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Autumn Leaves.

H. J. Patterson, M.A.

And we all do fade as a leaf; and our iniquities like the wind take us away."—Is. 64: 6.

AUTUMN leaves, beautifully tinted, of varied hue, with shades of colouring which baffle description, at this season, with every gust of wind, are shaken from their parent stem and strewn in parks and gardens, streets and footwalks, alike. The season's fruit has been, or is being gathered in, and soon only the naked branches will remain, silent witnesses of a season's joys and sorrows.

Than this, is there a more appropriate season for quoting Shelley's lines in the "Ode to the West Wind"?

"O wild west wind, thou breath of Autumn's being,
Thou, from whose unseen presence the leaves dead
Are driven, like ghosts from an enchanter fleeing.

Yellow, and black, and pale, and hectic red,
Pestilence-stricken multitudes! O thou
Who chariotest to their dark wintry bed
The winged seeds, where they lie cold and low,
Each like a corpse within its grave, until
Thine azure sister of the Spring shall blow
Her clarion o'er the dreaming earth, and fill
(Driving sweet buds like flocks to feed in air)
With living hues and odours plain and hill:
Wild spirit, thou art moving everywhere;
Destroyer and preserver; Hear, oh, hear!
And we cannot forget the closing thought, O
wind,

If Winter comes, can Spring be far behind?"

The prophet reminds us that, "We all do fade as a leaf; and our iniquities like the wind take us away."

The frailty of man.

But as yesterday we saw the leaf buds beginning to break forth; then came the strongly growing leaves affording shelter and refuge to bird and animal alike, while to-day a gust of wind, and we see them, "Yellow, and black, and pale, and hectic red," falling to the earth to be trampled underfoot and to mingle again with mother earth." The little cycle is complete. In

this there ought to be to all men a constant reminder of the brevity of life. "What is your life? For ye are a vapor, that appeareth for a little time and then vanisheth away." And that which James uses in a special application to the rich man may be used in a general sense: "As the flower of the grass he shall pass away, for the sun ariseth with a scorching wind and withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth." Even the length of days allotted us is but three score years and ten. Many of us before our time "Do fade as a leaf and our iniquities like the wind take us away." Great national disasters, wars and earthquakes, pestilences and famines impoverish the life. Vices innumerable, carelessness and ignorance, poverty of mind and heart are as a strong and mighty wind before which thousands fall. There is with us a continual autumnal season.

Blind impatience of some.

"But, what a mess in the streets and on our paths. Nothing but nasty, horrible dead leaves. Why this sacrifice? Where is the hidden reason for these millions slain? We may make a twofold answer. First—This year is but one of many such, and in the spring the sap is required for another re-creation; fruits for man and thick foliage as protection from the sun. So, there must be a conservation of energy, a preparing of the way and a sacrifice is necessary. Second—The millions slain become a sweet fertiliser of the soil from which is again borne upward the life-giving stream. Is there not a beauty in the sacrifice, and a consequent glory in the autumnal season.

We cannot forget the many who, in the autumnal season of life, have made the sacrifice that others might live. Physical and mental powers were consecrated to the service of God and men. They were con-

servers of energy and strength to a nation, and whose lives in death are such sweet fertilisers of future generations. Let our blind impatience give place to worship and praise of the God of all creation.

Fruit which the leaves betoken.

These leaves speak loudly and insistently of the fruit produced on the parent stem. Vine, apple, peach—all tell the same story, unless like the fig tree of Scripture which Jesus cursed, there be a hypocrisy in the life. There is a possibility of no fruit in spite of the beautiful leaves. Are church attendance, well-dressed bodies, fair speech, good intentions all that we can show? Let not all the energy go to leaf lest the Master come and say, "Cut it down, why cumbereth it the ground?" Has he considered your life? Perhaps he is saying, "Let it alone this year also . . . and if it bear fruit thenceforth, well; but if not, thou shalt cut it down." "Herein is my Father glorified that ye bear much fruit."

Naked branches.

Apparent death, but only apparent. The life is still in the tree. Naked branches alone are not a sure sign of death. At the proper season the tree shall bud and blossom again. Thank God! The death of the body is not the death of the man. There shall come a springtime, a re-creation, a resurrection. O God, "if winter comes, can spring be far behind?"

But in the winter of God's judgment we stand stripped of all pretension. Has the life been worthless? Has there been fruit gathered in? God knows and you know. It is now autumn and winter comes on apace. In this autumn season, when leaves are falling about us, let our text remind us that we all do fade as a leaf; and our iniquities like the wind take us away. Whither? For what purpose? With what glory?

"Ambassadors of Empire."

To-day Melbourne expects to have the privilege and pleasure of welcoming Their Royal Highnesses the Duke and Duchess of York. There will be a repetition of the greetings and demonstrations of loyalty which have been given in other States. All sections of the community will join in the welcome. The King's son, as the representative of His Majesty, who himself was enthusiastically received in Australia on the occasion of his memorable visit, will be certain of a loyal reception, and for his own sake also he will have a warm welcome.

There seems to be no doubt that the charming personality of the Duchess has evoked the special enthusiasm of the people. As has been said: "Her petite figure, her arresting smile, her singularly gracious manner, and her rare taste in dress, have won all hearts and given her a place in the general good-will."

By the royal visit the bonds of Empire will be strengthened. The Duke himself has said in response to an address: "I join with you in prayer that our visit may be the means of strengthening the ties of sympathy, understanding and affection which bind together the oversea dominions and the mother land." If this be the result, then the expense and trouble of the visit will be abundantly justified.

The churches will join with other bodies in presentation of addresses of loyalty and welcome. Even if these be "taken as read," it is yet well that the expression be made. The President of our Conference will have the honor of presenting an address on behalf of churches of Christ.

Love of country is a good thing, as is the recognition of kinship and the dependence of us all upon our fellow members in an ordered society for our proper development and advancement. It is only when patriotism leads to an undue depreciation of others, when nationalism is so held as to be incompatible with love of humanity, that there are evil results.

It is well for us to recognise our good fortune in having such a Royal family as ours. Look beyond the past century and consider the lives of many of the sovereigns, and then see how happily situated we are. For a pure court, for the example set by those in high places, we may well return thanks unto God. If the apostle, knowing the calibre and character of the men wielding kingly power in their day could pen such words as "Let every soul be in subjection to the higher powers; for there is no power but of God, and the powers that be are ordained of God," and could give the exhortation to "honor the king," with how much readiness to-day should we give heed to their word. It is our pleasure, and not merely our duty, to join in the Commonwealth welcome to the King's representatives and the "ambassadors of Empire."

A Bible for Princess Elizabeth.

The New South Wales Branch of the British and Foreign Bible Society presented to the Duke and Duchess of York a copy of the Scriptures bound in maroon morocco, for Princess Elizabeth. The Bible was enclosed in a beautiful casket made of N.S.W. bean wood with a silver kangaroo on top. The inscription in the Bible reads:—

"Presented to H.R.H. the Princess Elizabeth, with earnest prayer from the British and Foreign Bible Society N.S. Wales Auxiliary, in commemoration of the visit to Sydney of Their Royal Highnesses The Duke and Duchess of York, March 28, 1927."

The following charming letter accompanied the gift:—

March 28, 1927.

My Dear Princess,—

With many other tokens from Australia you will receive this copy of Holy Scriptures during happy story-telling nursery days. The Bible contains the oldest and most wonderful stories. Stories, of the world and who made it; of the peoples of the world and why they live; of flowers and why they are so beautiful; of birds and why they sing; of stars and why they twinkle so merrily; of lions and camels and dogs and dragons; of big fish and tiny fish. But the best story of all is of a King, great and kind, and the Friend of every prince and princess.

That this Bible may speak to you of the heavenly King, we ask you graciously to accept our gift.

THE BRITISH & FOREIGN BIBLE SOCIETY,
Sydney.

B. BENTLEY,
General Secretary.



The Duke and Duchess of York with the Princess Elizabeth.

Seeking the Old Paths.

"Seeking the Old Paths" does not bar the way to progress, research and investigation. On the contrary it broadens all human horizons, illuminates all fields of knowledge, and enables the adventurous pilgrim soul to become a partaker of the divine nature. So Newton is crying in rapture, "I am thinking the thoughts of God."

But is not the questing spirit that dares leave the beaten trail the unit of great epochs and eras in the history of the race? Did not Christopher Columbus and the pilgrim fathers leave the old paths? By no means! Under God, they made the great adventure. Alexander Black says, "Columbus was a radical in his geography but a conservative in his navigation. A radical toward the old maps, but a conservative toward the North Star. I sympathise with radicals until they curse the compass." I feel like reminding the radicals that some things like gravitation are here to stay, and the conservatives that nature has a process for things that stop growing."

The great souls of human history, whose pioneering blazes all highways of progress and discovery have, almost without exception, been men of faith whose fellowship with God gave them inspiration and vision while they worked in "the good way." The brethren of "The Way," as they were called in the first century, walk hand in hand with the infinite intelligence and love that guides the worlds in their orbits and the stars in their courses. The fine reward of such a quest is deep rest of soul. To lose the trail is to find unrest and despair.

"Come to our class," said a University student of Chicago to his companion, "and we will fill you so chockful of the higher criticism that you won't believe anything," and he chortled with glee. "Black laughter," indeed, that "rejoices with iniquity, rather than the truth." It is described in the Book of Wisdom as "the crackling of thorns under a pot," and it is "like the fool dog in the baggage car, who chewed up where he was going."

Keep the trail, Brother! Only the voyagers of the old paths can say, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him, against that day."—Lloyd Darsie in the "Californian Christian Collegian."

The Restoration Plea and Its Commitments.

Ethelbert Davis.

In any statement of the position of the churches identified with the current plea for the restoration of the New Testament church and primitive Christianity, it is necessary that their attitude towards the Holy Spirit should be examined. That has been made necessary because of misunderstanding which still exists in the minds of some sections of the religious community, and which has led to a deal of misrepresentation. In nothing have these people been misunderstood more than in their belief in the person and office of the Holy Spirit. In the earlier days there may have been ground for misunderstanding, but for that of to-day there is no justification whatever. To appreciate the position it is necessary to think back into the religious conditions prevailing when the pioneers took the Book of God into their hands to seek its light and leading on the subjects they were compelled to face, subjects which agitated the minds of men because of the place assigned them by a fallacious interpretation and a false emphasis.

The time is not in the distant past when the most fantastic beliefs were held, and the most irrational and grotesque performances attributed to the agency of the Holy Spirit. Against the ignorance, emotionalism and superstitious fanaticism of that day the Restorers raised their voices in protest, and often in the controversy which followed became unduly speculative, with a disposition to unemotional intellectualism.

At that time, in many of the churches, the Holy Spirit was believed to be the energy or power of God exerted in the realm of human affairs, or perhaps, more correctly, an influence emanating from God. The Spirit, in the minds of a large proportion of the church, was not a divine entity, but an influence or energy moving out from God; and this was evidenced by the fact that in the religious thought of that day, the impersonal "it" was applied to the Holy Spirit.

But it was in the realm of the Spirit's operation in conversion that the saddest results of error were witnessed. The prevailing idea was that the Spirit in some miraculous manner, utterly independent of the word, produced every genuine conversion: that without previous knowledge of Christ or the Scriptures, independent of the written or spoken Word, without preacher or any other agent, the Spirit suddenly brought men to a sense of sin and effected their regeneration. And the more sudden the occurrence, and the more extraordinary the experience, the more certainly, it was claimed, was it the work of the Holy Spirit. Much of the revivalism was characterized by an emotionalism which expressed itself in physical contortions, and in inarticulate mutterings and groanings, and in actions devoid of decorum. In keeping with that belief, every form of absurdity, and every freakish thing in religion was accepted, a denial of the Scripturalness of these things amounting to a denial of the Spirit's power and leading.

