shape specific sorrows, though the real
Are not the song which erechille made us sleep?
A man is manliest when he wisely knows
How vain it is to halt and fume and pine;
Whilst under every mystery haply flows
The finest issue of a love divine.*

—Henry Kendall.

more and dearer to you than the civil rights and exemptions in which you are wont to boast."

Is there not in this a needed lesson and a noble ideal for the Christians of to-day? We have patriotic feelings and national as-

pirations. These good things may be made a boast so exclusively that they tend to become an evil. In Paul's great verse is the reconciliation of highest patriotism with the universality of Christianity which transcends the limits of national or racial consciousness.

The Unescapable Elements of Life.

"Approving ourselves . . . in necessities."—
2 Cor. 6: 4.

When the apostle speaks about necessities he does not think of necessary things. That is not the sense of the original. There *are* things, the opposite of luxuries, without which we could not live at all. Such are food and drink, and the air of heaven to breathe, and the refreshing ministry of sleep. But "necessities," in the idiom of the Greek, does not connote such necessary things; it means experiences from which is no escape. It is in such experiences Paul wants to be approved—to show himself the gallant Christian gentleman. He is determined to reveal his faith and joy in the unescapable elements of life. And so, brooding upon the text, one comes to ask the question, what are those things no one can escape from, in the strange and intricate complex of experience?

One thinks first of certain bitter things that reach men in the realm of mind or body. There are sufferings which pass away; there are others out of which is no escape. If a man falls ill of diphtheria or fever, he recovers, in the good providence of God. If he meets with an accident and breaks his arm, that fracture may be perfectly united. But there are other things, in the range of human ills, from which there is no prospect of escape, in the long vista of the coming years. There is blindness; there is lameness; there is deafness; there is congenital deformity of body. There are brains that never can be brilliant, and faces that never can be beautiful. There are thorns in the flesh, messengers of Satan, hindering influence and power and service, that are going to be present to the end. It is in things like these that Paul is quite determined to show himself an approved minister of God—brave and bright, faithful to his task, free from the slightest trace of jaundiced bitterness. And to do *that* is a far higher thing than to come untarnished from temporary trial. It is to "come smiling from the world's great snare, uncaught."

Then one's thoughts go winging to temptation, for temptation is one of the "necessities" of life. Separate from each other in a thousand ways, we are all united in temptation. A man may escape the gnawing tooth of poverty, or the anguish and the languor of disease. He may escape imprisonments and stripes, and the "slings and arrows of outrageous fortune." But no man, be he wise or simple, rich as Cræsus or poor as Bartimeus, ever escapes the onset of temptation. Temptation is a most ob-

sequious servant. It follows a man everywhere—into the church, into the sheltered study, into the sweetest and tenderest relationships. Men fly to the desert to escape temptation, only to find that it is there before them, insistent, as in the crowded haunts of men. *That* is why our blessed Lord was tempted. A Christ untempted were no Christ for me. He might be the Son of God in all his fulness, but he never for me could be the Son of Man. It is in such "necessities," or, in our Western idiom, such unescapable elements of life, that the apostle yearns, in Christ, to play the man. Is there any finer victory than that? To resist the devil when he leaps or creeps on us, clad in the most alluring of disguises; to do it not once, but steadily and doggedly, for when the devil comes he always comes again—that is a far higher thing than to pass untouched from temporary trial. It is to stand (as Browning says) pedestalled in triumph.

Another of the "necessities" of life is what our Saviour calls the cross. Just as in every lot there is a crook, so in every life there is a cross. You remember how our Lord declared this—"If *any man* will come after me, let him take up his cross"—*not* certain men in strange peculiar circumstances, but *any man*, right to the end of time. From which we gather that in the eyes of Christ the cross was universal in experience, one of the things that nobody escapes. The cross is anything very hard to carry—anything that takes liberty from living—anything that robs the foot of fleetness, or silences the music of the heart. And men may be brave, and hide the cross away, and wreath it with flowers so that none suspects it, but, says Jesus, it is always there. There are only two things men can do with crosses—they can take them up or they can kick against them. They can merge them in God's plan of life for them, or they can stumble over them towards the glen of weeping. And what could be finer, in the whole range of life, than just to determine, as the apostle did, to be divinely approved in the cross? To take the cross up every winter morning, and to do it happily for Jesus' sake—never to quarrel with God for its intrusion—never to lose heart nor faith nor love—that fine handling of one of life's "necessities" is indispensable to following Christ, and is, through him, in the compass of us all.

One last "necessity" remains: it is the grim necessity of death. For sooner or later death comes to every man; from the

grip of death nobody escapes. Men used to ponder deeply upon death. Philosophy was the preparation for it. Books were written that dealt with holy dying. Preachers preached "as dying men to dying men." Now that has passed—men's thoughts are turned to life—they have abandoned the contemplation of the grave; and yet from death nobody escapes. Death is the last and grimmest of "necessities." "The paths of glory lead but to the grave." Death, like temptation and the cross, is an unescapable element of life. And then the apostle says: "In that last hour, when my eyes close on the familiar faces, God grant me grace to show myself approved." I go to be with Christ which is far better. O death, where is thy sting? The Lord God is merciful and gracious, blotting out our transgressions like a cloud. With such a hope, with such a Father-God, with such a Saviour on the other shore, the very weakest need not fear to die.—Dr. Geo. H. Morrison.

The Steamer and the Skiff.

We were on a great Ocean Liner, I and Keturah, and we were entering a Port in a strange land. And the Ship steamed up towards the Dock and then the Engines stopped, but the tide was outward, and the Ship was slowly drifting away. And there was a Skiff beside the dock, and in it was one lone man. And he rowed his little Skiff out to the Ship.

And the Boatswain flung down to him a Small Cord. And the man in the Skiff took the end of the Cord, and rowed to the Dock, and handed the end of the Cord to certain men who stood thereon. And they pulled in the Cord, and at its farther end was a Rope.

And they pulled in the Rope, and at the farther end was a Cable. And they fastened the Loop of the Cable on an Iron Post of the Dock.

And the Donkey engine began to snort and clank, and the Capstan began to turn, and the Steamer warped its way to the Dock. And all the Passengers went ashore.

Now the little Skiff, with one man to row it, could never have pulled the Steamer up to the Dock, but it was well able to carry the end of the Cord. And the Cord drew the Rope, and the Rope drew the Cable.

There be times in the course of human events when Mighty Causes lie helpless in the Offing, or drift away from their moorings and become derelicts, not because they have no Engines or Cables or Capstans, but for lack of some Adventurous Soul in a Small Craft who will carry a Line ashore. And sometimes hath God honored men of Small Ability, but who used wisely and righteously the Ability they had, in carrying a Line to where it could pull a Cable and bring the Purposes of God to Port. And thereby have some Commonplace men served their generation well.—Safed the Sage.

A Story of Three Bad Men.

A. C. Garnett, M.A., Litt.D.

The parable of the unjust steward is not the most beautiful of the stories told by Jesus. Indeed, it is a rather unpleasant tale of a clever piece of chicanery in which, so far as we are told, the conspirators were entirely successful, and no poetic justice followed in the train of their evil deed. In any story of evil we are apt to look for the moral in the retribution falling on the evil doers. The very fact that there is no such retribution here recorded or implied makes us look deeper for the meaning of the parable, and, incidentally, should teach us to guard against the false but facile teaching that it always inevitably follows. It is well that Luke has been careful to record here the application of the parable made by Jesus, and if that is duly studied, its meaning cannot be misunderstood even if the difficulties are not all found immediately to disappear. But a human document of this nature must always convey more lessons than one, and I wish, in this discussion of it, to lay the emphasis on a feature of the story which is merely incidental to it, in the light of the explanation given by Jesus, hoping that what the discussion thereby loses in expository value, it may gain in freshness and interest.

The parable tells us of a man who was managing an estate for an absentee landlord. This landlord, on returning on one occasion, was informed that his steward had been mismanaging matters, and called him before him, asked for his accounts and documents, and informed him that he was to be dismissed. The steward was aghast at his fate. He dared not face beggary. Quickly he resolved to make good use (in his own interests) of the brief hours of authority left to him. He called in each one of his lord's debtors and, choosing at least two whom he knew would agree to fall in with his nefarious plan, offered to make up new statements of their debts. One, who owed a hundred measures of oil, was allowed to alter his bill to fifty, and another, who owed a hundred measures of wheat, was told to alter his to eighty. Over these men the steward knew he would subsequently have considerable power, and trusted that they could be persuaded to tide him over his difficulties when he lost his position. The landlord later was able to guess at what had been done, but he had no proof, and could not refrain from admiring the astuteness and foresight of the man who had robbed him.

In the interpretation of the parable which Jesus gave it is from this astuteness and foresight of the arch-conspirator that the moral is drawn. But it is worth noticing, too, that it is a story, not of one bad man but of three. The lesser conspirators are not so clever and not so wicked, but without their lesser sin the evil could never have

been done. Their part in the crime was a minor one; it was almost entirely negative; a mere accepting of the suggestion that they avoid a part of an obligation which rightly fell upon them; a willingness to do less than their duty; but it was just the little co-operation in evil, or failure to shoulder the full burden, which made possible the triumph of the wrong. These men are typical of the commonest of all human failures, the willingness to take the easy way even though it be not the right way. The voice of the tempter is most often successful, not when it says "Falsify the lord's accounts," but when it says, "Sit down quickly and write fifty."

The battles of faith and truth that have been lost have been lost, most commonly, not because of the strength of the opposing forces of evil, but because someone who knew and acknowledged his debt to the Lord listened to the whisper: "Write fifty." Home and Foreign Mission opportunities have been made by the self-sacrifice and service of some; and then they have been lost for lack of funds—because some others, who owed to the Lord one hundred measures, "sat down and wrote fifty." Sunday School opportunities have been made sometimes by faithful service in the carrying of a class of boys right through the lower grades of the school. Then when they have come to the crucial years of adolescence, when they need a man of strength and ability to lead them to, and hold them for, Christ, that man could not be found. The church has had men to whom God had given the necessary talents, but they shirked the task. The golden opportunity created by the sacrifice and service of some, has been lost because those others "wrote fifty." Nearly always when the kingdom of God has been made to suffer defeat and loss, the story will be found to be the same. The plans of those who worked for evil could not have been carried through were it not that some who were Christ's were willing to do less than their duty.

Strikingly relevant to this peculiarly common failure is the lesson Jesus draws from the one bright feature of this sordid story—the astuteness and foresight of this steward who had wasted his master's goods when at last he was faced with the problem of his future. There was only one future of which this man knew; there was only one personal need for which he cared. They were his immediate future and his material needs. To provide for them he, in this crisis, directed all the powers of his mind. But the "children of light," says Jesus: they who know of a vaster future fraught with untold possibilities, and who realise deeper spiritual needs, are slow indeed to utilise the brief period of power and opportunity given to them in which they can pro-

vide for that future and those needs. "Children of light," he has called us, because we have learned something of the possibilities of our own spiritual selves, and in this intensely human story he appeals to us not to heedlessly and carelessly take the easy way—to sit down and write fifty—but to manifest in our holy cause something of that foresight and decision which the children of this world so often show in pursuit of a less worthy end.

