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“Add . . . To Brotherly Kindness, Charity.”

Help for the Suffering.

THE State of Victoria has endured a season of horror unsurpassed in its history. February 14, 1926, will be remembered with Black Thursday of three-quarters of a century ago. Large areas of the State have been devastated by fire, many homes have been destroyed, numerous families have lost all earthly possessions, hundreds of men have been thrown out of work, and no less than 31 have been burnt to death. Imagination fails to picture the suffering of those who lost their lives and of the scarred and burnt survivors.

That many of the outbreaks are the result of criminal folly seems certain. Attempts are now being made to examine causes and to take safeguards for the future. Possibly something good may result, and, till memories fade (as they quickly do) we may hope for greater precautions in the future.

Even in the midst of tragedy and sorrow, some bright spots appear. It has thrilled us to read of the magnificent work of firefighters, of the splendid heroism manifested in many districts. When the danger had to be met, volunteers at once responded. The thought of their fellows' dire extremity roused brave men to immediate action and deeds of sacrifice.

Again, the feeling of sympathy which ran through our country was wonderful. Everywhere, wherever men met, the most genuine expressions of sorrow, and of a wish to help, were heard. The kinship of men is best revealed in times of suffering and of need.

The widespread and liberal response to appeals for help gladdens our hearts and makes us think more highly of our fellows. From near and far offers of assistance came. The sister States were ready to help.

In Victoria goods were rushed forward to relieve distress immediately. Clothing was given in such quantities that in a few

days the appeal to stop forwarding supplies had to be made; more was given than could be used.

In money, as this is being put into type, no less a sum than £100,000 has been given in response to the appeals.

Our brethren and our churches have been glad to join with others in sharing in the privilege of assisting our needy brothers and sisters. Last Lord's day offerings were taken up throughout the State in aid of the relief funds.

Until rain comes, the menace of fire must be with us. During last week, special prayers for rain were made by Archbishop Lees in St. Paul's Cathedral. The example set should be followed by others. The acknowledgment of God by the nation, and a greater realisation of our dependence upon him, would be a fitting result of the experiences of the last few weeks. All Christians should seek him with contrite hearts and invoke his help and blessing in a time of national need.



“Give, and It Shall Be Given Unto You.”

*“Is thy cruse of comfort failing?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.
Love divine will fill thy storehouse,
Or thy handful still renege.
Scanty fare for one will often
Make a royal feast for two.”*

*“Numb and weary on the mountains,
Wouldst thou sleep amidst the snow?
Chafe that frozen form beside thee,
And together both shall glow.
Art thou stricken in life's battle?
Many wounded round thee moan:
Lavish on their wounds thy balsams,
And that balm shall heal thine own.”*

*“For the heart grows rich in giving:
All its wealth is living grain;
Seeds which mellow in the garner,
Scattered, fill with gold the plain.
Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden;
God will bear both it and thee.”*

—Mrs. Charles.

The Hundred Thousandth Child.

AN item of news possessing much more than usual interest appeared recently in the religious press. It told that the largest family in the world had received its 100,000th child, and continued: “Sixty years of work by Dr. Barnardo's Homes, whose charter is ‘No Destitute Child Ever Refused Admission,’ have achieved this figure, though figures alone cannot convey all that goes toward the bringing up of the children in their Homes. The daily average of new admissions is no less than five. Is it any wonder that their family circle is always 7,300? What an army to feed and clothe and train! A field of conjecture is opened to the mind as one ponders what will be the future of this 100,000th child! At present, in one respect, it resembles every one of its 99,999 predecessors, for it is destitute as they first were. But its future! That may be anything. The years have proved that Barnardo boys and girls make good citizens and builders of empire. Little ‘100,000’ has entered into a goodly heritage, and there is no stay to the progress of a Barnardo child whose will is to succeed.”

Homes such as Barnardo's are the effect of Christianity. The love which prompts care for the needy children is one of the finest fruits of the Spirit. In a recent sermon Dr. Harrington Lees said:—“One of the most famous books on the human side of Christ's teaching has said that, ‘As love provokes love, many have found it possible to conceive for Christ an attachment the closeness of which no words can describe. . . . Such a feeling carries with it of necessity love for all human beings. The fact is that the greatest works for men have been achieved by those whose personal love for Christ was a passion, such, for instance, as John Howard and Caroline Fry, Lord Shaftesbury and Dr. Barnardo, Florence Nightingale and General Booth. These did what they did because the love

of Christ constrained them. Calvary is the real source of the love that is in the world, and it flows from the heart of God himself."

Wearing His Yoke.

I know two women, each of whom has experienced a great sorrow. Each has been called upon to surrender an only and well-beloved daughter. Each has stood with breaking, aching heart beside the beautiful, silent dust of departed love.

Yet they have met these dark events in widely different ways. One of them has taken her grief into a gloomy, solitary chamber of sorrow, and there nursed it into a terrible and fearful monster of blackness and despair. She emits melancholy even as a black chimney sends forth smoke. No one wants to be in her company, for, while she resents sympathy, she takes it ill if one comes into her presence with a semblance of joy.

The other woman fills her days with cheerful service for others. With quiet footsteps she walks among the poor and the distressed, and, as a white angel of mercy, dispenses kindness and good cheer to those who otherwise would be forced to live each day in mist and shadow.

Said she: "I can not understand why my little girl was taken away from me. But, since she has gone, I am going to keep on believing that my Saviour understands all about it. I am persuaded that some day I also shall see clearly, where now I see through a glass darkly. In the meantime I intend to show my confidence in my Master by accepting as my little girl any one that I can help. Wherever I can minister, I labor as unto her, in the name of Jesus. In this I am following in His footsteps. For did He not point to the poor and needy of earth, saying, 'Behold my mother and my brethren'? I am trying to do for the world what my heart so longed to do for my sweet child.

"I know that this is, by far, the better way. My days are not only full—and, therefore, all too short—but in my heart there is a great joy—a delightful satisfaction—that is the dearest possession of my life."

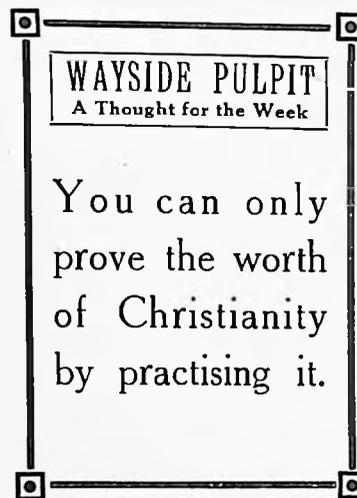
And let all the people say, "Amen!"

This woman is following the divine recipe for happiness. "Come unto me, all ye that labor and are heavy laden," said Jesus, "and I will give you rest. Take my yoke upon you and learn of me . . . and ye shall find rest unto your souls."

This woman, burdened with her great sorrow, came with a faith, tranquil and undisturbed, in response to this kind invitation. And, wearing the yoke of Jesus, she has received the promised boon. She has exchanged her burden for a task. And her experience has vindicated her faith.—E. C. Baird, in American "Christian Standard."

"The Wayside Pulpit."

We have already called attention to the "Wayside Pulpit" scheme, whereby the church may constantly preach a helpful message to the people. We are glad to announce that the Austral Publishing Co. has now on hand a complete set of "Wayside Pulpit" posters. Preachers and church officers are invited to inspect these. There are 52 posters (size 20 by 30 inches, varying in color and type), one for use each week of the year, and the cost for the set is only 25/-. Sets can be supplied by the Austral Co. within three months of placing the order. The illustration on this page will give a good idea of the nature of the



messages. Others read: "If you want to put the world right—start with yourself"; "God never lets the man who trusts him fight a battle alone."

The "Wayside Pulpit" scheme originated with Mr. Geo. S. Hirst, Publication and Church Publicity Secretary of the British National Free Church Council. He had been impressed with American church advertising movements, and felt that, while "British psychology" and religious feeling demanded a different line of approach, there was a real need for better use of the printed word.

Mr. Hirst puts the matter as follows:—"In one thing we stand on common ground with the American churches. Like them, we know, as a real fact of knowledge, that in every man is an instinct to worship. The outstanding need of the churches is to bring before the people, possibly in dignified, but certainly in attractive ways, that the churches, irrespective of denomination and however imperfect they may be as an organised form of expression, do stand for something that is absolutely vital to the well-being of mankind."

At first some British church leaders wondered if the scheme could be dignified enough. In reply, "We laid emphasis on a few outstanding facts. We showed that in our proposed propaganda methods there

was no place for the stunt merchant and for cheap, loud and sensational publicity. The church was not selling, but giving. It would never arouse enthusiasm by the ringing of bells, and would never win the world by sectarian appeals. It must, in ways worthy of its great calling, adopt modern methods for bringing home to a restless and uncertain humanity that there are no greater facts in life than the great positive truths of religion." "We have to steer between the 'merely smart' and the 'sloppy,' the highbrow and the cheap, and give a message in a few words that will turn the thoughts of the passers-by into channels that will bring comfort, hope and faith into their lives."

The little leaflet sent to inquirers well indicates the value and working of the scheme:—

"The 'Wayside Pulpit' is a novel and happy method of conveying a weekly 'tonic message' to the tens of thousands who daily pass our various churches.

"Every Saturday (or Monday) morning a new poster is placed by the caretaker on the notice-board outside each church joining in the scheme.

"This poster contains a pithy sentence that is as near a proverb as possible without actually being one. It will not contain the usual texts or the well-known phrases, 'Come to Church,' 'All are welcome,' and so on, but a bracing, inspiring thought that will arrest attention, and do a man or woman good.

"In this way, the passing reader will gradually come to look on that church, not as the preserve of a select few, but as a living centre of comradeship that is in real touch with life and its perplexities and problems.

"This weekly message will quickly establish a sympathetic link between church and reader. In a friendly, helpful way it points to 'the open door of the church' and will bring far-reaching and often unexpected results.

"It is not entirely an experiment. Already individual churches have used it with remarkable success. They are full of enthusiasm about it. They tell of scores of passers-by stopping and memorising the week's thought, of letters from men and women on the verge of despair to whom the message has brought new hope and courage.

"No church that has tried this method would willingly give it up."

The scheme has met with considerable success and much approval in England. The posters and their messages have commended themselves. The cheapness of the plan, combined with its wisdom, should ensure its general acceptance. For sixpence per week a vital message may be given to thousands of readers.

"Stirring Oneself Up."

I.

It was a charge which Isaiah made against his countrymen in dark days that no man was "stirring himself up to lay hold on God."

We recall those words of the prophet here and now, for the sake of one idea which we wish to make clear to our own minds. It is that the condition of strain and eagerness is the very condition which gives us the opportunity for intercourse with God. We quote the words of our Lord: "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." We quote these words as illustrating the readiness of God to meet us even more than half-way. But what if the words are not so much kind as strict and even stern! What if they rather warn us that we live in a world in which there is no sign from God, and no sign of God, except to those whose loins are girt! Certainly it is a fair and just general recollection of our Lord's public ministry to say that he deliberately thwarted people in their desire for what we call "security." He rather invited them to make of life something of a hazard. He condemned them again and again for seeking signs, corroborations, indications from the side of the world that they were not going too far, or yielding too heartily to a dream.

The desire to have things settled, and settled in a plain and obvious way, in a way which would put no strain upon their patience or their imagination or their character, was a desire which Jesus did not gratify. On the contrary, he rather warned people that his desire to have things settled was in itself not a good sign: and he made use of a very strong word to describe the peculiar quality of evil which such a desire betrays.

II.

Many are the instances in the Gospels of people coming to Jesus with questions which he did not answer as they hoped he would. This refusal on his part, sometimes gentle, and making compensations in other ways, sometimes stern and short, must have had its reason in Christ's own mind. It was not that he was unable to answer: except on one matter which he declared the Father had reserved to himself. It was simply that he chose not to answer. And if he thus chose, it must simply have been that he knew that, for the most part, it is no real service to a man to answer his questions. For, to answer a man's questions may be only to indulge the man. It may only pamper his curiosity. Or it may minister to his pride. Or it may have the effect of raising a dust in his mind which blows across his conscience, obscuring some private matter on which the man saw quite clearly what he ought to do. For when we put a question it is frequently a leading question. We are feel-

ing for confirmation of some secret proposal about which we are not quite at ease. We are hunting about for a pretext for disregarding some initiative of the soul. And in every case the only "answer" which has virtue is the answer which, under the eyes and within the *silence* of Christ, a man himself arrives at.