The early restorers controverted the prevailing beliefs. They denied that the Holy Spirit was merely an influence, and affirmed his personality; but often they confined his operation within so limited a sphere as to make it appear as though his only work was to guide the inspired writers in writing the Scriptures, and then by means of those Scriptures, reveal the plan of salvation. They denied that the Holy Spirit miraculously and utterly independent of the Word convicted men of sin, and brought about their regeneration, and affirmed that he operated in conversion through the Word. They denied that the Holy Spirit was responsible for the strange phenomena associated with many of the conversions of that day, and affirmed that

according to the Scriptures the effects of his operations were more intelligent and rational. They denied that the Spirit was in any way answerable for the multiplying sects, and for the religious confusion, and affirmed that he is the Author of law and order. The denials, while right, and the failure, in some instances, to follow their affirmations to their logical conclusions, were largely responsible for the misunderstandings which prevailed, and which have existed so long.

An attempt to explain the possible grounds of misunderstanding, and a recognition of errors which once existed, in some instances, does not effect in the slightest degree, the actual position held by these churches. Neither does a presentation of the position imply that they alone of all the religious bodies, now stand on Scriptural ground in relation to the Holy Spirit.

These churches believe profoundly and reverently in the personality of the Spirit. There is only one sure and infallible guide to religious truth, and that is the Word of God. In that Word no doctrine is more definitely taught than the personality of the Holy Spirit. For our present purpose it is sufficient to call attention to the fact that in the New Testament the Spirit is spoken of as a divine Person, with all the divine attributes of personality. In the mind of our Lord himself, the Holy Spirit was thought of as a Person, for, when speaking of the Spirit, he always applied the personal pronouns "he" and "him." In the Gospel of John, in the Acts and in the Epistles are attributes and activities ascribed, and functions exercised which can be connected only with personality. The Holy Spirit is found both in the Old and New Testaments, not only as a personality, but as a divine personality exercising all the powers and perfections of deity. And as a divine Personality, with a divine office to fulfill, he is operating in this Gospel age of grace, or age of the Spirit.

It is recognised that the field of the Spirit's operation must necessarily be an extensive one. The Scriptures themselves are the outcome of the Spirit's inspiration. "Holy men of God spake as they were moved by the Holy Spirit." Inspiration is affirmed of the original writers and writings of the Bible, which is taken to mean that the Holy Spirit moved them to undertake their work, that he furnished them with special knowledge of things they did not previously know, that he called to their remembrance that which they had seen and heard, and had been taught by Christ, that he directed them in the right choice of words to write according to the will of God, but that he left place for the writer's personality, characteristics and style. In the absolute, authoritative and infallible sense the Holy Spirit has furnished no revelation since the sacred Scriptures were given, not because of a limitation of his power, or a limitation of the extent of his work, but because of the fulfillment of his purpose. Hence we understand them to be the last will and testament of Jesus Christ, and the authoritative revelation by means of which Christian truth is to be tested. It would be conceded that, not in the same way as the Scriptures were inspired, he has inspired men to preach sermons, and write books that glorify God and help men, and to write hymns that stir the soul and lift it nearer God, and inspires poets to write and artists to paint. For the Scriptures aver that "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned." And these are spiritual things.

The ministry of the Holy Spirit is extended to the sphere of human conversion and sanctification. In the first of these, conversion, Jesus

prepared the way for a clear understanding, when he said, concerning the Comforter whom he would send: "And when he is come, he will convict the world of sin, and of righteousness and of judgment." And again, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." In these words is summed up the threefold work of the Spirit—reproving the world of sin, of righteousness and of judgment, and this by revealing Christ and bearing testimony of him. Since Christ came into the world sin has had a different centre. For now all sin has a relation to Christ. The Spirit reveals to man that his sin is against Christ. He reveals to man that Christ is the beginning and the end of righteousness, and that his only hope of righteousness is in Christ. He reveals to man that judgment has already been passed upon him by the cross of Calvary, that he is already condemned, because he hath not believed on the only begotten Son of God.

Since, in a word, conversion is that change which takes place when the individual turns from Satan to Christ, and is, therefore, a changed relation to Christ, which persisting unto the ends, effects his eternal salvation, the Holy Spirit must, in order to bring about that changed relation, operate through the Word of truth, concerning Christ, for the Holy Spirit has no message save the message of Christ. It is at this point that these people have been content to state the fact, and have refrained largely from theorising, depreciating any theory of how the Spirit accomplishes his work as inadequate to express the whole truth.

The inadequacy of any theory surely is self-evident. That theory which claims the Spirit's instantaneous regeneration assumes as a direct act on the part of God that which the Scriptures affirm is a process in which man has an active and intelligent part. It predicates pardon as granted, and salvation accomplished without man complying with any of those conditions upon which the Holy Spirit himself declares, pardon is assured. That theory which makes the Spirit only, independent of any other agency, productive of conversion, does not express half the truth. It leaves out that plain statement of Scripture, which declares that we are begotten "through the word of truth"; ignores the Word of God, the entrance of which gives light, and allows no place for all those subjective and objective elements which go to make any human experience possible. Equally inadequate and unscriptural is the theory which claims that man is converted through the Word alone.

Discarding theories these people are thrown back upon the New Testament examples as the criteria of the Spirit's operation in conversion. A study of the Book of Acts reveals how the Spirit operated in the conversion of individuals, and in the conversion of multitudes. In each case the message was the primary factor, brought into the consciousness of men and women as the Spirit deemed the circumstances demanded; to the 3,000 on the Day of Pentecost by the preaching of Peter; to the eunuch by the conversion of Philip; to Paul by a personal revelation of Jesus Christ, and the subsequent instruction of Ananias; to the jailor by Paul and Silas; to Timothy through the Scriptures he had known from his youth. These churches have been committed to the position that the Spirit is in the world to-day fulfilling his ministry to the unsaved by reproving them of sin, because the Bible says that he is; and that he convicts of sin and convinces in respect of Christ through the truth, either in the written, or preached, or spoken word, or in the message of song, or some memory of by-gone days, or through the personality of consecrated men and women, in whom the Word of God dwells richly in all wisdom, and all those gracious heavenly influences which the eternal Spirit alone can bring to bear upon the intellect, and affections, and wills of men.

Victorian Conference.

Owing to the numerous holidays, necessitating early preparation of matter, we are unable to give in this issue a report of the Conference. Following are some of the important matters concerning which reports were made.

HOME MISSIONARY DEPARTMENT.

The financial statement shows that the year was commenced with a debit balance of £17/10/8. Receipts for the year amounted £6,632/17/-, and the expenditure to £7,280/2/-, showing a debit balance on the year's work of £647/5/-.

The 1926 annual offering amounted to £1,322/5/8, of which £14/10/9 has been received since the closing of our books on February 28. This shows a decrease of £99/1/9 on the previous offering.

The work of the Women's Mission Bands in raising £103/18/- for Home Missions during the year is deserving of special mention, showing an increase over the previous record of £24/18/-. This is not the only evidence (though one that is very practical) of the sisters' interest in the work.

Special mention should be made of a bequest of £100 received during the year from the late Miss Esther Mary Frith, of the North Fitzroy church.

Much praise is due to the sisters for their effort to raise the price of the new Home Mission tent. Our sisterhood will feel that they have contributed materially to every mission that is held. The amount raised to February 28 was £118/4/6.

During the year the churches have added 845 by faith and obedience, 578 by letter, 86 formerly immersed, 58 by restoration, a total of 1,567. Losses recorded are 571 by letter, 91 by death, 849 by roll revision, 20 from isolated roll, a total of 1,531. Nett increase for the year is 36. Church membership now stands at 12,730.

It is interesting to note that the nett gain in the Home Mission churches is 147, whilst the nett loss in the other churches is 111.

The Bible Schools have 11,834 scholars and 1,587 teachers, an increase of 477 scholars and a loss of 19 teachers. During the year 409 scholars have been added to the church.

For future work the Committee has planned a full year of evangelistic work with the help of the Hinrichsen-Brooker mission party, hoping to conduct missions at Bendigo, Warrnambool, North Geelong, Wangaratta, Brim, Warragul and Dandenong. Other centres are pressing, many of which present bright prospects. Bro. Wm. Gale succeeded Bro. Reg. Enniss as H.M. organiser, and Bro. A. W. Connor was appointed by the Executive to Bro. Gale's place as vice-president of the Conference.

CHURCH EXTENSION COMMITTEE.

Since 1910 this committee has given help to 32 churches to the extent of £26,945. In addition, 10 churches were assisted in making banking arrangements to provide cost of new buildings. The amount thus involved was close on £18,500. Since last Conference the church at Echuca completed its new building and reconstruction of existing property, thus giving members quite an up-to-date plant and every convenience for their work. The whole cost was £885, towards which the members have liberally contributed so far £483. At Bendigo a splendid structure was opened in December last. So far the cost of building and furniture has come to £2,336.

Assistance has been given to churches in North Essendon and Newmarket to acquire blocks of land. A preacher's residence has been erected at Red Cliffs at cost of about £395. A loan of £1,650 was arranged for the church at Collingwood. The church at Thornbury is erecting a very fine building at an estimated cost of about £2,500. At Box Hill the church contemplates erecting a brick building in front of their present struc-

ture, and proposes to spend about £2,500. Help will be given in the arrangements for this enterprise.

The result of the first annual offering in March last year was that £395 was added to the capital funds of the committee. The offering for this year is not yet all in, but promises to be smaller. As the fund grows it will enable the committee to help churches on more liberal terms. At present the committee pays current rates of interest on most of the money borrowed, and therefore can only lend to churches in accordance with its resources. In the years to come it is hoped that a large fund will be accumulated by liberal gifts from the brotherhood, from which assistance may be given churches to provide themselves with suitable buildings on the easiest terms possible.

BIBLE SCHOOL AND YOUNG PEOPLE'S DEPARTMENT.

The year began with a credit of £34/7/5 in the general fund, and closed with a deficit of £75/14/6, so that the expenditure exceeded the



A. W. CONNOR,

Newly-elected Victorian Conference President.

receipts by £110/1/11. Sales of kindergarten chairs and rally material were arranged for schools as required. In the equipment fund, from which temporary loans were made to needy schools, we have an amount of £164/8/2. The annual offering, which was taken on May 2, fell far short of expectations; £365 was asked for, whereas only £268/4/5 was received. This year the churches are being asked to provide £400. This amount is urgently needed to square accounts and to make possible a continuance of the work.

The statistical schedule shows that so far as scholars are concerned the year has been a satisfactory one, though the loss in teachers is a matter for regret. Last year we reported 1,597 teachers, this year 1,578, a loss of 19; scholars, last year 11,357, this year, 11,834, an increase of 477. The total enrolment is 13,368. 409 have been added to the churches from the Bible Schools.

The following new schools are reported this year:—North Essendon, 5 teachers and 43 scholars; Sunshine, 5 teachers and 25 scholars; Plangil, 2 teachers and 25 scholars; Speewa, 2 teachers and 17 scholars; Mulwala, 4 teachers and 25 scholars.

Through personal visitation and correspondence the organiser (Bro. L. G. McCallum, M.A.) has been in constant touch with schools and

churches throughout the State. Fifty-nine schools and churches were visited, many of them more than once; anniversary services were conducted in 23 schools, and numerous Lord's day morning and evening addresses were given.

The two libraries provided by the department continue to help those teachers and officers who are unable to attend teachers' conferences and training classes. One of these libraries is used by our country schools, the other by city and suburban workers.

The scheme of attendance certificates and seals inaugurated by the department continues to do good work.