Private Opinions.

Private opinions are private property and must be treated as such. But when they are carried out and set up on the sidewalk or conspicuously and aggressively displayed in the "Amen Corner" something must be done about them.

Personal opinions may be let strictly alone unless he who holds them begins to manage them in a way to make them issues, or "bones of contention" among brethren.

If an idea is strictly a private opinion a man will not "go on the war path" to convert his friends and fellow citizens to it. If he does so go forth, his "personal opinions" become candidates for approval and incorporation into the life and practice of the church and by that token they are to be given the Christian treatment they merit. That is, they ought to be considered and accepted if good; and rejected if bad.

If a man with a stock of "private opinions" urges them divisively he must be held responsible, and given the treatment prescribed in the New Testament. Paul said, "Him that is weak in the faith receive ye, yet not to doubtful disputations."

Which we take it means, even if a man has weak faith let him come in—there is a chance to make it stronger, that is one thing the church is for—but pay no attention to his obsession. Ignore his crankism.

Paul also wrote: "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumblings, contrary to the doctrine which you learned: and turn away from them."

That is terrible treatment, you say. Yes, it is—but there is no persecution in it. It is simply letting a private opinion remain private so that it will get no opportunity to corrupt the church. And the course may save the man himself who holds the rejected opinion.—"The Christian Evangelist."

The Little Lamps of Men.

"I do not need the sun," I said, and built
A little house within a wall, and then
Got me some lights in readiness for night—
The little lamps of men.
Complacently, when day was but begun,
I looked about and said, "I do not need the sun."
But one by one the little lamps of men
Went out, and it was dark when day was done.
Alone and frightened, "Lord," I cried, "forgive!
How shall I live without thy shining sun?"
A voice of pardon came out of the night:
"Peace! I will be to thee an everlasting light."
—S.S. Times.

Surveying Mission Work in India.

Albert J. Saunders, M.A., Ph.D.

Stock-taking is the mechanism adopted by business men to ascertain the amount of business done, to readjust methods and policy in the event of changing conditions, and to study the relationship of values. The survey is a similar mechanism for studying the changing aspects of a social movement, such as a propaganda-like nationalism, or the problems of modern mission work, or a sociological study of a given community. And just as stock-taking is very necessary in a well-conducted business, so the survey of mission work approximately every ten years is necessary with a view to the elimination of waste, for the purpose of being intelligent in reference to developing thought and changing attitudes on the mission field, and also to make for the greatest efficiency. It was for these reasons among others that the American Board of Boston, the oldest Foreign Missionary society in the United States, appointed a deputation to visit their three mission fields in India—Marathi, Madura and Jaffna, Ceylon, during the cool season of 1925-26, for the purpose of studying the problems at close range and personal contact, and to report to the Prudential Committee the varying conditions of mission work in modern India.

It is about ten years since the last visit of inspection and inquiry was made, and many changes in viewpoint and practice have taken place in Indian thought and action in the last decade. It is needless to say that the deputation's programme was a lengthy and strenuous one, which resulted in more than one of the party being compelled to rest and "go slow." The terms of reference in general given to the deputation by the Prudential Committee of the American Board were: "What is to be the determining and formative aim of our missionary effort in India for the next decade; how is that aim now being pursued; and how may it be better pursued in the several lines of effort?"

The visitors were anxious to study and come to some conclusions about such questions as: Should the aim be to emphasise the development of the Indian church, or the growth of education? Should the policy be extensive or intensive? Is the policy to be the strengthening of organisation, or in the stimulating of individual and voluntary Christian service in church and community?

In the sphere of more specific matters the deputation asked such pertinent questions as, Why are there so few additions at present to the church membership? What form of education, village, boarding school, or higher schools, is now of most vital importance from the missionary point of view? Questions pertaining to devolution, Christian literature, union enterprises, Indian leadership, the Nationalist movement, racial differences, and the relationship between the desire for church self-government and financial obligations were considered at length. The method of procedure in the survey was to visit all the institutions and district work personally, and to talk to the workers, both missionary and Indian, face to face about their difficulties and problems and joys in service. Then after orienting themselves in that way the deputation proceeded to discuss the more important problems in special conferences called for the purpose. Conferences were held with the Madura Mission composed wholly of missionaries, with the Madura Church Council consisting predominantly of Indians, with the Laymen's Association consisting wholly of Indian professional and business men, and a joint session with the Mission and the Church Council. In these meetings the vital questions were discussed, plain speaking was the order of the day, but withal there was a mutual spirit of goodwill and co-operation which had for its object the highest helpfulness.

Facing problems.

In analysing the chief questions which came up for consideration before the members of the deputation, one can discern four great problems which are agitating the Indian Church. They are—Devolution, Indian leadership, self-government and financial obligations, and the relationship between the Foreign Missionary and the Indian Church and its pastor. These are the vital problems that face Christian missions and their home boards in India to-day.

The policy of the American Madura Mission is well advanced in the matter of devolution. In 1919 a special committee was appointed by the Mission to consider the placing of more responsibility on Indian shoulders, and the following recommendation was made by the committee and passed into action by the Mission:—

"Be it resolved that while the Mission recognises the impossibility of foreseeing future developments, and realises the necessity of keeping a mind open to the leadings of God's Spirit, it places on record its conviction that the time has come to take a further and important step in transferring responsibilities from the Mission to the Indian Church, looking forward to the entire transfer, ultimately, of all departments of mission work to the church.

"That while asking for appropriations for the immediate future we request the Church Council to accept the definite policy that the time must soon come when it must expect a reduction in appropriations from the Boards and become self-supporting as well as self-governing. The Mission believes that the process of reduction in the appropriations from the Boards should begin in five years, and in no case should this beginning be postponed beyond 1934, the year of the centenary of the founding of the Mission."

That policy has been consistently followed, so much so that all elementary education, the major portion of the evangelistic work, and all matters pertaining to the church, such as salaries, ordinations, the transfer of ministers, discipline, are under the direction and control of the Indian Church. Only the institutions, such as the high schools, college, and hospitals, which are governed by their own councils, are not directly under the management of the Church Council. In 1925 the Mission took another important step forward in the Indianisation of the church. I quote from a leading-article in "The Madras Mail" in reference to the matter:

"Our Madura correspondent tells us of a great step that has been taken by the American Madura Mission to further the Indianisation of the church in India. Some twenty church buildings and sites valued at Rs. 67,000 have been handed over to the South India United Church. This church will in future be responsible for the financing and management of these churches. It is, as our correspondent points out, 'the challenge of great financial responsibility to the Indian Church.' The result of the step will be watched with interest by all sections of Christian opinion. It has long been obvious that the church in India could not for ever continue in reliance on foreign lands for funds and donations. The growth of the national spirit, and the steady diminution in the flow of funds from other lands have made the assumption by Indian Christians of the responsibility for manning and financing their churches but a question of time. There is and never has been, any doubt that zealous workers would be forthcoming. Finance, however, offers a more serious problem, the bulk of Christians being drawn from poor classes. But this difficulty is being met in the right spirit, and there is reason to believe that the challenge will be accepted boldly, and the task fulfilled."

So far as devolution is concerned the Madura Mission has gone a long way, and we on the field feel, together with a number of our Indian fellow-workers, that before any further advances are made the Indian Church must measure up to and successfully discharge its present responsibilities.

Indian leadership is a problem of training, capacity, and the right attitude of mind. Too often does one find that the Indian conception of leadership is position, authority, and status in the community. "He that would be greatest among you, let him be the servant of all" is the most pertinent teaching that India needs at the present time. Christ's function as the suffering servant does not appeal to modern Indians. The best trained and the brightest minds are not seeking service in the church; status and salary call them elsewhere, and the church languishes. If India is to be won to the church of Jesus Christ, it will only be by the missionary zeal and contagious enthusiasm in the preaching of the gospel by her brightest and best young men.

In the conferences the demand for a larger measure of self-government was more prominent than an adequate sense of financial obligations which must accompany self-government. Those who speak the loudest for self-rule are quite willing that the necessary finances shall still continue to come from foreign sources, and some even go so far as to say that the Foreign Missionary is still needed to pay the deficits that may occur. But it must be stated that Indians are coming to see that ultimately self-government in the church must involve the financing of the work also from Indian sources. To take the Madura field as an example there is progress towards self-support: "The Indian funds raised and spent by the churches have more than doubled during the past fifteen years, and the offerings of the Christian community have risen from fifteen thousand to over thirty-one thousand rupees, while the per capita giving has increased from 10¼ annas to one rupee and two annas. In terms of daily wage for unskilled labor, this figure is in excess of that for many of the communities in the West."

A great deal of time was spent in considering the relationship between the Foreign Missionary and the Indian Church. It is felt by many Indian pastors that as the missionary withdraws from active oversight, and more and more responsibility is placed on the Indians, the church is losing a great deal of direction and help which it badly needs. The missionaries engaged in the institutions, as educational and medical work, were severely criticised for not giving more time and help to the struggling church, and it must be admitted that there is some point to the criticism. It is not the desire on the part of Indians for less missionaries, but for more sympathy, direction, and brotherly helpfulness from the foreigners as Indians begin to shoulder the responsibilities of a great task. This is no time to talk of re-orientation; the Indian Church, and especially those who are called upon to lead the church, want our love and sympathy and prayers as never before, but the missionary from now onward must realise that as the Indian increases and becomes stronger, he must decrease and finally be prepared to pass away.

These are times of changing attitudes born of a great new awakening in Indian thought and life. It is a new door of opportunity which is opening, and the man who clearly sees may enter in and do the most fruitful work of his life.

Racialism and nationalism.

The deputation came into close contact with racialism and nationalism, but did not find them so formidable as they are sometimes represented. Nationalism is everywhere in India, and is the natural and inevitable consequence of foreign contacts, the growth of education, the spread of the principles and literature of democracy, and the intellectual awakening of a people. Christian missions have played a large part in bringing into being the movement of nationalism. Instead of hurting the Indian Church and limiting its power, the movement is developing an enthusiasm, and giving a real sense of responsibility which will

mean much in the days to come. Nationalism is the stirring and bringing together of the old bones, which, when covered with flesh and pulsating with life, will mean the real birth of the church of Christ in India.

Racialism is presenting a more difficult problem. The deputation found evidence of racial prejudice and animosities. Extreme nationalism tends to breed racialism, and the borderline in India is color. Race pride is very strong in India in these days of growing national consciousness, and when the modern Indian sees the white man standing between him and his desired goal, the result is conflict. This is clearly apparent not only in the State but also in the church. The fundamental racial differences we cannot overcome, but both sides must agree to minimise these differences, or at least their importance, recognise the limitations of each, and the contribution that each can make to the common task, and not to allow color to obtrude itself so as to weaken co-operative service. The racial problem happily is not so prominent in India as it is in Japan or especially China, but there is a color line in India. One can see it plainly in public gatherings, and more particularly in voting and elections to committees and positions of various kinds.