Perhaps it was because there is this demoralising ingredient in every demand for external support to the stirrings of the soul, that our Lord so singularly refused to fall in with a kind of moral indolence and want of courage which betray themselves in the raising of questions.

III.

On a fair reading of our Lord's reported practice we may conclude that, in his view, the safest condition for us here in this world is a condition of strain and tension and wakefulness. "Why will ye not have faith?" Thus he rebuked the disciples; and the context justifies the paraphrase: "Why cannot ye be satisfied to meet the hazards of life by the help and comfort of your experience of Me step by step?"

Once upon a time the Baptist sent disciples to Jesus to ask him "Art thou he that should come, or look we for another?" At the moment that brave and lonely man must have been at the end of his resources—lying in prison at the whim of a bad man! It was an occasion, therefore, when, if ever, our Lord might have relaxed the rigor of his reticence. It would, we imagine, have been a comfort, at which the Baptist might have sung his "*nunc dimittis*," had Jesus taken his disciples aside and had whispered to them that their master had made no mistake in him. And yet Jesus did not do this. He told them something indeed, which he enjoined them to report to their master. But what he told them falls short of what, had he been free, he might have told them.

On another occasion a lawyer approached Jesus and put to him a plain question for which he asked a plain answer: "What shall I do to inherit eternal life?" But Jesus answered the man by sending the question back to him. "What is written in the Law. How readest thou?" Precisely as though he had said, "What do you think? You, yourself?" Whereupon the lawyer recited the "Shema," "Hear, O Israel." "Quite right," said Jesus in effect, "do this and thou shalt live." It is as though he had said, "You know enough. You have not by any means come to the end of what *you* know. What is amiss with you is that you are not working out the implications of what you yourself acknowledge to be the will and summons of God." The lawyer, who had raised the controversy in the presence of others with the purpose of confusing Jesus, made a feint in order to recover. "I know," said he,

"that a man must love God and must love his neighbor, but who is my neighbor?" To whom Jesus in effect once again replied, "Who do *you* think?" He told a story, but at the end of the story he asked the man himself to identify the only figure in the story who could conceivably have the approval of God.

IV.

Towards the close of John's Gospel we have a very deliberate exposition of this view of "faith"—a view which it seems to ourselves ought to commend "faith" to an age like our own which is in many ways so impatient of merely external authority and control. Our Lord's last hours with his disciples had come, and he knew that it was so. At a time, therefore, when, we may well suppose, Jesus was in the mood to speak only of the things which are of absolute value, he seems to have chosen this very aspect and interpretation of what it means to be one of his followers here in our world. Again and again he had used the phrase "the Father" with the ease and naturalness of one to whom it was the habitual and only name for God. But one of the disciples interrupted, protesting the difficulty of innumerable hearts. "Lord, show us the Father and it sufficeth us." It was equal to his saying, "But, Lord, *that* is our difficulty. If we could only be sure of the Father, sure of a Loving Mind presiding over these lives of ours which seem to ourselves so futile, a Loving Undeviating Mind which controls this universe, vast and ambiguous as it seems to our fear and ignorance—why, then the rest would be easy. There would then be need only for patience!" To whom Jesus answered, "Have I been so long time with you and yet hast thou not known Me?" Is it not as though he had said: "Have you felt anything when you have been with Me? Do you feel anything now that we are here together? Is there at this moment something warm and good about your heart because of Me—simply because you are what you are and I am what I am? In that case what more do you want? What more could you make use of even if it were given?"

V.

"Bless the Lord, O my soul, and all that is within me bless his holy name." So runs the Psalm in the prose version. But in our beloved metrical form there is a touch of genius which makes a real addition to the depth and shrewdness of the original:

"O thou, my soul, bless God the Lord,
And all that in me is
Be stirred up His holy name
To magnify and bless."

Where did the poet get that idea of "stirring up all that is in us"? Not in the text. It is doubtless the good man's recollection of a sad and heavy and stupid season in the life of his own soul, and how on that sultry day he had stirred himself up to lay hold on God.—"The British Weekly."

Religious Notes and News.

Growth of Missions.

Upon the side of statistical expansion, the Bishop of Salisbury quotes figures which are assuredly encouraging in the larger view, although scarcely gratifying to British people:—

To-day the total number of missionaries of the Reformed Churches in the mission field is no fewer than 30,000, with a communicants' roll of 3,500,000, and a roll of baptised adherents numbering many millions more; and every year the rate of increase accelerates. In India, Burma, and Ceylon to-day there are over 5,700 missionaries, of whom 2,700 are British, and about an equal number American. In Egypt there are 354 missionaries, of whom 236 are American and 102 British. In the Sudan there are 80 Protestant missionaries, of whom 35 are American and 32 are British. In the rest of British territory in Africa there are nearly 4,000 Protestant missionaries, of whom over 2,000 are British and 664 are American. It will be seen that the American missionary work in British territory (conducted mainly by the Methodist Episcopal Church, the American Presbyterians, Baptists, and Congregationalists) bulks very large.

Inasmuch as the colonial commitments of Great Britain are incomparably more extensive than those of the United States, it is but natural that the American churches should find, in British territory, a practical outlet for their missionary devotion. On the other hand, there seems to be reason for questioning whether the Christian population of the British Empire is really, at this time, shouldering its rightful proportion of responsibility for the souls' welfare of the millions of men and women within its own Imperial boundaries.

A Counting of Heads.

Figures given in the course of a recent newspaper "Census of the Churches," suggest that Roman Catholics form the largest single denomination in Great Britain. The estimated Roman Catholic population is stated as about 2,600,000, whereas the next largest figure is 2,517,096—representing the Church of England. Alarming as such figures may appear on the surface, it is to be remembered that the Anglican total reckons *communicants* only, whereas no specific classification is given in regard to the Roman Catholic figure. It is conceivable, of course, that the 2,600,000 includes all nominal Roman Catholics, as well as active members of that Church. Nevertheless, serious note might well be taken of the fact that the Protestant Sunday Schools in Great Britain record a net decrease of 46,000 on their membership rolls, as compared with the previous year. However fictitious the Roman Catholic figures might be shown to be, is it not probable that Rome is all the time increasing the number of its youthful adherents, even while Protestant Churches continue to lose ground?—"The Christian."

Folly . . . or Faith?

The vagaries of Dean Inge are too numerous to call for challenge upon every occasion (says the London "Christian"), but his article—"Modernism in the Church"—in the "Morning Post," a few days ago, must have pained more than a few readers. After advocating an emasculated Old Testament (on the ground that there is much in the complete Book that "is a scandal and a stumbling-block"), the Dean of St. Paul's goes on to say:—

Traditionalists and Liberals ought to think charitably of each other, and to abandon charges of insincerity or dishonesty. Traditionalists should remember that but for the labors of the Liberals to win toleration for modern knowledge, the ministry of the

Church would now be closed, except to fools, liars, and bigots.

Has it escaped Dr. Inge's notice that in his own communion (to seek no further) there are still large numbers of ministers who set no store by "modern knowledge," and who yet do not fall within the category of "fools, liars, and bigots"? Does it not occur to the Dean that there is still a place in the Christian Church for *men of faith*? The proclamation of implicit faith in the saving power of the Lord Jesus Christ surely would not be stigmatised as folly, falsehood, and bigotry, absolute and unconditional, even by this outspoken critic! And if men have found it possible to hold that faith for nearly two thousand years, what good reason have the scholars of Dean Inge's generation to regard their theories as indispensable for the continuance of life in the Church?

The Cause Betrayed.

Those who think to commend the Christian faith to unbelievers by watering-down its distinctive truths do the cause of Christ a dis-service which words fail to describe. They may think

that honest inquirers will be led to assume the Christian label, but it is doubtful if the thought occurs to them that, from the ranks of those who are disposed to curse the Christian name, there may arise men who, with arguments new and strange, will advance the cause of Islam. It is just this that has happened, as is proved by an article in a Mohammedan magazine published at Lahore. Quoting from the writings of English and American Modernists, a Moslem writer says that which gives him profound satisfaction. He says:—

It is now established that:

- i. The Bible is a book of dubious character.
 - ii. Jesus was only a man in every sense of the word.
 - iii. Jesus did not ascend bodily into heaven because his body lies buried somewhere.
 - iv. Jesus will not come again.
- We quote from "Our Hope," of New York, which goes on to say, with evident truth, that the basis of unfaithful Christian Criticism, Islam, is being revived. The Moslem writer, remarking upon the things "established," proceeds to say:—
This is the turn which Christianity has taken. These are not the pronouncements of hostile critics of Christianity, nor of any irresponsible person. Be up, Moslems, and present the truths of Islam to the Christian world. They have already advanced half the way to meet you. It is your duty now to receive them.—"The Christian."

Prohibition in America.

H. E. Knott, M.A., B.D.

On reading the references to American Prohibition in the Australian papers, any one familiar with American conditions observes much confusion and misunderstanding. This confusion is largely due to differences between our civilisation and institutions and those of America.

First of all, in Australia we are a homogeneous people. America not only has a large colored problem, but also has large segregated groups of Europeans. These groups sometimes make up whole townships or communities. How does this affect Prohibition? It means that some of these European groups, because of their native environment, have a decided antipathy to the Volstead Act, and in towns where these alien groups predominate, it is difficult to enforce the Prohibition Law.

But now, a second factor enters in. The local administration in the United States is more directly in the hands of the community itself. To illustrate: Our State Police System is centralised, and we expect the same standard of law enforcement to be exercised all over the State. In America this is not so. The local policeman is elected locally. If the district is "wet," the policeman will be "wet," and the law will be ignored. This explains why some men say that in America they can get all the liquor they want, which may be quite true of these alien localities. It means that, instead of the law being enforced to the same degree everywhere, it may be 95 per cent. "wet" in one place, and 95 per cent. "dry" in other parts of the country. It likewise means that people who live in one area may say Prohibition has not done any good; in others that conditions have vastly improved. Both may be true, but to draw an estimate of Prohibition in America from one town, or even from several of either kind, is to commit the logical fallacy of reasoning from the part to the whole. A great number of towns and communities are involved in America's 120,000,000 of people.

An interesting phase of the situation, equally confused, has just been presented in the statement relating to a referendum of the Episcopal Church Temperance Society in the United States. The report says that a national referendum "showed an overwhelming preponderance in favor

of modifying the Volstead Act." The confusion arises here, because we are apt to think of the place the Church of England has in Australia, and regard it in the same light with reference to America. This is entirely wrong. In Australia the Episcopal Church represents 39 per cent. of the population, while in America it is 1 per cent. In the next place, we are not informed how many votes were given altogether by members of the Church—probably not more than fifty thousand altogether; quite likely not twenty-five thousand, and possibly considerably less. What is twenty-five thousand or even fifty thousand out of a population of one hundred and twenty millions? But is it not significant that the Episcopal Church should give that vote even though the numbers involved are not large? Not at all. Each religious group has its own constituency and prevailing sentiment on moral questions. While the majority of the bishops of the Episcopal Church in America favor Prohibition, the Church, as a whole, is more divided on this issue than any other Protestant Church in America. It is also to be noted that in those parts of America where Prohibition is strongest, as for example the South, Middle West and West, the Episcopal Church is weakest.

How, then, are we to judge what is the prevailing sentiment of America on Prohibition? Do the people as a whole want it? One would judge from reading some of the articles in the papers that the issue was very closely drawn, and that the Volstead Law was about to be overthrown by the force of public opinion. How can we find out the real situation? The attitude of politicians is perhaps as good an indication as we can get. It is very unlikely that they would register their votes on a burning question contrary to the sentiments of their constituencies. Certainly American politicians would not. Now, note what recently happened. When a bill was recently introduced in Congress for modification of the Volstead Act, it was "unceremoniously kicked out" by a majority of 139 to 17. Whatever may be true of individual localities, it is quite evident that the people as a whole are overwhelmingly in favor of the continuance of Prohibition. Lloyd George, after visiting America, made the statement in London that

October that "not only have Americans carried Prohibition, but no political party in America would now dare propose abolition of Prohibition."