The interest in young people's organisations and societies within the church continues to grow. Christian Endeavor Societies, Mission Bands, guilds, gymnasium classes, K.S.P. and P.B.P., scout troops, tennis, cricket, football, basketball—all continue to do good work. The State Scribe of the K.S.P., Mr. R. B. McKenzie, reports the formation of 7 new K.S.P. and 9 P.B.P. chapters during the year, making in Victoria 58 K.S.P. and 46 P.B.P. clubs, with an approximate membership of 909 and 919 respectively. Out of this number 35 K.S.P. and 37 P.B.P. clubs are connected with churches of Christ.

DEPARTMENT OF SOCIAL SERVICE.

The year has witnessed great progress. A part-time organiser (Bro. W. H. Clay) has been appointed, and an office has been secured and furnished. The organiser has been assisted by Misses Reeves, Peyton and F. Hall as typists, and Bren. Hendry and Burdeu, the latter as assistant secretary. More than 2,000 letters were sent out for the year. By the kindness of Burnley church, and officers, a much-needed improvement has been made at the depot. The Women's Conference Executive has also agreed to co-operate, and the committee is now able to meet the demands of the brotherhood. One week recently 250 garments were received. Mrs. C. Gill is now sister-in-charge. In the office a different kind of work is being carried on. Hundreds of people, mostly members, have visited it in search of help. Employment has been found for over 40 persons.

Of migration work the committee reported as follows:—Migration promised much but has been disappointing. The authorities at the other end are without doubt to blame. In November last we cabled through the Y.M.C.A., our agents, requesting that some 40 souls would arrive here in February, but not one has arrived up to the present. We had made arrangements to place these families. Names of intending migrants have been before us for more than twelve months. Three families have arrived during the year and have been comfortably placed. A young man has been baptised and is serving with one of our country churches. Several fine young men have been placed, but in three instances, from 50 to 150 miles from our nearest church. We have been advised by our S.S. Department of England, that one million are unemployed. An earnest plea is made that we shall open our hearts to our brethren overseas. We would welcome advice from the brethren of the State who are willing to place the newcomers.

In a great many ways the committee has helped in social reform, notably in the prohibition movement.

At a successful banquet the subject of a home for the aged was discussed. On that occasion £400 in cash and promises was made on the spot. The amount is now £500, £165 of which is in hand—promises fall due in August. The committee reported that "there will undoubtedly be something done during the year."

Forty-eight churches had sent one or more contributions. Some give a monthly evening offering, some quarterly, some a stated amount periodically, some have given an offering taken at a special meeting such as an anniversary.

(Continued on page 250.)

The Position in China.

The Editor, "Australian Christian."

Dear Brother.—

In your issue of March 31 there appears an editorial on "Our Missionary Work in China." As one of the converts who has been brought up among you and who is also greatly interested in the Chinese Nationalist movement, I read your article with great interest; also the report of our American brethren who are members of the Commission which was sent to China to investigate the missionary work there. That Commission's report which was presented at the Memphis conference says in its concluding remarks that "it is no time for retrenchment or the reduction of budgets. Such action is similar to the abandonment of a strategic position on the eve of victory."

For that Commission, after visiting China during her struggle for freedom and liberty, to come to such a conclusion as far as missionary enterprise in my country is concerned, is certainly encouraging, in spite of the fact that the daily press is constantly reporting anti-Christian activities in China; all your readers will no doubt be very pleased to read it.

The reason I take the liberty of writing to you, is the first part of your article in which you mention the news from Nanking and Shanghai, which states the attack upon the foreigners, and the consequent shelling of the attackers' position; also the landing of the British and American marines to rescue their countrymen made the position a most serious one. After mentioning that you rejoice to learn that nearly all were rescued, you proceed to state that "apparently dreadful deeds were committed," and the position in Nanking and Shanghai is still very grave, etc." I presume that your information re the actions of the Chinese people at Nanking is copied from the secular press, which rightly or wrongly is in duty bound to support England in her past and present actions in the far East.

As one of the leaders of the Australasian Chinese Nationalist Party, and knowing the information we received from our headquarters in China, concerning the latest developments, is authentic, I feel it my duty to question the truth of the Nanking tragedy. You state that "apparently dreadful deeds were done," but in replying to the false accusations of the Powers, Mr. Eugene Chen states that for each European killed in Nanking, over one hundred Chinese were slaughtered at the same time. Mr. Chen, in protesting against the bombardment by the British and American warships, said that though four to six foreigners were reported killed and about six wounded, on the other hand the Chinese casualties amounted to thousands. Further, as reported by the daily press, the Moscow "Pravda," announcing that the trade unions of Russia sent £12,000 to Shanghai for the Nanking bombardment victims, also states that "the American and English squadrons shot Nanking to pieces and by that act destroyed all faith in that regime of which the Imperialistic civilisation is so proud."

"Capitalistic humanity is drowned in the blood of Chinese women and children. Where is the policy of non-interference in Chinese internal affairs? It has ended in the death of Nanking citizens. Seven thousand Chinese are dead: it is a terrible achievement."

I feel that such an important religious paper as the "Australian Christian" should not accept press propaganda as gospel truth, because we believe the secular newspapers are only attempting to influence the mentality of the people against the Chinese Nationalist movement. We hold that whatever may be the actual facts of any alleged massacre of the foreigners at Nanking, they will not be really known in detail for some time. Taking the report from both sides every right-thinking man will come to the

conclusion that as you say, "apparently dreadful deeds were done." Just imagine big American and English battleships turning their 14-in and 16-in guns on to Nanking city, which is thickly populated. Thousands of innocent Chinese must have been slaughtered, and according to the latest press reports, only a few foreigners were killed.

The American brethren Commission's report that the Chinese converts are faithful to Christianity is quite true. I may add that even Dr. Sun Yat Sen on his death bed requested his family that they should bury him according to Christian rites. Two-thirds of the members of the first Chinese Republican Parliament were nominally Christians, but I have no doubt that a number of these men have now turned anti-Christians, and in my opinion, the reason for this change in attitude is undoubtedly on account of the treatment meted out to the Chinese nation by the so-called Christian nations which include England; and also the inconsistency of all religious leaders.

I think that the time has now arrived for the church dignitaries, both Catholic and Protestant, to come out into the open and define their attitude towards the grave situation in China.

They can't be balancing on the top rail of the

THE CROWDED LIFE.

What is this life if, full of care,
We have no time to stand and stare?
No time to stand beneath the boughs
And stare as long as sheep and cows.
No time to see, when woods we pass
Where squirrels hide their nuts in grass.
No time to see in broad daylight,
Streams full of stars, like skies at night.
No time to turn at Beauty's glance
And watch her feet how they can dance.
No time to wait till her mouth can
Enrich the smile her eyes began.
A poor life this if, full of care,
We have no time to stand and stare.

—W. H. Davies.

mythical fence all the time. They should remember what the well-known poet says, "Let justice be done though the heavens fall."

To put it briefly, the whole Chinese situation may be summed up as follows:—Here is an ancient and civilised nation composed of no less than 400 millions of people who have hitherto, through adhering to the ancient teachings of their own philosophers (Confucius and others) have lived peacefully among themselves and with their neighbors. During the last hundred years or so the Western powers have compelled her to accept the opium trade, which we all know is harmful to her people. They have taken control of her seaports and customs, and made her sign no less than 136 treaties all unequal, and of which Great Britain has over 80. Now the Chinese Nationalist Movement, which was put into motion by our late leader Dr. Sun Yat Sen is striving very hard to have these treaties revised, as we feel that a nation with any self-respect cannot continue to submit to such injustice.

Quite a number of the members of the Chinese Nationalist movement also belong to the Christian faith, and we often feel disappointed at the attitude of the churches whose leaders are constantly preaching to the Chinese people the ethics of Christianity such as "Do unto others, as you would be done by." "Think not only of yourself, but of others as

well." Yet we find that with very few exceptions the leaders of the churches are afraid to come out into the open. I would not like to say that they intentionally refuse to define their attitude in accordance with their profession, by influencing their respective governments to stop the present preparations for war, but we do say that they are unconsciously supporting imperialistic empires and bolstering up the "white" nations' superiority.

Do they know that in addition to the unequal treaties which their governments have imposed upon China, that during the last 2 or 3 years, Chinese men, women, children and students have been mowed down by machine guns, both at Canton, Shanghai and other cities, simply because the students wished to have a peaceful demonstration against the above treaties by way of parading in the streets? We are afraid that the Nanking bombardment by British and American warships will intensify anti-foreign feeling in China and will eventually compel the Asiatic races, including Soviet Russia, to take up defence against the military force that is now being demonstrated by the Christian nations. Eminent scientists say that the next world war will be more terrible and more barbarous than the Great War, 1914-1918. May we ask, Do the churches and their leaders desire to see another world catastrophe? If not, we say it is high time they used their influence with their respective governments in such a way, that they will refrain from exhibiting such force as they are now doing on the coast of China. The "Hands off China" movement should not be left to the Labour Parties in Great Britain and Australia. I understand that the Labour movement composed of Trades unions, communists and I.W.W. Parties contains men who are even anti-Christian; but even they have shown humanitarian ideals by endeavouring to prevent their governments from warring with China. "They say things they will not do; they do them."

On the other hand we find the leaders of Christendom with all their teachings refusing to lend any support to such an important movement as the "Hands off China" is. "They say they do things; they do not."

China as a nation took part in the world war, as one of the Allies, and her representative at the Versailles Peace conference supported the late President Wilson's "fourteen points"; one of them is that any nation should be allowed to carry out the principles of self-determination. The League of Nations is a grand institution, and China as a member is striving hard to bring the dispute between Great Britain and herself before the League, but to our surprise she was refused a hearing, the flimsy excuse being that she is now engaged in civil war.

In conclusion I wish to say that I write this letter with the best intentions on behalf of the Chinese Nationalist Party as well as the Chinese brethren of your churches. I hope that it is not too late for Great Britain and other interested powers to retrace their steps by stopping the fever of war preparation; and I cannot help but think that the Labour Party's leader, Mr. Ramsay MacDonald, and those in Australia who are endeavouring to persuade Britain to give China her dues, are doing a great deal for humanity, and if the church people have a spark of Christianity in them, they should not hesitate to give their support.

I remain,

Yours in Christ,
Samuel Wong.

We welcome light on the situation in China, and have no hesitation in allowing Bro. Wong to state his view of the position. Our regard for him as a Christian and as a distinguished representative of his country makes easy our compliance with his request for publication.

The few prefatory words in our article to

(Continued on page 250.)

The Home Circle.

Conducted by J. C. F. PITTMAN

MARCH OF THE DRINK BRIGADE.

Commander M. Barry, of the Salvation Army, Toronto, writes to the "Montreal Witness": "I thought I would send you 'The March of the Drink Brigade,' which I cut from the 'Ram's Horn,' probably over thirty years ago, and came across the other day in one of my old books. The Editor remarks: 'It is safe to say that in all parts of the world 500 lives are destroyed each day directly or indirectly by the drink curse.'"

Evermore, evermore, homes and hearts Sundered,
March to the Valley of Death

Daily five hundred.

Onward the Drink Brigade, victims of legal trade,
Into the Valley of Death,

Daily five hundred.

Forward the Drink Brigade! Is there no man
dismayed?

Yes, for a Nation knows someone has blundered.
Useless to make reply, useless to reason why,
Theirs but to drink and die;

On to the Valley of Death

Daily five hundred.

Saloons to the right of them, Saloons to the left
of them,

Saloons all round them, Pitfalls unnumbered.

Bound by a fierce desire, lashed by an inward
fire,

Haunted by demons dire, abandoned and
hungered;

Stormed at with scorn and curse, little they
reck for worse,

Swarming the jaws of death, choking at hell's
hot breath,

Senseless they fall in death

Daily five hundred.