It is true that the influence of these powerful social movements during the past five years has been against the spread of Christianity and the growth of the church, but these movements are less strong to-day, and people are giving more thought to the things of the spirit. Indian people are attracted to the personality and unique teaching of Jesus Christ, but they regard the church as a Western institution, and because it is so foreign to Indian thought and ways of doing things, and because it does alienate them from their own social life and institutions, great numbers, who at heart are Christians, are nevertheless unwilling to join the church. Before this difficulty will be removed there must evolve a distinctly Indian Church, which, while preserving the essential principles and teaching of Christ, will allow the expression of them in ways that will satisfy the highest Indian ideals and characteristic ways and methods of doing things. In other words racialism and nationalism are teaching us, if we have eyes to see, that we foreigners must allow Christian truth and methods of worship to express themselves in ways that shall appeal to and satisfy the Indian mind.

Where are we?

As the Americans say, Where are we at? We are clearly at the cross-roads. The members of the deputation were greatly impressed with the work that is being done, and the large measure of success that is attending the work in India, but at the same time they were made conscious of tremendous problems that demand solution as well as a widening door of opportunity which is at once a challenge to both the Indian and the Western Church.

The chief things that the deputation emphasised in the various conferences held were: The American Madura Mission is pledged to complete devolution; but the question is, How fast ought it to proceed? Warnings were given against trying to proceed too fast. Just as soon as burdens of administration can be carried larger responsibilities will be given; it is from strength to more strength. The President of the American Board on more than one occasion pointed out the difference between status and service. Some Indian leaders seem to want status and position more than an avenue of service. There must not be a pastor caste in the Christian church, and the laymen of the church must be organised for definite evangelistic work. The need of recognising that self-government must ultimately mean full financial obligations was clearly stated. As in the State so in the church, Indians are beginning to understand that self-government is costly, and will necessitate the giving of far more hard cash than they formerly gave. It was brought home to the missionaries that there must be a closer relationship between the Mission and the church, and the institutions and the church. We are not to

desert the Indian Church, struggling to administer its own affairs; but love and sympathy and brotherly helpfulness must be showered upon the leaders of the church as never before. This is the greatest contribution that the missionary can make at this time to the Indian Church.

In view of these things the Madura Mission has recently stated its aim for the next decade to be:

"Resolved that in view of the church's present condition, and the place it must take in the religious regeneration of India as a whole, the determining and formative aim of our Mission for the next decade should be the development of the Indian Church. Further, that the line of this development should be increased spiritual power and capacity to support and propagate itself."

Religious Notes and News.

Dr. Francis Clark, of the C.E. Movement, had an attack of illness in Jerusalem during his recent visit to Palestine. He is now resting with his wife in the South of France, and hoped to be quite restored in time for the World's Convention in London next month.

Mr. Charles Wickham.

An interesting visitor to Australia is Mr. Charles Wickham, who has come at the invitation of the Geelong Band of Hope Union, to put in six months in the interests of the young people. This temperance expert has written a book on pictorial teaching, and his strikingly original methods are calculated to hold the interest of young folk. Mr. Wickham, who is a Congregationalist, worked with the Y.M.C.A. during the war. A much travelled man, he lectures on Switzerland, Norway, Rome, the Holy Land and Babylonia.

The Word and the Testimony.

In the late Lord Cromer's "Modern Egypt" there is a thing concerning General Gordon which must not be suffered to die. Lord Cromer had asked Gordon to launch out upon some new venture, or to take some step which could not but be a decisive one. Gordon in his acknowledgment of Lord Cromer's instruction or advice replied that "before coming to a decision he would like first to consult the prophet Isaiah"! In a footnote Lord Cromer exclaims upon this naïveté. And yet was it not wise? Was it not great? What rivers of blood would never have been let loose, what inequalities and injustices would never have begun to lift up the tiniest of heads, so that the little, wriggling, worm-like thing would never have grown to a snake and very python, had we all, high and low, emperors, statesmen, financiers, proprietors of newspapers, leaders of the people, and all others of the race that bestride this world like a Colossus, "first consulted the prophet Isaiah"!—"British Weekly."

Interested in Christ, not in the Church.

Preaching recently at Hope-st. Church, Liverpool, Dr. W. H. Drummond, secretary of the Free Christian International Conference, said he had lately been to a University Settlement in the East End of Berlin, where men of all political parties met together. Usually in such gatherings it was found that great partisan bitterness showed itself, but at the Settlement meetings it was different. There was not much talk about religion, but, said the Warden, "They know that I am a fanatical Christian, and a spirit of tolerance and unusual good-humor acts on these turbulent elements. . . . These workmen friends of mine have no use for the Christian churches. There are large numbers of Lutheran churches in this quarter, and they are nearly all empty, yet these men are deeply and passionately interested in Jesus Christ."

A Book of Preachers' Biographies.

The following is from "The Christian Evangelist," U.S.A.—"John T. Brown, who has served the cause in the pastorate, in the field of evangelism, in the editorial chair and otherwise, is gathering material for a book of biography of pastors, in the Churches of Christ, with pictures

and sketches of a limited number of the churches. He hopes to include all of the preachers, and to that end has undertaken to reach everyone of them with a personal offer to give a sketch of 90 words gratuitously. For \$3.00 he will include a picture, which is the cost of the engraving. For \$8.00 he will also give a copy of the book to those whose pictures and sketches appear. Anyone may purchase the book for \$5.00. It is highly important that all preachers send their orders at once to 1603 S. Third Ave., Louisville, Ky., and be very specific as to what they want. All sketches must be typewritten and must include along with other data place and date of birth. If photographs are sent they should be unmounted; 'glossy prints are the best'; four by six inches is the best size. If an engraving is to be used the \$3.00 must be sent with the order, and \$8.00 if the book is desired."

"Pussyfoot" Johnson's Explanation.

Mr. John Vale in the Methodist "Spectator" writes as follows:—

"It will be remembered that in April last a sensational cablegram was published stating that 'Pussyfoot' Johnson admitted that he had lied, had taken liquor, and given bribes to advance the cause of prohibition. I pointed out at the time that the admissions must relate to the period when he served as chief officer of the U.S. Indian Service for the purpose of suppressing the illicit liquor traffic among Indians. Outside America the press has made it appear that Mr. Johnson was describing his methods as a representative of the Anti-saloon League. He has therefore issued a personal statement, an epitome of which can well serve as the temperance contribution for the week."

Following is a brief extract from Mr. Johnson's statement:—

"Hearst's 'Cosmopolitan' for May contains an article written by myself, over which the editor placed the terrifying title, 'I Had to Lie, Bribe and Drink to Put Over Prohibition in America,' the title referring to numerous schemes employed by myself in apprehending criminals and securing evidence that resulted in the conviction of more than 4,400 offenders, mostly liquor dealers. All these operations were conducted by myself nearly twenty years ago, when I served as chief officer of the United States Indian Service, working under an Act of Congress to 'Suppress the Liquor Traffic Among Indians,' and before I became connected with the Anti-saloon League in any way. In this work I made use of the usual tactics of government agents in every nation on earth in trapping bandits. The article itself plainly indicates that I did 'put prohibition over' on these 4,400 criminals, some of whom are still in prison."

"The 'Cosmopolitan' editor's idea in using that ferocious headline was simply to 'compel the people to read the article,' declaring that 'the best way to make the ordinary mortal think is to hit him over the head.'"

"American newspapers, while 'playing up' the disorderly headline, were mostly honest enough to indicate what the headline referred to. The correspondents of foreign newspapers were not so conscientious, and cabled across a mass of lurid stuff that had little or no relation to the real facts set forth in the article itself."

The Home Circle.

Conducted by J. C. F. PITMAN

The Master of the Storm.

There is no Star to light the way to Peace,
There is no Song to rise above the roar
And knocking at our gates, that do not cease;
No angel with a sword to guard our door.

And yet, and yet, beyond the troubled cries,
Above the tumult, savage, wild and grim,
The Master of the storm is in his skies
To guard his world as seemeth best to him.

—Grace D. B. Geldert.

A Noble Act.

A man who had reached a great age, and amassed much wealth, feeling that his end was near, divided his property among his three sons. Thereafter he set aside a jewel of great value, which he determined to give to that one of his sons who should within three months perform the most noble act. "Father," said the eldest one day, "a person lately intrusted me with a large sum of money. As he was quite a stranger to me, and had no acknowledgment from me in writing, I might easily have appropriated the money; but when he asked it back from me, I gave him the whole, and refused his offers of remuneration." The father replied, "Yours was an act of justice." The second son said: "I was walking along the edge of a lake when a child fell in. At the risk of my life I plunged in, and brought it safely to its distressed mother on the shore. Was that not a noble act, father?" "No, my son; it was but the instinct of human kindness." The youngest son then said: "One dark night, I found my mortal enemy asleep on the edge of a precipice. The slightest movement on waking would have plunged him down the fearful abyss. I took care to rouse him with proper caution, and directed him to a place of safety." "My dearest son," said the father, embracing him, "the jewel is thine."

The Dervjs and the Robber.

On the confines of the desert, amid sterile and almost inaccessible rocks, Ben Achmet, the dervjs, led a life of austerity and devotion. He dwelt in a cave, living upon roots and wild fruits, and quenching his thirst at the spring that bubbled up at the base of a neighboring cliff. He had formerly been a priest in a splendid mosque, and had scrupulously conducted the ceremonies of the Mohammedan faith; but, disgusted with the hypocrisy and injustice of those around him, he abandoned the mosque, and retired to the desert, to spend his days as an anchorite, in self-denial and devotion. As years rolled on, the fame of his sanctity spread abroad. In seasons of drought, he supplied the thirsty traveller with water from his little spring. In times of pestilence, he left his solitude to attend the sick and comfort the dying in the nearest villages; and often did he stanch the blood of the wounded Arab, and bind up his wounds. His name inspired veneration, and the plundering Bedouin would give up his booty at Ben Achmet's command.

Akaba was a Bedouin robber, the head of a lawless band of men, owning a large number of slaves, and a treasure-house stored with ill-gotten wealth. His attention was arrested by the sanctity of Ben Achmet, his conscience smote him on account of his guilt, and he longed to be as famed for his devotion as he had been for his crimes. He sought the cell of the dervjs, and told him his desires. "I have five hundred scimitars ready to obey me," said he, "many slaves at my command, and great wealth; tell me how to add to these the hope of a happy immortality." The dervjs

led him to a neighboring cliff, and pointing to three large stones that lay near, he told him to lift them from the ground, and follow him up the mountain-side. Akaba, burdened with the stones, could scarcely move; to ascend the cliff with them was impossible. "I cannot follow thee," he said, "with this load." "Cast one of them down, then," replied the dervjs, "and then follow me." The chief did so, but still found himself too heavily laden to proceed. "I tell thee it is impossible: thou thyself couldst not advance one step with such a burden." At Ben Achmet's bidding he dropped another stone, and, with great difficulty, clambered up the ascent for a while, till, exhausted with the effort, he again exclaimed that he could go no farther. Being directed to drop the last stone, he did so, mounted with ease, and soon stood with his conductor on the summit of the cliff. "Son," said the hermit, "thou hast three burdens hindering thy progress to a better world. Disband thy troop of lawless plunderers, liberate thy captives, and restore thy ill-gotten wealth to its owners. It is easier for Akaba to ascend this cliff with the stones that surround its base, than for him to journey onward to a better world possessed of power, pleasure and riches."