No law can do more than reduce an evil to its minimum. That is all that the laws against stealing and murder can do. In spite of penalties and punishments for these crimes, people continue to steal and still commit murder. They will keep on drinking alcoholic beverages, but the Volstead Act, according to recent figures, has decreased the consumption of alcohol used for beverages in America to one-tenth of what it was before Prohibition. In other words, it is moving towards the minimum.

Lloyd George, in his speech in London already referred to, said concerning American Prohibition: "It is an experiment we ought to investigate. Do not condemn haphazardly. One hundred and ten millions of people do not continue to make fools of themselves for long. They are the

most prosperous people under the sun, not because they have the gold, but because they have not the drink." A very interesting side-light on America's prosperity is given in a recent speech of Congressman John G. Cooper, of Ohio, a member of the Brotherhood of Locomotive Engineers. He recently asserted that: "Greater gains had been made by Labor since the adoption of the Eighteenth Amendment with fewer strikes than in any other period of time." He further said: "Prohibition has made the settlement of the perennial capital-labor disputes easier. It is not so easy to get a strike-vote through a sober meeting. Strikes are the ultimate weapon of Labor, and to-day we arbitrate instead of striking, and we are making steadier advancement towards industrial peace. The chip fell from Labor's shoulder when the beer-pail dropped from Labor's hand. Booze caused and lost more strikes in the past than any dozen other factors.

and to suffer need, to do all things through Christ, which strengtheneth me." His earnest expectation and hope was that in nothing he should be ashamed, but that with all boldness he should continue (as he had done) to magnify Christ in his body, whether by his life, or even if it were necessary, by his death.

The Apostle Paul had realised as perhaps no other one had done, the greatness of God's love and mercy. His own previous misconduct in persecuting the church of God seemed always after to have been an incentive for him to greater and more glorious efforts. God had granted him glorious visions of the heavenly places, the wonderful reality of God and of his Christ, and the world's great need urged him on with indefatigable energy, to make known, despite all obstacles in his pathway, the glorious gospel of God's great Son. His life stands out to-day as one of the greatest evidences of the reality of God's love and power, his mercy and compassion.

All that God was to the Apostle Paul, he can be to us. The same mighty power which raised up our Lord Jesus Christ from the dead can also be strong within us to enable us to carry out God's will, and to make us more than conquerors, through him that loved us and gave himself for us. The apostle speaks of the riches of God's glory, that through those riches we may be strengthened by the Spirit in the inner man. We may behold the beauty and glory of the sun, the moon, and the stars, poised in the heavens in beautiful and wonderful equilibrium, but we recognise the vast distance which separates them from us. The Apostle Paul had not only viewed the glory of God from a distance, but had pressed forward as it were, and had become enshrouded in his glory. Looking around him, he viewed the incomparable and inestimable treasures of God's grace.

The apostle speaks also of the riches of the glory of God's inheritance in the saints. We are God's inheritance. We have been purchased through the shedding of the precious blood of his beloved Son. We are God's possession. He glories in us; in our transformed lives; in the abiding place which he occupies within our breast, his holy temple. He has chosen us in Christ before the foundation of the world, and having given Christ in order to our securement, shall also with Christ give us all things. God glories in our appreciation of the greatness of his love and mercy; in the realisation of our dependence upon himself, and in the sweetness of our fellowship. We also, the people of God, have an inheritance in the heavens, eternal, incorruptible, and undefiled, which fadeth not away, reserved in heaven for those who are kept by the power of God unto salvation. The Holy Spirit, which is the Comforter, whom God has given to those who love him, is the definite pledge, the blessed assurance, of our heavenly inheritance, our everlasting habitation. Having then, brethren, the example of our Lord Jesus Christ and his holy apostles ever before us, let us press forward with the strength which God alone is able to supply towards the mark for the prize of the high calling of God in Christ Jesus our Lord. Let all the experiences of our past life act as an incentive to greater and nobler efforts for the future. Let us be steadfast, immovable, always abounding in the work of the Lord.

The Critic.

The critic stood with scornful eye

Before a picture on the wall:

"You call that art? Now see that fly,

It is not natural at all.

"It has too many legs, its head

Is far too large—who ever saw

A fly like that, so limp and dead,

And wings that look as if they—pshaw!"

And with a gesture of disgust,

He waved his hand, when lo! the fly

Flew from the picture. "Ah! some dust,"

The critic said, "was in my eye."

—Henry Coyle.

Transitional Periods.

Robert Benzie.

We are living to-day in a transitional period of the world's history. Great and radical changes are almost continuously being made—some so great and wonderful that men have been inspired as never before to look forward into the future, and to expect even greater things. Yet the very eagerness which is displayed betrays the anxious and dissatisfied state of the hearts and minds of men. All the accumulated knowledge of the centuries, our boasted modern civilisation, the great improvements and wonderful conveniences which are ours to-day, have proved themselves absolutely unable to bring satisfaction and peace to the hearts of men.

We stand, as it were, on the seashore of time, patiently waiting the high tide of human regeneration, and watching the discord and strife of nations. How the waves come on, ever advancing in seemingly invincible array, yet ever broken and shattered, their energies wasted in apparently fruitless effort. Yet amidst the surging and the roaring, the advancement and recoil, slowly but surely the tide shall reach its height, the time of the restitution of all things shall set in.

It was in a transitional period of the world's history that our Lord Jesus Christ was born, in an age of philosophy, poetry and architecture. Men had reached the highest pinnacles of intellectual knowledge possible for them to reach without a knowledge of the true God; yet unrest and dissatisfaction reigned supreme. They realised to a great extent their own helplessness and impotency, and so looked forward to a great coming One who would lead them to greater and nobler heights of knowledge. The Israelitish nation had exerted a great influence upon the surrounding nations. It had been established by God himself, as a monumental evidence of his reality and power, as a beacon light which would shed its radiance free and far. But through disobedience the monument had come into a state of disrepair; the light which once shone brightly was now dimmed and almost gone.

Although here and there amongst the nations true worshippers of the great Jehovah could now and then be found, still, generally speaking, the nations were steeped in idolatrous worship. Men made idols by their own hands, and clothed them with their own characters. Not having a knowledge of the character of the true God, they imparted to their idols, characters, which in their ignorance were ideal to them, the characters of men who revelled in drunken debaucheries, immorality, and gross licentiousness. They prayed to their idols to aid them in their own despicable actions, and the more they prayed, the more their own characters became assimilated to the characters of the idols which they worshipped.

Thus they became more and more steeped in sin, more and more entangled in the awful net-

work of despair and death. It is evident then that if men were ever to come to a knowledge of the character of the true God, that God himself would have to reveal it to them. So God sent his own well-beloved Son into the world to be a revelation of himself, and to make atonement for its sin, that by the presentation of the sublime, idealistic character of God, men might look upward far above themselves, and by a constant and intelligent worship of the true God their own characters might become assimilated unto his.

So our Lord Jesus Christ was born into the world, lived and moved and had his being amongst the sons of men; was crucified upon the Cross of Calvary; was buried, rose again from the dead, ascended into heaven, and exalted to the right hand of the majesty on High. The Holy Spirit, the promise of the Father, was bestowed upon the waiting disciples. The church of our Lord Jesus Christ was inaugurated upon earth. The apostles and brethren went everywhere preaching the Word. Men and women responding to the gospel message were formed into local churches.

That which was essential to the early Christians to keep them in constant fellowship with God, and to a realisation of the manifestation of God and Christ in their daily lives, to the possession of the constant glorious hope within their breasts of future glorified lives; of blessed assurance, and entire satisfaction, is also essential in the lives of Christians in the present age.

It was an absolute surrender of their wills unto God; a complete abandonment of all selfish interest; an entire separation from carnal things; an active participation in the programme of our Lord and Saviour Jesus Christ for the salvation of the souls of men, for the establishment of his kingdom upon earth in all its fulness.

The Apostle Paul claims to have been set forth as a pattern of all long-suffering to all those who should afterwards believe to life everlasting (1 Tim. 1: 16). The honor and dignity which belonged to him as a member of one of the chief families of the tribe of Benjamin, all his pharisaical honors and associations, his identification with the law, the recognition of his great scholarship, all had to be given up. He claimed to have suffered the loss of all things, and counted them as refuse for the excellency of the knowledge of Jesus Christ his Lord. What impresses one in the life of the Apostle Paul is his great earnestness. He is ever pressing forward, ever eager to engage in the conflict between the forces of good and evil. He is ever what he exhorted his beloved brethren to be, "steadfast, immovable, always abounding in the work of the Lord." He knew how to be abased, and how to abound. "Everywhere and in all things, I am instructed," said he, "both to be full, and to be hungry, both to abound

The Home Circle.

Conducted by J. C. F. PITTMAN

My Rover.

When my upper lip is trembly,
And a lump gets in my throat,
And the fellows that I'm scared of
Have tried to get my goat;
And I'm feeling kind of lonesome
And I'm losing all my sand,
It's great to have my Rover
Come up and lick my hand.

For Rover is my buddie,
And I'm happy as can be
For I know there's simply nothing
That he wouldn't do for me;
For he loves me, and I know it,
And though other friends may fail,
This world looks good, I tell you,
When Rover wags his tail.

You couldn't keep discouraged;
You couldn't long be blue
If you have a friend like Rover,
And know he's loving you;
For he rushes out to meet me
When I'm coming through the yard;
He just wags himself all over,
'Cause he's loving me so hard.

—Our Dumb Animals.

Giving and Receiving.

The head of a certain family of new-comers attended a social gathering in a suburban church, and, on approaching the pastor, made the following ill-bred remark:

"Sir, we've come to your church, and now we hope we sha'n't freeze. People tell us we shall."

The pastor's reply showed fine courtesy and Christian spirit.

"My friend," said the minister, gently, "we hope you will share your own heart's warmth with us."

The aggressor was made aware in a delicate way of the fact that strangers have their duties to perform as well as the church.

A Boy Who Worked Up.

One day many years ago a bright boy found employment in a photograph gallery in Nashville, Tenn. His wages were small, but he took good care of them, and in course of time he had saved up a snug little sum of money. One day a friend less thrifty than he came to him with a long face, and asked for a loan of money, offering a book as security. Although the other knew there was little probability of his ever being repaid, he could not refuse the request.

"Here is the money; keep your book and repay me when you can."

The grateful lad went away in such haste that he left the book behind. The kind youth examined the volume with curiosity. It was a work on astronomy, by Dick, and it so fascinated him that he sat up all night studying it. He had never read anything which so filled him with delight. He determined to learn all that he could about the wonders of the heavens. He began thenceforth to read everything he could obtain relating to astronomy.

The next step was to buy a small spy-glass, and night after night he spent most of the hours on the roof of his house studying the stars. He secured, secondhand, the tube of a large spy-glass, into which he fitted an eye-piece, and sent to Philadelphia for an object glass. By-and-bye he obtained a five-inch glass, which, as you know, is an instrument of considerable size.

Meanwhile he worked faithfully in the shop of the photographer; but his nights brought him rare delight, for he never wearied of tracing out

the wonders and marvels of the worlds around us. With the aid of his large spy-glass he discovered two comets before they were seen by any of the professional astronomers, whose superior instruments were continually scanning the heavens in search of the celestial wanderers. This exploit, you may well suppose, made the boy famous. He was invited by the professors in Vanderbilt University to go thither and see what he could do with their six-inch telescope. In the course of the following four years he discovered six comets. He was next engaged by the Lick observatory. With the aid of its magnificent instrument he discovered eight comets, and some time ago he astonished the world by discovering the fifth satellite of Jupiter. He invented a new method of photographing the nebulae in the milky way, and has shown an originality in his work.

The name of this famous astronomer is Prof. E. E. Barnard, of the Yerkes Observatory of Chicago University, and this is the story of how he worked up.—J. Wilbur Chapman.

The Secret.

It isn't on doing your work, my boy,
It isn't in doing the thing you must,
That you win the honor and gain the joy,
Or claim the profit or earn the trust;
It isn't in laboring long and late,
And it isn't the hurry and noise that tell;
The smallest thing that you do is great,
If you do it well.

It isn't in getting it done, my boy,
It isn't in getting it out of the way;
It is not in the methods you may employ,
And it's not in the price that your masters pay;
It isn't in squandering precious time,
And it isn't in rushing ahead pell-mell;
If the thing that you do is to be sublime
You must do it well.