Once they could God invoke, ere their will
power was broke,

Felled by a traffic's stroke, licensed by Christian
folk,

Now heaven's hope Sundered,
Back on the reeking air, sounds forth their dark
despair,

Echoes their soul's fierce prayer,
Daily five hundred.

ONLY A MINER.

When first I knew him he wore the usual muffer and cloth cap, and was a frequent visitor at the "Red Lion." But then, what else could he do in those long evenings in that dull village, when, tired of the cramped, tiny house he called home, he must while away the hours in some way?

Jimmie was hail-fellow with all his pals, a favorite, for he was kindly disposed and genial.

We met first in an unlikely place—at a harvest festival in a small country chapel; but who can say he was not led there by some irresistible power?

After a chat at the close of the service, he was invited to a men's meeting held on Sunday afternoons. After the surprise of being noticed and spoken to, he promised to be there the following Sunday, and kept his promise, to the surprise of the conductor.

My experience has been that if these men give their word they keep it. The miner needs knowing and trusting.

Jimmie became a member and regular attendant at the men's meeting. Soon self-respect took possession of him, and the muffer gave place to collar and tie, the cap to a Sunday-going hat.

What I want to tell is of something that took place one afternoon before the men assembled.

"I have come to have a talk wi' yer. I want to tell 'ee something that's happened to me. Do 'ee mind talken about some'at one afternoon? That first laid hold a me. I couldn't get away from it—kept me awake at night. I paced the room, and when my wife said, 'Jimmie, what's the matter?' I couldn't tell her, but went off to work, and down in that pit, in that dark corner, I gave my heart to God, and I wanted ye to know it."

The change in that miner's life was manifested not only to himself. The home was transformed. Little comforts now possible were seen and enjoyed by wife and children. Instead of visits to the "Red Lion," cottage services were held in Jimmie's tiny house, to the joy of all the family.

To show his appreciation, one evening he brought to the village something wrapped in a huge handkerchief, and, meeting me in the street, asked if he might walk with me, as he had something he wanted me to have. Soon he drew out the gift from under his coat, and there, in the street, gave me a most perfect specimen of a fossilised fern-leaf he had found that day when getting coal from the pit.

Jimmie is only one of many such splendid, kindly, generous, reformed lives in obscure places and cramped conditions.

IF ALL THE SKIES.

If all the skies were sunshine,

Our faces would be fain

To feel once more upon them

The cooling splash of rain.

If all the world were music,

Our hearts would often long

For one sweet strain of silence,

To break the endless song.

If life were always merry,

Our souls would seek relief

And rest from weary laughter

In the quiet arms of grief.

—Henry Van Dyke.

To Tom, who had been sulking, his mother exclaimed wearily: "Why can't you be a good boy?"

"Well, mother, I'll be good for sixpence."

Mother: "For shame. You ought to be like your father, good for nothing."—"Watchman-Examiner."

UNSPELLABLE.

An Irish gentleman in Mayo, being ill, wrote to his doctor: "Dear doctor,—Will you come and see me? I am destroyed with gout. And bring some gout medicine with you.—Yours, etc., Martin Finneesty."

The doctor arrived with the required medicine, and asked the usual questions. He said, "You wrote to me and said you had the gout, and told me to bring you gout medicine. It's not the gout you have at all—it's rheumatism."

"Ah, dochtor, dear, faith an' I knew that as well as you do yerself, an' I would hev said so in me letter, but sure there was not wan in the house that could spell it!"

MUCH BETTER.

"You have me down for four songs. Don't you think my turn would be improved if one were omitted?" "Yes, twenty-five per cent. better!"

The Family Altar.

J.C.F.P.

Monday.

Thou art my lamp, O Jehovah: and Jehovah will lighten my darkness.—2 Sam. 22: 29.
"O Lord, who by thy presence hast made light,
The heat and burden of the toilsome day,
Be with me also in the silent night,
Be with me when the daylight fades away."
Reading—2 Sam. 22: 1-28.

Tuesday.

And the three mighty men broke through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David; but he would not drink thereof, but poured it out unto Jehovah.—2 Sam. 23: 16.

"Did David look upon that water as precious which was got at the hazard of these men's blood, and shall not we much more value those benefits for the purchasing of which our Saviour shed his blood?"
Reading—2 Sam. 23: 8-23.

Wednesday.

And Zadok the priest took the horn of oil out of the Tent, and anointed Solomon. And they blew the trumpet; and all the people said, Long live the king.—1 Kings 1: 39.

"Hereby they declared their concurrence in the choice, and that he was not forced upon them, but cheerfully accepted by them. The power of a prince can be little satisfaction to himself, unless he knows it to be a satisfaction to his people." Every Israelite indeed rejoices in the exaltation of the Son of David."
Reading—1 Kings 1: 5-8, 32-40.

Thursday.

And there came of all peoples to hear the wisdom of Solomon, from all kings of the earth, who had heard of his wisdom.—1 Kings 4: 34.

"Let those who magnify the modern learning above that of the ancients produce such a treasure of knowledge anywhere in these latter ages as that was which Solomon was master of; yet this puts an honor upon human learning, that Solomon was praised for it, and recommends it to the great men of the earth, as well worthy their diligent search."
Reading—1 Kings 4: 21-34.

Friday.

And there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.—1 Kings 6: 7.

Sir Walter Scott, commenting upon Reginald Heber's poem "Palestine," which secured first prize in that year's college competition, remarked to the author when he had finished reading it to him, that "in the verses on Solomon's Temple, one striking circumstance had escaped him, namely, that no tools were used in its erection. Reginald retired for a few minutes to the corner of the room, and returned with the beautiful lines:—

"No hammer fell, no ponderous axes rung,
Like some tall palm the mystic fabric
sprung,
Majestic silence," etc.

Reading—1 Kings 6: 1-14.

Saturday.

Hear thou in heaven thy dwelling-place; and when thou hearest, forgive.—1 Kings 8: 30.

"God of pity, God of grace,

When we humbly seek thy face,

Bend from heaven, thy dwelling-place;

Hear, forgive and save."

Reading—1 Kings 8: 1-11, 54-62.

Sunday.

And when the Queen of Sheba had seen all the wisdom of Solomon, and the house that he had built, and the food of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of Jehovah; there was no more spirit in her.—1 Kings 10: 4, 5.
Reading—1 Kings 10: 1-13.

Prayer Meeting Topic.

April 27.

THE UNION WE PLEAD FOR.

(John 17: 20-22.)

F. J. SIVVER, B.A.

In 1920 Dean Hart, of Melbourne, presiding at an Inter-church Conference on Social Service, said, "Until we reach the consciousness of the sin of disunion, our conference will be in vain." We could wish that the leaders of all religious bodies would admit with equal candour the sin of perpetuating the divisions that exist in the Christian church.

That Jesus prayed for the union of all believers none can dispute. Many seek to justify the present divided state of the church on the grounds that Christ prayed not for the organic but for the spiritual unity of his church, and that the church is spiritually united. A glance at the petition shows that both aspects are considered: "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us"—this gives the spiritual side, but Jesus went on to state what the natural outcome of such a spiritual unity would be—"that the world may believe that thou hast sent me." No fusion of religious bodies would be worth much unless it had a spiritual union as its basis." But if the spiritual bond is there to the extent that Christ prayed that it might be, then a very real manifestation of it would be the consequence.

The church in apostolic times was by no means perfect, but its spiritual and organic unity and its consequent effectiveness cannot be doubted. It is for a return to that high and healthy condition of unity that we should pray and work. That unity manifested itself not only in the wearing of the Christ-honoring name, and the holding of a simple but divinely-revealed creed, but also in the positive and powerful preaching of a dynamic Gospel.

History shows that the church has been in all ages victorious in some measure, yet her influence in Christian lands has been vitiated, and the rate of her missionary progress has been considerably lessened by reason of unholy, unseemly, and unnecessary division.

The practical question comes, How can these divisions be mended and the unity restored? The task is a tremendous one by reason of the long-standing and deeply-cut nature of these divisions, and we might well despair but for the remembrance that the church is the Lord's, and it is written "the gates of Hades shall not prevail against it." The Editor of "The British Weekly" recently declared that the reunion of the church would be likely only in some time of great catastrophe. "It will take place in obedience to some mighty and unanimous impulse in the hearts of those who see God or who would see him in the face of Jesus Christ." Not "without shedding of blood are such unions formed; and for men and for masses of men what is the shedding of blood but the surmounting of prejudice, and the trampling down within us of sinful pride!"

Perhaps he is right; for something like a catastrophe seems necessary in order to awaken men from following the customs of centuries. In the meanwhile, as a people, we owe it to the Lord and to the Christian world to constantly re-examine "our position" concerning the Scriptures and the question of union in order to make sure that we are doing nothing to hinder but everything to help answer the prayer made by our Lord. We must not only pray for and preach about union, but by the grace of our conversation and the consistency of our living commend union to others.

"The man who is on the straight road never loses his way."—Sir Wilford Lawson.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

NATIONAL SUNDAY SCHOOL CONVENTION.

The first Sunday School Convention representing the whole of the Australian States was held in Sydney from March 29 to April 4. Every State sent delegates, Queensland and South Australia sending especially large delegations.

The gathering was held during the stay of the Duke and Duchess of York in Sydney, so the city was gay with light and color. Greetings from the Convention were sent to the Royal visitors, and a gracious reply was received which expressed the wish that the Convention would achieve the success which the work it represented so richly deserved.

Three sessions were held daily. The mornings were devoted to the consideration of the various matters presented in the report, the afternoons were given over to practical demonstrations and discussions of Bible School work, while the evening meetings were of an inspirational nature.

A fine spirit of fellowship and goodwill characterized the whole of the proceedings. It was a rich experience to meet with so many people who were vitally interested in the work among our young people. The various aspects of the work discussed brought to light much that was encouraging, while it also showed that the work of Christian education is yet in its infancy.

One outcome of the Convention is that a National Sunday School Council for Australia has been formed who will make application for affiliation with the World's Sunday School Council.

Mr. John McKenzie, of the Presbyterian Welfare of Youth Department (Victoria) is National President, while Mr. Goyen, of the same department, will carry on the work of secretary until a permanent appointment is made. The next National Convention is to be held in Melbourne about Easter time, 1929.

THE CHALLENGE OF THE BIBLE SCHOOL.

The Bible School is one of the most remarkable organisations of the modern world. It is a far cry from the schools founded by Robert Raikes in 1780 to the Bible School of to-day; yet Robert Raikes must be regarded as the founder of the movement. From a lowly beginning it has grown until to-day there is in the Protestant world alone over 30,000,000 scholars and workers. The opportunity presented in the Bible School challenges the church

To a Broader Vision.

The Bible School is the whitest part of the church's great white field. Here is a most prolific field for evangelism. One writer has said, "The Sunday School is the gold mine of the church. The preacher and the church have put into its development 10 per cent. of the

church's income, 10 per cent. of the time of the pastor and the membership, and it has yielded 90 per cent. of the members and workers of the church."

A Greater Faith.

The church must believe in the Bible School. It is unfortunate that the two organisations, the church and the school, should ever have been regarded as separate entities. So long as there is a "great gulf" fixed between the two, there will be some bad accidents on both sides. The Bible School presents to the church a unique opportunity for teaching and training young people in spiritual things. After thirty-five years of service in the Bible School the late Marion Lawrence said, "the more I see of the world and of the Sunday School, the more highly do I prize the work that is being done in our schools. The church that believes in the Sunday School is the church that will receive most benefit from it.

A Greater Consecration.

The word "consecration" has many shades of meaning. Among such meanings is the thought of giving oneself to, or of devoting oneself to that which is good or holy. One of the greatest, if not the greatest need that faces the work among our young people to-day is the lack of leaders. If our young people are to be won and held for Christ and his church, the church must be prepared to provide the leaders necessary to accomplish this task. The Lord Jesus cannot command big situations with little people. May the church provide for this work men and women of broad vision, great faith and whole-hearted consecration to the Lord Jesus Christ, and the harvest will be sure and certain.