Nerves All Right.

After writing a prescription the doctor told a patient that it would probably cost half-a-crown to make up. "Could you lend me the money, doctor?" enquired the patient, dolefully. Carefully scratching out a part of the prescription, the doctor handed it back with a shilling, remarking, "You can have that made up for threepence. What I scratched out was for your nerves."

Sarcastic.

A citizen who maintained a pawnshop took out a fire insurance policy. The same day a conflagration destroyed the building and its contents. The insurance company tried in vain to find sufficient grounds to refuse payment, and was obliged to content itself with the following letter appended to the cheque—"Dear Sir,—We note that your policy was issued at 10 o'clock on Thursday morning, and that the fire did not occur until 3.30. Why this unseemly delay?"

The Preacher's Expenses.

Christmas Evans' parishioners seem to have been marked by an insatiable appetite for sermons, and by a singular disregard for the temporal comfort of the preacher. Once, when he had preached away from home, and had received less than his expenses, an old woman remarked to the great pulpit orator: "Well, Mr. Evans, you have given us a wonderful sermon, and I hope you will be paid at the resurrection." "Yes, yes, no doubt of that," answered the preacher humorously; "but what am I to do till I get there? And there's the old white mare that carries me; what will she do? There will be no resurrection for her."

Low Visibility.

Simpkins considered himself a humorist. He sent a selection of his original jokes to the editor of a newspaper and confidently awaited a remittance. His excitement ran high when he received a letter, obviously from the newspaper office.

He opened it with feverish haste. There was no cheque, however, just a small note, as follows:—"Dear Sir,—Your jokes received. Some we have seen before; some we have not seen yet."

The Family Altar.

— J. C. F. P. —

MONDAY.

Go ye also into the vineyard, and whatsoever is right I will give you.—Matt. 20: 4.

In 1852, Ruskin wrote to his father, "The fact is one's days must be either a laying up of treasure or a loss of it; life is either an ebbing or a flowing tide; and every night one must say, Here is so much of my fortune gone—irrevocably—with nothing to restore it or to be given in exchange for it; or, Here is another day of good service done and interest got, good vineyard digging, by which very assuredly whatsoever is right, that I shall receive."

Reading—Matt. 20: 1-16.

TUESDAY.

My cup indeed ye shall drink; but to sit on my right hand and on my left hand is not mine to give; but it is for them for whom it hath been prepared of my Father.—Matt. 20: 33.

Our Lord's gentle rebuke reminds us of his disciples' misconception regarding the coming kingdom. It is probable that they imagined that its inauguration would be accompanied by some great conflict in which they would take a prominent part. Jesus suggested other kinds of suffering they would be called upon to endure.

Reading—Matt. 20: 17-34.

WEDNESDAY.

Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them to me.—Matt. 21: 2.

A missionary explains how he overcame his sense of unfitness for the work:—Reading one day in the New Testament about the disciples chartering an ass for the Master's service, and being commissioned to say to objectors, 'The Lord hath need of him,' I hethought me that if an ass could serve I, too, might. So I put myself in the way, attended the mission college at Melbourne, and thank God, he added, 'I have been enabled, ass or no, to carry Christ now for ten years into the far heart of China. I have never doubted the call the moment I was in the work, and am content and happy to be but a beast of burden as long as I carry the Master.'

Reading—Matt. 21: 1-22.

THURSDAY.

The stone which the builders rejected, the same was made the head of the corner.—Matt. 21: 42.

Tradition says that when the temple was being erected, the builders came across a peculiarly-shaped stone, for which they could find no place. The architect explained that it was the chief corner-stone. So Christ, rejected by the Jews, was the chief corner-stone of the church.

Reading—Matt. 21: 22-46.

FRIDAY.

Many are called, but few chosen.—Matt. 22: 14. "Many guests are invited, but few are accepted; because some neglect and despise the invitation, and others cast dishonor upon the one who invites, by the self-willed and irreverent way in which they accept the invitation."

Reading—Matt. 22: 1-22.

SATURDAY.

And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.—Matt. 22: 46.

"'Twas time to hold their peace, when they Had ne'er another word to say."

Reading—Matt. 22: 23-46.

SUNDAY.

Love not the chief place at feasts, and the chief seats in the synagogues, and the salutations in the market-places, and to be called of men, Rabbi.—Matt. 23: 6, 7.

"Thus Jesus reproves those who make religion a matter of praise—seeking ostentation, whether they do so by seeking position, or by peculiarity of dress, or by assuming or accepting titles of honor or distinction. The sin of ostentation was the first enumerated sin of the Pharisees."

Reading—Matt. 23: 1-22.

Prayer Meeting Topic.

June 30.

The Responsibility of Good Tidings.

(2 Kings 7: 3-9.)

F. J. SIVVER, B.A.

"Then they said one to another, We do not well; this is a day of good tidings, and we hold our peace: if we tarry till the morning light punishment will overtake us; now therefore come, let us go and tell the king's household." Benhadad's Syrian army held the city of Samaria in a relentless grip. The starving people of the besieged city had come to a desperate pitch: mothers were actually killing their babes for food. Outside the city-gates four lepers, banned by reason of their disease, philosophically faced the facts that governed their fate. "If we remain here, we shall die," they argued; "if we go into the city, we shall die there"; and so they decided on the desperate venture of going to the camp of the enemy. In the meantime God had been at work. He had caused the Syrians to hear a noise as of a great approaching army, with the result that the Syrians had fled helter skelter, leaving their tents and everything behind them. Finding the camps disturbed, the four lepers, after satisfying their hunger, started to carry away the loot, but while so doing were disturbed and held up by their consciences. Thoughts of the starving city, fear of the king's wrath troubled them: they felt the responsibility of good tidings.

Good news always carries with it the obligation to pass it on. A few considerations may help us to see more clearly our own great responsibility concerning the gospel.

A SENSE OF FAIR PLAY.

Why should we enjoy the benefits and blessings of Christianity whilst the masses of India and China and Africa "sit in darkness and the shadow of death?" Our own missionaries say that it hurts them deeply when they compare conditions here in the homelands with conditions there in the mission fields. Here, conveniences, comforts, enlightenment; there, ignorance, vice, desperate poverty, utter wretchedness. The difference is the difference that the knowledge of Christ makes. Is it British fair-play that we who have basked in the light of the gospel for centuries should be so tardy in sending it to others?

AN UNANSWERED CRY FOR LIGHT.

The prologue to the current report of the British and Foreign Bible Society contains the following.—"Who can remain unmoved that witnesses the worship of people of other faiths? A multitude of men, women and children climbing laboriously the six thousand steps of Taishan, one of the sacred mountains of China, where since before the time of Moses pilgrims have gone to worship the Supreme Ruler; hundreds of white-robed Moslems bowing simultaneously in prayer; a vast crowd of Hindus gathering to bathe in the sacred Ganges; a solitary pagan African kneeling before his altar to an Unknown God: your heart must be harder than the nether millstone if, seeing this, you do not ache to lead these seekers to him, who is the Life and the Truth and the Way."

AN UNREVOKED COMMAND.

If a sense of fair play, or if the pathetic appeal of age-long seekers who have not yet found will not move us, there is yet to be faced the unrevoked command of the Lord, "Go ye therefore and make disciples of all the nations." The Good News was intended for everybody and wherever there are men and women living in darkness they must be reached. "There are alligators there and snakes and centipedes," said the friends of Tepeso, a native teacher of the London Mission in Samoa, when they tried to dissuade him from venturing into New Guinea. "Hold!" said he, "are there men there?" "Oh, yes; there are men, but they are dreadful savages and cannibals." "That will do," said Tepeso, "wherever there are men, missionaries are bound to go."

TOPIC FOR JULY 7.—THE PURE IN HEART.—Matt. 5: 8.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

The Training of Bible School Workers.

Working for the souls of men, the great task of teaching to men the word and will of God is not only the highest and noblest work that can engage human hands and hearts; it is also the most difficult. The greater the difficulty of any task, the greater the need of strength and preparation. The recognition of the need for expert and qualified workers in the public schools led to the building up of the present system of normal colleges and training schools for teachers. The recognition of a similar need, one standing on yet higher ground, in the case of the preacher of the gospel, has led to an educated ministry. Is it not necessary, then, that the teachers and administrative officers of the Bible School, who have to do with the religious training of the child at the formative period of its life, should also be trained for their work? True, some of the qualities that make successful Sunday School teachers and officers seem to be inherent in some, and to that extent the teacher or the officer is born to his vocation; but in the great majority of cases leaders are made and trained. Teachers and officers do not happen; whatever they know they have acquired by observation and experience, experience often bought at the price of years of failure and wasted opportunities, and at great cost to those who were being experimented on.

We will never meet the task laid on the Sunday School until we appreciate its difficulties, and prepare to meet them with workers duly trained and qualified. True, we must keep the spiritual qualifications and the personal equipment first; but we must bring education, technical training and professional equipment, and recognising them neither as ends in themselves, nor as sufficient in themselves, make them all the servants of this high and holy service.

I. The problem.

It is not only difficult to secure trained officers and teachers; it is often difficult to secure a sufficient staff of any kind. Lack of teachers is the bane of the superintendent's life. Sunday after Sunday he has four or five teachers short, and very often has to take a class himself, or place two classes in charge of one teacher. All this upsets the discipline and efficiency of the school. Again, some teachers seem altogether devoid of any sense of need for better preparation for the work of teaching or at least are unwilling to make the sacrifices necessary to obtain it. There has been some improvement in the matter of teacher-training; in many cities large numbers of special classes are held for this purpose, while some schools regularly conduct their own training classes.

There are certain facts which complicate the problem of training the working forces in the Bible School. There is the greater difficulty of this training because of the difficulty of teaching religion, because of the difficulty of working with a volunteer force, of meeting for only a brief period once a week, and of working with inadequate equipment. In the light of these difficulties it is unfair to institute an exact comparison between the work of the day school and that of the Bible School. We may expect as much of one as of the other when we give both the same opportunity and equipment.

II. A suggested solution.

(1) Train up your own officers and teachers: bring them up in your own school. Let the school be so efficient, so well organised and capably led that it shall, as an object lesson, be constantly educating its own pupils in the best school methods.

Further, let the instruction that is given be so complete in itself, in proper order, taking in the whole range of religious truth, that when a pupil has completed the series of lessons, he will have already received much of that knowledge which is recognised as essential to a teacher's equipment.

Let the superintendent have in his mind those pupils who give indications of making good workers and teachers; let him plan to bring them ultimately into special classes for their training in the principles and methods of teaching.

(2) Maintain a class or classes as part of the regular work of the school. Into this class should be gathered all who have in mind the work of teaching in the Bible School. Biblical Introduction, History and Doctrine, with elementary psychology, Sunday School administration, principles and methods of teaching would find a place on the syllabus of such a class. Let the class meet on Sunday, under the direction of a competent teacher. Set before yourself the aim of making this course, or an equivalent, necessarily required of those who would teach or hold executive office in the school.