—Selected.

The Limit.

The services in the chapel of a certain Western University are from time to time conducted by eminent clergymen of many denominations and from many cities.

On one occasion, when one of these visiting divines asked the president how long he should speak, that witty officer replied—"There is no limit, doctor, upon the time you may preach; but I may tell you that there is a tradition here that the most souls are saved during the first twenty-five minutes."

A Compliment.

One of the most original compliments on record was paid to the beautiful wife of a recent Viceroy in India by one of her devoted, if middle-aged, admirers. "I wash your feet with my hair," he wrote to her, using an Indian phrase of courtesy. "It is true I have very little hair, but then you have very little feet."

Lies.

He was a typical trade orator, and after rattling off some of the choicest pro-liquor fairy tales and warning his audience that because of prohibition, America was played out, he reached his climax.

"And so," he yelled, "are you, my friends—honest, hard-working Britishers like you—are you, I ask again, going to take all this lying down?"

"No," shouted a voice from the hack of the hall, "the reporters are doing that."

The Family Altar.

— J. C. F. P. —

MONDAY.

This is that Moses, who said unto the children of Israel, A prophet shall God raise up unto you from among your brethren, like unto me.—Acts 7: 37.

Of this passage, someone has written, "Each had a Divine call, each had a special prerogative, each founded a dispensation, each was a new spiritual force, each was a teacher, each claimed a hearing on Divine authority, each was rejected by their own generation."

Reading—Acts 7: 22-43.

TUESDAY.

Behold, I see the heavens opened, and the Son of man standing on the right hand of God.—Acts 7: 56.

"The supernatural is the native air of Christianity, its cradle-song is one of angels, its death-chant the triumphant exclamation of Stephen." "Behold, I see the heavens opened."

Reading—Acts 7: 44-60.

WEDNESDAY.

But when they believed Philip preaching good tidings concerning the kingdom of God, and the name of Jesus Christ, they were baptised, both men and women.—Acts 8: 12.

We see here "The victory of the truth over the falsehood. 1. Good tidings—liberty, peace, joy—'without money and without price.' 2. Power manifested. This is the true kingdom, not such as Simon pretended to show. 3. Subjection of all—even Simon himself. As in Egypt, the miracles of God are infinitely more wonderful than the deceits of the false teachers. So let us learn confidence in the gospel message. We may yet bring the very deceivers themselves to the feet of Christ. The world will be amazed as the gospel reveals its power. 'Have faith in God.'"

Reading—Acts 8: 1-25.

THURSDAY.

And Philip opened his mouth, and began to preach from this Scripture, preached unto him Jesus.—Acts 8: 35.

"Jesus! the name I love so well—
The name I love to hear!

No saint on earth its worth can tell—
No heart conceive how dear."

Reading—Acts 8: 26-40.

FRIDAY.

And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth.—Acts 9: 11.

"Prayer is the contrite sinner's voice

Returning from his ways,

While angels in their songs rejoice,

And cry, Behold, he prays."

Reading—Acts 9: 1-22.

SATURDAY.

But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus.—Acts 9: 27.

"Men who go by the name of Christian do often suspect when they should not, and distrust too long. . . . Barnabas now took Saul by the hand, and showed him the brotherly kindness, the spirit of which the Great Master first gave to the church. And it is agreeable to observe how 'apostles' and 'brethren' thereupon believed in Saul, and acted as though they believed in him."

Reading—Acts 9: 23-43.

SUNDAY.

And a voice came unto him again the second time, What God hath cleansed, make not thou common.—Acts 10: 15.

"Every soul is a priceless soul, for it has been bought with precious blood, the infinite sacrifice of the Son of God."

Reading—Acts 10: 1-24.

Prayer Meeting Topic.

March 3.

The Benediction on Mourners.

Matthew 5: 4.

F. J. SIVYER, B.A.

"Blessed are they that mourn, for they shall be comforted." It is an open question as to whether men abuse their sorrows more than their joys, but there can be no doubt as to which is the more fatal. To sin by wrongly using our joys is to fall to a very common temptation; on the other hand it is a much more serious matter to abuse a sorrow. Sorrow is God speaking with emphasis. It is God's last arrow to the human heart. He who resists a sorrow shows that he can remain unresponsive when God speaks loudest.

Few, perhaps, can reflect on a past sorrow as did Cardinal Newman—

"I would not miss one sigh or tear,
Heart-pang, or throbbing brow;
Sweet was the agony severe,
And sweet its memory now."

But most believers who have passed through the troubled waters can testify that sorrow in some way ministers to blessedness.

SORROW MINISTERING TO BLESSEDNESS.

(1) *Sorrow develops character.* Sorrow helps to subdue wildness and irresponsibility. Sorrow keeps us humble and tempers our ambitions. Evil passions are lessened by the very fact that they are forgotten during times of anguish. Sorrow inculcates a kindlier view of our fellows. "The last, the best fruit which comes to late perfection, even in the kindest soul, is tenderness toward the hard, forbearance toward the unforbearing, warmth of heart toward the cold, and philanthropy toward the misanthropic." In no other school are we so likely to learn to be more patient with wrong-doers, and more tolerant toward those who differ from us, than in the school of suffering.

(2) *Sorrow discovers soul.* Frequently we hear the remark that someone who has passed through a great sorrow has, as a consequence, "more soul." The fact is, the soul was always there, but it needed a sorrow to discover and reveal it. Like the prodigal of old, the sufferer "came to himself" in the time of distress.

(3) *Sorrow prepares for service.* Because sorrow mellow judgment and discovers the soul, it also fits us for service. Jesus himself was made ready to be the world's Saviour by the things which he suffered. We have a new power with which to sympathise and minister to sad hearts, when we have come through a sorrow of our own. Therefore, "Blessed are they that mourn."

SORROW BRINGING COMFORT.

In the opening verses of his Second Epistle to the Corinthians, Paul speaks of "the God of all comfort, who comforteth us in all our tribulation." It was only by the things which he suffered that Paul gained this intimate knowledge of God. "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." God is never nearer to us than when we bravely try to meet our sorrows in the right spirit.

Mourning, however, is not the normal nor the highest condition of the soul. In the world to come we are promised that there "God shall wipe away all tears from their eyes," etc.

"Not enjoyment and not sorrow,
Is our destined end and way."

Whatever the conditions of life, we are to follow Jesus, who was not "the man of Pleasure," not "the man of Pain," but "the man of Power." Paul had learned the true philosophy of life—"I have learned in whatsoever state I am therewith to be content . . . I can do all things through Christ who strengtheneth me."

TOPIC FOR MARCH 10.—JESUS RAISING THE DEAD.—Luke 7: 11-17.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

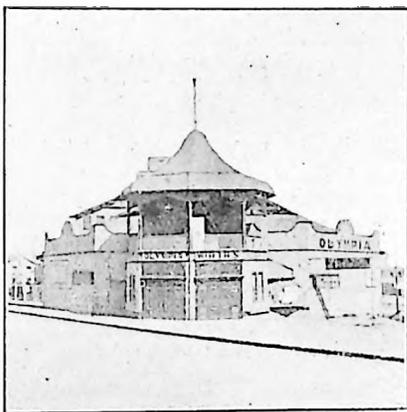
Endeavor Celebrations, Melbourne.

In connection with the celebrations that marked the 45th anniversary of Christian Endeavor on February 2, in Melbourne a C.E. lecture was broadcasted during the afternoon by the President of the Victorian Christian Endeavor Union (Mr. W. Gale). In the course of his lecture Mr. Gale said that the emphasis the Boy Scout movement had placed on service for the world at large could be likened to the emphasis the Christian Endeavor Society had placed on service in the Christian church. In view of the spiritual interest which the evangelistic missions of Gipsy Smith would create, he hoped that every church which had the development of its young people at heart would seek to foster the Christian Endeavor Society. Reports since received by the Victorian Union show that the lecture was much appreciated. One country resident wrote to say

convention, registrations had already been received from nearly 100 delegates, which was probably an Australasian record.

Training Course for Club Leaders.

On April 7 a ten weeks' course of training for leaders in Girls' Clubs will begin at the Y.W.C.A., Melbourne. The course, which will be under the direction of Miss Hardie, General Secretary, and Miss Mitchell, Education Secretary of the Association, will be held on Wednesday evenings from 7.30 to 9.30 p.m. The first hour will be given to instruction in the art of teaching all kinds of recreational work needed in clubs—organised games, simple physical culture, singing, games, etc. The second hour will be occupied with training in club technique, organisation and management; business methods; conduct of meetings; duties of officials; finance; programme making, etc. Opportunity will be given for as much practical demonstration of methods as time permits. The fee for the whole course will be 7/6 per student. The course is open to all girls and young women who are either doing leader's work in clubs or who intend doing it. The course is being planned especially with a view to its being of use to leaders in church clubs. Any readers who are interested and would like to know further particulars are asked to communicate with Miss Mitchell at the Y.W.C.A., Melbourne, who will gladly supply any further information. Intending applicants for the course should send in their names to Miss Mitchell before March 24. If desired, a student may be nominated by her church, in which case a report of her progress will be sent to her nominators at the conclusion of the course.



Olympia Building, Melbourne, where the 1926 C.E. Convention will be held.

that she had been under the impression that the movement was in a state of decay, and she was very glad to learn that the society was as strong to-day as ever before.

"Endeavor Day" celebrations were continued on Saturday, February 6. In the afternoon metropolitan Endeavorers met on the beach at Middle Brighton, where an open-air meeting was held. After tea, a rally took place at the New-st. Methodist Church, which was crowded. Mr. Gale addressed the meeting, and emphasised the necessity for the Christian Endeavorer to express his religious belief in service "for Christ and the Church."

The hon. secretary (Mr. W. Campbell) announced that arrangements had been completed for the Australasian President, Mr. G. F. Dyson, of Carlton, to attend as an official representative the seventh World's C.F. Convention, which would be held at the Crystal Palace, London, from July 16 to 21. Mr. Dyson would leave by the "Suevic" on April 21. In outlining plans for the year, Mr. Campbell stated that an entirely new series of training class lectures on C.E. topics would be given in Melbourne on Monday evenings during March. On April 26 (Eight Hours' Day) a field day would be held at Eltham or Hurstbridge. The great event of the year would be the holding of the 16th Australasian C.E. Convention at Wirth's Olympia during the second week in October. More than 1500 delegates were anticipated, and an appeal was now being made for hospitality during the convention period. Although there were yet eight months before the

Birthday Secretary.

This is a very popular office in many Bible Schools. The birthday secretary undertakes to secure, in a systematic way, the birthdays of all the members of the school. A birthday letter, either written by a pen or more frequently printed, carrying the signatures of the pastor and the superintendent, as well as that of the birthday secretary, is sent to all of the members, so that they will receive the letter by the Sunday preceding their birthdays. This letter carries birthday greetings. Among our American schools large sums of money are raised also through birthday gifts. Usually the money is used for some feature of missionary work. The amount asked for is usually a penny for each year of the scholar's age, up to a shilling. In a school of two hundred or more, it will not be at all difficult to raise annually from £5 to £10 in this way for missionary work.

It is also the custom in many schools to read out the names of those who have birthdays that week, and present to each one a flower, or a picture card, or, if this is not done, at least to extend to them the congratulations of the whole school, having the scholars come forward for that purpose. The birthday secretary can do splendid work in the school, and if scholars are encouraged to make offerings for missionary work in the form of birthday gifts, the spirit of giving will be fostered and the cause of missions materially assisted.

Let those who have failed take courage:
Tho' the enemy seem to have won,
If he be in the wrong, tho' his ranks are strong,
The battle is not yet done;
For as sure as the morning follows
The darkest hour of the night,
No question is ever settled until it is settled right.

Foreign Missions.

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

Thanks.

We desire to express thanks to the manager of the Dickinson-Monteath Studios, Dunkling Buildings, 206 Collins-st., Melbourne, for their generous gift of two enlargements of Bro. H. A. G. Clark. The Monteath Company have photographed a great many of our missionaries. Most of the splendid photographs that appear on this page are from their studio.

The Out-Going Missionaries.