ENCOURAGING RESULTS OF BIBLE SCHOOL WORK.

The most encouraging results in any church should be those resulting from the young people. There is such a freshness of spirit, a whole-hearted faith, and an energetic desire to be up and doing—these always give encouraging results when properly directed.

A kindergarten tot came home and a little later complacently remarked, "Jesus is coming to my place on Tuesday." Upon enquiry as to her meaning, it was found that she thought Jesus lived on earth to-day, and would come and see her when she wanted him.

He was very real to the little one. This is the ease with the many thousands who attend our kindergartens. He is a living personality to them.

A Bible Class existed whose teacher was much worried because when he first formed the class many of the members danced. After some months together, and the teaching of Christ-principles for life, dancing was reviewed. The class with many a hard struggle decided to leave dancing alone. They did so. Two years later, without an exception, the class was filling acceptably, the positions of teachers and officers in that school.

Some teachers in a Bible School were downcast. They desired to give up their classes as their work seemed useless. Just at that period several of their scholars made the good confession. The teachers were uplifted, and carried on their tasks with lighter hearts.

Many more incidents might be related, but these must suffice. Where can more encouraging results be found than the way our schools are filled? Large kindergartens many children accepting Christ as Saviour, development in the characters of our young men and women, and the faithful work of consecrated teachers.—C. P. Hughes, S.A.



Ormond (Vic.) Kindergarten.

Foreign Missions.

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

CHINA.

The world at large is now getting a pretty clear view of the issues out here. Great Britain is singled out by Russia to receive damage in her business and influence in China. This was promised us long ago by Russia. We believe the British Government is actuated by the friendliest feelings for this country, but it is realised that the game is to involve us in greater difficulty here. However, our rulers have shown wisdom and restraint. To us on the field, it would seem as if we had given up a lot and got nothing. It is a hard business to yield to such force as was brought to bear on the situation at Hankow. It has to be remembered that at that time there were hundreds of missionary families and many business people in the interior, and their position might have been very difficult. As it was, much suffering had to be endured by many in getting away. This was especially the case where the South had already come into possession. The unions of workmen and students made things difficult in many cities; policy has doubtless directed the movements of our people to the coast from West and North-west China. These were unmolested in their travels. Our Government has handled the evacuation matter in a thoroughly efficient manner.

The troops sent here are very smart in appearance and draw out the admiration of all. The chairman of the Municipal Council, an American, told at a big gathering the other day how he felt when they began to arrive. He said, "Thank God they have come!" This gentleman has been speaking out plainly lately on the need of co-operation of all the countries involved. American marines are in harbor but not landed (except for marches). The Japanese have landed troops, as also have Italy and France. Our men continue to arrive, and today the famous Goldstream Guards came ashore to billets. They marched through the principal streets during the afternoon.

As the Southerners reach a place and "take" it (usually made easy by some general with troops going over to them) the usual tactics are resorted to. The labor unions get to work and the students parade, and all older ways of doing things are suddenly thrown out and the new Russian style put into operation. When a place has foreign business interests, such as at treaty ports, then looting is often indulged in. Our navy is engaged at the coast and river treaty ports to assist our people if and when the need arises. The Southern influence is now spreading down the river from Hankow, past Kiukiang and has, within the past few days, reached Wuhu (these places are marked on all school maps, and may be picked out easily), where the navy had to see to getting women and children on board a merchant steamer. An American naval ship also took part in this work.

At present the South is working for a hold on Shanghai territory, and it is supposed that the troops of that side are pressing on three fronts in our direction. This place, being the biggest business centre having foreign trade, is the big plum to be picked out.

Opposed to the South are the newly-arrived and famous Shantung provincial troops, and they hold strong positions opposing the advance of the South. The troops previously defending us have been moved elsewhere, and these pure Northerners have replaced them. A stern struggle is now on between the North and the South in this neighborhood. The tactics used by the South, inspired by Russia, are such that the people are well soaked in extreme

socialistic doctrines before any military force appears; then, after the troops, comes the opportunity for trouble by unions.

Then, the fight is not a clean, one issue, one field fight. There is the big problem of the North-west to face. The "Christian" general is there, and is said to be in league with the South. The aim is to link up and drive from there against the Manchurian forces recently advanced to meet such a menace to the Northern cause. Wu Pei-fu, the former famous leader of troops, seems to have been weakened through some of his generals disagreeing, hence Chang Tso-lin's (Manchurian) forces have gone into Wu Pei-fu's sphere in the province of Honan. Thus the North has to face enemies on all fronts, except the North-east and East (as far south as Ningpo). They still hold the river Yangtze as far West as Nanking (where the railway connection is maintained—on the other side of the river—with North China).

The above points may give some help, I hope, in picturing the present situation. It is still, as you will see, far from settled. By the time you receive this, the situation hereabout may have completely changed. I hope you can follow the geography of the movements.

W. M. Cameron.

VICTORIAN F.M. ACKNOWLEDGMENTS.

Jan. 1 to Mar. 31, 1927.

Churches.—Hampton, 1d. per week, collected by Sister Hamilton, £2/2/-; Chinese, 1d. per week, 18/-; Bendigo, per Dup. Env., 5/3; Moreland, 1d. per week, per Sister Anderson, £2; Oakleigh, for Huelli Hospital, per Bro. Anderson, £8/10/-; Fitzroy, Gore-st., Dup. Env., 9/6; Bambra-rd., Dup. Env., 6/3; South Yarra, collected by Miss Graham, £2/7/7; Hartwell, Dup. Env., £1/12/9½; Box Hill, £1/18/-; Newmarket, £1/8/4½; Sunshine, 1/3; Kaniva, Dup. Env., £1/4/1; Swanston-st., Dup. Env., £4/10/11; Nth. Fitzroy, Dup. Env., £5/8/-.

Dhond Hospital.—P.B.P., North Richmond, £1; C.E., North Richmond, £1/6/-; Sister Renfree, Ballarat, 10/6; P.B.P., Glenferrie, £2/8/9; B.S., Footscray, £2/1/-; K.S.P., Footscray, £1/5/-; K.S.P., Malvern-Caulfield, £1/13/-.

Members.—"Gratitude," Thornbury, Hospital, China, £1; Mrs. Landells and Family, Coburg, per Box, £1/3/3; "A Sister," Surrey Hills, Huelli Hospital, 10/-; "A Few Friends," Oakleigh, Huelli Hospital, £8/10/-; Mr. E. A. Coleman, 1/-; Mr. J. E. Shipway, 2/6; Mr. W. H. Clay, £1; Mr. R. L. Williams, £1/1/-; Mr. E. L. Williams, £1; Mr. F. N. Lee, £2/2/-; Mr. D. E. Pittman, 10/-; Miss E. Dixon, £1; Miss E. Preston, 10/-; Mr. G. N. Glastonbury, 10/-; Miss E. Barrett, £3; Mr. R. Storey, £1; Mr. and Mrs. A. T. Stevenson, 10/-.

Miscellaneous.—C.E., Dandenong, £2/17/6; Scholar, Ascot Vale B.S., 8/8; Ladies' Auxillary, Boronia, for Native Evangelist, £21; Scholar, Coburg B.S., 3/6; C.E. Societies, 16/-; "A Friend of India's Babies" for Milk Fund, £3; Mrs. E. Hovey, Native Teacher, £22; Church and C.E., Merbeln, China Hospital, £1/18/8.

Orphans.—Ascot Vale Kindergarten, £1/10/-; B.S., Doncaster, £6; B.S., Bendigo, £2; Women's Mission Band, Brighton, £3; Mr. W. Cust, £6/6/-; B.S., Box Hill, £6; Women's Mission Band, Carnegie, £4; "Gratitude," Thornbury, £6; Mrs. Kefford's Girls' Class, Prahran, £1/10/-; Brighton Girls' Club, £6; Mrs. J. Sharp, £4; Surrey Hills Ladies' Guild, £6; Brim B.S., £6.

Gratefully acknowledged.

—R. Lyall, Treasurer.

COMING EVENTS.

APRIL 21 and 26.—Ascot Vale Church of Christ Bible School Anniversary Services. Speakers—3 p.m., Bro. W. Gale; 7 p.m., Bro. H. J. Patterson. Bright singing by scholars. Entertainment by scholars on Tuesday evening, April 26, at 8 p.m. All welcome.

APRIL 24—MAY 22.—Plan to be present at the Monster Tent Mission at Fairfield Park, commencing April 21 and continuing till May 22. Interstate preacher, Bro. G. Tease. Bro. J. Baker, song leader. Prayers and co-operation of sister churches solicited.

APRIL 30.—League of JOY. On Saturday afternoon and evening, at Surrey Hills School Hall, a "Sale of Gifts" for missions will be held. Friends everywhere are invited to help. "Bring a gift and buy a gift." Our object is to help with the much-needed hospital in West China. Come on Saturday, 30th, from 3 to 9.30 and help us send JOY where the need is greatest. G. Luke, President.

MAY 1 and 3.—Gardenvale Bible School Anniversary. Afternoon, at 3 o'clock, Bro. Peterson, from Ascot Vale; subject, "Bridge Building." Evening, at 7, Bro. A. L. Gibson. Tuesday, 8 o'clock, Social Evening. Distribution of Prizes. Chapel, corner Pt. Nepean-rd. and Aslin-st., Gardenvale. Members from sister churches are welcome.

MAY 1 and 8.—Essendon Bible School Anniversary. Something special. Excellent speakers. Bright singing and music by orchestra. You are welcome. Services to be held in chapel, Buckley-st. Come.

MAY 1, 8, 10.—Brunswick Bible School Anniversary Services, Sundays, May 1, 8. Bright singing under Mr. Ross Pearl. Morning, afternoon and evening of each day. Bren. T. Fitzgerald, R. P. Clark, S. McLean, N. Rigg, V. Griffin, W. J. Way will speak. Dinner and tea provided for visitors if so desired. Write Mrs. W. Jenkin, 24 Warburton-st. Tuesday, May 10, at 8 p.m. Children's Demonstration. Good programme. Tickets, adults, 9d.; children, 6d. All meetings to be held in church building, Glenlyon-rd., East Brunswick.

IN MEMORIAM.

WURFEL.—In loving memory of my dear mother, who passed away on April 26, 1910.

A tender chord of memory is sadly touched to-day,
And never will the one I love from memory pass away.
—Inserted by her loving son, David Warracknabeal.

FOR SALE.

Table Potatoes, 5/- ½ cwt., 9/- cwt., on rail Emerald. Cabbage, Cauliflower plants 1/3 50, 2/- 100 posted, 1/- 100 on rail. Winter flowering seedlings mixed, 1/6 bundle posted. Mixed daffodils, Tulips, Freesias, Ixias, Watsonias, 2/6 doz. posted. Order fruit trees, shrubs, roses, hedge and berry plants for winter delivery.—A. Nightingale, Nurscryman, Emerald, Vic.

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By A. R. Main, M.A.

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Here and There.

On Tuesday the following telegram reached us from South Australia:—"Webb-Lampshire mission Forestville, eleven confessions to date; attendance good.—Tippett."

The Victorian Women's Conference Executive will meet in the hall, Swanston-st., Friday, May 6, at 2.30 prompt. Speaker, Mr. A. W. Connor. All sisters cordially invited.

Bro. Reg. Enniss reports that Mrs. Enniss, Lola and he himself are all well and having a good time. An interesting travel letter from our brother appears in this issue.

On Tuesday we received the following telegram from Bendigo, Vic.:—"Amazing interest conclusion Hinrichsen-Brooker mission; 121 confessions; £280 thank-offering.—Streader."