"It is worthwhile to maintain such a class as this, even though the number of students dwindles down to one."

(3) Attend conventions and conferences on Sunday School methods and problems. Many a teacher and worker, now by training and efficiency noted as a leader in religious education, has received his first impetus to improvement by attending a gathering of the kind mentioned above.

It is a good plan occasionally to arrange for some one, who, by training and experience, has acquired the right to speak with authority to address the workers of your school. Do not be ashamed to ask such a one to address the little group of teachers in your midst; the best work is not usually done in great gatherings, but in close touch with groups of workers; conventions have inspirational value; but for instructional value the conference is to be preferred.

Let each school then, be governed by the principle, first, that so great a work as that of teaching the word and will of God demands the very highest class of service, and the most highly-developed efficiency possible; and second, that such efficiency will not be secured by accident; it must be attained by definite and wisely-directed efforts. If you would have the work well done by capable people, you must train and direct them.

School Entertains Parents.

Recently the officers and teachers of the Castlemaine Bible School, Vic., entertained the parents of the scholars at a social evening. Each teacher was asked to make himself or herself responsible for their individual classes. The gathering proved a great success. Many parents were present, some of whom had never been inside the church building before. Songs, recitations, games and supper made the evening very enjoyable. The teachers found that it was very helpful for them to be able to meet the parents of the children in this informal way. During the evening Mr. Clipstone, the superintendent of the school, took the opportunity to thank the parents present for their co-operation in sending their children to the school, and to enlist their further sympathy and support in making the school an even greater factor in the life of the community. On the Sunday following the social special services were held to which families were invited to come as families. The response was very encouraging, and fine meetings were the order of the day. Our school is still the largest in the town of Castlemaine.

Foreign Missions.

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

Prayer Corner.

Sunday, June 27.—Let us join with Bro. and Sister Anderson in thanks to God for the birth of their little daughter on June 1.

Monday, June 28.—Let us thank God for the answer to prayers for a blessing upon our July offering preparations. The answer has come in the continued good news from all our States. No July offering has ever had more complete preparations for enlisting the co-operation of our churches.

Tuesday, June 29.—Let us humble ourselves before God and pray that all may have grace to make a self-denial offering to our Foreign Mission work on July 4.

Wednesday, June 30.—Let us pray God that when our Christian duty of liberality to his work interferes with our comfort and convenience duty may always prevail.

Thursday, July 1.—Let us pray that this month upon which we have now entered may be one memorable for the generous offerings of the Churches of Christ in Australia towards the work in India, China, the New Hebrides, and among the Chinese in our own land.

Friday, July 2.—Let us pray that the prayers of our missionaries and native Christians for a generous offering in Australia on July 4 may be abundantly answered. Also let us ask God to send to our missionaries and native Christians, as he did to Daniel, the assurance that their prayers are answered, even before the money is received by them.

Saturday, July 3.—Let us ask God to make this day one of happy anticipation of what the morrow is to mean to our Australian brethren at home and in the foreign field. That we may have the assurance from God that our weeks of preparation by every State are to be successful even beyond what we can ask or think. That God will give us full measure, pressed down, and running over of a rich fellowship with himself, on the eve of the day when we bring our sacrificial offering into his sanctuary.

The Offering Preparations.

The work of preparation goes on splendidly. Most of our brethren know of the work that J. E. Allan, of Victoria; J. Clydesdale, New South Wales; and H. W. Hermann, of Queensland, do each year. These are veterans in Foreign Mission secretarial work; but they and their co-workers on the committee and in the churches are doing better this year than ever. The newer workers are not so well known. A. J. Ingham, of Western Australia; H. G. Burdon, of South Australia; and J. C. D. Green, of Tasmania, are new men who are rendering magnificent service in preparation for a record offering on July 4 in their States. Those responsible for the preparations of the July offering have not spared themselves in any way. They have advanced the Foreign Mission flag. It now rests with the army of 30,000 Church of Christ members to respond to the appeals made, and let us have such an offering that will make July 4 the happiest day in the history of our churches.

The Foreign Mission Numbers of the "Christian Evangelist," West Australian paper, and the "Challenge," South Australia, are full of illustrations and appealing matter, and are going to have a great influence in the offerings of these two States. Other State papers have featured the work.

Remitting the Offering.

The Federal Secretary asks that all church treasurers will send offerings to their State Treasurer

or Secretary, whose addresses are on this page, not later than Monday, July 5. We ask the State Treasurers or Secretaries to please send the amounts so received to the Federal Secretary not later than July 6. Money is urgently needed to send the salaries of our missionaries at once, and every pound received beyond this urgent need saves the Federal Board seven per cent. overdraft interest. This request seems so very reasonable that some may regard our dwelling upon it as quite unnecessary; but unfortunately we speak from experience that while there are some churches that send their money with the utmost promptness, there are others who, in order to have the total amount of their offering noted in the "Christian," keep their money for several Sundays. We assure these churches that we shall give a complete list of contributions with their duplex envelope amounts of every church in Australia when the final F.M.D. amounts have been received. This, we think, will carry out the reasonable desire of our churches. Another difficulty is that there is a disease that the Federal Secretary has called "Treasurer's Tenacititis." It afflicts church treasurers and State treasurers at times, but no Federal Treasurer has ever been

Remember Lord's Day, July 4

known to suffer from this disease. His disease would be more likely "Overdraftitis." Many church treasurers sign a cheque for the offering on the first Sunday of July before they go to bed, and if there is a post pillar-box near their home the letter is posted that night. If only all concerned would learn this much French—"Qui donne tot donne deux fois"—He who gives promptly gives twice as much! What would happen in a business if officials allowed money to remain in one branch earning no interest while the head office was paying 7 per cent. overdraft interest?

Give Ye Them to Eat.

In thinking of Foreign Missions, I am somewhat reminded of the old coaching days. A coach is drawn up at a farmhouse. A large number of passengers have alighted, and are eagerly awaiting the approaching meal.

The farmer's household is very small compared with the crowd of travellers.

The passengers are the heathen in foreign lands. How hungrily they devour the wholesome food set before them—this food represents the gospel message. The farmer, his wife, and his servants, who are they? Ah! they are the members of the Churches of Christ in Australia—a very small body in comparison to the hordes of heathen.

If these people fail to spread the food the travellers will have to pass on without refreshment. It is our task. Let us not fail on July 4 for the work of sending the gospel to the heathen is ours.—A. C. Elliott, President W.A. Women's Auxiliary.

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.

FOREIGN MISSIONARY COMBINED PRAYER SERVICE

Swanston Street Chapel

WEDNESDAY, JUNE 30, 1926, 8 p.m.

Chairman, D. E. Pittman, F.M. President.
 Intercession Leader, B. W. Huntsman.
 Leader of Song, W. H. Clay.

DEVOTIONAL MISSIONARY ADDRESS
 A. G. SAUNDERS, B.A.

An Intercessory Service in the Interest of the
 July 4 F.M. Offering

No Appeal for Money Will be Made

All members are invited to join in prayer for
 God's blessing on our work in India, China and
 New Hebrides.

J. E. ALLAN, Secretary.

DEATH.

REID.—On June 7, 1926, passed peacefully away at her residence, 20 Vale-st., North Melbourne, Agnes C. Reid, youngest daughter of the late David and Janet Reid, and beloved sister of Mrs. Elizabeth Jennings (deceased), New Zealand; also James, Mary Ann and David Reid. Interred privately. "Asleep in Jesus."

IN MEMORIAM.

MARSHALL-HOLLINGWORTH.—In loving memory of my dear daughter Clarice, who passed away on June 22, 1922.

She has passed death's gloomy valley,
 Laid life's cares and sorrows down;
 May she with her loving Saviour
 Bear no cross, but wear a crown.
 —Inserted by her loving mother and family.

STREADER.—In loving memory of my dear husband and our dear father, who was suddenly called home June 21, 1912.

MARRIAGES.

CHESELL—RHODES.—On May 1, 1926, at the Church of Christ, Maylands, W.A., by Mr. D. R. Stirling, Rupert Charles, elder son of Mrs. and the late Mr. A. C. Chessell, of Inglewood, W.A., to Thelma Doreen, daughter of Mr. and Mrs. J. Rhodes, of Maylands, W.A.

RHODES—LACEY (Silver Wedding).—On June 28, 1901, at the home of Mr. Albany Bell, Bulwer-st., Perth, W.A., by Mr. A. E. Illingworth, Joseph, son of the late Mr. and Mrs. S. Rhodes, of Lake Rowan, Vic., to Mary, eldest daughter of Mrs. and the late Mr. W. H. Lacey, of Prahran, Vic. Present address, 3rd Avenue, Maylands, W.A.

COMING EVENTS.

JUNE 30.—Women's Mission Band. Officers' Conference, Glenferrie Chapel, Wednesday afternoon, June 30, 2.45. Representatives from churches which have no Mission Band will be welcome. If you are interested, come. Helpful discussion.

ECHUCA.—Opening Service in new building will now be held on Sunday morning at 10.30 a.m., not Saturday afternoon as previously advertised. Services will be 10.30 a.m., 3 and 7 p.m., Sunday, July 1. Special services on Monday and Tuesday nights, July 5 and 6.

TO LET.

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

WANTED.

Companion to take care of aged lady; close Melbourne; member of Church of Christ preferred. Particulars may be obtained from Manager, Austral Co., 530 Elizabeth-st. Melb.
 Sister would board girl, 6 to 12 years, near schools. Company, this office.

Here and There.

Mr. E. P. Aderman, B.A., of Zillmere, Queensland, has accepted an invitation from the Auburn church, N.S.W., and will commence his ministry in August.

The following telegram from Western Australia reached us on Tuesday:—"Great meetings Hinchey-Brooker mission Inglewood; nine confessions to date.—Stirling."

Arrangements have been made by the Victorian Home Missionary Committee for Bro. A. W. Ladbroke to be the week-end preacher for the church at Ballarat East.

It has been decided that our New South Wales departments be represented at the Federal Conference in Perth in October by the following: Home Mission, Mr. H. G. Harward; Young People's, Mr. A. L. Haddon; Foreign Mission, Mr. J. Clydesdale.

We learn with pleasure that Mr. A. Swain, son of Mr. H. Swain, preacher of the church at Thornbury, Vic., has passed his final examinations and qualified for the M.B., B.S. degree at Melbourne University, taking first-class honors in Gynecology and Obstetrics.

Bro. F. Langlois, of Maylands church, S.A., and vice-president of the Conference, has been appointed to receive crowns for Canberra. Will all who wish to have a part in establishing a church in the Australian capital please send their donations to Mr. F. Langlois, c/o Goode Durrant, Grenfell-st., Adelaide?

H. G. Harward is to conduct the services at Sydney City Temple for the first two Sundays in July, and will then leave for the Tweed-Richmond district for mission work. Lismore, Murwillumbah and some adjacent centres will be visited. P. J. Pond is to assist in singing, and (with C. J. Snow) in organising.

We are glad to note that Bro. H. C. Stitt, of the N.S.W. Alliance, has been successful in his appeal from the absurd decision of a magistrate regarding the operation of the licensing law. It will not now be possible for interested persons to contend that a casual visitor who takes a meal at a hotel is an "inmate," and therefore entitled to be supplied with liquor outside trading hours.