Our three Indian missionaries were far-welld at Grote-st. last Wednesday, Feb. 17. Grote st. was well filled with a large and sympathetic audience. It was the finest Foreign Mission meeting that we have had in Adelaide for years past. It was full of inspiration. The three out-going missionaries gave splendid addresses, and Miss Edna Vawser pleased all by her beautiful singing. A. C. Rankine, President of the South Australian F.M. Committee, presided, and addresses were given by Mrs. Messent, representing the sisters, and Bren. Morrow and Walden. At the conclusion of the meeting the missionaries stood at the rail of the platform, and the whole audience walked past them and shook hands, wishing them God-speed. The next day, Thursday, nearly a hundred people journeyed the fifteen miles to the Outer Harbour to see them off on the "Malaja." It was a beautiful day, and everything promised a pleasant trip across the Australian Bight. They have left us, but we follow them with our prayers. One gentleman, already a liberal giver to Miss Vawser's fund, said the meeting had so impressed him that he had decided to double his weekly offerings to the fund.

The missionary party arrived at Fremantle on Monday last, and were met by the Western Australian F.M. Committee, and received their last Australian farewell.

Mr. Rowland Morris, junr., brother of Miss Nellie Morris, and Mr. Keith Price, a cousin, accompanied the mission party from Melbourne, and were present at the farewell meetings, returning to Melbourne the next day.

To All the Brethren Throughout Australia.

On behalf of all the missionaries working on all of our stations in India, please permit me to thank you one and all, individuals and churches, for your thoughtfulness and loving kindness in sending out the Christmas boxes. It is quite impossible for us to write to every society or to begin to thank any by name, so we will not begin.

It was a wonderful sight that greeted us on December 5, when 18 cases from Victoria, South Australia, New South Wales and Tasmania reached us in one consignment. "Something for everybody" seemed to have been the slogan of the givers. Many hundreds of hearts have been made happy this Christmas through the contents of these wonderful boxes. Hundreds of bodies have been clothed. Scarves are in evidence on all sides these cold mornings.

To supplement these, other boxes from Western Australia and Queensland arrived later, full of splendid gifts. So the chain is complete, and the whole of Australia is unitedly linked to India in the fellowship of giving.

Twenty-one cases! Surely this is the largest consignment ever sent out in one year to India. Everything sent will be used in our ever-growing work.

Again we say unitedly on behalf of India's needy ones, Thank you, in the name of Christ our Saviour.—Yours in Him, H. R. Coventry, Sec.

News from Diksal, India.

Bro. Escott writes: "We have just got through our Christmas distribution. It is always a busy time and a day of rejoicing. Kindly convey to all those who sent Christmas gifts for the children our heartfelt thanks. They were indeed splendid, and brought much joy to the little ones. Especially thank the Queenstown (S.A.) Church of Christ Kindergarten. The box of clothing they sent was all that could be desired.

"We had the pleasure of a visit from Dr. Oldfield. He is hard at the language in preparation for his future work. As we commence this new year we are filled with happy expectations that it will prove one of our best.

"The high-caste Marathi convert, whose conversion was the cause of the riot, has returned to us. There has, however, been no further trouble. His mother and relatives desired him to return to see them, and it was his wish also. Yesterday his mother came and desired him to return home to live with them, so he decided to go and live with his mother. His great desire is to win his people for Christ. He goes with much prayer behind him, for no doubt he will be called to go through the fire of persecution. We warned him not to take any food from any one except his mother, and even be careful of that. If he is allowed to remain at home it will be most valuable from the gospel standpoint, as he will be able to witness amongst his own people. It will also expel the wrong idea that exists among the people, that if any one becomes a Christian he is obliged to leave his home and people. The fact is that whenever any one becomes a Christian he is cast out by his relations as one that is dead, so that he is not allowed to return home. Sometimes they even carry out his funeral rites and count him as dead. One thing in his favor is, he being the only son, according to the Hindoo belief they cannot go to heaven unless they have a son to carry out the rites for the parents. This, no doubt, will influence them to treat him kindly. We called a police officer to witness that he returned of his own free will, and also that it was his mother's wish. The police officer also warned them to see that no harm came to him.

"We are hoping to have Palasdeva re-opened. Naturally the former preacher and his family feel nervous at returning, but we must try to hold the fort. Our school there opens again to-morrow, when we shall have an indication of the number of pupils who return. We shall, however, keep it open if only for the sake of our co-workers' children. If the number attending the school is much reduced we will use part of the building as a ward for in-patients. I am working more on the medical work in order to attract a greater number to us. We are sadly handicapped for want of an operating room. There is not sufficient room or light in the small dispensary room. Last week we operated on a man, removing a tumorous growth from his forehead. In order to have as much light as possible we had to place the head of the operating table right at the door. It is most difficult in the small space available to use the knife with freedom. We have had our first operation for cataract, and hope to have many more. In this case, after the man was on the table, ready for the operation, we had to take everything out on the verandah, and operate there, as there was insufficient light in the dispensary.

"In nine months we are due for furlough. Just when we are getting right into the work with a good push on, it is time to come home. However, I think we will be ready for it; we have had a good innings."

The Great Event of the Year will be the
Federal Conference in Perth, W.A.
from OCTOBER 16 to 22, 1926
PLAN TO HAVE A PART IN IT

WANTED.

Applications are invited for an evangelist to labor with the churches at Stirling East and Allgate Valley, S.A. Applicants to state salary required. Further particulars from J. T. Train, sec., Stirling West, S.A.

Brother urgently wants to borrow £100. Will pay £5 half-yearly interest on same. Full particulars. "Christian," c/o "Australian Christian."

FOR SALE.

Dwelling House and Shop, two acres of land, centre of Doncaster.—John Tully, Doncaster, Vic.

IN MEMORIAM.

CURTIS.—In loving memory of our dear husband and father, who departed from this life to be with Christ on Feb. 24, 1922.

Peacefully our loved one is sleeping,
Away from all sorrow and pain;

And some day, when life's journey is ended,
We will meet our loved one again.

—Inserted by his loving wife and family.

HATTWELL.—In loving memory of Eva, my dear wife and our darling mother, who fell asleep in Jesus at Richmond on Feb. 25, 1924.

—Inserted by her loving husband and children.

WALDRON.—In loving memory of my dear husband, Joseph, who departed this life at Glen Austin, Powell-st., Preston, on Feb. 23, 1919; formerly of Nott-st., Port Melbourne. Sadly missed.
1 John, chap. 3: verses 1, 2.
—M.D.W.W.

COMING EVENTS.

MARCH 2 (Tuesday).—Grote-st. Chapel, Adelaide. Publicity meeting in connection with Kellams-Richards South African Campaign, addressed by H. E. Knott, M.A. All interested friends invited.

MARCH 6 (Saturday).—Oakleigh Church, 3 p.m. Opening of Kindergarten Hall by Mrs. Gracie. Chairman, Mr. Robert Lyall, Conference President. Speaker, Mr. A. G. Saunders, B.A. 6 p.m., Tea meeting (Adults, 1/6; children, 6d.). 8 p.m., Public meeting. Address by Mr. R. Gebbie. Musical programme. All welcome.

MARCH 7.—Essendon Anniversary Services. 11 o'clock, roll-call; speaker, Mr. J. McGregor Abercrombie. All past members and friends cordially invited. Special offering for New Building Fund.

LORD'S DAY, 7th MARCH.

An Offering is invited from all our Churches in Victoria to aid our
CHURCH EXTENSION FUNDS.
Please Announce Widely.

TO LET.

Cottage, handy beach, all conveniences, available after Feb. 25. Miss Nash, Beach Tea Rooms, Beach-rd., Black Rock, Vic.

Furnished cottage, comfortable, clean, in Hills: four miles from Dromana, Vic.; beautiful scenery.—Frank Butler, Red Hill Post Office.

Widow, alone, will let comfortable furnished bedroom, or bedroom and sitting room, to refined lady or couple. Good position, near train and tram, quiet home, middle-aged preferred. Appointment by letter, H.W., 59 McPherson-st., Moonee Ponds, Vic.

BIRTH.

SAUNDERS (nee Flora MacKenzie).—On 17th February, at 114 Pilgrim-st., Footscray, to Mr. and Mrs. H. A. Saunders—a son (Kenneth Edward). Both well.

Here and There.

The Baker and Barber Mission at Invermay, Tas., is having some good meetings. Over 1500 attended last week. There had been 16 confessions up till last Friday.

In acknowledging parcels for benevolent work, the secretary, Jas. W. Nicols, omitted to mention the gift of toys for Christmas from the Victorian Junior Christian Endeavor.

The following telegram from Gilgandra, N.S.W., reached us on Tuesday:—"Baker-Clay mission opened; field new and difficult, but meetings show distinct promise.—Butler."

Interest in the tent mission at Haven, Vic., is increasing. Fifty met for worship on Sunday morning and the tent was crowded in the evening, when Bro. Ball preached a stirring message, and Sister R. Kimberley rendered a beautiful gospel solo.

The first registration for the Federal Conference to be held in Perth in October next has been received by the Federal Secretary. It comes from South Australia. Next, please! Send all names to the Federal Secretary, Thas. Hagger, 119 Aberdeen-st., Perth, W.A.

An excellent response appears to have been made by our Victorian churches to the appeal for help for those who suffered through the recent terrible bush fires. Up to the time we go to print the Home Mission office reports having received £27/12/3 from 47 churches.

A telegram from W. R. Hibbert, H.M. Secretary, Western Australia, reads as follows:—"Most extraordinary close Hinrichsen-Brooker short and at first very difficult mission Victoria Park; thirty confessions last night; thankoffering £300; total decisions seventy-five; praise God."

This week literature and envelopes are being sent to all church secretaries in Victoria for use on Lord's day, March 7, for the great offering for the Church Extension work in Victoria. Members are particularly asked to consider what has been done with limited resources, and what could be done if the funds were largely increased.

Bren. A. H. Pratt, preacher at Stawell, and C. H. Pratt, Yarrawonga, Vic., received the sad news on Saturday of the passing away of their eldest brother, William Robert, of Paddington, Spilney, N.S.W., at the age of 51. He and his wife were baptised in Brisbane by Bro. F. E. Alcorn three years ago. They have been living in isolation on account of ill-health.

Preparations are being made for a record Conference at Brisbane this Easter. The plans are largely along similar lines to last year, with several additional helpful features. The Conference Sermon is to be broadcast by State, Wireless, Station 4O.G. The hospitality agent is Bro. C. Young, Waterton-st., Annerley, South Brisbane, to whom all requests for hospitality must be sent.

Crowns are still coming in for Canberra, but you have not sent yours yet, have you? Five shillings from each member in Australia would do the work, but as some won't, and a few can't, some others must send more than one crown to make up. It is important that this matter should be advanced as far as possible before Conference. Please send your contribution to-day to either A. C. Stapleton, 73 Cleaver-st., West Perth, or Thos. Hagger, 119 Aberdeen-st., Perth.

H. G. Harward writes: "The Treasurer of the N.S.W. Home Mission Committee has received from Bro. T. E. Rofe a cheque for £120, on behalf of the Mr. and Mrs. T. E. Rofe Settlement, for £30; N.S.W. Bible Schools Committee, £30; Preachers' Provident Fund, £30; N.S.W. Temperance Committee, £15; N.S.W. Chapel Extension Fund, £15. The committees record their appreciation of this half-yearly gift."

Work at Bamba-road, Caulfield, Vic., is steady and progressive. Bro. Schwab's messages are listened to by large and attentive audiences. One young lady was immersed recently, and welcomed into fellowship. On Feb. 21 the worship service was well attended; two received by letter. Bro. R. T. Pittman exhorted acceptably. At the gospel service Bro. Geyer occupied the platform in the absence of Bro. Schwab, who is on furlough. All departments of the work are healthy.

Good meetings were held at Footscray, Vic., on Feb. 21, Bro. Hurren preaching. Two young men confessed Christ at the gospel service. An offering for bush fires relief fund amounted to £5/5/6. The P.B.P. Club also donated £2/2/-. A series of cottage prayer meetings is being held for the Gipsy Smith campaign, and also in preparation for the tent mission the church is planning to commence on Easter Sunday, under the leadership of Bro. P. R. Baker and Bro. Barber.

Good meetings at Pyramid, Vic., on Sunday, and all enjoyed the addresses by Bro. J. E. Shipway, Bro. and Sister Pattern, from Rochester, who

Almost all that we do for the creature is lost, unless love is blended with it. Love is the salt that preserves affections and actions from the corruptions of life.