We learn with pleasure that Miss Bessie Woodbridge, one of our faithful church members, received her M.A. degree at the recent Melbourne University commencement. Miss Woodbridge has had a very fine University course, and has also secured her Diploma of Education.

Dr. John L. Brandt announced that on Friday night last, near our Conference place of meeting, he saw 16 men staggering through drink. He had not during many years seen so many drunken men in the United States of America. In America many children of ten years or more had never seen a person under the influence of liquor.

At Hopkinsville, Kentucky, U.S.A., Bro. and Sister Horace Kingsbury are engaged in happy service with a church of about 900 members. Word has been received that their son, little Leslie Lyall Baker Kingsbury, has confessed Christ, and will be added to the church. He is an active member of the Junior Christian Endeavor Society, and frequently takes small parts in their services.

The Victorian Conference Picnic at Wattle Park on Monday last was an unqualified success. There was a splendid attendance. The efforts of the picnic committee were crowned with success. A varied programme of sports attracted large numbers of our young people, whose interest never flagged. The mission tent provided shelter for those who wished a quiet rest. It was a great day of innocent pleasure and fellowship. The picnic committee deserves special thanks. Its work will help to hold our young people for the church.

During the Victorian Conference, W. H. Clay, organiser of the Department of Social Service, had the pleasure of announcing that Bro. and Sister J. T. Mahony, of Balwyn church, has generously offered to donate ten acres of land as a site for homes for our aged brethren and sisters. Seeing that the Committee reported that the sum of £500 has already been promised (£163 being in hand and the promises to be redeemed by August), it would appear that ere long a beginning will be made with the work. The land donated is beautifully situated in the hills on the road from Olinda to Monbulk. Conference specially thanked Bro. and Sister Mahony for their generous gift.

The following paragraph is from the reports presented to our New Zealand Conference:—"The statistical table is not as complete as we would have liked, owing to some church secretaries not sending in their returns. This is a pity, but your committee is not responsible. The table shows that there have been 177 additions by faith and obedience and 36 by statement, giving a total of 213. Against this there has been a loss of 20 by death and 312 by re-

vision of roll. Churches show an increase and a decrease for the year. We have also tried to obtain the average number attending the Lord's table each Sunday, and the total presented is 1,308 out of a membership of 3,023.

"The Christian Evangelist" (U.S.A.) of March 10 records the death of Mrs. Angeline Miller Kellems at the age of 80 years. She was the mother of nine children, four of whom died in infancy. Her husband died January 19, 1913. It was a source of never failing gratitude and satisfaction to her that she was able to give three sons and two grandsons into the pastoral, evangelistic and educational work of the Christian church. Her oldest son, David C., taught in the Bible College at Eugene, Ore., for 21 years. While on a year's leave of absence he was stricken with black smallpox and died January 3, 1923. Two other sons, Nathaniel E., and George B., have served the brotherhood many years in pastoral and evangelistic work. Jesse Kellems and Homer Kellems, grandsons, are also actively at work in the evangelistic field.

We have received copies of "Hollywood News" and "Hollywood Daily Citizen," California, U.S.A., giving accounts of the warm welcome accorded by Hollywood Christian Church to the preacher, S. J. Mathieson ("Dr." Mathieson as the established American custom has it), his wife and children, on their return from their holiday visit to New Zealand. One of the papers puts the matter thus:—"Paul Revere had 'nothing on' the resourceful leaders in Hollywood Christian church who had planned so complete a welcome for their pastor, Dr. Samuel J. Mathieson, at his home-coming from New Zealand." "Dr. Mathieson gave two addresses, telling of his experiences in his four months' absence, during which he gave 47 addresses. He said that everywhere they wanted him to tell about the effects of prohibition in the States, and he told them that while not a perfect system, conditions were enormously improved by the Volstead Act. Next they wanted to hear about Hollywood, and he said that it is a city of beautiful homes, of ideals, and of vision. 'Oh, but I am glad to be back,' he exclaimed."

We get strange inquiries sometimes. A brother asks two things. First, he inquires as to what should be done with a church officer who allows a card party and dance in aid of a local hall to be held in his house. It amazes us to be told that any deacon should act thus. Of course, what should be done is first to tell him lovingly but firmly of the harm his action will do. If he persists, then he should certainly be relieved of his position as deacon. A good influence and reputation are essential qualifications for the office. The second inquiry is: "Do you think it nice to see the members immediately they slip out of the church door light up their cigarettes?" No, certainly not. We are not given to the manufacture of new sins, seeing there are already so many genuine ones, and thus we have not called smoking sinful; but it is not fitting that people smoke in church buildings or in the precincts. We believe, however, that as a rule it is only thoughtlessness which is the cause of the offence; for on the occasions on which we felt we must have a gentle word with those who erred against good manners they took the word in good part, and desisted from the objectionable practice. A kind word in this case will probably suffice.

Under the heading of "A Familiar Voice," the American "Christian Evangelist" prints the following:—"A line from John L. Brandt, who is now with the Swanston-st. Church of Christ,

Melbourne, has the old ring, and it is delightful to hear it again. After telling that his work is opening up nicely, he says: 'This is a great city with many schools and churches, but alas, the saloons on many corners with their unholly smell and old toppers hanging around! Have seen mothers taking home drunken boys, and wives their drunken husbands, and women drunk here till my heart is sick of it. It is an outrage that so many evil reports come here about prohibition in America; it is a propaganda of lies.' We are in the midst of a great conflict in this country to make prohibition 100 per cent successful. Brandt's presence and voice would be a mighty help. But who knows but that he was providentially sent to Australia at this time to help in the temperance struggle there as he helped here? When we have made the victory complete, as we are doing rather rapidly now, every temperance worker in the world will take new courage. There are no greater issues before the church to-day than the destruction of the liquor tyranny and the abolition of war."

The Auditorium, Collins-st., Melbourne, was well filled on Sunday afternoon last, when Bro. Ralph Gebbie preached the Conference Sermon. J. E. Shipway presided, W. H. Clay led the song service, and a choir under the leadership of Bro. Tippett rendered anthems, soloists being Miss Edna Bagley and Bro. Reg. Hayward. An offering was taken on behalf of the Preachers' Provident Fund. The "Argus" gave the following outline of Bro. Gebbie's helpful and spiritual address on "We Would See Jesus":—"Jesus Christ, the risen Lord and Redeemer, said Mr. Gebbie, was the supreme need of every soul. To see more of him must be the burning aim of his followers if success be desired. The answer of Jesus to the request of the Greeks gave his estimate of humanity, Calvary, and God. In the coming of the Gentiles Jesus saw the first fruits of the mighty harvests that were to be his from the whole world. Hence his exclamation, 'The hour is come that the Son of Man should be glorified.' He sought his glory in the hearts and lives of humanity. The attainment of spiritual character in the individual was the basis of Christ's glorification. Spiritually-minded souls were to be gathered into congregations, and in the aggregate form the church, which was his body. Christ would find expression and be glorified through the church. This manifested itself in service rendered to all men, in loyalty to the high ideals of Christ, and in 'giving diligence to keep the unity of the Spirit in the bonds of peace.' Through the church, Christ would reach out to the last man on earth. His ultimate glorification would come when 'the kingdom of this world is become the kingdom of our Lord and his Christ; and he shall reign for ever and ever.' Only by way of Calvary could Christ reach his glory. Not only was the cross a propitiation for sin, but it was a power for the energising of the redeemed to the highest service, and illustrated the principle that animated the richest life. In seeing Jesus we learned what God meant to man. As the burden of sin-bearing weighed upon Christ's mind, he turned to God in prayer. Immediately the answer came from heaven. The purpose of the prayer had been abundantly realised, the depression had passed from his soul, and, conscious of victory, he turned his face to the cross. To glorify Christ on earth was the great motive of Christian service. Service to be worth while often involved sacrifice. Sacrifice was easy to the soul living in the presence of God. The call of the present was not for lower, but higher standards of Christianity. Here was the challenge to all true men. 'If any man would come after me, let him deny himself and take up his cross and follow me.'

ADDRESS.

F. R. Dinning (secretary Wampony church, S.A.)—Mundalla, via Bordertown, S.A.

The Position in China.

(Continued from page 245.)

which our correspondent's long letter purports to be a reply were not in any way intended to be, nor were at all in fact, an indictment of the Chinese people or a criticism of their national aspirations. One wonders how the above letter could be considered either a reply to or a refutation of what we wrote. Clearly Bro. Wong's letter shows the position to be "very grave." Does he indicate that not very dreadful things were done? On the contrary his letter would magnify the dreadfulness. We do not think that the Chinese people as a whole, or their armies, are inflamed against Christians; but it is quite evident that missionaries are not exempt when anti-foreign feeling is aroused.

For ourselves we pray most earnestly that there will be no war against China nor any forceful aggression against her. We believe that no foreign power or combination of powers can keep China in a position of subservience. That she may become united with a single, strong and righteous government and so take her place amongst the first nations of the world, is a thing most desirable. The wrongs she has had to endure in the past will, we trust, never be repeated. The humiliations of extraterritoriality and exploitation should be gone for ever. China should be allowed to work out her destiny without interference. It does not therefore follow, of course, that a foreign power can be expected to refuse to protect its citizens who are in China engaged in legitimate pursuits.

We gladly insert Bro. Wong's letter without committing ourselves to agreement with all his remarks, and the accuracy of his quoted authorities. Why it should be wrong for us to consider the statements of the press of the Empire, and right to render an immediate assent to the dicta of a Moscow journal is not quite clear to us. We earnestly hope and pray for a peaceful settlement, and trust that in all the nations—for there is need in all—there may be a greater acceptance of the principles of him who came to be the Prince of Peace and in whom there was no racial prejudice.—Editor.

Victorian Conference.

(Continued from page 244.)

FOREIGN MISSIONARY DEPARTMENT.

The report summarised our Federal work conducted amongst the Chinese in Australia and in China, India and the New Hebrides.

Of the work amongst Chinese in Victoria it was reported that it has been well maintained under the leadership of Bren. Chin Bik Fung and Kwaan Young Man, who are fine preachers and highly esteemed by their Chinese brethren. Owing to the absence of the evangelists in other States since the end of January, local brethren have been faithfully leading the church in worship and preaching the Gospel. Two Chinese have united with the church. Bro. Kwaan Young Man is not supported by the Federal Board, but by the Australian Chinese churches. Bro. A. G. Saunders was appointed superintendent of the mission. Good work has been accomplished by Sister A. Baker, the energetic secretary, and her band of teachers whose work is not in the glare of the limelight; they earnestly strive to bring the Chinese citizen to a knowledge of the Light of the World.

The Committee gratefully acknowledged the valuable assistance of the Bible Schools, Mission Bands and circles, ladies' guilds, C.F. Societies, P.B.P. and K.S.P. clubs, etc. Their contributions include support of orphans and native teachers. Fifty-three young people's clubs, etc., contributed £152 towards the Dhond Hospital Equipment and Maintenance Fund.

The Bible Schools were thanked for their special offering for medical comforts and Christmas cheer among the children of our stations. This year 56 schools raised £119.

The illness of Miss L. Redman was deeply regretted.

Missionary candidates were reported as follows:—"Twelve young people were in training at Glen Iris. Sister L. Bryant has commenced the nursing course at the Austin Hospital. Bro. H. Davey continues his medical studies at Adelaide University. The 1927 college year opened with ten students registering as missionary candidates."

For the Conference year 1926-7 the total receipts from all sources amounted to £3,741/1/9

including the balance from previous Statement of £119/8/8, or a nett total of £3,621/13/1. Last year's amount was £3,472/1/11. Acknowledgments were gratefully made of £105 from executors of late Sister Miss Frith, and also contributions received from all churches and members. For the Overdraft Reduction and memorial £133/6/2 was contributed towards our quota for Victoria of £225, and it was hoped to raise the balance if possible before Conference meetings were over.