Next Wednesday, at 8 p.m., in the Swanston-st. chapel, a special prayer and consecration service has been arranged by the Victorian Foreign Missionary Committee. The meeting will be entirely devotional. Bro. B. W. Huntsman will be intercessory leader, and Mr. A. G. Saunders, B.A., will deliver a devotional F.M. message. All members of churches, mission bands, societies and clubs are cordially invited to attend.

Bro. R. K. Whately, M.A., preacher of Enmore church, N.S.W., will be leaving for San Francisco by the "Sierra" on July 7, his farewell services being on the Sunday previous. The Enmore church will tender him a farewell social on Thursday, July 1, to which all friends are invited. Arrangements have been made for Bro. A. L. Haddon, M.A., to carry on the work temporarily, pending the appointment of another preacher.

At the request of the Social Service Department, the Victorian Home Missionary Committee has agreed to release Bro. W. H. Clay from his preaching work at Ormond, that he may accept the position as Social Service Organiser. Bro. Les. Clay has been appointed preacher of the Ormond church. Bro. W. H. Clay will act as superintendent of the Ormond-Chelsea circuit, and will be the part-time preacher at Chelsea.

The tent mission at York, S.A., commenced on June 3 with a well attended combined meeting of the churches of the Port Line group. Bro. Ira Paternoster gave an uplifting address. On June 6 he addressed the church in the morning and spoke in the tent in the evening, when 260 people were present. The meetings have been growing in numbers and interest each week. 14 have confessed Christ. The question box is being freely

used. The aged Bro. Tatam passed peacefully away on June 5; he had been in membership for 23 years, coming from Norwood by transfer. The Bible School is still growing, 227 being present on June 6.

Bro. F. McClean, senr., writes—"The brotherhood knows of the magnificent work that has been done by our aged Sister Zelius in collecting over £1,000 toward the support of Bible-women in foreign lands. Her advanced years and the inclement weather have prevented our sister from calling on all the usual donors for their appreciated annual donations, so that she is still £15 short of the usual £45 that she is in the habit of forwarding in July. Would these said donors, and any others willing to help, show their sympathy with our aged sister by forwarding amounts to her at their earliest convenience? Address 'Plassy,' Main-rd., Doncaster, Vic."

The work at Nailsworth, S.A., is most encouraging. Since last report there have been 10 additions to the church, 6 by faith and obedience, 1 formerly immersed, and 3 by letter. During the first week in June a Bible conference was held. The meetings were well attended. The theme was "The Scriptures." Splendid addresses were delivered by Bro. McKie, Gray, Rankine, Wiltshire, Beiler, Graham, Ewers and Collins. Anniversary services were held on May 30. In the absence of the preacher through illness, Bro. Harkness preached. Bro. Walden took the gospel service on June 6. At the close of Bro. Raymond's address on June 20 a lady and two young men confessed Christ.

Bro. Reg. Enniss, who as successor to Bro. T. Bagley has given splendid service as Victorian Conference secretary and Home Mission organiser, recently notified the Home Missionary Committee of his intention to visit England and America next year, and expressed his desire to be released from the end of 1926. The Committee wished Bro. Enniss to accept leave of absence for the period covering his travels, but he felt unable to promise so far ahead that he would return to the work in Victoria, and therefore tendered his resignation. In the circumstances, the Committee unanimously decided to invite Bro. Wm. Gale, preacher of Moreland church, Vic., to accept the position of Home Mission Organiser, and we are glad to announce that he has consented to do so. The brethren at large will be pleased to learn that such a satisfactory arrangement has been made. Bro. Gale has consented to act only from beginning of 1927 until the conference of 1928. Both he and the Committee much hope that then Bro. Enniss, having returned from his tour, will again take up the work.

The opening services of the new chapel at South Kensington, N.S.W., were crowned with great blessings. A large crowd gathered on Saturday afternoon, June 19, when Bro. F. Bale, the designer and builder, presented a key to Bro. W. Browning (the oldest member of the church), who then declared the building open to the glory of God. Bro. S. J. Southgate asked God's blessing. The Conference President, Bro. Hall, presided, and H. G. Harward gave a powerful address. Splendid gifts were made to the equipment of the building. Greetings from sister churches were received; and representatives of the Anglican, Presbyterian and Baptist churches gave inspirational messages. The foundation tablet from our old weatherboard building, which was laid by Bro. T. Hagger in 1907, was unveiled in its new position by the church secretary, Bro. F. Smith. During the evening Bro. Whelan addressed another large meeting, and Bro. Bale was presented with an illuminated address to mark his splendid service to the church. On June 20 Bro. J. Fox gave the morning address. Sixteen were received into fellowship from sister churches by letter, and one by baptism. A Bible Class was

formed in the afternoon, when 28 were enrolled. Bro. Haddon addressed the children in the afternoon, and at night Bro. S. J. Southgate opened his ministry with a crowded building.

Murray Bridge, S.A., church continues to make steady progress. The three days' Bible Institute, conducted under the auspices of the Adelaide Bible College by Bro. J. E. Webb, Roy Raymond and G. Tease, from May 25-27, was an exceedingly happy and inspiring occasion. Each afternoon four study sessions were conducted, Bro. Webb dealing with Church History, Bro. Tease with Sermon and Lesson Preparation and Presentation, and Bro. Raymond conducted Bible Studies in the Epistle to the Ephesians. Each night splendid public meetings were held, each speaker dealing with his subject in instructive and delightful manner. Special singing by local sisters each evening, and a delegation from Strathalbyn on the closing day, were added interests. A dainty supper was served by the sisters at the last meeting. Several public discussions with a Seventh Day Adventist pastor have aroused interest. The church building is being renovated. A pretty wedding was celebrated in the chapel recently, when Sister Maud Overall was married to Mr. Bert Collins, of Glenroy, Bro. J. T. Train, assisted by Bro. E. Arnold, officiating.

The following is mainly culled from the Ballarat (Vic.) public press:—Expressions of regret were the central note of the proceedings at the Church of Christ, Dawson-st., on Monday, June 14, when a crowded audience assembled to say good-bye to Mr. A. W. Connor, who has closed his Ballarat ministry, after eight years of faithful and generous service. Mr. Connor has been a hard worker since he came here from Western Australia, and has become a popular figure in church circles. His resignation from Dawson-st. has been accepted with the deepest regret by his people. As one speaker said last night, Mr. Connor had set a standard which others will find hard to observe. There was not a spare seat when Mr. E. H. Price, who presided, took the chair. During the evening an excellent musical programme was provided, and it was late before finality was reached. A charming note of appreciation of Mr. Connor's work, which contained best wishes for further success in church work, was sent by Dean Tucker. It was a graceful compliment to Mr. Connor. Mr. W. Feary, of York-st., and Mr. R. G. Cameron, of Peel-st., spoke on behalf of their congregations, and Mr. T. King for the Anti-Liquor League. These speeches were eulogistic of Mr. Connor's work and enthusiasm in Ballarat. It was from the representative of his own congregation—those most intimately connected with his work—that the highest tribute of praise came. Mr. J. A. Wilkie spoke with fervor of the feeling of the members towards the departing pastor. He referred to the earnestness and enthusiasm that had marked all Mr. Connor's activities, and said he would be missed in the future. On behalf of the church Mr. Wilkie presented Mr. Connor with a purse of sovereigns, and Mr. Morrison presented an enlarged photograph of the church officers. Mr. Connor, in returning thanks, stated that he had loved his work in Ballarat, where he had had a wonderful time. He had sought to increase the influence of the church, and had received the support of parishioners in his efforts. It was just 20 years since he preached his first sermon in his home town. His eight years in Ballarat would ever remain more than a fond memory to him. He did not need to urge the church members to be loyal to his successor; he knew they would be; but he would urge them to mould their lives around the cross, which was the basis of Christianity. The women of the church presented a handsome eider quilt to Mrs. Connor, and a fountain pen was given to Mr. Connor by the Young People's Club.

ADDRESSES.

G. Cairns (secretary Lower Hutt church, N.Z.)—Pilmuir-st., Lower Hutt.
R. P. Roberts (secretary Bambra-rd. church, Vic.)—"Nubecna," 26 Kean-st., Caulfield.

Our Sisters' Work.

W.A. Women's Auxiliary.

The quarterly meeting of the Women's Auxiliary was held in the Lake-st. hall, on Tuesday, June 1, when there was a good representative gathering of sisters.

The devotional session was led by Miss Clark, who chose for Bible lesson John 15: 1-10, and afterwards made a few remarks based on "The True Vine." Mrs. Hansen, one of the recent converts of the Hinrichsen-Brooker mission, sang a very much-appreciated solo, "Nearer my God to Thee."

The business session was presided over by the President (Mrs. Elliott). Deep regret was expressed by the President at the passing away of Mrs. Barelli since last meeting. Correspondence consisted of invitation from W.C.T.U. to be present at a meeting at which Madame Yasnovsky would speak, also one from Prohibition League asking if we would accept a speaker at one of our meetings to place before the sisters the plan for six o'clock closing. The requests were agreed to. Collection, 12/10/2; hospital collection, 10/7. Finance statement by the treasurer, Mrs. Ingham, proved satisfactory.

Quarterly reports were submitted. Home Mission contributions up to date were £37/9/11. £13/17/5 was reported to have been received for Foreign Missions. The prayer committee held its first meeting in the Cottesloe tent during the mission, a splendid time being spent. Hospital work is being carried on at the following institutions: Perth Public, Children's Hospital, Silver Chain Home, Fremantle Hospital, Fremantle Prison and Woorooloo Sanatorium. Mission Band report was a live one, telling of the many activities in various churches.

Mrs. Yelland will be the leader of the devotional at the July meeting, and Mr. Alan Brooke will be the speaker.—M. Wilson.

N.S.W. Sisters' Executive.

The monthly meeting was held at City Temple on June 4, a fine number of delegates and sisters being present. The president was in the chair. Mrs. Sheton, superintendent of Newington Home for Women, led the devotional service, which took the form of a testimony meeting. Mrs. Cotter gave a short history of the beginning of the work at Newington 25 years ago in July next. A sweet solo was sung by Mrs. Rush. Correspondence included a letter from Bro. Clydesdale asking committee to arrange a welcome to Miss Redman. Drawing-room meeting to be held at City Temple on Friday, June 18, at 3 p.m. (basket social). A number of group meetings are also to be held for Miss Redman among the churches, Miss Simmonds, superintendent, to arrange. A prayer meeting is to be held at South Kensington on Tuesday, June 29, at 2.30 p.m. Dorcas committee visits Belmont on June 22. The resignation of Mrs. Shelton as Newington superintendent was received with very much regret. The balance of the appeal for Quan Mane was collected, and the full amount has now been given—£23. Many thanks are due to all who so generously helped at such short notice.—Mrs. E. Morris, Rec. Sec.

Victorian Women's Executive.