—Eugene de Guerin.

have come to reside in the district, were welcomed. At the gospel meeting Sisters G. Chant and E. Birnie sang a duet, and Bro. A. E. Streader, of Bendigo, rendered a solo acceptably. At the close of Bro. Shipway's address, one young lady made the good confession, being the first-fruits of the ten days' mission. An offering in aid of the Gippsland fire relief fund realised £3/1/2.

Miss Mary Kingsbury, one of the oldest missionaries of the Disciples of Christ on the field (says the "Christian Evangelist"), died in India on Dec. 31 from cancer, according to a cable received by the United Christian Missionary Society. Miss Kingsbury, who was the living link of First Christian Church in Oklahoma City, Okla., had not been sick long. She first went to the mission field of India in 1882. In 1885 when the first mission station was established at Bilaspur she helped in the work there. The service of Miss Kingsbury's forty-three years on the mission field has already yielded much fruit, and no doubt the seeds she helped to sow will continue to grow and become ever more far reaching.

The "Castlemaine Mail" (Vic.) of Feb. 22 contained the following paragraph: "About a week ago Mr. H. M. Clipstone, evangelist of the local Church of Christ, tendered his resignation, feeling that after 11½ years' service the congregation might desire a change. A largely attended meeting of the congregation was held last week, when it was unanimously decided to ask Mr. Clipstone to withdraw his resignation, and continue as their pastor. He promised to consider their requests, and at yesterday morning's service he announced his intention of remaining in Castlemaine, and retaining his position as evangelist of the church. His decision has given keen satisfaction to the members of the congregation."

Tent mission services at Gawler, S.A., are increasing in interest and attendance. During the second week over a hundred people more in the aggregate attended than in the previous week. On Sunday, 21st, the beginning of the third week, there was a record attendance, and two young men responded to a strong appeal by the missionary. These, added to four lads and two girls who came during the second week, with the two already reported, total ten so far who have con-

fessed Christ. Visitors from York, Brooklyn Park and Cowandilla strengthened the hands of the missionaries, and added interest to the service. Some fine addresses are being delivered, whilst Bro. and Sistr Warren are a great help as song-leaders.

Bro. H. E. Knott wishes to thank all those who have so kindly helped him in preparations for the South African work by sending addresses and supplying information. He also wishes to express his appreciation to the committees and various agencies of the brotherhood for their co-operation and help. He expects to leave Melbourne by the Adelaide express on Saturday afternoon. A publicity meeting will be held at Grote-st. on Tuesday night, and Bro. Knott will sail from Adelaide for South Africa by the "Ascanius" on March 3. The prayerful interest being manifested in the Kellems-Richards campaign in South Africa by the Australian brotherhood will not only be another tie that binds together America and Australia, but will help to bring into this Christian fellowship the Union of South Africa also.

The 1926 session of the College of the Bible began on Wednesday of last week. There was a happy and helpful devotional service at the College at 9.30 a.m., when new students received a cordial welcome. This year's enrolment of 56 students is considerably ahead of that of 1925. States are represented as follows: Victoria, 23 students; South Australia, 9; Western Australia, 7; New South Wales, 3; Queensland, 5; Tasmania, 2. From the Dominion of New Zealand 7 students are enrolled. Of the 20 new students 8 are from Victoria, 6 from Western Australia, 3 from South Australia, 2 from New Zealand, and 1 from Tasmania. 12 students signify their desire to prepare for service in the foreign field—8 men and 4 women; these come from Victoria (4), South Australia (4), New Zealand (2), and Western Australia (2).

On Saturday, Jan. 30, one hundred children and a few adults from Burnley, Vic., enjoyed a delightful outing to Boronia. At the invitation of the Superintendent of the Benevolence Section of our Social Service Department, owners of motor cars gave their services for the afternoon. 14 cars and a van were packed. At Boronia a delightful time was spent. The Boronia sisters acted as hostesses, and excelled themselves in providing for their guests. Ice cream was served early. At five o'clock a bountiful tea was served. A hearty vote of thanks was accorded the sisters on the motion of Bren. Reg. P. Clark and W. A. Strongman. To this Mrs. Chandler suitably responded. Members of the Social Service Committee are extremely grateful to the Boronia sisters who have often supported them, also to the brethren who so readily gave their services and the use of their cars for the outing.

Lygon-st. sisters entertained a large company, including members of the College Board of Management, Faculty and students, to tea on Wednesday evening, Feb. 17. A. G. Saunders gave a most cordial welcome to the students. At 8 o'clock a public meeting was held to inaugurate the 1926 session of the College. The Chairman of the Board of Management (Bro. R. Lyall) presided over a large gathering. Bro. R. Gebbie was planned as chief speaker, and gave a magnificent and most appropriate address. A. R. Main, H. E. Knott and R. T. Pittman also spoke. Choruses by the choir, under the leadership of Bro. Tippett, items by students' male quartette party, and recitations by Mrs. Howgate, added much to the pleasure of the evening. Miss Pittman's assistance as organist and accompanist was once more greatly appreciated. Altogether the innovation of a public meeting to mark the beginning of the year's work was most successful.

ADDRESSES.

B. W. Manning (preacher of Balaklava church, S.A.)—Balaklava.

R. R. Wotherspoon (secretary Lismore church, N.S.W.)—"Avoca," Garden-st., Girard's Hill, Lismore.

Letter from John Sherriff.

Writing from Bulawayo, S. Rhodesia, Bro. John Sherriff tells of his mission work in Africa. We cull the following from his interesting letter, dealing chiefly with some recent tours.

I left home in my secondhand Ford car, accompanied by Bro. F. L. Hadfield, for our Macheke Mission in Mashonaland, where I have three native brethren employed as teacher and preachers. I was fortunate in having Bro. Hadfield's company, as he had recently been appointed by the Government as chairman of a Commission, which visited practically all the missions and native schools in the country, to enquire into the conditions and needs of the natives, so that he knew the roads and the people too, as well as the Government officials with whom we have to do in mission work. The teachers—Jack Mzila, Mirimi, and Penny—have labored loyally for Christ, and have built themselves a meeting house of poles, mud and grass, and have won from heathen darkness and superstition 140 souls, and baptised them into Christ.

Some days later I arrived at our Dadaya Mission, Belingwe District, where Bro. and Sister Phillips (supported by the New Zealand brethren) were laboring all alone. I stayed over Lord's day and spoke twice.

On October 22 Sister Sherriff, daughters Molly and Theodora, Miss Benjamin, our two colored (half-caste) girls, Bro. and Sister F. L. Hadfield, their married daughter, Sister Claasen, Miss Joyce Hadfield and Rolly Hadfield all motored out to the Matopo Mission, 37 miles from Forestvale, to celebrate the writer's 61st birthday by camping out in the wild but beautiful Matopo Hills.

Bro. Sherriff had a business trip to a place 770 miles from Bulawayo, near the Congo border. At Kafue River on Nov. 1 he met Bro. Ray Lawyer, with whom he spent the night.

While waiting for the train to leave Kafue, His Excellency Sir Herbert Stanley, Lady Stanley and staff (Governor of N. Rhodesia) were on the station, and through the courtesy of my friend, Captain Wardropper, one of the staff, I was honored with an introduction to the Governor, who talked with me a while, and has since sent me an order for a tombstone for a New Zealand big-game hunter, a Mr. Twigg, of Auckland, who was killed by a lion at Mpika while the Governor was there, and His Excellency read the burial service over him.

Mr. Fell, minister in charge of the Wesleyan Methodist Mission (the most up-to-date and best equipped mission in North Rhodesia) came with his car and took me out to the mission. Bro. Lawyer and a friend he had met paddled up the Kafue in a flat bottom boat, at the risk of being upset by the hippos. Mr. and Mrs. Fell were very kind to us, and showed and explained everything in connection with the mission. Mr. Fell is now the Government Inspector of all mission schools in North Rhodesia. (No doubt you are aware that North Rhodesia is a separate Government from South Rhodesia.) Mr. and Mrs. Fell stayed in my home in Bulawayo when they came to the country eighteen years ago. He showed me on the floor the skin of a lion which he had shot in the act of springing through their bedroom window. He poked the rifle through the mosquito netting.

On Nov. 3 I left Kafue, and arrived at a place called Choma. The "Brethren in Christ" have two flourishing missions in the Choma District, some sixty miles apart. We were made very welcome by the missionaries, who were glad to see white visitors and gave us opportunities of speaking for Christ. Churches of Christ have a long way to go to catch up to these good people in what they have done and are doing for Christ and the natives in this great country. It is an inspiration to visit and see the work being done by others.

On 11th October I arrived at Senkobo, and was most agreeably surprised to find my good wife and Sister Miss Benjamin there to meet us. Bro. Short had kindly sent the buckboard (waggon-

Church Extension Work

STATE OF VICTORIA

A Call to Larger Service

All Churches in Victoria are invited to take on Lord's Day, 7th MARCH

A SPECIAL OFFERING

for Church Extension Fund.

Since 1910 the Church Extension Committee, appointed by Conference, has helped to erect Church Buildings to the value of £21,000, and arranged finance to assist other Churches to the extent of £15,000. The Committee is anxious to accumulate a LARGE CAPITAL FUND so that Loans can be made at LOW RATES OF INTEREST to assist Churches desiring to build. Many newly established Churches find it difficult under present conditions to reduce building debts after providing for interest and current expenses. The Church Extension Committee wants to make cheaper money available so that Churches will have a better chance to reduce their Loans quickly.

Our American Churches have a Building Extension Fund of £250,000, the result of liberal offerings from Members and Churches during last thirty-six years.

The British Baptist Churches have a Building Fund of £88,000 from which loans are granted free of interest to Churches desiring to build.

Our Victorian Church Extension Committee desires to assist, on the most generous terms possible, all our Churches requiring help.

Special Envelopes will be provided. Church Officers, Preachers, Secretaries and Members are asked for enthusiastic co-operation.

Members of Church Extension Committee

W. C. CRAIGIE
ALFRED MILLIS
REG. ENNISS
CHARLES HARDIE, Secretary,
Henrietta Street, Hawthorn
ROBERT LYALL, Treasurer,
39 Leveson Street, North Melbourne

ette) and four fine mules, with Sister Lawyet and children to meet us. At Sinde Mission we received a warm welcome from Bro. and Sister Short and the native brethren. It was a red-letter day for Sinde Mission. Just think of it—seven white workers present. You good brethren can't appreciate it, but you all would if you had six or twelve months out here without seeing a white face. At the meetings I noticed a great improvement in the attendance and attention. My visit rejoiced my heart. It seems to me the most urgent need at the moment is a brick house with an iron roof for Bro. and Sister Lawyer and family. At present they are in Bro. and Sister Short's house.

On Nov. 22nd, at Bulawayo, three young men (natives) confessed Christ. On Nov. 28th, Bro. and Sister Bowen, sent by the churches of Christ in New Zealand, to support Bro. and Sister Phillips at our Dadaya Mission, Belingwe, arrived. On 3rd December, Sister Sherriff and I left in the Ford car to take Bro. and Sister Bowen to Dadaya Mission, 150 miles from Bulawayo, where we arrived on the 4th. I stayed over Lord's day, and had three good meetings.

I have definitely decided to open up church and school again, here at Forestvale Mission, for natives (D.V.) at the beginning of 1926. My principal object is to take in native brethren, to teach them English and train them as native teachers and preachers. These scholars will have to be fed while at school with native food. They will have to work certain hours every day, and I will grow as much as possible. I believe the Lord and my brethren will supply the rest.

Bro. Daniel Shandavu, in charge of the town work, our late Bro. Peter Masiya of Sinde Mission, Bro. Bulawayo Kukano of Mukuni Mission, Livingstone, Bros. Jack Mzila, Mirimi and Penny, Macheke Mission, Mashonaland, George Khosa, Johannesburg, are the results of our past efforts. This encourages me to undertake the work again. My existing buildings will answer all present purposes, with a little fixing up. Until the way opens up for me to dispose of my stone yard business, I purpose keeping a man in it, and give it sufficient of my time to oversee it, and do anything absolutely necessary, spending all the time I can in the Lord's work here and on the out missions.

Praying for your interest, prayers and co-operation, your brother in Christ,
John Sherriff.

New South Wales Sisters' Auxiliary.