Religious Notes and News.

MISSIONARY BOOKS AS "BEST SELLERS."

The great demand for the proposed new Prayer Book indicates that "best sellers" are not necessarily confined to novels or even to books of rather scandalous reminiscences. Even the demand for missionary literature to-day is exceptional. Dr. Stanley Jones's "The Christ of the Indian Road," has run through twelve editions, while the biography of "Mary Slessor of Calabar," by Mr. W. P. Livingstone, formerly chief sub-editor on two prominent London evening papers, has run into 100,000 copies.

Mr. Kenneth MacLennan, Secretary of the United Council for Missionary Education, through which all the chief missionary societies co-operatively issue many volumes, informs me that the twenty years' total output of the Council's books numbers 1,693,990 volumes, besides pamphlets and pictures. "Our 'best seller,'" he said, "has been 'The Clash of Color,' the book primarily, though not solely, for adolescents, on the color problem by Mr. Basil Mathews, of which 100,000 copies have been circulated since it appeared in June, 1924, and it is now in its eighteenth edition. It has been translated into Japanese, Swedish and Danish, besides having a special American edition. Since the 'Yarns' series was started in 1913, 190,000 copies have been sold, while in the same period 125,000 books in the 'Babies' series have been circulated. 'The Moslem World in Revolution,' by the Rev. W. W. Cash, Assistant Principal Chaplain to the Forces in Palestine during the War, and now Secretary of the C.M.S., is in its seventh edition, and 32,000 copies have been called for since March, 1925."

I also learn that last year 19,000 copies of Mr. MacLennan's own book, "The Cost of a New World," were sold.—H.W.P. in "Christian World."

ANGLICAN REVISED PRAYER BOOK.

Evangelical Anglicans view with alarm and distrust the new prayer book. In a letter to the Melbourne "Argus," Mr. W. T. Storrs, a well-known Anglican vicar, writes as follows:—

When the following two portions of the consecration prayer in the Holy Communion service are placed side by side, it must be seen

that it needs an impossible stretch of imagination to say that the same doctrine is taught in both. The paragraphs are as follows:—

"Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these, thy creatures, of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood." (Old Prayer Book.) And

"Hear us, O merciful Father, we most humbly beseech thee, and with thy holy and life-giving Spirit, vouchsafe to bless and sanctify both us and these, thy gifts of bread and wine, that they may be unto us the Body and Blood of thy Son, our Saviour Jesus Christ, to the end that, receiving the same, we may be strengthened and refreshed both in body and soul." (New alternative use.)

In the old Prayer Book there is not a shred of possibility of reading into the paragraph transubstantiation, consubstantiation, or any other change of the bread and wine, but in the alternative use transubstantiation sticks on the very surface. There is an absolute contradiction between the doctrine of these two paragraphs in spite of whatever the Bishop of London may say. The very thing, for denying which the martyrs of the English Reformation laid down their lives, is now to be foisted on to the church in a way which savors of an absolute want of straightforwardness. Let all who hold fast the truth as it is taught in the Word of God resist to the uttermost this return to the superstition of the dark ages.

MOTOR TOUR IN AFRICA.

The Anglican Bishop of Mombasa, accompanied by Mr. W. J. W. Rampley, a C.M.S. missionary, who acted as the Bishop's chauffeur and chaplain, recently went on tour by motor from Nairobi to the mission stations of the Tanganyika Territory. The first sixty miles reminded them that they were in the wilds of Africa, for the grass was so high in one place that a survey had to be made before they could go on. The first night was spent in the Ford car in which they were making the tour. Wild animals such as zebra, hyena, and ante-

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lope, were a common sight, and on one occasion a beautiful leopard stood on the top of an ant hill within a few yards of the car. The stations in the Tanganyika Mission were all visited in turn.

On one occasion the Bishop had to abandon the car, which was stuck in a deep gully, and with an African as guide, trudged many miles in the darkness on foot. In one district the people had never seen a car before, and went in excited crowds to examine this new phenomenon. Mr. Rampley says: "After seeing the wonders of Henry Ford, no less than forty women bowed down, touching with their foreheads the wings and bonnet of the car. While they were performing this act of obeisance, one could not refrain from sounding the hooter, and the ensuing scene can better be imagined than described."

PHILOSOPHERS.

Bishop Berkley said in his day that "philosophers first raise a dust and then complain they cannot see." That is true about almost every problem of theology and ethics at this time. The most of our perplexity is created by ourselves. We warn people not to "borrow trouble" and then raise all manner of unnecessary "trouble" in our thoughts that otherwise would be as clear as daylight if we acted upon them. —"Christian Evangelist."

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News of the Churches.

Tasmania.

Launceston had good meetings on April 10. At night Bro. N. E. Noble spoke on "I Will Build My Church." Bro. Ron. Pitt sang a beautiful solo, and Mrs. Brown and Mrs. Workman sang a duet with great appeal. Sixteen members left for Hobart Conference on 13th. Sister Mrs. Newsome is out of danger from a sudden serious illness.

Queensland.

Mt. Walker reports good meetings. Bro. Campbell delivered a fine address to a good audience on the 6th inst., mid-week meeting. The C.E. Society returned the visit to the Rosewood society on March 29, which was very much appreciated.

Maryborough church enjoyed two fine addresses on April 10. Bro. V. R. Adcock spoke in the morning. Bro. Alan Price preached the Gospel sermon on "Steps Unto Heaven." A Wide Bay and Burnett District Conference to include Gympie, Kinagrooy, New Veteran, Maryborough, Pinalba, Bundaberg and isolated centres has been suggested.

New Veteran had a splendid meeting on April 10. Building was well filled. Bro. C. S. Trudgian spoke convincingly on "From Eden to Calvary." Lord's supper after the meeting. About 30 broke bread. The Bible School was well attended. Bro. E. Trudgian has taken charge of the Bible Class.

On March 19, at Sixteen Mile Creek, Bro. Vanham baptised a young girl who had confessed Christ during his previous visit. The right hand of fellowship was extended to her at the breaking of bread during the afternoon. On March 31 three young people were baptised. On the following Sunday they were welcomed round the table of the Lord.

South Australia.

Forestville tent mission commenced on April 3. Bro. J. E. Webb was the preacher. A great meeting in the evening, 172 being present. Monday, 178 present. Each night during the week good attendances. On Wednesday evening a young lady confessed Christ. Great interest is taken by local people. April 10, 196 were present. Bro. Lampshire is song leader.

Croydon had good meetings on April 10. At the breaking of bread Bro. Evans, from Mile End, spoke. In the evening Bro. Warren gave the address. During the week a business meeting was held, and Bro. Woodhead was appointed church secretary in place of Bro. Banks, who resigned in order to superintend the Bible School. Bro. S. B. Pope was elected church treasurer.

On April 3 two more were received into fellowship at Bordertown. Three young people who made the confession at Mundalla were baptised last Thursday evening, when Bro. Cornelius spoke to a good congregation. Good meetings last Sunday. Bro. Cornelius gave a splendid address on "Treasure in God's Word." At night Bro. T. B. Verec preached on "Authority" to a full house.

Prospect church reports splendid meetings all day on April 17. G. T. Walden, M.A., who presided, extended a hearty welcome to Bro. and Sister W. A. Russell, who enter on their ministry with the church. Bro. Russell delivered two beautiful Easter messages. The church and officers are much indebted to Bro. G. T. Walden for the splendid work he has done during the past five or six months.

Wampony Sunday School anniversary was held on April 10. All meetings were excep-

tionally good. A man and wife made the good confession at afternoon meeting. The picnic was held on 15th. E. L. Milne presided over the evening meeting. F. Cornelius was the speaker at all services, and a very profitable time was spent. Since the mission in Bordertown the church buildings in the circuit are all too small.

Special meetings to consider Christ's return were held at Mile End on April 15. This is the fourth year such meetings have been held. They are followed with unabating interest by large congregations. About 450 people gathered in the afternoon to hear two splendid messages. Bro. J. Willshire spoke in a masterly and lucid manner on "The Church as She Should be." Bro. G. McKie fascinatingly spoke on "Spiritual Wickedness and Signs of the Times." A basket tea was enjoyed by about 150 people. The chapel was again packed at night, when Bro. A. C. Rankine dealt in a forceful and explicit way with the subject, "The Chosen People." Bro. G. McKie gave the closing message on the subject, "The Bridegroom and the King." All the addresses were especially instructive and inspiring, and were followed by all with keen interest. Many in the audiences had travelled miles to be present. A feature of the services was the splendid congregational singing, and the solos given by the song leader, Mr. E. F. Derbyshire, and the sweet singer from the Semaphore church, Mrs. L. V. Mathews, L.A.B.

Western Australia.

Claremont church reports improved attendances, especially at the Sunday night prayer meeting.

At Bassendean, all meetings of the mission during the past week were splendidly attended. Up to April 10 the total decisions were 41. On Saturday evening a farewell social was tendered to Bro. and Sister Graham. A musical programme had been arranged, and several representative speakers were present. Sister Clay, on behalf of the Women's Guild, presented Sister Graham with half-dozen egg cups on stand, also two serviette rings, made of Australian woods, and Bro. J. Robinson, on behalf of the church, presented Bro. Graham with a silver-mounted jarrah walking stick. The best wishes of the church go with them.

Kalgoorlie reports fine attendances at all meetings. The Bible School is in second place for the increase campaign which is still in progress. The Y.L.O. is working hard for their sale of work. The young ladies recently held a drawingroom tea, and a large number of sisters had a very enjoyable afternoon. The K.S.P. is beginning to grow in numbers and settling down to work. The annual business meeting and election of officers were held recently. The membership increased during the last twelve months from 67 to 377. Bro. Chas. H. Hunt has been engaged for another term of service. Bro. Geo. Banks, who is a great worker in the Bible School, has again been elected as superintendent. Bro. Hunt and a large number of brethren have just left for the State conference to be held in Perth. The sisters' mission is still having good meetings. The C.E. Society is having good attendances.

At the annual business meeting of the Harvey church on Feb. 17, Bro. Fryer, Charman, Stanford, Daglish and Roesner were elected deacons. Bro. Charman was re-elected secretary. Commendation was expressed for the splendid work of Bro. Wakefield, and also the sisters of the Women's Guild. One young man made the good confession on the night of Bro. Wakefield's farewell message. A farewell social to

Bro. and Sister Wakefield, and a welcome to Bro. MacMillan, was held on Feb. 28. The church was pleased to have a visit from Bro. Hagger, who gave a splendid talk on Canberra, and the wonderful opportunity in that city. A baptismal service was held on March 17, at the close of the prayer meeting. Harvest thanksgiving services were conducted on Mar. 20. The church was beautifully decorated, God's handiwork being displayed by the luscious fruits and vegetables. Bro. MacMillan has entered wholeheartedly into the work. The prayer meetings are good, our brother especially seeking the prayers of the brethren to assist him in his work for the Master.

Victoria.

Services were well attended at St. Kilda on April 17, several visitors being present. Bro. Goodwin is back again after his illness.

Ringwood Bible School anniversary services were well attended last Sunday. The children sang splendidly under the leadership of Bro. W. Waters, assisted by a local orchestra. Fine messages were given by Mr. Crisp and Bro. Hilford.

Easter Sunday services at Geelong city chapel were conducted by Bro. Halleday. Congregations were moderately large, and included visitors. Succeeding Bro. J. Eaton, as agent for the "Australian Christian," Bro. Emery now represents this journal.

Splendid meetings at Warragool on April 17. Bro. Waters gave a stirring message at night on "The Pre-eminence of Christ." Bible School improving. Bro. Turnbull is proving a devoted superintendent. Bro. and Sister Wigney are attending Conference.