The monthly meeting was held on June 4. President, Mrs. Hayward, presiding. Devotions were led by Mrs. Schwab, who gave some nice thoughts on the topic, "Keeping in Touch." We were pleased to welcome Miss Bradley, who conveyed Christian greetings from the Tasmanian sisterhood.

Mr. Goshell spoke on the work of the Bible Society, which has been in existence 122 years, being founded in London on March 7, 1804. Correspondence included thanks from the church at

Drumcondra, and apologies from Sisters Johnson, Manning, G. Mitchell and Smith. Letters of sympathy sent to sisters who are sick. A donation of £5 was granted toward the mission tent appeal. Additions from Bible Schools: South Yarra, 4; Coburg, 1; Essendon, 3; North Fitzroy, 4; Carnegie, 2; Preston, 2; Brunswick, 1.

Home Mission committee visited Brighton and North Fitzroy sisters' meetings. There was a good attendance of members. Speakers, Mrs. B. J. Kemp and Mrs. Main, our obligations to Home Missions being stressed.—G. Lee, Supt.

The General Dorcas held their usual meeting and accomplished a good day's work. Parcels received from Mrs. B. J. Kemp, Mrs. Johnson, Miss Hunter; parcels sent to Burnley Mission, several private cases, and the superintendent of hospital work. Bed-socks are much needed for patients in our hospitals.—E. Hunter, Supt.

Girls' Mission Circles.—South Yarra Phi Beta Pi are busy preparing boxes for India. Carnegie Circle forwarded to Mrs. Meyer flannel bed-socks, and are preparing gifts for India and China.—M. Smith, Supt.

Hospital Committee have paid 51 visits to the various institutions, and distributed amongst the inmates comforts, papers, bed-jackets and socks, books and magazines.—S. Meyer, Supt.

Women's Mission Band committee visited Hawthorn and Ormond. Letters have been sent to 78 churches with the hope that the sisters will link up with the bands in the near future.—M. Dines, Supt.

Benevolent Home received a visit from members of the Gardiner church. A splendid supply of gifts were distributed amongst the old folk. Mr. Gebbie conducted a service in the hall, and spoke from the subject, "In the evening there shall be light." Prahran church will visit in June.—E. Tuck, Supt.

Isolated Sisters.—The committee has written and sent 40 letters; 2 replies received.—P. Ellis, Supt.

Next meeting of Executive will be held on Friday, July 3. Devotions led by Mrs. D. Pittman.—L. R.

The Kellems Mission.

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

The arrangements for the Kellems-Richards mission are now well forward. Bro. H. E. Knott has been working hard with the church in Johannesburg, and the difficulty of securing a suitable building has been overcome. It was a real difficulty too, so great that at one time it seemed insuperable, but we prayed on. A hall has now been taken capable of seating about 900 people. No larger building was available for any continuous period, though the great Town Hall may perhaps be secured for Sunday nights, if it is required.

Articles and photos, are appearing in the news columns of the daily papers, and much is being done to create an atmosphere of expectancy among the people.

The churches throughout South Africa are praying hard, and we are sure that very many helpers overseas are lifting up their hearts to God for blessings on this effort.

Bro. Kellems and his company arrive at Beira on the East Coast of Africa about May 24. They may come straight through Southern Rhodesia by train to Johannesburg so as to start there on May 30. If so, the writer hopes to meet them at Beira or at some town *en route*, and the brethren at Bulawayo will meet them also and give them a good welcome.

Brethren and sisters, you cannot even imagine what it means to us here to have in prospect a really effective and sustained effort made to es-

tablish Churches of Christ throughout South Africa. We have so long been very few and scattered far apart in a country of great spaces. It has been impossible to keep touch very closely, but we are looking to it that the geographical chain shall be as complete as possible so that a sense of closer unity may prevail. The demands for men and money to inaugurate and sustain so extensive a work may be great, but we believe that the brethren everywhere will help us, and God will carry the work right forward to a great success.

OBITUARY.

CRAIG.—Our Sister Mrs. Craig passed away on April 26, at the ripe age of 79 years. She was a daughter of the late Robert Lawrie, of Alma Plains, S.A., and in that district in early life gave her heart to the Saviour, and was baptised into his death by her uncle, John Lawrie. Her membership during the latter years was with the church at Lake-st., Perth. Throughout her long life she was faithful to the good confession which she had made as a girl. She has left behind three sons and three daughters to mourn her loss. May they all follow the Christ as faithfully as she did, so that there may be the glad re-union in the glory land. We extend our Christian sympathy with those who have been bereaved.—T.H.

BARELLI.—On Wednesday, May 26, at Armadale, Western Australia, Sister Honor Maria Barelli entered into rest in her 64th year. Our sister was baptised by Bro. Houchins at Bendigo. The churches at Bendigo, Boulder and Armadale have been blessed by her fellowship. The closing years of her life were spent in establishing the work at Armadale, and her faithfulness with others resulted in putting the cause on a permanent basis. She refused to be disappointed in days of difficulty, and the Armadale church will ever be spurred on to faithfulness and achievement by their memory of this beautiful life. Her life was one ministry of the Christian graces. For three weeks our sister was unable to even recline to gain rest, yet with a wearied body there was never a word of complaint. Keeness in the Lord's work kept her serving within a few days of her home going. She was the acting treasurer and a deaconess of the church. The W.C.T.U. also shared in her services. She was waiting and ready for the coming of her Lord, and indeed, expressed freely for many days a consciousness of his presence.—W.R.H.

ATKIN.—Sister Mrs. Atkin attended the morning and evening service at Castlemaine, Vic., on Sunday, May 23, and when retiring to rest that night was heard to pray for each member of her family. That was the last time her voice was heard on this earth; her daughter-in-law on entering her room found she had passed away in her sleep. She had reached the age of 73 years, and had a wonderful trust in her Saviour. She was brought up in the Methodist church, but last December was baptised into Christ, and received into the church at Castlemaine. She took a great interest in the work of the Lord, and was a regular attendant at all the services. Her earthly remains were laid to rest in the Chewton cemetery on Friday, May 28, in the presence of relatives and friends.—H.M.C.

KINGSBURY.—The passing away on May 4 of Mrs. Harriett Kingsbury in her 72nd year removed one who all her life had been most helpfully associated with the work of our N.S.W. churches. She was the eldest of the nine children of the late Alderman Charles Whately, of Newtown. Upon her marriage with Mr. John Kingsbury, son of the late Dr. Joseph Kingsbury, a hospitable home was set up which did much to advance the interests of the Newtown-Enmore church. Her husband, to whom she was most devoted, predeceased her by two years. One of the best commentators on their Christian life is the remarkable way in which the members of their family have followed in their steps. At the end Sister Kingsbury was surrounded by her six

daughters. When the only son, Bro. Horace Kingsbury, left for America, his mother, though stricken by her bereavement, was in comparatively good health. Special sympathy is felt for him that he also was not able to be with her at the end. His cabled message was, "Sorrowing yet rejoicing.—Rev. 7: 9-13." Sister Kingsbury was anxious to inherit her treasures in heaven, and in her suffering was comforted by the thought that the Saviour knew. There was a large company of friends at the grave-side, where the writer was assisted by Bren. Harward, Whelan and Crisp. A wonderful wife and mother; a Christian in doctrine and spirit being dead yet speaks.—R.K.W.

NENKE.—Our Sister Mrs. Nenke, a faithful and devoted servant of Jesus Christ, fell asleep on June 5 in her seventy-third year. She was one of the most regular and consistent members of Chatswood church, N.S.W. Her religion was a source of great comfort and help to her. She never missed an opportunity of being at the Lord's house. Our sympathy goes out and our prayers ascend on behalf of those left to mourn the loss of a mother and sister. We look forward to the reunion where partings are not known.—R. M.

PEARL.—Early on the morning of June 4, at the Melbourne Homœopathic Hospital, Sister Mrs. Ross Pearl fell asleep in Jesus. She seemed to be making good progress after an operation, so that her home going was unexpected. She was an apostle of sunshine, ever ready with a glad smile and a cheery word. She was 57 years of age and accepted Jesus as her Saviour 34 years ago at North Melbourne, under Bro. P. A. Dickson. She was in fellowship at Lygon-st. at the end. Interment was at Burwood, A. G. Saunders officiating and J. E. Thomas offering a prayer of comfort. Many brethren were present. Besides Bro. Pearl, three children are left. In the hour of their loss they have the heartfelt sympathy of us who share their great hope that the separation is only "until the day breaks and the shadows flee away."

TUCK.—Bro. E. J. Tuck was called home at 8.30 p.m. on June 10. He had been a patient sufferer for many years, particularly for the last three. He was in charge of the Wolfram-st. church, Broken Hill, N.S.W., for nine years, and an elder and member for the past seventeen years. He presided at the Lord's table three weeks ago for the last time. A large cortege followed his mortal remains to their resting place on Sunday, 13th, all denominations being represented. Bro. J. Warren took a prominent part in the proceedings. Bro. Tuck will be greatly missed by thousands who have benefited by his Christlike ministrations.—J.D.C.

Federal Conference of 1926.

Federal Conference will convene this year in the city of Perth, W.A., from Oct. 15 to 22. Delegates from all the States should plan to reach Perth for the opening. Concession fares will be granted on the railways, conditionally that not less than six travel from any one State. It is essential for delegates to register early with the Federal Conference Secretary—Thos. Hagger, 119 Aberdeen-st., Perth.

Special attention is called to two matters—

1. No proposal to amend the Constitution can be entertained unless a copy of the proposed amendment shall have been received by the Executive three months before the date of Conference, and notice of the proposed amendment shall have been submitted by the mover to the various State Executives.

2. Six weeks' notice in writing shall be given to the Executive of the business to be brought before the Conference, and such notice set forth fully the motion to be moved, and shall be signed by the proposer.

—Thos. Hagger, Hon. Sec.

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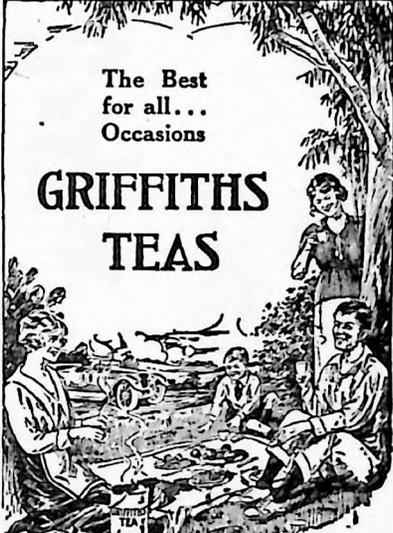
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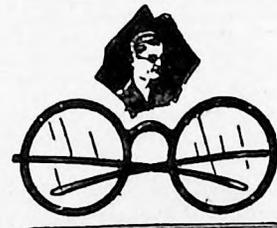


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News of the Churches.

Tasmania.

Bro. W. H. Nightingale immersed four candidates at West Ulverstone on June 12, and one more on June 13.

At Devonport on morning of June 6 Bro. W. Reynolds exhorted. Bro. Price gave an impressive gospel address in the evening, which was much enjoyed. Thanks are due to Bro. Higgs, who has made and presented to the church a roomy cupboard for needlework for W.A. Influenza is prevalent, and many members are laid aside through sickness, amongst them being Sister Phyllis Foster and Bro. Higgs.