The monthly meeting was held at City Temple on Friday, Feb. 5, at 2.30 p.m.

The President presided and led the devotional. An encouraging number of delegates were present. All repeated the 23rd Psalm, read by Mrs. Clydesdale. A number of short sentence prayers followed. Minutes were read and confirmed. Roll-call, and apologies received. Correspondence included a letter from Bro. Harward of behalf of General Conference, asking sisters to cater for dinner and tea. Mrs. Steer, Superintendent, said it would be much more work this year, as there was no caretaker at Enmore Tabernacle. After some discussion, it was decided to do the work. Devotional leader for March, Mrs. Fox. Some doubt was expressed by sisters as to the number of delegates to be appointed from each church. Referring to the Constitution, the matter was put right, secretary to write church secretaries re numbers. A statement from Mrs. Partridge, as to how she spent the money given her for Waterfall Sanatorium, was received. A further donation of 10/- was given for a needy sister there. A prayer meeting was held at City Temple on Jan. 7, but owing to most unfavorable weather, the attendance was small. Next meeting, Friday, March 5, at 2.30 p.m. Business in connection with forthcoming Conference and programme. All sisters are urged to be present. The session closed with prayers.—Mrs. Morris, Rec.-Secretary.

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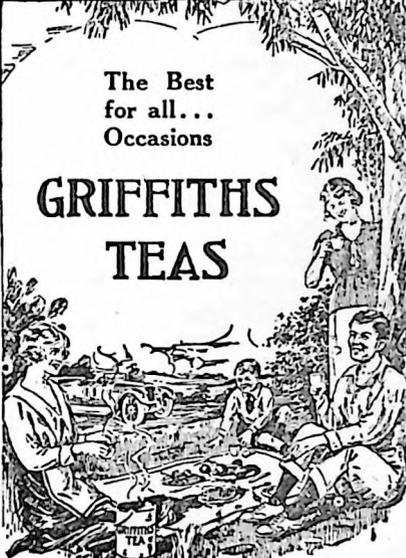
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News of the Churches.

Tasmania.

The fifth anniversary of the West Ulverstone Bible School proved a great success. Bro. W. H. Nightingale delivered appropriate addresses at the three Sunday services. The children, under the baton of Mr. H. J. Whykes, assisted by an orchestra, sang splendidly. On the Monday night another large audience gathered for a splendid demonstration. Bro. N. J. Warmbrunn, superintendent, presided and distributed the prizes. A very happy picnic took place on the Saturday following.

Launceston church regrets the continued illness of Sister Eunice Parkin, in the public hospital. Bro. N. G. Noble's message on Feb. 7 was on "Whatsoever he saith unto you, do it," when Sister Peters, from Victoria, and Sister Younger, of Launceston, sang a duet. Over eighty members gave a hearty farewell and many practical gifts to Bro. Lewis Viney, on Feb. 9. This much-esteemed brother left for training in the College of the Bible on the following Thursday. Bro. Fraser Ludbrook has left for Merbein, Victoria. The "Service" Bible Class has commenced another year with Bro. Noble as teacher. The aim is to give the Lord his day—each member in the class, and each to bring a child to the Bible School. Bro. L. Mitchell, from Victoria, and Bro. G. Smith, from Hobart, were in fellowship on Feb. 14. Many members are co-operating in the Baker-Barber mission at Invermay.

Western Australia.

The Chinese church in Perth has received much encouragement from Bro. Chin Bik Fung. There has been one decision for Christ, and a steady increase in the attendances.

Another addition by faith and baptism at Lake-st., Perth. On Lord's day morning, Feb. 14, Bro. Russell J. Dick, of Auckland, N.Z., addressed the church, when there was a very fine attendance. During March a special effort is to be made in connection with the Sunday evening services.

The Bible School picnic held by North Perth Bible School on Feb. 1 was a great success. Meetings have been well sustained. Mid-week meetings closed to enable members to support the Hinrichsen-Brooker mission at Victoria Park. Distribution of advertising matter has resulted in a number of strangers attending evening services.

Bassendean Girls' Mission Band has recommenced, and officers elected for the year. Miss J. Frew was elected president, and Mrs. H. Seaby secretary. On Sunday morning, Feb. 14, Bro. R. W. Ewers gave a helpful address on "Looking into the Mirror." In the evening Bro. Beck took charge of the gospel service. The Bible School is in a healthy condition, and has entered once more for the attendance and increase campaign.

Queensland.

At New Veteran on Feb. 14 there were three new scholars in Bible School. The gospel was preached at night by Bro. C. Trudgian; subject; "Ears that hear not."

At Nambour on Feb. 14 Bro. Vanham spoke both morning and evening. Subjects, morning, "Real Religion"; night, "The Blood of the Pass-over." Attendances were fair.

At Gympie on Feb. 14 the morning service was conducted by Bro. C. Barrett. At night Bro. E. Trudgian preached on "The Gospel Train." Much sickness in the city. Heat intense.

Splendid services at Wynnum on Feb. 14. J. K. Martin exhorted the church, prior to departure for Glen Iris. Three were welcomed in Bible School gained two new scholars. Large gospel service. Two adult confessions. A. J. Fisher preached upon "Why Naaman was Healed." Many children attending services through the Young Worshipers' League.

At Sunnybank Bren. Swan, Bampton, P. Reick, Neighbour and Gager have helped in exhorting and preaching. The annual meeting was a success, and reports encouraging. The following were appointed as officers: Deacons, Bren. Gager, Woff and Bignill(2); secretary, J. Bignill; treas., J. Gager. Bro. Young was present on 14th inst. Meetings well attended. A young brother was received into fellowship.

Toowoomba reports a continuance of large meetings at gospel presentation. Subjects dealt with on Feb. 14, "Triumph of Love" and "Triumph of Faith." Central Y.P.S. held a social on Feb. 12. The Bible School has had additions to membership. Bro. Adcock, who was baptised, has been received into fellowship. A financial committee has been formed, consisting of Bren. Browning, Pascoe, McLeod. Special prayer meeting on Feb. 17 to pray for blessing on protracted effort at Harlaxton. Mr. Rodger spoke upon "The Spirit of Revival."

South Australia.

At Norwood on Sunday morning Bro. Will. Graham gave a good message on Home Missions, and at night Bro. Paternoster preached on "The Voice of Authority." A husband and wife confessed Christ. Miss Fullston, of Kersbrook, sang a gospel solo.

On Feb. 14 harvest thanksgiving services were held at Avon. Bro. Mason's addresses were attentively listened to. On Monday evening a successful gathering was held, with Bro. Mason as chairman, and Bren. B. W. Manning and Mr. Harris (Methodist), of Balaklava, as speakers. The choir rendered special items.

On Wednesday, 17th inst., Bro. Ewers had the pleasure of immersing the young lady who is the first-fruit of his ministry at Mile End. She received the right hand of fellowship on Sunday morning. Bro. Ewers spoke morning and evening. At the conclusion of his address on "The Revelation of Pentecost" a young man responded to the invitation.

The Balaklava church tendered Bro. and Sister B. W. Manning a welcome social on Wednesday, Feb. 17. Several spoke, and Bro. Manning responded. The choir rendered very fine service, and a happy time was spent. On Sunday the meetings were very encouraging. Sister Mrs. Alf. Doley underwent an operation last week, and is getting along splendidly.

The work at St. Morris is in good heart, under the leadership of Bro. Taylor. Bro. F. Lindquist addressed the church last Lord's day morning. Bro. Harkness conducted the gospel service in the evening in the absence of Bro. Taylor, who visited Milang. The Bible School is going ahead. Foundations for the new class room have been laid, and a three months' "brick drive" is to be launched on March 1. All departments are strong. Fullarton boys' club opened in Glen Osmond Institute on Feb. 15; over 20 young men present, and several officers. On Feb. 21 90 were present at the Lord's day School. It is hoped soon to start building a chapel on the block of land in Osmond Terrace. The work is growing nicely. In the eleven months since commencing there has grown a church membership of over 50 members, and over 100 scholars in the Bible School. A fine spirit of co-operation and love is evidenced.

York Bible School held its picnic at Kensington Gardens on Feb. 1; an enjoyable time was spent. Splendid attendances at morning meetings. Bro. Killmier is giving helpful addresses. Several aged members have been ill. Bro. Tatam is very weak. Sister Forrest is a little better. The church has adopted the budget system of finance. All departments are healthy. At the close of Bro. Killmier's address last Lord's day evening a young lady from the Young Ladies' Bible Class confessed Christ.

At Queenstown on Sunday, Feb. 21, Mr. S. Davey spoke to the young people on "Keeping the Lord's Day." At the morning service prior to the Lord's Supper three sisters were baptised, and together with another sister transferred from Cottonville were welcomed into the church. Bro. Brooker exhorted. The attendance was excellent. In the Sunday School the kindergarten department held harvest thanksgiving, and many large parcels of fruit and flowers were distributed to the sick folk of the district. At the evening service Bro. Brooker spoke on "The Barren Fig Tree."

Murray Bridge church has lost two good workers in Bro. and Sister Allison, who have gone to Port Lincoln. They have left many gaps to be filled, Bro. Allison being church treasurer, Bible School teacher, and an active Endeavorer. Sister Allison was kindergarten superintendent, president of Sisters' Guild, and a good Endeavorer. They were tendered a farewell social. Bro. Arnold, on behalf of the church, presented them with a set of stainless cutlery and silver. On Jan. 17 Bro. Horsell gave an interesting lantern lecture on Home Mission work. Bro. Arnold spoke at night on "The Church in Prophecy." One young lady made the good confession. The following Sunday night she was baptised in the presence of a large congregation, and has been welcomed into the church. On Feb. 7 another member was received by transfer. At a social the goods left from the sale of gifts were sold, £9 being realised. At Bible School on Feb. 21 a record number were present.

Victoria.

At Hampton on Sunday morning Sisters Edwards (3) were received by letter from Fitzroy. An offering for bush fire relief fund from school and evening meeting totalled over £9.

At Middle Park last Lord's day morning Bro. E. I. Williams delivered a helpful address on "Cheering Faith." In the evening Bro. H. Cave's gospel message, "Divine Relief for a Sin-swept World," was appreciated by a large gathering.

The gospel service at Geelong last Lord's day was excellent. Bro. Stevens preached to a moderate audience on "The Tregedies and Compensations of Life" (Luke 4: 18). A solo was rendered by Sister Piper. A young lady made the good confession.

Horsham had 125 at worship service on Feb. 21. Interest well maintained. Bro. Harry Simpson is in hospital with diphtheria. Bro. A. J. Wilson preached on "The New Birth" at night, and took the confession of a lady, who was baptised the same hour.

At Ballarat (Peel-st.) the vestry has been enlarged. It will now be possible to hold all social functions in it. Bro. Cameron continues to give helpful morning addresses and preach persuasively at night. Bro. Wilkie exhorted the church helpfully on Feb. 21.

Newmarket church have suffered loss in the removal from the district of their treasurer, A. E. Hancock, and family. They have been faithful workers. Good meetings on Sunday, with a very helpful message from G. T. Black at 11 a.m. The evening offering for fire relief fund was £6/13/-.

Good meetings all day at Oakleigh, the occasion being harvest thanksgiving. Bro. W. H. Clay's morning message was appreciated. Bro. D. Wakeley proclaimed the gospel in the evening. Special anthems were rendered by the choir. An offering in aid of the bush fire relief fund realised £8/7/6.

South Melbourne enjoyed well attended meetings last Sunday. At the gospel service Bro. Jas. R. Waterman preached to a big congregation. A young lady decided for Christ. Sister Rose Graham rendered a beautiful solo. Bible School attendance is growing week by week. The church and the clubs willingly subscribed to the fire sufferers fund.

Wedderburn morning meeting on Feb. 21 was well attended. The Young Worshipers' League had a record attendance. The League has been revived since Bro. Mudford commenced his ministry. The Bible School rally is obtaining new scholars. Mid-week Bible study class and prayer

meeting is growing in numbers and interest. Bro. Mudford's earnest work and systematic visitation are much appreciated.

Meetings at Cheltenham on Sunday were good. In the morning Bro. Frank Smith gave a good address on "The Wonderful Love of God." Bro. Sutton, of Oakleigh, was at school in the afternoon, and preached at night. Mrs. Wakeley was the soloist. Offering for bush fires relief fund, £10/15/1.