The services on April 17 at Cheltenham were of a very high order. Gordon Andrews, of Swan Hill, spoke in the morning; many visitors present. The school was small owing to holidays and Conference. Bro. F. T. Saunders spoke to a large audience at night. Good singing by the choir.

Good meetings were held at Yarrowonga on April 17. A number of visitors present at worship service. Bro. Collis, of Emerald, conducted services during Bro. Pratt's absence at Conference. Good attendance at Bible School, when Bro. Collis and Aurisch addressed the children. Very fine attendance at the Gospel service.

At Fairfield Bro. Fitzgerald continues to labor faithfully for Christ, his messages are helpful, and people confessing their Lord and Saviour. The church is making special preparation for the great tent mission. We regret the loss of one of our pioneer members, Bro. E. P. H. Edwards, who passed to be with Christ, whose faithful follower he was for 63 years.

Dandenong anniversary services were held on April 10. Good attendances at all meetings. In the afternoon Mr. McNeilly addressed the children and parents. In the evening Bro. Gole spoke. Both addresses were very much appreciated. On Wednesday evening the demonstration was held. The children rendered some good items, prizes were distributed, and those in charge were well pleased.

At Castlemaine on April 17 Bro. T. Cornish exhorted in the morning, and in the evening Bro. H. Peeler gave the address. One Sunday School scholar made the good confession. Miss Bonnie Bently, superintendent of the kindergarten, was married on April 16, Bro. Clipstone officiating. The church tendered her a kitchen outfit. Working bees by the men have been held on Saturday afternoons to paint the building.

Warrnambool held special Easter services on April 17. Good attendances. Visitors present from Melbourne, North Fitzroy and Surrey Hills. Two new scholars for school. School "star efficiency contest" closed with a win for the blues, having increased the punctuality, regularity and contributions of the scholars, with

An Australian in America.

REG. ENNISS.

a 50 per cent. increase. On April 11 the K.S.P. entertained the P.B.P. at a banquet, where everything was prepared by the young men.

At Lygon-st. many were absent for Easter holidays, but a number of visitors were present at morning meeting on April 17, when Bro. H. M. Clipstone, of Castlemaine, gave a beautiful message. There was a great evening gathering. The choir under Bro. Tippet joined with Bro. Saunders in an uplifting and worshipful rendering of "The Easter Message in Story and Song." Happy social occasions were experienced at the lunch and tea hours, when the Lygon-st. congregation extended hospitality to all visitors.

At Swanston-st. last Lord's day there were very enjoyable meetings. In the morning Conference visitors were present, and with members were entertained at lunch and tea by sisters, about 150 sitting down. The evening service was crowded. Dr. Brandt's sermon on "The Resurrection" were very fine. The choir with friends rendered Moore's sacred cantata "The Darkest Hour." The principal parts were ably taken by Miss Bessie Martin, Messrs. Blundell, George and Campbell Moysey. Mr. C. H. Mitchell at organ, and Mrs. Featherstone at piano rendered splendid service, and Mr. J. Harold Barrett very ably conducted.

Montrose Sunday School anniversary services were held on April 10, and passed off successfully. In the afternoon the building was crowded, when Bro. McCallum gave an excellent address. In the evening Bro. Hilford, one of our past preachers, spoke to a good audience. The singing, under the direction of the present preacher, Bro. Williams, was a special feature of all the services. On April 13, when the distribution of prizes took place, a social was held, when an enjoyable time was spent. On April 17, meetings were well attended. At the morning service Bro. Chivell, of the College, spoke acceptably. The evening service was conducted by Bro. Williams.

Wedderburn meetings on April 10 were well attended. At close of Bro. Mudford's Gospel address, one young man confessed Christ. The church regrets the going-away of Bro. and Sister W. Leech and family, of Korong Vale. Sister Leech was for years Bible School teacher and church organist, and has had a life-long connection with the church. A farewell social was given in their honor on Monday evening, when Bro. and Sister Leech and their sons received nice gifts as a token of love and esteem in which they were held by the church. The church's best wishes follow with them. On 17th a number of visitors were present, including Bro. and Sister Hall, from St. Arnaud. Bro. Hall took the services all day. The meeting for worship was splendidly attended. Bro. Hall's message, "The Dawn of the Sunrise," was greatly appreciated. His Gospel message, "Without the Bible, What? With the Bible, What Then?" was very convincing, and appreciated by a good congregation.

New South Wales.

Lidcombe on morning of April 17 had an instructive exhortation from Bro. Byrnes, from Gilgandra. Bro. Puffett conducted the Gospel service, and spoke on the two disciples' journey to Emmaus. There was one confession.

Notwithstanding inclement weather services were well attended at Mosman on April 3. Being the first harvest festival, the church was suitably decorated, and the plenteous supply of fruit, vegetables, etc., were later distributed to those in need. The preacher, Bro. Adams, and a solo by a brother were much appreciated. On Saturday, April 2, a social gathering was held, Sister Allen being presented with an easy chair in recognition of her untiring efforts in the work for the Master. Bible study is held on Wednesday evenings. On April 10, the speakers were Bro. Saxby, senr., in the morning, and Bro. Adams in the evening.

We arrived at San Francisco nine days ago, and from the outset received most beautiful treatment at the hands of our American brethren. Wonderfully fine letters awaited us from President Burnham and other leaders. Invitations to spend days and even weeks came from brethren, some of whom we had not even heard. Impressions come rapidly to an Australian visiting California and our churches in this State. The magnificent concrete roads for hundreds of miles in every direction make an Australian wish for similar conditions at home, even if, as here, the Government should levy a cent per gallon duty for road purposes. The absence of drinking shops delights the traveller from places where such things are obtruded on every street corner. Not one drunken man has so far been seen in this country, nor any indication of the opportunity to get drunk.

Yesterday I accepted the invitation of the Rotary Club to make an address on Australia. I frankly told the Rotarians that Australians do not take for granted all the wonderful things told by Americans concerning their country. But I admitted to them that nothing said concerning the beauty and productivity of Southern California had been over-stated. It is a wonderfully fertile State. Imagine square miles of orange groves without a break or even a fence. Think of hundreds of acres of walnut trees. Such crops as lettuces are grown by the hundred acres. Immense lorry loads of celery may be seen enroute to the millions in the Eastern States. To-morrow we lunch at the home of Brother Chapman, the multi-millionaire Orange King of California.

Americans do things in a big way; they are courageous and wonderfully enterprising. Much of their success has come this way. Fortunately, the same spirit is shown in Christian work. Our brethren have erected in this vicinity scores of buildings, any one of which cost vastly more than the most costly in Australia. Bro. W. H. Allen labors at Whittier, 14 miles from Los Angeles, a town of 15,000. In that town there are more than 30 religious bodies represented. Bro. Allen's membership probably does not exceed 400, but they have a building costing £40,000. Bro. Howard Fagan, a New Zealander, preaches in this town, and a week hence opens a new church auditorium, which, without Sunday School equipment, is costing £90,000. One admires the spirit which leads to such adventures, sometimes doubts the wisdom of quite so much expenditure, but profoundly wishes Australia had a few outstanding church buildings, which doubtless would give prestige to the cause we hold so sacred.

The Church Night observed in many American churches offers suggestions worthy of consideration. Other nights are, as far as possible, kept free, but Wednesday night is hooped. It was a pleasure to visit at the West Side Church, San Francisco, where Bro. Shaw is doing a beautiful work. At 6.30 dinner was served to 200 members and church friends. This was prepared by one of the seven committees which in turn attend to the matter, and at a cost of thirty-five cents. After the meal all remained at the tables, which were promptly cleared. Then followed a service of song, prayers, announcements, etc. Ordinarily Bro. Shaw then follows with his mid-week address, but on the occasion mentioned two other speakers occupied his time. In a most beautiful way Bro. Shaw made of the whole meeting a church family gathering. Absentees were thought of, those in any special need being named and earnestly prayed for. The preacher has conducted this meeting without a break for seven years, and has averaged 200 for the whole time. He declares that in no other way known to him could so many be brought together, nor the church family

spirit be maintained. The whole meeting concludes at eight-thirty, and then the various church committees get together in their separate groups. One wonders how far this plan could be found helpful in Australian churches.

The writer had some very proud moments on Sunday last. Leaving here at 8.30 in the morning the trip was made to Long Beach, some twenty miles distant. On leaving the train an hour later, numbers of men were seen wending their way in the direction of the pier. Joining the procession the Australian asked one man where all the men were going. "To Bible Class," was the reply. "Whose Bible Class?" was the next question, which brought the reply, "Why, Taubman's Bible Class." It was with a sense of considerable pride that I took my place with 1,024 other men in the world's largest men's Bible Class, and knew that it was the Bible Class of the Christian Church, held not on church premises, but half a mile away in the municipal auditorium. For eleven years Bro. Taubman has held this class, and there seems no slackening of interest. In his own inimitable way he handled that crowd of men. They sang, shouted, whistled, applauded in turn. Radio artists were present to sing, and the men appreciated a very free and easy time. It was fine to see the preacher gradually turn the crowd to more serious things. No man could fail to be touched and helped by the spirit of that gathering. In fine style Bro. Taubman talked about the Great Commission, the lesson for the day. The leader of this wonderful class probably agreed with my statement that the success of the class depended upon "the man behind the gun." What a wonderful contribution this man of God is making to the life of the community. This weekly service, setting forth religion, shorn entirely of everything "churehy," must fortify many a man for the duties of life.

The Bible Class concluded at five minutes to eleven. At eleven o'clock the preacher was leading the service half a mile away at first Christian Church. In a wonderfully fine building seating 2,000 people there was an attendance of 1,750. It was a great service in every way. To behold that fine audience, with 48 deacons to serve at the table, with a splendid choir of 80 voices, and to know that it was one of our own churches helped materially to make one feel that the place was none other than the house of God, and a very gate of heaven.

We are having a wonderful time. In the company of Mr. and Mrs. W. H. Allen we have just concluded a six hundred mile trip by car through Southern California, including a brief visit across the border to Old Mexico. I am glad to say that we are all very well.

OBITUARY.

BURKETT.—On Jan. 30 our aged Sister Mrs. Burkett passed away at the great age of 94 years. She was born in Cambridgeshire, England, on August 7, 1832, and came to South Australia in the ship "Ostreich," arriving in Adelaide in August, 1851. Soon after her arrival she became a member of a suburban Baptist church. In 1862 our sister came to Strathalbyn district to live, residing for a time at Belvidere, where the Lord's table was set up in her home. Sister Burkett was a foundation member of the church at Strathalbyn, and for 60 years was a very active and loyal worker. It was only the last few years that our sister was unable to attend the meetings. Up to the time of her death she was lovingly interested in the Master's work. We commend her loved ones to him who is able to comfort at all times.—I.D.

CHURCH STATISTICS.

English church statistics are now appearing. The Church of England reports an increase of adults and a decline of young people. Communicants at Easter, 1926, totalled 2,388,419—nearly 73,000 more than the previous year. The number of scholars is 32,600 less than in the previous year. The Baptist churches number 3,124, with 416,633 members—an increase of 2,455 on the previous year. Sunday Schools show a small decline both in teachers and scholars. The Scottish Baptist churches show a decline of 64 in membership, and a decrease of 25 in Sunday School scholars. Dr. Sidney Berry, Secretary of the Congregational Union, said he is not downhearted in spite of the decrease of worship. The Church of Christ was the only institution that had always been going to die but had never yet done it. The world simply could not do without the treasure that was contained in the earthen vessel of the churches.

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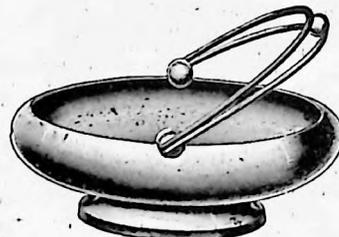
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