On June 13 about 30 Margaret-st., Launceston, members journeyed to Prospect, three miles west, and established a New Testament church. It was a great day. The Bible School of about 25 children was opened at 2.30 by Bro. Martin Crombie, and addressed by Bro. Will Peters. A crowded gospel service commenced at 3.15, conducted by Bro. N. G. Noble, who spoke on "The Supreme Commission," when a young woman confessed Christ. Sister Mrs. Crabtree greatly assisted at the organ, and Bro. Harold Stevens effectively sang, "The Name of Jesus." The Lord's Supper was spread for the first time at 4 p.m., Bro. Noble presiding. Greetings and congratulations were received from the State Conference Executive, the Sisters' Auxiliary Executive, from Margaret-st. officers, church, sisters' local auxiliary, and from the Invermay church. The meetings have commenced in the home of Bro. and Sister Crombie. A piece of land is being made a deed of gift to Margaret-st. church. It is hoped to soon erect a chapel in Prospect.

Western Australia.

At Bunbury on June 13, the evening meeting was well attended, and of a high spiritual tone. The Bible School is soon to begin preparation for its anniversary. On June 16 Bro. E. Brittain and Sister Sharpe were united in marriage.

At Bassendean on June 9 the quarterly church business meeting was held, some 60 members attending. Reports showed that progress had been made. Future work was discussed. On morning of June 13 Bro. L. Brooker exhorted, urging all members to support the mission at Inglewood. In the evening Bro. H. Berry occupied the platform, owing to Bro. Peacock's being temporarily indisposed.

Fremantle Bible School celebrated its anniversary on June 6 to crowded meetings, and continued the singing at the gospel service the next Sunday. The singing was excellent under the baton of Mr. Bert Soggers, who took charge in the illness of Mr. Vanstan, who had trained the children. Mr. A. Brooke, from Subiaco, spoke to the children in the afternoon, and Mr. Mudge at the gospel services. A young man made the good confession. The tea meeting and demonstration were held on the following Monday, and a very enjoyable programme was submitted. A number of brethren have helped in the mission at Cottesloe. Several of the converts will link up with Fremantle church.

South Australia.

Wampony church is having a quiet time. Members attend splendidly over bad roads, but few others seem to care to attend regularly.

At Queenstown morning service on June 20, Mr. Coin spoke on the morning lesson. At Sunday School the attendance was good. In the evening the chapel was crowded, when Mr. G. T. Walden spoke on "Foreign Mission Work." His address was most interesting and stirring. The church regrets to report that elder Mr. Flitcroft and Mr. Smith are very ill.

At Grote-st. on June 15, Bro. J. Wiltshire entertained the young people of the church at a social evening, a splendid number attending. The

object was the reorganising of the Y.P.S.C.E., and 20 signified membership. Bro. J. Wiltshire was elected president, and Bro. A. Mercer secretary. At the close supper was served. Attendance at mid-week prayer meeting has increased, 39 being present at last meeting. Attendances at the gospel meetings are good, and Bro. Wiltshire gives some very fine addresses.

Prospect reports fair attendances, but much sickness amongst members. Bro. Gray, from North Adelaide, gave a stirring F.M. address on morning of June 20. Sunday School has gained five new scholars since last report. Twenty-five scholars are sitting for Scripture examination. Junior and Intermediate C.E. Societies have interesting and well attended meetings. Last Tuesday at Band of Hope 75 were present. Bro. Keeling, secretary of Prohibition League, gave an address. Good progress is reported.

At Kersbrook Sister Hazel Fullston was happily married on June 10 to Mr. J. B. Randell, jr., of Gumeracha. Miss Fullston was a valued member of the church, and held the position of organist for seven years. She was also a teacher in the Bible School, and acted as musical conductor at anniversary services. On the eve of her marriage she received a beautiful picture from the Bible School. The church's gift was a nice eight-day clock suitably inscribed. Her official mantle has fallen upon her sister, Miss Norma Fullston, A.L.C.M.

The new chapel erected by the church at Cheltenham was opened on June 13. The services were excellent. In the morning Bro. R. Conning presided, and Bro. Brooker gave a splendid address on "The Lord's Way." The building was crowded. In the afternoon Bro. Conning presided at the children's service, and Bro. Brooker gave an object lesson entitled "Five Pounds." At the gospel service Bro. Brooker gave a powerful address to a crowded building on "Back to Jerusalem." On June 14 a public meeting was held, the building being again crowded. Addresses were given by Bren. Horsell, Beiler and Brooker. Prizes were distributed to the scholars. Bro. R. Conning will carry on the work of preaching until the church is strong enough to engage a full-time preacher.

Anniversary services in connection with the Mile End church were held on June 6 and 7, with splendid meetings at each of the three gatherings. In the afternoon singing by the school was enjoyed, and Bro. Ewers gave an interesting talk. A collection for the children's endowment totalling £7/4/- in the evening. Bro. Ewers again spoke, the building being taxed to its utmost capacity. Collection for benevolent purposes was over £7. On June 7 the scholars and friends to about 400 partook of tea. Bro. Will Graham impressed the meeting with his presentation of the evils that are affecting the world. On June 13 Bro. Ewers gave an address for men, male members forming the choir; splendid attendance and good interest. June 20 was a ladies' evening, the music being rendered by the sisters. A married woman, wife of a brother who was received in on June 13, made the good confession.

Queensland.

Maryborough work is being maintained. On June 6 Bro. Alan Price preached. On June 9 Bro. H. G. Payne, of Albion, gave an interesting lantern lecture on Tibet. The Christian Endeavorers held their half-yearly meeting on June 11. Mrs. Bennett, after prolonged and serious illness, has been able to leave hospital.

The church at Bundaberg was delighted and enlightened by a lantern lecture by Bro. Payne, of Albion, on June 10. On June 13, 131 broke bread, 98 were present in the Bible School, 35 in the adult Bible Class. One confessed Christ, making four for the past three weeks. One brother

travels 74 miles every week-end to be present at the Lord's table and Bible School.

Ipswich Bible School on June 9 held a successful concert in aid of the Indian orphan fund. Mary Gillons was presented with a Bible for winning the largest number of new scholars (15) to the Bible School. New Testaments were given to Hazel and Beryl Martin, who had also worked well. A silver teapot was given by the school to Miss Thelma Walker, one of the teachers, on the eve of her marriage to Mr. Roy Campbell.

Ann-st., Brisbane, reports good meetings. The husband of Sister Martin made the good confession on June 6 and was immersed on the 14th. In connection with the women's guild, a "material gift" was held in the vestry. About 50 sisters attended and well over 100 yards of material was given to be made up into garments; also over £5 in cash. The president of the guild (Mrs. Alcorn) presided. A musical programme was prepared by Sister Handy, and a dainty afternoon tea was arranged by Sisters Hogan and Hardy.

On June 13 Bro. E. Trudgian exhorted in the morning, and at night Bro. C. Trudgian preached on "Having ears, they hear not." Bible School growing; attendance on 13th, 63. Young People's Christian Union very healthy. On Sunday afternoon Bro. C. Trudgian preached at Ross Creek (9 miles out of Gympie). The meeting was well attended, and prospects in this quarter are bright. A Bible School has been established, and is held every Sunday at the home of Mrs. Sorenson (who has charge). A monthly gospel service has been decided upon. Bro. E. Flynn, of Kin-Kin, has decided to start a Sunday School at his home. Kin-Kin is 9 miles out of Cooran, on the North Coast railway, 20 miles from Gympie. The decease of the infant son of Bro. and Sister A. Spiller is reported with regret.

Victoria.

At Swanston-st. last Lord's day there were very enjoyable meetings, and Bro. Shipway delivered excellent sermons. The fortnightly lectures on Books of the Old Testament are very interesting.

Good meetings at Malvern-Caulfield on Sunday. Bro. Northeast exhorted the church at the communion meeting, and Bro. Illingworth preached at night. One young man made the good confession.

At Dandenong Bro. Gray, from the College of the Bible, is assisting Bro. English in his labors. Last Sunday Bro. English exchanged with Bro. Sutton, from Oakleigh. Bro. Sutton's address was on Foreign Missions.

Rochester enjoyed good meetings on June 20. Mr. L. Trezise spoke at both services, and was much enjoyed. Mrs. Robt. Hall, of St. Arnaud (nee Miss Robins) was on a visit to Rochester, and played the organ. Some of the Bible scholars are studying for the examination.

Middle Park church enjoyed fellowship with Sister Radford, from Bristol, England, and Bro. Cook, from Tasmania, last Sunday morning. At the conclusion of Bro. Baker's splendid gospel message, one young man made the good confession. Both meetings were very well attended.

At South Melbourne last Lord's day Bro. Waterman spoke at both meetings, and had good congregations. Two young people were baptised last Wednesday, and received into fellowship on Sunday. The P.B.P. and K.S.P. held a combined social last Thursday, which was much enjoyed.

For the past few Sundays Drumcondra (North Geelong) the fellowship and addresses of Bro. Cave have been much appreciated. In the evening of June 13 a nice congregation listened to Bro. Cave's sermon. The young people's "Excelsior" club continues to grow, and good progress is being made in the Sunday School.

At North Richmond on June 20 Bro. Billington, missionary from India, addressed the church. At night the young men of the football team conducted the service. Bro. R. Payne addressed a gathering which almost filled the building, the majority being young people. Bro. A. Cameron, of Swan Hill, has accepted a call to labor with the church, and will probably commence his ministry on September 5.

The Charm of the Unknown.

The fascination of the unknown always adds to the attractiveness of life. It would be very difficult to live without it. The boys used to tell us in the War how they came to loathe the long, straight road. Walking is always a somewhat dreary business when the road stretches out for miles ahead. What gives it charm, so that we walk alert, and sometimes quite forget that we are fagged, is the surprise and unexpectedness of things. Who knows what we are going to see when we have climbed that little hill—what thatched cottages, what ancestral mansions, what burns meandering amid their marigolds? And it is that, that unexpectedness, that secret hidden in the future, that upholds us, and keeps the heart young, and gives not a little of the charm to life. When Abraham fared forth he knew not whether he was going. Had he known everything that lay before him, would he have started with that gallant heart? When Isaac went to Mount Moriah, what an awful journey for the little lad had he known he was to lie upon the altar! Doubtless there are some among my readers who have experienced the very bitterest of suffering. They have had dead sorrows or living sorrows—and living sorrows sometimes are the sorer. And I ask them, could they have travelled radiantly, and wakened singing on September mornings, but for the divine ministry of secrecy? It is the glory of God to conceal a thing, and he does it because his children are so dear to him. He does not want the heartbreak of to-morrow to blind us to the sunshine of to-day. He keeps us interested, alert, alive, free to enjoy and grapple with the day, through the beautiful method of the secret.

Why people should consult the fortune-teller I utterly fail to understand. To wrest the secret from to-morrow is to wrest the radiance from to-day. Thank God we do not take our journey on a road that stretches out for miles before us; but on one that winds and disappears, and then—suddenly—dips into the hollow.—Dr. G. H. Morrison.

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