Glennier morning meeting was addressed by Bro. Methven (College of the Bible), and at night Bro. H. E. Knott spoke on "Prohibition in America." An offering was taken for the bush fires relief fund. Special reference was made on Sunday morning to the passing to the heavenly home of Sister Mrs. Schmidt, one of the pioneer members of the church.

Services at Boort were well attended on Feb. 21. Bro. Methven spoke all day, and in the evening took as his topic "The Great Confession." A young lady and two young men made the confession, and were baptised the same hour. Visitors for the day were Sister Streader, senr., and Bro. and Sister Alf. Streader, of Bendigo. The C.E. and J.C.E. have resumed meetings.

Splendid meetings at Yarrowonga on Feb. 21. At the gospel service a beautiful solo was sung by Sister Pratt, and at the close of a powerful address on "The Fall of Babylon," by Bro. Pratt, the wife of one of the members confessed Christ. Collection for the bush fires relief fund, £12. The church is planning to hold mid-week gospel services in a neighboring town—Mulwala, N.S.W.

Northcote attendances at all services are on the upgrade. Reports at the half-yearly business meeting on Feb. 17 showed progress. Bro. Abercrombie gave a helpful exhortation last Sunday morning, and at night Bro. W. Hinrichsen spoke on "The Day of Judgment" to a large audience. The church has been saddened by the sudden death of Sister Morris, one of the pioneer members.

Good attendances at Moreland both morning and evening; several visitors. Bro. A. Withers addressed the morning meeting, and Mr. Cartwright, of Brunswick Baptists, the evening meeting. Bro. Gale speaking at the Brunswick Baptist 25th anniversary of Christian Endeavor. A good open-air meeting was held on the paddock opposite the chapel after service. Cottage prayer meetings are proving successful.

At Swanston-st. last Lord's day there were good meetings. In the morning Bro. Gibson gave an excellent address. Several visitors were present, including Bro. S. Price Weir and Bro. R. Finlayson, of Adelaide. Bro. L. C. McCallum preached at the evening service in the absence of Bro. Shipway at Pyramid Hill, and his address was much appreciated. The offering for bush fires relief fund amounts so far to £45.

Essendon attendances have been affected by the oppressive weather. Bro. Sivyser is enjoying a holiday at the seaside. The church much appreciates the help given by Bren. McConchie, Ennis and Gardiner, during Bro. Sivyser's absence. Their addresses have been impressive and instructive. Bush fire relief collection, £13/10/3. The church is making an effort to purchase a new organ. All auxiliaries are doing good work.

At Box Hill on Feb. 21 there were good attendances. At night, fine interest centred in Bro. Allan's splendid message, "The Gospel Paul Preached." Bible School attendances continue to move upward. All auxiliaries have resumed activities. Sister Tilley was welcomed home on 21st, after some months' absence in Western Australia. Home Mission offering, deferred from December, owing to the local mission thankoffering, has reached £15.

Gardiner church had a record attendance at the breaking of bread on Sunday morning, the occasion being the first Sunday of the College year. Bro. Gebbie gave helpful sermons morning and evening. At night an offering of over £20 was received for the bush fire sufferers. On Monday evening before many visitors, the installation of officers in the Phi Beta Pi took place, Mesdames

A. E. Illingworth and Reg. Clark, of Malvern-Caulfield, officiating.

Good meetings are being held at Hartwell. On Lord's day, Feb. 7, at an "every member present" rally in the morning, only 11 members were absent. Bro. Scambler exhorted on Feb. 14, and his remarks were much appreciated. Bro. Pittman is doing good work at the gospel services, and last Lord's day a brother (baptised believer) signified his intention of taking membership with the church. The Bible School is increasing, and several local people are becoming interested.

Good meetings at Carnegie last Lord's day. Two members of Bro. E. F. Ryall's Service Club conducted the two meetings. Bro. Jack Galletly gave a very good address at the morning service, whilst in the evening Bro. Will. Smith delighted all by his able address to a large audience. The Juvenile Choir, under the baton of Sister Mrs. Inez McBeth, rendered a special children's hymn splendidly, and assisted greatly the singing of popular hymns. The Bible School picnic was held on Saturday, Feb. 13, at Point Ormond, and was a pronounced success.

Good services at Brighton on Sunday. Bro. B. W. Huntsman preached in the evening on "The Novelty of the Gospel." The offering for the bush fire sufferers amounted to £17/17/1. The Phi Beta Pi and Kappa clubs are commencing their meetings again after the holiday rest. Bro. and Sister Buffington have been welcomed into the church from Ascot Vale. Sister Miss N. Pask has been seriously ill. When her health permitted she has always been a splendid worker with young women. The Sunday School officers are making plans for reaching parents of children.

Helpful meetings were held at Lygon-st. on Sunday. Splendid addresses were given by J. W. Baker in the morning upon "Prayer," and at night A. G. Saunders discoursed upon "A Peace Through the Blood." The choir, now led by E. Tippett, rendered the anthem, and Hilma Dickens sang a gospel solo. On Saturday night an Endeavor social was held. A presentation was made to F. Prittie, who has served the class as secretary for 17 years. He has resigned to take up the position of superintendent of the Bible School. An offering for the bush fire relief fund amounted to £26/3/3.

At Ballarat (Dawson-st.) recent weeks have seen a resumption of attendances and activities. The choir has been effective, and shows marked progress under the able guidance of Miss M. Jolly. Consequent on Bro. A. W. Connor taking the Adult Bible Class, Bro. H. Malin has been appointed superintendent of the school, and there have been several additions to the teaching staff. The Bible Class had 32 present on Feb. 21, and good attendances in middle school and kindergarten. A helpful address was given by Bro. A. P. A. Burdeu at the morning service, and Bro. Connor held the close attention of those present at the evening meeting. The school at Mt. Clear continues to grow, and the fortnightly evening services have an encouraging attendance.

Shepparton church held its annual business meeting on Feb. 16. Good reports were presented from all departments, including a net gain of 20 members for the year. The treasurer had during the year handled well over £700, including £294 for building debentures. Sisters' Sewing Circle with their report handed in £15 for church funds, and Girls' Club £5 for piano fund, making £30 and £25 for the year respectively. Bro. D. D. Stewart was re-engaged as evangelist, and the following deacons elected:—Bren. W. Bolduan, R. A. Clydesdale, E. E. Dudley, F. J. Funston, sec., C. Johnston, treas., S. Mansell and A. V. Taylor. Special reference was made to the resignation of Bro. E. Dudley from the position of agent for the "Australian Christian," after 25 years' service in that capacity.

There were nice meetings at Malvern-Caulfield on Sunday. Bro. Illingworth spoke at both services. A young man was received into fellowship in the morning. In the evening, at a young ladies' service, the Phi Beta Pi officers for the new year were installed. The address was en-

titled "Devotion to Jesus." All the readings and musical items were rendered by the young sisters. An offering for bush fires relief fund reached £8/16/4. This is in addition to £30 previously transmitted from the Social Service fund. One of the aged sisters (Mrs. Cane) was called home in her sleep on Friday last at the age of 78 years. Sympathy goes out to the members of her family. Three young men from W.A. (Bren. Robinson, Whelan and Banyon), and Bro. A. Paternoster, from S.A., were welcomed at the gospel service. They are now students of the College.

At Warracknabeal on Feb. 10 a farewell meeting was tendered to Bro. and Sister Cornelius, and to Bro. Jack Chivell, who was entering the College of the Bible. The large audience evidenced the love and esteem for those who were departing. The chairman was Bro. J. E. Searle, preacher of Brim church. Bro. and Sister Cameron, of Ballarat, and members of Brim, Wilkur and Minyip churches, were welcomed. Messrs. A. Parsons, E. Parsons, G. Smith and P. Hepburn spoke appreciatively of Mr. and Mrs. Cornelius. Bro. White, circuit secretary, presented Mr. and Mrs. Cornelius with a roll of notes. Mrs. Cornelius was presented with a gold wristlet watch by Mrs. Cattanauch on behalf of the Ladies' Aid, of which Mrs. Cornelius was president; a salad service by her Sunday School class, and a pair of dishes by an individual scholar. Bro. J. Chivell was presented with a shaving outfit and fountain-pen by Mr. Rough. On Thursday, Feb. 11, the kinders met at a home of one of the sisters, and Miss E. Reynolds, one of the teachers of the kindergarten, presented little Dorothy Cornelius with a cable bangle.

New South Wales.

Enmore church had a brilliant address from Bro. Dr. T. Porter at the gospel service on Sunday. All regret that Sister Fox has had to resign from the Sunday School work. Her efforts have been appreciated during her 22 years of service. Sister Cornwell, who for sixteen years has attended the services, has also resigned owing to removal to another district.

Ashfield church held its second anniversary on Lord's day, Feb. 21. A fine morning meeting, when the Christian Endeavorers rendered an item in song. A fine address was given by Bro. Harward, Organising Secretary, on "The Church, and What It Stands For." The evening service was well attended. Two solos were well rendered. Bro. Haddon ably conducted the gospel service, his message being much appreciated. Auxiliaries are healthy. The Lord's day School has completed a rally, adding 22 new scholars.

At Chatswood on Sunday, Feb. 21, Bro. John Lambert was received by letter, Sister Lambert and Bro. Purkiss by faith and baptism. Bro. Whelan addressed the church. Bro. Davis, of Lismore, was a visitor. Splendid interest continues at the gospel meetings. Sisters Mrs. Higgins, Mrs. Richmond and daughter were baptised. Bro. Whelan's theme, "The Pharisees and Sinner," was given with great power. A young man took his stand before a fine congregation.

At Lismore on Feb. 14, Bro. C. Byrnes, who is leaving for Melbourne, gave a farewell message. At night Bro. P. J. Pond preached on "Lords Many and Faiths Manv." Two young girls made the good confession. On Monday, Feb. 15, a large number of members and friends attended a farewell evening tendered Bro. and Sister C. Byrnes and Sisters Mrs. and Miss Irvine. Bro. Byrnes has been church secretary and deacon. He has been an energetic worker in almost every church auxiliary. Sister Byrnes has been a valued and much esteemed deaconess and member of the Dorcas and Aid Society. They go to Melbourne. Sister Mrs. Irvine has been an active church worker since coming into the church several years ago. Miss Irvine has been a teacher in the school and an officer in the C.E. Society. They go to reside about seven miles from Bangalow. Bro. J. Heyward, a promising new convert, is also leaving Lismore. Suitable presentations were made.

OBITUARY.

CROUCH.— At an early hour on the morning of January 8, the call came to Sister Miss Fanny Crouch to pass to her eternal home. For some weeks our sister had been an inmate of a private hospital in Kaniva, and the call was not altogether unexpected. Miss Crouch was born at The Meadows, S.A., nearly 67 years ago. In early childhood her family removed to Mt. Gambier, and it was at that town that she was baptised and became a member of the Church of Christ. More than forty years ago Sister Crouch came to Kaniva, and later on to Nhill, where for many years she conducted a private hospital in that town. Returning to Kaniva about seven years ago, she once more had fellowship with the church. For some years our sister had her home in Geelong, where she lived in retirement, and worshipped with the church there. Two years ago Sister Crouch came back to Kaniva, and up to the time of her death continued in fellowship with the church here. We shall miss her, but believe that our loss is gain to her; and those who loved her mourn as those who have hope.—A.R.B.

STONER.—The church at Strathalbyn, S.A., has suffered a severe loss in the passing of Sister Miss Bertie Stoner, who received the home call on January 22, after a short illness. Our sister was baptised at York more than 23 years ago, and was received into membership on October 19, 1902. She continued to meet with York church for a few years, then returning to Strathalbyn. Here she entered heartily into church work, where her happy disposition and faithful Chris-

tian character won for her very many friends. In all the auxiliaries of the church she was an active worker; she was also organist for worship on Sunday mornings, the Bible School, and the Christian Endeavor meetings. Her messages in song at the gospel services were always inspiring and uplifting, vibrating from a heart that loved her Lord. The funeral service was conducted by the writer in the presence of about 200 relatives and friends. Our sympathy goes out to the sorrowing parents (Bro. and Sister W. Stoner), brothers and sister, and we commend them to the God of all consolation "until the day dawns, and shadows flee away."—I.D.

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